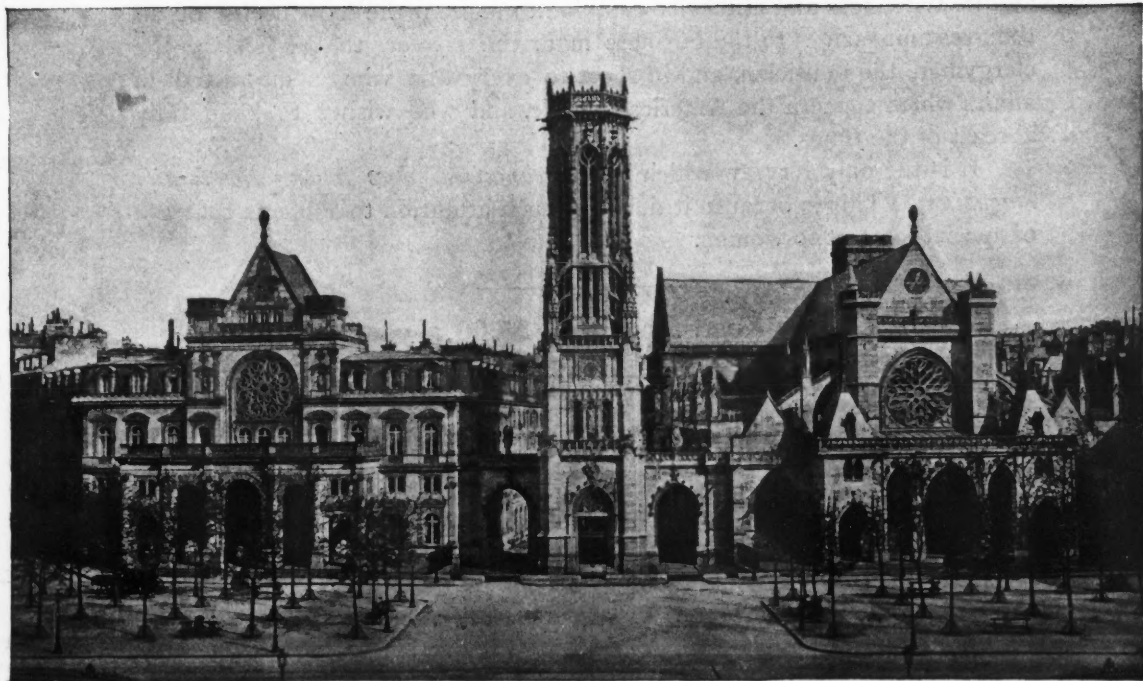
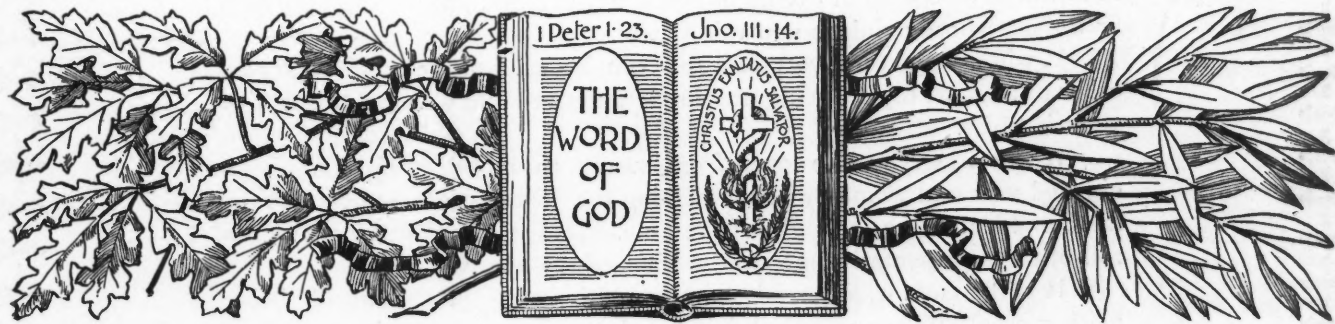


LIBRARY OF THE
UNIVERSITY OF
THEOLOGICAL SEMINARY
NEW YORK

VOL. LXVI.
No. 4.
WHOLE No. 3,383.

NEW YORK:
JANUARY 24TH,
1895.

The Evangelist.



Church of St. Germain L'Auxerrois, Paris.
The signal for the Massacre of St. Bartholomew was rung from its tower.

SPECIAL PRICE TO PRESBYTERIAN CLERGYMEN.

Up to Feb. 28th, subscriptions to the NORTH AMERICAN REVIEW will be received from, or for, Presbyterian Clergymen at the rate of \$2.75 for the year 1895. The object of this special price is to give clergymen an opportunity to become personally acquainted with the REVIEW, and its value to them in their professional work, through a year's regular reading of it.

... THE ...

North American Review.

If you are not already a reader of THE NORTH AMERICAN REVIEW, should you not become one?

Every subject that interests you is dealt with in its pages at the very time when the course of events brings it to the front, and by the very men or women whose opinions you value most.

It will give you the very best that can be said on one side and the other of all such topics, being absolutely impartial and without partisan or sectarian bias.

It will bring you into touch from month to month with the distinguished men and women who are making the history, controlling the affairs, and leading the thought of the time. Its list of contributors forms a roll of the representative men and women of the age.

It is the most widely read magazine of its class in the world, being neither scholastic nor technical, but popular and practical in its treatment of all classes of topics.

It comprehends in its scope all fields of human thought and activity; and its timeliness and authority combine to make it the most useful of all the great magazines to the business man, the lawyer, the physician, the clergyman, the politician, and in short to every one who is interested in affairs which concern the American public, and who wishes to keep fully abreast of the times.

It is the only REVIEW which has a *recognized place among the family magazines*. This is because it devotes much attention to subjects that are of special interest to women.

Published Monthly. \$5.00 a year.

THE NORTH AMERICAN REVIEW,

3 East 14th Street, NEW YORK.

SPECIMEN OPINIONS OF
PRESBYTERIAN CLERGYMEN.

"If I could take but one periodical, it would be the NORTH AMERICAN REVIEW. It has become a sort of necessity for me and my children."—THE REV. D. CRAFT, Laurenceville, Pa.

THE NORTH AMERICAN REVIEW is the brightest and best review that comes to my study.—THE REV. W. H. FISHBURN, Columbus, Ohio.

The Evangelist.

IN ESSENTIALS UNITY · IN NON ESSENTIALS LIBERTY · IN ALL THINGS CHARITY

Vol. LXVI.—No. 4.

NEW YORK: JANUARY 24, 1895.

Whole No. 3383.

THE EVANGELIST.

A RELIGIOUS AND FAMILY PAPER,
ISSUED WEEKLY.

33 Union Square, New York City.

TERMS: \$3.00 A YEAR.

HENRY M. FIELD, Editor.

HENRY R. ELLIOT, Publisher.

CONTENTS.

PAGE

- 3-4. All Round the Horizon.
4. Pencilings at Saratoga. By Rev. Theodore L. Cuyler.
5. In Western North Carolina. Rev. Stanley K. Phraner.
6. Yellowstone Park. Letter by Dr. Field.
7. The First Church of Monroe. By Rev. L. B. Bissell.
8. A Lesson in Citizenship.
9. Editorial:—Starting Anew. "Still Closer Relation." Help the Starving.
10. Editorial Notes.
11. The Book Table.
12. A Faith Worth Contending For. By Rev. John Henry Barrows.
13. What the Church Should Stand For. By Rev. A. A. Pfanstiehl.
14. Doctrinal Obligations of a Presbyterian Minister or Elder.
15. A Parable of Patience.
16. Philadelphia Letter. God in Christ.
17. The Religious Press.
18. The Sunday-School.
19. Tenement House Chapter. Christian Endeavor.
20. Antipas. By Louise Seymour Houghton.
- 21-22-23. Children's Department.
- 24-25. Church Music:—As to Choir Changes.
26. Church Construction and Equipment:—A New Presbyterian Church.
- 27-29. Ministers and Churches.
28. Christian Endeavor Day.
- 31-32. The New England Letter.
33. Woman's Board of Foreign Missions.
34. Woman's Executive Committee of Home Missions.

All Round the Horizon.

The present crisis in France gives particular interest to the picture which we give on our cover this week. Those of our readers who have visited Paris will remember the Church of St. Germain del Auxerrois, facing the beautiful colonnade of the Louvre palace on the broad street that runs from the rue de Rivoli to the river. From time immemorial almost it was the parish church of the kings and court of France; and it was from that tower that rang, on the night before August 24, 1572, the dreadful tocsin that gave the signal for the massacre of St. Bartholemew. Things are greatly changed in France since that tragical time. A better day especially has dawned upon the Protestant people. Though for centuries so heated down by persecution, oppressive laws, and discouraging restrictions, that in 1846, more than forty years after religious freedom was declared by Napoleon, there were only one hundred and fifty Protest-

ant pastors in all France, the root of the church that Calvin planted was still alive, and in the past fifty years it has put forth many flourishing branches. Though still numerically small, its influence in French political affairs since 1871 has been notable. A far more than proportional number of cabinet officers and senators have been and are Protestants, and the Protestant spirit pervades the minds of many who for political or other reasons do not attach themselves to the Protestant Church.

For example, it is exceedingly noteworthy that in a funeral sermon of President Carnot pronounced in the Protestant church of Nantes (the city of the Edict) by Pastor Fargues, such words as these could be spoken: "On recovering from his long unconsciousness (after the assassination), and being told of the gravity of his condition, he asked to see one of his most intimate family friends, the Mayor and Counsellor General of Beaume, M. Bouchard, whom he knew to be in Lyons. Unhappily his wish could not be granted. Why this request at such a moment, when so many other devoted and trusted friends were around him? This is why: M. Bouchard is well known for the sincerity and decision with which, fifteen years ago, he broke away from the traditions of Rome and embraced evangelical faith. A fervent Christian, he never lost an opportunity of bringing forward his new views. Not long ago, discussing the question of religion with M. Carnot at the Elysée Palace, and inviting him to follow his own example, M. Carnot replied: 'In my heart I am in accord with you, and if I were in any other situation than the present, I should follow your example.'" The words Protestant and Catholic have from the days of the religious wars had so much of political import in France, that it is probable that Carnot acted wisely in this matter, and it is hardly to be doubted that had he outlived his period of office he would have openly avowed a change of belief.

And now another sits in the chair to which M. Casimir Perier was elected after Carnot's tragic death. It is a common, but an ignorant judgment which attributes to the fickleness and instability of French character the rapid mutations of recent political affairs in that country, and the many changes of government which it has seen in the century now closing. France has been passing through such a transformation as England passed through in the seventeenth century, as Germany has yet to pass through—the change from monarchical to republican institutions, and the similarity between English history during that change and the history of France since 1789 is exceedingly striking on a minute comparison. The struggle differs, not in its many vicissitudes, but in the character of

those vicissitudes. The higher civilization to which France had attained before the struggle began, and the remarkable capacity of the French mind for apprehending the ideal, though they insure a better victory when once the victory of republican institutions shall be completely won, naturally make the struggle more bitter and at times less well regulated.

As to the present issue, it is quite possible that M. Casimir Perier showed weakness in resigning rather than appealing to the country. There can be little doubt that his position was untenable while the Chamber of Deputies remained as at present. The obvious policy of that body was to make it impossible for him to form a ministry, and his only alternatives were resignation and a dissolution of the Legislative bodies. Perhaps he chose the worse part. But perhaps, on the other hand, it was for the ultimate strength of Republican principles that he should do as he has done—that he should let the reins of government fall into other hands, that with a fresh start the country at large could more clearly recognize the issues at stake, could perceive that it was not a question of personal popularity that made the President's position untenable, but one of grave principles. Thus the country would come to see that the Socialists now holding the balance of power are in no sense representative of the nation's will, and would find it easier to distinguish the principles of a true republicanism from those socialistic theories with which they are now entangled.

At the present writing, however, the clouds hang low. There was no undue excitement over the election of a successor to M. Casimir Perier, and in M. Jules Faure France has a good man for President. But he has not yet succeeded in forming a ministry. M. Bourgeois, who is, without doubt, the best man under present circumstances to be entrusted with this duty, has made several abortive attempts, and is about to try again. The question of the income tax now blocks the way.

Hawaii pays the price of independence in precious blood. The killing of young Commissioner Carter by the miserable gang of the villain Wilcox and the despicable Newlein, rouses the wrath of worthy men of all parties. The creatures of the late queen are being uncovered. The pretentious Davis and his kind are coming to the footlights in their gaud and tinsel. "Royalty" as represented there is something not indeed above contempt, and yet so dangerous as to be no longer tolerated. If the raid of these marauding rascals shall be the means of ridding the republic of the only thing which they can pretend to represent, it will be well. There is no real danger to that young State; and the world may as well understand that American sympathies cover it like a shield. We mourn for Carter, whom

many of us know. But we know that such a blood stain not only seals sacredly the secret life of the nation, as if it were a shrine on which heaven keeps watch, but it also exorcises the only devils such a people has to fear.

There is another pretender to the heroic crown, in the boy Emperor of China. This puppet in the hands of wily Mandarins is made to tell the world that he will "die by the altars of his ancestors." And the wise world laughs. The officials who make him pose so, are ready to kill him at any moment when one of them sees his way to grasp the secret and crush all the others. That old fox, Li, who has, in metaphor, plucked off his feathers so recently, would most speedily, if England just winked, assume the robe of his baby King, and parade as the Giant of Cathay. No man who knows these Chinese dignitaries trusts them beyond the range of European rifles. Japan is China's deliverance when she conquers; and there is one salvation for that people, a new dynasty under Japan's enlightened election.

And yet again the "Lexow discovered Shehan" says, oracularly, as if he must know, that "if a single chief commands our police, within a year every appointment or promotion on the force would have to be bought!" This is the wisdom of a thief. Yet by such logic the astute politicians who, in the language of the papers, have "put Parkhurst and his reformers aside," would foist upon the long-abused city a police commission of politicians who can divide responsibility among themselves along with the spoil. What a spectacle it is, that of a city being plundered of its victory over thieves in office by politicians who have usurped the people's rights and parcel out the results of revolution for their own profit and pleasure! It seems as if a vigilance league were needed here in New York with powers like those wielded in the wild West when its young cities exterminated the thugs that made thrift, and even life, impossible. Of all the foes to our prosperity, to our purity, to our independent existence, the political boss, that vilest product of political debasement, is the most intolerable and the most deserving of death.

Albany is a disappointment to the vast majority of the citizens of New York. The "true inwardness" of the dilly-dallying of our law-makers with regard to the hills which were promised to us and to Mayor Strong was exposed by Dr. Parkhurst last Monday night in words which our readers will find on another page. Nothing need here be added to those forcible words. But Mayor Strong may rest assured that the citizens of New York will stand by him in his resistance to the pressure now brought to bear upon him to purchase that legislation at the price of his own freedom of action.

The question how long it continues the duty of the government to protect the property interests of companies who refuse themselves to take one step toward peace, is an important one, upon which the present trolley-car strike seems likely to shed some light. How long does the government owe protection to companies who refuse to entertain the question of arbitration? For two days now seven thousand men whose business or professional interests are as important to themselves as those of the Brooklyn street railway companies to themselves, have been sacrificing those interests, not indeed for the interests of the companies, but for the maintenance of a peace which would never have been threatened had those companies been in right relations with

their employees. The employees have from the first desired to submit their difficulties to arbitration—ever to arbitrators in whose choosing they have no part—but the companies will have none of it. Public opinion is very generally with the strikers, even though most lamentable acts of violence have occurred. It is not generally believed that those acts are to be attributed to the strikers as a body, but rather to the hoodlum element which always makes a strike its opportunity for law-breaking. Doubtless there are individual strikers among the law-breakers; but it is no more fair to judge of a labor Union by such individuals than to judge of the Church by its unworthy members. The general temper of the strikers has commanded respect. The manifestoes which they have issued have been eminently calm, judicial, and cogent. Thus far the companies have not made good their contention that only the lack of protection prevented their running their full complement of cars. They have now had forty-eight hours of full protection and very little has come of it. The obvious conclusion is that there are no competent men to be had to take the strikers' places. Even tried by the "iron law" that labor is worth only what it will fetch, the companies are proved in the wrong. Before these words reach our readers the city authorities will doubtless have taken steps to change the condition of things. It is earnestly to be hoped that when that time comes, the strikers will continue to be as temperate and fair-minded as they have thus far seemed disposed to be.

PENCILINGS AT SARATOGA.

By Rev. Theodore L. Cuyler.

DR. STRONG'S SANITARIUM, January 18, 1895.

I am spending much time here this winter, not only because I enjoy its quiet atmosphere and find it an excellent place for pen-work, but because one of my family is here, receiving very beneficial treatment at this well-managed Sanitarium. For nearly thirty years I have written honest commendations of its social attractions, its daily household worship and its restful atmosphere, with plenty of its medicinal waters fresh from the Springs. I have been cruising about in the rooms devoted to professional purposes. The building in which the guests are soured and douched, and otherwise aquaticized, contains the most superb collection of baths I have ever seen. There are Turkish, Russian, Roman, electro-thermal, sulphur and electro-chemical baths, out of which one can come feeling as much invigorated as Naaman did after his washings in the Jordan. In one room is an "equalizer" for those who require cupping, and in the next room all the best appliances for cauterizing those who—like too many politicians—are afflicted with weak backs. In another apartment the "Swedish Movement" cure is practised; and in another the benefits of "massage" are applied by skilful manipulators. Every kind of electricity—Galvanic, Faradic, and Static—is used to put new life into those who suffer from that terribly prevalent trouble in our country—nervous prostration. Some of the surgical operations performed here by Dr. Strong and his assistants have been very skilful and successful.

While the various patients are receiving every day the benefits of all these modern curative inventions, I find my most stimulating hygiene out of doors. The splendid sleighing for the last few weeks has recalled the experiences of my boyhood among the snow-banks in Tompkins County. Even with the thermometer down to zero, or below it, one does not suffer from the cold in this exceedingly dry atmosphere. Snow in New York is an obstructive nuisance to be carted away;

here it is a beautifier of the landscape, and a luxury which the Saratogians make the most of—from the stylish turn-out with plumes and bells down to the rustic "jumper." While hundreds of poets have described the glories of spring and summer, it was left to our Whittier to write the first poem that worthily pictures the poetry of a "snow-bound" winter scene.

The inmates of the Sanitarium are famous for their parlor-entertainments; and a few evenings since they devised a celebration of the birthday of one of the guests, who for forty years has been the intimate friend of my good wife. The parlor was thronged, and the genial chaplain of the house, Rev. Mr. Simpson, presided. Speeches were poured, like treacle, over the "frosty pow" of the guest, and one of the speeches, by Dr. Carey, the Episcopal rector of the town, was especially catholic and fraternal. A delectable birthday-cake was displayed on the centre-table; and if I counted straight, there were seventy-three little candles burning on the aforesaid cake! Those figures used to be regarded as a sign of old age; but when Lord Palmerston was asked "When is a man in his prime?" he briskly replied "About seventy-nine; I have just passed mine, for I am just eighty." Gladstone has upset all the old traditional ideas about longevity; and stranger things have happened than if he should be called again to the premiership of the British empire. "Threescore and ten" was the climacteric fixed by the Psalmist; if that be so, then every added year is just so much clear gain. The lively old crony of my wife for whom they burned the candles the other evening, suggests that they had better have lighted a *pine-knot*.

I fear that in one very important particular the education of the rising generation is very sadly neglected. We have abundance of public schools, and advanced boarding schools and richly-endowed colleges. Sunday School conventions and "Institutes" are frequently held to promote improvements in the religious instruction of the young. Yet it is a lamentable fact that there is an *increasing ignorance of God's Holy Word*. It is not as familiar a book as it used to be, even in reputable and church-going families. A short time ago the president of a certain college stated in the Independent "that he had called together thirty-six members of his Freshman class; they were not from India or Japan or China, but from American families who attend, for the most part, orthodox churches. He wrote on the blackboard twenty-two extracts from Tennyson which contained some allusion to Bible scenes or incidents. None of the allusions by the poet were at all recondite or difficult; they were such as Jonah's gourd, and Jacob's wrestling, and Ruth's gleanings in the harvest-field. The young men were asked to write out an explanation of these simple allusions.

Seven hundred and forty-eight answers were handed back, and only 328 were correctly given! Twenty-six of these youths could not tell anything about Joshua's having commanded the sun to stand still! Twenty-eight had never heard of Jonah's gourd; nineteen knew nothing about the book of Ruth; twenty-three did not understand who "Arimathea Joseph" was; and only two in the whole class had ever heard of the shadow turning back on the dial in the case of Hezekiah! Such heathenish ignorance on the part of young men sent from Christian families to college is perfectly astounding. What are the causes of it?

In the first place, family worship and the reading of the Bible thereat is less frequent than formerly. In the next place, large number of parents trust to the Sunday-schools to

teach their children the Scriptures. In a large portion of the Sunday-schools the children are not required to study God's Book for themselves. The teachers talk about the lessons to their classes, but the children do not—for the most part—study the lesson; very few commit Scripture language to memory! A majority of Sunday-school scholars do not attend the regular church services at all! The substitution of the Sunday-school for church-going is full of mischief; as Dr. Josiah Strong truly says, "Multitudes graduate from Sunday-school every year, and a large number drop into the non-churchgoing class." Such learn nothing of God's Word from the pulpit.

Mr. Moody declares that there is "an increasing study of the Bible." Yes; there are more public "Bible-readings" attended by the class of Christians whom he encounters; but there is a melancholy decrease of Bible-reading and thorough Bible-study among the younger portion of our people. These are facts to be faced, and not pooh-poohed as the groanings of pessimism. Nothing can take the place of God's Word in the ethical training of a nation, or in the spiritual growth of the churches, or in the conversion of immortal souls.

IN WESTERN NORTH CAROLINA.

In a recent letter written from the "Hot Springs" of North Carolina the writer endeavored to give some idea of its varied attractions for those in search of beautiful scenery as well as health. As the hour drew near for leaving the place, its charms seemed to multiply, and words fail to picture the delicious combination of air and mountain scenery.

The all-prevailing snow storms of the holiday season did not forget to sprinkle those graceful hills with their feathery flakes, but this only added one more fascination to the landscape. It is quite unusual to see the river full of floating masses of ice, and when one contrasts the hillsides, green with pine and hemlock; the budding rhododendrons and laurel; the grass in some places still green, and the winter wheat above ground, one can scarcely understand how to reconcile nature's seeming inconsistencies.

On the afternoon of the last day before leaving, accompanied by one of the ladies of the hotel, we made a visit to some of the mountain homes of the "poor whites," where we knew it would not be difficult to discover some little children living so removed from the settlement that the genius of Santa Claus in his benevolent rounds would not have been likely to find them.

The eager faces of the little ones quickly lighted up with a joyful intelligence when asked to hold up their arms that they each might receive into them a good-sized doll baby. What a contrast, however, their vacant stolid looks presented when we asked them if they knew who was born on Christmas Day, or whether they had ever been told about the infant Jesus!

The small log cabins (usually of a single room) often contain a family consisting of father, mother, and eight or nine children, living in squalor and ignorance. Frequently the mother would eject the tobacco juice from her mouth before she could answer our questions.

These sights make the heart very heavy, and no one can doubt that a missionary's life among the inhabitants of the mountain regions is no more a bed of roses than is that of the faithful laborers in the darkest realms of superstition beyond the seas.

It was one more of the Father's "compensations," when we drove home, to catch the sunset glow, lighting up with rosy beams the

distant summit of Rich Mountain, while in the foreground all the near hills lay in blue shadows. So, may any calm, peaceful soul lift his head above the storms of our sad, sin-smitten life, and look trustfully upward to catch the heavenly reflection of the land very far away.

Mention has been made before of the "Dorland School" building, nearly ready for occupancy, which it was feared might not be opened this winter for lack of funds. Greatly to the satisfaction of all concerned, however, the Presbyterian Board has sent word to have the work pushed toward completion. Very few of the boarders received are able to pay anything, so that scholarships are in demand.

It was a great pleasure and privilege to meet with the colored "help" of the hotel nearly every evening in their "quarters" to tell them of my happy experiences in the "Land of the Book," where four years ago under the shadow of Mt. Hermon, I was trying to give their Syrian sisters some idea of our own mission work. No opportunity was lost of fastening the Gospel teachings in their minds in connection with the descriptions of Oriental modes of life and customs, even a spice of geography was thrown in to whet their appetite for the enjoyment of God's Word.

There are only the pleasantest memories connected with the four peaceful weeks spent among the kindest of friends, and under the hospitable shelter of an exceptionally well ordered household. The homelikeness of the place, contributed in no small degree toward making an enforced absence from the dear familiar scenes we had left behind, seem less like banishment.

The ride from Hot Springs to Asheville takes one through very wild and beautiful mountain scenery, following the French Broad river a good portion of the way.

This stream is, in the main, quite shallow; its bed full of queer and curiously shaped boulders—twisted and bent in every conceivable form as though in mortal agony. Around and about these big stones, black and forbidding looking, the waters skip and dance defiantly in eddies and whirlpools and rapids.

The computed distance by rail is about 38 miles, but, of course, this would be much less "as the crow flies."

As the mountains stand about Jerusalem "so the lovely Blue Ridge and Pisgah" encircle Asheville—"beautiful" indeed "for situation." One hears much of the many consecrated earnest workers and benevolent institutions which are striving to cope with the powers of darkness, against which even an earthly Eden cannot bar its doors. The cordial welcome extended to "all strangers" by the earnest young pastor of the First Presbyterian Church on Sunday morning made this one feel quite at her ease and ready to accept the invitation to attend the Woman's Prayer and Foreign Missionary Meeting which will be held tomorrow. Mr. John Collins, of New Haven, Conn., is expected in town to-night to meet with a number of the citizens. It is hoped that a convention for Christian Workers may be held here in April similar to the one in Atlanta two years ago, and in New York about 1888.

We had a drive yesterday afternoon to the estate of Mr. George Vanderbilt, comprising now, we understand, somewhere in the neighborhood of 90,000 acres. The palatial residence, which stands on an imposing site, commanding a view of the surrounding mountains on every side, will be finished probably in another year. We were told that "Biltmore" includes 30 miles of driveway over a splendid macadamized road, and no money

will be spared to make it ideally perfect. This has given employment during the past two years to a great many poor men.

In the course of another week it will possibly be interesting to hear something about the Sanitarium work, and also of the Industrial School, formerly instituted by Mr. Pease of the "Five Points Mission," and now under the Presbyterian Board. S. M. W.

REV. STANLEY K. PHRANER.

Stanley Ketchum Phraner was born May 26, 1860, at Sing Sing, N. Y., where his father, Rev. Dr. Wilson Phraner, so widely known throughout our church, was settled. After leaving Williams College he spent about ten years in the West, leading an out-door life, and acquiring that knowledge of men and of business affairs which was so useful to him in after years.

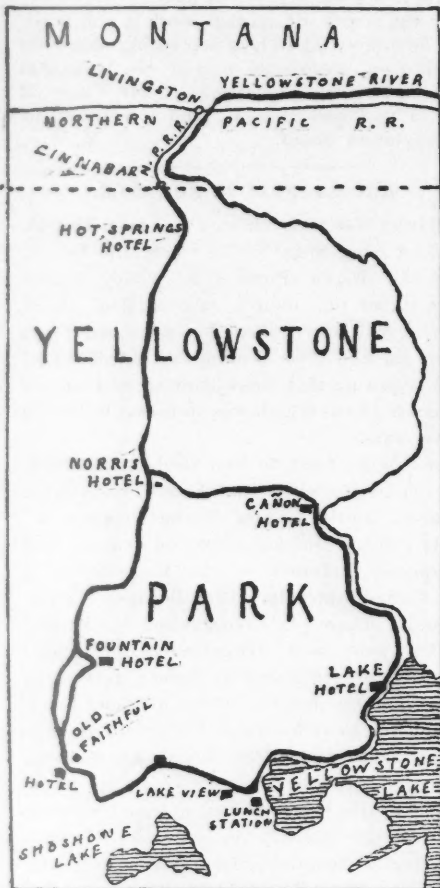
In 1887 he came to New Rochelle, connecting himself with the First Presbyterian Church. Active in its Young People's Society and the Sunday-school he found a field of special usefulness among the soldiers at the United States Recruiting Depot on Davids' Island. There he reorganized a Mission which had been discontinued for several years. He established it upon a permanent basis, and his devoted efforts will long be remembered by those whom he benefitted. His bright, cheery Christian faith and zeal won him many friends.

Led by the Spirit of God to give himself to the Gospel Ministry he entered Princeton Theological Seminary, from which he graduated in 1890. While there he consecrated himself to the work of Foreign Missions. Having been assigned by the Board to the Laos field he was, on July 24 of the same year, 1890, ordained at New Rochelle by the Presbytery of Westchester. At the close of the service the Young People's Society of Christian Endeavor, of which he was still a member, tendered a public reception to him and his bride, for he had recently been married to Miss Elizabeth Pennell, of Omaha, Neb.

After a long and trying journey he reached his field at Chieng Mui, where he was soon called to mourn the loss of his wife. Prostrated with grief and with greatly impaired health he yet gave himself with unstinted zeal to the work of the Mission. He soon acquired the native language, and found great pleasure and abundant success in work among the native churches, and in itinerating tours around the country. He developed great aptitude for the varied work of a missionary, and seemed particularly adapted for work in his chosen field. After a brave fight against disease for the past year he was, by order of the physicians of the Mission, reluctantly constrained to turn his face homeward for rest and medical treatment. In the meantime he married Miss Eliza P. Westervelt, who went from this country to Laos as a missionary in 1884. A despatch from her, dated at Singapore, announces the death of Mr. Phraner on the 15th inst. His journey has ended unexpectedly, and he has been received into the rest which remaineth for the people of God. His wife and two children have the tenderest sympathy of all their friends, and his death will be deeply mourned by many, both here and in his chosen field. His brief but devoted life as a missionary is a rich legacy to the church at large, and should inspire some of her sons to take up the work he has been compelled to lay down.

W. B. W.

THE YELLOWSTONE PARK.



THE SECOND DAY.

Among the Geysers.—The Excelsior.—Under the spray of Old Faithful.—What do these eruptions tell us of the interior of our globe?—Is it a hollow ball?—Are there literally "waters under the earth"?

It was the last day of July, when the heat of summer not only quivered in the upper air, but dropped down into the cool depths of the woods. But this warmth only made the shade more grateful, and through the lights and shadows we wound our way, enjoying again the indescribable charm of a drive through the primeval forest. But the great event of the day was to be a full view of the Geysers, of which we had a first sight at the Lower Geyser Basin, and now were to have the culmination. An hour's drive brought us to the "Excelsior," a name that describes its past glory rather than its present performance. Indeed it is now a cluster of hot springs and bubbling pools, that spread over what is called the Devil's Half-Acre. This is a bad name to give to any portion of God's earth, as if it were accursed; but I am afraid there was a time when it deserved it, when the evil spirit, confined in the caverns below, broke loose, and burst its bars asunder, and threw up a mighty column two hundred and fifty feet into the air, which descended like molten lava, destroying everything it touched, like an eruption of Vesuvius. It did not indeed set fire to cities like Pompeii and Herculaneum, but it made the waters boil like a pot, turning the Firehole River into a steaming cauldron, that was instant death to man or beast that put so much as a foot into that scalding pool. While such eruptions lasted, this Geyser was not only "Excelsior," but stood alone, as the grandest display on earth of the forces that are at work in the interior of the globe. But the very intensity of the explosion exhausted its force, so that after a few months of rage

and fury, the old "Excelsior" sank down into quietness, and now is a name of terror to the world only because of its former greatness.

In the study of nature it is better to go from the dead to the living than from the living to the dead, and so we are kept in pleased expectancy as we pass from the field of a spent geyser, which is like a burnt-out volcano, to the field of a great number that are in full activity, for such is the Upper Geyser Basin. Here the Under-world is all alive. The hammer of Vulcan is ever ringing in the cavern in which he forges his thunderbolts, and if it be not fire and smoke that issue from the earth, there is a constant letting off of steam, with a throwing up of great columns, like water spouts in the ocean, the signs and proofs of the tremendous forces that are working far down in this terrestrial sphere. As we come into the "Basin" which is the field of action, we find the Geysers increase in number and in variety. No two are alike. Each has an individuality of its own, as it has its peculiar formation. Here, for example, is the Castle, which has the figure of a small fortress, surrounded by walls, to which is given an addition to its military appearance by the presence of a soldier, who keeps guard that visitors do not throw substances into it that might so mix with the elements below as to cause a dangerous explosion.

As some of the geysers are majestic in size, others are small in comparison. These I call young geysers, that have not yet come to man's estate, but that, like precocious children, are eager to show themselves, and so put their heads out of the ground, and fume and sputter as if they were of some importance, as indeed they would be if they were not overshadowed by the monarchs of that nether world to which they belong.

The great field of observation of the Geysers is a plateau that has been formed by the overflow of the many that are in constant action. It is a somewhat slippery surface, over which we picked our way, observing the differing size and form which give name to the more noted among them. Now the incrustations have taken the form of a Beehive. Again it is a Lion Couchant not far from whose noble form is that of the Lioness; and a little distance from their father and mother is an interesting group of young lions, mere cubs, but which have a lively appearance that gives promise of the full leonine stature to which they may grow.

The effect of so many Geysers going off at once is not unlike that at sea when a shoal of porpoises come round a ship leaping and spouting, and follow in the long track behind. Or to take a more grave and clerical illustration, as I looked round on this great "assembly" that was all alive and somewhat vociferous, it seemed to me that I was in a camp meeting, that was in such a state of excitement that half of those present rose to speak at once, while those who were trying to keep silent could not altogether hold their peace, but responded, now with groans, and now with Amens and Hallelujahs! It was a thoroughly Methodist congregation, and yet, among so many effervescent brethren, it was gratifying to see one grand old Presbyterian, and he the patriarch of them all, who, because of his regularity and uniformity, has been christened "Old Faithful." I call him a Presbyterian, because he is always on time; you always know where to find him. As for the "common run" of geysers, they come at all hours; with or without warning; and behave in such an irregular way, breaking out in spots, and doing the most unexpected things, that they are not to be depended upon. But Old Faithful comes and goes by the clock. It is said of the old Puritan divines that they

preached with an hour-glass on the pulpit, and when the sands were run out, instead of letting the sermon run out also, simply turned the glass upside down, with the cheering exhortation, "Now, brethren, let us take another hour!" Old Faithful requires a little more time to get his "second wind," but at the end of sixty-five minutes exactly, he speaks in a tone that all must hear.

Knowing his regular habits, the "congregation" comes together at the appointed hour, where, in front of the "pulpit," at a safe distance, is a rude bench, such as one may find at a camp-meeting in the woods. I would not call it a "mourners' bench," nor an "anxious seat," though it is certainly occupied by those who are in a lively state of expectancy, both as listeners and spectators.

For my part, I did not sit at all, but walking up the slippery mound formed by the overflow of the Geyser, leaned over the edge and looked down the monster's throat. There was not much to see, and herein I was disappointed, for I had imagined that the greatest of the Geysers would speak through a mighty trumpet; that his "throat," if not quite like the crater of a volcano, would at least be a large aperture, massive and well rounded, like a well bored by Titans into the heart of the earth. And the walls must be smooth, for, as the waters wear away stones, the rocks must be polished like marble by the constant rush from below. But, instead of that, I saw only black and jagged projections, which, if they had ever been smoothed, had been rent again by fresh explosions, so that they were still blasted and torn.

