

114

LIBRARY OF THE
THEOLOGICAL SEMINARY

The Evangelist

J. E. R. 1830 LAMB



William E. Dodge.

Born 1805--Died 1883.



MEMORIAL

WINDOW



ESTABLISHED

A. D. 1857.



One of two important memorials in the 1st Pres. Church, Rutherford, N. J.

STAINED GLASS

Department we have unquestionably executed more important commissions than any other firm— as for example "The Resurrection" Memorial, East Liberty, Pa.; Second Presbyterian Church, Newark, N. J.; Bethlehem Presbyterian Church, Philadelphia, Pa.; First Presbyterian Church, Mauch Chunk, Pa.; the "Huntington" Memorial Chapel, Harwinton, Conn.; First Presbyterian Church, Shamoken, Pa.; and many others. Send for illustrated hand-book showing various illustrations and list of work executed.

MOSAICS

THE use of Mosaic for the floors and walls of our church buildings is increasing greatly, and in this direction much work has been executed during the past year.

The "MCALPINE" Memorial Mosaic, First Presbyterian Church, Clifton, Ohio, is the finest figure Mosaic in any Presbyterian Church in this country (see THE EVANGELIST for August 25, 1892); the subject being of "The Angel of the Resurrection." Send for illustrated hand-book giving an illustrated description of this memorial, as well as other work.

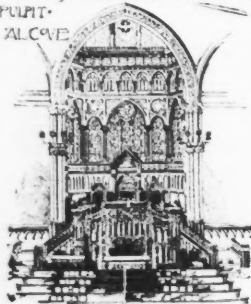
OUR Monumental Department is one of recent growth; we supply special designs for work to be erected in any part of the United States. Send for illustrated hand-book.



The Matson Meyer-Smith Monument, Woodlawn, N. Y.

IMPORTANT commissions recently executed include The "Welch" Memorial, Auburn, N. Y.; The "Aiken" Memorial, Princeton, N. J., etc., etc., etc.

REPUTABLE PRESBYTERIAN CHURCHES AND SYNAGOGUES
PULPIT-ALCOVE



The Pulpit Platform.

Upon request we arrange special designs for any change in the platform or alcove, making suggestions for new pulpit furniture, decorations, etc. Correspondence is solicited for such work.

A good example of a constructive change is the First Presbyterian Church, Brooklyn, N. Y.

In this we did the entire woodwork, stained glass skylight, brass grouped pier-lights, pulpit chairs, etc., etc.

J. & R. LAMB

No. 59 Carmine Street,
NEW YORK.

The Evangelist.

In Essentials Unity: in Non-Essentials Liberty: In all things Charity.

Vol. LXV.---No. 1.

NEW YORK: JANUARY 4, 1894.

Whole No. 3328.

CONTENTS.

PAGE

1-2	The Opening Year.
3	William E. Dodge: By Dr. Sawyer.
4	Letter of Dr. Cuyler. "Father Robinson."
5-6	Editorial.
7	What of the Night? Sermon by Dr. Parkhurst.
8	The Week of Prayer—How to Increase its Power?
9-10	Our Book Table.
11	Correspondence:—A Veteran Missionary. An Indiana and a Michigan Pastorate.
12	Is Church History Popular? To Every Christian Pastor. A Medical Missionary's God-Speed.
13	Women's Board of Foreign Missions. The New West.
14	In Memoriam: The Rev. William P. Wastell. Charles H. Woodbury.
15	Religious Press.
16	The Sunday-School.
17	Christian Endeavor.
18-19	The Children at Home.
20	"Camp-Fire Theology."
21	Extracts and Miscellany.
22-23	One of the Great Industries of America.
24	Agricultural Department.
25-26-27	Ministers and Churches.

The Opening Year.

Hail to the new-born year! At midnight the old year died! But the morning that followed shone bright and fair, as if it knew not death. Was it an omen of the year that began to be? Will the skies always be bright? That would be too much to hope. There will be clouds and storms. But behind the clouds the sun will still be shining. And behind all the chaos and confusion of life sits One who sees the end from the beginning. What is in the future need not concern us so long as we do that which is set before us in the present. Let us not try to know too much, nor to see too far; but going along step by step, take each burden in its turn, and bear it till He who bade us take it up bids us lay it down. Who-so makes it his simple rule of life to take all as it comes, intent only to keep in the path of duty, each day's march will bring him so much nearer to a happy end.

Perhaps our readers will open THE EVANGELIST this week with a feeling of surprise, but we hope that this will soon turn to one of unalloyed pleasure, as they become familiar with the new form, and know just where to turn to all the good things that are treasured within its pages, for, while the page is smaller, the total is much larger, as before we had eight pages and now have thirty-two! In this ample space the Departments will be so arranged that, after a week or two, no one will find any difficulty in turning to what is most to his taste, or for his instruction. Other Departments will be added to meet the varied wants of the Church, so that, as the months go on, we trust that our readers will observe, without any suggestion from us, that their dear old Family Paper has not only grown larger, but richer in every sense, than ever before.

Another change will be greatly to the relief and comfort of those concerned. Dr. Field is now in the fortieth year of his connection with THE EVANGELIST: the first sixteen years a half owner; but now for more than twenty years he has been the sole Proprietor as well as Editor—a burden that was pretty heavy to put on the shoulders of any man. Ever since he crossed the line of seventy, he has been desirous to divide this responsibility, so that, in case of his death, the Paper should remain in strong hands, that would carry it on in the future. This arrangement has been effected by the organization of THE EVANGELIST PUBLISHING COMPANY, two-thirds of the stock of which he holds, while the remaining one third is taken by a few of his friends, who are able to supply any amount of capital that may be needed for whatever improvements he may desire to make. By this arrangement, he is relieved entirely of the care of the business, which will be henceforth in the charge of Mr. Henry R. Elliot, a gentleman well known in this city, both in business circles and in the churches. He is a graduate of Yale College and an elder in Dr. Shaw's church in the upper part of the city. An experience of some years in another paper qualifies him admirably for his duties in THE EVANGELIST, on which he enters with the opening of this year.

The Editorship remains as before, but Dr. Field would be the last to claim the merit of THE EVANGELIST as belonging to himself alone, for he has as his right hand man Mr. John H. Dey, who has been connected with the editorial work of the paper for more than thirty years. Indeed, in the absence of Dr. Field on his travels in foreign countries, the entire responsibility has devolved upon him. Not far from his desk sits another of the staff of THE EVANGELIST, whose province it is to go through a pile of books that are laid on an adjoining table, a formidable task, but who does it with a rapidity that is truly marvellous, seizing at a glance the salient points of a book, good or bad (its genius or its dullness), and touching them off with an airy lightness and grace. It is the same skilled hand that writes our incomparable Sunday-school Lessons, the authorship of which has long been a mystery. They have been ascribed to half a dozen of the first scholars in the country. We do not wonder at this, for our only criticism of them has been that they were too learned. But to put such inquiries to rest, and to give the honor where it belongs, we are happy to say that these scholarly expositions of Bible history and Bible truth are prepared by a woman (to the honor of her sex be it said), who goes to all the city libraries exploring for her materials, which she weaves together into a connected narrative, bringing out the lessons of history or the teachings of our Lord and His Apostles with a force and beauty that any

man might envy. Mrs. Houghton was for some years engaged in literary work for the Tract Society, and is the author of half a dozen of its popular volumes, besides being a contributor to the Reviews and Magazines.

Added to this, THE EVANGELIST is rich in its Correspondents, with Dr. Cuyler, the "old man eloquent," at their head; and in letter writers from many points at home and abroad, who keep the Paper well supplied with matter that is fresh and new for every week of the year.

Dr. Parkhurst, from being the best abused man in New York, has of late become the most popular. The very people that lifted up their hands in horror at his venturing into the dark places of iniquity, now applaud his courage, for they see that such boldness was a necessity if we were to know anything except at second hand. It would not do to take anybody's word, least of all a policeman's, whose report might be smothered by a bribe. Daylight must be let into these breeding places of vice and crime, if ever the city is to be cleansed, and made a place for decent people to live in, with an atmosphere that is pure and sweet and wholesome. This he has done, and done in a way to make "devils believe and tremble." The best sign that his work has not been in vain, is the stir that it has made in the police force that has been so long neglectful of its duty. This is a hopeful sign for the new year. Those who would like to hear the ringing voice of such a leader, will read with a feeling of hope, that rises almost to exhilaration, the sermon that we print on another page, from the text "Watchman, what of the night?"

A valuable lesson in art will be given to the people of this city if the Municipal Art Society obtain the permission they are now asking, to decorate, at their own charges, a part of the new Criminal Court Building in Centre Street. The advantage will, in a sense, be reciprocal. Nothing is more needed by our decorative artists than a large field for the exercise of their abilities, such a field as would be supplied by the public buildings of the city.

The receipts of our Board of Foreign Missions for the month of November from all usual sources were \$49,458.42, a loss of \$8,112.20 compared with the November returns of last year. The difference is largely due to the single item of legacies, now only \$670.35, but last year reaching \$15,943.84 for November. The women's boards show a fine gain. The total is \$26,702.33, which is \$13,912.75 better than that of November, 1892. This, however, includes a special contribution of \$9,568.36 for the Chinese Home, San Francisco. The churches and Sabbath-schools are not quite up to the pattern of a year ago, while the Endeavorers are doing a little better than heretofore. The falling off, from all sources, during the church year thus far (May 1st to November 29th) is given at \$32,664.77.

THE NEW PRESBYTERIAN HOUSE.

It will gratify the hearts of all good Presbyterians to learn that there is to be erected in this city, in the course of the next year, a Presbyterian House, that shall be a worthy monument of a denomination that yields to no other in the country in general intelligence, in wealth, and in character, and thus in all the elements of influence and power. This is fitly to stand on the corner of Fifth Avenue and Twentieth street, on the site of the old mansion of the late Robert L. Stuart. It will be the home of the Boards of Home and Foreign Missions, and other agencies of the great Presbyterian Church in the United States of America.

In the design of the architect some have noted with surprise that it was to be of but eleven stories, and have asked why it was not raised to twelve, the apostolic number. We cannot answer the question, though it is perhaps not irrelevant to recall that Judas was a traitor, leaving but eleven of the original college. The building will be high enough anyway, even for the higher critics, who will by natural affinity congregate in the upper stories, leaving the basement and lower levels of the fine structure to the conservatives, who as naturally distrust all modern "elevators." Thanks to the liberality of the late Mrs. L. Stuart, the structure will be one of which all Presbyterians may well be proud. It will cost about one million of dollars.

KEEP TO THE FIGURES!

Whatever our friends of the Catholic Church have to boast of, they are a little too fond of "glittering generalities." Despite all our good will for those of the Roman communion, we wish they would learn to talk by the book. Here is Archbishop Hennessey saying that "the Catholic Church in America has increased sixteen times as fast as the Protestant sects!" Why not take out one's pencil and do a little figuring? Let us see. According to the Government census, the increase of the evangelical denominations between 1880 and 1890 was 3,895,129. Sixteen times that is a bit over 61,000,000, and that added to what the Catholics numbered in 1880, runs up to several millions more than the entire population of the United States! Really the bishop ought to be not quite so positive in his statements, or more accurate in his arithmetic. If, however, he intended to refer to percentage of increase, and not the aggregate, it is only necessary to say that the Protestant churches grew for the past decade at the rate of 42 per cent., and the Catholic at the rate of 30 per cent., taking "Sadlier's" Directory, their own compilation, as authority. We would advise the archbishop to rewrite the speech—or omit it.

THE OLD AND THE NEW.

In the Columbian Exposition, the oldest man-made article exhibited was, in all probability, a paleolithic weapon, an arrow-head from the glacial drift of Ohio. The latest invention shown was a dynamite gun fresh from the foundry, warranted to blow a man-of-war out of the water, or wreck a city by a single shot. Between the two what centuries of "battle, murder, and sudden death!" These two exhibits seemed to constitute the title-page and colophon of history. What fields are there that have not been red with "war's poppies?" What crystal streams not "encarnadined" by the gory bodies of slain heroes? When, therefore, the prophet foresaw the Messiah as one who should be the Prince of Peace, he did not foresee an evolution, but a revolution. Battle is in the blood, the brain, the brawn of man. The only way to make peace is to remake the race; but that regeneration is being slowly worked out. No better evidence of this can

be offered than the recent exhibition at Chicago of the arts and industries of the world. The loom has taken the place of the catapult, and the vast building by the Court of Honor was crowned with a plough, not a cannon! In these multitudes gathered upon the soil of a free, self-governing, nation, we have the earnest for the fulfilment of half the prophecies; and the power which is working out the new earth, in which shall dwell, not violence, but righteousness, is the life of Christ in the heart of man.

THINGS THAT ARE "UNSPEAKABLE"

The first time we ever entered the hall of the Louvre in which the Venus of Milo stands, a sudden hush fell upon our little company. In the statue itself there is nothing awe-inspiring, except its perfection; that stilled every voice. The youngest felt the spell as well as the oldest. We recall another hour of like, yet contrasted, experience. It was upon the heights of the Bel Alp, which we had reached the night before, after the sun went down. The dawn was gray and dull with clouds, but as we sat at breakfast in the salle-à-manger, the landlord came tip-toeing in, and said softly, as though he feared to waken some sleeper, "Gentlemen, the glacier is visible!" We followed him to the window, from which one looks down upon the mighty sea of the Grosser Aletsch, and while no one said a word, each one touched his eyes suspiciously, and gave a little sigh. We went back to the table and sat in silence. Nothing that you can talk about has overmastered you; and it was when contemplating the act and method of the soul's redemption that St. Paul saw in Jesus the "unspeakable" gift of God. To those who have been brought into the presence of unspeakable things, how much that means.

PROFESSOR MCGIFFERT'S INAUGURAL.

The very scholarly address on Primitive and Catholic Christianity delivered by Professor McGiffert last September on the occasion of his induction into the Washburn professorship of Church History in Union Seminary is now issued in pamphlet form. It was with the greatest pleasure that we gave the substance of this address at the time of its delivery; the reading of the whole in print only increases the pleasure with which we recommend it to our readers. So thoughtful and profound a discussion of the subject has never, we believe, been given in so brief space to the public, and nowhere have we seen the discussion of a subject which apparently is of only scholastic interest, brought so closely into touch with the present day problems of the Church, and made to throw upon them so clear a light. The address is here given precisely as it was spoken, though Dr. McGiffert has added a few important footnotes. With it is bound up the very felicitous charge given Dr. McGiffert at that time by Dr. James M. Ludlow on behalf of the Board of Directors of the Seminary.

Gen. Oliver O. Howard has been chosen President of the National Temperance Society. The choice was of course unanimous, and probably not unmixed (if the word is proper in this connection) with genuine enthusiasm. Like his predecessor, Dr. Cuyler, Gen. Howard has been a life-long temperance man in both theory and practice. It may be said that both are mellowed when they first enlisted for the holy war, but of heart and hope and effort they surely have abated nothing. The Society is to be congratulated on its choice, and we can only wish that its new President may be preserved in health and strength to serve it as long and zealously as has his predecessor in office.

MY NEW YEAR'S SONG.

O Christ! I love Thee more and more,
As drop the sands away;
My refuge Thou, my sure defense,
My comfort and my stay.
For Thou hast loved my wretched soul,
And suffered on the cross;
To save me from the wreck of sin,
And everlasting loss.

And Thou, O Christ, art leading me,
Where living waters flow;
In pastures green where trees of life
Their fruit and verdure show.
My pilgrimage, sometimes of tears,
Through weariness and strife,
But Oh, the clasping of Thy hand
Gives sweetness to my life.

Sometimes I think I see Thy face,
And hear Thy tender word;
Oh then, my heart is full of song—
My own—my loving Lord.
I know that Thou art leading me
To Home of rest and peace,
Where I shall in Thy glory shine
Where sins and sorrows cease.

And lo! there comes a vision fair
Of saints that walk in white;
Arrayed in robes of righteousness,
Rejoicing in Thy light.
And so I journey through the years,
And know that I am Thine;
With gladness in my heart to know,
That Thou, O Lord, art mine.

—F. B. W.

ILLUSTRATED STUDIES OF THE LIFE OF CHRIST.

Our readers in the upper part of the city have the opportunity to give themselves a great pleasure as well as to receive great instruction, in listening to a series of Studies in the Life of Christ, to be given in the Central Baptist Church in Forty-second street between Seventh and Eighth Avenues. These are six in number: treating of the Nativity; the Presentation in the Temple; the Flight into Egypt; the Home at Nazareth; the Baptism by John; and the First Apostles. The expositions, by well known city pastors, will be brief—not over half an hour in length; but they will be followed by views on the stereopticon, that will bring all the sacred places into view, with explanations and comments that will make them real to every eye. This no one can doubt when told that they will be by Professor Albert S. Bickmore, who is well known both as a traveller and a lecturer. He has been in every quarter of the globe, extending his journeys beyond the most southern point of Asia, into the Malayan Archipelago, to Sumatra, Java, Borneo, and New Guinea. And then as to the art of putting things he has no superior. For many years he has given lectures at the Museum of Natural History in Central Park that have drawn thousands, who have flocked to hear him that they might learn to teach others. To avoid interference with the weekly prayer-meeting, which in most of our city churches is on Wednesday evening, these "Studies" will be given on successive Thursday evenings, beginning next week, January 11th, and continuing to February 15th.

One serious drawback to the wholesale charities of the present time is that it is likely to check the benevolences of the poor. Superintendent Heberd of the Charity Organization Society was entirely right in saying that the first and most immediate assistance given to the starving is by their neighbors who are only less poor than they. It is an axiom of the most experienced workers in charity, that the poor do not starve; their neighbors do not permit it. In the rare instances where starvation has occurred, it has not been the fault of neighborly kindness, but the unneighborly spirit shown by the sufferers themselves. It is a serious matter how we dry up at its source the spring of neighborly feeling, that which raises the very poor above the sordid selfishness which but for this factor in their lives would be the death of all self respect.

WILLIAM E. DODGE.

The Man of Business and the Man of Benevolence: Whose Home-life, Church-life, and Business-life, were in Harmony.

By Rollin A. Sawyer, D.D.

There is a fitness in recalling the name of one of the founders of the THE EVANGELIST in the first number of the new and beautiful form in which it appears to-day. Where a man has stood at the fountain head of so many "springs that flowed forth to gladden the city of God," it is not easy to speak of one more than others; yet those of us who had access to Mr. Dodge in the quieter hours of his busy life, remember how fully he appreciated the importance of the Association of Young Men that launched a new Religious Newspaper more than half a century ago, and the hearty satisfaction that he often expressed in the result. The times were ripe for it. The stir of a great Christian sentiment was abroad. The hour found the man ready. There was "no stop nor stay" in the purpose of the movers, nor in the progress of their enterprise. Sixty years of truly Evangelical Journalism have vindicated the wisdom and rewarded the efforts of those who gave THE EVANGELIST to the Church and the world.

The preeminence of some good men over others is that they are the centres from which a wise benevolence radiates in many different directions. It is the chief honor of Mr. Dodge's long and useful career, that he stood at the beginning; we might say that he was the originator of many grand Christian and philanthropic movements. His personality is alive in them all. The unmeasured and incalculable worth of his benefactions lay behind his largest money gifts in the exhaustless treasure house of his pure and loving heart. There is reason, therefore, why his name fills all the flowing streams of charity to day, and is as potent a factor in public and private beneficence, as when he was yet among us. It might be said that the whole history of modern systems of doing good from the right motive, is spoken in the name of William E. Dodge.

Of course we know him best as one of that class of men who are rightly termed the "merchant princes" of New York. This city has outgrown the conditions in which they gave it form and character. But it will never fail to own their touch or forget their sound methods and principles of business. The commercial supremacy of New York is a tribute to the wisdom, probity, and sturdy manliness of its first great merchants. The colossal fabric of to-day's business had solid foundations in the character and credit of men who built themselves up from the ground by fair dealing, honest gains, keen sagacity, tireless industry, and unapproachable integrity. Foremost among these honorable men, always in the front rank, was Mr. Dodge. His eulogy was spoken in a word by George William Curtis at a private dinner soon after his death: "Your Mr. Dodge was the Chevalier Bayard among merchants." He was indeed "a knight without fear and without reproach." There were many New England families who were entitled to bear the crest of nobles, and none more than his. But his heritage of stern Puritan virtues was better than all titles. The first cultivators of the rugged and rocky soil of New England were in part the uncorrupted and still independent nobility of the old country. So the Salem "husbandman with a team of horses" may have been able to "quarter his arms with the Stuarts," but he probably in his soul thought it of little worth. That was the glory of our ancestors, a high regard for manliness and character, with little heed for "empty names and honors unearned." This sterling independence made our great men possible. Conscience and faith in God char-

acterized them for generations. Womanhood held high rank in this line of royal succession. Her great qualities gave the sons something which they never lost. When one of those boys grew up and cultivated maternal graces, he made the most of himself. This is true family pride. Asked one day what men had done the most for him, Mr. Dodge replied, with that sort of merry soberness which was peculiar to him, his eye laughing and moistening at once: "They were *two women*, my mother and my wife!" That man is fortunate, indeed, who finds the ideals given him by his mother still held up before him by the woman who becomes the angel of his home. No wonder our friend could say, as he often did: "How easy to go the right way!" Under some such gentle ministries it is a daily delight to climb heavenward. At the time of his death, the Editor of THE EVANGELIST touched these hidings of his power as he wrote:

"When this merchant prince came from his New England home to this city, a boy of thirteen, he had no advantage of fortune or powerful friends to help him, but he brought with him habits of industry and fidelity, and he brought also the strong religious faith which he had learned at his mother's knee. His marriage brought him into one of the most influential Christian families of that day, so that all the right [dispositions of his youth were confirmed in his early manhood. And thus was laid the foundation of one of the noblest characters and one of the most useful lives of this generation."

What Mr. Dodge was to the business history and character of New York; what he was to the charities, the reforms, the missions which are comforting and uplifting humanity everywhere; we have no need to write. These are all so many forms of "applied Christianity," in which men of the present day are working in the methods and by the example he set for them.

But what we wish to emphasize now is the distinction between mere business success and the large influence which characterized Mr. Dodge's career. We might almost do this by noting the difference in methods of accumulation. But that would not quite cover the whole distinction. If we measure a man by his satisfaction with gain, however gotten, we begin to discover the quality of a business success which Mr. Dodge did not achieve, and which he would never have sought. The piling up of balances and securities was to him the merest trifling. The increase of business was in his eye something as sacred as the building of character. The great mercantile house of which he was so many years the head, stood as a representative of two or three generations of character. Increase of resources kept pace with growth in moral values. This was the quality of the man and his associates. It is a high distinction, indeed, to own a fortune that "never needed to get religion," as Mr. Beecher once put it, when speaking of "converted riches." It sounds a little strangely now to speak of a "consecrated business." But we have to do it here in order to be just and make our meaning clear. A man of large business connections once said that "the house in Cliff Street seemed to him as holy as a cathedral." We believe that when that man took his hat off on entering those doors, he paid homage to an ideal which our younger merchants will do well to cherish. Certainly the divorce between home life and office life must not be encouraged. If a man thinks the Commandments "don't go down town," he had better not go there. There is something pitiful in these defenceless lives. Our men of

business strip themselves of even ordinary requisites when they charge the exchanges like the famous Six Hundred. It may be "magnificent," but after all, "it is not business." A grain of conscience is worth more to any man than tons of gold or reams of certificates. And when all is lost—honor, too!—what a bankruptcy it is! If failure were only financial, we should have less to fear and to deprecate. If a man can put all he is worth to God or to man into whatever he does or tries to do, and never take it back, he may make money, or lose, or fail to gain, and yet be a greater man and a better for it. The business success of Mr. Dodge seems to us a necessary result of his career. But what was it? Surely the mere success did not make the man what he was. On the contrary, he gave to that success all which makes it valuable or praiseworthy. And this opens to us the crowning distinction of Mr. Dodge as a prince of beneficence.

The life of this man covered a period in the moral and religious history of New York from the day of Gardiner Spring to this of Charles Parkhurst. His home life and church life and business life were all in harmony, and they were interwoven with every good thing in the city as well. This man's hand was on every agency of mercy and of salvation. From this centre where he was securely placed he affected the whole country, and set in motion, stimulated into new activity, noblest impulses in all other lands. He was as well known in Bombay as in Boston, because it was his distinction to be one who loved his fellow man. That sentiment is current in all countries and languages. And this was his high repute everywhere. His riches had made no man poorer in the getting, and his largeness of heart was literally the wealth of all the poor. When he came into Congress in the days of reconstruction, he was recognized as the champion of the negro and the red man in the hard conditions which our national growth imposed. Kossuth, Garibaldi, and Mazzini confided in him. "His name," said Sir Charles Reed, "is an Evangelical Alliance by itself." Standing by a tomb in Westminster Abbey, Dean Stanley said: "You should do this honor to Americans. There should be a memorial of Field for the Ocean Cable, and of Dodge for the Alliance, the fellowship of men in practical piety." Speaking at his funeral, President Hitchcock finished his portrayal of Mr. Dodge's character and career in these words: "I see in his unselfish life a suggestion in sociology which challenges our most earnest thought. Our civilization is impotent to save it. That one thing is wise, patient, unselfish stewardship such as we commemorate to-day. God be thanked for another clean-earned fortune put to its highest use; for another eventful and gracious life well rounded out!"

There was something very Christ-like to our eyes in Mr. Dodge's loving ministry to the lonely and the sorrowing. "The blessing of him that was ready to perish" came to him often in life, and we hear it repeated daily since his death. A simple little cheery verse, a sort of bird note of faith, is hung up in one of the missions where the people can see it and take heart from him who once repeated it to them. That was the style of his religion. Nothing ever separated him from his fellow-men. He taught us that a man who comes nearest to God, is always closest to men who need GOD WITH US.

Thursday, January 25th, is the appointed Day of Prayer for Colleges. Coming the first month of the new year, and following so shortly after the Week of Prayer, it will be widely and profitably observed by churches and institutions.

WHAT KIND OF PRAYER?

By Rev. Theodore L. Cuyler.

The Week of Prayer has become an established "institution" throughout our land and a large part of the Christian world. It has been attended with precious blessings on many hearts who have come to God in the right way and with the right spirit. But what kind of prayer should we be offering next week if we hope to prevail with God?

Some people regard prayer as the mere rehearsal of a set form of solemn words, learned largely from the Bible, or in common use in devotional meetings. It is a lip-service, and often nothing more. Genuine prayer is a believing soul's direct converse with God. Phillips Brooks defined it in four words as a "true wish sent Godward." By it adoration, confession of sin, and petition for mercies and blessings ascend to the Throne, and by means of it precious gifts are brought down from heaven. The pull of our prayer may not move the everlasting Throne, but—like the pull on a rope from the bow of a boat—it may draw us into closer fellowship with God and fuller harmony with His wise and holy will.

(1) This is the first characteristic of prevailing prayer. "Delight thyself in the Lord, and He shall give thee the desires of thy heart." Too many prayers are born of selfishness, and are too much like dictation or demand. None of God's promises are unconditional; we have no such spiritual assets standing to our credit that we have a right to draw our checks, and demand that God shall pay them. The indispensable quality of all right asking is a *right spirit towards our Heavenly Father*. When a soul feels such an entire submissiveness towards God that it delights in seeing Him reign and in having His glory advanced, it may fearlessly pour out its desires; for then the desires of God and the desires of that submissive soul will agree. God loves to give unto them who love to let Him have His way; they find their happiness in the chime of their own wishes with the will of God.

(2) The second trait of prevailing prayer is that it aims at a mark and knows what it is after. When we enter a shop or a store, we ask the salesman to hand us the particular article we want. There is an enormous amount of pointless, prayerless praying done in our devotional meetings; it begins with nothing, and ends nowhere. The model prayers mentioned in the Bible were short, and right to the mark. "God be merciful to me, a sinner!" exclaims the humble penitent. "Lord, save me!" cries sinking Peter. "Come down ere my child die," is the entreaty of the heart-stricken nobleman. Old Rowland Hill used to say, "I like short, ejaculatory prayer; it reaches heaven before the devil can get a shot at it."

(3) In the next place, the prayer that has power with God must be a *prepaid* prayer. If we expect a letter to reach its destination, we put a stamp on it, otherwise it goes to the Dead Letter Office. There is what may be called a Dead Prayer Office, and thousands of well-worded petitions get buried up there. All of God's promises have their conditions; we must comply with those conditions, or we cannot expect the blessings coupled with the promises. No farmer is such an idiot as to look for a crop of wheat unless he has plowed his field and sowed his seed. In prayer we must first be sure that we are doing our part if we expect God to do His part. There is a legitimate sense in which every Christian should do his utmost for the answering of his own prayers. When a certain venerable minister was called on to pray in a missionary convention, he first fumbled in his pocket for some money, and when he had tossed the coin into the plate, he said, "I cannot pray until I

have given something." He prepaid his prayer. For the churches in these days to pray, "Thy kingdom come!" and then spend more money on jewelry and cigars than on the Board of Foreign Missions, looks almost like a solemn farce. God has no blessings for stingy pockets. When I hear requests for prayer for the conversion of a son or a daughter, I say to myself, How much is that parent *doing* to win that child to Christ? The godly wife who makes her daily life attractive to her husband, has a right to ask God for the conversion of that husband; she is cooperating with the Holy Spirit and prepaying her heart's request. God never defaults, but He requires that we prove our faith by our works, and that we never ask for a blessing that we are not willing to labor for. Those churches which imagine that a "Week of Prayer" will answer all the purpose without any effort to win souls, or any self-sacrifice, or any cooperation with the Holy Spirit, will find their prayers as barren as the east wind. Genuine self-denying prayer is always prepaid; the offerer is ready to do anything in order to secure the blessing which his soul desires.

(4) Another essential of prevailing prayer, is that it be the prayer of faith, and that it be offered in the name of Jesus Christ. " whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." Much is said about "wrestling prayer," and the phrase is often misleading. The chief wrestling that we are to do is not with any reluctance on God's part; it is with the obstacles which sin and unbelief put in our path way. What God orders we must submit to uncomplainingly; but we must never submit to what God can better. No church must submit to being barren, and no pastor must submit to have his work without results. Never submit to be blocked in any pious purpose or holy endeavor, if, with divine help, you can roll the blocks out of your path. The faith that works while it prays commonly conquers; for such faith creates such a condition of things that our Heavenly Father can wisely hear us and help us.

What a magnificent epic are the triumphs of toiling, trusting, victorious faith! The firmament of Bible history blazes with the answers to prayers from the days when Elijah unlocked the heavens on to the days when the petitions in the house of John Mark unlocked the dungeon and brought the liberated Peter into their presence. Let us find our happiness in pleasing God, and He will surely grant us the desires of our hearts. If the Week of Prayer is followed with many weeks of godly living and generous giving and personal efforts for the salvation of souls, we shall have a round year of glorious harvestings.

At the recent annual meeting of the Trustees of Ephraim College Funds the resignation by Dr. Wheeler of the Presidency of the College was received and accepted, and Rev. James L. Barton, for eight years a missionary of the American Board at Harpoot, was elected as his successor. Mr. Barton was unanimously nominated to this office by his missionary brethren at Harpoot; and during all his residence at Harpoot he has been esteemed as a son by Dr. and Mrs. Wheeler, and has long been their choice for this post. Under him the college will continue to be administered in the same careful way and for the same Christian and missionary purposes as in the past; and the Trustees heartily commend Mr. Barton to the confidence and cooperation of all the friends of missions in this country, and especially to those who have become interested in the college through the efforts and personal influence of Dr. and Mrs. Wheeler.

In behalf of the Trustees,

JUNSON SMITH, Secretary.

"FATHER ROBINSON."

By Rev. H. D. Jenkins, D.D.

There are no titles so noble as those conferred by the common people. We have all listened to reverend prelates wearing the scarlet hood of Oxford, whose names had to be repeated to be remembered; and Bologna slips the gold chain of her doctors over the head of some whose best claim to a degree is found in their pedigree. But when "the plain people," as Abraham Lincoln loved to call them, add of their affection some suffix to a man's name, their is no pretense about it.

To-day we have buried "Father Robinson," and the poor will look far and long to find a worthy successor. Eighty-six years ago he was born, himself a poor boy and for seventy years, at least, he has served God among the poor. His opportunities were few, his privileges none, yet I have seldom met a man of wider general information or a more intelligent interest in the affairs of the great world. When upon his death bed, just fading away, at my request he wrote out a list of families known to him from personal visitation to be in want, to whom the church should send Christmas baskets, and then, knowing that the work of love would not be neglected, he asked his daughter, who ministered by his side, to read to him the last Review of Reviews, for he "did not wish to fall behind the active life of the times."

Born at Danbury, Connecticut, at sixteen he was a wandering lad in New York City, penniless, homeless, and undersized. But God, who had divine purposes to carry out by this man of weak presence as He had by Paul, brought him into contact with Harlan Page, and he was arrested as suddenly as Saul was upon his way to Damascus. At the same time a lad one year his senior was converted, and he and this young friend, Edwin F. Hatfield, formed a friendship that death alone could rupture.

It was some time in the thirties that the great wave of immigration which filled up Ohio carried him upon its crest to Columbus, the capital; and from there some business venture took him a long horseback tour through all the States to the South, until his trip was brought to its completion among the Acadians of the Bayou Têche. The results of that trip were with him to the day of his death in an unconquerable love for a horse and an uncompromising hatred of human bondage. Up to the last year of his life there was no more ardent horseman in this city, and it cannot be many months since he got down from his saddle for the last time.

It so happened that in this early trip he was the delighted guest of more than one hospitable home in the blue grass region of Kentucky, and through the three score years that followed his memory was ever turning back to those most charming experiences of his life. But as he pursued his way, he followed in the wake of innumerable slave-gangs on their way to the gulf plantations, and a witness to every barbarity of the heartless traffic, the iron entered into his soul for God's poor. Henceforth, if not before, he was everywhere the champion of the oppressed, the friend of him that had no helper. It was on his return from this excursion, his soul on fire, that he met my own father, at that time a rising young politician of Columbus, and formed a friendship founded upon a common faith and a kindred philanthropy. And it was upon his later removal to St. Louis that he met Dr. Henry M. Field, of whose brief ministry in that city he used to speak lovingly up to life's close.

Of late years, residing with a daughter and her family, who not only loved him as a father, but revered him as a prophet, he has devoted his entire time to the work among the poor. The mayor of the city was not bet-

ter known; the most active pastor had not so wide a parish. More truly than Washington itself these western cities possess "magnificent distances," but past fourscore as he was, he knew the size and needs of pretty nearly every poor family in a city of 40,000 people, and within a radius of four miles from the court house. When the county officers were in doubt as to the condition of any orphaned family, they would say just what the pastors would say when interrogated as to the condition of some poor cripple or imbecile: "Ask Father Robinson." In twenty-five years' work as pastor, and meeting some of the dearest of God's saints, I have never met one so worthy to be called the father of the fatherless. It was only a year ago this Christmas that the church where his relatives attended told him that they had placed in their Sunday-school room a collection of gifts which he might distribute to the poor; and the church, on assembling later for their own Sunday-school festival, found that Father Robinson had been there before them, and with sweet obliviousness of the rich, had given away not only the "mission" presents, but all that the church had heaped up for its own children.

It was the week after Thanksgiving that I saw him last, and we fell to talking, as oft before, about Dr. Field. I must bring you, I said, the last EVANGELIST, with the Doctor's "Feast of Tabernacles" in it. I sent it to him accordingly, and was told, as it was handed back by his son to-day, that almost the last thing that he read, as he lay waiting, was of the beautiful Berkshire Hills, the bright fire upon that Thanksgiving hearth, and the green "God's acre," in which servants of God and children of the Puritans, like himself, were waiting the resurrection call.

STOIX CITY, IOWA, Dec. 26, 1893.

ONE WHO RENDERED GOOD SERVICE.

Mr. Lucien W. Bingham, born in Cornwall, Vt., in 1831, moved to Albion, N. Y., in 1854, to Cleveland in 1872, departed this life, after a brief illness, December 5, 1893, in the sixty-third year of his age. Mr. Bingham was, at this time, in the vigor of manhood at its best, a man of affairs and an elder of Calvary Presbyterian Church, with which he had been identified, and to whose welfare he had been untiringly devoted, from its first inception as a branch of the old First in 1880. On coming to the city he united with the First Church, and so remained till Calvary became independent. At Albion, New York, and here, always, his faith was wont to show itself in works. The Sunday-school was his favorite field of service, and for many years he was Superintendent, an office for which he had special aptitude and in which he was eminently successful, specially aiming to make it a nursery of the church.

Though an exceedingly busy man, his conception of an elder's duty called for no considerable outlay of time in the spiritual care of the church, which he freely gave. He was also a conscientious giver and an ardent advocate of the scheme of the Church for Systematic Beneficence, which he both preached and practiced.

It should also be said that as a citizen he was alert to his civic duties, and as one of the Board of Underwriters and a member of the Chamber of Commerce and otherwise, was often found on committees of civic responsibility. Here church and city are both losers in the removal of such a man, while in many ways of kindest interest it is made evident that wider circles than these have been touched by him in life, and are moved to grief by his removal. He has been a subscriber to THE EVANGELIST for about thirty years. His venerable father, in his eighty-eighth year, survives him, as well as his wife and daughter.

H. C. H.

AN AMERICAN IZAAK WALTON.

Izaak Walton was born in England just three hundred years ago, and lived to be ninety years old—an age which he doubtless owed partly to his even temper, his pious, godly life, and partly to his fondness for fishing, which led him to spend much of his time in the open air, under the shade of trees, by brooks and streams. Thus he lived a sort of twofold life, in his innocent pastime, and in his meditations on the beauties of nature and the goodness of God. As the fruit of these happy years he wrote "The Compleat Angler, or the Contemplative Man's Recreation." The book was not published till he was sixty years old, which showed how his mode of life kept his body in good condition and his heart young, and his enthusiasm as fresh as ever, even while the snows were falling on his head. With his knowledge of the angler's art, mingled with his manifold observations made in the quaint style of his age, the book had a peculiar attraction, which is felt even at this day. It has passed through many editions in England, and been reprinted in America, with an introduction by the late Dr. Bethune, who was himself devoted to the apostolic calling of a fisherman, which he too found conducive to quiet, peaceful thoughts and pious meditation.

The names of both these worthies have been in mind as we have taken in hand a volume that is worthy to have been written by Izaak Walton, and that yet, strange to say, has come out of that most prosaic place, the office of an American Editor!

Visitors to Chicago the last summer have often turned in the street to observe a man whose figure recalled that of Abraham Lincoln—tall, gaunt, yet with something in his appearance that indicated no ordinary man. It was Dr. Gray, the Editor of The Interior. If one had followed him to his office, he would have found him in an upper story of the well known "McCormick Building," with his coat off, as Lincoln no doubt often was, not only when he was splitting rails, but when he was in his office, "boning down" to some tough, hard case; or, as Horace Greeley was, bending over his desk. There, in that upper story, Editor Gray swings his axe with a force that often makes its echo ring through the forest.

But those who see him only here, know but half the man. When the summer comes, he turns from his desk—the sign of bondage to hard work—and "takes to the woods," where he has a house not only sufficient to shelter him from the storm, but large enough to enable him to show hospitality to his brethren, and here he spends three months, boating, fishing, hunting, and meditating, and writing letters to The Interior, giving his "Camp Fire Musings," which have become a feature of the paper, and to many its most attractive feature, as they recall, even to those who are shut up in cities, as it were confined within prison walls, delights which they are not permitted to enjoy. The writer seems to have attached but little value to these "Musings" beyond the place they filled in the weekly paper, and it was with difficulty that he was persuaded to collect them in book form in which they have appeared with the title "CAMP FIRE MUSINGS: LIFE AND GOOD TIMES IN THE WOODS." (Published by the Interior Company in Chicago and by Randolph in New York.) It is a modest volume, not got up with any great show of the printer's art, but of which we can say in truth (and we could not give it higher praise) that it has the real flavor of dear old Izaak Walton, the smell of the pine woods, and all the freedom and zest of life in the forest. As one takes the book in hand, he seems to be with the author in his boat, skimming the surface of the lake, or stretched under the shade of a great tree,

looking up through the branches into the blue sky, over which the clouds are passing, or observing the curious forms of animal as well as vegetable life, all which lead the devout observer to Him who is the Creator of all. This is the final and perhaps the greatest charm of the book, to see how communion with nature leads up to nature's God. A happy illustration of this is supplied in the chapter on "Camp Fire Theology," which we have taken the liberty to copy on another page.

H. M. F.

A NEW YEAR'S VIGIL.

The old custom of observing "Watch night," once almost exclusively left to the Methodists for observance, is gradually gaining recognition in other churches. In the Fort street Presbyterian Church of Detroit the time was observed with such remarkable beauty and fitness that it is worth while to make special mention of the event. At eleven o'clock last Sunday evening the people assembled. Dr. Wallace Radcliffe, the pastor, had prepared a service, very largely musical, in four parts, viewing the past year as "a tale that is told." The hymns, sung by the congregation, the responsive readings, especially prepared, and the classical music rendered by the choir, all contributed to the gradual evolution of the thought, the Narrative, the Subjects, the Brevity, and the Sequel of the Tale that is told in human life. This part of the service over, the church repeated the Apostles' Creed, all standing, and then followed an address by the pastor. At its close, the hour of midnight being at hand, the congregation bowed in silent prayer, and then, as the New Year was born, at the striking of the clock all voices burst into song in that stirring hymn, "Watchman, tell us of the night." Then came the benediction and New Year's greetings, and the congregation dispersed, better friends we may be sure, more closely knit together as a corporate member of the body of Christ, than they had ever been before.

Occasions like this are of no small value in cementing the union of fellow church members, in making them realize that they are in truth all of one spirit. That Dr. Radcliffe recognizes the deep spiritual value of seasons like this, and that the New Year's Vigil was not a happy accident, a mere incident in the church routine, is shown by the character of the Christmas Praise Service observed on the preceding Sunday. It is seldom that a programme shows at once so high a musical character and so deep an appreciation of the spirit of the hour, the significance of the occasion. Among other music given was the exquisite Carol Anthem of Barnby, The First Christmas. Such services as these, we repeat, are of the greatest value to a church, not only as a lofty expression of worship, but as a bond of union between the worshippers.

Secretary Carlisle's report proposes two plans for relieving the financial situation. One is the issuance of bonds of \$25 and upwards, to bear interest at 3 per cent., and run for five years, to be so put upon the market as to reach the small savings of the people; the other, the issue of Treasury notes, payable one year after date, and bearing interest not to exceed 3 per cent.

Dr. Sheldon Jackson's reports on Alaska for the years 1889-90 and 1890-91 may be had of the United States Bureau of Education at Washington. These reports, with photogravure illustrations and maps, give an extended and interesting account of that little known region and people—Arctic Alaska and its Eskimo. The reports can be had free (as long as the edition lasts), upon application to the Commissioner of Education, Washington, D.C.

BLUNDERS IN DATES.

In one of our contemporary journals we note a pretty poem by a well known college professor, in which it is said:

"When the fourth century neared its dark completion,
the ruthless Diocletian
Wielded the sceptre of the Roman world."

Not quite. Diocletian had been dead a good while before the fourth century "neared its completion," but was on the throne a hundred years before that, although his persecutions of the Christians did not assume violent measures until the fourth century had begun. As he abdicated the throne in 305 A.D., and had been seriously ill for some time before that, it would seem as if the poet had taken too great license with his dates for the sake of either his rhyme or his rhythm. Some time since, in a public address in one of our interior cities, a resident of a university numbering over a thousand undergraduates, misdated the Magna Charta by a little matter of three centuries! In one of his last volumes Dr. Holmes apologizes for placing the most distinguished of his own ancestors one hundred years out of line. He says that had he not been three thousand miles from his own books, his great-grandfather would not have been so far from his proper environment! A man may slip on his own stairway and not attract much attention but a writer for the public must mind his "p's and q's," for when he stumbles, somebody is sure to smile.

A HUNDRED AND FOUR YEARS OLD!

A Mother in Israel who kept a Ministers' Tavern for nearly Fifty Years.

The Rev. J. S. Pattengill of Walton, N. Y., himself an octogenarian, sends to THE EVANGELIST the following brief notice of the death of a worthy lady who had attained to the remarkable age of 104 years. He attended her funeral at her request, made on the day of her decease. The service took place on Sunday, Dec. 17th, and was very largely attended. Mr. Pattengill writes:

"Mrs. Ann Eliza Earl, widow of the late Deacon A. B. Stimpson, died in Hancock on the 14th of December, aged 104 years. She was born in Philadelphia, 1789, of German and English parents, and was married in 1834 to Deacon Stimpson of the Hancock Congregational church. Thereafter for a half century she was an exemplary Christian worker and leading member of that church. Her death was sudden and painless. She left the memory of a cheerful and happy life. Her mind continued bright to the last moment. I had known her for forty-five years, during which time she kept a 'Ministers' Tavern,' as she called her home."

WOMAN'S PRAYER-MEETING.

At the union prayer-meeting to be held in Lenox Hall, 53 Fifth Avenue, on Home Missionary day, Friday, January 12th, from 10.30 to 12.30 A. M., the special subject for consideration during the first half hour will be "The condition of our country, and that God may overrule and bless the financial depression to the advancement of His kingdom."

During the second half hour the foreign population coming to our shores will be the topic—that the best means may be adopted to bring them to the knowledge of Christ.

The subject for the third half hour will be the need of purifying the religious life of our people, to preserve American institutions.

The fourth half hour will be devoted to prayer that the Christian men of all denominations may hear the voice of God calling them to arise and spread the knowledge of salvation in all our land.

The New Year was celebrated in this city with much of charitable remembrance of the poor, as it ought always to be, and as is especially appropriate at the present time. That some of the charities were not of the wisest would not much matter, were it not that the effect of ill-advised kindness is so far reaching and so disastrous. They have discovered something of this in Chicago, where, last week, with 80,000 unemployed poor, it was found necessary to send to Milwaukee to get fifty men to work on the sewers. That charity that teaches men that it is better to live a parasitic life than to work for one's living is surely not Christian charity, however it may be named. The hearts of the people of this city are stirred as never before, perhaps, with sympathy with the poor, and those who are attempting to administer the benevolences of the rich are fast learning that there is nothing more difficult than to do good with money. What is wanted, and what the managers of such charities as the Industrial Christian Alliance and the East Side Relief Association are trying to do, is to set people to work. It is far more difficult to find work in hard times than to find money to support people in idleness, as every Friendly Visitor and church worker knows, but it is not the way of true charity. Unhappily, we in this city are not in a position to undertake the business of supplying work in the only way in which it can effectually be done on a large scale, that is, as a municipality. It may be true that now when labor may be had cheap is the very time to initiate large public improvements; it is certainly true that our public officials are not to be trusted with the money which the well-to-do public stand more than ready to furnish for such a purpose. Some other way must be found by which to give employment to those who need it. And meantime we must be very careful with our charities not to discourage those who are working hard at reduced wages, by providing the idle—whether willingly or reluctantly idle—with greater comforts than can be earned by work.

The Midwinter Fair which was actually, though not formally, opened in San Francisco on New Year's Day, promises to be of special interest, even after the Columbian Exposition. Neither pains nor money has been spared to make it both important and unique. The ceremony of yesterday was of historic significance, commemorating, as it did, the preaching three hundred years ago of the first English sermon on the Pacific coast. At that time the celebrated navigator, Sir Francis Drake, having landed on the coast from his ship, the Golden Hinde, at what is now known as Drake's Bay, Francis Fletcher, a presbyter of the Church of England, preached this sermon. A memorial cross has been given by Mr. George W. Childs, and erected, not on the coast where the sermon was preached, but on a point three hundred feet above the sea, where it is visible from the ocean, from the Golden Gate, and from the city of San Francisco. This cross was dedicated with imposing ceremonies on New Year's Day.

The Rev. William Chauncey Langdon, D.D., will give the second of his course of three lectures on the Italian Revolution, in the chapel of the Union Theological Assembly, Park Avenue and Sixty-ninth Street, next Wednesday, January 10, 1894, at 11.30 A. M. The subject will be "The Religious Issues and the Catholic Reformers of the Italian Revolution." Dr. Langdon is a thorough master of his subject, and the lecture promises to be one of great interest. The public are cordially invited. The third lecture, on "The Present Conditions and Probable Future of the Papacy," will be given January 24th.

There are some questions that settle themselves simply by letting them alone, and the Hawaiian Question appears to be one of them. Just as party spirit was being stirred up over the restoration of the Queen, word comes from Honolulu that she has no wish to be restored; or, at least, that she will not resume her throne without a pledge on the part of the United States to keep her on it: a pledge that no President could give; for while he might promise for himself, he could not bind his successors. Wherefore the situation remains as it was. Monarchy has ceased to be, and the future of the Hawaiian group is in the hands, not of the ignorant natives, but of the intelligent foreigners, who have made their home in those beautiful Islands.

The women of New Orleans are actively at work to close the grocery bar-rooms of their city. Southern women are more conservative and more retiring than their northern sisters, but when they once recognize a duty to their neighbor they are very efficient in its discharge, as was shown after the war in the steps taken by women to meet the needs of their impoverished sisters.

The agitation for State aid for parochial schools began here and in Maryland quite vigorously, and at about the same time. It has, however, now been distinctly abandoned in both quarters. A few Roman Catholic papers, a few priests, and a great many intelligent Catholic laymen, spoke out distinctly against this attempted renewal of the movement. It has hardly been heard of since the recent elections, and will probably give little trouble to legislators the present winter.

The Week of Prayer will be observed by the Park and Fourth Presbyterian churches with union services. Monday, Thursday, and Saturday evenings in the Park Church, Amsterdam Avenue and Eighty-sixth Street; Tuesday and Friday evenings in the new chapel of the Fourth Church, West End Avenue and Ninety-first Street. Drs. Kerr and Atterbury will preside alternately. The subjects will be those recommended by the Evangelical Alliance.

A very thorough search for anarchists has just been made all over France. Many persons have been arrested: in Lyons, twenty-four; in Brest, Troyes, Monlucon, Havre, Rouen, and elsewhere, from three to five each. In Paris and its suburbs thirty-four arrests were made. The Socialists of Rome and other cities are in a state of ferment.

A bill has been introduced by Senator Proctor providing for the annexation of Utah to Nevada, and making one State out of the two. This appears to open the door to the solution of more than one difficulty. It is suggested by a contemporary that Arizona and New Mexico would also be better brought into the Union as a single State.

According to Dun's and Bradstreet's, the failures of 1893 are about 25 per cent. more than in any previous year. These figures, however, do not give a just notion of the situation. The excess of disasters in trading and manufacturing circles has been comparatively small; the bulk of loss has been among brokers and speculators.

If a London despatch is to be credited, there will be a change in the Brazilian situation before long. The Peixoto government has negotiated in England for five torpedo boats built in Germany. The boats are already on their way across the ocean.

WHAT OF THE NIGHT?

A Sermon preached December 31st, 1893, in the Madison Square Church, New York, by the Pastor, Charles H. Parkhurst, D. D.

"Watchman, what of the night?" The watchman said: "The morning cometh."—Isaiah xxi. 11, 12.

We stand to-day so close to the frontier line between the two years, that our thoughts easily incline either way, and it will be with us very much a matter of individual temper and predisposition whether our reflections will be of a retrospective or of a prospective type. Men who are tired or discouraged will be likely to fall into an indolent posture of reminiscence, while those of us who are feeling well, and who are expectant, will be just as certain to train our thoughts upon the year that is coming and the possibilities of the future.

It needs to be asserted at this point, with emphasis, that the latter is the Scriptural attitude of mind. The Biblical sense, if I may say so, is one of anticipation, and even in those portions of Scripture where it is reminiscent, the materials that it collects and the meditations that it cherishes are construed prospectively, and are made the basis of an earnest reach of the mind in expectation and hope toward what is to come. That is distinctly characteristic of the Bible; from its beginning to its close it fronts, not the setting, but the rising sun. It hardly completes the story of the creation before it begins to crowd on to the untrodden years with a suggestion of the great things that are waiting; and that attitude it steadily maintains till the wonderful forecast rounds itself out in the magnificent disclosures and almost impalpable hints that throng the Book of Revelation. So that in standing with our faces toward the morning, we are distinctly putting ourselves *en rapport* with the prophetic consciousness of God's Word.

But this Scriptural consciousness is not simply a consciousness of the future, a sense of things to come, it is a *glad* sense of things to come. The Bible is not only a volume of presentiment, but a volume of cheerful and triumphant presentiment. It carries the future upon its heart, but the pressure of that future never gives it a headache. The weight of coming years does not constrict it into a sob, but brightens it into a smile. And in that respect, as in so many others, the Bible is true to human instinct.

However confidently we can affirm that the Bible is God's Book, we can as confidently affirm that it is man's Book, and it is man's Book in the sense that it is replete with the instincts and impulses that compose so much of man's truest and best nature. Not to go beyond the illustration in hand, Scripture believes in the good time coming, because the human soul, when you touch it in its robust and healthy moments, believes in the good time coming, and has a continual sense of reddening east and growing day.

And these instincts of ours it behooves us to confer with and accentuate. A man in his strong and wholesome seasons is a bit of divine prophecy suffused with blood and clothed with flesh. Even humanity has divine meanings when read with inspired eyes. The foundations of our manhood are not laid in the false, but in the true, so that for the general heart of man to believe that greater times are coming, is to be taken as proof presumptive that greater times *are* coming. Humanity touched at its deep centre is as true as Bible. We cannot afford to give less heed than we do to the sturdy intimations which Scripture affords us of the brighter years that fill its remote perspective: but I wish we counselled more frequently and confidently with the

cheery anticipations with which our own spirits, in their reticent places, are ingrained. We are part of the world's great growing whole, and contain in ourselves, therefore, symptoms and suggestions of that growing whole. We are part of the great drift of event, and that drift silently asserts itself in our deep consciousness, in all our best moments. If you see a field of wheat with all the stalks bending toward the east, each separate stalk becomes itself a separate symptom of the western current in which the whole swaying harvest is involved. If as a school of icebergs, is drifting toward the south, each single berg becomes a separate prophecy of the tropical tendency in which, individually and combinedly, they are all involved. So the moving forward of our thoughts in earnest and glad expectation toward the years that are ahead of us and conditions that are yet unattained, means that the fact of the world's enlargement and betterment is matter of silent record in the individual spirit; and we believe in a century better than our own, because we are individually plucked at by that impulse toward betterment in which all lands, and peoples of all times, are collectively involved.

But we have something to stay us beside a blind and groping instinct. Men who are interested in the future and who are praying and laboring for a better future, are made steady and confident by the assurance they have that God Almighty is their ally. It hardly needs to be said that this does not rule out the necessity for human effort and fidelity, but furnishes the human elements in the case a colossal support to cling to. Men may appreciate their own infirmity, the feebleness of their grip, and the errancy of what they are pleased to call their wisdom, but that makes less difference, indeed, it makes very little difference, if only ignorance and debility have divine wisdom and stability to lean on. To be God means that everything in His universal realm is marching toward victory. There are immense quantities of serenity in that. Its effect is both to prevent men from being greatly elated when affairs prosper and the day appears to be dawning, and from thinking that time is going backward when the dawn shows tokens of procrastination. It takes also the sting out of those periods of history when the entire tendency seems to be backward instead of forward. It sets one reflecting that degeneracy is part of the machinery of progress. The fact that wheels inside of a clock run in all sorts of directions, does not interfere with the steadiness of advance with which the hour and minute hands move round the dial. Evil, when there is enough of it, is essentially reactionary, and begets its own reversal. That is but an instance of the way in which things generally are constructed with a reference to advance and amelioration. God never takes His hand off. Anxiety about these matters is a mode of atheism. Confidence in God cannot exist in a human heart with misgivings as to the issue of things lurking in another corner of the same heart. Now if we have no faith in God; if God is to us merely a doctrine to confess to, or an hypothesis convenient for philosophic uses; let us be frank enough to concede the fact; but if we believe in Him in the sense in which we profess to believe in Him, supreme in His intelligence and irresistible in His power, let us fling ourselves into our purposes with zeal and gladness, and not go around moping about the present, or with knitted brows and wry faces turned toward the future. We are not getting all of the comfort or of the superb calm out of our religion of an almighty Helper and Backer that we might. If you are engaged in a difficult enterprise, very likely people come to you and offer their alliance. It may not be worth accepting, but even if it is, it is still only so

much added humanity put alongside of your own humanity. All you have, then, is humanness multiplied by two, or whatever may be the numerical degree of the multiplier. But when your enterprise is one that is pushing itself in pursuance of divine ends, you are girt about with the cooperation of Him whose wisdom framed the earth and whose might upholds the stars. These are things to think upon and to sing doxologies over, every time you feel your way forward into the times that are to come. God has no intention of being disappointed. He believes infinitely in the just and the true; and for Him to believe infinitely in the just and the true, means that the establishment and maintenance of justice and truth are a part of His purpose. He has ordained it. The very nature of God, being Himself justice and truth, is itself the ordination of it. Keep all of that close to your hearts as you move into the times that are coming. What wears people out is discouragement. What interrupts the continuity of their endeavors is having a religion with all the divine elements left out.