It was not yet sermon time, and the Preacher was not quite ready to begin, but he had already great wrestlings of heart, and was clearing his throat to give them utterance. We heard rumblings and mutterings, and once or twice I felt a splash in my face, that would have scalded me to the bone, had it not been instantly cooled by exposure to the air. These little love-taps I did not mind, but I had been all the time keeping what a sailor would call my "weather eye" out for anything more serious, and now did not stand on the order of my going, but retired with perhaps as much haste as dignity.

Then we heard the thunder of his voice. It was not indeed like a thunder clap, sharp and startling as the crack of doom, but more like the inrolling of the sea, with the foaming crest of the wave riding in advance to tell of the mighty billow that is behind. When this came in its strength, it threw a hundred and fifty feet into the air a column of water that must have been tons in weight, but that was hurled upward with such velocity, that it had an airy lightness, and broadening at the top, fell in a shower of spray all around. And then with what grace the Majestic Form withdrew from the scene! It did not collapse, nor fall flat, but retired like some spirit of the air, lowering itself, not instantaneously, but by degrees; stooping and rising again, as some royal personage after giving audience to his court, retires, bowing to the right and left, and is gone!

So transcendent was the beauty of the scene that it seemed as if one could never weary of it, and as we stayed here till the next day, I saw it repeatedly. If it could be more beautiful at one time than another, perhaps the most wonderful display that I witnessed was the next morning a little after sunrise. I had risen early for the purpose, and taken a seat at a window which looked right toward Old Faithful, but a few rods distant, where I could keep my eye on him even while I was writing, and my ear too, to hear his first mutterings; and the moment I caught the sound I dropped everything, and in an instant was

all eye and ear for but one object. As I was the only person up in the hotel, except the servants, he gave this performance for me alone, and certainly he never played his part more to perfection. In this he was helped by the new-risen sun, whose rays shot through the veil of mist that hung in the sky. That sunlight was more than a bow in the cloud; it was as if the Divine Presence itself was throned on the cloud, shedding light and joy and hope on the new-born world.

It is hard to come down from this Mount of Vision to mere science—which to most observers of nature is mere materialism. But we cannot help asking, What do these geysers, with their attendant phenomena, reveal to us in regard to the constitution of our globe? Is it solid? Or is it hollow? If the latter, is there any life in its interior? Or do the elements alone—fire and water and gravitation—have universal sway? Are there "waters under the earth"? Is there an ocean that sweeps from pole to pole, rolling and resounding where there is no eye to see and no ear to hear?

These questions are not new: they have exercised the minds of men for ages; and the less men knew about this great mystery, the more they gave way to their imaginations. In the ancient mythology there was an Under-world, that was the place of departed spirits, who inhabited "the shades," and recalling their past evil lives, were filled with remorse, as they wandered on the "dark Plutonian shore."

Even Christian theology has been invaded by these fancies, and the interior of the earth has been thought to be the abode of the damned, where the universal gloom, the darkness that may be felt, is but the outward token of their mental state—their horror and despair. All these are subjects on which it is much easier to ask questions than to answer them; and into this realm of darkness I seek not to explore.

H. M. F.

THE FIRST CHURCH OF MONROE.

Rev. L. B. Bissell.

As Presbyterians we are all interested in the "first things" of Presbyterianism. With the rest of my co-presbyters, I believe in the apostolic origin of presbyters and the Presbytery. Nay, I am willing to show that I am still more orthodox by my willingness to accept the dictum of the Presbyterian Journal: "The office of eldership starts with Adam"; and of the Central Presbyterian: "The Church was organized after the Fall, and Adam was the first person admitted. He started the Church of redeemed humanity on the Presbyterian model." Granting this to be the "first" of Presbyterianism on this planet, where was its "first" in this new country to which our persecuted fathers came? In the volume of "Centennial Historical Addresses," Dr. McGill puts the first church in Maryland, 1682. Last October the First Church of Hempstead, L. I., celebrated its 250th anniversary, claiming itself to be the "first," 1644. Dr. Briggs in his "American Presbyterianism," puts the "first" at Southold, L. I., 1641, and Dr. Hatfield, in the Schaff-Herzog Cyclopedia, says: "The first Presbyterian Church in America was organized at New Amsterdam, 1628!"

I would that the disagreement ended there. But we want to know as to the "first" of our faith in Michigan. The contention is between the First Church of Detroit and the First of Monroe. Here are the words of an esteemed elder of the First Church of Detroit: "If the ordination of elders constitutes a church Presbyterian, the First Church of Detroit antedates that of Monroe by nearly three months. If the name and Articles of Faith were necessary to constitute a Presbyterian Church, the church at Monroe would seem to be nearly

five years older than that at Detroit." Well, just now we are living at Monroe, and may therefore be pardoned for our boldness of utterance while insisting that the "name and Articles of Faith" are greater determining factors than the ordination of elders.

The First Church of Monroe was organized in the old Court House January 13, 1820, and elders ordained May 21, 1820. Of the twenty charter members, five came in on profession of faith, and all have now passed to the "General Assembly and Church of the first born in Heaven." There have been 1289 names on the church roll, 779 having come in on profession of faith and 510 by letter. Three members are still living, Mrs. Maria Conant, Miss Ann Kellogg and Mrs. Mary Cole, who united on profession of faith sixty-three years ago the first Sabbath of January and were in the Sunday-school at its organization. The rite of baptism has been administered 576 times, 346 being to infants and 230 to adults. The first elders were Wolcott Lawrence and Joseph Farrington, two of the twenty-three who have served as elders here, and all of whom have passed away but seven, six of whom are now serving. It is worthy of mention that the Hon. W. H. Boyd was first elected elder here in 1837. He has held the position continuously and is now serving this church for the fifty-eighth year, being the oldest ruling elder in Michigan and the West. The Sunday-school was organized in 1820, Joseph Farrington being the first superintendent; it being the first Sunday-school in the state, and the first one west of Cleveland. Offerings of \$30 a year to the American Sunday-school Union began to be made in 1839, and have been continued to the present time. The school has had eleven superintendents, W. H. Boyd having held the office for thirty-five years and J. R. Rauch fifteen years. The church was organized by the Rev. Moses Hunter and Rev. John Monteith. Mr. Hunter was the first of the twenty-seven who have preached the Gospel to this church, all of whom have been called to their eternal reward but six: Rev. H. H. Northrup, D.D., (1849-1851), Rev. A. K. Strong, D.D., (1855-1863), Rev. D. P. Putnam, D.D., (1871-1881), Rev. W. W. Macomber (1881-1883), Rev. S. W. Pratt (1883-1889), and the present pastor, Rev. L. B. Bissell, who is on his sixth year of labor.

Some of the pastors have become well known to the country at large: Rev. R. W. Patterson, D.D., LL.D., for many years an eminent Presbyterian divine of Chicago; Rev. Nathaniel West, D.D., to be always remembered in connection with his "Analysis of the Bible," and Rev. D. P. Putnam, D.D., whose letters from "The Front Porch" have made his a household name, being among the best known. Most of the pastorates have been blessed with a revival, the largest accession at any one time being sixty-seven, under the present pastorate. The largest membership at any one time was 318, under Rev. Charles N. Mattoon, D.D. It is remarkable that the forty-five that united at one time under Rev. A. K. Strong, D.D., had all been baptized in infancy. It is to be feared that infant baptism is not as faithfully practiced now as formerly. The early records of the church having been destroyed by fire, it is not possible to state accurately the benevolences of the church for the seventy-five years. Offerings seem to have been regularly undertaken in 1850 while Mr. Northrup was here. From that time to the present the church has contributed to Home Missions \$10,400, to Foreign Missions \$10,700, to the other Boards \$12,436; Miscellaneous \$5,460; total Benevolence \$39,000. To General Assembly \$771; to local Church \$115,087; making a grand total of nearly \$155,000. The present church building was erected 1846, un-

der Rev. Southgate, who declined to be installed until the building was dedicated free from debt. It was beautified at a cost of \$15,000, under Dr. Putnam, who also secured the erection of a commodious brick parsonage at a cost of nearly \$5,000, one of the finest in the State, and a chapel was erected under Dr. Newell.

It was the able eldership of this church that was instrumental in organizing the Monroe County Bible Society, January 1, 1821, the first society in the West auxiliary to the American Bible Society, and Elder Boyd has been its President since 1871. Also it was through Dr. A. K. Strong (from '55 to '60), that Monroe Presbytery, which had been contributing to the American Home Missionary Society, undertook the support of a Presbyterian Home missionary. At the same time Alton Presbytery engaged in the same good work. These were the first two Presbyteries to engage in the "Church Extension" work of the New School Presbyterian Church. In due time this Church Extension Society became the Board of Home Missions of the New School, and that in turn became at the Reunion our present Home Board.

This church which began with 20 members, now numbers 300, with 80 additions last year and 30 baptisms. Sunday-school 175. Total benevolences \$1,023, and total disbursement \$3,404. Nay more, this First Church of Monroe, has in seventy-five years become the Synod of Michigan, with its 19 Presbyteries, 223 ministers, 251 churches, 5,621 additions last year, 29,341 members, 2,607 baptisms, 34,576 in Sunday-school; contributed to the Home Mission Board \$24,370, Foreign Mission Board \$18,290, to other Boards \$14,387, Miscellaneous \$19,306. Total benevolences \$76,353; total disbursement last year \$389,891.

The seventy-fifth anniversary of this historic church was observed with great interest by its members and the community on Sunday, January 13th. Rev. W. A. McCorkle, D.D., who had been invited to deliver the anniversary sermon, was present, and though two years past his threescore and ten, spoke with great power on the vital theme of the Gospel, 1 Cor. i. 23: "We preach Christ crucified." The sermon was strong in its Presbyterian grasp of divinity, convincing in its thought, and so holding up the simplicity that is in Jesus, as to make its immediate acceptance irresistible. At the evening service Elder Boyd reviewed the first half century of the church's history, giving many incidents of historic interest. His book of personal memoranda is a most invaluable treasure house of facts concerning this church and will be a precious legacy from the senior elder to the church with whose life his life has been bound up. Letters of greeting were read from five living pastors, who wrote of their work in this church and gave council for the future. Dr. McCorkle again spoke, giving personal reminiscences, closing with the earnest exhortation, "Seeing we are surrounded with so great a cloud of witnesses, let us run with patience the race that is set before us, looking unto Jesus." Rev. J. Frazer of the M. E. Church, who had very kindly united his service with ours, presented his kindly greetings. Statistics of church work and benevolence were then presented, and thus the anniversary closed, having revived most blessed memories, having inspired with fresh courage, and having strengthened the feeble faith. God grant that the centennial of this church may be able to recount greater victories to the praise and glory of His grace.

The saloons have been closed in Rochester during the last two Sundays. Drs. Millard, Taylor, and other pastors have preached strong sermons on the subject. There is also much religious interest in the churches at this time.

A LESSON IN CITIZENSHIP.

Whatever differences of view may at certain times and places have existed among Presbyterians with regard to Dr. Parkhurst's work as a citizen, there was perfect unity of feeling at the meeting of the Presbyterian Union last Monday evening. The large parlor of the Hotel Brunswick was filled with a body of men and women probably more truly representative of our Church than is often the case, and there was no possible room for doubt that all who were there were of one mind and one heart, not only in the desire to pay their tribute of homage and respect to one eminently worthy of such a tribute, but also to testify their purpose of standing by him in the struggle yet to come, and of learning by his example how to perform their duty as citizens of New York. Never was guest of the Presbyterian Union more rapturously received, never speaker more attentively listened to, never audience more evidently pervaded by a spirit of loyal sympathy, than on last Monday evening.

All the exercises were peculiarly appropriate. If anything had been needed to bring the assembly to a proper pitch of civic loyalty, the earnest prayer offered by Dr. James S. Dennis—an earnest supplication for blessing on our country and power to do our duty as citizens—and the patriotic songs that followed, the whole assembly joining in the choruses, would have brought them up to that pitch. And if Dr. Parkhurst needed any assurance that his hearers were with him before he began to speak, the warmth of applause which met every allusion to him by the opening speakers, and the prolonged cheers and Chattanooga salute with which the audience sprang to their feet to greet him as he rose, must have convinced him of it. Thus feeling himself among friends, he could speak with such unreserve, such freedom, such pathos, as are only possible when the hearts of the hearers are one with the heart of the speaker.

The opening addresses were peculiarly felicitous. Dr. John Hall spoke first, briefly, with his own quick alternation of earnestness and humor. All who heard him felt that he did himself honor by the frank confession that Dr. Parkhurst's brother ministers had not always stood by him as they should, as much as by his warm professions of future adherence and sympathy. Mr. Warner Van Norden, the President of the Union, who spoke next, aptly reminded his hearers that such a war as Dr. Parkhurst had engaged in was not to be won in a single battle, and that his adherents must never be discouraged by repulse or even defeat. Dr. Parkhurst had had his Chancellorsville and his Fair Oaks; there might be many dreary days before him in the Wilderness, but, please God, he should see his Vicksburg and his Gettysburg, and the long contest end in assured victory at last.

When the applause which followed Mr. Van Norden's introduction of the speaker had died away, Dr. Parkhurst spoke, very quietly at first, though none the less effectively. He began by alluding to the present kindly attitude of Presbytery toward him. He knew that he had sometimes been more or less a thorn in the flesh to them, and he found it pleasant to be a subject on which Presbytery had arrived so nearly at unity. He had the reputation of being something of a fighter in Presbytery. He had long made up his mind that theological fighting doesn't pay. He must fight something, and from his own experience he would advise the brethren to quit theological fighting and fight together against the common foe. It had been said that to uphold him would be to make a wide division between the Presbyterian churches North and

South. Not at all; he was in receipt of countless letters from the South applauding his work.

Taking up the subject of his address, "Some Points of Past and Present Municipal Interest," Dr. Parkhurst said that it required no genius to do what had been done by his Society (for the Prevention of Crime). They had merely fastened on Tammany's weak point and held on. "We simply inserted our auger and didn't take it out. The point of the auger may be very dull, the hammer very small, the granite very hard; but if you keep on pounding you will crumble the rock, if you live long enough. The simplicity of our warfare was our strong point. We had but one object: to break down the understanding between the official and the criminal classes." No end of pains had been taken to divert them from their object—to break down this collusion, to do which would be to empty Tammany's treasury. Attempts were made to sidetrack them on various issues—the social evil, was excise question; but their present duty of no present interest; they had nothing to do but to prevent this collusion between the officials of the city and the violators of law. They had been misrepresented by newspapers that perfectly well understood what they were doing; they had been misunderstood by the Church. There was a tone of pathos that brought reproach to many hearts as the speaker expressed his wonder that the Church had not understood them sooner—it had been terribly dark sometimes.

It was hard to experience reverses, Dr. Parkhurst went on. "This is one of the most anxious weeks through which we have passed. The victory of November 6th was a splendid victory, but it will not do for us to forget that there were 108,000 votes against us then. There are dark times ahead; the tiger is not dead. There are only 40,000 votes between us and defeat. Ruh out only 20,000 names and the pendulum swings the other way. Pray over that!"

"We have covered only a very small portion of the battlefield." Then followed an impressively sane and serious review of the situation. "It is easier to win than to use a victory. There is to-night no immediate prospect that the city is going to get what on November 6th it thought it was going to get. This is very sad. The people are all right! They are all right down-town as well as up-town. Down on the East Side, away over on the Hook, there are thousands of men just as much in earnest about this thing as any of you. But there are two or three difficulties."

He was not a pessimist. He was a Presbyterian and believed in Almighty God. He had learned some lessons of Old Schoolism, and believed in the personal direction of an unlimited personal divine wisdom, a divine management of things. He and his colleagues had felt sometimes as if in the visible presence of Him who was administering things; and Dr. Parkhurst's voice and expression as he spoke were enough to convince any who at this time can need to be convinced, that he and that noble band of young men who from the first have stood with him, have from the first been consciously engaged in a Holy War.

They had been defeated over and over again. In the three years' struggle they had not gained a single thing they wanted; but each defeat had been the occasion of a bigger victory. He illustrated by the case of Captain Devery. Everything was in the hands of the enemy—police, courts, judges; it was like hitting your head against a stone wall. They didn't defeat Devery, but that police success stimulated that magnificent body, the Chamber of Commerce, to ask our Legislature at Albany for an Investigating Committee. So it was all along. Whether they won or lost, it was win every time.

They felt no enmity against any one; he knew very few of these people even by sight. These people were simply personal expressions of a condition; it was the condition that they wanted to change. He would speak plainly about Byrnes. They had been consciously

fighting him for three years, and they were going to continue fighting him. Dr. Parkhurst knew Byrnes well—better than the Lexow Committee does. Byrnes is the axis on which the corrupt police system turns. Dr. Parkhurst alluded to his letter to Byrnes which had not yet been answered, and never would be, because there was no answer. It had been objected that the letter was long. Well, it was long, and would have been longer if he had told more. "Are we going to have this man for Superintendent of Police?" (Answers of No, No!)

Dr. Parkhurst related a conversation with the Mayor in which he put to him the supposition of a manufacturer who should have had a man in his employ for thirty-one years in every capacity, from the lowest to the highest, and at the end of that time found his business "thoroughly and elaborately rotten. Would you employ that agent to reorganize your business? I asked. I won't say what he answered."

Next followed a brief exposition of the real meaning of raids, transfers of police captains, and so on. They had no meaning. Raids were only official bluff; the shifting of captains was the same style of thing only more ornate.

"Byrnes knows all that is going on. He has known every move we have made for two years, but he doesn't seem to know that his detectives are hand and glove with huncos steerers. The mere possibility of the retention of a man who cares absolutely nothing but for himself, makes my heart ache—that he should be the axis of a reorganized police force." He might as well call names, for it was not a personal matter. He told it with an aching heart. "We have worked long and hard, and we want to see thorough work all the way through." He spoke with strong confidence of Mayor Strong; he believes in him; but the Mayor is tied hand and foot. He was promised a power of removal bill, but there is no immediate prospect of it being passed till such pressure has been brought to bear upon him that he will let the politicians name the men who are to be appointed under it.

Some strong words about professional politicians followed. They were a repetition of what he had said before and what he was going to keep on saying till the air is clearer than it now is. He denounced Thomas B. Platt for practically obstructing the will of the vast majority of this city, though he doesn't even belong in New York.

"I would rather fight five Crokers than one Tom Platt. The city has more to fear from the unwarranted selfish partisan interference of Thomas Platt than from Tammany Hall." He explained the utterly partisan purpose of the hi-partisan police bill, and closed with a very vigorous appeal to the people of this city to stand by our Mayor. He had never met an official upon whose heart it lay as a heavier burden to accomplish the best possible for his city. "We must stand by him. He wants to fill up the offices of this city with clean, honest, self-denying men. Stand by him and help him; he is hedged in and manacled. Exert your influence on legislators at Albany. The city must make itself felt up the river. We are so near, so tenderly near to the accomplishment of immense results. God forbid that we should lose what we have!"

"This work began in the Church. The burden of it comes primarily on the Church. Words like those Dr. Hall has spoken ought to be spoken from every pulpit in this city, Protestant, Catholic, and Jewish, for the next ten days. It would make a consensus of opinion not to be ignored. There should be no distinction between sacred and secular in these matters. The Star Spangled Banner which we have just sung is a Christian hymn. We are placed here to perform all our duties as servants of God, to import religious sanctions into every movement of our minds and every emotion of our hearts, to lay everything we have—our bodies, if need be—on the altar of devotion to our city."

After the long applause which followed this speech had died away, Col. Ketchum moved the adoption of a resolution thanking Dr. Parkhurst for his work and pledging the cooperation of those present in his further efforts. It was seconded by Dr. Alexander and passed by a rising vote.

The Evangelist

STARTING ANEW.

A man who never makes a new start is an object of pity, as well as he who is always making new starts and breaking suddenly down, is an object of ridicule. Life, like a pendulum's swing, is made up of new starts after proper or necessary pause, and a good start is half the race. The mighty overthrows of men and of nations are mistakes in beginnings. It was the end of a dynasty and of an empire when an empress of recent times succeeded in starting a war of conquest and tripped gaily from the council chamber in glee that was the foretoken of gloom to follow. All the great lessons of history are summed up in the charge of our Lord as to prudence in undertakings. Wisdom is the essence of experience in aftersight put into all future plans. The highest and holiest of our ambitions must be chastened by a caution that works quick and decisively, not late, but from the very start. The vastest of regrets are not over failures themselves, but over the follies that initiated them, that made them the logical and inevitable conclusion.

Much, therefore, has been well said as to counting the cost of new procedure. The difficulty in applying the principle inculcated comes out of a misapprehension. Heroic lives are not much concerned with the cost. They simply enact or inaugurate something that is worth living for, working up to the limit of their power and resource. The only prudent pause for them is to determine what is the right, the best thing to be done. Of course it will cost, but economy is in expenditure, not in neglecting opportunity to begin noble and necessary works. A man who hesitates to do right, because of the cost, is lost. A calculating conscience is the devil's chronometer timed to wreck the soul. To steer a course so as to escape from loss by uprightness and honor, is to go unerringly to perdition. To wriggle and juggle in affairs in order to make honest dealing pay, is the popular method of trying to serve both God and mammon. Half the world's wit to-day is expended on the impossible scheme of living so as to get the wages of righteousness and to escape the wages of sin by making Satan pay higher and more promptly for his service. It would open a new chapter of tragi-comedy to track out the devious ways by which men try to be on both sides of the market and to make each for them the winning side. These who count the cost of a new course of conduct by discounting the winnings, are called the world's wise men, while the man who does simply and squarely the honest, best thing, at a personal sacrifice or a pecuniary loss, is praised in public for decency, but privately he is called a fool!

Then, too, we have difficulty with our ambitions which are apt to be absolute and to claim all or nothing. A man can be a good scholar, a good Christian, without being absolutely the best. It is possible for most of us to be fairly good. Undertaking to be a perfect man this year will no doubt end in failure this month. To throw up the contract then is to add dishonor to defeat. Better is it not to begin that way; but to make that a condition of beginning at all is pettiness, poverty of spirit, pride, and not a suggestion of heroism. First place or none belongs to no honorable man. Given such a place a man ceases to be worthy. Every highest attainment has a condition which we may call its cost. That a man cannot afford the most costly things is

not evidence of worthlessness. The great grandeur of life is not like that of Chimborazo, on the ice-clad summit; it is in the sheltered vales, the gentle meadows, the unheard growths, the fire-lit, hidden hearthstones. Garfield once said that the real heroes of the war to him were two dying men in the dark and rain after Chickamauga whom he heard comforting each other with the hope that the country might gain something by their lonely suffering and unheeded death. It is the man who does the best he can in his place and with his powers, that puts the world into his debt. Our best may not be the best possible, but it is our's. The question now is, What are we here for if it is not to do our best? The impossible and unattainable we are not concerned about. We may not try to build up to heaven, but we will build; we may not aim to conquer the world, but we will conquer. The world does not mock an honest and modest builder; the greatest foe of our race is afraid to face him who begins to conquer any sin or evil habit.

A recently propounded theory of progress is the racing of two opposites through the world, as ocean greyhounds race over seas. Rivalry shortens processes and develops powers. That is a suggested comfort in the wrestling of good and had in our human lives. The new start may be an old battle, but the final victory draws near. Greater conquest is there none than ruling one's own spirit; grander building can never be than the up-rearing a good character graced with gentleness and zeal for right. It may be easier to do these things through struggle. Here is a baby who attributes every fret or foible to "the bad boy that lives out on the back road." That simplifies the case. The enemy is of your own sort and size. Get him into subjection and the world is won. Set out this year, not to race with angels, but to run down your worst self and see how near to heaven you will be after that running!

"STILL CLOSER RELATIONS."

"No!" the Theological Seminaries are saying with emphasis and with surprising unanimity, "not still closer." And one can easily hear in the tone of voice a circumflex in "closer" which implies a query whether the relation is not too close already. This brings us around, through two and a half years of inquiry, back to the Assembly at Portland. The Committee which now gets its answer has its roots there, and was first suggested in the minority report of the Committee on Theological Seminaries. That report, with its pacific allowance of Union Seminary to withdraw from its agreement of 1870, and suggesting a committee to confer with seminaries and devise some agreement that should be better, was voted down. Out of its debris was picked up the committee suggestion, but with the change which limited the committee to devising a method of "still closer relation" than that of 1870. Now the answer has got around, and we are back to the starting point. Union had then learned that the relation was already so close as to imperil her very existence, and to compel her withdrawal against consent, if not with it. Now they all join her in so far as to say any "closer" relation would threaten their usefulness, if not also violate their charter. The world does move. Progress is the law, and can be safely trusted. Dr. Musgrave and Dr. William Adams both intimated misgivings about the wisdom of the agreement of 1870 while it was yet formulating, and stated that it was not to be permanently binding. The nineteenth century drift has not been toward centralization, but toward distribution and

polarizing of power. Whatever gets in the way of that drift will get drowned. Any engineer could have told the Assembly at Portland, and others since, that hard pressure, beyond a certain point, will not result in increased speed, but explosion; not in progress, but delay. Might not a little less of the pell-mell and more of the thoughtful, all along from Detroit down, have saved us a deal of strife and lost us nothing? Principles, not persons, were mainly involved. An undue prominence given to persons has been our hind and hindrance. Principles live on, while persons and policies die.

ACTION OF THE SOUTHERN GENERAL ASSEMBLY.

The following paper, offered by Ruling Elder J. T. Jordan, was adopted:

"Resolved, That the thanks of the General Assembly are due, and are hereby tendered, to the administration of President Cleveland for legal and prompt measures adopted to suppress the opening of the Columbian Exposition, known as the World's Fair, on the Sabbath Day, and this resolution be telegraphed to President Cleveland." (Minutes of the General Assembly (1893) of the Presbyterian Church in the United States, page 40.)

The above Resolution may be instructively placed by the side of the Resolutions passed by the New York Presbytery thanking Dr. Parkhurst for his successful efforts in the cause of moral and municipal reform. Neither of them has any political aim or animus. In both cases the intention was to conserve the authority of the Ten Commandments in our national life. The thanks of the Assembly were extended to a civic official for action of governmental character. The thanks of Presbytery were given to a minister of the Gospel for arduous and devoted labors in behalf of the lapsed and oppressed, and against their criminal oppressors in official places, whose abuse of power made virtue difficult, law-breaking easy, and reform almost impossible. It will be difficult to distinguish in principle between the two utterances, in regard to their constitutionality under the Presbyterian order of government.

HELP THE STARVING!

The destitution in Western Nebraska is very great and sore. Many of the farmers in that region had been unsuccessful in gathering an average crop for several years, and it was after a protracted and pinching struggle, and when in no condition to encounter further calamity, that still another came upon them in the entire failure of the harvest of 1894. Large sections of the State have almost nothing in the shape of wheat, corn or other grain in reserve for the winter's sustenance and the seeding for the harvest of the new year. These utter destitutions have been made known none too soon, and clothes and food are being sent forward as promptly as possible. We are desired to print the following acknowledgments:

GRAND ISLAND, NEB., Jan. 17, 1895.

Mr. Editor: Will you kindly permit me to acknowledge, through your paper, the following contributions sent to me for relief of the suffering people of Nebraska.

CLOTHING, ETC.

Presbyterian Church, Irvington, New York; Presbyterian Church, Fairfax, Mo.; Westminster Societies Christian Endeavor: the Market Square and the Pine-street Presbyterian churches, Harrisburg, Pa.; First Presbyterian Church, South Bend, Ind.; Presbyterian Church Sabbath-school, Evanston; D. F. Haines, Baltimore.

CASH.

Rev. Mr. Aston, pastor Presbyterian Church, Colon, Neb., \$20; Harrisburg, Pa., Churches, \$180; Miss Winch, Wells, Minn., \$10.25; Westchester, Pa., Westminster Church-member, \$4; Brooks Hitchings, Evanston, Wy., \$2.

I have been compelled to use some of this

money to pay freight between here and Chicago and from here to the different localities as their special needs have required. I hope to get transportation for all these goods in the near future; but present need and suffering is so great that I felt justified in doing this. I could give instances of distress and relief, under my own personal observation, where these goods and some of this money have gone, that would wring tears of sympathy from the heart of a stone. No language can express the gratitude of these stricken hearts, nor the blessing thus brought to these homes of so great destitution. God alone can adequately repay the giver.

Very respectfully,
JULIAN HATCH,
Pastor at large, Kearney Presbytery.

Perhaps it is well to add a single letter here as giving a glimpse of the real state of things in this portion of our land of plenty:

ST. PAUL, Nebraska, Jan. 17, 1895.

Rev. J. Hatch: Grand Island.

God bless you, dear brother, and the unknown dear friends who have so generously contributed to supply the needs of our suffering poor.

The goods and the \$20 came on the evening train last night.

Early this morning our ladies were stirring. They got an empty store and the boxes and barrels were brought there.

I don't know how it got noised abroad so quickly, but all day long there has been a constant stream of poor creatures coming with broken hearts to tell of their needs and the needs of their starving, freezing families. The sight has made me sick. Brother Hatch, this is terrible! What will these people do through the awful months that are to intervene before another crop can come? The \$20 will come in very finely. The ladies used \$4 to buy a stove for a family that had none. Their old stove had fallen to pieces. The rest will be kept to buy things for the sick.

Say to those people who have given these things and this money that could they have heard the prayers for God's blessings on the givers that I have heard to-day; could they have seen the mothers' joy as they got hold of some things to keep their darlings from freezing; could they have been present for an hour at that store room, they would have had a heart warming that would have in a small measure compensated them for their noble generosity. But their compensation will not be given on this earth. Not here will they receive their reward, but rich indeed will be the reward when they shall bear the Master saying, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

The supply is but a drop in the bucket in comparison with the needs, but it has made comfort in many a home.

I know I voice the sentiment of the many when I say with all the earnestness of my being, "May the richest blessing of God rest on you and the other generous givers."

Sincerely yours,
GEORGE A. RAY.

JAN. 19, 1895.

To the Editor of The Evangelist:

Dear Sir: I hand you the enclosed for use in your columns. Rev. J. Hatch lives here on the most central point in Kearney Presbytery. Let me endorse every word written by these men. St. Paul is only twenty miles north of this city, and the needs there are only hinted at.

All goods and aid sent to Grand Island can be easily and promptly distributed through Western Nebraska. Let this good work commend itself still more urgently to our Eastern churches. If they only knew half the truth, speedily would there be streams of substantial aid flowing into these needy communities. Money, food, clothing are urgently needed and in this order. Sincerely yours,

THOMAS C. CLARK.

Dr. Cuyler makes a very modest, not to say mystifying, reference in his Saratoga letter to the fact that he was the subject of a birthday reception at Dr. Strong's on a recent evening. It proved a very spontaneous and enjoyable occasion, indicative, in the interest taken by all in the great Sanitarium, of the esteem and love which everybody entertains for him. Very many readers will rejoice to learn of the steady improvement in Mrs. Cuyler's health, at one time seriously threatened.

MARGARET LEDYARD CUYLER.

Died at Syracuse on the second of January Miss Margaret Ledyard Cuyler, in the eighty-second year of her age. She was the youngest daughter of Glen Cuyler, who, with his father-in-law, General Benjamin Ledyard, were the earliest settlers of the village of Aurora on the banks of the Cayuga Lake. She was born there on the 21st of June, 1813; was educated at Miss Marriott's School, and spent a large part of her life in her native village. Miss Cuyler united with the Presbyterian Church in her early youth, and took an active part in the Sabbath-school and in the revival-work under the ministries of Rev. Mr. Hoisington and Mr. Mattoon. She was a devoted Christian, of lovely, cheerful spirit, who shed the sunshine of her warm heart over every circle which she entered. Her later years have been spent at Pulteneyville and in Syracuse. With her death has departed the last of a large and honored household, and the name of Cuyler, for the first time in a century, has become extinct in the village of Aurora.

EDITORIAL NOTES.

We tender our cordial acknowledgments for an invitation to the reception to be given this (Thursday) evening, Jan. 24th, to the Rev. George D. Baker, D.D., "in recognition of the Tenth Anniversary of his pastorate in the First Presbyterian Church," Philadelphia. A good work has been accomplished in the venerable edifice on Washington Square, mainly on the old lines, and it is well for pastor and people to come together and strengthen each other's hearts and hands for the future. Of all churches the historical down-town churches of our large cities deserve our regard, and when they do well year out and year in, as here, the whole community is their debtor. We congratulate Dr. Baker and his session—of which latter Samuel H. Perkins, Esq., has so long been the senior member and clerk.

The death of the Rev. Stanley K. Phraner on January 15th, while at Singapore on his way home, will sadden many hearts and impress them anew with the seeming untimeliness of the assaults of the common foe. Well furnished for and happy in his work in the great Laos field, he has suddenly laid it all aside, and another must take it up! Our sympathies are with the father and all who are closely bereaved by his death. Mr. Waller of New Rochelle, who was the last pastor of Mr. Phraner, gives some particulars of him that will be read with interest. He has been a true and faithful missionary, and his loss will be keenly felt.

Dr. Mullally, it appears, has suffered a grievance at the hands of Presbytery, and it is too great and pressing an affair for Synod to properly redress, and he is hence resolved to carry it to the General Assembly in May. It involves, among other things, our repute and standing with our brethren of the South, and the forlorn hope of our ever attaining that purified and beatific condition necessary to acceptance with them.

"For you and the children I made myself a forger and a thief!" This is the "loving message" which the latest detected rogue sends to his wife at home. Perhaps it comforts her in a way; but what a poisoned plaster to wrap round the wretched hearts of a man's wrecked home! Does he believe it? A little, it may be; but not the honest public, no matter what maudlin sentiment it momentarily kindles. No man acts basely from pure love; no wife or child of sane sensibility can thrive on such utterly debased affection. Nay, for this is the

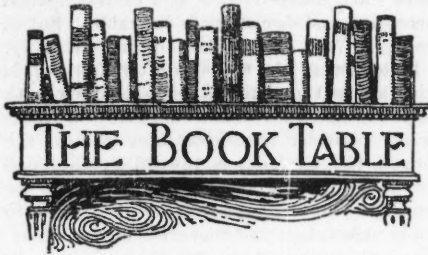
treachery that stabs deeply in a close embrace; this the bewildering love of gain and glittering show of success in crime that betrays with a kiss and then hides from all rebuke in prison or suicide as if that were atoning martyrdom! Alas for the men who do this world's business as if there were no other; who act as if no eye but that of men were to be considered! That strange being, Kaspar Hauser, when he first saw the stars, lifted his hands and cried: "The other side!" Yes, there is another side to the sky over our heads; we walk the lower corridor and God's angels watch above, unseen but not unheeding. Crime brings never good, but always and evermore evil. And he who pretends or presumes to serve his family by criminal courses is, even if deceived himself, a basely cruel deceiver.