I remember that a number of years ago there was preached from this pulpit a sermon that took a stand against a certain evil that happened at that time to prevail. I have forgotten now what that evil was. A member of the congregation afterward took the preacher to task and rebuked him for his foolhardiness, and said to him, "Why, you might as well attempt to whistle down the wind as to think of trying to overcome that evil by making head against it." Yes; but some centuries ago there was a singular being aboard of a little boat on the Sea of Gennesaret who *did* whistle down the wind and every man on board came safe to land. The boat that God is in never gets shipwrecked. Now mind that; whether it be the stormy Sea of Galilee, or the more stormy surges that swell amid the conflicts of men and ideas. That is the second reason why we dare face boldly and can face smilingly the dawning year that is reddening immediately forward of us. The very fact that there is a God means that the day is going to grow bright, and that crude beginnings are predestined to splendid issues.

But beside this matter of faith in God and belief in His guidance and strength, there is a third ground of confidence that asserts itself this morning as our minds and hearts turn eastward; it is this: God exists not only in idea, but He exists as an actual energy in men's hearts; He is a power that is literally making itself felt in men's experience, and though He may not be always construed personally, yet He is sufficiently present in them to be known as a conscience. And that is one of the most solid facts that you strike against as soon as you begin to move out among men. It makes granite bottom to build upon. And it responds. It is like bodily nerve; it gets instantly heard from when it is pricked. Only that conscience has got to be addressed distinctly and with no intermixture of temporizing policy. People may not like an appeal that is sharpened down to an edge fine enough to pierce them only at the point of their moral sensibilities, but it tells. People have consciences. Consciences are not a back number.

There is a great deal of conscience to-day. There is an immense amount of it in this city. And I am going to trespass upon your forbearance enough to say—for it is this city that I am thinking of just here—that if you go out into the midst of men and tell them the truth without qualification or reserve, they may, a good many of them, hate you for it, but the chances are as ten to one that if they hate you, it will not be because they are so utterly depraved, but because there is so much in them that is *not* depraved, a solid spot that takes the blow, and that realizes the blow in

all the urgent meaning of its impact—a conscience that cannot forget the import that lodges in the things that are honest, true, pure, and of good report. The vertebral column of humanity is intermixed with divine threads. You will find that in the First of Genesis, if you look sharply.

People object to being approached along moral lines and with moral motives. Such motives are stigmatized as impracticable. They are the most practicable and the most practical motives that there are going. There are no motives like them for entering into the very tissue and groundwork of personality. They make the only appeal that a man or woman can respond to reconstructively. Conscience is not a lost art. In the last analysis that is the hope of humanity; it is the hope of our country; it is the hope of our city. It was appeal to that which wrought the revolution of last November on the other side of East River and the other side of North River. That is the strength of the game that is being played in this city to-day. There is no money in it. There is no politics in it. There is no alliance in it with tainted auxiliaries. It is a simple and devout appeal to that which every man carries in his own bosom, that is, a conscience. And it is going to win; and it is the only thing that will win. Conscience is the only impulse in a man that you cannot "down." It may go to sleep, but it never forgets how to wake up. It pulls at a man, but it does not go away when he tells it to go away. It is not subject to his own will. God's law is printed in a man's soul in fast colors. As the laundry woman would say, it "washes."

It is impossible in dwelling upon this matter not to feel a little bit of triumph already, we have so keen an appreciation of the solidity of the ground we are building on. The politic, the feasible, the expedient, all of that we have nothing to do with. What is right? That is our only business. And the clearer that issue is kept, the quicker the consummation. And these churches and these pulpits need to appreciate the splendor of their opportunity in this particular. Consciences are not dead; and God's prophets of to-day, all up and down this city, are His appointed implements for leading out those consciences into a fresh awakening. And there are a good many preachers in this city to-day—and would to God that there were ten times as many—who are aiming at that mark and hitting it. And, as a consequence of that, I want to say for your encouragement, that not only among what are called the reputable classes, but among the criminal classes, there are hosts of people that are feeling down to the spot where they keep their consciences, and are half sullenly declaring that it is better to be decent than it is to be reprobate. When that sort of thing is going on it makes a man feel that life is worth living. And you must never forget that the bitterness which they may feel towards you, or with which they may vituperate you, is not depravity, at least but in part; it is, rather, like the pain which the frost-bitten limb experiences when once more the currents of life begin to tide through it. A week ago a woman, stained and battered, sat glaring at her would-be benefactor with an eye that was almost like that of a fiend; but it was not fiendishness; it was the pain incident to the returning tide of awakening womanliness, and in five minutes she was sobbing with remorse unutterable. It is a great thing to have a conscience, but it is a greater thing that a man or a woman can never get over having a conscience. And that is the point at which this town has got to be touched. There is no work that will pay like it, for it is the only work that will go to the heart of the situation. It is the only work that finds a

man at the spot in him where he yields his truest and profoundest assent. Now there are a great many people in this town that are working with unwonted devotion and determination on that line, and it is telling. The situation will resist the strain of this interior pressure up to a certain limit, and when that limit is reached, something will give way. The only point that I want to emphasize is that, when the rent comes, it will be ethical fermentation that will do it. In a secret, arranged interview which I had with a policeman yesterday, he told me—what I had large reason for believing before—that ninety per cent. of the thirty-five hundred patrolmen of this city are anxious to do their duty, hardly daring to speak that fact above a whisper, but waiting for the time when they shall have the courage of their convictions, and when their loyalty to duty shall be stronger than their fear of the official tyranny that grinds them down. When the time comes that those thirty-five hundred men, or even a quarter of them, dare to do right as much as they want to do right, municipal convulsion is an accomplished fact. My only object in referring to that is to show you what is going on in men's minds, the moral agitation that is rife there, and the keys that need to be struck in order to produce the music that the times require.

These, then, are some of the grounds of the assurance with which we go along together into the unknown year. What becomes of you and me is of small account, but the times will be here a year hence, human weal will be here, and the current of event will be settling, with some little increment of fulness, toward the triumphant consummation to which it is appointed. Instinct leans that way; confidence in God means that; and the conscience of the race, still true to the tone with which it was made natively to ring, makes out the paved highway over which God's purposes of holiness and truth draw toward their goal. God forgive us all for the errors of our past; build us into the scheme wherewith He is realizing His intentions for the future, and hasten the time when sin shall be a thing forgotten, discord and variance a memory only, and the earth be full of the knowledge of the Lord as the waters cover the sea.

THE WEEK OF PRAYER—HOW CAN WE INCREASE ITS POWER THIS YEAR?

By Rev. John Balcom Shaw, D.D.

"My chief regret in leaving home at this time," said a godly woman who recently sailed for a six months' sojourn abroad, "is that I shall miss the spiritual awakening which I feel sure you are going to have this winter all through the churches." A large number of our Christian people share in this expectation. I find. Ministers and members throughout the country are fervently praying for and confidently looking forward to a great religious revival. The hard times which are now upon us would seem to be the basis of this expectation, and judging from the history of the financial crises of the past, this basis is neither an unreasonable nor an unlikely one. Every panic which has visited our country, if I mistake not, has been the forerunner of a widespread work of grace, and the logic of this fact is easy to trace. When earthly riches fail, it is natural for the thoughts to turn to the treasures that have not failed and will not fail. The treachery of one master leads a man to put his trust in the other, and the soul, therefore, turns easily, naturally, sometimes necessarily, from mammon to God. We are not indulging a vain hope, then, when we look for an unusual outpouring of God's Spirit these coming months.

When may we expect this work of grace to begin? With the Week of Prayer is the spontaneous, unanimous answer. This being so, the most practical question for the Church to consider just now is how the meetings of

the Week of Prayer can be made exceptionally attractive and effective.

Many ministers think that a special series of meetings cannot be made a success without outside help, and this is often the real cause of their failure. But the better method to pursue is to depend upon home resources, and so to plan the meetings as to call these resources into use. Every pastor has more material in his congregation than he is aware of, and a little ingenuity will work wonders with it. Moved by this conviction, the church referred to has outlined the following programme:

SUNDAY.—Special sermons, as suggested by the Evangelical Alliance, which shall aim to be earnest and tender, and which shall strike the keynote for the week's services.

MONDAY.—A consecration prayer-meeting, led by the pastor, and devoted exclusively to prayer, the leader announcing that no one is to speak, and seeing to it that he himself respects the rule.

TUESDAY.—A layman's meeting, over which the most efficient Elder should preside, five of the most spiritually minded members to be selected to make six minute addresses on some practical theme of personal Christianity.

WEDNESDAY.—A general meeting after the order of the usual mid week service. To make this successful, much work must be done by the pastor previously. Several brethren should be seen and asked to make brief opening prayers, those who can talk acceptably should be invited to speak briefly, and special efforts made to have strong, spirited singing. From beginning to end the meeting should be planned and prepared for.

THURSDAY.—A meeting by and for the younger people. Some member of the Young People's Society should be appointed to lead this meeting, and the pastor should take pains to cooperate with him in working up the necessary interest, even to the minutest details, such as the hymns to be sung and the order to be followed. All the members of the Young People's and Junior Societies should be seen and urged to take part, and in some cases advised what to do and how to do it.

FRIDAY.—A service conducted wholly by the pastor, at which he shall preach a sermon endeavoring to clinch the impressions of the week and press them into action. If the interest warrants it, an after-meeting ought to be held, for which all the necessary preparations should be made beforehand.

Some churches have probably found it impossible, hitherto, to hold meetings every evening of the week, but if the first two services suggested above are made interesting and helpful, the meetings can be safely continued, and will not fail to be well attended and enthusiastically sustained. Everything will depend upon the start, and the right start will cost the pastor the intensest prayer and the most arduous work.

It is also the plan to hold one woman's meeting and one children's meeting in addition to the evening services, the former on Tuesday afternoon and the latter on Thursday at an hour after the dismissal of the schools. The woman's meeting should be put in charge of a committee of consecrated, enterprising women, with whom the pastor could and ought to be in consultation; the children's meeting should be conducted by the pastor, who must take pains to enlist the interest and cooperation of the Sunday-school teachers and officers, and through them work up the attendance. The children will be more likely to attend if they are given tickets of admission, and thus made to feel the importance of the meeting. Good singing, a short, simple, evangelistic address, followed by three or four prayers made by the members of the Junior Society and teachers from the Sunday-school, will be found sufficient to make the service interesting and effective.

I know what criticism these suggestions will call out. It will be said that the plan is too mechanical and puts undue emphasis upon the material. But it puts no emphasis whatever upon the material; it simply uses the material as a help, to and a basis for the spiritual, and for this it has the warrant of Scripture and the confirmation of experience. If it be true that men are to do something more than pray in order to secure other blessings, as we all believe and say it is, then we must not stop with prayer when we seek spiritual awakening, but remember that faith and works belong together and must be kept together here as elsewhere, if we would expect an answer to our prayers and receive the outpouring of the Holy Ghost. Let us both pray and work this coming Week of Prayer for a genuine old-fashioned revival, and it will be as certain to come as the week itself is.

Our Book Table.

THE NEW REDEMPTION. A Call to the Church to Reconstruct Society According to the Gospel of Christ. By George D. Herron, Professor of Applied Christianity in Iowa College. New York: Thomas Y. Crowell and Company. 75 cents.

Dr. Herron is one of those men—proportionately they are few—who is capable of being enthused with an idea. It is characteristic of all his books, *The Larger Christ*, *The Message of the Church to Men of Wealth*, and others, as well as this one, to embody an idea which has thus taken possession of him. To the coldly critical reader a man so possessed may seem to be mad, and there are passages in all Dr. Herron's books which, if they fail to move the reader in some degree as the writer is himself moved, will strike him as extravagant, overstrained, irreverent even. But there are men and women enough in the world, we trust, who are capable of being so impressed by what they read in this little volume as to make it a power to move, if not society, at least the Church. It is indeed, as the title page of the book shows, the Church, and not society at large, which Dr. Herron wants to influence, for, as Dr. Strong has recently most cogently insisted, and as Dr. Herron most enthusiastically believes, it needs but that the Church should awake to a realization of her true character, for society to be thoroughly reconstructed, not only morally and spiritually, but economically as well.

For the new redemption is the redemption of the social state. As "every few centuries God drops a great idea into the soul of man" to bless the ages if rightly apprehended and lived up to, so this present time is the time of a new idea. "Two thousand years ago the master idea of the world was redemption;" more than a thousand years afterward the idea of liberty took possession of men. Now the idea is that great truth of sacrifice, of vicarious suffering, which Dr. Herron is not afraid to say is the very law of God's own being. Through this society is to be redeemed if it is to be redeemed at all; this idea alone is capable of meeting that social revolution which the most superficial observer must see to be imminent, "a revolution that will strain all existing religious and political institutions, and test the wisdom and heroism of the earth's purest and bravest souls." For this revolution to end in good, not in infinite disaster to the race, it is essential that the Church should be informed with that pure and ardent spirit of self-sacrifice by which Christ lived that life on earth which was the perfect revelation both of God and of man.

That the Church is in no proper sense fulfilling its mission, realizing the divine ideal, is, in Dr. Herron's opinion, the reason of all the industrial and social disturbances of the time. He does not hesitate to say that "our so-called industrial order," our laws which govern the relations of labor and capital, our very definition of labor as a "commodity," are all anti-Christian, and constitute an awful indictment of the Christian Church. The existing social order is not order at all, he says; it is pure anarchy. That capitalist and employer have a "right" to employ and discharge labor solely on the basis of self-interest, "is a denial of the humanity of man, it is infidelity to Christ, it is substantial atheism." He calls earnestly upon the Church to win for humanity—through a living out of the law of self-sacrifice—that democracy in industrial conditions which our forefathers, inspired with the idea of liberty, won for the State. "Industrial federation lies in the nature of things. It is the

logic of the Sermon on the Mount, which consists of the natural laws by which industrial justice and social peace can be obtained and established." Christ was deliberately laying down the social law of the redeemed world when He uttered the Sermon on the Mount.

In his doctrine of social democracy Dr. Herron is by no means undervaluing the importance of property; on the contrary, he magnifies it. *Property is religion*, is one of his postulates; "it is fellowship with God in the creation, redemption, and perfection of man." "The righteous care of property is worship, it is essential prayer, it is life with God." It is the secular doctrine of property against which he fights, as "destructive to both our religious and our political institutions." Not that there should be no such thing as wealth in the federation of work. The ability to accumulate wealth is God-given; but it is God-given for a different purpose than now prevails. "The ownership of property is righteous to the degree that it is a ministry of the philanthropy of Jesus." Dr. Herron, in his proposition, "No business establishment can rightly be other than a philanthropic enterprise," takes square issue with that now almost classic dictum of a well known merchant prince of this city: "This establishment is neither a poorhouse nor an orphan asylum; it is no concern of mine if you cannot live on the wages I give you." But then Dr. Herron has laid down for the fundamental principle of business activity a principle so solemn as probably to seem almost blasphemous to the ordinary business Christian. "No man can be justified in gaining and accumulating material things save as he uses them as sacredly and for the same ends as Christ used His body and His cross."

The whole book is an impassioned plea, from many points of view, for the Church to abandon the notion that any part of a redeemed life can be secular, and to take up and act under the belief that every act of a Christian is a sacred act, an act of fellowship and co-operation with God. To say that business cannot be conducted on Christian principles, on the inexorable doctrines of the Sermon on the Mount, is practical atheism. But the Church by no means admits this, even in theory, much less in practice, and therefore the present problem is how to save the Church. In this and in many points growing out of this position, Dr. Herron is in close accord with Dr. Strong, to whom most fitly he dedicates his book. There is here, however, no repetition of the facts and arguments of *The New Era*; this book is rather a development of Dr. Strong's fundamental idea—such a development as the idea ought to have had in the soul of every man who read that strong and soul stirring plea.

There are those who will say, on reading this little book: "This is all very strong, very radical and destructive, very fine and uplifting, too, but where is the constructive part? Dr. Herron stops short of telling us what we are to do." Well, this is true to those who have not learned from him what they are to do, for in that lies the constructive part of his book. The redemption of the Church must precede the redemption of the world, but the last will just as surely follow the first, as the first must precede the last.

The book, then, is a stirring call to Christians to realize their fellowship with Christ. It may leave something to be desired in guardedness of statement, at least by those who can see nothing of the invisible *aura* which envelops every great truth. But it ought to be, and to many it surely will be, a new revelation of duty, a new presentation of the true relation of the Christian both to Christ and to mankind.

THE CREEDS AND PLATFORMS OF CONGREGATIONALISM. By Williston Walker, Ph.D., Professor in Hartford Theological Seminary. New York: Charles Scribner's Sons. 1893. \$3 50.

This exceedingly valuable book establishes the reputation of its author as a careful scholar. Its method is excellent, and its execution is a model. It is, in fact, a documentary history of Congregationalism, presenting all the important symbols of the denominational history in their order, and accompanying each with a statement of its antecedents, development, and environment, as an outgrowth of previous creeds and temporary necessities and problems. These historical introductions are luminous, and indicate that the author is master of his subject and well equipped for its treatment. He modestly claims only an "illuminating" function for his book, but in fact it is a valuable history of the denomination from an exceedingly important and vital side. The very fact that in writing, Dr. Walker has had the general intelligent reader in mind, adds to the value of his work, while not detracting from its scholarly merit. The further fact that the necessities of the class-room have been considered, gives it a practical character besides.

The necessity for the preparation of such a volume is apparent to those who are acquainted with the difficulty which one experiences in gaining access to the original documents which are here reproduced. A considerable number are contained in rare old editions which exist in an exceedingly limited number of copies in this country, or even abroad. In reprinting them, the author has been careful to retain all their peculiar features, not only in order that their character may be known, but also as a means of estimating their power to influence their times. The list of the literature of the subject is very helpful.

To give an idea of the extent of the volume it is only necessary to say that it contains no less than twenty sections, which cover the time from the Statement of Congregational Principles, by Robert Browne in 1582, to the "Commission" Creed of 1882. Each section contains an account of the original texts and their reprints, of the history and of its literature, followed by an historical statement which prepares the reader for an intelligent understanding of the creed, or similar document, which closes the section.

THE REVELATION AND THE RECORD. Essays on Matters of Previous Question in the Proof of Christianity. By the Rev. James McGregor, D.D. Imported by Scribner's Sons. \$3.

The topics of this volume are The Supernatural; The Internal Evidence ("internal" to the believer, not of the Scriptures); The Inspiration of Scripture; The Canon of Scripture; 1, the New Testament Generally; 2, the Gospels in Particular; 3, Sample Case of Mark. An Appendix follows "Regarding Evolution, the Previous Question of Science." This indicates the general contents of the volume, but it fails to characterize it. How a man can hope to convince another who holds a different and perhaps hostile view, of the truth of his own position, when he not only thinks inaccurately, but is careless, if not worse, in his use of terms, is a matter hard to explain. And that is just about what Dr. MacGregor does. In regard to inspiration, the whole force of his argument is derived from its *a priori* process combined with a confusion of terms, a lack of definition, and a consequent *petitio principii* which leaves the objector just where he was before. Or, if it has a force at all, it is entirely negative in character. The style is often unusual or strained, and never smooth. The book was written from New Zealand, but this scarcely justifies it. A work like this, how-

ever well meant, repels, not convinces candid doubters.

JOHN BOYD'S ADVENTURES By Thomas W. Knox. Good Books for Young Readers Series. Illustrated by W. S. Stacy. New York: D. Appleton and Company. 1893. \$1.50.

The author of *The Boy Travellers* may be pretty thoroughly trusted to know what sort of books "young readers" find "good." John Boyd was a sailor, and a hero after a boy's own heart. It was in the early part of this century that he lived, a fact which gave him the invaluable opportunity (from the storyteller and reader's point of view) of being captured by pirates and sold as a slave in Algeria. This, however, was only one of his adventures, which were as numerous as the various quarters of the globe. A good deal of useful information weaves itself rather deftly into John's story.

SAM HOUSTON AND THE WAR OF INDEPENDENCE IN TEXAS. By Alfred M. Williams. With Portrait and Maps. Boston: Houghton, Mifflin and Company.

An important contribution to an important period in our national history. Perhaps the time has been too near us to admit of a proper perspective until now. At all events, Mr. Williams, in transposing the relative positions of some events of the time, bringing into prominence some that have hitherto appeared to be of subordinate importance, and depressing others which have, until now, been more talked about, has made a composition which impresses the reader with its truth. The animation of the style, and the interest and variety of the incidents, contribute to make it one of the most readable books of the season.

THE COURT OF LOUIS XV. By Imbert de Saint-Amand. Translated by Elizabeth Gilbert Martin. With Portraits. New York: Charles Scribner's Sons. 1893. \$1.25.

THE LAST YEARS OF LOUIS XV. The Same.

Two more interesting books of a most delightful series which now numbers nearly twenty. Brightly written, with true French grace and charm, they are valuable for other qualities than brightness and grace and charm. The truth of history is here, all the more true because of the deep sympathy and the high moral sense with which M. de Saint-Amand has studied history. We have more than once spoken approvingly of the translator's work.

PAUL JONES. By Molly Elliot Seawell. Illustrated by H. D. Murphy and J. O. Davidson. Young Heroes of the Navy Series. New York: D. Appleton and Company. 1893. \$1.

Miss Seawell knows all about seafaring, so, at least, her former books lead those to judge who know little about it. At least she knows how to write about seafarers, and of these Paul Jones, the hero of the American navy in Revolutionary times, is one of the most interesting. This is the kind of story which is all the better for being true. There are not so many such as people commonly imagine.

PHOTOGRAPHY INDOORS AND OUT. A Book for Amateurs. By Alexander Black. Boston: Houghton, Mifflin and Company. \$1.25.

Amateur photographers will welcome the book. It is bright, it is full of the information they want, well put, and well illustrated. The author has been president of the department of photography in the Brooklyn Institute, and speaks as one who knows whereof he speaks.

CHILWEE BOYS. By Sarah E. Morrison. New York: Thomas Y. Crowell and Company.

A story of the early emigration from North Carolina over the mountains to Eastern Tennessee. It is founded on fact, and being written with spirit, though without much literary character, it will prove interesting to boys and girls who like to read about camping out in the woods and adventures by flood and field. The religious teachings are good.

BOOK NOTES.

A small book entitled *Moses and the Pentateuch*, by the Rev. Howard Agnew Johnston, Ph.D., Pastor of the Forty-first Street Presbyterian Church, Chicago, contains certain papers which lately appeared in the *Herald* and *Presbyter*, and comes from the Elu Street Printing Company, Cincinnati. It purports to be "a popular statement of the theories of the so-called Higher Critics, together with some of the reasons for not accepting them." Dr. Johnston's "popular statement" is evidently meant for those who know so little of the whole question as not to be able to recognize misstatements of the fundamental positions of the higher critics, and misrepresentations of their spirit and purpose. The majority of the best scholars of the present day may be quite mistaken as to the character and scope of the Scriptural books, but those who know better will not gain anything by doing them injustice. It would be at once more potent and more fair to meet them on their own ground, and prove them wrong in what they do teach, not in what they do not admit to be their views.

None Other Name, or *The Blacksmith of Minnaberg*, is a story of the Reformation by Sarah J. Jones. (American Sunday-School Union, Philadelphia.) The story begins a little before the seclusion of Luther in the Wartburg, and deals with the sale of indulgences and the giving of the Scriptures to the German people in their mother tongue. Though not very profound, it is well written, healthy in tone, and though suggesting dire possibilities of persecution, not giving any details that would work upon the sensitive mind of a child. It is to be commended, therefore, for the Sunday-school library. \$1.

Among the Bible Class Primers edited by Professor Salumed of Aberdeen, is one on *The Parables of Our Lord*, by the editor of the series. We have already shown how well adapted for popular use are these little manuals, with their topical arrangement and numbered sections. This one opens with several highly suggestive and illuminating paragraphs on such subjects as the charm of figurative speech, our Lord's use of figures, the distinctive nature and position of the parable, and kindred topics. The treatment is broad, thorough, and reverent, and the work is full of important information. (Imported by Charles Scribner's Sons. 25 cents.)

In *Christus Consolator* Bishop Gilbert Haven gave his last message of comfort to his people. The papers were prepared by him for publication, though they did not see the light till after his death. They are the utterances of a strong and experienced faith in view of the sorrow which must come to all who love—that of bereavement. (Hunt and Eaton. \$1.25).

A Study in the History of American Pedagogy is given in a brief sketch of *The Educational Labors of Henry Barnard*, by Will S. Monroe of Leland Stanford Junior University. Dr. Barnard was for many years editor of the *American Journal of Education*. He was for some years President of St. John's College, Maryland; for three years United States Commissioner of Education; and a voluminous writer on educational subjects. (C. W. Bardeen, Syracuse, N. Y. 50 cents.)

The Limited Speller, by Henry R. Sanford, Ph.D., published by Bardeen, comprises an alphabetical list of words in common use, but frequently misspelled, with hints on teaching and studying spelling. We observe that Dr. Sanford advocates the old fashion of pronouncing syllables—a practice nearly universally abandoned in present-day schools, though without apparent reason.

The Baptists in History is a valuable treatise

in the history of the Baptists and the principles and doctrines of the Baptist denomination. It is from the pen of the Rev. George C. Lorimer, D.D., of Boston, who has prefixed to the work a study of the Parliament of Religions, this book having, in fact, grown out of a treatise presented before that body. The book is enriched by an appendix containing statistical information and some of the more familiar hymns by Baptist writers. (Boston: Silver, Burdett and Company. 75 cents.)

LITERARY NOTES.

The December number of the *Hartford Seminary Record* (Hartford, Conn.) is largely devoted to the exposition of the "Social Settlement" idea. Prof. Graham Taylor, Mr. Dwight Goddard and Mr. Ozara Stearns Davis discuss the subject in its several aspects with illustrations from Hull House, Chicago, and Mansfield House, East London. Prof. Taylor suggests that every theological seminary might well add to its equipment a social settlement where graduate students could supplement their class-room studies by study in life in the original, and undergraduates take an object lesson in the application of Christianity to the social conditions of common life.

The *Atlantic Monthly* has begun its seventy-third volume, and rarely in the thirty-six years of its existence has it contained in a single issue so many interesting and valuable articles. A new novel by Mrs. Margaret Deland, Philip and his wife, marks the beginning of the year. To teachers and to those interested in the great question of education appeal the articles on Samuel Chapman Armstrong by John H. Denison and *The Transmission of Learning* through the University, by Professor Nathaniel S. Shaler. Other articles of interest are Capt. Mahan's sketch of the life of Admiral Earl Howe; a new and most excellent story by Sarah Orne Jewett entitled *The Only Rose*, and a very able criticism of her writings; *Ten Letters from Coleridge to Southey*; *From Winter Solstice to Vernal Equinox*, by Edith M. Thomas; *Wolfe's Cove*, a story of the capture of Quebec by General Wolfe in 1759, by Mary H. Catherwood; two graceful poems by Helen Gray Cone and Edward A. Uffington Valentine; and a further installment of Charles Egbert Craddock's *His Vanished Star*. There is also a critical review of the Letters of Lowell, Brooks, and Gray.

Messrs. D. C. Heath and Company announce for immediate publication a book by Governor George S. Boutwell of Massachusetts, entitled *The Constitution of the United States at the End of the First Century*.

Arthur Hinds and Company of this city announce the publication of an Interlinear Greek-English New Testament. Bible students and Sunday-school teachers having even a very rudimentary acquaintance with Greek will find this a very important help in their studies.

Professor Charles Eliot Norton, of Harvard University, has for some time been at work with Miss Kate Stephens, on a compilation of English prose and poetry for young folks. This compilation is now ready, and is soon to be published by D. C. Heath and Company, Boston, under the title of *The Heart of Oak Books*. These books are five in number, and are carefully graded.

Messrs. Houghton, Mifflin and Company, have added to their Riverside Literature Series, James Russell Lowell's famous poem *A Fable for Critics*. The book is illustrated with Outline Portraits of the Authors mentioned in the poem, and there is also a facsimile of the rhyming title page of the first edition. This book is of interest not so much for the volume, as for its piquant and witty criticism of the famous contemporary American writers.

Famous Voyagers and Explorers, by Sarah Knowles Bolton (Thomas Y. Crowell and Company), is full of information interesting enough to attract young people however little inclined to serious reading. Among its subjects are Christopher Columbus, Marco Polo, Ferdinand Magellan, Sir Walter Raleigh, Sir John Franklin, Dr. Kane, C. F. Hall, David Livingstone, Matthew Calbraith Perry, General A. W. Greeley, and other Arctic explorers.

NEW PUBLICATIONS.

A. S. Barnes and Company: *The New Minister*; Kenneth Paul.

PERIODICALS.

For January: *Atlantic Monthly*; *Century*; *St. Nicholas*; *Homiletic Review*; *Littell*; *Gospel in All Lands*; *New England Magazine*.

The Evangelist.

129 Pulitzer Building, Park Row.

HENRY M. FIELD, Editor and Proprietor.

TERMS: \$3.00 a Year, in Advance, Postage Paid.

CHANGE OF ADDRESS.—Any subscriber who desires his address to be changed, will confer a favor by giving the old as well as the new address, and by stating whether the change is temporary or permanent.

ADVERTISEMENTS 20 cents a line.
ON THE FIFTH PAGE 30 cents a line.
ON THE EIGHTH PAGE 50 cents a line.
MARRIAGES AND DEATHS not over four lines, 50 cents; over four lines, 10 cents a line.

Address New York Evangelist, Box 2330, New York.

Remit in all cases by Check, Draft, Express Money Order, Post-office Order or Registered Letter.

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

Correspondence.

A VETERAN MISSIONARY.

We are very happy to receive from our old friend and correspondent, the Rev. Henry T. Cheever, D.D., the following notice of a newly published volume containing the reminiscences of one of our missionary heroes, whom all good men hold in love and honor. Dr. Cheever writes:

The literary and religious world of New England has this week enjoyed a sensation in a singularly attractive issue from the press of the Congregational Sunday-school and Publishing Society, entitled "MY LIFE AND TIMES. BY CYRUS HAMLIN, MISSIONARY IN TURKEY." It is a handsome volume of 538 pages, with the honest sign manual and striking physiognomy of one justly characterized as statesman, financier, diplomatist, educator, and missionary. Dr. Hamlin was born in Waterford, Maine, one year after Gladstone, and like him he is remarkably preserved in intellectual freshness, vigor, and mental alertness.

To the great public of intelligent readers this record of his eventful life will be hardly less fascinating, and much more satisfying, than the best stories of the Orient, that was for so long a time the field of exploit by this veteran missionary. The tale of a life of usefulness, influence, and honor, modestly and frankly told by one's self, is always read with pleasure and profit by the middle-aged and the old, but it is still more profitable to the young, whose career is yet to be run, as it offers to them a noble example. While to the old man, as Coleridge somewhat mournfully puts it, "Experience is like lamps in the stern of a ship, illuminating only the path that has been gone over," to the young man the narrative of that experience, reflecting the wisdom of age, is like the head-light of a locomotive, shedding its clear radiance over a track yet to be pursued with watchfulness, fidelity to principle, and duty to God.

Hence it is that well prepared autobiographies by men whose lives are worth the telling are among the most useful of books, entertaining by narrative and stimulating to every high and noble purpose. Whether they be purely religious and philosophic, like the Confessions of Augustine, disclosing the secrets of the soul with its Maker; or the Grace Abounding of the immortal dreamer, John Bunyan; or the Experiences of Madame Guyon and the poet Cowper; or whether they be semi-religious, literary, and economic, like the Life of Franklin by himself, the Confessions of Rousseau, the Autobiographies of Goethe and Leigh Hunt, or the Confidences of Lamartine—all men like to read them.

Here is a book of rarest reminiscences by a

man whose memory seems never to have lost its grip upon any of its possessions—reminiscences of hardy but happy childhood and youth on the rocky farm; the wholesomely self-denying apprentice and academy days; then the masterful period of conscientious study and generous rivalry at Bowdoin College, appreciated and trusted alike by Faculty and friends; seminary life and labors at Bangor; Constantinople missionary experience; educating work in the Turkish seminary at Bebek; call upon his resources as a man of affairs; heroic work in the Crimean War; the impressive story of the founding of Robert College and securing from the treacherous and obstinate Turk of its commanding site; return to America on behalf of that institution; publishes a book ("Among the Turks"); is a professor in Bangor Theological Seminary, and five years President of Middlebury College; eighty-five days in Massachusetts General Hospital; providential acquisition of homestead in Lexington; final reemployment as a "gap-man" for missionary addresses among the churches. Here is variety enough to suit any reader.

Though the book is an autobiography, it is entirely free from egotism. It is cheerfully optimistic and hopeful, without a touch of bitterness, and stamped throughout with the love of God and love to man. It is written in the frankest simplicity and naturalness, and with excellent taste and judgment, for numerous children and grandchildren—the Old Testament patriarch's blessing—and for all who have had friendly acquaintance with a loved and most lovable servant of God, follower of Jesus, and heir-apparent of eternal glory, now ripe for the General Assembly and Church of the First born, whose names are written in heaven. His life-long friendship it has been the privilege of the writer to enjoy from early college days. The buoyant and hopeful spirit of the veteran missionary shows itself in the closing words of this memorial:

"The magnificent progress of the missionary work in India, China, Japan, and other countries, cheers us with thoughts of the coming glory of the Lord. We have received innumerable kindnesses from many sources. If I have been in any exigency, it was sure to be relieved by some unexpected check. It has always seemed as though spirits unseen walk among us and have means of suggesting thought to others without revealing themselves to consciousness. Whether by this or some other way, 'our Father's care' reaches us always at the right times. I have neither wealth nor poverty, but I have all things needful for a quiet and happy life while I await the Master's call. In the unmerited and unbounded kindness of innumerable friends I have received the promise of a hundredfold more in the present life."

Let now the great commonwealth of American Christianity see to it that one or more copies of this charming work go into every district school and Sabbath-school library in the land; thereby providing an inspiration to benevolent activity and unselfish living for our generous youth long after the author of this truly great and good book shall have had an entrance ministered unto him abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

It should be added that the interest of the narrative is increased by numerous pictures of places and buildings, and by the portraits of the noble associates of Dr. Hamlin in education and missionary labors: Christopher R. Robert, Wm. G. Schautler, Wm. Goodell, G. W. Wood, G. O. Dwight, Pastor Mirandiros Alexander Djejezian, Colonel Toros, and Ahmed Vefyk Effendi. To the volume filled with so much to delight the eye, and enlighten the mind, and cheer the heart, we give a most hearty welcome.

WORCESTER, December 9, 1893.

AN INDIANA AND A MICHIGAN PASTORATE SOUTH BEND.

This week our Presbytery was called to meet in special session at South Bend to consider the request of the Rev. Henry Johnson, D.D., for a dissolution of the pastoral relation between himself and the South Bend church, in order that he might accept a call to the church at Duluth, Minn. It is nearly, or quite a year since the good (?) (the South Bend people put up that interrogation point before this adjective in this connection) people of Duluth, upon a recommendation of its committee, extended a unanimous call to Dr. Johnson. Twice he has put away the call, and said no. The third time, after visiting them, he indicated his desire to accept the call, and yesterday, when the Presbytery found itself in the presence of a good representation of the congregation at South Bend, Dr. Johnson expressed to us the conviction that the Lord's hand had led him, and that it was his duty to go to Duluth. The elders of the South Bend church unanimously and pathetically protested against their pastor's dismissal. In this they were undoubtedly sustained by the whole congregation, as was indicated by the many tributes of affection uttered by those present, speaking for themselves and for the absent as well. For two hours or more we listened to what they had to say, but what weight could all this have with us against the pastor's expression of conviction that duty led him to Duluth?

As I was about to leave the Missouri pastorate, an old Quaker neighbor one day said to me, "Well, friend Putnam, I hear that thee has a call to Indiana." "Yes, sir," I replied, "that is true." Dropping his head for a moment, he next looked up very seriously into my face, and sadly said: "Thee has the outward call, but has thee the inward call also?" We may smile at the old Quaker's quaint way of putting it, but every pastor who feels himself to be in the ministry subject to the orders of the great Head of the Church, knows what this "inward call," or indescribable feeling is, though he may not be able to explain how it has been wrought within him.

Of course it seems cruel to go right in the face of the tender devotion of a loving people, and I do not know that the people of South Bend will ever forgive some of us for voting to let their pastor go, as we did yesterday. But "God and one man" are sometimes said to be a majority against the whole world, and a pastor with a conviction of duty on his conscience, ought certainly to weigh as much with a Presbytery as a whole church with its affectionate devotion.

Dr. Johnson has done a most efficient work at South Bend during the past four years or more, and will be greatly missed by the Presbytery, as well as by the people of South Bend. He will soon go to one of the most important and influential churches in the Northwest. The South Bend people regard Duluth with a feeling akin to dislike, and manifestly wish that it was still the sand heap that Proctor Knott described it to be fifteen or twenty years ago.

COLDWATER.

It was my purpose to attend the reception tendered by his people at Coldwater, Mich., last evening, to the Rev. H. P. Collin and his wife upon the fifteenth anniversary of his pastoral settlement in that place, but the contest of affection and conscience kept me too long at South Bend. When we installed Brother Collin at Coldwater fifteen years ago, he was a handsome young bachelor, somewhat under thirty, I should judge. He seemed then to need only the one added qualification of a good wife to make him an ideal pastor. This he found a few years later in his own congregation, and if marrying and age has

improved him as much as they generally do most men, he must indeed be a genial, pleasant pastor and friend, though I have not seen him in all these years. When I received the committee's invitation to this reception, I looked up my record of the installation services, and found that I myself had preached the sermon, it being something of a defense of optimistic views of the affairs of the kingdom of Christ in the world as against the pessimistic talk then so common with certain religionists, and that the Rev. Mr. Blank, a neighboring pastor and intimate friend, had given one of the charges. Then I find this memoranda in my note-book: "Pleasant service of installation. House full. Mr. Blank says, 'Good sermon, but not a word of truth in it!'" It is needless to say that Mr. Blank was something of a pessimist. It is a comfort to me to believe that that pulpit has had preaching ever since that has been full of truth and optimism as well, for what is so optimistic as truth, and what so truthful as optimism? God is the most optimistic Being, and the Bible the most optimistic Book in the universe, and it is this kind of preaching which takes hold and makes long and effective pastorates. Mr. Collin has been Stated Clerk of the Synod of Michigan for some years, and is beloved and respected by all. May he abide with the good people of the handsome little city of Coldwater for many years to come!

DOUGLAS P. PUTNAM.

IS CHURCH HISTORY POPULAR?

By Rev. William C. Covert.

There ought not to be the slightest suspicion as to the popularity of Church history with people generally. At once the source of a splendid stimulus to men's faith in God, and a treasury overflowing with a wealth of wisdom for their practical guidance, Church History is something that should be accorded universal favor. But the widespread neglect of its study at the hands of those who are among the intelligent and well-read of Christendom, forces upon us one of two alternatives: either it is not appreciated as to its interesting and vitally important character, or else it does not possess those quick, stirring elements necessary to grasp and hold the popular mind. Of course it goes without saying that the trouble is disclosed in the first alternative. For the most intensely interesting and thrilling passages of all history are found in connection with God's dealings with His Church. The whole moving story sweeps on with such breadth, that nothing of interest to the student escapes its touch. It lays hold upon principles and grapples with problems so vital to the life of the world, and rises by those vivid processes ever and anon to such magnificent climaxes that rapt interest is not a question of volition, but an absolute necessity.

When, however, we know that the better side of intelligent men and women naturally runs out to take hold on those things that commend themselves as helpful, this lamentable neglect of a study so intensely interesting and beneficial calls for explanation further than a mere lack of appreciation. Take the age as it is, crowded, busy, material, distracted by a thousand interests, and an explanation of this and every other neglect of good things can be found close at hand.

The remedy for this evil that is robbing the Church of those elements that strengthen and quicken her throughout, must, in order to be practical, comprehend the situation as alluded to. The text-book period of busy men and women has passed. With their minds wearied from the strain of busy cares, they do not feel able to cope with anything that approaches the abstract, nor have they the time for exhaustive study of any branch of knowledge.

The modern method of University Extension

is the natural outgrowth of this situation, and its splendid results are substantial testimony to the fact that it is a welcomed and popular method of learning with the people. In the Presbytery of St. Paul (Minnesota) this modern method is being used most successfully in connection with the study of Church History. It has demonstrated by its results that Church History is popular. A Committee on Young People's Work devised a scheme of twelve popular lectures on the period of the Reformation. Twelve clergymen were assigned topics covering the salient features of the period. Each speaker was to prepare himself thoroughly on one topic, and permit himself to be placed as desired throughout the Presbytery, the Committee being the bureau of arrangements.

The plan was laid before the young people, of whom there are about two thousand. It was made a purely voluntary matter. The responses from the churches are significant. One hundred and thirty lecture dates have been requested and assigned for the coming winter. Thirty lectures have already been delivered at various churches, and at every point large, enthusiastic audiences greeted the speakers. The small country and village churches are as interested as the city churches, and the movement is a positive success. Herein is a demonstration. Church History is popular if brought into proper touch with the people. They readily grasp its facts, and are sensitive to its great moral lessons.

The direct results of this method of Church history upon the present and future life and character of the people in touch with it, cannot be overestimated. It will help to solve in part the ever perplexing problem of profitable and attractive entertainment for the young. It will lead large numbers out into a more extended study of this branch of history, and breed that broad, liberal spirit that inevitably comes from such study. It will add to the larger efficiency of the Church, by securing that general intelligence out of which the safest and strongest work springs. It will lay foundations for an ideal type of strong, progressive, and hopeful Christianity, and extend in innumerable other ways its generous benefits to the people.

This method of teaching Church History is certainly capable of a wide-reaching application, and those to whom the apparent neglect of so vital a subject is so painful, should adopt some such method here and there throughout the Church, and thus bring before the people one phase after another of this great department of learning.

ST. PAUL, MINNESOTA.

TO EVERY CHRISTIAN PASTOR.

Dear Brother: The missionary work of the National Temperance Society increases in volume and importance every year, especially among the colored people of the South, and above all the colored boys and girls, fast ripening into manhood and womanhood.

By every mail we receive urgent appeals from parents, pastors, and teachers for temperance literature, and still more for the presence and inspiring words of the faithful, earnest men and women who are so zealously laboring to promote this object, and yet our Missionary Committee are utterly unable to respond to one-half of these appeals, simply from the want of funds.

The salaries of our useful laborers in the South, small at the best, have, from absolute necessity, been reduced nearly one-half, and it is a vital question how long even at that reduced rate they can be retained in the field, unless Christian people will provide the needed funds for the work.

When the colored people can once be made to see that liquor is their great curse, and will

give up its use, then a most important step has been taken towards their elevation and ultimate conversion. Can you not help in this matter? Should the way not be open to obtain an offering for us on the Lord's day, will you not, at least, on the evening of your next weekly prayer-meeting, when there is a fair attendance present, bring the matter before the congregation, and take up a collection in our behalf? Were every church in the land so to do, we should have all we need to carry out the plans of our Missionary Committee. Please give this matter at once your earnest, prayerful consideration. The office of the Society is at 58 Reade Street, New York City.

J. N. STEARNS, Corresponding Secretary,
WM. D. PORTER, Treasurer.

A MEDICAL MISSIONARY'S GOD-SPEED.

James Talmage Wyckoff, M.D., son of the Rev. James Wyckoff of Pine Plains, and grandson of the late J. R. Talmage, D.D., of Kingston, has accepted the commission of "The Arabian Mission," to act as medical missionary of the Society in Buzrah, Arabia. He sails from New York next Saturday, January 6. That missionary society, which is an undenominational one, has three ordained missionaries on its field, who are successfully working. To no Christian worker is the field so open for sowing "the good seed" as to the medical missionary. It is anticipated that the Christian working force in Arabia will be greatly strengthened by the addition of Dr. Wyckoff to the missionary staff. He was graduated last April from the Long Island Medical College, and since that time has been successfully practicing his profession at Leonia, New Jersey. He is a communicant in the Presbyterian church of Pine Plains, Dutchess County, N. Y., the church of which his father is the pastor. He is devoted not only to his profession, but also to the service of the Lord Jesus Christ, consequently it is with pleasure that he goes forth in the capacity of a medical missionary.

Very interesting farewell services were held in his father's church on Sabbath evening, December 24, 1893. The Rev. A. Mattice, Principal of Seymour Smith Institute, presided, and the Rev. F. S. Seudder, Secretary and Treasurer of the Mission; the Rev. A. E. Barnett, pastor of the Methodist Episcopal Church of Pine Plains, and the father of the missionary, gave addresses. A congratulatory letter from the Rev. S. A. Weikert of the Protestant Episcopal church of the village, was read, and then Mr. Backus Hoag, elder and Sabbath-school Superintendent in the church, spoke in the name of the congregation. Mr. Hoag made very kindly mention of the young doctor, whom he had known since he was but a lad, and congratulated the Arabian Mission on being permitted to send him out to their far-away field, and in the name of the Church which he would there represent, bade him, "Godspeed." The Rev. George LeFevre, pastor of the Presbyterian church of Ancram Lead Mines, was present, and took part in the devotional services.

This meeting, the first of the kind ever held in Pine Plains, will not soon be forgotten by those privileged to attend it. It is hoped that hereafter the people of Pine Plains will take a deep interest in the work of Foreign Missions. Friday evening, December 22nd, the Presbyterian congregation gave Dr. Wyckoff a very cordial and pleasant reception, and in the midst of it surprised him by presenting him, as a memento of his own church, with a beautiful gold watch.

Not what you have but what you are; not your surroundings but your inner spirit,—gives you contentment or discontent in any sphere of life, and at any time and always.—Trumbull.

**WOMEN'S BOARD OF FOREIGN MISSIONS,
53 FIFTH AVENUE.**

Wednesday, December 20th, Mrs. Beers read a psalm of praise and offered prayer. Miss Hawley read a letter from Dr. Harris, whose letters are always listened to with interest for he seems to have the gift of making far-away Syria seem real, as the life about him. Those who have not read his descriptions of the Bedouin wedding, and of the woman who brought her two babies, rolled up in bundles, on her back, to him to be cured of "mogus," will find them interesting, to say the least. The following are extracts from letters that have not been published, beginning with a few thoughts he has found in Arabic poetry:

"Mirrors God maketh all atoms in space,
And frameth each one with His perfect face."
"Life's a loan from Him who gave us being,
And its value lies in homeward fleeing."
"Oh! square thyself for use: a stone that may
Fit in the wall is not left in the way."

In describing the new mosque at Tripoli, Dr. Harris says: "It is celebrated for the possession of three hairs from the prophet's beard—a gift from the present Sultan. There are only two in the possession of the mosque of Omar at Jerusalem, and the mosque at Cairo, Egypt. The precious gift is kept in a golden box. The time, two years ago, when the box was taken from the steamer and carried to the mosque, was made a time of feasting, as well as a time of the most dreadful torture of human bodies. Even men with little idea of civilized life were disgusted at this display of fanaticism. Thank God, this kind of worship is not very frequent here in Syria."

The ladies were here reminded by Mrs. Beers of the "swaddling clothes" brought home by Mrs. Mitchell from Syria, and of the delight of the children in the mission bands when they saw clothes just like those in which the infant Jesus was wrapped, as He lay in the manger. Mrs. Dennis said that these clothes are made by women in Abeh for the benefit of their missionary society, to be sold to travellers as curiosities, or to be worn by real babies.

Mrs. Morse read a letter from Miss Ella De-Bann of Mexico City, telling of her girls' school, and describing their graduation exercises.

A letter from Mrs. Abbey of Nanking, China, to her little boy, who is being cared for by a kind friend in Morristown, was read. She speaks of meeting a Secretary of the Methodist Board, with his wife, on the steamer when she was returning to Nanking after a two weeks' absence. They told her that people could get no idea of heathenism without seeing it. In the Chinese canals they have mud-slides instead of locks, and the boats are pulled up these inclines by a clumsy windlass into the higher canal. From Nanking comes the same cry, "More missionaries," and this time is added, "*particularly one lady.*"

Part of a letter from Mrs. Isabella Bird Bishop, the traveller and first Lady Fellow of the Royal Geographical Society of England, was read. She has become so interested and absorbed in missionary work in her later life, that she is soon coming to America to speak to societies on that subject, and then to take a journey into China, Japan, and Korea for the purpose of studying missions. This for a woman over sixty years of age, in delicate health!

The meeting was closed with prayer by Mrs. Jones.

Those in constant attendance on these meetings have not been allowed to forget that Syria was the country for thought, study, and prayer in December, though other news has, of course, been given.

Miss Hawley read (at the last December

meeting) a letter from Mrs. H. H. Jessup giving the details of a three weeks' trip, with her husband, on horseback, assisting Dr. Eddy in the Sidon field. In conclusion she writes, "This journey has made me sympathize more than ever with those native teachers and preachers who are settled in the interior, far from Christian companionships or any influences to stimulate their religious zeal, or to deepen their spirit of consecration."

Mrs. Dennis spoke emphatically of the good done by Mrs. Jessup's unlimited hospitality, and of her influence in the Helping Hand she has for girls and women no longer in school, but who need the care she gives them in many ways. The prayer-meeting for missionaries of different denominations, as well as nationalities, also has Mrs. Jessup's helpful care, and proves a blessing to the workers.

Miss Baker was asked for news from Mrs. A. F. Schanfler, and replied that she had come to the meeting on purpose to bring the good news of her safe arrival, with her husband, at Algiers, after a very comfortable journey.

In a reference to fattening sheep, Mrs. Jessup said the owners watch the tails grow broader and broader. This reminded Mrs. Morse of fat Syrian sheep she had seen, with tails as wide as their bodies nearly. And Mrs. Dennis explained that this fat was used instead of lard for all kinds of frying.

Mrs. Walter Condict, who has visited societies in Otsego Presbytery, N. Y.—the societies supporting Miss M. Louise Law—read a letter that morning received from her, dated, Sidon Seminary, November 25th, as follows: "Sidon begins to seem quite natural to me now, but at first it gave me a strange, indescribable feeling to be in such narrow streets, bounded by high walls, with only a glimpse now and then of the blue above; to be keeping company with donkeys and camels, since we have no sidewalks, and to meet men dressed in long gowns resembling women's clothing, and women draped in sheets, presenting a ghostly appearance, especially at night. Every Wednesday evening our girls go to the Arabic prayer-meeting, wearing their sheets and mandeels, and carrying, like the wise virgins, their little oil lamps.

"Girls are in many respects the same all over the world. They all enjoy a good frolic. One Friday night our girls had a mock wedding. Those who had attended the native weddings said it was a very good imitation. Their wild dances and strange songs take away the solemnity of the wedding and show the vast difference between the Christian and Moslem.

"One does not need to be in Syria long to realize what the love of Christ has done for woman, not only saving her from her sins, but from the chains binding her to her narrow little life. I am studying Genesis now with new interest in this land where many of the customs are still the same as they were so many years ago. I have eaten pottage similar to that which Esau gave to Jacob, and enjoy my upper chamber, built on the roof, of which we so often read in the Bible.

"We expect to spend Thanksgiving in Sarepta. It will seem strange to have a picnic where Elijah, with the widow and her son, lived so long on the barrel of meal and the cruse of oil; but I am thankful that it is the same kind Father who is providing for us now."

Mrs. Wellington White closed the meeting with prayer.

There is nothing else so good for us as that which God himself deems best. Hence our choice for ourselves ought to be the choice of God to choose for us. As God alone knows what is best for us, we ought to be glad to leave it with God to decide what we shall have and what we shall not have.

THE NEW WEST.

A synodical missionary resident and laboring in our Indian Territory well says that "it is difficult for one who has never seen the West except through books and newspapers, to appreciate its vastness and its possibilities." The magnitude of our opportunities as a Church in this field can be understood only by seeing the country. His Synod covers a territory 470 miles in length and 210 in width, being larger than Pennsylvania, New Jersey, Delaware, Maryland, and Massachusetts combined. It would make nine States as large as New Jersey. A land of magnificent distances, it is also a land of wealth and beauty. The farming lands are fertile, and the earth is rich with minerals.

Though only four years old, Oklahoma is making her way to the front and will soon be abreast of the States. Towns with water-works, electric lights, and street-cars have sprung up with almost incredible rapidity. Places that two months ago were the homes of the prairie dog, the wolf, and the deer, are to-day cities with a population of 10,000. People are hastening there from all parts of the world, and the prairies round about are being dotted with homes.

But the great question is, Are these to be well ordered communities, or the contrary? And things usually tend openly and strongly one way or the other in these forming and plastic settlements. Usually there are always a few loyal Christians, but they are unorganized, and in the presence of a large foreign element which must be both Christianized and Americanized. Then the Mormon Church and old paganism and now are here, the latter shading off into skepticism, disregard of the Sabbath and of the wholesome moral restraints usual in better and older communities. The first and the last need of this vast field is the Gospel of Jesus Christ. "It is this which solves all problems."

The call for teachers and preachers comes from all parts of the New West, and it has not fallen on unheeding ears. There are not wanting those who are to-day fording rivers and wearily travelling through mountain cañons by day and by night with the blessed Gospel in their hands. Sometimes they lose their bearings on a snowy plain; sometimes they are scorched by desert heat or blinded by sand storms; sometimes they are lodged in a wigwam. One facetiously describes the bill of fare at a Christian conference as "pork and bullets"; the latter referring to hard-tack, the former to bits of pork floating in greasy water which the party "harpooned" with their forks. One was surprised in an adobe chapel by a cold shower on the back of his neck descending from the leaking roof. More than once a deadly bullet has penetrated Christian homes and martyrs have fallen for the truth's sake.

Can men and women who love Christ indulge in ease and quietness at home when their noble brothers and sisters are exposed to discomforts which hardly enter their imagination? Snakes, centipedes, small-pox, diphtheria, lie in the path through which these follow the Master in striving to win this land for Christ. Whose land is it? Is it not ours as well as theirs? Is not the command of Jesus, our risen Lord, upon us as well as upon them? Shall we share the "Well done" which is sure to crown their toils if we enter not into them? Who of us would live in a house inhabited by the hideous, poisonous tarantula? Yet in one adobe house where some of these brethren lived there was said to be thirty of their cup-shaped mud nests!

Do we not need to awake to the emergency here spread out before us throughout a great territory? Can we not strengthen the hands of these our brethren by sympathy, prayer

counsel, and offerings more liberal than is our wont? Says the missionary quoted above: "We are expecting great things in the future. Will not the Church arise in her might and help us take this land for Christ? Now is the time; now is the formative period; one dollar now is worth two after awhile. We need schools, we need churches."

The Woman's Executive Committee of Home Missions have sixty-nine schools in the New West, but these are not sufficient. "Who will come up to the help of the Lord against the mighty?" H. E. B

53 Fifth Avenue, New York.

THE REV. WILLIAM P. WASTELL.

Entered into rest at his residence in Clinton, Mich., on Tuesday, Dec. 12, 1893, the Rev. William P. Wastell, in the 90th year of his age.

Thus, as the evening shadows gathered about his pastoral home, there fell asleep in Jesus one of the brightest and gentlest spirits that ever enriched humanity or graced a world. Mr. Wastell was a man that would have attracted attention and commanded respect in any community, however large or diversified. Of dignified presence, broad culture, and extensive reading and travel, he was an engaging conversationalist, an eloquent public speaker, a very able debater and sermonizer. As a Biblical scholar he had, perhaps, no superior in his State. The bent of his mind was philosophical and argumentative, yet he was a lover of music, of poetry and the beautiful things of nature and of art. His most unique utterances, however, were his prayers. Their devotional spirit was impressive; they seemed like inspirations—talks with God. The writer recalls an instance at the breaking out of the War, when Mr. Wastell was a delegate to the General Assembly at Syracuse. A prayer-meeting was held with special reference to the state of the Union, and Mr. Wastell was asked to take part. After the services Dr. Cox, the most famous divine of that day, approached him and said, "I have forgotten your name, my good brother." "Mr. Wastell of Michigan, Dr. Cox," was the reply. "Oh yes! I shall not forget it again, for you are the dear brother that was telling God so many good things in your prayer to-night."

Though born an Englishman, he was a great lover and most loyal subject of his adopted country. He was a very earnest supporter of the Union during the War of the Rebellion, and it may be said to his honor, and to our shame, that he was driven from one pastorate at that time because the patriotism of the pulpit was altogether too intense and uncompromising for that of the pew.