A Presbyterian Home Missionary Rally is announced at Seneca Falls, N. Y., for Tuesday, Jan. 29th. The first session will begin in the Presbyterian church at 2.15, when after prayer by Pastor Carter of Waterloo, the chairman, the Rev. J. Wilford Jacks of Romulus, will give a brief address, and introduce the special speakers, viz: Elder C. N. McFarren, the Revs. H. W. Maier, Howard Cornell, John S. Niles, Miss Helen A. Hawley, Mrs. C. L. Van Slyke, and Dr. N. Beall Remick. At the evening session the Rev. W. W. Weller will offer prayer, and Superintendent James N. Crocker, D.D., and Secretary William C. Roberts will speak. Delegates desiring entertainment over night should notify the pastor of the church, the Rev. E. H. Dickenson, in advance of the meeting. The occasion ought to draw out a large attendance.

Pastor L. B. Bissell of the First Church of Monroe, Mich., gives an interesting account of that perhaps "First" and oldest of our Michigan churches. There was organized the first Sunday-school west of Cleveland, and in some other things that church was a leader, as will be seen. Great and constant has been the good influence emanating thence for now three-quarters of a century.

The Fiftieth Anniversary of the organization of the First Presbyterian Church of East Liverpool, Ohio, will be duly celebrated Jan. 25-27th. The installation of the Rev. John Lloyd Lee, Ph.D., as the pastor, is also set down as a part of the proceedings of the interesting occasion.

There are times when military successes become measures of civilization. It is as an evidence of her progress toward a peerage among the world's great powers, that the victories of Japan become worthy of note by the Christian student of the times. History makes plain the progress of the human race toward some supreme attainment. The milestones are such events as pass before us while looking at the East to-day. Some expressions of pity for China, like the too eager charge of cruelty against Japan, must not be taken too seriously. The world does not go back toward barbarism when the Goth takes Rome or the Mongol thunders divine messages to the imbecile Emperor of Constantinople. There is both judgment and mercy in it all. Life is often a new spark "kindled beneath the ribs of death." It is a mistake to think of a defeated government as a broken hope, and to mourn over vanished empires as lost treasure. The light of Asia to-day is neither Buddha nor Confucius, but the new nation which is cutting a path for civilization into the thick of barbarism. A highway into the heart of China "built by bayonets," is a way of life.



WHOLLY FOR GOD. *The True Christian Life.* A series of Extracts from the Writings of William Law. Selected, and with an Introduction, by the Rev. Andrew Murray. New York: A. D. F. Randolph & Co. 1894. \$1.75.

This is a book for contemplation and reflection, not for casual or careless perusal. The author was a man of deepest devotion and in his works he wrote down his soul and his deepest thoughts. A non-juror, he lost his fellowship in Cambridge University, and with it all prospect of advancement. Shut off from the opportunity of preaching he betook himself to his pen and produced several books, of which *A Serious Call to a Devout and Holy Life*, *The Spirit of Prayer*, *The Spirit of Love*, are perhaps best known; but to them his *Practical Treatise upon Christian Perfection* and *The Way to Divine Knowledge* must be added. Law was a most devout mystic, influenced by Boehme, and himself profoundly influencing John Wesley.

The central thought of his life may perhaps be compressed into these words, "nothing godly can be alive in us but what has all its life from the Spirit of God living and breathing in us." Of him his biographer, Overton, says: "To come across such a man in the midst of his surroundings is like coming across an old Gothic cathedral, with its air of calm grandeur and mellowed beauty, in the midst of the staring red brick buildings of a brand-new manufacturing town." The selections which Mr. Murray has made are taken from the three works first named above. They were made by a man who acknowledges his own indebtedness to Law, with the hope that they may do for others the good which the editor has experienced from them in his own soul.

BOOK NOTES.

The debt which Christian missions owe to the women of the churches of America is one that cannot be estimated. It has even been remarked that were it not for the labors of live women and the bequests of dead men, the work of the mission boards would be most seriously crippled and curtailed. It is therefore with special pleasure that we welcome a volume that gives appreciative sketches of the work which the women are doing so nobly. The volume in question, *Woman in Missions*, gives the papers and addresses presented at the Woman's Congress of Missions, Oct. 2-4, 1893, at the Columbian Fair. The volume has been compiled and edited by the Rev. E. M. Wherry, D.D., Corresponding Secretary of the World's Congress of Missions. It is comparatively small and very reasonable in price when the interest of its contents is considered. It contains papers on the following subjects, which of themselves serve to indicate not only the scope, but also the importance of the work: *Woman and the World's Religions*; *Historical Papers on Woman's Missions*; *Woman and the American Negro*; *Woman and Medical Missions*; *The Work of Deaconesses*; and *Woman and Education in Missions*. The papers on "Woman under the Ethnic Religions," "The Zenana Bible and Medical Missions," and "Woman's Medical Work in Missions" are of particular interest, though this is not said at all

by way of disparagement of the other addresses here printed. The volume is not a complete presentation of all the papers read at Chicago during this congress, but it is large enough to present the subject in an interesting way. (American Tract Society. \$1.)

Dr. John A. Broadus, the author of one of our most valued treatises on homiletics, will of course make any subject that he treats interesting. This will be more obviously the case when the subject is one in which his sympathies are aroused. Such, then, is his *Memoir of James Peigru Boyce, M.D., LL.D.*, who was projector and president of the Southern Baptist Theological Seminary, at Louisville, Ky. That institution is his monument and this volume is his memorial, each noble and appropriate. His career is followed from college and seminary days, through editorship, pastorate and professorship, to the work for which he will be best remembered, in which he endeavored to solve the difficult question of educating for the ministry men whose preliminary education was unequal or perhaps entirely lacking. The sketch of the Southern Seminary is particularly interesting. (A. C. Armstrong & Son.)

"Never man spake as this man" is ordinarily supposed to refer to contents and meaning, not to gesture and modes of expression. But apparently we have been mistaken, at least such is the case made out by the Rev. T. Alexander Hyde in his *Christ the Orator*. Truly this is an attractive title, but in order to justify the name the contents should also be attractive and instructive. We confess to disappointment because of the gap between title and treatment. In one respect it is, however, a pity that Mr. Hyde did not write earlier and save our harmonistic brethren much pain. The "oratorical" canon of interpretation is, it seems, not sufficiently emphasized in ordinary books on harmonistics, but it is important, if true, that "unless we regard Jesus as making use of oratorical expressions, we will find His teachings full of contradictions." In a word, this book's size seems out of all proportion to the importance of its contents. (Boston: Arena Publishing Co.)

The application of the practices of the kindergarten method of instruction to the subjects of the Sabbath school, is well denominated as "a new departure in Sunday school work." There may be more in it than appears on the surface; but if that is the case, a more perspicuous book will be needed than that before us: *The Kindergarten of the Church*, by Mary J. Chisholm Foster. The author is an enthusiast on the general subject and is probably well equipped for her work, but she has not given in her chapters "How it may be done" more than the veriest outline. Her object appears to have been to propose a method for the better instruction of the younger children and to call attention to it, rather than to prepare a handbook for the use of those who may feel inclined to adopt the method. (Hunt & Eaton. \$1.)

Nineteen stories, under the attractive title of *Sea Yarns for Boys, Spun by an Old Salt*, have just come from the press of Harper & Brothers. They were written by W. J. Henderson and first published in Harper's *Young Folks*. They are put into the mouth of an old sailor who sits on a dock where he can watch the ships as they go sailing by, and their different rig suggests a variety of personal experiences. The two boys, who were the first auditors, had a rare privilege which has now been extended to all those who desire it. The volume is well printed and illustrated, and each title has an attractive sound. It is probable that the adult reader will join in the "quiet chuckle" or the "silent laugh" of the old

sailor while reading aloud to the children the wonderful adventures which befell this old man of the sea.

Readers of *St. Nicholas* know Mary Mapes Dodge as a household friend, and her monthly visits to her little people are eagerly awaited. Occasionally she comes in shape more permanent than that within magazine covers, and the present is one of those times. In her latest book, *When Life is Young*, she has collected many of her verses for boys and girls and has illustrated them quite profusely. Many of the pieces are little gems in their way and will interest both old and young. Some are very clever, though all are not of equal merit. Sometimes the picture has occasioned the verses and again the picture has grown naturally from the lines; but either way, the verses are well suited to interest and entertain the little ones when tired with play and just before they rest from their daily toils. (The Century Co.)

The Wit and Wisdom of Rev. Charles H. Spurgeon is a little book prefaced with some appreciative words by the Rev. Wm. Wright, D.D. It contains selections from John Ploughman, the Clew of the Maze, the Cheque Book and Salt Cellars, which are homely, pointed and excellent. The philosophy of living is boiled down into epigrams and proverbs and many of the sentences of this book contain each one a sermon. (Baltimore: Woodward Company. 50 cents.)

LITERARY NOTES.

The wide-spread interest that is felt in the career of Napoleon at this time is very clearly shown by the fact that of the November and December numbers of *The Century*, containing the opening chapters of Prof. Sloane's new *Life*, more copies were sold than of corresponding issues for several years past. The January number is already out of print, and a large increase is necessary in the regular February edition.

The leading paper in the January *Annals of the American Academy* is contributed by Professor Simon N. Patten, and tells how Economics may be taught successfully in the elementary schools. When it is considered how many scholars do not get any further than the grammar school before they stop, it is possible to realize how important it is that economics in some way should be taught in the lower schools. This paper has met with so favorable a reception that the Academy announces its immediate publication in a separate edition.—Philadelphia.

NEW PUBLICATIONS.

Macmillan and Company: Greek Studies; Walter Pater.—The Manliness of Christ; Thomas Hughes.—The Ralstons; F. Marion Crawford.—The Melancholy of Stephen Aillard; Garnet Smith.

E. P. Dutton and Company: Messire; Francis E. Compton.—The Musician's Year Book; Margaret Reintzel.

G. P. Putnam's Sons: Rhythm and Harmony in Poetry and Music; George Lansing Raymond.—Henry, the Navigator; C. R. Beazley.—The Currency and Banking Law of the Dominion of Canada; William C. Cromwell.

D. Appleton and Company: The Evolution of the Massachusetts Public School System; George H. Martin.

Baker and Taylor Company: The Wealth of Labor; Frank Loomis Palmer.

C. W. Bardeen, Rochester, N. Y.: Roderick Hume; C. W. Bardeen.

Maynard, Merrill and Company: The Book of Job; Samuel Macauley Jackson.

Ginn and Company: College Requirements in English Entrance Examinations; Arthur Wentworth Eaton.

D. C. Heath and Company: Lessons in the New Geography; Spencer Trotter.

F. Tennyson Neely: Campaigns of Curiosity; Elizabeth L. Banks.—A Daughter of Judas. Richard Henry Savage.

PERIODICALS.

For January: *Nineteenth Century*; *Fortnightly*; *Quiver*; *Post Graduate* and *Wooster Quarterly*; *Globe*; *Littell's*; *Missionary Review*; *Writer*.

For February: *Magazine of Art*; *Frank Leslie's Popular Monthly*.

A FAITH WORTH CONTENDING FOR.

By Rev. John Henry Barrows.

With all my heart I believe in contending for the faith. But contention is not contentiousness. It is rather holding and holding up the beautiful and sublime faith, the sum-total of Christian truth, which was once for all delivered unto the saints. I am aware that men object to a faith which can be thus delivered or handed down. They say that a form of faith which is suited to one age is not fitted for the next. I agree with them in this, that as the thoughts of men are enlarged they need new adaptations of truth, and that the faith which any age or any individual holds ought to have the principle of life within it, that is, the power of expansion. This, however, is the primal quality of the Christian faith. It was delivered, once for all, not as a jewel, not as a coronet of diamonds to be kept in a Christian sanctuary and admired by the passing generations; it was delivered rather as a young, immortal plant, which is more wonderful than all the precious pearls of the great deep. It has power of growth and reproduction, and therefore we must not expect that the Christian faith will remain at a standstill, immovable, unchangeable, repeating the same forms generation after generation. Ours is a living faith, because ours is a living Saviour, who has promised to lead us into all truth.

The words, "contending for the faith," have been misused to justify theological acrimony, and even as an incentive to persecution; and too often the faith which the fighters have battled for has been some fragment of a human creed, some traditional piece of theology, or some ecclesiastical pretension, none of which equals the true scope of the word faith, the faith which is so precious because it is so large and Godlike.

We may well contend for the great faith which came into the world with Christ and His Apostles. It seems to us now larger than it seemed then. It has cast off some erroneous and narrow conceptions, and like a cathedral whose scaffolding has been removed, it appears more beautiful and imposing than ever. In the most general sense the faith committed to us is the apprehension of human life as a part of God's life and God's kingdom; the conviction that the sky which surrounds us, that the air which we breathe, are all alive with the love of God. This fundamental faith which Jesus made so real is worth contending for. We believe in God the Father Almighty, the Maker of all things, the Redeemer of the world, the sanctifying Spirit pervading human life. Few of us realize how much we owe to this truth. If we have no trust in God, if all our best ideals have no basis in the divine and no grasp on the heart of the Eternal, if we do not realize "that the august forms of justice and holiness are at home in heaven," then we have missed what is best in life. Why is it that the voice of David Swing had such a magic in Chicago, even over many not sympathizing with his theological positions? Evidently because he breathed an atmosphere of trust in the Eternal, and brought to our secularity and materialism, to our science and our trade, the faith which Jesus taught in every word, by every look, by every act of His life—that God is with us, our Father loves us, our life is in His hands. Such a faith is better than a knowledge of all the text-books of science. It has been truly said that "the most sagacious secular voice leaves, after all, a chord untouched in the human heart; listening too long to its didactic

monotone, we begin to sigh for the rich music of hope and faith."

The faith which we are required to set forth is something much larger, purer, and more in harmony with the greatest things of life than some disciples have taught. What kinship has it with the spirit prevailing still in large sections of the Church, the spirit which demands that we suppress inquiry into the Scriptures, that we cling forever to ancient formulas of belief, and that certain priests are the only channels of divine grace? What harmony has it with the faith of the Apostolic age, with the simplicity which is in Christ.

On the walls of a church in India an Anglican priest has inscribed a list of mortal sins, one of which is attendance upon a dissenting, that is, a non-Anglican church. Surely this is not the faith for which the nineteenth century of Gladstone and Lincoln and Livingston and Darwin and Victor Hugo, the century of liberty, of science, of missionary enterprise and wide-reaching philanthropy and universal brotherhood, is called upon to contend. An eminent foreign missionary recently told me of an earnest American missionary in the Orient, who leaving his work and the souls that needed his ministry, hurried all the way back to America that he might bring charges against a brother missionary who had been guilty of singing Christian hymns and had not confined himself to the Psalms of David! In no true sense was this brother contending for the divine faith which was proclaimed at Pentecost and before the sages at Athens.

So long as much of Christianity is indefensible it will meet with tardy recognition of its divine and trustworthy teachings. The great statesman of China, Li Hung Chang, may be favorable to Christian principles, but he knows well that China will hate Christianity so long as Christian England insists on forcing on the Chinese people the deadly product of her Indian opium plantations. Why should not increasing emphasis be laid upon the great essential principles of religion, by which all best lives are inspired? Is there not a main body of important truth belonging to the whole Church? Have we not seen collections of noble thoughts written by men of all creeds, where you could not tell, if the names were not attached to them, whether this beautiful sentiment came from a Presbyterian heart or a Catholic, and whether that gem of truth was brought by a Methodist hand or a Lutheran. I join the cry of those who urge the Church to go forward, that is, to expect better things and larger and truer creeds, and I also join the cry of those who, remembering the divisions that have crippled Christendom, invite the Church to go backwards, to return to the simple statements of earlier times.

The special faith for which the Christian Church stands, and which the Church of the future is to hold forth, centers in Christ. Some dream that the future Church will be only a form of Christian theism, that Christ will be subordinated and occupy a lower place in our teaching. If so, then the Church will lose its historic continuity, and man will lose his brightest and dearest revelation of God. We have had experiments with pure theism as the foundation of church life, in which nothing was made of historic Christianity, and the result has been, as with Theodore Parker's church, disintegration, failure, death. To sinning, sorrowing, doubting souls inquiring after forgiveness and comfort and truth, God is best made real through Jesus Christ, the Way, the Truth, the Life.

The Church of the future will not be cut off, either in doctrine or in life, from the Church of the past. Hence it will not be independent, isolated, standing out alone. There may be

times when independence as a protest against corruption and despotism is desirable. But as the age of free cities, like those of Germany, of little towns, like those in New England, is gone, and national life, a sense of unity with a great people, has taken the place of these former political manifestations, so in the Church, the tendency is toward brotherhood and union. While the individual is to be free, while he calls no man master, he is to live in association and cooperation with Christian brethren, and by the common life to glorify the Lord, to vindicate the divine commission of Jesus, and through common effort he is to make known to the world the Gospel of God's grace. It has been truly said that "the Church is a God-inhabited society, not a building, not a hierarchy, not a denominational machine, but living men and women in whom the Spirit of God dwells." Yes, all true; but it is a society, a social organization pervaded by the Divine Spirit. Of course there must be tolerance and spiritual freedom within the society. The age of persecution may not be past, but it is passing. There is progress everywhere. When Dean Stanley was a young student at Oxford, walking one day with another student, a High Churchman, they passed by a dissenting chapel, and his High Church friend said to him, "How could it have been built here? I wonder that they did not pull it down long ago." And people are still living who would like to have all forms of truth and piety with which they do not agree pulled down, and as long as this spirit prevails, there will be independence. But when tolerance is recognized as an essential part of Christianity, then the divine society of all believers will have a better chance of becoming universal.

In England, within the Establishment, men are separated into High Church, Low Church, and Broad Church factions. Those names express great truths. We want a high Church, lofty enough to meet what is highest in man and strong enough to lift us toward the highest in God. And we want a low Church, low enough to reach down with helping hands to the tempted, to the sick, to the drunkard, to the poor, to the slave, to the prisoner, to the outcast woman, to all the children of suffering and crime. And we want also a broad Church, not only broad enough to include all the disciples of Christ, all confessors of that faith which was delivered to the saints, but also broad enough to respect, love, venerate every manifestation of truth and righteousness, and broad enough to include in its affections not only every Christian priest and hierarch, but also every devout layman, artist, singer, reformer, seer, and humble servant of the Nazarene, Jesus. It must be a Church where the conservative can live peacefully and lovingly with the radical, and where the man who believes less will tolerate and love the man who believes more. It is a Church in which there is room for every style and form of ordinance which the individual may prefer, which is wise enough to see that salvation does not in the least depend upon the amount of water used in baptism, or the style of clothing on the back of the priest; wise enough, also, to give men every privilege of thinking, every right of investigation. It will have room for all theories of man's origin. It will not be a Church where the intellect and the heart are set over against each other, but where men are left free to make them accordant so far as is possible. The faith of the future will not degrade, but will glorify mind. It must not be a Church without logic, without truth, without history, without satisfaction for the intellect; it must not build entirely on sentiment; it must be a Church

whose life is Christian sentiment, springing out of rational conviction.

The Church of the future will wisely teach and interpret the Bible, and will make the Holy Scriptures a means, not of increasing, but of diminishing doubt. It will not interpret the Scriptures as a multitude of isolated texts, but as a collection of noble books, which have the unity of one sublime purpose, viz: to teach, as the Catechism so well says, what man is to believe concerning God, and what duty God requires of man. Interpreting the Bible as a whole, it will not fear to have it brought into comparison with other sacred books; it will rejoice that its splendor, like that of the sun, becomes more apparent when the rush lights and candles are held up before it.

The Church of the future will not believe that "the settled results of criticism and science are not to be told in the congregation lest the sacredness of Scripture suffer." It will cherish the Bible, after all that criticism has done to explain it, as the source of the best spiritual culture and the ground work of man's most beautiful hope. What has inspired, will inspire. In the Bible will be found the record of God's loving disclosures to men, reaching from the morning of time to the coming of Him who was the spiritual day-spring from on high. In it will be found the biography of the human soul, under the various aspects of Adam and Pharaoh, Moses and Balaam, Absalom and Isaiah, Sarah and Solomon, Jezebel and Elizabeth, Mary and Judas, Job and Paul and John. In it will be found the central effulgence of Jesus Christ the Redeemer, the Son of God, the Son of Man, the Substance and the Glory of that faith which is the hope of the world.

FIRST PRESBYTERIAN CHURCH, CHICAGO.

WHAT THE CHURCH SHOULD STAND FOR.

By the Rev. A. A. Pfanstiehl.

"What mean ye by this service?" Exodus 12:26.

The questions uppermost in the mind of thinking religious people are concerning this: What constitutes the Church's work in the world? What is the Church? Notice the wording; not, What constitutes *Christianity's* work? What is Christianity? but the *Church*. For—and it is sad to say—in many instances there is a distinction between the Church and Christianity. The two do not stand for the same thing. The words are not synonymous. They should be so. They originally were. They certainly were meant to be one and the same.

The Church, however, has in many cases become narrowed, so that, if it represents anything at all of Christianity, it is but a small, and I had almost said, unmeaning, part of it. I do not want to say a perverted part. And this has come about because people looked upon the Church as an end, rather than a means. They strove for Churchianity instead of Christianity; a building up of an individual denomination or Church for its own sake, rather than as a part of and for the spread of Christianity at large. To such "the Church is not the channel through which the life of God flows into the world; it is the reservoir into which the tribute of the world is to flow for the honor of God. Humanity exists for the Church, not the Church for humanity. The great object is to make good churchmen, not to train churchmen to be good men."

You will readily see that such an idea of the meaning of a Church is as narrow as it is perverse. We must have churches, and possibly denominations—I say not *sects*—since there are diversities of tastes and tasks and ideas as to the non-essentials of forms of worship and

church polity; and the more faithfully adherents of these stand by their individual denominations and churches, the better for the cause of Christ, provided always that these are looked upon and worked for merely as a means for the diffusion of the Spirit of Christ among mankind. But churches should not imagine themselves all-sufficient in themselves.

Consider with me, then, carefully and candidly, what the Church should stand for? "What mean ye by this service?" Every member of the Church should carefully and prayerfully study this question. For one's idea of what the Church stands for will determine the amount and kind of work he will do for and in it as a member.

If to him the Church stands for simply a place where he can go an hour once a week and listen to music, join in singing hymns and in public prayer, and hear what the minister has to say, then go home and about his business with no more thought of it during the week than if the Church did not exist, that would be one thing.

If to him the Church stands only for a place of personal refuge from the punishment of God which he acknowledges he deserves, nothing more, and he goes on Sabbath morning with his family to ease his conscience, and cowardly, cringingly hides behind the Church from fear of being eternally lost, and that is the only reason why he belongs to it and pays towards its support, that would be another thing.

If to him the Church stands alone, for a place where he can come and enjoy sweet fellowship with his friends and with God, where his æsthetic nature is catered to, where he is lifted for a little while on the Sabbath day in pious meditation to foretastes of heaven's bliss, and where he sits "singing his soul away to the better land," nothing more, no other end in view in all this than to "get grace" and "enjoy religion," as it is called, that would still be a distinct thing.

But if the Church stands to him for a place where he can receive of God's special grace to equip him for growth and enlargement of soul, where, looking into his life, and then unto God, he receives renewed impulses to be and to do valiantly for God and mankind, that would be an infinitely greater and more Christ-like thing.

In answer to the question, What should the Church stand for? I remark, then,

1. For all that instructs in and develops the higher life of a community.

Let us be careful and discriminating in our thought and statements here, for we are treading near border lines. What is really meant when this statement is made? Does it mean that the Church is responsible for the condition of a community in all departments of life? If society becomes shallow and meaningless and so conventional as to become apish and weak and deteriorating; if politics become corrupt; if State and municipal rule become Tammanyish; if public officers become derelict in duty not only, but themselves fraudulent and law-breaking; if gambling holds free swing; if saloons ply their damning business—is the Church responsible for all this, as a Church? Is the Church a police force?

I want to ask, Why expect it to be, if you do? What right have people in a community to blame the Church only for political corruptions, for the prevalence of vice and sin and of lawlessness? By what law, human or divine, is the Church made responsible for this, and all who do not choose to belong to the Church be considered released from all responsibility and be permitted to go scott-free from blame?

Complaint is made against the Church some-

times because the State to-day rather than the Church is taking care of the sick and disabled in hospitals, the poor and orphans in homes, and the unfortunate and defective classes in asylums. But is that complaint valid? Why should not a State at large do this? Why require it of the Church that includes but a part of the citizens of the State?

Let me ask, further, Is the complaint well founded? I think not. For the Church does by far the largest part of all the charitable work that is done in the world; and what is further to be considered, the Church has inspired the spirit of all charitable work that has distinguished Christian from all other civilization.

If exception to this statement can be made at all, it must be to the wording. You may want me to substitute Christianity for the Church in what I have said, and you will agree with me. Very well. I mean, of course, in what I have said, that Christianity through the Church has done and is doing the largest part of the charitable work of the world.

I fear that the tendency of the day to criticize and condemn the Church is dangerous to the cause of all good in the world. And just here, if anywhere, Herron and those of his school who with him would discard the Church, and ring the changes of criticism upon it, will founder. What we want is not to do away with or leave the Church, but see to it that stands for Christianity.

Do not misunderstand me? I stand not here this sacred Sabbath evening to exonerate the Church from any failure in discharging duty, or to minimize its responsibility in a community. But I do not believe that it was ever meant to include as its departments politics and business, art, literature, and amusements. I believe, with Dr. Gladden, that "the Church is the organization in which religion is made our special care; in which we confine our attention to spiritual truths and laws, seeking to comprehend them, that we may apply them; in which we study the revelations that God has made to us of His nature and purposes, that we may bring ourselves into communion and fellowship with Him through prayer and song and worship, that we may gain inspiration and courage for the work and welfare of life."

But let it be remembered that this does not mean that the Church has nothing to do with politics and business and arts and literature and amusements—stands unrelated to these. Not at all. On the contrary, there is a most vital relation between them, a relation which the Church must recognize and act upon, or it will miss its God-given mission on earth, and will be supplanted. That relation is to bring into the various interests of society the true Spirit of Christ, which alone preserves them from growing sordid, if not debasing in their tendencies. No Church can long flourish and live to any good purpose, if it can live at all, that shuts itself up within its own narrow walls, and caters only to its own wants and caprices. No Church has done its duty, and what God intended it to do, unless it so teaches and influences men that their lives in every-day business and work and enjoyment be actualized and vitalized with the Spirit of Jesus Christ, carrying their religion into their every-day interest. Give us this, and politics, business, amusements, art, and literature, and what not of the world, will be, not Churchized, but Christianized, and then what a joyful state of affairs we would live in!

II. This, then, is the second thing the Church should stand for in the world, and preeminently so, viz: the religious and spiritual instruction and elevation of a community.

Take but a few points under this: (a) The Church should stand for instruction in regard

to God and His eternal laws. Not only that men are to be taught a "Thou must," or a "Thou must not." That the State, that society can do well enough, but doing which, after all, little elevation in character is the result to a community. A people that is actuated only by an "I must" spirit, because law commands and backs its commands with a strong police force, and the jails and the penitentiaries, certainly has but a low motive in life and act. People in such a community are but walking over a Vesuvius that is capped, not excavated of destructive lava that may burst forth at any moment.

Men are to be instructed into a high and deep consciousness of an "I ought." This society, this the State cannot well create. It is, however, the province of the Church to create this; it is to develop "right as the divine in the human." The eternal laws of God, which it is the duty and work of the Church to emphasize and expound and to keep before a community, are not stern sentinels that stand with club and gun in hand, saying, "Thou must," or "Thou must not," but they are the "action of an Infinite Perfection that would win us to sympathy with itself," and they do this "both in the aspirations of conscience which lifts us upward and in its recoil of horror that arrests our fall."

Now you will readily see that this is a high, and holy, and important mission of the Church, and that a community cannot well do without churches if they fulfill this mission, nor can an individual.

(b) But then, further, the Church should stand for instruction in regard to God and His eternal love. Without this love the commands of God's laws would still, in spite of an "I ought" feeling that they awaken, be in many cases irksome; there would be no spirit, no enthusiasm, no inspiration in their keeping; the "I ought" would never rise to the bounding, joyful "I delight to do Thy will, O God," of Jesus Christ, who obeyed all righteousness, not with an "I must," not even an "I ought," but with a beautiful "I delight to do" spirit that lifted it high in regions of true and worthy being. "Only the love which trusts God and receives spiritual quickening and nourishment from Him becomes the love which obeys and serves, strong and productive in all works of righteousness and good will" (Harris in "Self Revelation of God"). The place above all places on earth where this spiritual quickening and nourishment should be provided, is the Church.

(c) This suggests another point: The Church should be in every community a place for meeting God and one another in blessed, soul-inspiring communion. After all, what is it that makes life worth living if it is not the privilege and possibility of finding and meeting God and one another in holy communion? What is it that "alleviates toil, sanctifies work, renders man strong, good, wise, patient, beneficent, just, at once humble and great, worthy of intelligence, worthy of liberty," but the fact, as Victor Hugo has said, that "God is to be found at the end of all," and found, too, not as men try to find riches by scrambling and jostling, outbidding one another in prices, driving sharp bargains with each other, "every man for himself," but in a spirit that finds expression in this Scripture: "In love of the brethren be tenderly affectioned one to another, in honor preferring one another." "Love worketh no ill to his neighbor; therefore, love is the fulfilling of the law." "Let each one of us please his neighbor for that which is good unto edifying." "Be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or through vain glory; but in lowliness of mind, each counting others better

than himself; not looking each of you to his own things, but each of you to the things of others."

To any one who thus conceives of the Church, it stands for something worthy of the effort and money spent to keep up her services. This is what Christ meant in establishing the Church; this is why He shed His blood on Golgotha for its founding. And so, as Wm. M. Taylor has beautifully written, every Sabbath service "gives us a new start in our life journey. It counteracts the gravitation of sin and sense and mammon, and sends us forth again with new enthusiasm, thanking God that we are training for something nobler than this earth can give. We are in our lives like a school-boy learning to write, and every week is a page in our copy-book. On the first line the Lord Jesus has set before us His own beautiful example, and we start out to imitate it. But as we go down, line after line, we too largely lose sight of that which He has written, and when we get to the bottom, it is all irregular and blotted, and the paper is blistered with our tears of regret. Then comes the Lord's day again, and Jesus, speaking to us words of cheer, turns over the page and takes the pen once more, gives us another pattern, and we are comforted and encouraged. So we try again. Thus page after page is covered. It is poor work enough, but the penmanship improves a little every time, and it is much better at the end of the book than at the beginning, for at the bottom of the page the Master writes, 'Well done' "

This, then, and infinitely more, the Church should stand for. We are in it, not to be comfortable, not to have an easy conscience merely, not to make sure of going to heaven simply, but we are in it to prepare for service. Remember the origin of the Church. "Wait ye in Jerusalem," said the risen Christ to His disciples. What for? For an hour's intellectual treat from a cultured preacher, for an entertainment for an hour by music rendered by a fine choir, for a chance to try and lay God under some sort of obligation to take you to heaven when you die, seeing you went to church? No, oh, no! But "Ye shall receive power when the Holy Ghost shall come upon you!" What kind of power? Power to resist temptation merely, power to be good simply, power to enjoy God alone, power to grow in grace only? No, oh, no! But power for service—power to go and face Sanhedrins and stonings and cuttings and crucifixions; power to lift up the fallen, to say to the lame, halting brother-man: "In the name of Jesus Christ, arise and walk"; power to ease aching hearts; power to wipe weeping eyes, to smooth dying pillows, and to, people heaven and deplete hell.

And as was its origin so should its history all along be. So should it now be. So let us pray God to help us make it be. So will it be if we will open heart and life to a baptism of the Holy Ghost so that we may receive power for service.

LAFAYETTE, IND.

It is believed that the comet of 1843 rushed round the sun within less than two hundred miles of grazing the surface of the central orb. The law of attraction and repulsion averted a catastrophe. Other bodies seem to be governed by similar subtle forces. Just how near the centre the Lexow Committee was to go was an interesting question and its answer is not wholly satisfactory. Perhaps the instinct of self preservation was equally strong on both sides. But in any case, there was evidence of timidity and hesitation. Forces were at work to pull the Committee aside so as to pass this perihelion point without radical disaster. The destruction of inferior bodies was something startling. The one urgent inquiry just now is: Shall the matter end here?

DOCTRINAL OBLIGATIONS OF A PRESBYTERIAN MINISTER OR ELDER.

"Common honesty and common sense require a preacher and professor to withdraw from a church with whose doctrines he is at variance."—Herald and Presbyterian.

The constant repetition in various forms of the above statement by certain newspapers and speakers in the Presbyterian Church, calls for an examination of the obligations upon points of doctrine which Presbyterian ministers and elders assume in their ordination vows.

The formula of subscription is in these words:

"Do you sincerely receive and adopt the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures?"

Now what is included in "the system of doctrine" as these words are used in the formula?

The answer to this question is, of course, a matter of history and in the history of the Presbyterian Church it has been so thoroughly discussed and definitely settled that there is not a shadow of doubt as to the extent of the obligation which the Church imposes and the candidate assumes in that statement.

In the Old School General Assembly held at New Orleans in 1858, Rev. Dr. Breckinridge, moved by what he regarded as the increasing laxity with which doctrinal views were held in the Church, asked the Assembly to take steps toward putting an authoritative interpretation upon every passage of Scripture, which interpretation should be accepted and obeyed by all as the voice of the Church.

In the Princeton Review for July following, on pp. 561, the Rev. Charles Hodge, D.D., commenting on this scheme of Dr. Breckinridge, said:

"How do we get along with our more extended Confession? We could not hold together a week if we made the adoption of all its propositions a condition of ministerial communion."

This remark called out severe comments from most of the Presbyterian journals of the day, and in the October number of the Review Dr. Hodge entered upon a full discussion of the question I have just proposed.

His article was exhaustive and unanswerable, and his conclusions, accepted by the Church at large in both branches, paved the way for the reunion eleven years later, and they stand to-day as the voice of the Church upon this subject.

I quote from pp. 670 of the Review:

"The question put to every candidate for ordination in our Church is in these words: "Do you sincerely receive and adopt the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures?"

"It is plain that a very serious responsibility, before God and man, is assumed by those who return an affirmative answer to that question. . . . pp. 671. The two principles which, by the common consent of all honest men, determine the interpretation of oaths and professions of faith, are first, the plain, historical meaning of the words; and secondly, the *animus imponentis*, that is, the intention of the party imposing the oath or requiring the profession. The words, therefore, "system of doctrine taught in the Holy Scriptures," are to be taken in their plain, historical sense. . . . pp. 680. No man has the right to put on them his own sense. He must take them in their historical sense, *i. e.* in the sense which, by historical proof, it may be shown they were intended to bear, just as the phrase

'Holy Scripture' must be taken in the historical sense."

"By the words 'system of doctrine' as used in our ordination service, as remarked on a preceding page, are not to be understood the general doctrines of Christianity, nor the whole system of man's convictions on politics, economics, morals, and religion, but the theological system therein contained. That is the established meaning of the phrase. . . . It is one thing to adopt the system of doctrine and order of worship contained in the Book of Common Prayer, and quite another to "assent and consent" to everything contained in that book as the clergy of England are required to do.

"So it is one thing to adopt the system of doctrine contained in the Westminster Confession and quite another to adopt every proposition contained in that Confession. Many a man could do one who could not do the other. . . . pp. 685. The mind of the Church on this subject is clearly evinced by the uniform action of our Church courts, from the highest to the lowest."

"So far as we have been able to learn from the records, no man has ever been refused admission to the ministry in our Church who honestly received the 'system of doctrine' contained in the Westminster Confession, simply because there are propositions in the book to which he could not assent. And no Presbyterian minister has ever been suspended or deposed on any such ground."

"It is a perfectly notorious fact that there are hundreds of ministers in our Church, and that there always have been such ministers, who do not receive all the propositions contained in the Confession of Faith and Catechisms. To start now at this late day a new rule of subscription, which would either brand these men with infamy or exclude them from the Church, is simply absurd and intolerable. . . . pp. 688. What every minister of our Church is bound to do, is to declare that he receives and adopts the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures."

"The words 'system of doctrine' have a fixed historical meaning. . . . If the question: 'What is the "system of doctrine" taught by the Reformed Churches?' be submitted to a hundred Romanists, to a hundred Lutherans, to a hundred members of the Church of England, or to a hundred skeptics, if intelligent and candid, they would all give precisely the same answer. There is not the slightest doubt or dispute among disinterested scholars as to what doctrines do, and what do not belong to the faith of the Reformed."

"The Westminster Confession contains three distinct classes of doctrines: First, those common to all Christians, which are summed up in the ancient creeds—the Apostles, the Nicene, and the Athanasian, which are adopted by all churches. Secondly, those which are common to all Protestants, and by which they are distinguished from Romanists. Thirdly, those which are peculiar to the Reformed Churches, by which they are distinguished, on the one hand, from the Lutherans, and on the other from the Remonstrants or Arminians, and other sects of later historical origin."

"From the Lutherans the Reformed were distinguished principally by their doctrine on the sacraments and from the Arminians by the five characteristic points of Augustinianism. . . . It is a matter of history that these doctrines constitute the distinguishing doctrines of the Reformed Churches, and therefore any man who receives these several classes of doctrine (viz: those common to all Christians, those common to all Protestants, and those peculiar to the Reformed Churches),

holds in its integrity the system of doctrine contained in the Westminster Confession. This is all that he professes to do when he adopts that Confession in the form prescribed in our constitution."

The inerrancy of the original manuscripts; whether the Church and reason are fountains of divine authority or only channels or media; the intermediate state after death, and many other doctrines, lie entirely outside this "System of Doctrine," and under our constitution any Presbyterian minister or elder has full liberty to accept or reject, or to change his views regarding them as God shall give him light.

In the words of Dr. Hodge: "To start now at this late day, a new rule of subscription, which would either brand these men with infamy or exclude them from the Church, is simply absurd and intolerable."

S. A. FARRAND.

NEWARK, N. Y.

A PARABLE OF PATIENCE.

Outside of my window here at the Sanitarium is an apple tree. Day by day, from the luxuriance of its June foliage to the glory of its October fruitage, I watched it, and it unfolded to me so perfect a parable of the beauty of patience, and comforted long hours of invalidism with such tenderness, that I would fain pass the lesson on to other weary hearts.

Early in the year it stood bare and desolate. Its branches, so lately robed in snow, were brown and naked then, and made a quaint arabesque against the blue sky in the day time, or melted into the shadows of the twilight when night came. One might have thought it dead if the never failing transformation of the springtide had not taught us nature's yearly resurrection from death to life.

April came, and the bare branches were filled with new life as the sap danced upward joyously to the music of the returning birds and the unheard symphonies of the spring, keyed just above the pitch of human hearing. The branches swelled exultantly, and burst out into budding leaf. It would fling about itself a mantle of radiant green, covering every branch and twig with beauty. But here and there nature arrested the tree's joyous growth. An unseen power touched the twig that would have expanded its very exuberance of life into a goodly branch. "Thus far shalt thou go, and no farther," it said, and the twig stopped its growth as if a human touch had been laid upon it and arrested its development. But what then? Did the thwarted twig become blighted and withered? No; its disappointed aim was glorified with a fair blossom, and so over the apple tree was thrown a bridal veil of bloom. The leaves would never have been as beautiful as these blossoms, whose perfume scented the air and seemed to make the very sunshine more radiant.

The tree had brought infinite beauty out of seeming failure. The leaves had not grown, but the blossoms gleamed in their place. At last the beauty of the tree was stripped from it. The blossom storm of May swept over it, and the grass beneath was white with summer snow. Where the blossoms had been there was only a tiny knob, neither comely nor useful as yet.

Again the tree turned loss into gain. Its roots drew up nourishment from the kindly earth, nature's marvellous laboratory; it flung out its wealth of leaves to protect the tiny green things; it absorbed the June sunshine; it drank in the night dews, and all that it could gain from the forces about it went to develop the unsightly knobs into comeliness.

Day by day they swelled into rounded contour, as the sun and dew rested upon them. Through the heat of August, the milder warmth of September, they expanded into beauty of form and coloring, until at last they glowed in the October sunshine, fair, perfectly shaped, glowing spheres, ready for garnering. Then the tree was stripped of the fruit it had striven so patiently to perfect, and in the chill of November it again stood bare and desolate, but yet a royal giver, since out of thwarting and disappointment it had produced abundant fruit.

But beyond its perfect fulfillment of nature's plan, it has whispered lessons of patience to human hearts that needed faith and courage. Eyes rested upon that tree that were dimmed with pain, misty with tears shed over thwarted hopes, unfulfilled plans, and enforced helplessness. Was not life all a sorrowful failure, since the hand of disease had checked the development of cherished aims? Why strive to wrest good out of evil, joy out of pain, fulfillment out of failure? Better give up the struggle and let the thwarted life be as blighted as it would with disappointment. Write "failure" across the pages we had intended to fill with a record of golden deeds wrought for the Master, and let hope die. Our hopes had been so fair. Possibilities of usefulness, of Christian development had stretched before us, and we were exultantly bounding forward, when "thus far shalt thou go and no farther" was pronounced.

Somewhere the mysterious and beautiful mechanism of the frame which clasps our spirits had failed, and we who would have been among the earth's burden bearers in the rank and file of the workers, must come to the bitter pass of helplessness. A burden where we had sought to be a bearer. Can any good come out of such evil?

Ah, yes. The apple tree whispers an answer as its fragrance floats upon the air. Let disappointment develop into the sweet blossoms of submission. Do not wither in hopelessness nor let the blight of disappointment end all farther development. Out of the very heart of suffering wrest the fair bloom of submission, and our lives may yet have beauty, though not the beauty of development that had been our own plan for them.

It may be a very passive usefulness, which for a time shall be our own. To bear pain with uncomplaining patience, to shed about us the fragrance of hopefulness and content, seems to us now but a small thing compared with the glory of the deeds we had planned. Yet as the wealth of bloom upon the apple tree gladdened hearts by its beauty, flung its fragrance upon the air that was wafted to those who knew not whence the sweetness came, and prophesied abundant fruitfulness, so the possibilities of our present limitations are well worth developing.

The tree had the sunlight and dew to aid it in making the best of its disappointment, and deep in the rich earth its roots were firmly fixed, and from thence it could draw up continual nourishment. So here at the Sanitarium, we have the sunshine of sympathy, the dew of gentle ministrations, and we are strengthened and supported by the strong human love which is transmitted into nourishment for our endurance. Over the tree stretched the sky towards which it grew, reaching up its branches, uplifting its blossoms. Over us bends the heaven of God's love, lifting us up towards His great heart of tenderness, which can only let us lie thwarted and bruised because it is for our own highest development.

"He who suffers most has most to give." In proportion to our disappointment and our

loss is our gain, if we follow the example of the tree. Out of our more abundant gain can we be the larger givers, and the fruit of our suffering shall be plucked by many a hand if we fulfill the possibilities God has in store for us. We can shed fragrance about us by the sweetness of submission, which shall develop in good time into the fruit of patience, if we yield ourselves to God's plan as obediently as inanimate nature does His bidding.

Do we falter in our submission, even while we love the hand that chastens us? Do we fail again and again in letting patience have her perfect work? Then let us trust our failures and faults to the loving mercy of the Father, who said, "My grace is sufficient for thee; for My strength is made perfect in weakness."

Year after year does the tree unfold its beautiful parable of patience, triumphing over disappointment by glorifying it into a wealth of bloom and goodly fruitage. Shall we not take to our hearts the lesson it teaches, and suffer in patience, knowing that if we trust our lives, with their hopes, their disappointments, into the Father's hand, He can lift them into possibilities far beyond our original conception.

"Sometime, when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgment here had spur: ed,
The things o'er which we grieved with lashes wet,
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue,
And we shall see how all God's plans are right
And how what seemed reproof was love most true.
And we shall see how, while we frown and sigh,
God's plans go on as best for you and me,
How when we called he heeded not our cry
Because his wisdom to the end could see."
DR. STRONG'S SANITARIUM, SARATOGA.

PHILADELPHIA LETTER.

The Presbytery of Philadelphia North held its mid winter meeting the past week. Elder Franklin L. Sheppard, moderator, presided.

Presbytery decided to answer in the affirmative the overture from the General Assembly providing for a new chapter to be added to the Book of Discipline concerning the grievances of judicatories against judicatories, giving the judicatory the same right of complaint as any member of a judicatory.

In the matter of the Federation of Churches holding the Presbyterian system, the following resolutions, offered by Mr. Sheppard, were adopted:

Resolved, That the Presbytery of Philadelphia North, in answer to the inquiry of the General Assembly respecting the proposed plan for a Federation of the Reformed Churches, expresses its disapproval for the following reasons:

1. The powers to be conferred upon the proposed Federal Council are vague and indefinite, and the final determination of the scope of such delegated forms is by this Plan committed to the final adjudication of the Federal Council itself.

2. The representation accorded by the proposed plan to our own church is surprisingly disproportionate to the number of its communicants and totally inadequate to guard its interests. Three of the churches to be admitted to the proposed Council with an equal representation to that of our own church, have each a smaller communicant membership than that of this one Presbytery, and while the communicant membership of our whole church is greater than that of these seven other churches combined, the proposed plan gives it a representation in the Federal Council of but eight delegates out of sixty four. Such a disregard of the principles of proportionate representation, which prevails in all our judicatories, is a departure from the established precedents in our own church, and, in the opinion of this Presbytery, is not without dangerous possibilities to the welfare of our church.

Resolved, That while constrained to express its disapproval of the specific plan of Federation now under consideration, this Presby-

tery cordially recognizes the importance of the pastoral relations which the plan seeks to establish, and trusts that the General Assembly may give such instructions to the Committee on Church Unity as may assist them to bring about the adoption of such a Plan of Federation as may be free from the objections above specified.

The Rev. W. F. S. Nelson was released from the pastorate of the Langhorne church and accepted a call from the church at Ambler. Arrangements were made for his installation in February.

At the January meeting of the Presbytery of Philadelphia, the Rev. Dr. W. H. McCaughey was elected moderator for three months.

The pastoral relation between Rev. A. G. McAuley and the Union Tabernacle was dissolved. The Rev. Charles M. Fisher was received by certificate from the Presbytery of Los Angeles, California, and the Rev. W. S. Alexander, D.D., from the Suffolk North Congregational Association.

The Rev. J. S. McIntosh, D.D., presented his resignation of the pastorate of the Second Church, and the congregation was cited to take the necessary action and to return answer at the February meeting of Presbytery.

The Rev. John Kirkpatrick was released from the pastorate of the Westminster Church. A vote of thanks was extended to Mrs. Mary Disston for her gift of property to the Presbytery for the new Meadow Church.

Rev. Dr. William Hutton's report of the year's work in the Greenwich-street Church is cheering. In all lines there was an advance over the record of 1893.

The dedication services of the new Emmanuel Church, Girard Avenue and Forty second Street, occupied the whole of the past week. Sunday, January 13th, the pastor, the Rev. David Garrett Smith, preached the opening sermon. During the week meetings were held in which a number of clergymen and laymen took part. On Sunday January, 20th, the dedication services proper took place. In the morning Dr. J. R. Miller preached the dedication sermon. In the afternoon there were addresses by a number of West Philadelphia pastors. In the evening there was a service of song and praise. This new church is the outgrowth of a mission work which has been carried on by the Walnut-street Church, the Rev. Dr. S. W. Dana, pastor. It is in a new field and has fine promise for the future. A band of noble people are interested in the work and the pastor is earnest and diligent.

The Rev. Dr. John S. MacIntosh is to deliver his course of lectures on "The Founding of our American Presbyterianism," before the students of the Lane Theological Seminary, toward the close of this month. These lectures were given in Philadelphia last year before large audiences. They are admirable addresses, prepared with great care and ought to be heard all over the country.

A Presbyterian Young People's Mass Meeting was held last Tuesday evening in the West Arch-street Church, in the interest of the Sunday school Missionary Work of the Board of Publication. The Hon. Robert N. Willson, President of the Board, presided. The Rev. Drs. E. R. Craven, James A. Worden and M. J. Eckels, pastor of the Arch-street Church, took part in the devotional exercises. The speakers were the Rev. David James Burrell, D.D., and the Rev. A. Woodruff Halsey of New York, and Robert F. Sulzer of Minneapolis. The addresses were full of missionary enthusiasm. The Boys' Brigade of Bethany Church were in military charge of the building. The meeting was inspired by J. Howard Breed, so well known to all Christian Endeavorers,

who is in charge of an important bureau in the Missionary Department of the Board. Mr. Breed had great reason for gratification at the success of this rally.

The annual report of the Mariners' Church presents many encouraging features. This is the oldest seaman's church in the city. Eight weekly services are held and a free library and reading-room are open daily. The pastor the Rev. Henry F. Lee, is an earnest and conscientious worker. Besides the preaching services much is done in the way of distributing Bibles and other books, also papers, magazines and tracts. This is one of the most important of our city missions and deserves the encouragement and aid of all good people.

The Fourth Church, the Rev. J. K. Baillie, pastor, reports a year of good work and substantial progress. The Sunday-school numbers three hundred scholars. At each communion during the year new members were received, forty seven being admitted at the recent communion, twenty of these upon confession of faith. The church is in an excellent field, in a new part of the city, and its outlook is encouraging.

Hope Church, Rev. J. G. Bolton, D.D., pastor, reports everything in excellent condition. The work of the last year was unusually prosperous, one hundred and eight members having been added. A piece of ground has been purchased for the purpose of holding lawn services. This has been paid for. The church is thus moving forward with much encouragement. Dr. Bolton is an earnest worker.

GOD IN CHRIST.

In that beautiful address with which our Lord took His farewell of His disciples, He comforts them by saying that their belief in Himself rather than their belief "in God" would be found a source of strength. No one who understands the difference between Christianity and deism will ever desire or expect the latter to replace the former. God, except as seen in Jesus Christ, inspires more of fear than of love. No Greek pretended to be drawn toward the "cloud-compelling Zeus," no Roman to cherish a personal affection for "Jupiter tonans." But the life of Jesus, the Messiah, changed all our thoughts of God into tenderness and affection. It is not so many years ago that men knew electricity only as it had been known by the world since the beginning of time. They watched the clouds roll up dark and ominous from the western horizon. They waited with bated breath until out of the bosom of the tempest "leaped the live lightning." They listened with trembling of the heart while from peak to peak the thunder reverberated. There was nothing in electrical phenomena which moved their admiration or contributed consciously to their happiness. But now, since the advent of certain prophets of nature, we are whirled from crowded city to charming suburban homes by the electric car; we walk secure through streets made light as day by incandescent carbons; we greet friends at the ends of the earth by messages through the telephone or by the telegrapher's key. Life would seem to us stale and flat and unprofitable if deprived of this most subtle of nature's agents which a few years since was known only by the dread it inspired. It was such a change, only vastly greater and of profounder importance, that was wrought by Jesus in a life which was at once "the express image of the Father" and the world's comfort and hope.

The Religious Press.

The Presbyterian Banner calls attention to a threatened "strike" among the doctors of Pittsburgh and Allegheny, at least those of them who have all along been rendering their services free of charge to the charity patients of the hospitals of the two cities. Some of these patients, of a notoriously imprudent class, have died, mostly after being discharged, and their friends have made haste to sue the physician or surgeon in charge, and sympathetic juries have awarded them damages. Our contemporary says of the situation:

This city and Allegheny is well supplied with skilful physicians, among whom are many eminent surgeons who have hitherto given their services gratuitously to charity patients, of whom there are large numbers almost always in our hospitals. A moderate estimate places the services thus rendered at \$250,000 a year. But charity patients and other poor people in our hospitals are in great danger of losing the attention of these men. From time to time annoying suits have been entered in court for malpractice. In most of these cases the parties themselves either left the hospitals too soon, or were guilty of not taking proper care of themselves afterwards. But juries seem to be specially anxious to convict the self-denying surgeons, and in some cases have not hesitated to add largely to the penalty demanded by the complainants themselves. And the result is that the surgeons are considering whether duty to themselves does not require them to cease giving their services to charity patients in the hospitals, and to other poor people not in these institutions, since so many of them on their own motion, or by the advice of friends, or some lawyer in straits for something to do, seem ever ready to victimize their generous benefactors.

The law that inflicts a penalty for malpractice or neglect is proper, as it is a restraint upon professional ignorance and incompetency, but in its application by the average jury, full of sympathy for suffering and anxious to show it, it may be made to work injustice and inflict great wrong upon most skilful and deserving men. Surgeons cannot work miracles. Sometimes the general health of the patient is such, and there is such a complication of diseases, that entire recovery from an injury or a diseased part is impossible. And not infrequently the removal of unhealthy growths so weakens the body that its strength entirely gives way. But in a large majority of the cases where surgical operations upon charity patients have failed of being entirely successful, leaving lameness in the limbs or weakness in the body, the fault has been with themselves in going away from the hospital prematurely, or in not taking proper care of the whole person.

The refusal of our surgeons to operate upon charity patients in the hospitals, and other poor, would be a great calamity, and must be prevented if possible. But at the same time they must be protected; they must not be left to the mercy of possible prejudiced juries. A healthful public sentiment must be created by the press, both secular and religious, and by all intelligent people. Surgeons are not omnipotent; they have not absolute power to save life or even to restore perfectly and beyond all doubt a fractured limb or broken head. They are not omniscient. They cannot absolutely know the extent of an injury or the far reaching influences of an abscess. All that they can do is to use conscientiously their knowledge and skill in every case they are called upon to treat.

The Independent regards Mr. Charles A. Dana as "probably the most skilful editor in the United States, whatever we may say of the policy of his paper." Of his recent lecture on newspaper making, to the Cornell students, it specifies these points:

He calls attention to the fact that the business of making newspapers is just now going through a revolution, some of the causes of which are very simple. A press will now print, fold and count twenty thousand finished papers in an hour, of eight, ten or twelve pages. They will be well printed, well folded and accurately counted. Type can now be set as one plays on a piano, by touching keys with the fingers. Paper which thirty years ago cost twelve to twenty cents a pound, can now be had for two and a quarter cents a

pound, and this makes the selling of papers profitable. Then a good picture of Mr. Cleveland, for example, which a few years ago would have cost forty dollars, can now be had in an hour or two for one dollar and a quarter. We are glad to see that Mr. Dana does not believe in pictures for newspapers, unless they really give instruction which could not so well be given by type. When it comes to editing a paper, Mr. Dana says that the first consideration should be whether a person wishes to provide for intelligent people or for fools. He would not discredit the important duty of providing papers for fools, but declares that for himself he finds it more interesting to work for the other class. A journalist can not know too much. Mr. Dana believes in the widest classical education; that a good editor ought to read Latin and Greek easily and know the contents of the literature of those languages, and then know English thoroughly; he ought to know practical sciences, especially chemistry and electricity; he should know history, and especially American history, the American Constitution and constitutional law. As to political economy, the trouble is that people who know it may know a good many things that are not so. Reporting is not so expensive as it used to be, inasmuch as the newspapers in New York City are clubbed together for their local reporting as well as their foreign dispatches; and yet any well organized newspaper office will have perhaps thirty capable reporters, whose pay will average from forty to sixty dollars a week, some going as high as a hundred. The really fine reporter must have an instinct for seeing the truth without being deceived, and must next be able to tell it in an interesting way. It is of supreme importance for the chief editor to decide whether he will follow his party, or whether he will be independent. The following maxims the editor of The Sun laid down as of great importance:

"I.—Never be in a hurry.
"II.—Hold fast to the Constitution.
"III.—Stand by the Stars and Stripes. Above all, stand for Liberty, whatever happens.
"IV.—A word that is not spoken never does any mischief.
"V.—All the goodness of a good egg cannot make up for the badness of a bad one.
"VI.—If you find you have been wrong, don't fear to say so."
Mr. Dana touched on the literary productiveness of the country and declared that as good poetry is written now as ever, and to illustrate it he quoted a humorous poem from the Hartford Courant, and then a strain of higher note entitled "High Tide at Gettysburg," the history of which he evidently did not know, but which was told very lately in our columns by Maurice Thompson, the brother of the author.

The Christian Nation asks: Shall a revival follow the Week of Prayer, and thus concludes on the timely theme:

God has arranged for the bestowal of all blessings in the most bountiful manner, for the revival of his church, and for the continuance of her prosperity at full tide. See His perfect plan for watering the earth. The sun lifts the vapors into the air; the wind carries them unto distant places; attraction condenses them to the earth. Thus the fields are watered; the earth yields her increase. But the system of nature is not more perfect than the system of grace, for watering the church. The love of God, like the glow of sunlight, fills the firmament with gracious influences; His sovereign will, operating through the Holy Spirit, carries the blessed influences in all directions; the mediatorial intercession of Jesus concentrates these influences of the Spirit into practical blessings; and prayer, the law of spiritual gravitation, draws the showers down upon the praying churches. The arrangement of grace is complete, for the church to have life always, and have it "more abundantly."

Shall we have the teeming showers, and be revived? The arrangements are perfect. The only condition is, "let the earth open." Let desire, like the thirsty, chapped ground, plead for what can come only from heaven. Prayer, prayer with desire; desire, earnest and continuous will draw the copious blessing, as the parched earth draws the clouds into its own bosom. Will not the churches pray without ceasing, till the reviving come, and come to remain? Will not at least a few earnest souls in each congregation pray with desire that will take no denial? How willing God is to bless, to revive, to turn old congregations into new, weak ones into strong, barren ones into

fruitful, hopeless ones into joyful churches, full of the Holy Spirit and of power!

The Christian Intelligencer presents an appeal that may well be regarded as assuring touching the future usefulness and growth of the ancient Waldensian Church of Italy. The pressure of the missionary spirit is upon her, and she must needs thrust out laborers into new fields. The following is signed by Dr. Talbot W. Chambers:

There is now in this country F. Rostan, an accredited minister of the Waldensian Church, on the same errand which brought the well-known Prochet to America last winter. This is funds. But not for the support of the Waldensian churches themselves. These have now gotten beyond the need of foreign aid. But they are prosecuting a very extensive system of evangelization all over the peninsula and in Sicily besides. To accomplish this and follow the openings of Providence, there is need of more pecuniary resources than their small and feeble churches can provide. Hence the appeal to their brethren in other lands. This appeal does not rest upon the early history and sufferings and trials of the oldest evangelical organization in Europe, but upon the character and value of the work they are now doing to carry a pure Gospel through the length and breadth of Italy. There are other agencies at work, but we think that this one opens the fairest prospect of success. Hence, though in these times of financial stringency it is hard to support the regular schemes of evangelization, yet this one has a claim which is not to be disregarded.

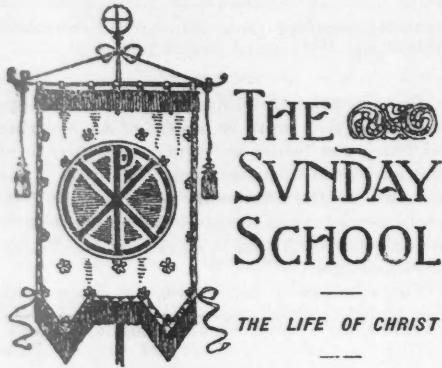
The American Hebrew holds a very reasonable attitude toward what it styles "The National Jewish Idea," meaning the movement for the rehabilitation of Palestine by Jews that has been gaining such an impetus during the last decade. But there are differences of opinion on this subject among the lineage of Abraham. There are not wanting some who denounce "The National Jewish Idea" as a farce that only betrays misconception of the world's politics and economics, a theocracy being at this stage of the world's progress an impossibility, etc. To all which our contemporary makes reply:

We fail to see why Reform Jews should lay it down as a matter of principle that every effort to utilize Palestine as a haven of refuge for exiled Jews must be opposed and ridiculed. No one pretends that the colonization of the Jews in the Holy Land, or their emigration thither, individually or in groups, is a fulfillment of prophecy or the actual prophetic "Restoration." There is no reason why its claims as a possible asylum for refugees should not be considered in the same calm, deliberate, practical manner as those of the United States or the Argentine Republic.

Or, how does it conflict even with the most wildly Radical Reform ideas, to consider those claims with even an added touch of sentiment, such as must come to every self-respecting Jew or descendant of Jews, when he contemplates the glorious memories with which Palestine is associated? Surely, from the purely historical point of view, it is permissible to linger lovingly and tenderly upon the memories evoked by the name of Jerusalem, even if one has surrendered all allegiance to the religious truths and teachings that it represents.

Supposing all Jews do not want to go back to Palestine, is that any reason why none should wish to go, why none should be encouraged and aided to go? There are little more than half as many Irishmen in Ireland to-day as there were half a century ago. That does not prevent sympathetic persons all over the world from doing all they can to aid Ireland to secure Home Rule. Come, dear brethren of the Reform camp, don't look at practical matters through theological or neological glasses.

A very distinguished missionary has just died in Africa, Monsieur Mabile, a pioneer worker of the Paris Missionary Society, and the founder of the Bassuto Mission. He has been laboring for nearly forty years among them, and 5,000 of them followed him to the grave.



Bible Study Union Lesson.

The Perea Ministry.

XXVIII. THE SABBATH QUESTION AGAIN, AND THE PARABLE OF THE GREAT SUPPER.

Luke xiii. xiv.

[There is no INTERNATIONAL LESSON from this passage. The Lesson for February 3, THE TRANSFIGURATION (Luke ix. 28-36), will be found in the Bible Study Union Lesson XXIII., Evangelist for November 29, 1894. GOLDEN TEXT—Matt. xvii. 5.]

GOLDEN TEXT—And he said unto them, Strive to enter in by the narrow door; for many, I say unto you, shall seek to enter in and shall not be able.—Luke xiii. 24.

There are several marks of time in this passage (xiii. 1, 10, 22, 31, xiv. 1, 25), enough to show the circumstances under which the several incidents occurred, though not enough to give us to understand that they were all consecutive, or to more accurately define the period of their occurrence than that it was some time in the Perea sojourn. Jesus was moving about from place to place (xiii. 22, 33), followed by large multitudes of people (xii. 1), many of them enthusiastically favorable (xiii. 17), many of them coldly critical (xiv. 1); among them members of that Pharisaic party which had long been trying to entrap Him into some fatal word or act (xiii. 31, compare 17). If we had here time for that quiet study which we may hope to undertake some future year, we should see the marked differences in character between both the friends and the enemies of Jesus in the three districts, Galilee, Judea, and Perea. To those who have time for it, the present lesson, with its Perea treatment of the Sabbath question (xiii. 11-17, xiv. 1-6) affords an admirable basis of comparison (compare Matt. xii. 1-14; John v. 1-17).

The opening verses of this lesson appear to follow immediately upon the closing words of the one that preceded it (Luke xii. 58, 59). The thought of retribution appears to have been in the hearers' minds, and to some it called up a recent event, of which indeed history records nothing, though it accords too well with Pilate's known acts to be at all doubtful. The unspoken question of the Perea narrators was that of the disciples with reference to the man born blind (John ix. 2). Had these Galileans been guilty of atrocious sin? Jesus disclaims all thought of special retribution: *all men need to repent, or all shall perish.* He illustrates by a catastrophe that had occurred to Judeans, (generally held to be of superior goodness,) and carries the teaching farther by a parable which shows that the need of repentance is urgent, that the time of God's long-suffering of the Jewish nation is almost past.

The Sabbath question came up in Perea by a miracle performed by Jesus in a synagogue—the healing of a woman afflicted, perhaps, with that paralysis of the will—hysteria—which manifests itself in so many ways, and which had kept her bowed over for eighteen years. To the rural synagogue ruler, as to a large class who fancy themselves peculiarly holy, there was no sin like the violation of ecclesiastical order. With perverse unreason he rebuked—not Jesus, he had not the courage for that; not the woman, and indeed she had not come to be healed, but to worship God; but the people, who had simply looked on with admiration, telling them to take the six week days, not the Sabbath, for being healed—not perceiving how much he conceded by such a command. The utterly senseless opposition roused our Lord to that indignation to which one sin, and one only, seemed ever to move Him. The very concession to Jesus' power showed the ruler's zeal for ecclesiastical order to be only a pretence. "*Hypocrite!*" our Lord exclaims. Even the strict rabbinical laws permitted the loosing of an animal for the quenching of its thirst—should not this daughter of Abraham—evidently such in heart, not merely in blood—be loosed from the Satanic bond that for eighteen years had lain upon her will?

In the favorable reaction that followed His triumphant refutation of the ruler, Christ told two parables (given also, probably, to the Galileans, Matt. xiii. 31-33) having an especially important teaching at this late period, when, notwithstanding the crowds of followers, the greater part of Christ's time and teaching were given to His immediate disciples—the Twelve. Men were not to assume that because His teachings were so restricted, the kingdom of God was to be confined to a chosen few. It must embrace the whole people (Luke xiii. 19), it must penetrate the national life (21). Yet salvation was not to be a wholesale work. To each individual the question was one of individual conduct—effort. "*Agonize, contend as do the athletes in the arena, to enter in at the narrow gate,*" for the accepted time for the Jewish nation was a limited time.

We must bear in mind that however properly we may apply the words of our Lord to other cases, His words were spoken to Jews, and their immediate bearing was *always* on the attitude of the Jewish people to the Messianic salvation. So our Lord goes on with a parable (which is, as it were, a "study" for the great parable of the Ten Virgins) teaching that to be of the Chosen People, to have had His presence and teaching as a part of their common life, was not enough. The workers of iniquity would have no part in the kingdom—the Chosen People should see themselves displaced by those all the world over who would choose to accept and obey Him.

The Pharisees who about this time came to Jesus with the ostensibly well-disposed warning that Herod was planning to kill Him, may have been emissaries of Herod, who, too cowardly to proceed against Jesus, thought to silence Him by intimidation, or to crowd Him out of his own jurisdiction into that of Pilate; or they may have been of the hierarchical party, who desired to have Him again in Judea, where alone their criminal jurisdiction held. Whatever the motive of the warning, Jesus showed that He perceived it. He would not "depart" at the bidding of Herod, yet depart He would, for it was the will of God. (The word is the same in verses 31 and 33.) Leisurely, in perfect command of His own motives. He would move on, doing cures for the brief time before His own perfecting by death. Yes, He must depart to-day and to-morrow and the day following, for only in Jerusalem could

He die. And at that thought all the yearning of His heart over this perverse but beloved nation finds utterance in words of deepest pathos.

Somewhere on this last journey He was invited by a Pharisee to partake of the hospitable Sabbath feast to which those who lived near the synagogue invited those from a distance. According to custom, there was a watching crowd gathered around the open doors, and among them a man with the dropsy. For the last time Jesus attempted to free His people from the intolerable yoke of ordinances by performing a cure on the Sabbath. This time no accusation is brought against Him, the lawyers and the Pharisees are dumb. But for the sake perhaps of the waiting crowd, whose minds might afterward be obscured by Pharisaic teaching, He says a few words setting the action in its true light with regard to rabbinical restrictions, and the Pharisees present have no refutation to offer.

The three parables that follow are in sequence of thought and applicable to the immediate circumstances. At this Sabbath feast between the two religious services of the day, to which probably a rather heterogeneous company had been invited, there had been some rivalry for the "chief seats" on the central couch along the upper end of the table; in a few words Jesus showed the nobility of a true humility that seeks not great things for itself, but is content with such recognition as God will give to real desert.

The next parable related to that hospitable practice by which the present company had been assembled. True hospitality, He said, did not consist in inviting only one's rich friends, who could return the compliment, but in selecting rather the poor, who could do nothing in return. One of the guests upon this remarked in a general way, perhaps thinking that Jesus would be pleased with the sentiment, that those would be blessed who should eat bread in the kingdom of God. Jesus replied with a parable which showed that as a matter of fact there are many who, though they have much to say of their longing for the intimate communion with God and with heavenly things which their presence at such a feast would imply, yet do not in their hearts care for that blessed privilege. The closing words, in which Jesus identified Himself with the master of the banquet, brought the practical application close home to the hearers, showing them the utter worthlessness of self-deceiving piety. But the parable teaches more than this: it shows that the kingdom of God is a kingdom of grace, prepared, not for those who abound, but for those who need—the sinful, the suffering, the poor, the destitute. And the thrice repeated invitation, the urgent sending to class after class until those actually needy were reached, shows the yearning of God that men shall come and partake of the blessings He has provided. He longs to have His house filled.

Naturally these teachings gratified and attracted the despised crowds around the doors. They followed Him in greater numbers than ever, believing, no doubt, that they were to have special privileges in the new kingdom. Perceiving that they utterly failed to realize that the partakers of that kingdom must accept duties as well as privileges, He bade them count the cost before they pledged themselves to His service, for if they were not willing to bear their cross and endure hardships for the sake of the kingdom, they could not be disciples of His. Yet, as we always observe His gentleness to the poor and ignorant, even when warning and rebuking, He illustrated this teaching with three of the most encouraging parables He ever uttered—those of our next lesson.



Tenement House Chapter

77 MADISON STREET.
 MRS. GEORGE H. MCGREW, Chairman.
 MISS SOPHIA L. BREWSTER, Cor. Sec.
 MISS CLARA FIELD, Treasurer.
 MISS CHARLOTTE A. WATERBURY, Supt.

THE CHAPTER A "MOTHER."

The Tenement House Chapter has had a new title conferred upon it. One of its friends whom it has been able to help with delicacies and food in sickness, and with work in time of need, said the other day: "The King's Daughters have been like a mother to me ever since I knew them." Can the Chapter ask anything better than for the people to look to it for guidance and help as a child does to its mother? If this relationship is established the Chapter may often be able to help in cases in which otherwise honest pride might cause great suffering. One such case which has recently come up is that of a man who two weeks ago was discharged from the hospital, where he had been ill for several weeks with pleurisy and pneumonia. He had worked for one of the railroad companies and had saved a little money, but during his long illness this was spent for the rent and to feed his wife and four children. He could go back to his place as soon as he was strong enough, but with no money to buy nourishing food how was he to regain his strength? In this extremity his wife, who had never asked for aid in her life, thought of the Tenement House Chapter as a place where she might apply for help without feeling that she was a beggar. She told the Superintendent that she and her children could live on dry bread if the father could only have strengthening food so that he might get well and support his family. Beef, cod-liver oil and milk were sent at once, and the supply will be kept up until the man is strong enough to go back to work.

Another touching case is that of an old woman of seventy-six who came to ask for ten cents car fare to go to Bellevue Hospital to see her son. She had been once to see him, walking all the way from near Grand-street ferry to the hospital and home again, but was not able to try it a second time. She is entirely dependent on a widowed daughter-in-law, who is good to her, but who, poor soul, has only fifty cents a week with which to feed and clothe themselves and three little children. Naturally there is no money to pay for extra car fares. But the yearning of the mother-heart was too strong; the old woman must see her son again, so she bethought herself of the King's Daughters, who would be sure to understand her case and sympathize with her feeling.