He was a great admirer of Abraham Lincoln, and spent a month in the service of the Christian Commission in the Army of the Potomac. When returning home he stopped at Washington and called at the White House to pay his respects. He said to Mr. Lincoln, "Mr. President, I pray for you every day. If agreeable, I would like to pray with you to-day," and there in the presence of his Maker and his Magistrate, he offered up one of those characteristic petitions to the throne of grace that no man ever heard and forgot.

Retiring from the ministry in 1871, he made a trip to Europe, visiting the scenes of his youth and early manhood, and upon his return passed a winter in California, preaching most acceptably in San Francisco and other cities; but he seemed to be happiest in Michigan, and at Clinton, where he had twice been pastor, and there he spent the evening of his life, surrounded by those who delighted to do him respect and honor.

"His life was gentle, and the elements so mixed in him that nature might stand up and say to all the world, This was a man." E.

MINUTE IN MEMORY OF THE LATE ELDER CHARLES H. WOODBURY.

MADISON SQUARE PRESBYTERIAN CHURCH, NEW YORK.

The shadow of a sorrowful bereavement has fallen upon our Session. Once more the sad lesson has been repeated, that "the glory of man is as the flower of grass."

On the 12th of September, 1893, at his summer home in Bedford, New Hampshire, our beloved and honored fellow-elder, Charles H. Woodbury, was suddenly removed by death, in the fifty-fourth year of his age. It is noteworthy that it was from the very house in which he was born that he was, "in a moment, in the twinkling of an eye," taken up into the "house not made with hands, eternal in the heavens." For more than thirty years he had been a resident of New York City, devoting himself to the profession of law, in which he held a distinguished position. He united with this church during the pastorate of Dr. Adams. In January, 1877, he was ordained as deacon, and two years later was transferred to the eldership.

He did not accept this office without a solemn sense of the responsibilities it involved. With the careful and conscientious deliberation of a trained mind, he made a thorough preliminary study of the Confession of Faith of the Presbyterian Church. Finding himself, as he thought, unable to give an unqualified assent to all of its statements of doctrine, he held in abeyance the question of entering the Session, until his mind should become fully satisfied upon these points. It was after an earnest conference with his friend, the late Dr. Roswell D. Hitchcock, to whom he made a full statement of his difficulties, that his misgivings were dispelled, and he became convinced that the views he held were not inconsistent with a proper latitude in the interpretation of, and assent to, the Standards of the Church. Having thus intelligently taken and clearly defined his position, he held it firmly and without wavering unto the end. Consistently with this and with his settled convictions, he took upon himself the part allotted to him in the recent important deliberations and action of the Presbytery of New York. This was a work that pressed heavily upon his mind and heart. How nearly this pressure may have been related to the causes which brought his valuable life so suddenly to a close, is not for us to determine. But we do know what concentrated thought and earnest effort he gave to the cause which he believed to be the cause of justice and truth.

It is with a heavy sense of loss that we realize that his work is ended, and with deep sorrow of heart we remember that we shall see his face no more.

It was a face and form that it was good to look upon. The unconscious dignity of his manner, a dignity expressive of the elevation of his character, the purity of his thoughts, and devotion of his life to serious and noble ends, did not obscure the geniality of his disposition and the warm sympathy of his heart. His social qualities made him a charming companion to those who enjoyed his intimacy; his sound judgment and sterling character commanded universal respect, and his Christian virtues endeared him to the church. That he should have been taken away from us in the strength of his manhood and the full maturity of his powers, is one of those mysteries of providence before which we must bow with humble submission to the will of Him whose "thoughts are not as our thoughts." "As high as the heavens are above the earth," so are the ways of divine wisdom and love above the ways of our devising. We sorrow for him, but we sorrow not as those who have

no hope. The life that has ended here is a life begun above. Jesus Christ "hath abolished death"; and over the grave is written "VICTORY."

CHAS. H. TRASK,
EZRA M. KINGSLEY,

Special Committee from the Session of the Madison-square Presbyterian Church.

A VERY LAX LEXICOGRAPHER FROM PERSIA.

To the Public: About two years ago there came to this country a Nestorian from Persia, named Rabi Baba, who had been educated by the American missionaries at Oromiah, and for many years had been associated with them in various forms of literary work. He was a man of unusual abilities and scholarship for the opportunities he had enjoyed. He had laid the foundation for a Lexicon of the modern Syriac language, his native tongue, which had received the approbation of American, English, and French missionaries residing in Persia, as a work of merit that promised to be of great service in the development of the modern Syriac language. This work was brought to the notice of several members of the American Oriental Society, who gave it warm encouragement. Such a dictionary, if thoroughly completed, promising to be a crowning piece to the literary efforts of the Presbyterian missionaries in Persia, attracted the favorable regard of the Presbyterian Board of Foreign Missions and negotiations were entered into with Rabi Baba to aid him in the publication of this learned work. A contract was formed with him, and \$500 paid him to assist him in completing his undertaking, and recommendations were put in his hands recommending aid from persons of means who might be interested in such an enterprise. When, however, Rabi Baba found that subscriptions to the publishing fund were being sent in trust to the Treasurer of the Board instead of into his own hands, he threw up the contract with the Board. But he has never returned the money which he had received from them. New negotiations were opened in the hope of preventing an utter failure in this important enterprise, but though most liberal terms were offered him, approved by Oriental scholars in this city, he rejected them all, and his own ideals were so extravagant that they could not be entertained. After this Rabi Baba for a while persistently begged for assistance to return to his native country, but the Board, having now lost all confidence in the integrity of the man, refused to listen to his proposals for a moment.

All hopes of further aid from the Presbyterians having failed him, he seems to have turned in other directions. At first his hopes were built upon pecuniary assistance from the Episcopalians. Representing himself as desirous of uniting with that Church, he was confirmed in the church of St. Bartholomew, New York City. Later on he applied to Archbishop Corrigan to be received into the Roman Catholic fold and be sent back as a priest to labor in that Church in his native country. Before correspondence with Persia on the part of the Archbishop could be completed, Rabi Baba went to Chicago and was received into the Baptist church by the Rev. Dr. Henson of that city. At the same time he wrote back to Archbishop Corrigan that he had been received into the Roman Catholic Church in Chicago, thus seeking to keep up his relation with that Church in case he should fail to realize from his other ventures. For these facts we have authoritative statements from responsible parties.

As Rabi Baba has in his possession letters of recommendation originally given him by the Presbyterian Board of Foreign Missions (or copies of them), on the strength of which he is able to impose on the confidence and generosity of other Christian bodies, the officers of this Board feel that it is necessary, by this public statement, to relieve themselves of all responsibility for this man's representations.

(Signed) Secretaries of the Presbyterian Board of Foreign Missions.

No. 53 Fifth Avenue, New York City, 1
December 23, 1893.

The Religious Press.

The Examiner would summon the obscure and distrustful, as well as the forward and confident, to the help of the Lord:

It is sometimes felt, by those whose field of labor is apparently circumscribed and narrow, that if they had a wider range they could do far more than now for God and humanity. A country pastorate seems often to present small scope for effort. Small congregations, small Sunday-schools, few people within reach—ah! how disheartening it is! The pastor so situated is prone to think that if he were in a large town or city, he could do far better work. Perhaps so; but is all done that can be done within the narrow field? Are there no souls unsaved there? Are there no minds to be expanded by the presentation of God's truth, no hearts to be lifted to higher levels of consecration and service? The work may be obscure, but if done for God, with a holy enthusiasm, it cannot be valueless.

There are many lay Christians who plead—to themselves at least—their own obscurity as an excuse for doing nothing for their Lord. It is a poor excuse. Paul's sister's son might well have pleaded that a simple lad like him could hardly expect to do anything for his imprisoned uncle. There was the mighty fortress, the rude soldiery, the possible danger to himself, the improbability of his getting the ear of the chief captain. But these imaginary hindrances all melted away before his resolute will, and he succeeded because he was determined to succeed.

Nothing can stand against a true and earnest purpose to do God's will, for behind it is the arm of Omnipotence. The man who skulks behind his own obscurity is recreant to his divine calling. His faint-heartedness is simply an unworthy lack of faith. He needs courage, not power. It is not at all unlikely that the knees of Paul's young nephew trembled under him as he entered the great gates of Antonia, and threaded the gloomy halls through groups of soldiers. But he pressed right on, and God's blessing crowned his effort.

Did any one ever try to do a good deed in the name of Christ, who was sorry he attempted it? There may have been apparent failure in accomplishing the end sought, but never in winning the happiness of well doing. So there is encouragement for every willing worker. And he who used our nameless helper for the achievement of a notable service, will use us—all of us—if we but place ourselves in His hands, and at the last our reward shall be great. But for the idle, the useless, the unwilling, we know no promise of good.

The Outlook touches on the subject of the growth of the Episcopal Church in this city and its causes. According to the recent figures of Rev. Thomas R. Harris in the Churchman the Sunday-school attendance in 1873 was 22,473; in 1883, 37,032; in 1893, 44,465. Communicants, 1873, 26,282; 1883, 38,734; 1893, 57,639. Contributions, 1873, \$949,061; 1883, \$1,135,906; 1893, \$2,868,480. Dr. Harris adds: As the population of the diocese has increased only about forty per cent. during this period, these figures are extremely satisfactory. Hereupon our contemporary says:

The above figures are so striking that we are compelled to ask somewhat earnestly for the cause of this remarkable growth in the metropolis—growth, if we are not mistaken, far exceeding that of any other body of Christians. It cannot be accounted for by any antecedent preferences of the people, for they would clearly be in other directions. We will give what, in our opinion, is to be regarded as the explanation. First and foremost, the vast wealth of Trinity and some other parishes, which makes the work of church extension in New York in a measure independent of individual contributions. Trinity alone is said to administer inherited wealth to the amount of \$150,000,000. That makes it possible for it to secure sites for churches, which would otherwise be very difficult. The cost of building sites is a great barrier to church extension in New York. This the Episcopal Church, because of its inherited wealth, feels less than any other denomination. In the next place, the Episcopal Church, more than any other, has given up the one-man ministry, and now all its prominent churches have numerous

trained workers. To this fact Dr. Schautler attributes, more to than any other, the growth of the Episcopal Church. Where, for instance, the Broadway Tabernacle or Fifth Avenue Presbyterian Church has but one pastor, an Episcopal Church will have four. In the nature of the case, more and better work is done. In the next place, the system of free pews has been largely adopted; and theorize about it as we may, the pew-rent system, except in occasional instances, keeps large numbers from attendance upon religious services. Of course more than free pews is needed to induce people to attend church, but given able and spiritual preaching and an inspiring service in two churches, the one with free pews will attract, hold, make generous and liberal more people than the other. Without doubt many go to the Episcopal Church for its service, for the social prestige it is supposed to confer, and for similar reasons, but we believe that the growth of the Church in the metropolitan district is chiefly to be accounted for by the causes we have enumerated.

The Christian Advocate offers these remarks for the consideration of Governor Flower:

In the investigation of certain complaints in connection with some of the State Lunatic Asylums, a bill was presented for about nine hundred dollars for costly wines, cordials, and brandies, of which the following are some of the items:

4 1/2 gallons French crescent brandy.....	\$41.93
3 cases Mumm's ex. dry champagne.....	91.56
1 case Cliquot, yellow label.....	32.25
1 case Amontillado sherry.....	16.00
2 cases Pontet Canet claret.....	14.50
1 case Maraschino.....	15.00
1 case Creme de Menthe.....	15.00

The officers of the institution replied that many of the patients needed stimulants medically. No doubt they do; but we beg respectfully to say to Governor Flower and to others who have to do with these investigations, that in asylums for the insane in this country the managers, when they make their periodical visits, have been frequently entertained at dinner by liquors from the drug room of the institution; and in some instances have gone forthwith on arriving to the drug room for their customary drinks, and have returned frequently during their arduous labors for the necessary (?) stimulants. We know whereof we affirm on this subject, and also that physicians and other officers have been compelled to wink at such proceedings in order to keep their places; and that in some institutions where they refused to do so they have been removed without any assignable reason. It has been our fortune in the course of various wanderings through the earth to sit at a table where a number of managers were entertained *ad libitum* with wines of the expensive sort included here, and stronger liquors, at the expense of the State. Further, we have seen them arrive at one institution obviously sober and unstimulated, and depart about 5 P. M., every man but one of eight showing the ordinary signs either of exhilaration or stupefaction.

By this we do not wish to be understood as saying that any one of them was helplessly drunk. We make no imputation upon the particular asylum referred to in the report, except to express surprise that such an extraordinary amount of such stimulants should be required in an institution established by the State to be conducted upon the principles of *homoeopathy*. That, as a study, would be interesting, apart from the question of economy involved.

The Christian Intelligencer would fain have the stated Sabbath service one of worship as well as instruction:

Dr. Charles S. Robinson, in the Preface of his recent book of "Annotations upon Popular Hymns," utters some weighty and needed opinions of the so called Praise Meetings or Service of Song. He says, "It is not to be looked upon as a musical entertainment, nor can it be put forward as a makeshift for a sermon; it is nothing, nothing at all, unless it is what it purports to be, a sanctuary service of adoring and grateful praise of Almighty God. The minister must be just as devout in it as he would at a communion; the choir must not suffer themselves to be beguiled into imagining it as a fresh and beautiful opportunity for a parade or display. It is simply a service for a worshipful people, full of joyous love and thanksgiving to their Maker." We add to these wholesome words, that such a service properly conducted enables a minister to correct the common misapprehension that the only thing of importance in sanctuary assemblies is the sermon, all the rest being simply preliminary

or closing exercises. It is singular how many otherwise intelligent people have suffered the idea of worship to pass out of their minds.

Dr. Robinson also gives some useful suggestions as to the character of the hymns to be sung at a praise service. He says, "It lowers the tone of joyous and happy hearted worship of the Highest to spend the hours announced for communion and thanksgiving in singing the pieces appropriate only to camp-meetings and to Gospel missions for the conversion of sinners. It is very rare, if ever, that hymns of wrestling conviction or of poignant penitence can be utilized in a jubilant act of worship. It is easy for almost any one to recall cases in which an error has been made in selecting hymns very good in themselves but inappropriate to the occasion and design of the service. Here there is room for a minister to exercise his taste and judgment in selecting and arranging pieces which will probably express the emotions of a believer contemplating the glorious perfections of his Creator and Redeemer. The inspired song book, the Psalter, needs to be carefully studied for this purpose. A close and patient examination of its contents will furnish all the hints required.

The Independent has this reference to the lately appointed Superintendent of Indian Schools:

We learn from the papers that the powers given to the new Superintendent of Indian Schools, Dr. Dorchester's successor, will be increased, and this is something which is to be hailed with pleasure, it having been stated on good authority that Mr. Hailman is a thoroughly competent schoolman, having devoted his whole life to school matters. Yet it must be understood that the Superintendent of Indian Schools has no executive authority whatever under the law, but can only report and advise the Indian Commissioner. It is hardly true, as has been stated, that the appointment is a recognition of the claims of the German Lutherans on the present administration. While a German by birth, he is not a Lutheran, nor a member of any church, we believe, although at one time connected with Unitarians, at La Porte, Ind. Judging from the character of the addresses that he made, we suppose he is what would be called a German pantheist, and is entirely out of sympathy with evangelical and organized Christianity. We may, therefore, suppose that he will not be a friend of the system of contract schools, and that his influence will not be given to encourage the religious element in the Government schools. We suppose that he can be safely trusted to develop the Government schools and education among the Indians just as far as the niggardly Congressional appropriations will allow, especially in the primary departments. He is an authority on kindergartens.

Line and Precept.

Man at his worst can show himself worse than the brutes; he can sink lower than the lowest of the lower creations. Man at his best can represent the very image of God in which he was originally created; he can rise higher than the angels. Every one of us is moving steadily in the one direction or the other—upward or downward. Whatever our eternal future is to be, it is in the direction of our present onmoving.

A Christian should make his Saviour a perpetual companion everywhere and on every day of the week. Christ offers to walk with him in every day's journey of life. What companionship so enlivening and so purifying as his! and who else can so make our hearts burn within us by the way!

If we bravely resolve to do our part,
And bear our griefs with a patient heart
And free from all repining,
We shall be led to a higher way,
To a better work than we do to-day,
And find love's sun-light shining;
For truth of spirit and strength of soul
Will make the darkest cloud unroll
And show its silver lining.

—Helen Keith.

On earth we have nothing to do with success or with results, but only with being true to God, and for God, for it is sincerity and not success which is the sweet savor before God.

—F. W. Robertson.

Little by little sure and slow,
We fashion our future of bliss or woe,
As the present passes away,
Our feet are climbing the stairway bright,
Up to the region of endless light,
Or gliding downward into the night,
Little by little, and day by day

The Sunday School.

INTERNATIONAL SERIES.

STUDIES IN GENESIS.

SUNDAY, JANUARY 14, 1894.

ADAM'S SIN AND GOD'S GRACE.

THE STRUCTURE OF GENESIS.

The passage which lies between last Sunday's lesson and the lesson for to-day, at once suggests an inquiry into the way this book was composed. Two facts are very noticeable to the most superficial reader. One is that chapter ii. 4b-25, is a second account of the creation; the other is that in the second account the Creator is called the LORD (Jehovah) God, whereas in the first He is called God.

Now there are two ways of explaining these facts. There is hardly any question that if the two passages were submitted to a person of good literary cultivation, who had no knowledge that they were taken from an inspired Book, he would tell us that they were written by different persons. That is what anyone would think who interpreted the Bible naturally, as he would interpret any other book. But we do not hold the Bible to be like any other book. It is separate from all other books by the fact of inspiration—a fact of which we are the more fully convinced the more deeply we study it, and especially these early chapters of Genesis. And it is in the interest of the doctrine of inspiration that many commentators have held that the second account of Creation is not a second account at all, but an elaboration or amplification of the first; while the new name given to the Creator is attributed to the fact that new light upon His character emerges at this point in the story.

This explanation is, however, not satisfactory, because it does not accord with the facts as given in these chapters, except by a process of accommodation which we should not admit in dealing with an un-inspired story. And whatever inspiration may be, we must be right in insisting that it cannot be anything that requires a false rendering of words, or an accommodation of facts to a theory. When we read ii. 7, 9, 18, 19, 20, 21, we find that the order of creation is here represented to be man, vegetation, animals (which on the surface at least appear to have been designed to be companions for Adam), and lastly, when the companionship of animals proved to be insufficient, woman. But in chapter i. 11, 20, 26, 27, the order was vegetation, animals, man, created male and female at the very first. It is to shut our eyes to the obvious meaning of language to insist that these two chapters were written by the same person as a description of one event. And this is so clear that there is now hardly any scholar of eminence who does not admit that they were written by two persons.

These two chapters, then, give us a clue to the structure of Genesis. Evidently the whole book did not come originally from one hand. As we study the book more closely, we find traces of this dual authorship (at least) all through it from beginning to end, and yet we see that the book is a well arranged whole, constructed upon a very definite and clearly marked plan. For example, we find continually recurring in the earlier chapters, the formula, "these are the generations of" marking off well defined sections. We find an evident intention to give a clear notion of the various races by which the world is peopled, while at the same time distinctly separating from all others that one branch in which God purposed from the beginning to

reveal Himself in incarnate form. The way in which, for example, the descendants of Noah are generally indicated, and those of Shem separated from them; the family of Terah, and that of Abraham separated from the other members of it; the children of Abraham and Isaac preeminently chosen, down to the calling out of Jacob to be the head of the Chosen Race—all this framework, or skeleton, is so evidently the plan of a single mind, that we cannot but feel sure that the Book of Genesis, as we now have it, is the work of one hand (subsequent revisions, perhaps, excepted), and that at least two sets of documents were incorporated in it by this writer, or, more properly speaking, compiler.

It is by no means difficult, even with only the English Bible, to discern other marks of difference between the documents than that furnished by the names of God, although it was the difference in the names that first suggested the thought that there were several documents here. Some characteristics of each are clearly marked. The writer of the first chapter has a certain formal grandeur of style; he uses the same expression over and over, in a sort of rhythmic cadence; he is very exact in his descriptions, using much repetition to insure that the idea shall be clearly defined. He is, in a certain sense, statistical, with his account of the events of each one of the seven days. Now if we turn the pages of Genesis, we shall find all these characteristics repeated in many passages where the name of God is chiefly used, and if we take these passages from their setting, and read them continuously, we cannot but be convinced that they are by one writer, and are a nearly complete work by themselves. On the other hand, in the second chapter we find none of this exactness and formal grandeur, but a diffuse style, yet a largeness of thought, a suggestiveness, a certain moral character which give it a strong resemblance to the prophetic books. These characteristics are found in the parts of the book where the name Jehovah (LORD), or Jehovah Elohim (LORD God) is used, and these parts have therefore been called the prophetic narrative, while the first described portions are known as the priestly narrative, because of a certain ecclesiastical character, not only in the formal style, but in the fact that all the early ordinances (the Sabbath law, ii. 1-3; prohibition of blood, ix. 4, and the rite of circumcision, xvii. 11-14), are found in these portions.

To find these two narratives in Genesis is by no means to deny that Moses is the author (or compiler) of the book. The last chapter of Genesis narrates events that occurred 400 years earlier than Moses, and there is no reason why he should not have availed himself of existing documents, as we know Luke did (Luke i. 1-4) in writing an inspired history. Into the question of authorship we shall look in a later lesson.

THE LESSON.

Genesis iii. 1-15.

GOLDEN TEXT.—For as in Adam all die, even so in Christ shall all be made alive.—1 Corinthians xv. 22.

Our lesson is a continuation of the prophetic narrative of chapter ii. The work of creation having culminated in a perfect physical being, a being made in the image of God, in which it was possible for the Incarnation to take place, the next step was, necessarily, the moral development of man. So much prophecy teaches us in this narrative of the Fall. Temptation was a moral necessity—a necessity so imperative that even the incarnate Lord was obliged to submit to it (Matt. iv. 1.) Man was created innocent, but it was the innocence of a child; the only way for him to achieve the innocence of a man was by meet-

ing temptation and, resisting it, coming off victorious over it.

Before looking further into the great truths taught in this lesson, let us glance at the vehicle of these truths—the story of the Fall. The wider our acquaintance with the literature of the early nations, the more evident it becomes that a tradition of the Fall is a part of the common heritage of the eastern nations. Egypt, Persia, Assyria, have all their traditions of this event, and in every one of them there is some suggestion of the final victory of man over the powers of evil. An Assyrian tablet has recently been deciphered which is strikingly like the story in Genesis—the "command established in the garden of God," the fruit eaten, the appointed Redeemer, Merodach. Evidently the problem of sin was moving the minds of these ancient peoples to a marked degree. But the very likeness of these old legends to the Scriptural account only serves to bring out in stronger relief the difference between them. The high moral tone, the deep spiritual teachings of our Scriptural account, are strikingly absent in the other stories.

It is a singular fact, however, that while all the rest of the world were exercised on the problem of evil, Israel paid little attention to the solution given to it by inspiration. We have no allusions to the story of paradise in any of the historic books or older prophets. Later on in our studies we may find a reason for this.

To turn now to the text of our lesson, the first thing that we must note is that it gives not the slightest suggestion that the temptation came from an evil spirit. The *serpent* is distinctly identified with the *beasts of the field* (iii. 1), and the punishment inflicted (14) is upon a literal serpent, not upon a fallen angel. There is, in fact, no suggestion of fallen angels in Genesis so far as we have yet gone in it. When we come to the trees, however, we find it difficult to understand them literally. What kind of fruit could possibly give a knowledge of good and evil? And that the tree of life (verse 22) is to be taken in a mystical sense is evident from the allusions in Rev. ii. 7, xxii. 2. But how can we interpret the trees literally when we are compelled to interpret the serpent mystically? Such a process is contrary to the very laws of thought. One thing we are certainly taught here: that this story of the Fall is given us in Genesis, not to teach us history, but to teach us spiritual truth. Let us then ask what are the truths here unfolded.

The first in order, and very prominent in importance, is that temptation comes, not from within, but from without (i. 1). It is not in the essential nature of man to sin; it is a matter of his free choice. This truth, suggestively taught here, is proved in the companion narrative of the Temptation of our Lord, who, very man, resisted successfully every one of the three appeals to the physical appetite, the aesthetic sense, and the intellectual powers to which (verse 6) Eve succumbed. The answer of Christ to Satan (Matt. iv. 4) was a deliberate choice of communion with God over every physical good; the answer of Eve to the serpent was "the preference of selfish appetites over the command of God." The perfect human being Eve was as free to choose the good as was the perfect man, Jesus. Whatever evil influence we may plead from heredity, Eve felt no such influence, nor did our Lord yield to it.

Incidental to this great truth is the teaching that the craving for a knowledge of good and evil, such, for instance, as young men have when they desire to "see life," to "sow their wild oats," springs from a doubt of the goodness of God. When we believe that

forbids because He wholly desires our good and knows how best to secure it, we shall not desire to taste what He has forbidden.

But the next great truth is that, as our catechism teaches, by sin men lose communion with God. Our first parents hid themselves when they heard His voice (8), for they had seen themselves as they were, and their sense of shame overpowered their desire for His presence—nay, rather, taught them that the presence of sin in the heart forbids communion with Him.

And here, in this futile attempt of Adam and Eve to cover themselves (7), and in the gracious cooperation of God in this matter (17), we find one of the most important and most awful truths of revelation, the necessity of vicarious suffering. It was not so easy a matter to hide their shame as they had thought; to snatch a handful of leaves from the nearest tree and sew them into aprons would not suffice. Something must suffer for them, some animal must die that they might have coats of skins. And not by their own action could this be done. The Lord God must clothe them with garments bought by death; not their own, but of an innocent creature. This is a foreshadowing of the Gospel.

But the first clear prophetic utterance comes in the last verse of our lesson—the promise of life-long enmity between the seed of the woman, all the human race, and the seed of the serpent, all who work evil. Thank God, this struggle against evil has never been remitted; there has always been in humanity that spark of the divine in whose image man was made, which has revolted against sin and struggled against its power. And in The Man, the One who perfectly realized the divine ideal, the struggle was crowned with complete victory. Not without harm to Himself, not without a bruising of the heel, did Christ come off conqueror, but He did conquer and forever bruised the head of that evil power which set itself up against Him.

So, through judgment, comes the divine blessing. So God shows Himself Supreme Ruler and Loving Father, able to bless His children even in the revolt of their free will, and even out of their sins and revoltings to work a higher good.

The lesson passage ends here, but not the lessons of the Bible narrative. That sorrow and subordination and suffering and honest toil are the divinely appointed methods to bring man back to a sense of communion with God; that man, created mortal, might have achieved immortality had he not failed in his great test (verse 22); that all men are one—the doctrine of solidarity, of the unity of human life, shown in the expulsion of the first parents from paradise; it will be well for us to dwell a little on these truths also in our teaching of this lesson.

J. Bergeron, writing in The Popular Science Monthly for January on Legal Preventives of Alcoholism, says: If I could venture to formulate new principles as the basis of legislation against alcoholism, I should propose: aiming at the dealers by limiting their number to a *pro rata* of the normal needs of the population; raising the license fee to the highest possible amount; giving license, as the German plan contemplates, only to persons of known morality; imposing on them, by a system of inspections and frequent analysis of their stock, the obligation to sell only completely rectified spirits; prohibiting their selling on credit, and declaring drink debts null; forbidding their selling to youths of less than twenty years of age; making them responsible for all mischief committed by persons coming from their establishments; and absolutely refusing license to all commercial establishments other than those especially devoted to the sale of liquors.

Christian Endeavor.

By Rev. S. W. Pratt.

- Jan. 8. No compromise. Matthew 5:29, 30, 17:23.
 9. A return to temptation. 2 Peter 2:9, 22.
 10. The reward of victory. James 1:2-4, 12-16.
 11. Peter's Temptation. Luke 22:54-62.
 12. Fight temptations with the Bible. Psalm 19:7-14.
 13. Fight temptations with prayer. Matthew 6:13; Hebrews 4:12-16.
 14. TOPIC—Our temptations, and how to avoid them. Matthew 4:1-11.

Paul writes to the Corinthians, "There hath no temptation taken you, but such as is common to man"; Revision, "such as man can bear." Temptation is incidental to the free agency of man. Temptations are not only "common to man," but continue all through life. We cannot always avoid them, but we must meet and overcome them.

A temptation presents an occasion for a choice between alternatives, one good and the other evil. And almost every act in life involves such a choice. There is a chief end involving a supreme choice, and besides this, and necessary to carrying it out, there are subordinate and secondary choices. There is nothing wrong in being obliged to make a choice; the evil lies in making a wrong choice. We come to the forks of the road. The guide board tells us which way to take. One or the other we must choose, if we would go forward. In the choice we make we show the end we prefer.

The word *tempt* has come to be used in a bad sense, as trying to get one to choose the evil, and the tempter is an enemy and a partaker in the evil choice. Many borrow unnecessary trouble because temptations come to them, and find difficulties which do not exist in the temptations of Adam and of Christ. The old saying applies here, that "One cannot prevent the crows from flying over his head, but he can prevent their making a nest in his hair."

When one is tempted he is tried, put to the test, proved. The result shows what he is made of, what is his disposition and character. Until he is so tried, one cannot tell what is in him. Until he is tested, another cannot tell whether to trust him or not. One tempter may try him to test him, and another to lead him astray.

One right choice involves or promises a second and a third and a succession of choices in the same direction, as one wrong choice is the beginning of a course of wrong doing. A habit, or character, develops under temptation. Thus if one endures temptation when he is tried, he comes out stronger and better than before. It is easier the next time. And so by degrees he becomes confirmed in the right way. So an evil choice tends to confirm one in a habit of wrong doing. The boy who resists temptation to be dishonest in the matter of a penny, may after a while be entrusted with thousands. One characteristic choice will determine character as well as a hundred, as a chip will show the current of the river. A supreme choice, that of a chief end, must be single and decisive. A line separates at the water shed the streams which reach oceans as wide apart as the continent.

It is no wrong done to us that we are subject to temptation. It is a natural and necessary process of a free agent under law. God rules His creatures by law, and such ruling is for their good. A law must reward obedience and punish disobedience. Every law that is imposed upon man puts his obedience to the test. Will he obey it? A fellow-man may persuade him to obey or to disobey. In the one case he is a friend, in the other an enemy. He may present motives and influence us, but he cannot choose for us, nor force our choice. We shall choose according to our own paramount desire. We may not lay the blame on the tempter, although if

he intended evil he is to be blamed, but we "must give account for ourselves to God."

We have made this analysis of temptation that we might apply it to the fall of Adam and the temptation of Christ. The angels, being under law, have also to choose whether to obey or disobey. Some fell through disobedience, and were cast out of heaven. Adam was under the same necessity of choice. In his case everything was conducive to a right choice. By disobedience he brought the penalty of the law not only upon himself, but upon his descendants also, who inherited from him a strong bias to evil. The law of heredity is a doctrine of natural religion. It is a law that no one can escape. Strength and health or weakness and sickness, go down through generations. Man is born with a tendency to sin, and it is because of this that temptation has its force and danger.

Sin separates the evil from the good, and from God. The wages of sin is death. Sin makes one useless and offensive and evil. Death does this to the body, and it must be separated and buried out of sight. Spiritual death, the penalty of sin, separates the soul from God.

There are problems connected with the origin of sin which we cannot solve. These are, however, matter of curiosity. The great question that concerns us is, Can we be freed from sin and reconciled to God? For this the second Adam, the Son of God, came into the world. To manifest God in the flesh, He became man, and as a Man was tempted in all points like as we are, yet without sin. He was thus our Brother-man, touched with the feeling of our infirmities, yet holy, harmless, and undefiled, separate from sinners and made higher than the heavens. So He was fitted to be our great High Priest, to intercede for us. He, too, was tempted of the devil, who is the most subtle of all tempters, for which he is called the Accuser, the Adversary, and the Destroyer. That Christ must suffer the approaches of such an enemy of all good, was a part of His humiliation. No sooner had He been announced by the Holy Ghost and baptized for His mission, than Satan sought Him at a time when He was physically weakened by hunger, and tempted Him through His natural craving for food, to be answered that "Man does not live by bread alone, but by every word of God." There are higher wants than those of the body and of this world, and these must yield to the Spirit. Failing here, he sought to tempt Him by appeals to pride and self dependence, to be answered by another word of God. Again he appeals to His ambition, and offers Him all the world if He would fall down and worship him. Conformity to the world would save Him the garden and the cross and the grave. Again was the tempter answered by the word of God. Thus our Lord, when faint and weary with long fasting, with suffering and pain, still believed and trusted and obeyed God. All the arts of the tempter were in vain.

And now, if we abide in Christ and follow the Word of God and yield to the influence of the Holy Spirit, we shall have nothing to fear. But we must be always on our guard, and daily offer the prayer, "Lead us not into temptation, but deliver us from the evil one."

I entrench myself in my books, equally against sorrow and the weather.—Leigh Hunt.

It is well to keep in mind that no day leaves us just where and as it found us. We are with each departing day older in time and nearer to the grave. Some addition for good or ill is made to the record of life. We are made better or worse. Habit becomes a little stronger. Our opportunities in life lessen. The need of despatch in the work of life increases. We have less time to waste. The danger of delay augments.

The Children at Home.

Happy New Year to you all, dear children!

THE MESSAGE OF THE NEW YEAR.

I asked the New Year for some message sweet,
Some rule of life with which to guide my feet;
I asked and paused; he answered soft and low,
"God's will to do."

"Will knowledge then suffice, New Year?" I cried:
And ere the question into silence died,
The answer came, "Nay, but remember, too,
God's will to do."

Once more I asked, "Is there no more to tell?"
And once again the answer sweetly fell:
"Yes! this one thing, all other things above,
God's will to love."



JOSIAH CRAFTS AND JAMIE BROWN.

They were close comrades, although they were not near of kin, or near each other's age, and it all came about in this way: Josiah Crafts, who was known throughout the country thereabouts as "Uncle Josiah," because all the children loved him so well, lived half way up the side of "Three Mile Hill." He said he was living on borrowed time, as now he had past the allotted time spoken of in the Bible, his three score years and ten. But nobody thought of Uncle Josiah's being old. It would seem as if his hair had grown silvery long before the usual time, his heart was so young and so full of sympathy with every child with whom he came in contact.

Every boy and girl who knew "Uncle Josiah," knew that it was perfectly safe to deposit their confidences in his keeping, and as for advice, they all felt that his wisdom was not to be questioned. He was the oracle of that part of the country. No enterprises were started by the young people without Uncle Josiah's help and hearty approval.

One cold winter's day, in the beginning of the year, Josiah Crafts came home from the village with his weekly newspaper in his hand, and after taking off his big ulster and his fur cap, he drew his chair up to the fire and began to read it.

"Mary Ann," he called out, after he had been reading to himself for a little while. "Mary Ann, just hear this."

As he spoke these words, a little, cheery-faced woman, with a crown of silver hair on

her head, came out of the pantry. She took up her knitting, a red mitten, boy's size, which she was narrowing off, and sat down in a small rocking chair covered with bright colored chintz. Then Uncle Josiah read about the suffering among the poor in the city, so many men out of employment. "What a pity," he said, "that some of them could not get out in the country to live." He discussed the different projects the newspapers, the religious people, and the city officials were considering to make the condition of their unfortunate class better.

"I wish we could do something about this matter," Uncle Josiah said, as he laid his newspaper down and went out to do his evening chores at the barn. He was very tired that night, and the drive in the cold air had made him sleepy, so when he came in he fell asleep in his chair. The old cat purred on the rug at his feet, and the dog slept on the mat by the stove. His wife was setting up the stitches for the mate to the red mitten she had just finished. There were no children in Uncle Josiah's house, so it was plain to be seen that the mittens were going to some boy who lived elsewhere.

One hundred miles away from "Three Mile Hill" a woman was finishing off some shop work in a room on the fifth floor of a tenement-house. A boy was asleep on a cot in one corner of the room. His mother had just been tucking the quilt in tighter, for Jamie seemed to be so restless, and every once in a while he called out in his sleep, "Cash! Here, Cash! Hurry up! Oh, how my legs ache! but I'm coming, I'm coming, fast as I can."

"It's all on account of that holiday shopping that Jamie's so overdone. Folks don't seem to have any mercy on the cash girls and boys at Christmas time. And when the folks behind the counter and the floor-walkers get tired and things go wrong, they scold the "cash," just as if they were to blame. Once the man on the first floor shook Jamie when he was hurrying as fast as he could. Oh, dear me, how I do wish folks who go to buy their gifts at that time, would be more thoughtful about the extra work of the clerks and cash boys."

Jamie got more quiet after a time, and after Mrs. Brown had put on the buttons, the garments were finished, and she went to sleep, too.

In another part of the city a young girl sat in her pretty room so daintily furnished in white and gold. She had been out to an entertainment, and had just taken off her wraps. "There, I have forgotten all about those Browns! I never thought of them Christmas, and they are in my district, too. I guess I will give up being a district visitor. I have not the time to attend to the duties properly; the social gaieties have begun now, and I cannot give the time to the work I ought."

Eleanor Gibson had been very enthusiastic over her work when she first took hold of it, but other things had come in to fill up her life, and she had forgotten the poor people who had been made so happy having the pretty, bright young lady come in to see them now and then. "I must send the Browns something to-morrow," and with this purpose in her mind, Eleanor Gibson fell asleep.

"I am so glad I went to the Browns to-day, mamma," she said, the next afternoon. "Jamie is overdone with the holiday work at the store, and is quite ill. I left word at Dr. Graves's office for him to go over and see Jamie. I don't know why it is, but I have always been especially attracted to that boy. I wish some person had him who could educate him and start him in life. Dear me, what

a problem to know why some of us have so much and others so little of this world's goods and opportunities!"

"That boy ought to go out in the country," said Dr. Graves to his interested young visitor, shortly afterwards.

"Country in the winter, doctor?"

"Bless your heart, child, the country air in the winter is just as life-giving and saving as in the summer." Dr. Graves was the old family physician. "It would be the best thing in the world for that boy to send him right out in the country."

A gentleman who was waiting in the office to see the doctor heard what he said, and when Eleanor seemed in a quandary as to the ways and means of carrying out the doctor's suggestion, he ventured to say: "Pardon me for intruding on your conversation, doctor, but I think I know just the place for that boy. Uncle Josiah Crafts on 'Three Mile Hill' would be glad to take him."

"And would he be kind to him? Jamie is such a delicate, sensitive boy," the young lady asked.

"Kind? That man is the essence of kindness, just my idea of a true Christian, and his wife is just like him. I was brought up on the farm adjoining his, and it would take hours for me to tell you all the good that man and his wife have done. They had ninety fresh air children there last season, took six of them at a time, and gave them the pleasantest fortnight they ever had in their lives, I know."

And so it came about that Jamie Brown went to Uncle Josiah Crafts' for a winter fresh air outing.

"There," said Mrs. Crafts, "I've finished these mittens just in time for that city boy to put on. I've knit twenty-five pairs of mittens this winter, just catching up work at odd times, too, and half of the time I did not know whose hands I was knitting them for, but somehow a pair of cold hands seemed to be ready to go into them," and the silver haired woman laughed merrily at the thought.

There was no coasting place so fine as this same hill on which Uncle Josiah lived. After school the boys all brought their sleds and had lots of fun. When they were cold or hungry, they knew where they would be welcomed, and crowded into Uncle Josiah's warm kitchen, where his wife was sure to bring doughnuts, seed cookies, or fresh ginger snaps out of that wonderful pantry of hers.

"Now boys," said Uncle Josiah, as he was getting ready to go to the depot for Jamie Brown, "I am going to bring a little cash boy here from the city to stay until he gets strong and well, and I want you to be very kind to him, and do all you can to make his visit pleasant."

The boys all spoke together, "We'll be sure to do that," they were so glad to be able to do something for this little cash boy. They had been with the good old man so much, that they had taken some of his Christian spirit into their hearts, and their lives were influenced by it. It is wonderful how much good even one good, pure life in a community does.

When the boys found that Jamie had no sled to coast down hill with, they said they would "chip in" and buy one for him, and so they did. Of course they would all have been willing to have had him ride on their sleds, but they all knew that every boy likes to have a sled of his own.

Jamie did not know anything about coasting. When the snow came in the city, the policemen ordered the sidewalks cleared at once, and so it was shovelled off. The children all felt so sorry to see it go, but the rules had to be obeyed, and the children's preferences were not considered at all. All this Jamie told

the boys, and they were glad they did not live in a horrid city, where the officers would not allow the boys to have any fun in the snow.

Jamie Brown was delighted with his new sled, and did not for a moment think he could not steer just as well as the other boys. One boy volunteered to ride behind him, although, as he said, he expected to get a tumble, and of course he did before he got to the bottom of the hill. Jamie was almost buried in the snow when the sled turned off the road, and the boys, knowing he was delicate and not used to such plunges, thought best to go up to Uncle Josiah Crafts' and brush off his clothes and have him get warm. And this is the way Uncle Josiah talked to them:

"So many fellows think as Jamie did, that they can steer straight and true; they undertake to do things they don't understand how to manage, and over they go. It is a great thing to steer one's way well through the world. There are a great many who come to grief, because they rely on their own strength and wisdom, and do not ask any help from a Higher Power to guide them. I hope all of you boys will begin at the top of the hill and go straight and evenly down. To do this you will have to look well to the right and the left, for there are some folks in the world who put obstructions in a boy's way on purpose to see him go over. I have seen boys who started all right at the top, went well for a time, but who grew careless and did not look about them, and ran against snags and jags, and were soon tumbled off at the side of the road. Some people lend a helping hand to get these boys up on the straight road again, but others stand by and laugh, or treat them with perfect indifference. Now, boys, whenever you see a poor fellow down, steered off from the right course, stop and help him up; no matter how he got his tumble, help him up again and give him words of encouragement. There are plenty of road spoilers, boys, who will throw you out of your straight steering, if they can. Bad habits, too, my boys, soon wreck a life; they begin in cobwebs, and end in iron chains. But I've talked enough on the subject of steering. Mary Ann! Mary Ann!"

The smiling-faced little woman came out of the pantry with her hands full of doughnut rings, rolled in powdered sugar. She knew what her husband called her for.

That night, after supper, Uncle Josiah told Jamie all about the time he was in the war; he knew boys like to hear such stories. Then he told Jamie that they two must be comrades together now. "We want to get some of the city people out here in the country; there are too many of them there." And when Jamie said he did so wish he could live all the rest of his life in the country, and told how often his mother had wished that some way would open for her to live among the hills again, as she used to when she was a little girl, Uncle Josiah said, "Give me your hand, Jamie. You and I are comrades forever hereafter; you shall live right here with me."

"But mother!"

"She shall come, too, for my wife is not as strong and spry as she used to be, and we need a good woman, such as I have been told your dear mother is, to come and help her."

How did it all turn out? It proved to be a mutual benefit to the country dwellers and the city dwellers. And you will hear Mrs. Crafts telling her neighbors that the coming of the Browns was a "Godsend" to her, and you will also hear the weary city worker respond, with a cheery tone of voice, "Surely the good Lord did send Jamie and me to this beautiful home, where we have plenty of food and fire and kind friends." Jamie can steer down "Three Mile Hill" as straight as any of the boys.

SUSAN TEALL PERRY.

THE BLIND.

God gives His children who have not sight,
A knowledge both strange and sweet;
So I know when violets seek the light,
And grass is green 'neath my feet.

I feel in my soul the spring's glad birth,
On my cheek the south winds blow;
I lean my heart to the heart of earth,
And a thousand secrets know.

When bluebirds sing in the apple tree,
And blossoms flutter and fall,
I know the new world is for me, for me,
And God's love is over all.

When birds are gone, and the year is old,
And the stars shine clear and white,
Again is the angels' message told,
And the Star in the East grows bright.

And my soul is hushed to hear the song
That floats on the midnight air,
And touches the pallid lips of Pain,
And the throbbing heart of Care.

Sometime, sometime when the Night is done,
I shall go to meet the light
In a Land that needs not moon nor sun,
Where the blind receive their sight.

—Anna Deming Gray.

THE MESSAGE FOR MOTHERS.

What message has the New Year for us, dear mothers? We who have such a sacred trust in our keeping? Does it not urge us to be more patient with the little ones, and to speak in gentler tones when we overtake them in a fault? And does not the message come to us to be more conscientious in the fulfillment of our duties as mothers, and to watch ourselves that we may be examples to those little ones who pattern after us? When we talk to Bessie and Willie about the naughty spirit that gets into their hearts sometimes, are we careful that they have no occasion to take notice that there is a naughty spirit in mamma's heart at times? Children's eyes are very bright, and their ideas of justice are very clear. It would be disrespect for them to criticize mamma, but their powers of reasoning by comparison are quite keen.

It is trying and wearing to the nerves to take care of the little ones all day, to attend to their thousand and one wants. Many a quick, harsh word is spoken, because of overwrought nerves, and irritability and unjust censure come from weariness of the flesh. Things go wrong with ourselves, and we blame the children oftentimes in consequence.

It is such a pleasant way, that of leading the little ones through babyhood and childhood, if we only have grace and strength given us to walk along and see only the beautiful things that grow by the roadside. It is so sad to lead the little ones over rugged, thorny places, and bruise their tender feet, because we have strayed out of the right way ourselves. Let us show the dear children the beautiful things of life and keep their eyes from the shadowy, gloomy outlooks as long as we can.

Motherhood is such a holy, sacred office, that its responsibilities seem overwhelming at times. It is only by following the Lord Jesus Christ, not afar off, but in close companionship, that we can show our little ones how to always look upward toward His face. There are many problems to solve, many mysteries to unravel in our lives and work as mothers.

"Our dim eyes ask a beacon,
And our weary feet a guide,
And our hearts of all life's mysteries
Seek the meaning and the key:
And a cross shines o'er our pathway,
On it hangs the crucified;
And He answers all our longings
With the whisper, 'Follow me.'"

We do not know what the New Year will bring to us of joy and sorrow, but we do know that "The lines of our lives are all in God's hands."

Let every man, if possible, gather some good books under his roof.—Channing.

A LARGE IDOL.

Mr. Thomas W. Knox, in his book on Marco Polo, mentions an idol in a temple at Bangkok, Siam, one hundred and sixty feet long. "The soles of the feet are three and a half yards long, and broad in proportion, and each of them is inlaid with mother-of-pearl, as though it were a brooch or finger ring. The figures represented by this inlaid work are entirely fruits and flowers, in accordance with a fable that fruits and flowers sprang from the earth wherever Buddha planted his footsteps. It was constructed of brick, and then heavily gilded, so that one might easily suppose it to be made of gold." There are about one thousand other idols of various sizes in the temple.

THE DESTRUCTION OF THE FIRST LIGHTHOUSE BUILT ON MINOT'S LEDGE.

The lighthouse on Minot's Ledge stands within the shadow of a tragedy. It is the second structure erected upon the ledge. The first lighthouse and the lives it held were claimed by the sea. Begun in 1847 and completed in November, 1848, it was overwhelmed in April, 1851. Its destruction was the most tragic event in the history of our lighthouse establishment. The structure was an octagonal tower supported upon wrought-iron piles strengthened by braces. The piles penetrated five feet into the rock. On the braces, thirty-four and a half feet above the rock, the keeper had constructed a platform for the storage of bulky articles, and had fastened to the lantern-deck, sixty-three feet above the rock, a five and-a-half-inch hawser which he had anchored to a seven-ton granite block. Along this hawser articles were hoisted up to the platform, and there landed. These "improvements" were convenient—and fatal; not, however, to the keeper who made them, for he was on shore when the storm, which has become historic for its fury, burst over the coasts.

On Monday, April 14, 1851, there was a strong easterly gale blowing. At that time there were on the tower two assistant keepers and a friend of the principal keeper. The visitor became frightened at the first indication of a storm, and in response to a signal from the tower, a boat put off for Cohasset, and took him ashore. On Tuesday the wind swung around to the northeast, the most dangerous quarter from which the elements can hurl themselves upon Minot's, as they then rejoice in the accumulated fury of miles of wind-torn sea. By the 16th it had increased to a hurricane, and the tower was so completely buried in the heavy seas, that nothing of it could be seen by the group of anxious watchers at Cohasset.

About four o'clock in the evening of the 16th, the platform was washed ashore. Then the watchers knew that the water had risen to within seven feet of the tower. At nightfall it was seen that the light was burning. It was observed at fitful intervals until ten o'clock that night, when it was finally lost to sight. At one o'clock on the morning of Thursday, April 17th, just at the turn of the flood, when the out-streaming tide and the rushing hurricane met at Minot's, a violent tolling of the lighthouse bell was heard. After that, no sound rose above the din of the storm. About six o'clock in the morning, a man walking along the shore, saw a chair washed up a little distance ahead of him. Examining it, he recognized it as having been in the watch-room of the tower. After this discovery no one had any doubts of the tragedy which had been enacted behind the curtain of the storm. When it lifted, naught was seen over Minot's Ledge but the sea, its white crests streaming triumphantly in the gale.

It is believed by those competent to judge of such matters, that the destruction of the tower was due to the surface which the platform constructed by the keeper offered to the waves, and to the strain of the hawser upon the structure. Every time his hawser was struck by a sea, it actually tugged at the tower. There seems also little doubt that the sum appropriated by Congress for the building of the lighthouse was insufficient by about two-thirds for such a structure as the perilous situation called for.—Gustave Kobbé, in the January Century.

Never think that God's delays are God's denials. Hold on! hold fast! hold out. Patience is genius.—George L. L. de Buffon.

"CAMP-FIRE THEOLOGY."

From *Camp-Fire Musings: Life and Good Times in the Woods*. By Wm. C. Gray, Ph. D., Editor of the Interior, of Chicago.

When Dr. W. T. Meloy of the Chicago United Presbyterian Memorial Church, a crack orator, fisherman, theologian, rifle shot, writer, and camp cook, and I, were out fishing in June, we went ashore to eat our lunch, and a graceful little hen snipe pretended to be badly hurt. I saw one of the chicks, saw exactly where it stopped under the side of a decaying log, and went to pick it up. I knelt down closely and looked a good while. At last I saw one bright eye, and then the whole form of the before invisible chick, which was open to plain view, not two feet from my nose all the time. I took it in my hand, and it lay perfectly motionless. It knew that resistance would be vain. Then I took out a pocket lens to look at its suit of clothes. There is no use for any one to say, or to try to explain, that that coat of feathers—which looked so much like rotten wood that you could not distinguish it two feet from your eyes, and which also was a perfect invention for lightness, dryness, and warmth, was not made on purpose, and with wonderful ingenuity and skill. I told Brother Meloy that I had a theory that God did not make those feathers; and he said it was a good thing that I had an orthodox bringing up, or there would be no knowing what sloughs and snags I might run myself into. Those U. P.'s—the most progressive of them—stick as close to the text as a wagon wheel with a thousand bricks on board sticks to the ground. They will admit the existence of second causes in a general way, but are not very free in using them. I showed the doctor that the snipe chick's feathers were little trees with straight, limbless stems and bushy tops; that the idea was to secure a stratum of confined air next to the chick's skin, and thus to give him a robe at once light and warm. It was an invention so apt, and yet within the limits of human thinking out. I thought the Lord had indulgently permitted some dainty spirit to dress the fledglings. An artist will paint a bird, but he cannot make one. Possibly he may be allowed to make one, have imparted to him the secret of the vital force, and be permitted to direct its manifestations in any way to suit his or her fancy. Take a flower, a peony or a pink, and see what curious as well as what beautiful fancies are embodied in it. Everybody wonders at the endless variety of the freaks of imagination shown by the orchids. Whoever made them must have done it for amusement.

Now can you conceive of anything more delightful than for a soul passionately fond of the beautiful to be permitted to exercise her talents in conceiving and fashioning a variety of flowers, and sending them down through the years in their lovely generations? Why should not the loving Creator allow such pleasures to His children? The plumage of that little chick-snipe was something which, humanly speaking, required a great deal of close thinking. It ought to be very light, warm, waterproof, and to have the dull, uncertain tints of driftwood. And the way these results are secured is admirable. In my opinion, some elect lady set herself to that task, and worked over it and thought about it, and after considering this, and that, and other schemes, when she finally got it, received an approving smile from her Lord and the congratulations of a shining circle of friends. Some one of them made an orchid, and following the old plan, rooted it in the soil. Another took the same plant and stuck it to a dry piece of wood and taught it to live without roots. Then came attempts of the whole circle to see what strange peculiarities of form

and color might be consistent with perfect conceptions of floral beauty. Then look at the birds. Who but a lady would know that the black wings of a tanager would be in the most perfect harmony with the scarlet of the rest of his plumage? And the wood duck, what a marvellously beautiful combination of soft with bright colors, every feather pencilled with infinite delicacy. And the humming-birds, no end to the variety of them, and every one a fresh design executed with a perfection of art impossible to us while under our present limitations. And the butterflies and the mosses, and—everything, everywhere. They give Rembrandt the first place as a powerful, and Murillo the first place as an exquisite colorist, and award form to the Greeks, and so the prizes of art are distributed. By what standard are the excellences of each measured? Confessedly by the works of art which never show a discord in color or form, the works of spiritual artists whose unseen chisels and pencils take no rest from age to age.

What are those talented and industrious spirits doing over there? Loafing and talking theology forever and ever on the banks of the River of Life, as Milton represents them? Staying in church from everlasting to everlasting, as Watts represents them? If that were true, it would amount to an irresistible temptation to the trouble they had, which eventuated in the celestial civil war, and one's sympathies would go out to Lucifer for his good behaviour in his duel with Gabriel. But it is not true. Industry is an eternal virtue, and art an undying grace, and invention and creation are everlasting bliss. Even Milton allowed them to paint on canvas. Why should a spirit daub dead pigments on dead cloth, when he has all the qualifications, excepting control of the vital principle, to invent and create living beauty? The combination, which produces vitality, like every other of the Creator's ideas, is no doubt simple and comprehensible. Undoubtedly the Creator could reserve all such work exclusively to Himself, but when there is so much delight in it for His created angels and redeemed saints, is it likely that He would? As for the owls and poisonous mushrooms and such things as are both ugly and vicious, who shall assert for a certainty that these are not perversions, such as Satan would delight in?

That was the philosophy I was trying to impress upon the mind of the pastor of the First United Presbyterian Church of Chicago, concluding my lecture coterminous with his finishing of his lunch. He nibbled the last bit of meat from his bacon rind, and threw the remainder into the lake, brushed the egg shells and sandwich crumbs off his pantaloons, wiped his mouth on a napkin, and made the unappreciative remark which I have quoted about snags and mud holes! 'Twas thus that I wasted my sweetness on a desert air.

And this reminds me, as I am often reminded, of a morpheic dream which came to my wife when she was lying near to the gates of death. It was of a large, brilliant, many-colored, transparent structure, filled with fresh flowers and singing birds, which she saw floating about her in the air. While she was gazing, delighted, upon it, suddenly it dissolved into snow-like crystals, which drifted down and fell upon the trees and the grass. It is thus that we dream of the future life—sure, though, that if our dreams dissolve and fall to the earth like snowflakes, it will be because they are not equal to the realities.

It is a curious, and yet a pleasant experience, that living out of doors and with nature makes one broad and liberal in his religious thinking. That is the attraction which drew the hermits and mystics into solitary places, an attraction which the great, busy world does

not know to exist, certainly I did not till I experienced it. The breadth and freedom of the wilderness penetrates and pervades every faculty, and renders one intolerant of restraint and defiant of the theologic and philosophic authority which is assumed by men. Without my having said anything to suggest it, or even to lead our talk in that direction, my friend, Perry J. Smith, who spends his summers as I do, in the woods, said to me that no man could be a good specimen of a Christian while he lived in civilization. In a letter he said, "The further one gets from sin or city, and the closer one gets to nature, and simple truth, the more one turns toward God and opens the doors of his soul to His Spirit." Such is the voice of experience. Liberality is inbreathed from the breadth of the unfenced landscape. Narrowness and intolerance is engendered in the cloister. Buddha thought it was the Bo tree that had divine virtue in it, but every tree in the wilderness is a Bo tree. Moses, our Lord, Paul, the Bernards, took in the breath of the winds before they undertook the toil of the city.

Camp-fire theology must be charitable and tolerant toward the theology of the steam-heated register, and make allowances for its unfavorable conditions. We must be charitable even to harsh uncharitableness. What chance have cloistered theologians, crowded by circumstances into dimly lighted "studies," with chimney smoke filling the air, ever to see the stars? What have they to ponder upon but the writings of enforced monastics like themselves? Doubtless our Lord could have lived in a cave or a hovel, and His moral almightiness been unaffected by it, but He chose a life more congenial. "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head." When that broadest, grandest, and most charitable sermon that ever fell from the lips of man was preached, the mountain breeze was toying with His hair. He stood upon the seashore and preached, while the waves were breaking and murmuring at His feet. His raiment was wet with the dews, and His locks with the drops of the night. His discourse had in it the perfume of the lilies, and of the purpling grapes, and the rustle of the leaves. It was a bird, circling on its white pinions, which He chose as the minister of His coronation when He stood wet with the waters of baptism on the banks of the Jordan.