Then there is Mrs. C. sixty-one years old, who manages to support herself and her son, a boy of nineteen, ill with consumption. He is the last of eight children, whose pictures hang on the walls of their little room and whose virtues the mother is never tired of rehearsing. Just before Christmas she was taken ill with pneumonia, and on Christmas eve was lying in bed with not a cent in the house nor any food. She was just saying to herself: "The dear Lord will not let us starve on his birthday," when a Christmas bundle arrived from the Tenement House Chapter to assure them that they were indeed not forgotten.

The placing of neglected children in the proper hospitals and homes where they can receive the special treatment they need, is another branch of the motherly work of the Tenement House Chapter; but there are so many interesting cases under this head that they must have a column to themselves.



Christian Endeavor.

By the Rev. S. W. Pratt.
 Advance, Endeavor!

Jan. 28. Toward more prayer. 1 Chronicles 16:7-15.
 29. Toward more work. 1 Corinthians 15:53-58.
 30. Toward more Bible-reading. Deuteronomy 6:3-9.
 31. Toward more zeal. Acts 20:22-27.
 Feb. 1. Toward more faith. 1 Chronicles 16:25-31.
 2. Toward more courage. Acts 4:13-21.
 3. TOPIC—Advance, Endeavor! Exodus 14:15-31:15:1, 2.
 (Christian Endeavor Day.)

The incident which furnishes the basis of our topic has given strength and courage to the Church ever since its occurrence. The Jews delighted to repeat it in story and song. Jehovah met Moses at the burning bush, and assured him that He was the covenant-keeping God. He had seen the oppression of His people and would deliver them and give them a land of milk and honey. And He would send Moses to Pharaoh to bring His people out, and when he feared to go, He said "Certainly I will go with thee." And when Moses asked what he should say, and what was His name, the reply was "I am that I am"; say "I Am hath sent me unto you." And when Moses wanted other proof, He turned the stick in his hand into a serpent and gave him power to do the same, as if to teach him that Jehovah could use even a poor stick to accomplish His purposes.

Moses goes to Pharaoh, and in the name of Jehovah of the Hebrews demands that he let His people go. And when he refuses there follow the ten plagues, which are really ten trials of the gods of the Hebrews and Egypt, each plague representing one of the deities which the Egyptians worshipped. In every case they are found helpless to deliver, and Jehovah is triumphant. Finally they know "that Jehovah puts a difference between the Egyptians and Israel." Pharaoh's heart is softened for a while, and he lets the Israelites go. And they celebrate their deliverance by the Passover, which is to be to them a memorial, in connection with which they are to tell their children how Jehovah brought them out of Egypt. And Jehovah went before them by day in a pillar of cloud, and by night in a pillar of fire, to lead them.

It took them, however, much time to organize their forces and to get out of the land; and soon the heart of Pharaoh hardened again, not having yet fully learned that Jehovah was God.

Thinking that the Hebrews are entangled in the land, and cannot escape him, he pursues them with his army, when some of the faint-hearted and faithless and unbelieving of the Hebrews charge Moses with having brought them out of Egypt to die in the wilderness. Bondage were better than this. But Moses encourages the people: "Fear not; stand still, and see the salvation of Jehovah which He will work for you."

Jehovah says to Moses, Speak unto the children of Israel that they

Go Forward.

What matters it if mountains are on either side, and Pharaoh and his armies behind them and the sea before them, Jehovah says "Go forward." He made the mountains and the sea, and Pharaoh is in His hands. He has said that they shall go over on dry land, and Pharaoh and his hosts shall be destroyed in the sea. And He stood between them and Pharaoh in the cloud until they had gone over safely, and the Egyptians pursuing perished. So Jehovah saved Israel and they believed in Him and in Moses. If we continue their history further, we shall find that they were still faint hearted and unbelieving even after this and other wonderful providential deliverances;

and when they come to the land of promise they will not heed the voices of Caleb and Joshua, who say "Let us go up at once and possess the land, for they that be with us are more than they that be against us." The giants and walled cities were as great a terror to them as was Pharaoh, and they are left to wander forty years in the wilderness, until one by one all the men of war who came out of Egypt leave their bones in the wilderness, except the two faithful ones; and the young men alone enter into the land.

This lesson has to be learned over and over again. In every generation and every Church and society there will be murmurers and unbelievers and pessimists. There is need of a Moses to say

Have Faith in God.

Faith promotes courage and zeal and enthusiasm. When Christ sent His disciples to preach the Gospel in all the world He said "I am with you always to the consummation of the ages, Go ye therefore." The rise and progress of the Christian Endeavor movement makes it impossible to do anything except to advance. It is so manifestly of God and not of man that there is no room for doubt.

Its fourteen marvellous years have done what has never before been done in the church. The young people have been organized by the church and set to work for Christ. We could not go back if we would, we would not if we could. As we look back on these years we must sing a song of victory as did Moses after he crossed the Red sea. We thank God and take courage. Yet there is not time to stop in the very midst of the work to review the past. The little seed has become millions. The earth is girdled with the organized hosts of young people. The fruits have already been abundant and precious. There is little need of advance. Endeavor is the way of new departures. It may be that God will yet use the fertile brain of our most honored President to devise still better things.

The plan of organization of the Society was very complete at the first and needs only to be worked out on the original lines.

A lady caller had with her a package of candy from which she gave some to Mabel, who, childlike, devoured it at once; and when her mother reproved her, saying "Mabel, what do you say to the lady?" Mabel replied in her honesty. "More! more!"

The advance in Christian Endeavor must be in more of the same kind. One cannot keep the pledge and go backward or stand still; there must be advancement in Christian experience and Christian work, growth in grace. Every year should mean more than increase in age; it should mean added power and usefulness. The daily reading of the Bible must add to knowledge, and this should strengthen faith. Faith in God attempts anything which has His command or promise. It looks not at appearances, but at His word. Prayer, which brings one into communion with God, will change one more and more into His likeness, and send one forth strong for the conflict of life. There is always room for advance in seeking the conversion of the associate members and in gathering others into the Society, and this work should not slack until every young person in the community shall be brought under its influence. There may be needed a word of caution lest the movement for good citizenship shall get into lines of political partisanship. The missionary work affords unbounded scope for advancement, and the war between Japan and China may be God's opening of a large door for the Christian Endeavor age. There is room for a Senior Endeavor movement for the older members of the Society and the Church in connection with the mid-week prayer-meeting. A Parents' Society may become a great blessing in connection with the Juniors. Let the aim be to bring every child to Christ at the earliest possible moment, and also to bring every one into vital connection with the Church by church membership, and by engaging in some definite work for Christ.

ANTIPAS

And Other Children Whom Jesus Loved.

"Christ the Lover of Children is the Lesson for Children."—P. T. Farwell.

Bar joses had been six weeks with the servants of Zebedee learning the fisher's trade. He had begun to be really useful in sorting and packing the fish, and had even learned how to handle the easily managed lateen sail, in case a sudden squall on the lake made quick handling necessary. Yet his thoughts were not all with the fish and the boats. They often went back to Jesus who had been so kind to him in Nazareth, and he wondered where he was now and if he should ever see him again.

He had another subject of thought. At times when he was working in the court and Salome had come down to look after her maids, he would hear her exchange a few words with Zebedee about their sons, who were with the prophet at Jordan, and discuss the question of the Messiah's speedy coming; and strange thoughts about what would happen if the Messiah should really come, by degrees came more and more to occupy his mind. Now and then some word came from James and John and their partners, Simon and Andrew, who had sometime ago met by the Jordan; and now a message came saying that they had become disciples of the prophet, having resolved to remain and learn of him, and so prepare themselves more perfectly to meet that great and terrible day of the Lord which must usher in the Messiah's Kingdom.

When this word was brought to the Capernaum home, Salome said, "We must send some things to our sons, Zebedee; they will need food and a change of clothing."

And it was decided that Bar joses should be sent, for he could best be spared from the work that had become pretty heavy to old Zebedee, now that all his young partners were away.

A proud boy was Bar-joses as he walked beside the heavily-laden donkey through the narrow streets of Capernaum and came out upon the broad open place before the southern gate, where the elders were sitting to decide upon cases, and the merchants were chaffering and the children playing and calling to one another. His mind was so full of the kingdom, of which he had been hearing much in Zebedee's house, and for which he was beginning to look with eager expectation, that it gave him a painful shock to come upon a publican standing at the place of toll to collect the tax which the Roman government exacted on everything that passed the gates. Everyone hated to pay the tax, which, however small, reminded them that Israel was not a free people, but lay under the dominion of Rome; and to Bar-joses the contrast between his high anticipations and the reality made him glad to add his voice to the jeers and taunts with which the town boys assailed Matthew, the despised tax-gatherer.

This, however, did not detain him, and he was soon outside of the city, walking along the highway beside the lake of Galilee. This was its broadest part; it was eight miles across to where the mountains of Gilead rose purple against the deep blue sky. All the beautiful sheet of water was flecked with vessels; the gilded pinnacles of the nobles, Roman war galleys with their flashing oars, and the brightly colored lateen sails of the fishing boats. Bar-joses tried to distinguish those of Zebedee among the hundreds that skimmed the waters, but not succeeding,

turned his attention to the nearer scene—the lovely plain of Genesaret, with its rich grass so thickly studded with flowers that it looked like a Persian carpet, the waterfalls bounding down the sides of the hills that walled it in on the west, and the picturesque Horns of Hattin, the two peaked mount that towered over all.

It was still early when he passed through Magdala, the town of the dyers. He had not thought of stopping there; but if he had planned to do so, something that he saw would have made him hasten on. It was a young woman rushing frantically up and down the market place, her clothes, half torn off her, shouting, screaming, like one possessed. Now she threw herself upon the ground and bit the very dust, throwing out her arms and legs in horrible contortions; again, she leaped to her feet and howled and sang with voice so unearthly that Bar-joses was rooted to the spot with fear.

"Go away, do not notice her," said a man near him in an awe-struck voice. "It is Mary, the possessed one. Seven devils have taken up their abode in her; they will leave her no peace until they have tortured her to death."

Shuddering, Bar joses urged his donkey forward. The frightful ravings rang in his ears till long after he had passed through the gate and was following the road along the base of the cliffs, that here came down close to the Lake.

Though he felt weak from the terror of what he had seen, he was far from foot-weary, and he pressed on to Tiberias, the famous new city of Herod, with its splendid palaces and its strong fortress on the overhanging precipice, its gardens and pleasure grounds, its works of Greek and Roman art.

The orphan boy had not been as carefully brought up as he would have been if his parents had lived, and the sight of the marble statues and golden eagles did not fill him with the horror with which they would have inspired his more strictly nurtured play-fellows, taught to look upon such things as transgressions of the second commandment. Still he did not feel at home here; it all was too new and grand, too different from anything he had seen before; and so he kept on until, a mile outside of the city wall, he came to the famous Baths of Tiberias—hot springs to which people resorted from all over the world to seek for health. Here under the shelter of a group of stately palm trees he fed his donkey, ate his mid day meal, and lay for two or three hours in the shade, waiting for the noontide heat to pass.

When the sun began to decline toward the cliffs, that had now closed in upon the road and overhung the Lake, he went on, meaning to reach Tarichæa, the fish-packing town on the point where the Jordan issues from the Lake, in time to pass the night there.

As to the length of the journey that lay before him, he knew nothing. A company of travelers whom he had met soon after leaving Capernaum had told him that the prophet was moving up the Jordan valley, followed by great crowds of people; and on reaching Tarichæa he learned that they had come as far north as Bethany, at the ford of the Jordan on one of the caravan roads from the East. Bar-joses had already covered more than half the distance to this place. The morrow's noon would bring him to his journey's end.

At dawn next morning he was on the way for he had been warned that the heat of the Jordan valley was intense even in this early spring time of the year. The valley was narrow, shut in by walls of hills on both sides, and the river, tumbling along in a deep cleft nearly two hundred feet further down, gave little freshness to the air. The trees and

flowers were beautiful; in some places the oleanders made a fragrant jungle, difficult to force his way through, and then again he would come out upon far-reaching cornfields, lovely in their early green. The air was full of the songs of birds and the tinkling of streamlets, tumbling down the hillsides to join the rapid river in the cleft below.

The road was very populous now, though nearly all the people were going in the same direction as himself. Sometimes a litter would be borne past him with a wealthy Pharisee reclining within. Sometimes a squad of soldiers would overtake him with long swinging stride. Again it would be a group of publicans; and sometimes Bar joses would himself overtake and pass a company of Galilean peasants, walking heavily, as those that are used to follow the plow.

He made such good progress that it was still early when the valley widened out, at the same time sloping rapidly towards the river-bed; and in the green plain on the further side he saw hundreds of black hair cloth tents and many booths covered by gaily striped *abbas* or by fading boughs, showing that he had reached his journey's end. He pressed on among the scattered groups to where the crowd seemed thickest, around the road that led down to the ford. He had crossed the river and was already beginning to look about him for James and John, when he saw some one coming up the valley road, at sight of whom he forgot his young masters, his errand, the donkey, and everything else.

For it was Jesus, the young man who had so often been kind to him in Nazareth. Bar-joses started on a run to meet him, and then suddenly stopped. Jesus was somehow different from what he had been. What was it? Why did Bar-joses feel unwilling to run and meet him, whom he had always so gladly run to meet before?

Jesus was walking steadily forward looking upward toward the sky. In his face it was as if a light were shining, not upon him from without, but upon others from within him—at least it seemed so to Bar-joses. His look was joyous, triumphant even, and although he was not running, his step had the spring of one who is very strong, just setting forth to run a race.

Though he appeared so strong and so triumphant, it seemed to Bar-joses that he looked more kind than even he had ever looked before. It was not fear or dread that kept the boy from running toward him, but rather a feeling that he might not carelessly intrude; that Jesus was himself engaged with other things. It was as if the tallith covered his head and he were bowed in prayer; the youngest child would not have intruded upon one thus engaged.

As Bar joses stood a little withdrawn from the path, gazing upon Jesus as he walked, he heard a voice behind him saying in piercing tones, "Behold the Lamb of God!" He turned quickly: at a little distance a man was coming up from the river whom Bar joses recognized as the prophet. He wore a long hairy robe belted in with a leathern thong. His tangled hair hung low over his shoulders, his untrimmed beard reached to his girdle, his eyes were fiery and his voice was shrill, and seemed to pierce the ears of those who heard. Several people were clustered round him; from their dress Bar-joses knew them to be priests and levites. The eyes of all in the group were turned in the direction toward which the prophet's outstretched arm pointed—toward Jesus! Some of them repeated his words in tones that might be awe and might be horror, "The Lamb of God!"

Bar-joses knew that the prophet must be referring to the lambs offered every day in

sacrifice in the temple; but why did he point to Jesus?

The shrill voice of the prophet was raised again. "This is he of whom I said, After me cometh a man which is become before me; for he was before me." At this Bar-joses saw that the priests and levites spoke among themselves with many gesticulations; and when he turned again to look for Jesus, he barely caught a glimpse of Him disappearing among the crowd. But at that moment the prophet spoke once more. "And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing with water." He! the friend whose kindness had been the one bright spot in Bar-joses' life since his mother died: was it he of whom the prophet had all this time been teaching? What was this that he was saying?

"I beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not, but he that sent me to baptize with water, he said unto me, Upon whomsoever thou shalt see the Spirit descending and abiding upon him, the same is he that baptizeth with the Holy Spirit. And I have seen and have borne witness that this is the Son of God."

At these words a sudden agitation broke out among the priests and levites that surrounded the prophet, and Bar-joses, bewildered and confused, hardly knew whether he had heard aright or not. He retreated hastily before the group, that had now reached the very place where he was standing, and then suddenly he remembered his donkey—where had he left it? In terror he started to run back, and it was with great relief that he saw one of his young masters coming toward him leading the beast by the bridle.

"You here, Bar-joses?" John said; "I recognized our old donkey, but could not dream how he had come here. You bring us news and good gifts from home: come to our tent and tell us all about it. How go on things in dear old Capernaum?"

It was impossible for Bar-joses to speak of what he had seen and heard, especially as John evidently knew nothing of the occurrence. He followed his young master to the tent occupied by the two pairs of brothers, and answered all their eager questions. But that night, when all was quiet, and he lay wrapped in his striped abbas under the starry sky, he saw again the radiant face of Jesus; he heard again the prophet's ringing words, "This is the Son of God!" and his whole heart went out to that dear friend in a love that was very confused, very perplexed, almost terrified, and yet so true and strong that it made life seem a new thing to the orphan boy of Nazareth.

LOUISE SEYMOUR HOUGHTON.
(To be Continued.)

A New Orleans dispatch says an Italian colony is expected to settle on the Yazoo delta soon, where it is proposed to redeem some 6,000,000 or 8,000,000 acres subject to overflow.

An English committee of sportsmen and naturalists is taking in hand the protection of South African mammals—the giraffe, zebra, eland, gnu, koodoo, and other antelopes—against their threatened extinction. A suggested method of accomplishing this is to secure an enclosed park of about 100,000 acres.

The Argentine Republic has become a wheat producing country, and it is stated that its wheat can be brought to New York more cheaply than that of Nebraska. Then when the new Siberian railway is completed the surplus millions of bushels of that great wheat producing country may be expected to find their way into the markets of the world, and when the great wheat regions of Southern Europe and India are taken into the account, it is evident that the wheat growers of the United States and Canada will be a long way from enjoying a monopoly in the matter of supplying the world's flour bin.

Children's Department.

CHILDHOOD'S FAITH

IN MOTHER GOOSE.

Budding from Babyhood
Towards young Ladyhood,
There is a sweet time that cometh between,—
And that is the season
Of careless un-reason.
The dearest of all the good times that are seen.
Your eyes are now laughing,
In the joy-cup you're quaffing.
The liquid is nectar, and bright is its stream,—
The chalice is sparkling,
And no mote is darkling,
The draught clear as amber, and as pure, so I ween.
O beautiful childhood!
In grove or in wild-wood,
You waken like birds, with morning's first beam,
Refreshed by your sleeping,
For angels were keeping.
Their watch and their ward and inspiring each dream.
And then all the day through,
With the dear "little boy-blue,"
You pluck the bright blossoms that spring in your way;
Or, amid the green corn,
To the sound of his horn,
Dance feathery and neatly, till closing of day.
Or like "little Bo-peep,"
Who has folded her sheep,
You lay yourself down on the soft bed to rest;
While mamma breathed her prayer,
That the All-Father's care
Will shield through the darkness, her darling, her best.
Or perhaps, half awake
You will see the cow take
That famous, that wonderful leap o'er the moon:
Or else, see the dish
With a hop, skip and swish,
Run away into space with the innocent spoon.
Then in rare Christmas times,
When the jubulant chimes
Tell of peace on the earth, with all children of men;
Like "Little Jack Horner,"
You'll sit in the corner,
And from the mince-pie, pluck the plum you will ken.
Dear trusting, glad childhood,
By stream or in wild-wood,
The spirits and fairies around you will throng;
Ah, which is the real
Or which the ideal?
Our manhood's cold doubts, or the "Mother Goose" song?
Oh beautiful airy-land,
Peopled by fairy-band,—
To the child, of more worth, than his dreams to the sage,
This faith then, why stay it,
—For none can gainsay it—
That these sprites of the young are the angels of age!
EDDYVILLE, MASS. WILLIAM PRATT

ARTHUR WESTON AND TOMMY SPOONER.

By Susan Teall Perry.

It was only a mud puddle in a little low place on the sidewalk, but Tommy Spooner was delighted when he found it. He brought some small chips from an old barrel and sailed them as boats in the mud puddle, or rather tried to, but the mud was so thick they would not make much headway. Tommy Spooner was a ragged, dirty little boy. I don't know when his hair had been combed, or his face washed. His mother was not like your mother, she did not care whether Tommy was clean or dirty, so long as he kept out of her way. But we must remember that Tommy Spooner's mother had to work very hard. She had to wash and iron and clean buildings every day in the week, and when she came home at night she was so tired that she was very cross. It does not rest anybody to be cross, but Tommy's mother did not think anything about that. You know it comes natural to the best of us to feel sort of cross when we are very tired.

Mrs. Spooner had gone off early that morning to clean the offices in the big building down town. She made herself some coffee and ate two slices of bread. Then she left the coffee pot on the stove and the loaf of bread on a plate on the table; that was for Tommy's breakfast. He was fast asleep when his moth-

er went away, and she had been gone some time before he woke up. He had gone to sleep in his clothes the night before, it saved such a lot of trouble not to undress, and then he was ready to jump right up and get his breakfast and go off into the street to play. Tommy cut off two or three chunks of bread—you mother would not like to have you haggle a loaf of bread as Tommy did with that old dull knife. However, it did not matter much to him what shape his bread was in so long as he had all he wanted to eat; and as to being already dressed in his clothes, why I have heard other boys say that it must be nice to be like dogs and cats and other animals, always ready dressed and not to have to bother about clothes every day.

When Tommy finished his breakfast he went out on the street and found this puddle; it was a great find for Tommy, and he was going to make the most of it while it stayed there; so while he was trying to push his boats through the mud and make them sail, another little boy came along; he was somewhat older than Tommy, and his hair was brushed very smoothly, his face fairly shone, it was so clean, and his clothes were whole and new.

"You can't sail your chips in such a mess as that is," he said, as he stopped and looked at Tommy.

Tommy did not say a word, he only looked up in a very shy way. You see Tommy was not well used to seeing boys dressed up, and such a kind of boy had never spoken to him before. If it had been one of his ragged companions he would have talked with him. But this boy, Arthur Weston, he knew belonged to that class of people that his mother called "the big folks," and Tommy had an idea from his mother's talk that "the big folks" did not care for poor folks. He was surprised when Arthur said, "I have a very pretty little sail boat at home, my brother made it for me, would you like it? I will give it to you, but it wouldn't sail in such dirty water as this. Come on to my house and I'll get it for you and you can sail it in a basin or tub of water."

Arthur Weston was not accustomed when he went to walk to choose that part of the city where such dirty children lived, but his Sunday school teacher had told her class to try that week to do something to make others happy, to minister in Jesus' name to some poor or sorrowful heart. Everybody where Arthur lived seemed to be so happy that week, that he had not had an opportunity to do anything that he thought would be worth calling "ministering in Jesus' name". But his mother had sent him on an errand, and passing the corner of the street he saw Tommy. "Now I know I can do something for that little dirty ragged boy," he thought, and that is the reason why Tommy Spooner walked by his side on the homeward way, and the cook opened the basement door for two boys, instead of one. The cook was astonished when she saw the company Arthur was bringing to the house.

"I'm going to give the little fellow my sail boat," Arthur said by way of explanation; "let him sit here until I come down stairs."

Arthur went up stairs, his mother was making him a new shirt waist. He told her all about Tommy. She left the buttonholes she was making and went down stairs. The cook looked at her as much as to say, "I guess you won't like to have this boy brought into your house," but Arthur's mother acted as if she was really glad to see the little boy. She was perfectly willing Arthur should give him the sail boat, although she was somewhat surprised, for Arthur had always thought so much of it. She allowed Arthur to walk back with the little boy, who hugged the sail boat tightly in his arms.

When they got back the sun had dried u

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

the mud puddle, and on the place where the mud had been a bright bit of sunshine shone; but there was some water standing in a vacant lot near by. So Arthur took Tommy there and showed him how to sail the boat. Of course a number of other ragged, dirty boys crowded around Arthur and Tommy. They had the same forlorn look in their faces that Tommy had. They all wanted to take a turn at sailing that boat, and were quite rough about it, too.

"Now," thought Arthur, "I've found a way to do good and make these poor boys happy. I will get my brother to show me how to make boats enough to give every boy one for his very own." Arthur took his pencil out of his pocket and a piece of an envelope which had one of his papa's letters to him inside, and wrote the names of the six boys who wanted to take a turn sailing Tommy's boat. Then he said: "Next Saturday, a week from this Saturday, I mean, you fellows all come here and meet me at nine o'clock sharp. If nothing happens to prevent, I will bring a boat to each of you."

Tommy's crowd somehow had faith in Arthur's promise, though they had been cruelly disappointed about so many things in their lives. They talked about Tommy's new friend with great respect, and Tommy felt himself quite a lion.

Arthur did not realize how much he had undertaken to do when he began to work at those boats. But good acts always seem to grow and keep on growing: one good boy influences a crowd of other boys to do good, and after a few days Arthur and his friends met in the play-room at Arthur's house, and patiently whittled out the boats and made sails and rudders for them. Arthur said they must all go with him to give the boys the boats, because they had all helped him make them.

Grand results often come from what we call "small acts." Mothers got interested in what their boys were interested in, and they began

to find out what they could do to make those tenement-house mothers happier and better. And now the fathers have begun to agitate the subject of reforms in tenement-house building, and to see that the poor people who live in them get their rights in the way of better wages, and to help lift the burden of cares which oppress and depress them so much. And all this came about because of Arthur's trying to do something that day to make somebody happier in Jesus' name.

MRS. PETERSON'S WAY.

FOR MOTHERS.

"Excuse the disorder in this room," said Mrs. Peterson to her caller as she came in. "I make it a law that my children must pick up their toys and put them away when they get through playing with them."

The caller stepped cautiously over the floor lest she should break something, for the carpet was literally covered with A B C blocks, building blocks, dolls, dishes, and all the other appointments that go to make up the pleasure of a child's world. Once safely seated outside of the danger line the caller breathed more freely.

"The children were playing, and hearing the music of the procession in the street, they ran out to see the fun, and that is the reason the playthings are still lying on the floor," Mrs. Peterson added by way of explanation.

Other callers came in, and then the children, full of enthusiasm and graphic word-paintings of the soldiers and their gay trappings. After the delights of the show had been told, without a word from their mother the little ones got down on the floor, and the tracks for the railroad trains, the blocks for the high buildings, and the house where the dolls had had a five o'clock tea that afternoon, were nicely picked up and put away in their respective places.

It was just as natural for those children to put up their things as it was to strew them around. There were times when Mrs. Peterson would rather have picked up their toys and put them out of sight herself, and it was a question whether most mothers would not have done it that afternoon rather than have their callers find such a disorderly state of affairs when they came into the room. But Mrs. Peterson's laws of order were of the Mede and Persian kind; one such license of law breaking would lead to more, the mother reasoned, and if her guests did have to pick their way over the carpet, it was better to have them suffer a little discomfort than to have the law of the mother broken by doing for the children the duty she had imposed upon them.

We say that we are apt to swing to extremes in our characteristics, and Mrs. Peterson had suffered so much from a natural tendency to be disorderly and dread doing such duties at the proper time, that she was determined her children should not be like sufferers.

Mrs. Peterson's mother had nearly "worn herself out," so the daughter often said, "waiting so much on her children, doing things for them that they ought to do for themselves, wasting time and strength that were vital

necessities to her life." Fortunately, as her daughter grew older she saw how selfish that good mother's children were and thoughtless of her devotion and unselfish ministrations, and she began to do for herself everything she could; by so doing she brought the younger members of the family into her ways of thinking and acting.

It is so natural for the children to come in from school and throw their hats in one place and their wraps in another. Mother comes along and picks them up and hangs them in their places, because it is so much easier. She argues, than it is to talk to them about it. Just so with their toys, their books, or any of their things. Mother takes the extra steps and the care and responsibility of seeing that everything is in its proper place, and the children acquire the habit of waiting for mother to do it. Mother and children both suffer an injury by so doing; it is not a help to either. Habits of order, although they may take time and much talk at first, are in the end a great saving of time, strength and words.

Is that the place for your hat, Henry? Is that the place for your coat, John? Do you think your wrap will keep fresh and uncrumpled if you throw it into such a heap, Mary? And where do you think you will find your lesson papers to-morrow if you leave them so carelessly on the chair? It seems to the children as if it were a task to keep things in their right places, when really it is far easier to put them up at the proper time and in the proper place. Then no time is lost, nobody is irritated, no hasty words are spoken when things are wanted and cannot be found. It may seem a trifling matter, but it really is a vital matter in some households, where the family have never recognized that "Order is heaven's first law."

"Lizzie Brown's folks are very rich," said Agnes Powell, one day when she had come home from visiting her playmate. "Why do you think so, Agnes," asked her mother. "Because every chair and table in their rooms are full of things," the child replied.

That is the sort of riches some households allow themselves to accumulate, but they only bring untidiness, disorder and confusion in their train. A well regulated household brings peace, comfort and a "stay-at-home feeling," that indicates happiness and prosperity of the satisfactory kind.

In a recent report to the United States Department of Agriculture, Mr. Alexander McAdee states that the liability to damage from lightning decreases in thickly populated districts, the risk in the country being, in general, about five times as great as that in the city.

Rheumatic Pains

Return when the colder weather comes. They are caused by lactic acid in the blood, which frequently settles in the joints. This poisonous taint must be removed. Hood's Sarsaparilla conquers rheumatism because it drives out of the blood every form of impurity. It makes pure, rich blood.

Hood's Sarsaparilla Cures

"I suffered with rheumatism in my left foot. I took Hood's Sarsaparilla and the pain is all gone." MISS R. R. BLAKE, Mills House, Charleston, S. C.

"I suffered intensely with rheumatism, but Hood's Sarsaparilla has perfectly cured me." HARRY F. PITTARD, Winterville, Ga.

Hood's Pills cure indigestion, biliousness, sick headache, constipation. 25c.

HARPER'S WEEKLY



Takes the lead in the literary pre-erents of pictorial and literary presentation of the day. It is an Illustrated History of the Times.

10 cents a copy; \$4 a year

HARPER & BROTHERS, New York

THE ENDEARS.

There was a merry group of girls in Mrs. Armstrong's sitting-room, gathered around a large dry-goods box in which they were busily packing the various garments and packages with which chairs and tables were laden.

I will not wait to introduce them individually, but will at once make you acquainted with the "Endears" as their friends call them, this name being suggested by the initials N. D., painted on little ribbon badges which they all wore. To the initiated these letters meant "Nearest Duty." Perhaps you will think that sending a box to a home missionary in Dakota was not the nearest duty for New York girls, and I don't suppose they would ever have thought of doing it if Ethel Armstrong had not spent her summer vacation in the little Dakota town where her aunt lived.

While there she became much interested in Mr. Hutton, the minister, and his family. Mrs. Hutton, a delicate, refined lady with highly cultivated mind and charming manners had won her heart at once, and the children—cunning baby Ruth and the mischievous five-year-old twin boys, and sweet Dora, with her crippled foot, all learned to love Ethel, who often took care of them while their tired mother took a little rest, or made a few calls.

And Mr. Hutton! "Just think, girls," she said, "he preaches to three churches out there and they don't all together pay him more than \$600, and while I was there he had a call to a church in Illinois with a salary of \$1,000, but he wouldn't go, because he said there was so much work there that must be done and there were so few to do it. Oh, he is splendid!" (I think she meant consecrated).

And then Grace Reide had said in her slow way: "Don't you think a missionary box would help them. Couldn't we"—but before she had finished her suggestion half a dozen voices interrupted her with the exclamations, "Just the thing!" "Of course we can!" "And we will!" "And we will send it for Thanksgiving!"

And so the box was started and for two months the Endears had been at work, and they were so enthusiastic that many of their older friends had caught their spirit and added their contributions.

I cannot tell you everything that went into that wonderful box, and it would be hard to say whether those that packed, or those that unpacked it enjoyed it most. After the cover was securely nailed on, Alice Day said "Well, girls, what is the N. D. now?"

In the busy hum of conversation that followed Grace Reide took no part, until Alice cried, "Be still all of you and give Grace a chance to speak. She proposed the box and I believe she has an idea now. Come, Grace, let us have it.

"No," said Grace, "it isn't an idea. I was

only wishing it was as easy to help poor people who have plenty of money."

"Poor people with plenty of money," laughed Gertie Moore. "I never heard of any."

"Whom do you call poor people," asked Alice.

"Why, people that don't have things," Gertie answered.

"Leave off the last word of your definition. Poor people are those that don't have—sometimes it's 'things' and sometimes it's health or home or friends or character or—God," she added reverently.

"And such people are the hardest to help," said Ethel thoughtfully. "Were you thinking about anybody in particular, Grace?"

"Yes," said Grace. "I was thinking about Miss Merrihue. She lives next door to grandmother's at Tipton. She has lots of money in the bank and a big house beautifully furnished. She is always dressed in mourning and I don't think she has any relatives. When she first came to Tipton, five years ago, of course the neighbors called, but she never returned any of their calls and she does not seem to want any friends, so she lives there all alone. I don't believe anybody but the grocer's boy and I ever crossed her threshold all the six weeks I was there."

"How did it happen that you did?" asked Ethel

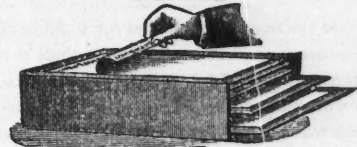
"Why the first week I was there I went to spend the afternoon with a cousin in another part of the town, but she was gone, so I came back. Just as I reached the gate it began to rain. I congratulated myself on getting home as I ran up the wall, but I found that grandmother had gone away and locked up the house, so I ran over to Miss Merrihue's. She was the nearest neighbor and I did not know that nobody ever went there. She looked surprised enough to see me, but of course she could not turn me out into the rain, and before grandma came home I had a very pleasant call. There was a German book lying on the table that she had been reading and I found she was quite a German scholar. You know I was sick so long in the spring I fell behind in my German, and I had taken my books with me to study up, and I asked her if I could come over and read to her a little while every day, and she said yes. Grandma held up her hands in astonishment when I told her."

"And did you go?" queried Ethel.

"Of course I did, and we became good friends. We read Wallenstein and Faust. I wish you could hear her read, her accent is perfect. She has travelled in Germany, and her reminiscences added so much to the interest of our readings. She never said much about herself, but I learned that all her family are dead, the last one to go was a crippled sister to whom she was devoted, and since her death she has shut herself up to her loneliness

The Simplex Printer

100 copies of any writing or drawing in 20 minutes



The "SIMPLEX" is the easiest, cleanest, best and cheapest duplicating process. Its work is an exact fac-simile of the original writing.

Requires no washing or cleaning, always ready, and will save its cost over and over again in sending out notices. It costs but little \$3 to \$5. Send for circulars.

LAWTON & CO. 7 Vesey St., New York.

and bitter thoughts. I wish I could help her."

"Why don't you invite her to spend Thanksgiving with you?" suggested Gertie.

"I will, said Grace, "if mother is willing; but I have no hope that she will come."

But she did come and spent a week in the city. She went with the Endears to the Children's Hospital early Thanksgiving morning to distribute flowers and pretty cards, and she went in the afternoon to a newsboys' dinner where Grace was one of the waiters, and though she had given Miss Merrihue accounts of the extraordinary capacity of a newsboy's stomach, that lady laughingly declared that the half had not been told.

One day during her visit Ethel received a letter acknowledging the receipt of the box, and the girls all gathered at Mrs. Reide's to hear it. I wish there was room for it here. I am sure you would be glad to know how nicely the little coats and dresses fitted, and how delighted the children were with the picture books and toys, and how the pretty bonnet and cloak almost made Mrs. Hutton feel like a bride again, while the new books made the minister's "eyes water."