And whom did He choose as His Apostles? Scholars from the city? Nay, verily, he chose shepherds from the hills and fishermen from the sea. When he spread a feast, was it under candelabra and within painted walls? Nay, but on the wide green grass, beneath the wide sky. The Gospel is too broad and free for human built walls. Christ was too great for any canopy but that of His own fashioning. Come out with me, brother, and look up! There is Orion sparkling in the sky. That white spot in his sword-blade is said to be a congregation of majestic suns. They say there are two of them which swing around each other, and that one system of them shows each a different colored light, white, blue, yellow, green, and red. God seems to have made for Himself a stellar, or rather, a solar flower garden, the blooms being flames of colored fire, each orb vast beyond the grasp of the human mind. But to our eyes it is only a fleck of light against the outer darkness. To us it is *one*. To God it is *one* celestial garden. So is God's Church invisible to Him. He does not seem to care much whether a church be Calvinistic or Arminian, Baptist or Methodist. He bestows His Spirit just as freely upon the one as upon the other. If He had any marked preference He could easily have rendered the existence of one and another

type of doctrine impossible by clear definition in His Word. This is what theologians call "Indifferentism." To them it is one of the most horrible forms of heresy.

Last night I was out some miles from the island, and the full orb moon shone down through the pines. I came to a high mound of pure white, rising hundreds of feet above the hills. The air above a round lake a half mile in diameter had chilled below the temperature of the water, when up rose this mound of vapor. As it lapped over my way, the shadows of the high pine tops came through it in long, divergent bars, just like those shown by the setting sun when it shines through clouds upon a humid atmosphere, only that the glory was white and black, the ghost of the dead sunset. Some things are better because of the absence of sharp definition; moonbeams sifting through the pines, sunbeams shot through evening clouds, and the great truths of our holy religion. When a learned man undertakes to mark it out with his little brad-awl, and circumscribe it with his little dividers, and cut it into blocks with his little panel saw, some way I cannot "catch on" to the interest of it. Theology—theology—Job gave it up after long and arduous study. "Canst thou by searching find out God?" No doubt the cumulo clouds hung high and snowy over the Euphrates, or possibly over the Indian Sea, in his sight; heaven above, the salt blue depths below, but this great thought was "higher than heaven, deeper than sheol—what can we know?"

THE BIBLE MORE THAN LITERATURE.

We agree most heartily with the view that the Bible is literature, and that its literary study forms a most necessary and delightful pursuit, broadening, engrossing, stimulating. One cannot be too thankful for higher criticism that sends us to the sources, promotes research, widens one's outlook, imbues one with new and suggestive views that give color and perspective to Bible study. But it is manifestly unjust to assert that the Bible is only literature, and that its literary character and questions of style, date, authorship are paramount.

The Bible is more than literature. Above and beyond all critical points and perplexities, the Bible has a message and a purpose of its own. It is a *tendenz* book. It is not written, collected, compiled, or edited to teach geology, natural science, or history. If this had been its aim, it would never have survived. It is not a text-book on any subject, it is not a series of university lectures, it is not a literary keepsake which is to be treasured for its illustrative rhetoric. But it is primarily and chiefly a book to teach and instill righteousness. It is to be measured by no other standard; it is a law and a life—a tree of life, in its own words, to those who cling fast to it, giving shelter and support to all, rich and poor, learned and simple, Jew and non Jew.

We may read the best authors of any age, and glean many a helpful thought and suggestive fancy. We may be stirred, impressed, amused, entertained by their wit, philosophy, and pathos. But that is all. They do not serve as a lamp by the way—whose light endures forever. Their words do not become enshrined in our memory, full of tender meaning and loving inspiration for every circumstance and condition of life. They do not appeal with such startling significance to our joys and sorrows; they are not the first and last heard from our parents' lips, whose solemn beauty and impressiveness give us comfort when God's shadow rests upon us. In one word, the Bible is not merely a book for reading, but it is also a book for worship, whose lines have become an essential part of the broad and broadening litany of mankind.

Account, then, for its universality and the extent and character of its influence; account for its singular applicability to every age, and the marvellous charm and potency which it has exercised among all classes and conditions of men; account for the endless chain of interpretation and aberration which it has received, and the kaleidoscopic forms which its letter and spirit have assumed, according to temperament, race, habit, association! On no mere hypothesis of literature can the problem be solved. Here is no field for the critic.

Here is room for the worshipper, as he hears the "Thou shalt!" and "Thou shalt not!" of God's ever-continuing revelation.—Jewish Messenger.

GENERAL ARMSTRONG.

In the midst of the hard work of the bureau, jolly times with his old comrades, and harmless flirtations with pretty teacher, he was revolving the question how the sacrifices that were being made for the negro might be made practical. The result, as every one knows, was the Hampton Normal and Agricultural Institute. That belongs to history, but three things ought to be said about it here: (1.) It was like the colored regiment in the ravine, with the colonel's tent on the hill, under fire. Armstrong's own soul hovered over it, transfused it, and was given for it, life for life. Never in modern times did a heroic personality give a more wondrous perpendicular lift to other souls. Not for one instant would I minimize the skillful and self-denying work of that noble band who toiled by his side; nevertheless Armstrong himself was the institution and the education. It could not be otherwise. As he himself once said, the greatest institution is a man. (2.) Allowing a large percentage of dead materials, Hampton has sent out into the world hundreds of students, each of whom, in whatever little dark community he may be, bears the stamp of Armstrong's character, and shares in the work of putting men thereabouts *en rapport* with what is best and most practical in human life. (3.) The institution has survived financially by the unparalleled struggles of Armstrong himself. The whole of that gigantic educational industry was created and sustained by a man who never had a penny beyond his salary. There was no accident in this. Armstrong's constructive qualities were of the highest order, his executive ability was immense. He had a creative imagination, and not only the kind of intellect that sees the means to an end, but that naturalistic turn of mind which comprehends instinctively nature's organism for producing results. With astute insight, Armstrong not only saw exactly the character and function of the African nature; he took in the organic value of a New England deacon, a Boston millionaire, a Quaker philanthropist, and a Virginia legislator; he understood the gearing by which they could be united; he understood the relation of Providence to organisms of all kinds. Speaking of the original bill by which Virginia gave her scrip to her educational institutions, he said to me, "It will pass, because it is God's movement, and there are so many rascals in the legislature."

He had, too, another essential characteristic of every great constructive mind; he saw things in broad relations, he was loyal to his own principles, but he did not needlessly collide with other people; he made the wolf to lie down with the lamb, he combined the energies of the skeptic and of the believer. To some this seemed a want of genuineness on his part. The fact simply was that he saw and made for those broader unities in which all good men stand together. This clear perception not only of wide unities, but of different fields of unity, is in fact the most important quality of the true upbuilder; for to build is really to coordinate. He had, too, that quality of getting along with things, that patience with existing conditions, so wittily described by Dr. Holmes in his *Over the Tea-cups*. He was emphatically an "As," not an "If."—John H. Denison in the *Atlantic Monthly*.

WHERE THERE IS NO AFTERNOON.

Strangers to Washington often remark the custom of addressing one at all times of the day by the uniform salutation, "Good morning." It sounds odd to a westerner to hear one address him with the uniform salutation, "Good morning" at 5 o'clock in the afternoon. This custom is as old as the Congress of the United States and the hours of executive business in the various departments. It is said to be directly due to the morning hour in Congress.

The standing rules of the two Houses of Congress, provide for a "morning hour," which extends from 12 to 2 o'clock, and that provision has made it common to refer to "morning business" in Congress, which occurs before the "regular order." Frequently the regular order is not resumed, and the morning hour is extended until 4 or 5 o'clock, especially in the latter days of Congress, and when there is a great jam of business. In the Executive Department reference is made to the "morning's work" during the entire day.

This is all, of course, official parlance. The custom has grown so that it extends through

out social life and in all sorts of private business to call it morning until all Government business is at an end in Washington. When the sun goes down and twilight sets in, it is "Good evening." It is never afternoon in the national capital.—*Indianapolis Journal*.

NAPOLEON'S THREE SISTERS.

Of the three sisters, the eldest almost reigned in Tuscany under the title of grand-duchess. She made herself beloved there, and this fortunate province owed to her a gentle treatment denied all other countries then united with France. She has left a pleasant memory behind her, in spite of the irregularities of her private life, which she did not take sufficient care to conceal. The Princess Pauline, wife of Prince Borghese, was perhaps the most beautiful woman of her time, and she hardly dreamt of giving prominence to any other advantage than this one. She had been to Santo Domingo with her first husband, General Leclerc. The sun of the tropics had, they do say, been astonished at the ardor of her dissipation. The fatigue consequent upon such an existence shattered her health, and for a long time she was carried about in a litter. In spite of her poor health, she was none the less beautiful. It remains for me to speak of Caroline, the wife of Murat and Queen of Naples, who bore a great resemblance to the Emperor. Less beautiful than Pauline, although endowed with more seductive charms, she possessed the art, without being any more scrupulous than her sisters, of showing a greater respect for the proprieties; besides, all her tastes vanished in the presence of her ambition. She had found the Naples crown somewhat too small for her head, and greatly coveted the Spanish one, but in the end she became resigned to her fate, and wore with good grace the one which had fallen to her lot; it may even be said that she did so with no little amount of dignity. She was insane enough to believe that her fortune could withstand the catastrophe which swept away that of Napoleon. In that extraordinary race, the most sacred engagements, the deepest affections, went for nothing as soon as political combinations seemed to advise it; nevertheless, each one of its members possessed to the highest degree the family spirit. Caroline took a hand in bringing about the downfall of her brother to whom she owed all her grandeur. It is perhaps she who dealt him the final blow.—From the *Pasquier Memoirs*, Charles Scribner's Sons.

MARVELS OF MEMORY.

Among those who have performed great feats of memory, may be mentioned Dr. Fuller, author of the "Worthies of England." He could repeat another man's sermon after hearing it once, and could repeat 500 words in an unknown language after hearing them twice. He one day undertook to walk from Temple Bar to the farthest end of Cheapside, and to repeat on his return every sign on either side of the way, in the order of their occurrence, and he did it easily.

In such feats as this the eye plays a chief part; yet blind people, also, have good memories. The Rev. B. J. Johns, chaplain of the Blind Asylum, London, testifies that a large number of pupils learn the Psalter, and that one young man was there who could repeat not only the whole of the 150 Prayer Book Psalms, and a large number of metrical psalms and hymns, as well as a considerable amount of modern poetry, including Goldsmith's "Deserted Village," but the whole of Milton's "Paradise Lost," with marginal notes and a biography. Lord Macaulay, on one occasion, repeated to himself the whole of "Paradise Lost" while crossing the Irish Channel.

At another time, waiting in a Cambridge coffee house for a post-chaise, he picked up a country newspaper containing two poetical pieces—one the "Reflections of an Exile," and the other a "Parody on a Welsh Ballad"—looked them once through, never gave them a further thought for forty years, and then repeated them without the change of a single word. Macaulay's mind, some one has said, was like a dredging net, which took in all that it encountered, both good and bad, nor ever seemed to feel the burden. Very much unlike a dredging net, and more like a strainer, are the minds of some other persons, who carefully select what they will retain, or have a natural facility for remembering special classes of facts—George Bidder for figures, Sir W. Scott for verses, Mezzofanti for languages.—From *Cassell's Family Magazine*.

It is said that blacksmiths' tools are those generally used three hundred years ago.

ONE OF THE GREAT INDUSTRIES OF AMERICA.

When an American goes abroad, one of the things which stirs his national pride, is to see how the products of his own country have "gone into all the world." Some years ago we were riding on horseback over Mount Lebanon, when a number of wagons came lumbering along the fine macadamized road which the French had built from Beirut to Damascus, that were piled high with boxes that had a familiar appearance, and looking up, we read in large letters, "*Pratt's Astral Oil: warranted not to explode!*" And last February, when in Gibraltar, we found that its garrison had great stores of beef from America. The daily market of the great Fortress is supplied with fresh meat, as it is with chickens and vegetables, from Tangier, which is but three hours across the Straits. But when it comes to doing things on a large scale, such as laying in a stock of provisions that would feed a garrison of five thousand men during a long siege, England has to fall back on America: and much of that which is stored in the barracks, comes from the stock yards of Chicago. The production of this enormous amount of food for the subsistence of man, is one of the great industries of America, and it was no wonder that it divided attention with the World's Fair, having twenty thousand visitors a day. We have seen no description so complete as that by our friend, the Rev. J. W. Harding of Long Meadow, Mass., who writes to the Springfield Republican, first of the benevolent work of Mr. Philip D. Armour, and then of the industry by which the means for such generosity are supplied. The extract will not be too long, for those who begin it will be sure to finish it. His whole letter is so full of interest, that our readers will be glad to have it all. Writing from Chicago on the 15th of November, he says:

The Great Exposition has closed, but the greater Chicago, of which it is but a passing incident and glorious episode, remains. Carter Harrison, who said not long before his direful taking off, that "genius is audacity," could not forefend the mysterious limitations that shadow a public official, but the genius of the great city that embodied itself in his daring and sanguine personality, still lives to attempt and carry vast projects of magnificent enterprise. The ready offer by Marshall Field of \$1,000,000 to rear the Columbian museum as a worthy memento of the White City, with the assurance of commensurate gifts from other wealthy citizens, is just like Chicago. Another of her millionaires, second to none in pecuniary resources, unless it be Mr. Field, is Philip D. Armour. In a conversation with Mayor Harrison in his office at the City Hall, a day or two before his death, with his accustomed frankness and the freedom which existed between us as classmates at Yale College, he spoke admiringly of Mr. Armour as a citizen of large public spirit. Whatever may be said of Carter Harrison stooping to conquer in his inordinate ambitions for public office and conspicuous personal display, he was touched by noble ideals. Never more sanguine and exuberant with pushing vitality for future political distinctions, when I said at our parting, "I may see you next time in the United States Senate," the exultant answer that spoke right out from his beaming eye and magnetic voice, was: "Well, I never say die. You will see me somewhere." Over his mayor's desk, in large capitals, was displayed this notice: "I will under no circumstances and to no one talk positions."

To return to Philip D. Armour, it will interest your readers to be informed about the remarkable reach of his productive and benevolent work in Chicago. With a princely grasp of executive power, he combines the outlook and outlook of a great heart. He makes money in vast accretions, but also spends in royal benefactions.

The Armour Mission and the Armour Institute occupy two very spacious and handsome buildings on Thirty-third Street and Armour Avenue. Their frontage extends about one-eighth of a mile, and in their rear are 220 flats or family apartment houses of fine construction and first class conveniences. These cover

two entire squares, each about 400 feet wide by 650 feet long. The rents of these houses are designed by Mr. Armour to defray the running expenses of his Mission and Institute. The cost of the whole plant thus far has been about \$1,750,000. In the Mission building is located a beautiful and spacious assembly room, with galleries and a suite of side rooms, which can be thrown open to the enlargement of the audience room. It has a fine organ, and can be used for the Institute chapel, for Sunday worship, lectures, concerts, or any other purposes of popular education. The day that I was there, at noon, the students of the Institute were assembled to hear cornet music, and singing of a high order—one of President Gumsaulus's methods of bringing the students in touch with each other and himself. He is the presiding and organizing head of the Institute, selected by Mr. Armour, with his accustomed presence and insight to superintend and develop it. The Mission cares particularly for poor and commonly neglected children. They are trained under the best kindergarten methods.

Affiliated with the Institute is the Chicago Free Kindergarten Association, constituting a normal Kindergarten Department with an expert faculty of teachers and lecturers. Its purpose is to train women for the truest and best education of children. The students practice in the kindergartens of the Mission and others, under the lead of the Association. The Mission and the Institute combine a threefold purpose: first, the education of children; second, an academic department to prepare boys and girls who have completed the grammar grades of the public schools for the Technical College of Armour Institute, or the scientific courses of Yale, the Boston School of Technology, University of Chicago, and other first-class scientific schools.

In the third and highest place, comes the Armour Institute proper. This is intended to be a combination of the best intents of the Drexel Institute of Philadelphia, and the Pratt Institute of Brooklyn, with any possible improvements on them. Its aim is to give young men and women, whether rich or poor, a liberal education, not outright, but with liberal provision of free scholarships to the deserving who need help, while resolutely anxious to help themselves; an education with the threefold purpose of acquiring knowledge, skill, and culture. In other words, the training of the eye and the hand with the brain, an education which will develop into a relish for the high forms of skilled labor, and tend to infuse the class of workmen with a more general and broader intelligence, and at the same time, by the practical application of art to industry, to develop that esthetic sense which our American artisans too much lack.

With these intents, the academic and preparatory department of the Armour Institute leads up to the higher schools. These are the departments of mechanical engineering, of mining engineering, and metallurgy, of electricity and electrical engineering, of domestic arts, of library science, of art, of commerce, and of kindergartens, as before mentioned. Each of these departments has its own director and special teachers and lecturers. The Armour Institute is also affiliated with the Chicago Art Institute and School of Architecture, permanently established in the famous Memorial Art Palace of the Columbian Exposition at the foot of Adams Street, which was used as the meeting place of the World's congresses. This will be a mutual exchange of extraordinary equipment and privileges.

My space will not allow any detailed description of the noble equipments of the several departments of the Armour Institute itself, in the line of Laboratories, Gymnasium, steam and dynamo power, Library, a fine Art collection of engravings, etc. Special mention, however, should be made of the best electrical apparatus that was exhibited at the World's Fair, which, to the worth of \$35,000, will be the property of the Institute.

Let me now take you to the great manufacturers which have enabled Mr. Armour to carry out so munificently his benevolent projects. 20,000 visitors a day thronged his packing-houses during the latter weeks of the Exposition. The visitors were divided into squads, each led by a guide, who rapidly but attentively explained the most interesting features of the complicated industry. It is a singular fact that large numbers of women who would faint rather than cut off a chicken's head, sail undaunted through these blood seas.

The work is so deftly and swiftly done, that it becomes a fascination to see the headsmen, with his iron-headed mallet, watch his oppor-

For Colds,

Coughs,
Croup, Influenza, and
Bronchitis,
use

AYER'S

CHERRY PECTORAL

the best
of all anodyne
expectorants.

Prompt to act,

Sure to Cure



PETER
MÖLLER'S
NORWEGIAN
COD LIVER OIL

THIS Oil is prepared by an improved process, which is the result of years of scientific investigation, and may confidently be relied upon as being free from disagreeable taste and smell and

Of Absolute Purity.

Möller's Oil always gives Satisfactory Results because of its Perfect Digestibility and the fact that it may be Continuously Administered without causing gastric disturbance.

In flat, oval bottles, cap-
suled and hermetically
sealed and dated. Ask
for Moller's Pure Oil.

For sale at all properly
stocked drug stores in
the United States and
Canada.

W. H. Schieffelin & Co.,

NEW YORK,

Sole Agents for the U. S. and Canada.

Grand NATIONAL AWARD
of 16,600 francs.

QUINA-LAROCHE

AN INVIGORATING TONIC.

CONTAINING

PERUVIAN BARK, IRON, AND
PURE CATALAN WINE.

For the PREVENTION and CURE of
Malaria, Indigestion, Loss of Appetite, etc.

22 rue Drouot, Paris.

E. FOUGERA & CO., 30 N. WILLIAM ST., NEW YORK.

INSTANTANEOUS CHOCOLATE

NO TROUBLE
NO BOILING

THE GREATEST INVENTION
EVERY OF THE AGE HAVE IT.
EVERY FAMILY SHOULD HAVE IT IN CANS
POWDERED. PUT UP IN ONE POUND TINS PER CAN
AND PUT UP IN ONE POUND TINS PER CAN

STEPHEN F. WHITMAN & SON
INVENTORS AND SOLE MAN'GS. PHILADELPHIA

FISCHER

ESTD 1840.
Grand, Upright and Square.
Moderate Prices.

TO RENT, INSTALLMENTS, AND EXCHANGED.
5th Ave., cor. 16th St., N. Y.

tunity to strike the unerring blow upon the forehead of the steer and drop him instantly, without a quiver or a struggle, upon the floor of his narrow pen. The floor as instantly responds to the fall by rising on an incline and tipping him out upon the ensanguined arena. In a trice he is hung up, beheaded, disemboweled, stripped of his hide, slid along the rail to the chill-room, tarrying there with some 15,000 other carcasses from 40 to 80 hours, just below the freezing point, then runs on the rail out to the loading platform, divided into fore and hind quarter, legally inspected by an officer of the health department, his certificate of soundness affixed to be forwarded to the buyer, then transferred to the refrigerator car, and lastly distributed to buyers in all parts of the country or across the sea. This dressed beef business alone employs about 1,200 men, who kill and dress about 5,000 cattle a day. Meanwhile the hides are packed with layers of salt in the hide cellars to be delivered to tanners. Before long, however, Armour and Company propose to establish their own tanneries.

After the dressed carcass has gone to the retail dealer and the hide to the tanner, the company have still large products left which used to go to waste. The sweet fats are manufactured into oleomargarine oil, the basis of butterine. Large quantities of this oil are exported to Germany, Holland, and other European countries. The amount exported last year was 91,581,703 pounds, valued at over \$9,000,000. The use of these fats for this purpose enhances the value of beef cattle \$2 a head. The other fats are rendered into tallow, much of which goes into soaps. The intestines are used to cover bologna and other sausages. The bladders make receptacles for snuff and putty. The stomachs furnish tripe. The ox gall is used by printers and painters. The horns and shin and blade bones are made into combs, knife handles, buttons, etc. Other bones, feet, sinews, hoofs, and hide trimmings are utilized in glues and fertilizers. Into these last go the rivers of blood and heaps of offal. Neat's foot oil is made from the feet. Phosphate is produced from some of the bones. The ox tail is the basis of the fine soup so named. The tail ends or switches answer the demand of the hair mattress manufacturers. The same economy of material pertains to the hog and sheep products. The sheep pelts are sold to tanners, and the wool, after being pulled, washed, and dried, is sent in sorted and graded bales direct to cloth mills, to the amount of over 1,500,000 pounds of wool a year. The bristles of the hog are sold to brush makers, his hair is dried and cleansed and goes to the curled hair manufacturers. The inner membrane of his stomach furnishes pepsin and pancreatin. These compounds supply physicians with the strongest and purest digestive medicines, and demand a corps of trained chemists and the Armour Laboratory.

Yet more remarkable is the extract of beef, of which forty five pounds are condensed into one pound. The "Fluid beef," and "Fountain and Vigoral bouillon," are other combinations. The fat of the hog yields an average of over thirty pounds of lard an animal, or a total product for last year of over 52,000,000 pounds. Armour's "Shield" brand is preeminently pure and fine, while the "Lard compound" is a second quality at a less price. Besides refining the lard obtained from the hogs killed in their own slaughter houses, large quantities are bought from small packers throughout the West in its crude state, and brought by the company's lines of tank cars, to save expense of cooerage, to the Chicago refinery, to be transformed into the superior article of the "Shield" brand.

Over 100,000 pounds of breakfast sausage are shipped daily, and every other variety, Bologna, Frankfort, Wiener, Wurst, liver and blood sausages, are turned out, miles of them, every day, not to mention particularly the canned meat department, the tin-shop, the condensed mince meat, the luncheon delicacies in glass, or the great Chicago retail market.

I must give a word or two to the oleo factory, where the sweet fat is cooked, strained, clarified, grained, and settled. Then the pure oleo oil is combined with a product of the finest leaf lard, to improve the texture, a certain amount of Elgin creamery butter, milk, or cream, according to the grade intended, and churned and worked precisely like ordinary butter. It is finally rolled, pounded, salted, and packed in fancy rolls and prints, or in pails and tubs. These are all distinctly labelled, according to government order, so as never to deceive the buyer. The butterine, or technically, oleomargarine, was invented by M.

Mouries, a skilful French chemist, on an order from the French government to provide a cheap substitute for butter for the army and the poor. He demonstrated by his careful experiments that the oil of the sweet fat corresponds with the oil contained in milk, and that the "butterine" is perfectly wholesome. Armour and Company do not assert that, at its best, it is as good as the best of natural butter from the live cow, but it is cheaper, goes further, taints less easily, is better than poor butter, and in the best fancy brands is very good and entirely wholesome.

The packing houses, for the Armours build their own boilers, and put in all their own machinery, include machine-houses and boiler-shops. They cover a ground area of 55 acres, and a floor area of 145 acres. The normal number of employes is about 8,000. In addition to the packing houses are the great car shops, about a quarter of a mile to the east, which employ 300 men. Each refrigerator car costs about \$1,000, and has to be renewed once in eight years. Alongside the car shops are the extensive stables, which house the best of horses and the handsome yellow wagons, their hostlers, drivers, and horse-shoers. Two miles to the northwest are the Armour glue works, covering 18 acres, employing 800 hands, and producing last year 12,000,000 pounds of glue and 12,000 tons of fertilizers. An electric railway of about three miles in extent has recently connected the various houses so that 500,000 pounds of daily product can be as easily handled by 10 men as was before moved by 200 men with wheel trucks.

Before leaving the packing house plant, must be mentioned one important, but unlovely character, a venerable, innocent-looking animal, surnamed "Old Judas," alias, "Billy, the Bunco Steer." He has long had the freedom of the premises, and his business is to meet his unsuspecting cattle brethren at the pens, and toll them to the slaughter house. Having established some occult bovine communication, he marches on before and delivers them into the slaughter pen, quietly slipping out himself to go after another squad. Going outside of the central packing house at Chicago, there is the branch system of local beef houses situated in all the leading cities of the country, to the number of 100 or more, directed by their own salaried managers, equipped with cold storage, and employing about 1,000 men. Along the main trunk railway lines are large icing stations to store, crush, and distribute ice among the numerous refrigerator cars which make a brief stop at them for this purpose.

To manage all this immense and complicated business demands the highest order of executive ability and systematic organization. This requires some 500 clerks, who are largely concentrated in the general offices of the firm at 205 La Salle Street. Here may be found from early till late business hours Mr. Armour, secluded, when necessary, in his private office, but at the same time ubiquitous and with a sharp eye to everything going on. He is withal most genial, urbane, and kindly in his address to every body, and particularly to his subordinates, and the same spirit pervades the whole establishment. Every manufacturing department has its counterpart in the general offices. Each head of department is responsible for its own separate affairs. The buying and selling is mostly transacted by mail for the company's own special wires, so that the buyer in San Francisco, New York, Montreal, London, or Amsterdam, is in as close connection as the buyer in Cincinnati. Cable lines assist in the export trade, which amounts to over \$7,000,000 annually. In the export of pork to France or Germany, every barrel of meat bears a certificate of United States official and microscopic inspection to vouch for its wholesomeness. To illustrate the perfect system that obtains in the general office, I counted in the postoffice room desk 32 separate mailing compartments to distinguish as many letter departments, and in one, denominated "Glue," was an order from the St. Louis Casket Company of funeral supplies for a certain quantity and grade of glue. So it seems that Armour and Company not only supply the wants of the living, but also of the dead. Of the hog products consumed in this country, the larger portion is marketed in the Southern States, to the discredit of their agricultural thrift.

Since the establishment of this great meat packing industry, which dates from the opening of the present Union stockyards in 1865, the average price of meat has been much lower, and its quality greatly improved. The stock raiser has obtained a ready market for any number of his animals, and has found out that the better the grade of his live stock, the

better his prices; better, also, for the new methods and thorough utilization of every part of the slaughtered animal.

Old Time Methods of treating Colds and Coughs were based on the idea of suppression. We now know that "feeding a cold" is good doctrine.



Scott's Emulsion of cod-liver oil with hypophosphites, a rich fat-food, cures the most stubborn cough when ordinary medicines have failed. Pleasant to take; easy to digest.

Prepared by Scott & Bowne, N. Y. All druggists.

Don't Lose Heart.
PLANT FERRY'S SEEDS this year, and make up for lost time. **Ferry's Seed Annual for 1894** will give you many valuable hints about what to raise and how to raise it. It contains information to be had from no other source. **Free to all.**
D. M. Ferry & Co.
 Detroit, Mich.