Miss Merrihue seemed as much interested as the girls, and when Ethel read the signature, Ransom Rendale Hutton, she started and asked quickly: "What is his name?"

Ethel repeated it, adding, "Isn't it a queer name?"

"Ransom Rendale was my grandfather's name," said Miss Merrihue.

"How strange," said Ethel, "it was his grandfather's name, too."

Then Miss Merrihue questioned her more closely about him, but though she gave glowing accounts of his ability and devotion to his work and his charming family, she knew nothing more of his history.

A month later the Endears gathered in Mrs. Armstrong's cosy sitting-room. This time they were busy darning stockings and discussing a letter which Grace had received from her grandmother, saying that Miss Merrihue had shut up her house and gone away.

"She left her key at grandma's and said she might be gone a month, but not a word about where she was going or why," said Grace.

Just then the postman rang.

"A letter for you, Ethel," said her mother.

"It's from Mrs. Hutton," she said, examining the postmark. Glancing over it she exclaimed: "Oh, girls, Miss Merrihue is out there. She went to see if Mr. Hutton is any relation to her, but he isn't, only their great grandfathers were great friends, so they named their first boys alike. But she and Mrs. Hutton have adopted each other for cousins. And what do you think! She is going to bring Dora home and see if some famous doctor can't cure her lame foot. Wouldn't that be wonderful?"

"And isn't it beautiful," said Grace, when the excitement had partly subsided, "to think that we are all mixed up in it."

HELENA MAYNARD.

Look at Pearline



through the wrong end of the glass, if you will; make all its labor-saving, money-saving qualities appear as small as you like; cut them down one-half;—and still there will be left a place for it in every home and an urgent call for it from every bright,

progressive woman. It isn't necessary to exaggerate the virtues of Pearline. Perhaps that couldn't easily be done. But without telling of them all, there's enough to prove it the easiest, quickest, safest and most economical thing you can use, in all washing and cleaning.

Beware

Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled; if your grocer sends you an imitation, be honest—

JAMES PYLE, New York.

send it back.

Church Music.

Edited By R. Huntington Woodman.

Now that the season approaches for making choir arrangements for the ensuing year, we shall be glad to act as a "mutual friend." Pastors or music committees who wish to learn of suitable musicians, or musicians who are looking for engagements, would do well to communicate with *The Evangelist*, in which case we shall endeavor to give interested parties all the information within our power.

We shall take it as a special favor if our readers will send us the name and address of the organist and choirmaster of their own church and of any other Presbyterian churches in their locality or neighborhood.

AS TO CHOIR CHANGES.

We cannot substantiate our offer of "mutual friendship" which stands at the head of this column better than by offering a little counsel to committee, minister and choir in relation to professional services in church.

Probably nine-tenths of the troubles with church choirs (which, however, we think are growing fewer as time goes on) can be traced to a total or partial misunderstanding of a choir's functions on the part of the music committee or the choir or both.

With the annual changes which begin to be arranged soon after the first of February the members of the committee find themselves in a responsible and not altogether pleasant position. They are anxious to please their minister and people musically, and strive to satisfy the trustees into the bargain by paying as little as possible for the music.

These different elements at times render a music committeeman's life far from happy; and if attention is to be paid to all of these possibly conflicting influences the accomplishment of a satisfactory result will be practically impossible.

The proper attitude to be assumed by a church music committee is, we think, to act for the best interests of the church on lines of previously adopted principles. These principles are, we believe, first to consider the music to be a *part of the service* occupying a place similar to that universally accorded to prayer, scripture reading and sermon. This principle must be understood and co-operated in by the pastor who, if necessary, must lay it before the people that they too may regard the hymns and anthems as something more than customary performances preliminary to the sermon, being in fact "sermons in tone."

With this first principle thoroughly understood the committee's next duty is to decide upon how much money they can properly spend on this *branch of the service*.

Just here it may be proper to remark that the opinion of some extremists who hold that no money should be paid to those who lead the Lord's praises is not entitled to notice. It is based upon the assumption that choir members are a class of people unfitted to do any Christian work, and comes usually from those who look upon music as something which is *not* a part of the service. If it does belong to the service, and is, as Sir John Stainer puts it, a musical sermon, then we have Scripture authority for paying salaries; for "they that preach the gospel shall live by the gospel."

To return to the committee. Having decided upon the appropriation their next duty is to find a suitable organist and choirmaster to whom the musical interests of the church can be safely intrusted. Whether one person should hold both offices of organist and choirmaster would seem to depend on circum-

stances. If the appropriation is sufficiently large to command the services of a highly educated musician then the best results will be obtained by combining the two functions in one individual. If inexperienced talent is employed it may be expedient to have a choirmaster and an organist; but the former should be a man or woman who can command the respect and attention of the organist and the choir members. He should be selected because he is the best musician of the choir.

The best choirmaster should be engaged that can be had for the amount at the committee's disposal. Engaging the man who will come for the least money is a dangerous experiment likely to prove disastrous.

The committee, with the minister, should explain to the choirmaster the proposed relations between the music and other parts of the service and he should be instructed to carry out that idea as far as possible.

With the assistance of the choirmaster it will be comparatively easy to organize the choir, and then musical details should be left almost entirely to the choirmaster, who should have weekly conferences with the minister to develop and execute a definite plan for each service.

Many times in these columns we have written of the propriety and necessity of having choir members of good character. This should not be lost sight of by the committee or the choirmaster. Only thus can a choir take a proper part in the service and make their work an integral part of it.

One thing has not been said—the most important thing. Unless the pastor of the church will take pains to co-operate with the organist and choirmaster the whole attempt to make a homogeneous service will be a failure.

A minister who, no matter how unmusical he may be, will say to his choirmaster, "Sing the hymns and anything else you like" tacitly admits that, to him, music is a meaningless exercise; and it is quite natural that a choirmaster will soon look upon it simply as so much business. Ministers ought to sympathize with and acknowledge the work of their respective choirs and metaphorically put themselves in their organists' shoes.

It has been suggested that better results would be had if church musicians were engaged for a term of years instead of for one. This is not certain but in any case if churches will give to their music its proper and dignified place, choirmasters will think more of their positions and will fill them more earnestly and there will be less cause for the annual up-heaval which is now such a drawback to the proper presentation of worship music.

CORRESPONDENCE.

CHOIR TROUBLES!

Haverstraw N. Y., Jan. 17, 1895.

TO THE MUSICAL EDITOR OF THE EVANGELIST:

Dear Sir: In the ably conducted department of "Church Music," in a recent issue of *The Evangelist*, was an article with the above caption. I have occupied the same pulpit going on forty-nine years, and have never detected the first symptom of this somewhat prevalent disease. I played the double-bass in the choir of Dr. Thomas McAuley's church in Murray street (our friend Ezra M. Kingsley being chorister) fifty-four years ago, and a year or two later officiated in the same capacity in Dr. Krebs' church in Rutgers street, and for many years led the music at my Sunday-school anniversaries with the violincello, which instrument I still occasionally handle.

I refer to this to show that I am interested in church music. I have always kept myself in tender sympathy with my choir. I frequently attend their rehearsals, and often as I rise to preach on the Sabbath, turn towards them (they sit at my right hand) and thank them for words they have just sung, and tell them what a help they are to me in my preach-

ing. Two or three Sabbaths since, when they had rendered very impressively a piece that I felt went to the hearts of my congregation. I arose and asked them if they would kindly repeat it.

A few years ago, at one of my anniversaries, my choir presented me with ten volumes of the "Expositor's Bible." That spoke for itself in tones very pleasant to my heart. Perhaps I ought to say that my choir is not composed of paid singers (not therefore poor singers!), but its members have always been, almost without exception, communicants in my church and brought up in my Sunday-school. I give this bit of my experience (a pretty long one) as a hint to young pastors especially. If you wish to have a pleasant and intimate relationship between choir and pulpit, let the choir know that you are in sympathetic touch with it, and now and then drop a word of encouragement and appreciation from the pulpit.

Very truly yours, A. S. FREEMAN.

"BOOK OF GRACE AND BOOK OF GLORY."

CONCORD, MASS., Jan. 17.

TO THE MUSICAL EDITOR OF THE EVANGELIST:

Dear Sir: Your correspondent, David M. Stiger, will find the hymn, "Book of Grace and Book of Glory," in the S. S. Union collection, 1860. It was written by Thomas Mackellar, who was born in New York in 1812, but has lived most of his life in Philadelphia.

Permit me to say that though not a Presbyterian I much enjoy your Church Music Department, which cannot fail to be of great service to clergy and others interested in promoting the music of the church.

Very sincerely yours,

CHARLES L. HUTCHINS.

Another Place to Find the Hymn.

PHILADELPHIA, Jan. 17, 1895.

TO THE MUSICAL EDITOR OF THE EVANGELIST:

Dear Sir: In reply to Mr. David M. Stiger's quest of a hymn, I beg to inform him that "Book of Grace and Book of Glory" may be found in "Thomas Mackellar's Hymns and Metrical Psalms," page 156, third edition, published by Porter & Coates, Chestnut street, Philadelphia.

Yours truly,

J. HERGESHEIMER.

We also learn that the hymn in question will be found in the *New Laudes Domini*, No. 240, and in *Laudes Domini* for the Sunday School, No. 87. We here express our gratification that this fine hymn, composed by so good a friend of *The Evangelist*, is finding its way so generally into the best hymn books.

NEW MUSIC.

From G. Schirmer, New York:

THE VISION OF ST. JOHN, by C. Whitney Coombs. A Cantata for mixed voices, orchestra and organ. This cantata impresses us most favorably as an example of modern church music in its larger forms. The text from the book of Revelation lends itself to a poetic treatment in which Mr. Coombs has been very successful. The cantata opens with a *Largo Maestoso* of originality and beauty, followed by a tenor recitative with a phrase for female voices to the words Holy, Holy, which is repeated at intervals during the first chorus, that reaches a climax upon the same words. No 2 is a contralto solo and chorus to the words "And God shall wipe away all tears," which would make a fine church anthem. If it is open to criticism at all it is on the compass of the alto solo, to treble f, which cannot always be reached by an alto voice. No. 3, for tenor solo, and choruses for both female voices and full choir, is perhaps the most dramatic number in the work, although the final chorus, "Rejoice, ye heavens," is by far the most interesting. A striking effect at the close is the introduction of Dykes' tune *Nicena* as a *cantus firmus* against a free orchestral accompaniment which introduces the phrase which may be called the "St. John motive," which appears at intervals throughout the cantata. Choral societies looking for a cantata of no great difficulty will do well to examine this.

THE LATEST IN ORGANS.

The recital given on Friday evening last on the new organ built for the Scotch Presbyterian church of this city, by Messrs. George Jardine & Son, of New York, was an interesting occasion. Mr. William C. Carl presided at the organ, while Miss Kate Percy Douglas and Mr. George L. P. Butler aided with suitable songs in giving a pleasant variety to the musical feast.

It is a very large three-manual organ and embodies all the latest and best features of organ construction, worthily representing the present development of the organ builders' art in America. The builders have been established in this city for almost sixty years, and have kept pace with the progress of the art, contributing thereto by many improvements and inventions of their own. The "action" throughout is of their patent electro-pneumatic system. The couplers are operated by small, balanced tablets of ivory placed just over the manual. Combination Pneumatic Pistons set upon combinations desired are operated by small pistons below the manuals; the Pedal Combinations are operated in the most approved way. A touch of the finger or foot will throw the whole organ "on" or "off" or couple any of the four organs, as may be desired. The tone of the organ is excellent and in some parts remarkably pure and sweet. The foundation stops have much of the majestic dignity so desirable in Diapasons, while the "solo" stops have firmly pronounced individuality. The balance between the different organs is well kept and based upon good artistic judgment. Mr. Carl made all this apparent in his handling of the organ, exhibiting its capabilities with good effect.

The front was designed by Messrs. W. H. Hume & Sons, architects of the church, and is in the open style, displaying symmetrical groupings of the pipes, and woodwork appropriately decorated with carvings having the Scotch Thistle as their "motive."

THE PIANIST.

We notice the appearance of the first number of a new monthly journal devoted principally to the piano and called The Pianist. It is appropriately made and if the promises of the editors are fulfilled will surely develop into a very useful paper to the piano-playing world. There is danger that it may get to be too personal in its columns—a feature which has brought other papers into disrepute. It is published by The Virgil Practice Clavier Company. Although the paper has no allusion to church music, it is edited by Mr. Sumner Salter, whose name has appeared in these columns both as composer and organist. We wish The Pianist success.

Frederic W. Root,

the highest authority on Voice Culture in the United States, will write a series of articles on

HOW TO TRAIN MY VOICE,

beginning in the February issue of

The Musical Messenger.

The articles will furnish new ideas, thoroughly practical. No such opportunity for self-culture has ever before been given to the public. Subscription price, \$1.00 per year.

Fillmore Bros, Publishers,

Bible House, New York. Sixth St., Cincinnati

The Musical Messenger is a live musical monthly containing the musical news, original articles, and new sheet music for piano, organ and voice.

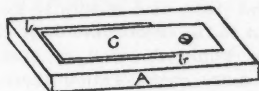


HOOK & HASTINGS CO., Boston and New York. Established in 1827.

Fifty-two Organ Talks. 34.

By the Chairman of the Music Committee.

"Are the reed-stops in a pipe organ the same as the stops in a cabinet organ," asked one of the Committee. "Not exactly," said Mr. Levelhead, "and yet they get their 'voice' in much the same way. In a cabinet organ the reed is generally flat and the air is



forced through from beneath, causing the reed to sound or 'speak.' In a reed-pipe the 'reed' takes the place of the 'languid' of a flue-pipe. It is placed at the mouth of the speaking pipe and enclosed in a pipe which serves to confine and direct the air from the windchest. The air passing the reed causes it to vibrate. The peculiar character of vibration of the reed is communicated to the column of air in the pipe above, which thus gets its voice. If you will watch a performer on the clarionette in an orchestra you will get a good idea of a reed pipe. The mouth piece of the clarionette, with its flat, flexible, wooden reed, is inserted so far between the lips and teeth, that the reed may be free to vibrate when the performer forces his breath over its edge and out through the clarionette.

"But all clarionettes are not alike, and all do not have the same sweet, full, musical tone. Some cost ten dollars, some one hundred dollars. It depends on the quality of the instrument and the reed. So reed pipes are not all alike. There are poor and good, cheap and costly. It depends on the material and artistic workmanship.

"It is the old story. You cannot legitimately get a dollar for a cent. If reed-pipes are offered for too low a price, they must be poor pipes. If you want such workmanship as Farrand & Votey of Detroit, put into theirs, you must pay for it—to them or from whom-ever you get it."

R. HUNTINGTON WOODMAN,

Concert Organist. Choral Conductor.

Address, FIRST PRESBYTERIAN CHURCH, BROOKLYN, N. Y.

Correspondence solicited in regard to The Evangelist's Church Music Tour to Europe.



A HIT! A PALPABLE HIT!

Has been made by THE SYMPHONY.

It is the most remarkable and pleasing instrument of the time.

It is a handsome bit of furniture, with all the music of the world to swell out at a finger's touch.

A child's hand operates it.

ON EXHIBITION DAILY AT

- | | | | |
|-------------------|----------------------------|---------------------|-----------------------------|
| New York City. | 138 Fifth Avenue. | Chicago, Ill. | W. W. Kimball & Co. |
| Boston, Mass. | 458 Washington Street. | Philadelphia, Pa. | 1308 Chestnut Street. |
| Pittsburgh, Pa. | 433 Wood Street. | San Francisco, Cal. | Rooms 12-14 Flood Building. |
| Cincinnati, O. | 23 West Fourth Street. | Washington, D. C. | 925 Penna. Avenue. |
| Detroit, Mich. | 67 Monroe Avenue. | Atlanta, Ga. | 63 Peachtree Street. |
| Baltimore, Md. | 119 East Baltimore Street. | Newark, N. J. | 657 Broad Street. |
| Brooklyn, N. Y. | 206 Fulton Street. | Louisville, Ky. | 622 Fourth Avenue. |
| Troy, N. Y. | 354 Broadway. | Dallas, Texas. | 261 Main Street. |
| Leavenworth, Kan. | 521 Delaware Street. | San Diego, Cal. | 1050 Fourth Street. |
| Kansas City Mo. | 206 West Ninth Street. | Stockton, Cal. | 255 Main Street. |
| New Orleans, La. | 731 Canal Street. | Pittsfield, Mass. | 75 North Street. |
| Wilmington, Del. | 710 Market Street. | Madras, India. | |
| Portland, Me. | 538 Congress Street. | Montreal, Canada. | 2268 St. Catherine Street. |
| Mexico City. | Calle Cadena, No 3. | Seattle, Wash. | 1018 Second Street. |

Represented generally by the leading Music Dealers in all Sections.

Made in Meriden, Conn.

Wilcox & White, Meriden, Conn.

CARMINA FOR SUNDAY-SCHOOLS

By Rev. Lewis W. Mudge, D.D., Editor of Carmina Sanctorum, and Rev Herbert S. Turner, of Hampton (Va.) Institute.

203 Hymns, with Tunes. Price, cloth, 50 cents. For examination, 35 cts. per copy. For introduction, \$35 per hundred.

Bright and attractive in hymns, tunes, binding, and type, and fully up to date in every particular. Don't fail to secure a copy.

A. S. BARNES & CO., Publishers, 56 East 10th St. (near Broadway), N. Y.

STANDARD COMPOSITIONS FOR THE ORGAN.

- Chadwick, G. W. Pedal Studies.....\$1.75
- Op. 12. Ten Canonic Studies..... 1.25
- Dubois, Theo. Marche des Rois Mages. Edited by Philip Hale..... .75
- Praeludium grave..... .65
- Adoratio et Vox Angelica..... .68
- Etude Album for the Organ. (Edition Schmidt No. 12). Selected and arranged in progressive order, by Everett E. Truette. n 1.50
- Foote, Arthur. Op. 20. No. 1. Festival March. (4B)..... .40
- No. 2. Allegretto. (4A.)..... .40
- No. 3. Pastorale. (4A.)..... .40
- Guilmant, Alex. Prelude in G..... .40
- Salome, Th. Op. 48. 10 Compositions for the Organ in separate numbers; also Complete in one volume..... 2.00
- Thayer, Eugene. Complete Organ School in 4 parts, each..... 1.50
- Parts 1 and 2, Manual and Pedal Studies. Parts 3 and 4, Registration and Service Playing. Graded Novelty List and other catalogues sent upon application

ARTHUR P. SCHMIDT,

Boston, 146 Boylston St. New York, 136 Fifth Av

MUSIC FOR MID-WINTER.

For Social Meetings: CHRISTIAN ENDEAVOR HYMNS. - \$30 per 100

For Revival Meetings: GOSPEL HYMNS NOS. 5 AND 6 COMBINED. Small Music Type Edition, \$45 per 100.

For Mid-week Meetings and Sunday Schools: SELECT SONGS NO. 2. - Cloth, \$40 per 100

THE BIGLOW & MAIN CO. 76 East 9th St., New York. 215 Wabash Ave., Chicago

The Organist and Choir-Master.

As the name denotes, this is a class magazine specially designed to interest and assist the Organist and Choir-master. It is edited by Dr. E. J. Hopkins, Dr. Charles W. Pearce and Dr. Charles Vincent, and published at 139 Oxford Street, London, England.

Open the New Year to your own professional advantage by sending to that address for a sample copy.

THE ORGANIST AND CHOIRMASTER of All Angels' Church, New York, is open to an engagement for the coming year. Address, EDWARD WITHERSPOON, 133 West 84th Street.

Church Construction and Equipment.

A NEW PRESBYTERIAN CHURCH.

We here present the elevation and ground plan of the edifice now in process of erection for the Second Presbyterian church of Lafayette, Indiana. This church is strong and active and under the pastoral care of Rev. A. A. Pfanstiehl, who went to them in February last, its reputation for aggressive Christian work has lost none of its lustre. During the past year about eighty united with the church, nearly all on confession. At the last communion 10 joined, 8 of whom were young men making confession of their faith in Christ—a notable and pleasant experience for the pastor and an incident expressive of the present vigor and future promise of the work within and without the church. The present membership is about 500. In addition to the support of the mother church a mission is maintained, at which about 200 scholars are brought under the influence of a kindly and helpful sympathy. At the mission a Kindergarten and an Industrial School supplement the religious teaching. All unite in practical, uplifting, Christian work.

The new building is distinctly of the type of this day. Many features suggest strongly the Gothic forms which are closely associated with the ideas of ecclesiastical architecture still prevailing among us, yet it requires but a glance at the details to appreciate how greatly these have been modified to adapt the structure to the demands of modern church life.

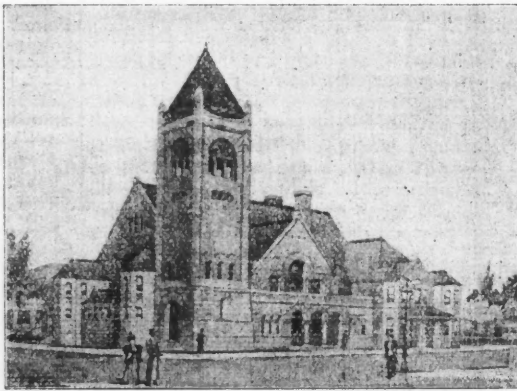
The interior betrays this even more plainly than the exterior. The ground plan, which is shown, is that of the modern city church. It presents no features distinctly new, but provides for the requirements of church work after modern methods. The placing of the organ at the side instead of behind the congregation or over the pulpit is in accordance with the latest usage and presents many advantages. Suitable provision is made for the Sunday-school on the ground floor.

The arrangement of the rooms promises more comfort and conveniences than always fall to the lot of Sunday-schools. The small class-rooms will be found exceedingly useful. The arrangement of the rooms is such as to facilitate the throwing of the whole space into one room, or easily and quickly subdividing it.

The provisions for the Sunday-school need especial attention in planning a church. The auditorium is generally considered so much the more important that thought, money and taste are often expended upon it, to the comparative neglect of the Sunday-school rooms as to space, conveniences, and decoration. If the theory is correct, that the Sunday-school is the nursery of the church, and the best results of Christian training are only obtained by surrounding the young with the best influences; that being properly started in the nursery they will grow into sturdy trees and withstand the storms of sin in later life, then the Sunday-school should have its full share of care in providing the best possible conveniences and appliances for work, and the best artistic adornments as well. The deficiency is most often found in the insuf-

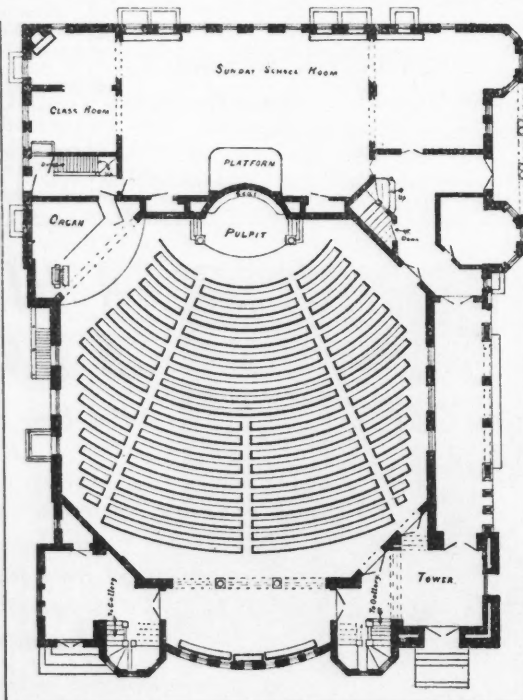
iciency of the space allotted. It is generally estimated that a congregation of 1,000 persons should furnish 650 scholars for the Sunday-school. These with teachers, tables, etc., will require as much floor space as the congregation. They rarely have it, or it is provided on different floors, thus dividing the school to its injury. Architects rarely understand this, and naturally give their best thought to the auditorium. Our building committees would do well to give the Sunday-school more consideration than it generally receives.

In the story over the Sunday-school rooms are the Pastor's Study, Ladies Parlor, and a large "Social-room" with the modern adjuncts of kitchen and serving-room. The auditorium will seat over 1,000 persons, while



the other rooms of the building will also accommodate them on occasions other than those of the regular worship.

The walls will be of Bedford stone throughout. The interior finish will be of oak. The character of the windows and decorations



has not yet been fully decided upon, but will be in keeping with the architectural features. The workmen are now slating the roof, and the congregation hope to dedicate the building to its sacred uses in October next.

Colored glass in church windows is not merely a matter of ornament. It not only serves to soften and temper the light admitted, but also to exclude unpleasant and distracting views, thus aiding in giving to those within a sense of retirement from the busy world. Churches which cannot afford richly colored glass, or any church desiring to simply cover a window for such purposes as the above, will find "glacier" an excellent substitute for the more expensive stained glass. Many useful patterns are to be had especially adapted to use in churches, Sunday-schools, studies, etc., which by combination afford almost endless possibilities in decoration. If taste and good judgment are used in the selection and combination of patterns and decorative panels the effect may be made very pleasing, and in every way dignified and becoming a building dedicated to sacred uses.



Brass Fire Goods,

FENDERS, FIRE SCREENS, ANDIRONS, FIRE SETS
COAL AND WOOD STANDS,
HEARTH BROOMS, &c., &c.

LEWIS & CONGER

130 and 132 West 42nd Street.

Kitchen Crockery and Utensils for Church Use.

GLACIER WINDOW DECORATION

Beauty of real Stained Glass at one-tenth the cost. Easily affixed. Great variety of designs. Patentees: McCRAW, STEVENSON & ORR, Belfast, Ireland. Send for price-list to United States and Canadian Agency, 11 So. William St., New York.

MENEELY BELL COMPANY,
Clinton H. Meneely, Genl Manager
TROY, N. Y., and NEW YORK CITY,
MANUFACTURE SUPERIOR BELLS.

THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS & PEALS
in the World.
PUREST BELL METAL, (COPPER AND TIN).
Send for Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD.

FAVORABLY KNOWN SINCE 1826. **BELLS**
HAVE FURNISHED 35,000
CHURCH, SCHOOL & OTHER
MENEELY & CO., PUREST BELL
WEST-TROY, N. Y. **BELL-METAL**
CHIMES, ETC. CATALOGUE & PRICES FREE.

CINCINNATI BELL FOUNDRY
CINCINNATI, OHIO.
SOLE MAKERS OF THE **BOMBER BELLS**
FOR CHURCH, SCHOOL, FIRE ALARM &c.
Catalogue with 2500 illustrations. Prices and Terms FREE.

TIFFANY FAVRILE GLASS

TIFFANY GLASS AND DECORATING COMPANY

333 TO 341 FOURTH AVENUE NEW YORK

THE TIFFANY CHAPEL AS EXHIBITED AT THE WORLD'S FAIR
WILL REMAIN ON EXHIBITION DAILY EXCEPT SUNDAY.

New York Colonial Privateers

BY THOMAS A. JANVIER

With Illustrations by Howard Pyle

MUSIC
IN AMERICA
BY ANTONÍN DVOŘÁK

WHAT IS
GAMBLING?
BY JOHN BIGELOW

ARE IN

HARPER'S MAGAZINE

FOR FEBRUARY

Some Other Capital Features

FRENCH FIGHTERS IN AFRICA, by POULTNEY BIGELOW; OUDEYPORE, the City of the Sunrise, by EDWIN LORD WEEKS; Short Stories by Mrs. BURTON HARRISON, JULIAN RALPH, F. HOPKINSON SMITH, and Miss GRACE KING; and continuations of the Popular Serials HEARTS INSURGENT and THE PRINCESS ALINE.

Ready January 22d.

Published by HARPER & BROTHERS, N. Y.

A work of vital importance to all ministers, church members and charity organization societies.

American Charities.

A study in philanthropy and economics, by AMOS G. WARNER, Ph.D., Professor of Economics and Social Science in the Leland Stanford, Jr., University. (Vol. IV. in Crowell's Library of Economics and Politics.) 12mo, cloth, \$1.75.

This work will be the first exhaustive treatment of the subject. It is a careful presentation of theory and of practical experience, making it an indispensable handbook for all those who are theoretically and practically interested in charities.

"An admirable work, the best yet published on this subject."—Dr. Frank W. Blackmar, Professor of Political Economy and Sociology in the University of Kansas.

"As a manual on a subject of the most vital importance, its value is hardly to be overestimated."—Boston Daily Advertiser.

"An indispensable economic manual for student and teacher, eminently inspiring and worthy of the most careful reading. It is not too much to say that there is no phase of poor relief or of pauperism that he does not throw a searching light upon."—Philadelphia Press.

"Excellent. It is certainly the best book upon the subject."—Prof. Herbert E. Mills, Department of Economics and Sociology, Vassar College.

For sale by all booksellers, or sent by mail, postpaid, on receipt of price.

NEW YORK: 46 East Fourteenth Street.

THOMAS Y. CROWELL & Co.,

BOSTON: 100 Purchase Street.

WOULD YOU SEE SOULS SAVED?
Then order "10,000" Arrows, scatter them broadcast. THEY ARE SOUL WINNERS. 10,000, \$5; 5,000, \$2.75; 1,000, \$1; sample, 15c. With sample of Tracts that people will read, 25c. H. B. GIBBUD, Syracuse, N. Y.

Cheapest Bookstore IN THE WORLD.

The Largest Collection of New and Second-Hand Books in the Universe At a Great Reduction from Publishers' Prices

Send us a Postal Card, naming any book you may desire, and we shall quote price by return mail.

SPECIAL TERMS TO LIBRARIES.

MAMMOTH CATALOGUE FREE.

LEGGAT BROTHERS,

81 Chambers Street,

3d door West of City Hall Park, NEW YORK.

FREE A Valuable Book on Nervous Diseases to any address by the **REV. E. KONIG,** FORT WAYNE, IND.

Ministers and Churches.

NEW YORK.

BROOKLYN.—Forty members were received at the January communion of the Central Presbyterian church, Rev. J. F. Carson, pastor. During the year 1894, from January to December, there was an accession of 206 persons to the Central church.

THE PRESBYTERY OF TROY at a special meeting, January 7, dismissed Mr. Frederic N. Lindsay, a licentiate under its care, to the Presbytery of Rochester, where he has accepted the call of the Church at Charlotte. The churches of Troy are expecting a blessing from the coming of the Rev. J. Wilbur Chapman, D.D. He came Jan. 15th. His helper, Mr. W. A. Sunday, came on the 8th.

UTICA.—A Good Record.—Bethany church Utica, the Rev. Stanley B. Roberts pastor, celebrated its twenty-fifth anniversary last Sabbath. Twenty-five years ago the church was organized with fifty-five members and took possession of the present edifice; of the fifty-five, fifty-one were received from Westminster church and four on profession. During the twenty-five years 698 members were received, of whom 257 have died or moved and 441 constitute the present membership. In 1858 the Sunday-school was organized with twelve members and now has 450 on its roll with an average attendance of 325. Mr. F. G. Wood has been the efficient superintendent for thirty-four years. Only six were present last Sabbath who were present twenty-five years ago. More than 9,000 have attended the school in the twenty-five years. Since the coming of the pastor in 1891 there have been received 177, mostly on profession of faith, being an average of ten at each communion, twelve were received last Sabbath.

WEST CAMDEN AND WILLIAMSTOWN.—The Week of Prayer was observed by several churches at West Camden and Williamstown in union. Special interest was manifest at both places. At West Camden eight persons made known their purpose to begin the Christian life. The meetings were well attended and

Holloway Reading Stand
Holds Reading Book, Dictionary and Lamp for restful, delightful reading (sitting or lying down). Racks for more Books, Writing Table.
No Tired Arms nor Aching Back nor Strained Eyes. Cases for Century Dictionary. Illustrated Catalogue.
HOLLOWAY CO., Cuyahoga Falls, O.

DESKS AND OFFICE FURNITURE.
Great variety of style and price.
T. G. SELLEW,
111 Fulton Street,
New York.

HELPFUL TO EVERY BIBLE STUDENT MEMORIZING SCRIPTURE
MAILED FOR 25c. 80c A 100c
MEMORY LIBRARY 243 BROADWAY N.Y.

very edifying throughout. Three persons were received on examination by the Session of West Camden church on Saturday, January 12th, and one by letter. January 5th the Session of our church at Williamstown received one by letter and one by examination, making ten—six persons by examination and four by letter since April 1st, 1894. J. B.

NEW JERSEY.

ORANGE.—A Memorial Service at Wyncote, Pa.—Such was the service at which the late Dr. Henry M. Storrs of Orange, N. J., officiated in Calvary Presbyterian church at Wyncote (a suburb of Philadelphia) on Sunday, September 9th last, as we gather by the special reference to it, accompanied by a portrait of Dr. Storrs, in the monthly paper of the Wyncote church, edited by the pastor, the Rev. Carlos T. Chester. After referring to the sermon as one of the last, if indeed not the last Dr. Storrs preached, the pastor thus describes the remarkable impression made by it:

"If some men live more in a day than others in a lifetime," it is also true that some make more of an impression in a day than others in a lifetime. The one short visit of Dr. Storrs, in the little church, created such friendships that men and women who had never seen him till that hour have a sense of personal loss in his death. It is the testimony of the members of the congregation and the pastor, to whom Dr. Storrs showed how the miracles of Jesus "manifested forth his glory" (John 2:11), that the whole service was unearthly, and the invisible was made visible. The speaker and the hearers seemed to be borne away out of the world into the unworldly, and to stand beyond the bounds of common life. It "manifested" divine glory. For the sake of the example and the tribute, the pastor-editor may be permitted to give a few sentences of letters from Mrs. Mary V. B. Sharpless, with whose family Dr. Storrs was visiting in September at their summer home, "The Lahurnums," in Wyncote. Writing to Mr. Chester from New York, the day after his death, she said: "You will grieve with us over the death of our dear friend Dr. Storrs. He was not well when he was with us, and I now look back upon that glorious sermon he preached as an almost superhuman effort. You remember he would not commit himself when you asked him, and he told us afterward that he did not feel certain of himself; but he prayed earnestly for the strength to do it, and I believe God did specially inspire and endow him for that occasion. I am so thankful that we had the lovely visit from him, and I am especially thankful that we were privileged to hear that triumphant and helpful sermon in your little church. I know we all drove home with the tears streaming down our faces; and I think there must have been an unexplained feeling deep down in our hearts that he was almost in the presence of that Saviour for whom he so eloquently pleaded."

In the second letter Mrs. Sharpless added: "There is no doubt that the experience was very unusual; and a more thrilling sermon I never listened to. His lifelong friend, the Rev. Dr. Hyde, said that Dr. Storrs told him, during this last autumn, that he thought he should not live long, and hoped to drop

(Continued on Page 29.)

GRATEFUL—COMFORTING.
EPPS'S COCOA
BREAKFAST—SUPPER.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided for our breakfast and supper a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette.

Made simply with boiling water or milk. Sold only in half-pound tins, by Grocers, labelled thus:
JAMES EPPS & CO., Ltd., Homœopathic Chemists, London, England.

INSTANTANEOUS CHOCOLATE
THE GREATEST INVENTION OF THE AGE
EVERY FAMILY SHOULD HAVE IT.
NO TROUBLE NO BOILING
POWDERED AND PUT UP ONE POUND PER CAN.
STEPHEN F. WHITMAN & SON,
INVENTORS AND SOLE MANUFACTURERS. PHILADELPHIA.

LADIES!! Why Drink Poor Teas?
THE GREAT AMERICAN TEA COMPANY
When you can get the Best at Cheap prices in any Quantity. Dinner, Tea and Toilet Sets, Watches, Clocks, Music Boxes, Cook Books and all kinds of premiums given to Club Agents. Good income made by getting orders for our celebrated goods. For full particulars address THE GREAT AMERICAN TEA CO. P.O. Box 269. 11 and 13 Vesey St., N. Y.

CHRISTIAN ENDEAVOR DAY.

The United Society of Christian Endeavor calls all the Young People's Societies connected with it to observe Sunday, February 3, as a missionary day. This day is the anniversary of the formation of the first society, and all societies connected with the Presbyterian Church are invited to observe it by making a thank offering to be devoted to the missionary work of the church. A request has come to the Board of Foreign Missions that some specially attractive objects should be presented to the Young People that they might choose one or more to which to devote their offerings upon this day. Any Society may make its choice among the following:

1. Evangelistic and itinerating work among the towns and ranches scattered through the valleys and country districts of Mexico. Most of these can be reached only on horseback. Railroads and good wagon roads are alike wanting. Scores of communities and thousands of souls receive the Gospel only through such work.

2.—Foreign mission press work, printing the Bible and Christian literature on the foreign field for use there.

3. Medical work in Korea. The Government has put the hospital at Seoul in our hands, and there are openings in this once Hermit Nation on every side.

4. The Instituto International, an evangelical school at Santiago, Chili, for training boys for Christian service and influence in Chili, Peru and Bolivia.

5. The support of your own missionary. Write to Mrs. H. H. Fry, 53 Fifth Avenue, New York City, and she will secure you membership in a group of societies represented on the foreign field by their own missionary. Any amount you may give on Endeavor Day will secure you a share. If you already have a share in such a missionary, or are giving to some special object, your offering could be counted as a part of your contribution to meet your regular obligation; but it would perhaps be better if you made it a pure thank offering over and above what you would otherwise be giving.

All offerings given on this day should be sent to William Dulles, Jr., Treasurer, 53 Fifth Avenue, New York City, with an indication of that one of the five objects named to which money is to be devoted. Let us give generously unto Him who, "though He was rich, for our sakes became poor."

Financial.

The 6 Per Cent.
Guaranteed
Farm Mortgages
OF THE

BUNNELL & ENO
INVESTMENT COMPANY
have never defaulted
on principal or interest.
16 YEARS' EXPERIENCE.
Send for descriptive pamphlet.

OFFICES:
140 Nassau St., N. Y. City.
Ballitt Bdg., Phila.
Syracuse, N. Y.
Spokane,
Wash.

A BARGAIN.

237 Acres, 70 acres in timber, 100 acres bottom land, well watered; house 10 rooms; barn, stable and other out-buildings. Near Richmond, Va. Terms liberal. Write for 1895 catalogue. R. B. Chaffin & Co. Richmond, Va.

Financial.

Financial.

During the Month of January,

If you are like most readers of this paper, you will have a few dollars to invest—perhaps a few hundreds or thousands. You doubtless wish the best possible rate of interest consistent with safety.

Now, the Provident Trust Co. is organized for the express purpose of making safe investments for colleges, societies, estates, and individuals.

It offers guaranteed *gold mortgages* on improved city property, bearing 6% to 7% interest. It also offers school bonds and other high class securities yielding 5% to 6%.

The Provident

Trust Co. 45 Milk Street,
Boston, Mass.

Our book on investments
is sent free.

United States Trust Company

OF NEW YORK.

45 & 47 WALL STREET.

CAPITAL AND SURPLUS,
Eleven Million Dollars;

This Company is a legal depository for moneys paid into Court, and is authorized to act as guardian, trustee or executor.

INTEREST ALLOWED ON DEPOSITS,

which may be made at any time and withdrawn after five days' notice, and will be entitled to interest for the whole time they may remain with the Company.

Executors, Administrators, or Trustees of Estates, Religious and Benevolent Institutions, and individuals will find this Company a convenient depository for money.

John A. Stewart, Pres. George Bliss, Vice-Pres.
James S. Clark, Second Vice-Pres.
Henry L. Thorneil, Secretary.
Louis G. Hampton, Assistant Secretary.

TRUSTEES:

SAMUEL SLOAN,
D. WILLIS JAMES,
JOHN A. STEWART,
JOHN HANSEN RHOADES,
ANSON PHELPS STOKES,
GEORGE BLISS,
WILLIAM LIBBEY,
JOHN CROSBY BROWN,
EDWARD COOPER,
W. BAYARD CUTTING,
CHARLES S. SMITH,

WM. ROCKEFELLER,
ALEXANDER E. ORR,
Brooklyn,
WILLIAM H. MACY, JR.,
WM. D. SLOANE,
GUSTAV H. SCHWAB,
FRANK LYMAN, Brooklyn,
GEORGE F. VIETOR,
WM. WALDORF ASTOR,
JAMES STILLMAN,
JOHN CLAFFIN.

Life Annuities, Money for Sale to anyone, anywhere. Payable every 3, 6, or 12 months. No requirements except one payment. Cost \$600 upwards, as per age, and a few simple questions answered. Bond guarantee. World's Best. DON'T WRITE unless you give age, amount to invest, when will invest, and if through L. A. HILL & CO., 165 Broadway, New York.

C. A. STARR
INVESTMENT SECURITIES.

OMAHA, NEB.

The very best investments are First Mortgages carefully selected. They can be secured only through individuals. WRITE FOR PAMPHLET. Holders of loans negotiated by companies now out of business can secure reliable service.

TEN YEARS' EXPERIENCE.

REFERENCES.—Any Bank or Presbyterian Pastor in Omaha; C. W. Hare, Philadelphia; Passumpsic Savings Bank, St. Johnsbury, Vermont.

BANKS and Trust Companies are the principal buyers of Municipal Warrants drawing 8 per cent. because no other conservative investment pays so well. We make a specialty of Warrants. Write for details and increase your income safely. WASHINGTON IMPROVEMENT CO., Bankers, 31 Equitable Bldg., BOSTON.

Brown Bros. & Co.,

PHILA. NEW YORK BOSTON.

ALEX. BROWN & SONS, BALTIMORE.

CONNECTED BY PRIVATE WIRES.

Members N. Y., Phila., and Baltimore Stock Exch's.

We buy and sell all first-class Investment Securities for customers. We receive accounts of Banks, Bankers' Corporations, Firms and Individuals on favorable terms, and make collection of drafts drawn abroad on all points in the United States and Canada, and of drafts drawn in the United States on foreign countries.

Letters of Credit. We also buy and sell Bills of Exchange on, and make cable transfers to all points; also make collections and issue Commercial and Travellers' Credits, available in all parts of the world.

BROWN, SHIPLEY & CO., LONDON.

FREDERICK A. BOOTH.

Care of Estates and Properties
Collection of Rents,
Real Estate Mortgage Loans, Insurance.

Special attention given to the care of Property and Collection of Rents.

No 19 East 16th Street - New York.
2d door west from Union Square.

IOWA FARM
MORTGAGES.

Are safe and do not default. Interest and principal net to lender. We have loaned millions in 23 years' consecutive business without a dollar lost, or farm taken by any investor. The highest references. Send for pamphlet, giving full particulars and monthly list of loans for sale.

ELLSWORTH & JONES,

521 Chamber of Commerce Bldg., Chicago.
First National Bank Bldg., Iowa Falls, Ia.

CENTRAL MINNESOTA.

Mortgages and Investments.

6% Semi-Annual Interest 7%

5%—Interest on Time Deposits—8%
Correspondence solicited.

COMMERCIAL BANK, EXCELSIOR, MINN.

"HINTS TO INVESTORS and Speculators" (3d edition) sent free. It plainly indicates the best and safest plan for making money by legitimate Stock Exchange dealings. Special Discretionary Accounts, handled with skill and ability, are opened every Monday and Thursday. Our recent advices have proved highly successful. Write for above Prospectus to

LANGDON & CO., Bankers and Stockbrokers,
88 Wall Street, New York.

YOU CAN
MAKE
MONEY

Rapidly and Safely, with small investments in Wall Street. Call or write AUSTIN, SHAW & CO., Stockbrokers, 60-62 Broadway, New York City. Exchange members. Highest references.

Electropoise
TRADE MARK.
AN OXYGEN HOME CURE,
WITHOUT MEDICINE.

Write for Book of Certificates from Users.

CAUTION.

All persons are warned against imitations of the Electropoise, advertised and sold under various names. They should be on their guard against any appliance for the treatment of disease which connects the body with any source of heat or cold by a flexible connector. All these imitations are infringements of the patent owned by the Electrolibration Company. Suits are now pending against purchasers as well as against makers and sellers of infringements. The attorneys of the Company are instructed to prosecute all invasions of its rights.

ELECTROLIBRATION CO.,

1122 Broadway, New York, and 846 Fulton St., Brooklyn.

in the harness,—which he did. In looking back now upon his visit, I can see that all his conversation was marked by special seriousness and tenderness; and his evening prayers with us, uttered in those deep tones, tremulous with feeling, were a joy never to be forgotten. And so I think he preached that Sunday as if the time were short; and he called upon all the divine power that was in him to speak so that it should help those who heard him. He certainly made our Saviour very near and very real, and I wish the whole neighborhood could have heard those fervent, longing words."

PENNSYLVANIA.

PITTSBURGH.—A Half Century Celebration.—A well completed and well told bit of church history has grown out of the "Fiftieth Anniversary of the pastorate of the Rev. Nathan Grier Parke, D.D., held in the First Presbyterian church in Pittston, Pa., June 2, 3, 4, 1894"—all which is presented, together with "Congregational and Presbyterian action taken on the event" in the course of 52 pages compiled by Peter H. Brooks, Stated Clerk of Lackawanna Presbytery. The title page, which we have quoted above is faced by an excellent half-tone likeness of the Pastor, who may be said to have grown gray in the service, but only in a superficial way, his natural force speaking from eye and manly feature. Dr. Nathan Grier Parke comes from a wholly Presbyterian lineage and ministerial as well. He was born in the manse of the State Ridge Presbyterian church which was the home of his father, the Rev. Samuel Parke, in York county, Pa., on December 15, 1820. His mother was the daughter of the Rev. Nathan Grier, pastor of the Presbyterian church at Brandywine Manor in Chester county, Pa., also the sister of the Rev. Dr. Jno. N. C. Grier who succeeded his father and held the pastorate for fifty years. He studied at Jefferson College and at Princeton Seminary. His coming to his life-work in June, 1844, was seemingly quite accidental, but he soon found his hands full in shepherding the sheep scattered all over the lower half of the Lackawanna Valley and the hills adjoining. Says this record: "Dr. Parke began his ministry at a time when the whole mission field was perplexed with the issues, alienations and hindrances consequent upon the violent rupture of the Presbyterian Church which had occurred but seven years before." This is a most fitting memorial of "Fifty Golden Years." It is neatly printed, and substantially bound in leather.

MICHIGAN.
DETROIT.—The pastoral relations of the Rev. A. T. Wolff, D.D., with Calvary church were dissolved by Presbytery, December 31.

WESTMINSTER.—On a recent Sunday morning, the pastor, the Rev. J. M. Patterson, spoke especially to the members of the Michigan Commercial Travelers' Association, who were present in a body to hear him.

PORT HURON.—This church, formerly connected with the U. P. body, has called to its pastorate the Rev. A. Beamer, of Marine City. Mr. Beamer has been released by the Presbytery of Detroit, and dismissed to the Presbytery of Flint, that he may accept this call.

OHIO.

SPRINGFIELD.—The First church has extended a hearty and unanimous call to the Rev. Dr. Proudfit of Baltimore, Md.

TROY.—This church has called the Rev. Charles Herron of Wooster, to its vacant pulpit.

YOUNGSTOWN.—The Westminister Presbyterian Church of Youngstown, Ohio, was organized Oct. 6, 1893, with 153 charter members. The following Sunday regular church services were commenced in Vindicator Hall, the largest public hall in the city. On Dec. 6, 1893, the church extended a call to the Rev. William White, of Cuba, N. Y., to become its pastor. The call was accepted, and Mr. White began his work in February and was installed in October of 1894. Since the organization of the church 194 persons have been received into membership. Fifty of these have united with the church upon confession of faith in the Lord Jesus Christ. The total number now enrolled as members is 339. The church is entirely supported by the weekly offering plan and closed its first year with a surplus of about \$250 in the treasury. The offering on Children's Day amounted to about \$70. The financial depression has been severely felt in Youngstown, but pastor and people have worked zealously and unitedly and God has blessed their efforts. W. G. W.

IOWA.

VINTON.—Sabbath, January 13, was a day of unusual interest in the church of Vinton, Ia. Pastor Avery had the pleasure of welcoming to fellowship in the church 62 members, 54 on examination and 8 by letter. This large ingathering is in good part the fruit of special union services in which the pastors of the town were assisted by Evangelist Shivera of Ozone Park, Long Island. He was with us two weeks in December and rendered excellent service in his presentation of the truth and his wise management of the work. This accession carries our church roll up to 500. E. H. A.

LENEX.—Since the last quarterly communion 15 persons have been received into this church. Eight of these were received Sabbath, January 13, all of them on profession. This is the Rev. J. F. Hinkhouse's second communion season with this church.

RED OAK.—This church has recently dedicated a new house of worship and installed the Rev. H. McNinch as pastor.

MISSOURI.

PARKVILLE.—In connection with the usual morning services of the Parkville, Presbyterian church intended to have a close relation to the special meetings of the Week of Prayer, six elders and three deacons were installed. This event marks distinct growth and progress. The number of our eldership is thus increased from nine to twelve—the greatest number of any church in Platte Presbytery. The church membership is over 340, embracing the Faculty of Park College, those having official duties in connection with the Park College Family, about forty persons living in the village, the great body of the students, and a number of graduate missionaries and theological students who still hold their membership

BROWN'S BRONCHIAL TROCHES are unequalled for clearing the voice. Public speakers and singers the world over use them.

Scott's Emulsion

the cream of Cod-liver Oil, with Hypophosphites, is for

- Coughs,**
- Colds,**
- Sore Throat,**
- Bronchitis,**
- Weak Lungs,**
- Consumption,**
- Loss of Flesh,**
- Emaciation,**
- Weak Babies,**
- Crowing Children,**
- Poor Mothers' Milk,**
- Scrofula,**
- Anæmia;**

in fact, for all conditions calling for a quick and effective nourishment. Send for Pamphlet. Free. Scott & Bowne, N. Y. All Druggists. 50c. and \$1

here. Of these elders, three are business men of the village and have no connection with College or Family. Holding office either as pastors, elders or deacon in the church, are now five brothers—sons of Dr. John A. McAfee founder of the College. These brothers besides serving the church and doing professional work in the College, are the head of the great Park College Family, the distinctive feature of the institution, through whose beneficent working any earnest, self-respecting any determined youth can get as good an education as is to be had, no matter how poor in this world's goods he may be. At this writing the special services of the Week of Prayer are in successful progress, and are expected to leave, as in the past, a marked influence upon the spiritual life and activity of the church. J. W. S.

KANSAS.—The Third church is prospering under the labors of the Rev. L. M. Belden, four having been received on confession and four by letter at the January communion of the church.

NEW ENGLAND.

NEW BOSTON, N. H.—The Rev. John E. Wildey began his pastorate with this church September 1st. Meetings of much spiritual interest are held, and Sabbath audiences are large. Seventeen have risen promising to live Christian lives. Four have united with the church upon confession. Over \$100 have been paid upon the parsonage debt, leaving but about \$100 to be paid. The pastor has been elected Superintendent, and in addition is instructing a normal class in the "English Bible," preparatory to becoming teachers. Meetings in school-houses on Sunday afternoons were conducted during October and November. A new branch railroad, from Manchester via Parker's, terminating here, has given the town a boom. This church, with a history of 126 years, is one of the few New Hampshire Presbyterian churches, but though isolated from the centers of Presbyterianism, and made up of many Congregational and other families, it has a bright outlook for the future. The oldest members, and others, are descendants of Scotch-Irish ancestors who founded this town. The prayers of all are asked for the success of our future work.

WINDHAM, N. H.—Assisted by the Rev. Charles S. Dewing, Pastor-at-large of Boston Presbytery, special evangelistic services were held in the Presbyterian church of this place during the Week of Prayer. The presence and power of the Spirit were felt in a marked degree. Members of the church were greatly quickened and others awakened and interested. Some confessed their Saviour for the first time at the communion season, and others are expected to do so in the near future. Widely scattered as the people are in a purely rural district the attendance increased from day to day, and the interest grew to the end when the meetings were reluctantly closed. Mr. Dewing possesses a rare gift in presenting the vital truths of the gospel in an interesting, pointed, and effective way. The people melted under his tender, searching, and persuasive appeals. His methods are simple, judicious and scriptural. Our prayer is that the blessing attending his labors here may abide with us and accompany him in his work wherever he goes. WM. E. WESTERVELT.

SOUTHERN PRESBYTERIAN.

AN IMPORTANT STEP.—There was a meeting in Richmond, Va., on the evening of December 21 of the Presbyterian pastors, with one layman from each church, to consider offers of sites and money as inducements for the removal of Union Theological Seminary from Prince Edward county to that city. Five sites were offered, one being accompanied by an offer of \$10,000, and another of \$7,500, besides the ground. New buildings will, of course, be required should the change be finally approved by the Synods of Virginia and North Carolina. The present site of the Seminary at Hampden Sidney is quite in the country and remote from travel. That the smart city of Richmond would afford a better prospect of growth and influence there can be no question.

PHENIX Insurance Company,

BROOKLYN, N. Y.

STATEMENT, JANUARY 1, 1895.

ASSETS:	
Cash in Banks and Office	\$522,354 57
United States Bonds, New York City Bonds	Market Value
Bank, Railroad and other Stocks and Bonds	
Bonds and Mortgages	126,050 00
Interest and Rents due and accrued	15,205 88
Premiums in course of collection (Net)	505,320 48
Real Estate (Market Value)	399,000 00
	\$5,350,275 93
LIABILITIES:	
Cash Capital	\$1,000,000 00
Reserve Fund for Unearned Premiums	3,627,392 90
Reserve for Unpaid Losses and all other Claims	316,523 45
Net Surplus	406,359 58
	\$5,350,275 93

NEW YORK OFFICE, 47 CEDAR STREET.

A Fifty-Two-Week Feast!

HARPER'S YOUNG PEOPLE

Offers everything afforded by other juveniles, and eight advantages besides, as, departments about Photography, Stamps, Prize Puzzles, Am. Sports, Round Table, etc. 20-part Serial by Kirk Munroe begins soon.

Send for Sample and Illus. 16-page Prospectus, Free.

Published by Harper & Brothers, N. Y.

School Directory.

SCHERMERHORN'S TEACHERS' AGENCY.
Oldest and best known in U. S.
Established 1853.
3 EAST 14TH STREET, NEW YORK.

SHORTHAND BY MAIL. Three lessons free.
KERST COLLEGE, Corning, N. Y.

UPSON SEMINARY,
NEW PRESTON, LITCHFIELD CO., CONN.
For Boys and Young Men. References: President Dwight Yale University; Rev. T. L. Cuyler, D.D., of Brooklyn.
For other references or information, inquire of
Rev. HENRY UPSON, Principal.

WILSON COLLEGE FOR WOMEN.
Classical, Scientific and Special Courses. Music and Art. Printed forms sent to schools training pupils for entrance by certificate. Address, Chambersburg, Pa.

BRADFORD ACADEMY. For the higher education of young women. Buildings unexcelled for comfort and health. Twenty-five acres—twelve in grove; lake for rowing and skating. Classical and general course of study; also, preparatory and optional. Year commences Sept. 12, 1894. Apply to Miss IDA C. ALLEN, Principal, Bradford, Mass.

The Tenth Series of Dr. Gerrit Smith's organ recitals (Nos. 193—200) at the South Church, Madison avenue and Thirty-eighth street, was begun on Monday afternoon, January 14, with an excellent programme, embracing selections from Bach, Handel, Guilman, Widor, Buck, and Salome, which were interpreted in the organist's skillful manner to the delight of an appreciative audience. Miss Marguerite Hall, the leading contralto of the South Church choir, was the vocal soloist, and sang with great effectiveness a unique old Welsh sacred air. The second recital was given last Monday with equal success. Dr. Smith's work as organist and choirmaster at this church is producing notable results in the cause of sacred music in New York. The pastor, the Rev. Dr. Roderick Terry, is also in thorough sympathy with the cause, and does much to encourage his musical associates in the church. The afternoon services are always largely musical in character, and on the last Sunday of the month an oratorio or sacred cantata is performed. Next Sunday Dr. Gerrit Smith's own work, "King David," will be given, and no doubt very many of our resident church musicians will embrace the opportunity to hear this fine composition.

Dr. H. R. Palmer will give A Conversational Description of recent experiences in Greece, Egypt and The Holy Land illustrated by Stereoscope, January 23, as the next in the regular Wednesday evening Lecture Course at The Boys' Free Reading Room, 68 and 70 University Place, under the management of The Loyal Legion Temperance Society of New York City.

THE DATE ON YOUR WRAPPER denotes the time to which you have paid your subscription. At this opening of the year, when accounts are settled, and when we desire especially to put our books in order, we request subscribers to submit their dues as promptly as possible.

The Evangelist Publishing Company,
33 Union Square, New York.

HENRY M. FIELD, D.D., Editor.
HENRY R. ELLIOT, Publisher.

TERMS: Three dollars a year, in advance, postage paid. In foreign countries \$1.04 extra for foreign postage. For two years in advance, or for one year's subscription and one new subscriber, Five dollars. In clubs of five or more, \$2.50 each. The paper will also be sent on trial to a new subscriber for three months for twenty-five cents, in advance.

ALL subscriptions are continued until ordered discontinued.

SUBSCRIBERS who change their address should notify us at once, giving the old as well as new address, and the paper will be sent to the new address till notified to the contrary.

ADVERTISING Rates, 15 cents a line. Special rates for special positions. Marriage and Death notices, 16 cents a line.

Remit in all cases by check, draft, express money order, post-office order, or registered letter.

Address The Evangelist,
33 Union Square, New York.

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

IN REGARD TO NEW SUBSCRIPTIONS.

In order to introduce The Evangelist among new readers a special offer of \$1.50 for the first year's subscription was made in the autumn numbers of the Assembly Herald. This offer was intended to hold good only till January 1, 1895. We continue to be in receipt, however, of a number of subscriptions at that special rate. In order to keep full faith with all we are willing to extend this limit to Feb. 1, but cannot undertake to accept new subscriptions after that date for less than our regular rates.

PRESBYTERIES.

The Presbytery of Portland will hold its regular winter meeting in the Oregon City church, beginning Monday, February 4, at 7:30 P.M. J. V. MILLIGAN, Stated Clerk.

The Presbytery of New Brunswick will hold its intermediate meeting in the Fifth Church, Trenton, on Tuesday, January 29th, at 10:30 A.M.

A. L. ARMSTRONG, Stated Clerk.
Presbytery of Chicago will hold a stated meeting in the Association Building, Monday, Feb. 4, 10:30 A.M.

J. FROTHINGHAM, S. C.
The Tuskegee Negro Conference meets at Tuskegee, Ala., under the auspices of the Tuskegee Normal and Industrial Institute, Wednesday, Feb. 29, 1895. All of the states in the "Black Belt" of the South will be represented.

NOTICES.

A STENOGRAPHY CLASS.

Arrangements have been made by the New York Exchange for Women's Work, 12 East 30th St., to organize a class in stenography. The work in this department during the summer was most successful and popular. In the class about to be formed the same method will be used. The principles of Stenography; the manner of applying them, together with a practical vocabulary of word signs and phrases will be given concisely and clearly, and the student carried along to a point where she can use these principles and signs correctly. Slowly, of course, at first, but increase of speed will thereafter depend upon practice, for which an instructor is not necessary. The student wishing to enter the class must have had at least a high school education. The charges are \$6.00 for the course. It is hoped that an opportunity will thus be afforded to women who have become suddenly obliged to depend upon themselves to gain a knowledge that will be helpful to them in many of the positions now open to women.

BIBLE TRAINING CLASS BY MAIL.

A class for the systematic study of the Bible has been organized in America on the English plan of the College by Post. Anyone may join it by the payment of fifty cents yearly to meet incidental expenses. As a text book, "Clews to Holy Writ," published by the American Tract Society (\$1.25), will be used. The study may be prosecuted at home as detailed instruction is sent by mail. For further particulars write to Rev. WM. JUSTIN HANSEN, 269 Lenox Ave., New York City, (Pastor Second Collegiate Reformed Church of Harlem).

MRS. WALTER CONDUCT IN ST. PAUL.

At the regular meeting of the Executive Committee of the Woman's Foreign Missionary Society of the Presbytery of St. Paul, held on Monday, Nov. 12, 1894, the following resolutions were adopted:

Whereas, it is fitting that we as officers of the Executive Committee take action in regard to Mrs. Condict's visit among us, therefore be it resolved that we express our heartfelt gratitude and thanks to Mrs. Condict for the great good and inspiration her earnest words have given us, particularly in her Bible readings.

We earnestly hope and trust that the zeal and enthusiasm, which she has given to the cause of Foreign Missions among our auxiliaries may continue to increase and that we may be cheered by the results. As she continues in this great work and goes to other churches may she receive a special blessing from the loving Father and be continually upheld by His watchful care and loving kindness.

By order of Executive Committee, Mrs. R. P. Lewis, President; Mrs. E. C. Sturger, Corresponding Secretary, 478 Ashland Ave., St. Paul, Minn.

A Western Presbyterian Church in a district suffering from failure of crops, asks for 100 copies of Gospel Hymns, Nos. 1, 2, 3 and 4 combined, or No. 5. Second-hand books in serviceable condition will do well. Will not some church having such books not in use contribute them to the aid of a struggling sister church. Address THE EVANGELIST Information Bureau.

Get right down to the point and you will find that the Spencerian Steel Pen are the best



IF YOU WISH TO TRY THEM, Will send the FIVE leading numbers on receipt of return postage 2 cents.

SPENCERIAN PEN CO.,
810 BROADWAY, NEW YORK.

BUSINESS NOTICES

Delightful Tours to Florida and Cuba.

Two more attractive tours to Florida have been arranged for by Messrs. Raymond & Whitcomb. Parties will leave New York in February for a grand round of travel, which includes visits to St. Augustine, Tampa, Lake Worth, Ormond, Rockledge, Punta Gorda, Winter Park, and other resorts. Trips up the Romantic St. John's and Ocklawaha rivers will be an interesting feature. The parties are to make the journey to Florida in special Pullman vestibuled trains with dining cars. The tickets are to be good coming North on a regular train until May 31. In connection with these tours parties will also visit the fascinating city of Havana, Cuba, where a full week is to be passed.

A glance at the statement which appears in our advertising columns of this issue will show that the net surplus of the Phenix Insurance Co., is \$406,359.58. The New York office of the Phenix is at No. 47 Cedar street. Those who are in search of insurance at rates which are most reasonable, when the sterling character of the company is taken into consideration, will do well to examine into what the Phenix Insurance Company has to offer.

Austin, Shaw & Co., of 60-62 Broadway, have special facilities and exclusive information for out of town clients desiring to make small or large investments in Wall street. The present time is a most favorable one, and they invite correspondence from The Evangelist's readers.

WILL RENT CHEAP, Furnished Parsonage, six months. Would like travelling companion for Egypt and Holy Land, starting Feb. 2. Arrangements specially favorable, costing \$500 to \$700. Rev. W. J. PECK, M.D., Corona, Long Island.

TRAVELLING COMPANION or Invalid Nurse.—A lady of middle age, thorough culture, and much foreign travel, executive ability, would like to take charge of young or invalid ladies to whom a sea voyage and change of climate has been recommended. Highest references given and required. Address "J." care of The Evangelist.

DEATHS

PHRANER.—At Singapore Straits Settlement, Jan. 15, the Rev. Stanley Ketchum Phraner, youngest son of the Rev. Wilson Phraner, and missionary of the Presbyterian Board to the Laos, in the 35th year of his age.

WOODLAWN CEMETERY.

WOODLAWN STATION (24th Ward, Harlem Railroad Office, No. East 231 street.

The New York Central Railroad Rates.

So much comment has been made on the reasons for the withdrawal of reduced rates for clergymen by the N. Y. C. R. R., that Mr. Daniels, the general passenger agent, has published an explanation that will be found of interest. The newspaper reports were quite unauthorized, and were unjust alike to the railroads and the ministry. In order to correct this false impression, Mr. Daniels explains:

"The reduced rate for clergymen was first granted by the New York Central just prior to the opening of the World's Fair, with the idea that it would accommodate a large number of clergymen from foreign countries as well as from our own, who would want to attend the Exposition, and it would make a convenient method for them to secure a reduced rate, a general reduction in passenger rates being made for that occasion.

The rate was continued through 1894 by all the Trunk lines, but when it was decided just previous to the first of January to confine the issue of tickets at the clergy rate to Trunk Line territory, the difference between the regular tariff rate on the New York Central and the clergy rate being so slight, and some abuses having developed from this plan, it was deemed best to discontinue the issue of tickets at reduced rates to the clergy from January 1."

"Never found its equal"

(It's equal does not exist).

"MELBOURNE, AUSTRALIA.

"I have known

ELECTRO-SILICON

for 16 years and never found its equal for cleaning and polishing SILVER PLATE. Having been Chief Steward and having

Traveled over the Globe

I speak from experience. Once tried it's always used."—R. R. Morris.

The above was found in our mail. The writer is unknown to us. The opinion is universal. Send for sample.

THE ELECTRO SILICON CO., 72 John St., New York.

A CHANGE TO MAKE MONEY.

I have been selling Dish Washers three weeks, and have cleared \$315. Can any of your readers, without previous experience, beat this? In this business a woman can make as much as a man. Every family wants a Dish Washer when they can get so cheap, and they will have one, no matter who it is that is selling it. I am convinced any one can make from \$5 to \$10 a day in this business anywhere, city or country. They all want Dish Washers. You can get particulars by addressing the Iron City Dish Washer Co., E. E. Pittsburg, Pa., and by beginning at once, you can have enough money by spring to start in most any kind of business. I am going to stick right to this Dish Washer business till I make \$10,000. MATILDA B.

OUR IMPROVED BREATHING TUBE



(FOR USE OF COMMON AIR)

Is the best and cheapest device ever offered for Developing Throat and Lungs. Unequaled for preventing and curing Consumption, Asthma, Catarrh and Throat Diseases. Also for prevention of Colds. Invaluable for public speakers and singers for improving and strengthening voice. Send stamp for circulars to J. J. Hygienic Supply Co., Boston.



AGENTS \$75 A WEEK using or selling **PRACTICAL PLATING DYNAMO.** The modern method, used in all factories to plate new goods. Plates gold, silver, nickel, etc. on watches, jewelry, table-ware, bicycles and all metal goods; fine outfits for agents; different sizes; always ready; no battery; no toy; no experience; no limit to plating needed; a great money maker.

W. P. HARRISON & CO., Clerk No. 15, Columbus, Ohio.

CONSUMPTION CONQUERED.

"CANNABIS SATIVA," the wonderful East India Remedy has proved itself, beyond all doubt, the most effective means for conquering Consumption, Bronchitis, Asthma, Catarrh, and all kindred affections of the throat and lungs, as well as nervous diseases. Thousands have been cured and new victories are being daily recorded. If you are suffering with any of these troubles do not despair, but send for particulars of this wonderful remedy and make a thorough investigation of its merits. I will forward recipe absolutely free of charge, together with bona fide statements of those who have been cured, and every evidence of the value of this great remedy. It will cost you nothing to convince yourself and perhaps add many happy years to your life. Address W. A. NOYES, 822 Powers Block, Rochester, N. Y.



THE most successful farmers and gardeners buy their seed directly from the growers; for this reason we raise largely the most risky kinds, especially Cabbage and Onion Seed. This latter is extra fine this season. No Catalogue contains more varieties of Vegetable Seed, and none more of the new that are really good—see outside cover for an illustrated selection from our new specialties, which we will sell at half rates. Catalogue free.

J. J. H. GREGORY & SON, Seed Growers, MARBLEHEAD, MASS.

WRINGING WET

Clothes is a part of every wash. Does your wringer wring dry? Do the rolls wear well? Be sure on both these points, when purchasing a wringer, by insisting on having the **WARRANTED ROLLS** of the AMERICAN WRINGER CO., the largest manufacturers of wringers and Rolls in the world, with a capital of \$2,500,000 back of their warrant. See our name and warrant stamped on Rolls. Books of useful wringer information FREE. Address 99 Chambers Street, New York.



Borax Receipt Book Free 80 pages. For Laundry, Kitchen, Toilet, Bath, Complexion and Hair. 200 ways to use Borax. Send postal. Pacific Coast Borax Co., 289 Dearborn St., Chicago.

"Chautauque" Desk FREE WITH A COMBINATION BOX OF "SWEET HOME" SOAP.

MOST POPULAR DESK EVER MADE. SOLID OAK THROUGHOUT, HAND-RUBBED. 5 FEET HIGH, 2 1/2 FEET WIDE, 10 1/2 INCHES DEEP. THE LAUNDRY AND TOILET SOAPS, "BORAXINE" AND "MODERNA" TOILET ARTICLES, BOUGHT AT RETAIL WOULD COST, --- \$10.00. YOU GET ALL FOR \$10.00. DESK, WORTH AT RETAIL, 10.00. WE WILL SEND BOX AND DESK ON THIRTY DAYS' TRIAL; IF SATISFACTORY, YOU CAN REMIT \$10.00. IF NOT, HOLD GOODS SUBJECT TO OUR ORDER. See Evangelist Oct. 26th and Nov. 15th. THE LARKIN SOAP MFG. CO., BUFFALO, NY



NEW ENGLAND LETTER.

A considerable spiritual interest pervades many of our churches, and a corresponding activity, this in the midst of serious difficulties, often embarrassing the work.

A quiet and pervasive work of grace is in progress in the Westminster Church at Manchester, New Hampshire. Thirteen were received January 6th, and more will follow at the next communion.

The new Brookline, Mass., church is making very gratifying progress. Organized in May last, the present membership is 108, of which number 33 were received the 13th inst. The hall was crowded, many standing, and a number turned away. Dr. Archibald, pastor, is already considering the church problem, and is proving the right man for this most hopeful field.

At Roxbury, Mass., twenty-eight were received at the last communion, and a recent fair netted \$1,200. This church is self-supporting and occupies a very desirable portion of Boston.

The Scotch Church, Boston, also received a large number at the January communion, and sustains its good record of spiritual and financial advance that has prevailed from the beginning.

The Rev. H. Hansman was installed over the German Church, Manchester, N. H., on the 13th inst. As the pastor at large was prevented from presiding and preaching the sermon by revival meetings at Windham, the Rev. T. M. Davies performed these parts to the edification of the large congregation, and gave the charge to the people. The Rev. George C. Mueller, pastor of the German Church of Lawrence, Mass., charged the pastor. Mr. Hansman comes from Jeffersonville, N. Y.

The sad situation incident to the strike of granite cutters proved a great trial to the Presbyterian church at Barre, Vt., and brought the church edifice, of which the foundation is completed, to a stand still. A large outside donation enabled their Episcopalian neighbors to go forward with their building, thus accentuating the discomfiture of the Presbyterians by comparison. This, however, has not extinguished hope nor paralyzed effort. A recent fair netted \$350, and

RIDGE'S Food combines the two requisites of high nutritive value and perfect digestibility as no other. If not sold by your druggist write WOOLRICH & Co., Mr's., Palmer, Mass.

Peter Motter's Norwegian Cod Liver Oil



MÖLLER'S Cod Liver Oil, prepared by an improved process, which is the result of years of scientific investigation, is the best preparation of cod liver oil because it is the Most Agreeable, the Most Digestible, the Easiest to Assimilate, and the Only Oil which can be Continuously Administered without causing gastric disturbances. Put up in flat, oval bottles, sealed and dated. For sale by all rightly-stocked druggists. W. H. Scheffelin & Co., N. Y., Sole Agents.

DIMPLES

Freckles, Blotches, Ringworm, Eczema, Scald Head, Tetter, and all other skin disorders positively cured with

HEISKELL'S OINTMENT.

If you would have soft, smooth and healthy skin, free from all imperfections, use constantly

HEISKELL'S SOAP.

Price 25 cts. Send Stamp for Free Sample. JOHNSTON, HOLLOWAY & CO., PHILA.



DENT'S TOOTHACHE GUM

STOPS TOOTHACHE INSTANTLY.

Ask for DENT'S; take no other. Sold everywhere, or by mail 15 cts. C. S. DENT & Co., DETROIT, MICH.

Dent's Corn Gum Cures Corns, Bunions, Warts.

ARE YOU DEAF?

DON'T YOU WANT TO HEAR?

The Auraphone will help you if you do. It is a recent scientific invention which will restore the hearing of anyone not born deaf. When in the ear it is invisible, and does not cause the slightest discomfort. It is to the ear what glasses are to the eye, an ear spectacle. Inclose stamp for particulars. Can be tested, free of charge, at

THE AURAPHONE CO.'S OFFICES, 716 Metropolitan Building, Madison Square, New York, or 607 Masonic Temple, Chicago.

QUINA-LAROCHE



FRENCH NATIONAL PRIZE of 16,600 Francs

THE GREAT French Tonic

Your druggist must have it—if not, send name and address to E. FOUGERA & CO., 26-28 N. William St. New York.

BLANCARD'S IODIDE OF IRON.

ALSO IN SYRUP. **PILLS.**

Specially recommended by the medical celebrities of the World for Scrofula, (Tumors, King's Evil), and the early stages of Consumption, Constitutional Weakness, Poverty of the Blood, and for stimulating and regulating its periodic course. None genuine unless signed "BLANCARD." E. FOUGERA & Co., N. Y., and all Druggists.

KIDDER'S PASTILLES Rare relief ASTHMA. Price 35 cts. by mail. Stowell & Co., Charlestown, Mass.

TURN OVER A NEW LEAF.

May we ask some of our friends who have overlooked the rule of payment of subscription in advance to examine the date on their wrapper, and to remit the amount due? At this season of "balancing books" we should consider it as a special favor.

Joseph's Coat of Many Colors

Beautiful as it undoubtedly was, would have had an added charm had it been interlined with

FIBRE CHAMOIS.

As a support in Puffed Sleeves and Skirts of the present style, Fibre Chamois has no equal, being far superior to hair cloth, crinoline and elastic duck.

For interlining Bed Spreads, where warmth is required without weight, Fibre Chamois has no equal, being light, clean and warm, and within the reach of all, so far as cost goes.

Throw aside the heavy old-fashioned dirt and germ-breeding cotton comfortable, and enjoy the luxury of an Eider Down Coverlet, at one-tenth the cost, by using Fibre Chamois.

BEWARE of inferior imitations. See that what you buy is stamped "Fibre Chamois," as it is patented and trademarked and will be protected.

To be had at the Lining Departments of all Dry Goods Stores.

Great Advantages in Dress Goods.

We have arranged and re-marked about 150 lines of low and medium-price Dress Goods, giving our customers the full benefit of the reduction made possible by the New Tariff.

All-wool Albatross, 25 cents per yard; neat Checked Woolens, in all the favorite mixtures, 25 cents per yard; Pretty Silk and Wool Mixtures, 45 cents per yard.

English Storm Serge, 50 cents per yard; a line of Curly Cheviot, 54 inches wide, 75 cents per yard; great value.

On Special Tables: A collection of valuable goods from the main floor, in lengths suitable for School Dresses.

James McCreery & Co.,

BROADWAY & 11th STREET,
NEW YORK

The Bureau of Information

will assist you in ascertaining the latest and most approved methods of Church work; what is new in Sunday-School apparatus, literature or methods; the most desirable furniture, upholstery and decoration for churches, chapels, lecture rooms, etc.; facts about organs or other musical instruments and suitable and effective church music, or any other matters affecting the spiritual or temporal interests of your church.

We are in a position to supply you with prompt and reliable information on church problems of whatever sort, and a subscriber you are entitled to use our facilities freely. Address

The Evangelist,
33 Union Square, New York.

six were received the 13th inst. The Rev. C. Wilmot Cummings, the pastor, is to be commended for the persistency and wisdom displayed in the face of grave difficulties. The Rev. C. S. Dewing has promised to conduct evangelistic meetings in February.

Windham, N. H. This country church, one of the first to be organized in the early settlement of the Northeast, is enjoying a deep and pervasive work of grace. The pastor-at-large has been preaching twice almost every day, and despite the inclemency of the weather and the wide area and scattered homes of the congregation, the attendance was good and the attention to the Word absorbing. Some of the elder men of the congregation expressed a desire and purpose to accept Jesus as Saviour, and it is hoped that the pastor, the Rev. William E. Westervelt, will feel the inspiration of this "season of refreshing from the presence of the Lord" in the more complete consecration of officers and members to Christ and the work, and that a decisive step, on the part of those who requested prayers, will follow in due time. Mr. Westervelt is a man of discretion and whole-hearted devotion to his parish; he dispenses a bounteous hospitality. Both pastor and wife were sorely bereaved by the death of a lovely daughter some time since, and though the cloud of sorrow is not removed, their home is a delightful center of Christian love and good cheer.

An architect has furnished a plan for a church on the desirable lot, which has been accepted by our Lynn, Mass. Building Committee, and for which the contract has already been made. A commodious church edifice has long been a pressing want, and its completion at an early day will cause joy to pastor and people in this large manufacturing center.

The church at Somerville, Mass., is one of our new self-supporting churches, and is prospering under the new pastor. A recent fair was very successful, and Sabbath congregations good. Seven were received at the communion last Sabbath.

The new church at Brockton, Mass., as well as others recently organized, is getting on without any aid from the Board of Home Missions on account of the debt. The officers are largely young men of good business training, who have taken hold of the work with zeal and systematic effort, and the outlook is good. Special meetings are in progress, and it is hoped will result in spiritual quickening, and that there will be "added to the church those who are being saved."

The church at South Framingham, Mass., has recently called the Rev. A. F. Vontobel of Auburn Seminary. The people are hoping he will accept, as he won all hearts while laboring here last summer. D.

THE OLDEST CHURCH IN AMERICA.—The Christian Observer having referred to the Episcopal church near Smithville, in southeastern Virginia, as probably the oldest church building in this country, a correspondent sends the following piece of news on that interesting subject: "In a recent issue of your paper you say the oldest church in this country was built in 1632. But in Lancaster county, Va., forming a part of the stone and brick floor of old Christ church, is a tomb slab, on which is engraved the name of the party, 'and if I am not very much in error,' the year 1616; tradition says the man fell from the roof while building the church, and, being killed, was buried where he fell. The interior forms a cross, and the pews are, I think, about six feet high, and the pulpit being between two of the wings, is a very platform, very near the ceiling. I attended a service there some thirty years ago. It was near no dwelling, and in a lonely, dreary woods, at least one and a half miles from any residence; and we boys would have sooner gone anywhere than by that old haunted (?) church."

THE WILD FLOWERS OF AMERICA.

"God Almighty first planted a garden" wrote Lord Bacon. The care and study of flowers is certainly one of the purest and most elevated of pleasures, so that whatever can promote this culture through a literary medium falls naturally within the scope of a paper for the home and the religious life.

It is with pleasure that we announce that The Evangelist has made arrangements whereby we shall be able to furnish our readers with that superb portfolio publication in color, "The Wild Flowers of America," on most inviting terms.

This work has been produced by one of the leading lithograph houses of America under the editorial care of competent botanists, and the result is a series at once artistically charming and scientifically accurate.

The work complete contains two hundred and eighty-eight plates, with elaborate description accompanying each. It is issued in eighteen parts of sixteen plates each, and we are able to send these to our subscribers for fifteen cents a part or \$2.40 for the entire series—a nominal price and one which affords all a rare opportunity.

We shall give the particulars of this offer in next week's Evangelist.



That's

the sort of

Bias
Velveteen
Skirt
Binding

you ought to have on
your dress. Look for

"S.H.&M."

on the label, never mind
what the clerk says—see for yourself.

For sale by all dry goods dealers.

Samples and booklet on "How to Bind the Dress Skirt," for 2c stamp.

The S. H. & M. Co., 131 Spring St., N. Y.

"S.H.&M." Dress Stays are the Best.

Arnold
Constable & Co.

SPRING COTTONS

Fancy Piques, Printed Dimities.

Stripe Batiste, Plisse Fabrics.

PRINTED ORGANDIES.

D. & J. Anderson's

ZEPHYRS,

Plaid, Check, and Stripes.

Our selections for this season show very great novelty, and will well repay an early examination.

Broadway & 19th St.

NEW YORK.

Our Cook Book *
contains 400 select recipes, viz.:

Soups,	14	receipts.
Oysters and Fish,	14	"
Meats,	21	"
Vegetables,	22	"
Welsh Rarebit, etc.,	17	"
Entrées,	14	"
Salads,	7	"
Fish and Meat Sauces,	39	"
Puddings,	10	"
Sauces,	18	"
Pies,	18	"
Desserts,	32	"

Cleveland's
Baking Powder

"Pure and Sure."

Cake,	60	receipts.
Breakfast Breads and Cakes,	9	"
Pickles,	6	"
Preserves and Jellies,	5	"
Beverages,	2	"
Candy,	14	"
For Invalids,	50	"
Additional Receipts		"

* Our cook book mailed free on receipt of stamp and address. Cleveland Baking Powder Co., 87 Fulton St., New York.

WOMEN'S BOARD OF FOREIGN MISSIONS.

Wednesday morning, January 16th, found a good attendance, in spite of the rain, at the weekly meeting. After Mrs. Beers had led the devotional exercises she called on the foreign secretaries, one of whom read a letter from Mrs. Hawkes of Hamadan, Persia. Another was from Miss Cyrene Van Duzee, the first written after her return last September to her work in Salmas.

Syria was again represented by a letter from Miss Ellen Law, or rather the annual report of the Girls' School at Tripoli. Miss Law was transferred there from Beirut, and thinks the two cities have about the same relation to each other as New York and Boston. The vowel sounds differ, too, so that the pronunciation of the people of Beirut seems very flat. The people of Tripoli seem very cold, and no wonder, with houses like tombs and streets like tunnels. The houses are mostly of stone and seem damp and cold in spite of the glorious Syrian sunshine. The girls in the school have

a missionary meeting monthly. One of the teachers presides, but the other offices are filled by the girls. It is hard to make the girls apply themselves to study, for they are brought up to think marriage is their only end and aim. Yet everywhere the girls of the schools are brighter and politer than others. Would that they might be recognized as easily as daughters of the King!

To Miss Holmes, whose presence in our meetings is so welcome, we are indebted for another Syrian letter, which she translated from the Arabic. It is from one of her friends there in charge of a kindergarten, and surely a loving heart and clever mind shine out in her pretty picture of the children. It begins:

Dear Heart:—With much joy I received your letter, and now I come to write you, and to say that my health is very good, as is that of my children. Yesterday I said to them: "Children, I intend writing to Miss Holmes," and before I could finish the sentence, "Give her our salaams," they cried; "tell her we are longing for her very much. When will she come back?" I replied, "Perhaps next year," to which they said, "Oh dear! oh dear!"

I wrote to you before, that the average attendance was more than fifty, but now I am sorry to say that it will not exceed twenty-five, because the monthly tuition has been raised to three piastres (about twelve cents), and many of them left for this reason.

I teach them the story of the Bible, and to-day we reached the end of the life of Moses. And now listen to a few words from them. One little girl said: "Jacob went, he went, and he came to a fountain, and saw Rachel, and she did not know him at first, and he said: I am your relation; and she said, Oh, the shame of it! Excuse me, I did not know you, and then she asked him into the house."

And when I told them about Moses, how he knew that Pharaoh's daughter was not his own mother, they said: "May the evil eye be averted! He knew, he knew, Moses did! He was clever and bright!"

They have not forgotten about the children of Satan and the children of God. They were pleased when I told them what you said. One day I said: "Children, if you lie or do something wrong, your hearts will become as black as coal; and whenever you do an evil act, a black spot appears on your heart; but if you pray at once to Jesus, He will erase it." After they came in from recess, a little girl raised her hand and said: "Ruda's heart is as black as coal, because she drank before I did, and would not let me drink at all." Another child said: "Moses went up to the mountain to God to get the Ten Commandments, and He said to him, Moses, be careful. Listen to what I say. Say to the children of Israel, Do not lie. Do not curse; and if they see anything lying around which does not belong to them, they must not take it, but let them tell their teacher (feminine) and then pray and God will forgive them."

One little girl said to her mother, "Oh, my mother, you are a child of Satan, because you swear and call down curses on me. Can you not turn your face to the wall and say, Oh, God forgive thy wicked child!"

The children asked me to-day, "Have you written to Miss Holmes?" I replied, "Yes, but I have not sent the letter yet." They said, "Please tell her to come at once, and to bring the kitty with her on her shoulder" (as she used to do while there). So please listen. I wish you could see them; and really I believe

A Late Breakfast

is often caused by a late milkman. No cream for the coffee or oatmeal has delayed many a morning meal. Keep a supply of Borden's Peerless Brand Evaporated Cream in the house, and avoid such annoyances.

WALTER BAKER & CO.

The Largest Manufacturers of
**PURE, HIGH GRADE
COCOAS AND CHOCOLATES**



On this Continent, have received
HIGHEST AWARDS

from the great
**Industrial and Food
EXPOSITIONS
In Europe and America.**

Unlike the Dutch Process, no Alkalies or other Chemicals or Dyes are used in any of their preparations. Their delicious BREAKFAST COCOA is absolutely pure and soluble, and costs less than one cent a cup.

SOLD BY GROCERS EVERYWHERE.

WALTER BAKER & CO. DORCHESTER, MASS.

the heavens are ornamented with little children, and their praises and sweet voices.

Every time they see me going down to the school they run to the middle of the stairs to meet me. How sweet they are—how gentle! If I wrote about them all day it would not be sufficient. The children kiss your hands.

It is very cold these days. I think this is enough. Perhaps you are weary from my many words. Please excuse me. "Oh, the shame of it!"

Honor me with an answer, and tell me how you are, that my mind may be at rest. * *

The sad news of another death has reached the Mission House. Mr. Stanley Phraner, for some time in poor health, was on his way home from Laos with his wife and babies. At Singapore death took him, and the poor young wife is left alone with her little babies. Thank God that our God is the father of the fatherless.

A bright letter was read from Miss Chamberlain of Bahia, Brazil, telling of her pleasure in her work, after her short experience in Sao Paulo. The school uses two pleasant rooms in the same building where they hold church service. School hours are from half-past nine till three, which leaves time for some calling afterwards. Lately they had to move, and had such difficulty getting a house that they had to go to Rio Vermelho, a little out of the city. The view past the old fort to the great blue ocean is beautiful. Only one member of the church lives there, but the music of the missionary home is winning a way, and the

ASK FOR THE
**NEW JAPANESE PERFUME
MAT-SU-KI-TA**

THE CROWN PERFUMERY CO.,
of 177 New Bond Street, London,
Have much pleasure in introducing to their American clientele **MAT-SU-KI-TA.**
This delightful scent differs in odor from anything heretofore produced. It has been called "an incomparably delicious perfume." We heartily commend it to all lovers of the celebrated
Crab-Apple Blossoms
AND
Crown Lavender Salts,
so popular all over the world.
SOLD EVERYWHERE.

ASK Your Grocer for

**NONE-SUCH
MINCE MEAT**

Two Mince Pies, equal to our Grandmother's, from each package of None-Such Mince Meat, without the worry and work. For sale by all Grocers.

MERRELL-SOULE CO.,
Syracuse, N. Y.

A lamp with wrong chimney is like a man with another man's hat on—what is he good for?

Geo A Macbeth Co, Pittsburgh, will send you the "Index to Chimneys."

Pearl glass, pearl top, tough glass.

neighbors gathered about one evening to listen. Then some children, attracted by the dog, the chickens, and the parrot, have become friendly, and often come in to sing.

The meeting of Synod had been harmonious, and had closed with increased unity of spirit and warmth of love between the natives and the missionaries. The Christmas box for the school, for which Miss Chamberlain, asked was sent off in time and received with great delight.

The managers' meeting followed the closing prayer, which was offered by Mrs. Riesch.

WOMEN'S EXECUTIVE COMMITTEE OF HOME MISSIONS.

The Tuesday prayer-meeting in Lenox Hall was led by Mrs. A. Campbell of Jersey City, and the business meeting following by Mrs. Roberts.

A pathetic strain in the report of one of our Dakota missionaries called for sympathy and prayer: "One Sunday, which was the day fixed for giving rations of beef, no service could be held until the Indians returned. It is hard to instill into them the sacredness of Sunday, when Sabbath-breaking is forced upon them by their rulers. Some Indians feel this deeply and speak with indignant emotion when they are compelled to break it."

Of two Indian elders in a recently organized church, the missionary teacher writes: "One is finely strung and spiritually minded, full of aspirations after holiness; with the other, his one passion is the salvation of his people."

Among the Chippewas of Minnesota, Miss Cornelia Dougherty and her sister, Mrs. Gheen, have been laboring heroically, and a great joy must have come to them when on July 15th, a little church of eleven members was organized at Pelican Lake. "Two elders were ordained and installed, two Indians baptized and the Lord's Supper administered."

WHEN THE
WEATHER

TIRES YOU
TALK ABOUT

(**CONSTANTINE'S**)
PINE TAR SOAP)

Persian Healing

People have been talking about "Constantine's," the original pine tar soap, for many, many years, and it is just as good for the skin, as agreeable, as lasting, as it ever was. Talk about it with your DRUGGIST.

If you have used it, your friend should be benefited too. . . .

The isolation of our workers here may be imagined by tracing the journey from Duluth of the Rev. T. M. Findley and Mr. Renick, a senior of Princeton Seminary: "A ride by rail of ninety miles to Tower, forty miles by steamboat, a portage of seven miles with fifty-pound packs on their backs and a canoe ride of twelve miles, brought the travellers to the Indian village on Pelican Lake."

At the Laguna mission one girl gives good evidence of a change of heart and wishes to be received into the church. When asked by the pastor which was her favorite text, she replied, "John iii. 1."

In contrast to this intelligent pupil we have also the following from Laguna: "A few days ago a half grown girl came to the school saying that her mother wanted me to come to baptize her little brother right away. Of course I knew she meant to ask me to vaccinate her brother, as that was what we had been doing for all the little children, smallpox is such a prevalent disease among them. Although they have not much idea of the meaning of Christmas, they know that gifts are then received. These poor children have so little to brighten their lives that Christmas is a great event to them. It is an incentive to many to attend school, and from the time that it opens in the fall they are looking forward to it. This festival so filled the mind of one little boy that when the roll was called he answered 'Christmas' instead of 'present'."

Miss Gould writes from Juneau: "Last summer I asked the children why they wanted a vacation. One little girl replied: 'We always want vacation, so we can tell our friends of Jesus.'"

A teacher writing from Utah of an encouraging outlook for both the Sunday-school and day-school adds: "We are hoping the Board will find it possible to continue the work in our field, so that my forty-five little ones may not be turned adrift in January."

Mrs. A. F. Johnson, whose husband is a missionary at Pine Ridge Agency, South Dakota, recently visited the mission rooms and told of her efforts to instruct and elevate the Sioux women and children. Donations of art materials, crayons, pencils, cardboard, etc., will be useful as the people are fond of drawing, and this gives them occupation out of school. Material is also needed for the women's sewing societies, organized to aid the church, at which gatherings they receive religious instruction.

There are eight thousand Indians on the Reservation; some are wild, wearing paint and feathers and engaged in the Omaha dance twice a week at which they recount their war experiences. Mr. Johnson has four preaching stations. The natives here expect gifts at Christmas, which might be used to good purpose, as this has been a custom on the Reservations.

The daily noon prayer-meeting in Lenox Hall during the Week of Prayer brought refreshment and hope, and quickening to more earnest prayer and effort that this land may be won to Christ and that the kingdoms of the world may speedily become the Kingdom of our Lord and of His Christ. H. E. B.

I believe that if we could only see beforehand what it is that our heavenly Father means us to be—the soul beauty and perfection and glory, the glorious and lovely spiritual body that this soul is to dwell in through all eternity—if we could have a glimpse of this, we should not grudge all the trouble and pains He is taking with us now to bring us up to that ideal which is His thought of us.—Annie Keary.

NERVOUS PROSTRATION,

(NEURASTHENIA)

INSOMNIA, NERVOUS DYSPEPSIA MELANCHOLIA,

AND THE THOUSAND ILLS THAT FOLLOW A DERANGED CONDITION OF THE

NERVOUS SYSTEM

Are Cured by **CEREBRINE**

THE EXTRACT OF THE BRAIN OF THE OX,
PREPARED UNDER THE FORMULA OF

Dr. WILLIAM A. HAMMOND,

IN HIS LABORATORY AT WASHINGTON, D. C.

DOSE, 5 DROPS.

PRICE, PER PHIAL OF 2 DRACHMS, \$1.00.

COLUMBIA CHEMICAL CO.
WASHINGTON, D. C.

SEND FOR BOOK.

103

SIXTIETH YEAR.



JOHN CATTNACH,

735 Broadway, New York.

IMPORTER OF

Leather Goods, Etc.

This well-known house is prepared to furnish Southern and European travellers with Trunks, Bags, Holdalls, etc.

**RAYMOND'S
VACATION
EXCURSIONS.**
ALL TRAVELING EXPENSES INCLUDED.

**FLORIDA
and CUBA.**

Parties will leave New York in February for Two Grand Tours, including visits to St. Augustine, the Ocklawaha and St. John's Rivers, Palatka, Ormond, Tampa, Punta Gorda, Winter Park, Rockledge, Lake Worth, and other Popular Resorts.

The Cuba Parties will sail from Port Tampa on the "Olivette" or its mate, of the Plant Steamship Line, and spend One Week in Havana.

Special Trains of Elegant Pullman Vestibuled Sleeping and Dining Cars will be employed for the rail journeys.

The Tickets permit the holders to prolong their stay in Florida, if desired, and to return North with any one of the Four Parties having Special Escort, or on Any Regular Train until May 31.

Tours to California, Mexico, the Sandwich Islands, and Washington.

Railroad and Steamship Tickets to All Points.

Send for descriptive book, mentioning particular tour desired.

Raymond & Whitcomb,
37 East 14th St., Lincoln Bldg., Union Sq., New York.
296 Washington St., opp. School St., Boston.
20 South Tenth St., Mutual Life Ins. Bldg., Philadelphia.

SAFE INVESTMENTS.

What better for one to invest their money than in First Mortgages in Western real estate? To those of our readers who desire to be so benefitted we advise corresponding with Mr. C. A. Harr of Omaha, Neb., whose advertisement appears in our columns.

He is able to give trustworthy information in regard to such matters and we hope every one interested will write him for particulars.

Travel.

WINTER TOURS.

MEXICO CITY IN FIVE DAYS.

The Mexican International Railroad has just established a new Sleeping-Car Service, running an elegant Pullman Buffet Sleeping Car from San Antonio through to the City of Mexico, daily, connecting with all Eastern roads at San Antonio. All agents of the Sunset Route of the Southern Pacific Company sell through tickets to the City of Mexico, or side trip tickets (to passengers holding California excursion tickets.) Also tickets to all points in Texas, New and Old Mexico, Arizona, Japan, China and Australia. Don't forget the "Sunset Limited" new fast Dining Car Train to California, four days from New York. For free illustrated pamphlets and time tables apply at 343 Broadway or No. 1 Battery place (Washington Building), New York.

TRAVELING IN LUXURY.

Southern Railway's (Piedmont Air Line) New Florida Short Line Limited.

Ever ready to provide everything for the accommodation of the patrons, the Southern Railway Company has added to their service a new train to the South known as the New York and Florida Short Line Limited, which is, beyond doubt, one of the finest trains in the world. The Dining and Sleeping Cars are all of the Pullman Company's most modern make and are but a few weeks from the shops, the Southern Railway and the Pennsylvania Railway being the only lines who have as yet received any of the new Pullman Compartment Sleeping Cars.

The New York and Florida Short Line Limited leaves the Pennsylvania depot daily at 3.20 P.M. It is a solid Pullman Vestibule train, and runs between New York and St. Augustine, carrying also through sleeper New York to Tampa and Augusta; the train is composed of dining car, compartment, drawing-room and stateroom sleeping cars. The stateroom sleeping cars enable one to enjoy perfect seclusion, the same as a drawing room, cost being a little more than a section in ordinary sleeper, each stateroom being provided with two berths, wash basin, lavatory, etc. Passengers on this train go through to St. Augustine and Tampa without changes, dinner being served at Jacksonville at seven o'clock, St. Augustine 8.15 P.M., on the evening of the day after leaving New York.

HYGEIA • HOTEL,
Old Point Comfort, Virginia.



"Persons who want to escape from the rigors of a Northern winter, cannot find a more agreeable Southern resort than the Hygeia Hotel, Old Point Comfort, Va. The climate in this locality is delightful, is absolutely free from malaria, and the air is balmy and full of life-giving ozone. The house is one of the best appointed in the country, and the drainage and other sanitary arrangements are perfect. The cuisine is first-class in every detail, and embraces every delicacy of land and sea food. The social attractions of the place are manifold, and music and dancing are among the features that add to the charms of this model hotel, for people who are in search of health and recreation."—(From Boston Saturday Evening Gazette.

F. N. PIKE, Manager.

A VERY POPULAR OFFER.

A large number of our subscribers have already availed themselves of the extraordinary offer of Rand, McNally and Company's Atlas for \$2.50; or the Atlas with a year's subscription for \$5.25. Send a postal for further particulars to The Evangelist 33 Union Square N. Y.

ARMOUR'S EXTRACT OF BEEF

The ease and simplicity
with which


Armour's
Extract of BEEF

can be used, are among its
chief attractions.

Anyone can make good
Soup or really palatable Beef
Tea with Armour's Extract.
No trouble or mystery about
it. Try it.

Armour & Co.,
Chicago.

ARMOUR'S EXTRACT OF BEEF



HIGH-CLASS ESCORTED TOUR To Florida

Leaving New York March 1st
VISITING
Jacksonville, Palatka, Ocala, Silver Springs, Ocklawaha River, St. Augustine, Rockledge, Indian River, Jupiter, Palm Beach, Lake Worth, etc., etc.
Homeward by luxurious **CLYDE LINE**, calling at **CHARLESTON**.
Inclusive rate, all necessary expenses, hotels, etc., \$275.
Descriptive, illustrated programme ready.
H. GAZE & SONS, 113 Broadway, New York.
201 Washington St., Boston.
204 South Clark St., Chicago.

**HOTEL ARAGON } The Palace
HOTEL ATLANTA, } of the South.**

Every modern improvement known to science. Perfect cuisine and service. Most uniform climate in United States. send for book and rates.

EUROPE

THE EVANGELIST'S PRESBYTERIAN PILGRIMAGE AND CHURCH MUSIC TOURS, starting by specially chartered American Line Steamer "Berlin" (6,000 tons), June 26 1895, under the personal tourist management of F. C. Clark.
VACATION TRIP TO EUROPE, per "CITY OF ROME," June 29, 1895, organized and accompanied by Dr. and Mrs. W. A. Criff. 45 days only, \$230, or 52 days, \$230. select Private Party to Europe, Jul 3 1895, per new American Line S. S. PARIS, \$300, stopping at best hotels, and everything the very best.
BEST TICKETING FACILITIES to England, Ireland, Scotland, Central Europe, Orient, and all parts of the world. Ocean tickets by all lines. Send for Tourist Gazette.
FRANK C. CLARK, TOURIST AGENT, 111 Broadway, New York.
Official Ticket Agent for Pennsylvania Railroad, Erie, and other Trunk Lines.

FOR THE WINTER, GO TO BERMUDA.

Forty-eight hours by elegant steamship weekly.

FOR WINTER TOURS, GO TO WEST INDIES.

Thirty-day trip; 15 days in the tropics. \$5.00 a day for transportation, meals, and stateroom.
For pamphlet giving full information apply to
A. E. OUTERBRIDGE & CO., Agents for
QUEBEC S. S. CO., 39 Broadway, N. Y.
or to **THOMAS COOK AND SON'S** Agencies.

Walter's Sanitarium, Walter's Park, Wernersville, Pa.

The great Health Resort of Southern Pennsylvania, for Winter or Summer. Send for circulars.

THE SWANNANOVA, Asheville, N. C.

strictly good; medium priced; all the year; transient and family hotel. **R. R. RAWLS, Manager.**

A WINTER'S FLIGHT TO SUNNY CLIMES.

We have at our disposal a ticket to Bermuda and another to Florida. If any subscriber is planning to escape the rigors of our northern winter we shall be glad to have such a one communicate with this office. Address The Evangelist, 33 Union Square.

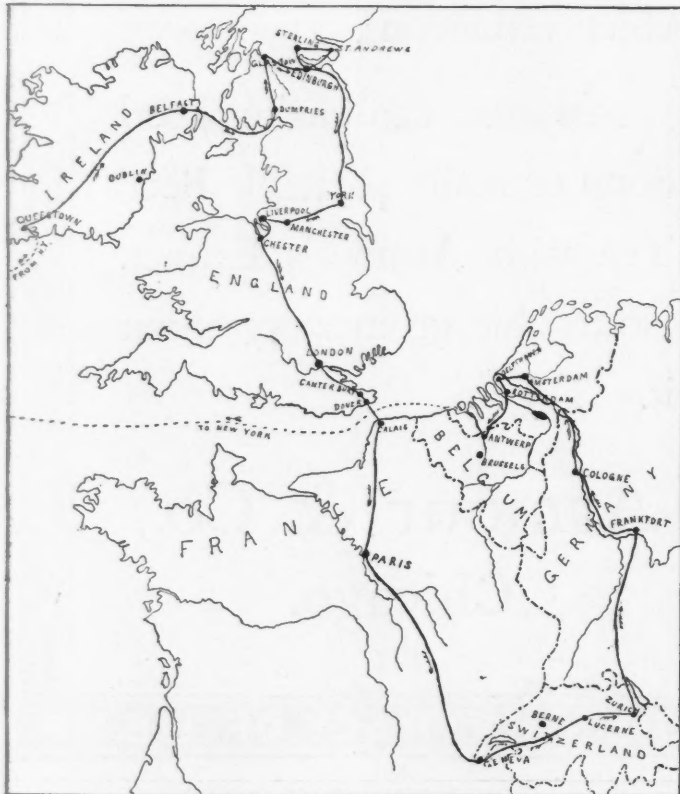
The Evangelist's European Tours.

1. A Presbyterian Pilgrimage. 2. A Church Music Tour.

Starting together by the Specially Chartered American Line Steamship Berlin, 6000 Tons, June 26, 1895.

CHARTS OF THE TWO ITINERARIES.

WE present herewith an outline of the route to be traversed by The Evangelist's Presbyterian Pilgrimage next Summer. As will be seen, the party will follow a carefully studied itinerary, arranged to furnish every possible opportunity to visit to the best advantage the scenes that are memorable in the historic development of our church.



Route of the Presbyterian Pilgrimage.

The way leads through Protestant Ireland to the Presbyterian strongholds in Scotland and England; thence, after a glimpse at the relics of the Huguenot chapter in the Reformation, to Geneva—the Presbyterian Mecca—with its stirring associations, and other memorable localities in Switzerland; returning via Frankfurt and the Low Countries, the route ending at Antwerp.

Special lectures, receptions, and social attentions will give to this trip an extraordinary interest and distinction. All due economies will be observed, and the charge for the entire trip of eight weeks will be \$400.00.

We shall be pleased to correspond personally with any who wish further information.

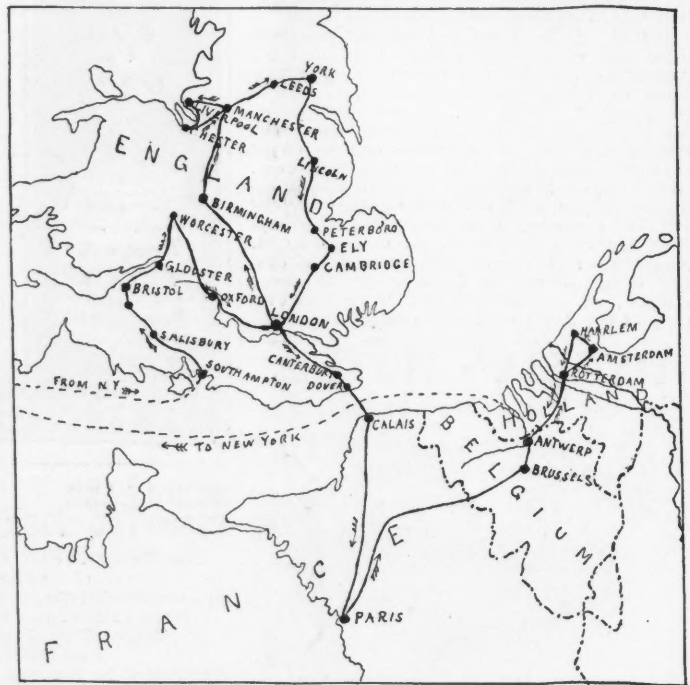
The preliminary arrangements for both these trips were made by Mr. Elliot of The Evangelist, who visited England in October for the purpose. Everywhere he received the most cordial and friendly offers of co-operation from leading and representative men, and the excursionists are assured of a royal welcome.

For further particulars address

THE outline chart which we present of the route of The Evangelist's Church Music Party, will give a clear idea of that itinerary. After a visit to the Southwestern districts of England, the tourists reach London in time to participate in important musical festivals arranged to meet our plans. After a most interesting week in London, the party makes the circular tour portrayed on the chart, thence proceeding via Canterbury to Paris, where another most important musical program is to be arranged, and afterward visiting the great organs in Belgium and Holland.

The keen interest which the bare announcement of this trip has already awakened, and the numerous applications for membership already on file, prove that the personnel of the company will be most notable.

The series of special recitals, receptions, etc., provided for the visitors is absolutely unique in musical history, and



Route of the Church Music Tour.

the trip will be the event of a lifetime to every member of the party.

For the six weeks' tour, covering all expenses, including ocean fares, special trains, hotels, concerts, etc., the charge will be \$300.00, making one of the cheapest, as well as most delightful and improving trips ever offered.

The Evangelist, 33 Union Square, New York.