Roses
 How to get the best, and how to grow them successfully—that's the text of our new **Guide to Rose Culture** for 1894. It tells you how to get the famous **D. & C.** Roses on their own roots; gives the very latest and best information for the culture of all kinds of flowers. We send it free to anyone, together with a sample copy of our interesting floral Magazine **"SUCCESS WITH FLOWERS."**
THE DINGEE & CONARD CO.
 Rose Growers and Seedsmen, West Grove, Pa.

THE COLUMBIAN INKSTAND.
 Inks the Pen Just Right. Preserves the Ink Clear and Limpid. Makes Writing a Luxury.
 By preventing too much ink from adhering to the pen the busy scribbler is not troubled with inky fingers nor unsightly blots upon his documents. Price \$1.00 each. Sent prepaid, subject to return and money refunded if not satisfactory. An elegant descriptive Pamphlet sent on application.
BOYD & ABBOT CO., 23 Warren St., New York.

HATCH CHICKENS BY STEAM
 With the Improved **Excelsior Incubator.**
 Simple, Perfect, Self-Regulating. Thousands in successful operation. Guaranteed to hatch a larger percentage of fertile eggs at less cost than any other hatcher. Lowest priced first-class hatcher made.
 Circulars free. Send 6c. for illus. Catalogue.
GEO. H. STALL, Quincy, Ill.

MY WIFE CANNOT SEE HOW YOU DO IT AND PAY FREIGHT.
\$10.50 Buy the Oxford Improved SINGER Sewing Machine, with a complete set of attachments and guaranteed for 10 years. Shipped anywhere on 30 days' trial. No money required in advance. 75¢ per year in use. World's Fair Medal awarded. Buy from factory, save dealers' and agents' profit. Write today for our **LARGE FREE CATALOGUE.**
Oxford Mfg. Co., 342 Wabash Ave., Chicago, Ill.

PATENTS OBTAINED.
Terms Easy. Thirty-five years' experience. Examinations and Reports free. Prompt attention. Send drawing and description to **L. Bacon & Co., Atty's, Washington, D.C.**

Agricultural Department.

[From the NEW YORK HERALD, December 27.]

FRAGRANT VIOLET FARMS.

Violet growing is comparatively a new branch of industry for women to engage in, and yet so successful have those engaged in this branch of floriculture been, that to-day the finest violets brought to the New York market are raised by women.

There are two thriving violet farms, managed exclusively by the women who are their respective owners. One is Meadow Spring Farm, at Stamford, Conn., belonging to Mrs. Ned Leavitt, and the other is the Holmdale Violet Farm, at Madison, N. J., owned and managed by Mrs. Robert B. Holmes.

I had heard so much of Mrs. Holmes and her violet farm, through the florist from whom I buy these fragrant blossoms, that curiosity compelled me to pay a visit to Madison. Crossing the Christopher Street ferry one bright day last week, I took the train for Madison, which is just an hour's ride from New York. A drive of a mile and a half from the station brought me to Holmdale, a mansion most exquisitely appointed and furnished.

After waiting for a moment in the library into which I was ushered by a tidy housemaid, Mrs. Holmes came in.

When I told her I had come, to ask her about her violet raising, she said she would gladly tell me all she could about it, for she was so in love with the occupation she had chosen, that it was a pleasure to talk about it.

"Tell me, Mrs. Holmes, how you ever came to raise violets in the beginning? I am sure you were not compelled to do it."

"No," said the fair floriculturist, "I can't say I was compelled or driven to do anything for a livelihood. If you will allow me, I will just tell you how it all came about. Perhaps you would like to go out to the violet houses where they grow; there we can talk at the same time."

Going the length of the broad piazza on the south side of the house, and crossing the lawn, we entered one of the houses where the sweetest of all flowers are grown, and here, in the violet laden atmosphere, Mrs. Holmes told me how she came to be a grower of these blue-eyed blossoms.

"Some years ago I married Mr. Robert B. Holmes, who was, as he now is, a Wall Street broker. We lived in New York, where I was born and had always lived. Our life was like that of all New York people who are much in society. It was one constant round of social functions. I began to get weary of it all, and longed for a more earnest sort of life. By and by the children began to come, and strange to say, although Mr. Holmes and I were both strong and well, our little ones were delicate.

Then I persuaded my husband to go to the country to live, and he did not need much urging, I assure you, for he was as sick of city life as I was. We had many friends who owned places out here, so we bought this place eight years ago, and have lived here ever since.

I must confess after the novelty wore off I found country life rather dull, but that was solely for the want of occupation. Soon after we lost our eldest child, and you can imagine that life became more monotonous than ever.

I am passionately fond of flowers, and the dear one who died was so fond of violets I began raising them in cold frames, without any idea why I did it—just because I loved the flowers for her sake.

I was marvellously successful from the beginning. I supplied all my neighbors and friends in New York with violets, and I became more and more interested in the work. Then I said to myself, "Why should I not raise these flowers for the market, and try to make some money out of it?" So, with my husband's consent, I had these houses which you see built a little over three years ago. It was really a risky thing to invest so much in an enterprise about which I knew so little, but I have never had any reason to regret it.

I believe my great success in raising violets is due to two things—first, I keep the temperature of my houses so low, never above forty degrees at night, and during the day the same, save when the heat of the sun increases it; second, the perfect cleanliness which I maintain about the plants is a great element toward the success of their growth. They are like human beings, and must be kept clean in order to look healthy.

I raise the violets from runners potted off as small plants, and carry them in pots through

the summer, as you see them here in those table beds, six in a row; just such a distance apart the entire length of the beds. I do the cutting myself and the potting, and only require assistance in transplanting. Oh, how much experience teaches one in this work!

I do all the bunching myself, putting fifty violets in a bunch, and I frequently send 11,000 to New York daily. I bunch them one day, and slip the stems through a hole cut in a piece of stiff paper to keep the flowers from touching the water. Then I stand them in water and put them in a dark, cool, dry place, and the next morning they are carefully boxed and sent to the commission or middlemen in New York.

If we could only have a flower market as they do in Paris, and take our violets directly there, it would be a boon.

I raise but two varieties of violets—the Marie Louise, this large double flower you see here, and the Swanley White, which I will show you in the other houses over there, where they are grown.

There is a new variety, the Lady Hume Campbell, which I am experimenting on. I do not raise the Russian violet, as I do not like the single flower; they droop so quickly. I have learned that violets should never be sprinkled after they are picked, nor should they be placed near ice. Next year I mean to have a rose farm, and go extensively into rose growing."

THE TITLE TO ADIRONDACK LANDS.

One of our daily papers publishes an exposure of the danger threatening the State's title to the great tract of Adirondack forest lands of which it acquired ownership by tax sale. It says:

Original owners of these lands allowed them to be sold for taxes, and the State thereupon bought them in. Speculators, foreseeing a large increase in the value of these lands, have since bought the equity of these original holders, and they are now trying to get the State to relinquish its possession on payment of the original taxes.

By some hocus pocus a law has been passed giving the State Comptroller power practically to waive the State's ownership, and the speculators are now supposed to be pressing the Comptroller hard for a decision in their interests.

Comptroller Campbell will readily see that the Legislature could not have intended to convey to a speculative buyer of such property the rights of which the law had deprived the original owner. Hence the Comptroller should stretch his authority to the utmost to nonsuit the speculators.

If there be good reason to think that a law was passed by any improper methods the incoming Legislature will doubtless see that the whole matter is well investigated.

FAVORITE PEARS.

Never plant pear trees on wet soil. Do not be afraid to manure them, for you cannot produce large and luscious pears on starved trees. Do not let them run too near the sky, but prune back some every year. If this is done in June and July it will induce fruitfulness in trees that are tardy bearers. Of all the early kinds Tyson is my favorite. It is almost free from blight, and for beauty and delicate flavor it is scarcely equalled.

Seckel is also nearly blight proof and behaves well either as a dwarf or standard. It bears well and for sugary richness and high flavor is equal to the best. Howell is another favorite and is a dependable bearer, but the fruit is too soft for market. Sheldon should not be forgotten, as it is one of the best of the fall varieties. Bartlett is too well known to be described, and should be planted either for home or market use. Anjou is about the best of the winter kinds, except it be Lawrence. All these are well tested and of high qualities almost every way.

The postal telegraph system of Great Britain and Ireland is now the most complete and gigantic organization for the transportation of messages in the world. It has absorbed, developed and utilized all that the highest inventive genius and the most profound scientific ability could produce. The present Central Post-Office in St. Martin's le Grand was established in 1873, and now constitutes the largest telegraph station in the world. The staff numbers 3,453; the annual amount expended in salaries and wages is \$322,960; the total number of telegrams passing through the office per annum, 32,537,779.



I wouldn't like to drop it
Cause it's sumplin very nice,
If you could stay to lunch with us
Perhaps you'd get a slice.

Pie is generally considered "sumplin very nice," but the best kind of all—the delicious mince, has been dreaded because of the work it required. All this is unnecessary now, for with

NONE-SUCH CONDENSED MINCE MEAT

the most appetizing pies can be made as quickly as a batch of biscuit. The quality is surpassing too. Try a package. At grocer's; or a full size one by mail, postpaid, for 12 cents.

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

World's Fair Awards.

AMONG the awards made by the Columbian Exposition is one to I. P. Frink, of 551 Pearl Street, New York, for Frink's Improved Reflectors. This device is well known to most of our readers, and has been very largely adopted in halls, churches and picture galleries throughout the country, where it has given universal satisfaction, and we are glad to be able to record the award of this prize by the World's Columbian Exposition as a recognition of the superiority of these reflectors.—Architecture and Building, N. Y.



ROGERS BROS "XII"
SPOONS AND FORKS
Are plated THREE TIMES HEAVIER on the three points most exposed to wear.

SOLD BY FIRST-CLASS DEALERS.

If you are not sure where the genuine 1847 Rogers Goods can be obtained, address the MERIDEN BRITANNIA Co., Meriden, Ct.

Illustrations of latest designs and valuable information will be mailed you. (Mention this paper.)

Indispensable in Every good Kitchen.

As every good housewife knows the difference between appetizing, delicious cooking and the opposite kind is largely in delicate sauces and palatable gravies. Now, these require a strong, delicately flavored stock, and the best stock is

Liebig Company's Extract of Beef.



General or local Agents, \$75 a week. Exclusive territory. The Rapid Dish Washer, Washes all the dishes for a family in one minute. Washes, rinses and dries them without wetting the hands. You push the button, the machine does the rest. Bright, polished dishes, and cheerful wives. No scalded fingers, no soiled hands or clothing. No broken dishes, no muss. Cheap, durable, warranted. Circulars free.

W. P. HARRISON & CO., Clerk No. 12, Columbus, O.



As a sample of our 1000 BARGAINS we will send FREE this Hard Rubber Fountain Pen, Warranted a perfect writer, & immense Ill. Bargain Catalogue, for 1c, to cover postage. ROBT. D. INGERSOLL & BRO., 65 Cortlandt St., N. Y. City.

Ministers and Churches.

NEW YORK.

ROCHESTER.—The religious services during the holiday season have been of unusual interest. The pastors and people combined their best endeavors to make these Christmas and New Year's services of unwonted impressiveness and profit. The severity of the times has disposed the people to forego many indulgences and to intensify the desire of pastors and Christian workers for the spiritual welfare of their congregations and the community at large. Thus the Christmas commemorations in the churches and Sunday schools were very special, and all that could be desired as to attendance and spirit. Indeed, the churches and usual places of meeting could scarcely accommodate those who came. And the New Year's services almost exceeded those of Christmas in the multitudes which thronged the courts of the Lord and the deep interest manifested in sermons and services generally. Not to speak of other churches, the Brick and Central exceeded all their former numbers and interest. Dr. Taylor gave a stirring discourse in the morning on the great needs of a revival. "Wilt thou not revive us, etc." In the evening he spoke on "The fruitful lessons of the year," to an overflowing assembly. The Central was crowded, and the pastor greatly moved his earnest people. And these Sunday services were followed New Year's morning by the administration of the communion, with a very large attendance and tender interest. Dr. Stebbins, with his elders and willing workers, made it an occasion not only of tender interest, but of spiritual decision. All felt it was a fitting commencement of a new year. Testimonies and confessions followed each other in delightful succession after the observance of the ordinance, and the consecration hour was all too short for the sweet and sacred exercises which filled the flying moments. Would that every church and every Christian might begin the new year with such renewed consecration to Christ and quickened fellowship with one another.

OSWEGO.—There is a possibility that the old First Church will lose its gifted pastor, the Rev. Charles D. Barrows. He has received an unanimous call to the First Presbyterian Church of Corning. His decision has not yet been announced. His pastorate over the old historic church in Oswego has covered seven years, and has been sustained with marked ability and acceptance. Mr. Barrows was reared under the shadow of Hamilton College, being the son of Dr. Barrows of Clinton. Referring to the call from Corning, the Oswego Times says: At Hamilton College, where he was graduated in the class of '69, he was Freshman prize essayist, and was one of the Clark prize orators in his senior year. He studied law under Professor Dwight at Columbia College, and being admitted to the bar in 1871, practiced law in New York City for seven years. Led by convictions of duty, he relinquished his practice and entered the Auburn Theological Seminary, where he was graduated in 1883. He immediately received a call to Jamestown, on Chautauqua Lake, where the Presbyterian church edifice is one of the handsomest in the State. Here he remained nearly three years, his pastorate being a very successful one. He was the sixty-second man in the pulpit at Jamestown, where the people had been listening to candidates for nearly two years. Asked to supply the pulpit of the First Presbyterian Church here for a single Sabbath, he so pleased the congregation, that before leaving the city he received a call. He began his work here in 1886, and since that time his record as a preacher and pastor is known to all. His sermons are scholarly and eloquent, while his courtesy and sympathy give him unusual power in his pastoral ministrations. Should he decide to leave Oswego, his many friends outside of his own church, as well as within it, will learn of his determination with sincere regret. The church at Corning has been without a pastor for nearly nine months, and the attendance at the meeting, last Thursday evening, to elect a pastor, was very large, 165 voters being present. On an informal ballot Mr. Barrows received a large majority, although there were several strong candidates in the field, and he was then given a unanimous call.

MERIDIAN.—The church here, under the pastorate of the Rev. John P. MacPhie, continues to grow, and is now one of the most flourishing in the good county of Cayuga, outside of Auburn. During the year just closed



Hermsdorf Series.

No. 1.

The mothers of America are interested in seeing that their children, as well as themselves, wear honestly dyed, serviceable and harmless fast black hosiery. The standard of the world is accepted to be that bearing this stamp:



Ask for the Hermsdorf Black. If the dealer does not carry it, the Publisher of

THE EVANGELIST will regard it as a personal favor if you will so notify him at once.

*Arnold
Constable & Co*

**SPRING, 1894.
Embroideries.**

SPRING IMPORTATION

Hamburg, Nainsook, and Swiss Edgings,
with Insertion to match.

WHITE AND COLORED SWISS FLOUNCING,
with Valenciennes Edging and Insertion.

Embroidered Point de Venise and
Point de Gene Edging,
with Insertion to match.

Guipure Floouncing, Open Work,
White Swiss Floouncing, 45-inch wide,
with Edging to match.

ZEPHYR ROBES,
with Lace and Hemstitch effects.

RICH LACES, BRIDAL VEILS,
Lace Handkerchiefs,
EMBROIDERED HANDKERCHIEFS,
GLOVES.

Broadway & 19th st.

NEW YORK.

January Sale

Woolen Dress Goods.

Having just finished stock-taking, we have re-marked all our Dress Goods stock so that immediate buyers may secure uncommon values, during the week, in Rich Foreign Dress Goods. The most costly Novelties in Woolens, heavily threaded with silk and knotted with velvet, are included.

Several thousand unassorted ends and lengths of French and English Dress Goods marked very low, to effect prompt sales.

Twenty lines of last spring's importations—in no way unfashionable—at prices to satisfy the most exacting.

James McCreery & Co.,
BROADWAY AND 11th STREET
NEW YORK.

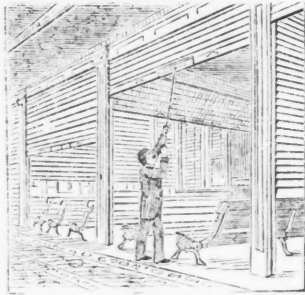
House Furnishing.

*Kitchen Utensils and Furniture,
Cutlery, Earthenware,
Fine China and Glass,
Eddy Refrigerators,
Water Filters and Coolers.*

LEWIS & CONGER

130 and 132 West 42d Street.

JAMES G. WILSON,
PATENTEE AND MANUFACTURER,
174 West 23d St., New York.
Send 3 two-cent stamps for illustrated catalogue.



ROLLING PARTITIONS
For dividing churches and schools. Sound-proof and air-tight in various kinds of wood. 500 churches of various denominations are using them.

VENETIAN BLINDS IN ALL WOODS.

Lord & Taylor

Grand Street Store.

Sale of

Muslin

Underwear,

Saturday, Jan. 6th.

Corset Covers,

Trimmed with
embroidery,

19 cts. worth 50 cts.

Night Gowns,

Sailor Collar,

98 cts. worth \$1.50.

Skirts and Gowns,

Trimmed with fine
embroidery.

48, 58 & 68 cts.

Special.

One lot fine goods.
Chemise, Drawers and
Corset Covers reduced
to 38 cts.

Corsets,

Imported & Domestic.
50 cts.

Lord & Taylor

Grand Street Store, N. Y.



sixty-three were added to it, fifty-eight of the number on confession of faith. The church edifice has also been improved. A neat little folio, styled, "A Year's Record," says: During the summer vacation the sum of \$500 was spent in making much needed repairs and improvements on the inside of the church building. Early in the year committees were appointed to raise the money and have charge of the work. The church was thoroughly cleansed, and the walls and ceiling kalsomined. The old carpets and cushions were laid aside, and new carpets and cushions put in their place. The audience-room has thus been greatly beautified and improved. The people have now a very cheerful and comfortable place of worship, in the little sheet named Pastor MacPhie's "New Year's Greeting" to his people, he concludes thus pertinently: "Let me remind you, that the church of which you are a member is *your* church. Its usefulness and success is largely dependent upon you doing *your* part. Study, then, its peace, purity, and prosperity. Endeavor to be present at all its services. It will greatly strengthen your own Christian life. Your presence will encourage those who do come, and reprove those who are absent, besides, it will greatly cheer your pastor to see you in your place promptly and regularly. Seek in every way to build up your own church and your own Christian life. But be not selfish. Seek the welfare of every other church, and every other life. Love your neighbor. Your neighbor is anybody and everybody whose life may touch yours, and whom you can help. In one word: learn to do as Christ did and wants you to do for Him in the world. Seek to please Him every day and in every way. Say all the pleasant things you can, and do all the good you can. Make this the most beautiful year of your life. Live it one day at a time, and live it well."

PHELPS.—The Rev. William H. Bates having resigned the charge of this church to accept a call to the Second Reformed Church of Rochester, Geneva Presbytery, met last week and sanctioned the resignation, and he will soon be installed in the new field. In view of his approaching departure from Phelps, his friends there made him and Mrs. Bates a present of a silver tea set. At a meeting of the Christian Endeavor Society Mr. Bates was invited to give the members a farewell talk, and he took occasion to give them most excellent advice, reading for their benefit some good suggestions from the Golden Rule as to how the societies may become most useful. The local paper says: "He implored his hearers to guard themselves against worldliness, pointing out to them in apt illustrations that had come under his personal observation, the danger that lurked in any attempt to live professedly Christian and worldly lives simultaneously. The remarks were listened to with rapt attention on the part of the audience, and were apparently received with the same degree of earnestness with which they were delivered."

WOLCOTT.—A touching episode occurred in this church, of which the Rev. H. B. Stevenson is pastor, on a recent Sabbath. Mrs. G. H. Northrop, whose beautiful child, Miss Daisie, was called away to the home above one or two years ago, presented the Sunday-school with a well selected library of one hundred volumes, accompanied by a complete catalogue, to be known as "The Daisie Memorial Library." The little girl had been a devoted member of the school, and no monument to her memory could be more fitting or better calculated to keep her memory green in her church home. Thus she "being dead, yet speaketh."

ARBURN.—The Presbytery of Cayuga met in Calvary Church, Auburn, Jan. 1, to consider the request of the Rev. A. L. Hassler to be released from the pastorate of the church. A large number of the congregation were present and entered a protest against dissolving the pastoral relation, but Mr. Hassler insisting that he could not remain, Presbytery granted his request. Mr. Hassler also resigned the treasurership of Presbytery, and the Rev. F. W. Palmer was elected in his place.
EDWARD P. SPRAGUE, Stated Clerk.

LYONS.—The Rev. Dr. Ostrander, who is now advancing into his second decade, is "wearing well" with this church. He has been felicitous the present season in the selection of such practical topics for his evening lectures as "The Family," "Fathers and Mothers," and "Children," by which large audiences have been so interested that in some cases a repetition has been requested. The Doctor is one of the most wide awake men in Central New York.

Your dealer in lamp-chimneys—what does he get for you?

You can't be an expert in chimneys; but this you can do. Insist on Macbeth's "pearl top" or "pearl glass" whichever shape you require. They are right in all those ways; and they do not break from heat, not one in a hundred.

Be willing to pay a nickel more for them.
Pittsburgh. GEO. A. MACBETH CO

Beecham's pills are for

biliousness	sick headache
bilious headache	bad taste in the
dyspepsia	mouth
sour stomach	coated tongue
torpid liver	loss of appetite
dizziness	piles

when caused by constipation; and constipation is the most frequent cause of all of them.

Book free; pills 25c. At drugstores, or write B F Allen Co, 365 Canal st, New York.

**WEDDING
INVITATIONS,
CORRECT IN STYLE.**



**DEMPSEY &
CARROLL,**

Art Stationers,

**UNION SQUARE,
NEW YORK.**

GOOD NEWS
Visit the Mid-Winter Fair
at San Francisco.

You have long contemplated a California trip, and this winter offers you an excellent chance. The holding of a Mid-Winter Fair at San Francisco will be an incentive for many to visit California.

Now, the "Good News" we suggest at heading is this: The Chicago, Rock Island, and Pacific Ry. has put on a daily Tourist Car from Chicago to San Francisco, via Fort Worth, El Paso, and Los Angeles. It is a lovely winter route.

The weekly Phillips Rock Island Excursions, leaving Boston every Tuesday, are personally conducted from ocean to ocean, and are popular. This car arrives and leaves Chicago every Thursday. There is also a car leaving Chicago every Tuesday, and its route is via Pueblo, the Scenic Route, and Ogden, to San Francisco, same as Boston car.

Rates low. Write to any Great Rock Island Route representative for full particulars, or address
JOHN SEBASTIAN, G.P.A., Chicago.

STAPLETON.—The new First Presbyterian Church of Stapleton, whose cornerstone was laid about two months since, in the evening, at 7.45 o'clock, is making good progress, thanks largely to the pastor, the Rev. Wilbur Fisk Wood, and his efficient helpers of the Board of Elders and others. The new church is to be entirely of brick, will have a seating capacity of 500, and will cost \$20,000.

OAKFIELD.—The Rev. E. N. Manley, whose first pastorate was here, and who, after a long and useful pastorate at Camden, came back to his "first love" seven years ago, has been compelled to resign, on account of impaired health. He has been prostrated with the grip, and is yet scarcely able to leave his bed.

INDIANA.

LOGANSFORT.—Dr. Douglas P. Putnam writes that the new Sunday-school room of their church was temporarily occupied for Sabbath services for the first time on November 19th. He describes it as a large, beautiful room, on the ground floor, to the rear of the main audience-room. At our first communion a week ago, we welcomed eleven new members on confession, and others will be received on Sunday, December 31st. Our main audience-room will be completed in about a month, probably by the anniversary of our fire, January 29th. We hope to have no debt, though we have had to borrow some money to anticipate payments on our subscription. We had \$10,000 insurance money, and between five and ten thousand in material in the tower and old walls which remained. Our subscriptions amount to a further sum of \$11,000. This enables us to improve on our old two-story building very decidedly, but all the same I pray the Lord to be delivered from any more church fires!

SPENCER.—The Rev. Charles M. Lombard, late of Montrose, Iowa, has become pastor of the Presbyterian church at Spencer, Owen County, Indiana, and may be addressed there.

METHODIST EPISCOPAL.

40,000 IN ONE MONTH.—The great middle class can be reached, and in the largest cities. Mr. Yatman, the leader of the "Metropolitan Meetings," is demonstrating this in New York. The total aggregate attendance from November 26th to December 26th, was a few over 40,000, and he says that ere this second year, just started on by the "forward movement," closes, they will preach to 100,000 a week. He is proving that the Gospel can be carried to the very center of the masses. The new Metropolitan Hall was opened on Fourteenth Street November 26th, where the daily services are held. The Sunday meetings continue in the Academy of Music.

NEXT YEAR'S GARDEN.

"In time of peace, prepare for war": in January and February make ready for next spring's field and garden work. Our readers will find on another page an advertisement of Burpee's Farm Annual for 1894, and also of his pamphlet, Selection in Seed Growing. This little work embraces papers read at the World's Horticultural Congress last summer, and furnishes just the right reading for long winter evenings on the farm. Both these books are worth sending for, and Burpee's seeds are worth buying, for, as his title page tells us, "they grow," and that is what we want seeds to do.

Investments.

To investors who look to the safety of the investment rather than to high rates of interest we offer 6 per cent. guarantee farm and city mortgages made in Montana and Washington interest semi-annual. Principal and interest payable in gold. Six per cent. debentures secured by same class of mortgages interest semi-annual. Principal and interest payable at the

ATLANTIC TRUST COMPANY,

New York City Trustee for the debentures.
The Bunnell & Eno Investment Co

CAPITAL \$500,000.

President:—WILLIAM S. ENO, President of the 8th Sing National Bank of Pine Plains, N. Y.
Vice-Presidents:—SIDNEY E. MORSE, Morse Building, New York City; Hon. MATT. H. ELLIS, Yonkers N. Y.
Secretary:—LIVINGSTON B. MORSE, Morse Building, New York City.
Treasurer and Western Manager:—L. B. BUNNELL, Helena, Montana.
Counsel:—Hon. THOS. M. WALLER, Ex-Governor of Connecticut.

New York Office: Morse Building, 140 Nassau Street, New York City.
President's Office: Pine Plains, Dutchess Co., N. Y.
Full particulars and satisfactory references given by addressing either of the above offices.

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.

Please mention THE EVANGELIST.

Brown Brothers & 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 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.

HATCH & FOOTE, BANKERS,

7 PINE ST., NEW YORK.

INVESTMENT SECURITIES.

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.

HOME Savings and Loan ASSOCIATION of MINNEAPOLIS.

Paid-in Capital, \$1,000,000.

I offer a variety of safe investments guaranteed by this Association. City Mortgages, Coupon Certificates, and Collateral Trust Gold Bonds. The latter secured by a special deposit with a trust company of First Mortgages on City property, at the rate of 160 per cent. of Mortgages for every bond issued. Interest from six to eight per cent.

For pamphlets address **H. F. NEWHALL** Manager Eastern Office
533 Drexel Building, PHILADELPHIA, PA

Persons who have made unsatisfactory investments in Minneapolis or St. Paul are invited to correspond with me. Perhaps I can be of service.

BEST BARCAINS

ever given in Orange Groves, Houses, City Lots, and Unimproved Land. Call on or address
H. A. DeLAND, DeLand, Florida.

United States Trust Company

OF NEW YORK.

45 & 47 WALL STREET.

CAPITAL AND SURPLUS,

TEN 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, Religions 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. Thornell, Secretary.
Louis G. Hampton, Assistant Secretary.

TRUSTEES:

DANIEL D. LORD, SAMUEL SLOAN, JAMES LOW, WM. WALTER PHELPS, D. WILLIS JAMES, JOHN A. STEWART, JOHN HARSEN 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.
--	---

10^{AND} 9% First Mortgages

On inside property in High Grade Security. Principal and interest payable **TACOMA. GOLD**

With New York Exchange.

I can net you these rates for a short time only. Full information on application; it will pay you to investigate. Warrants furnished.

Eastern Correspondents: } **WILLIAM E. SMITH,**
Brown Bros. & Co., N. Y. } Fidelity Building,
Girard Trust Co., Phila. } Tacoma, Wash.

COLLECTIONS.

Western Mortgages.

Holders of western mortgages obtained through defunct companies are finding

The Atlas Land and Investment Co., of Lawrence, Kansas,

the best and cheapest agency for collecting interest and principal, foreclosing defaulted mortgages, looking up back taxes, renting and selling land. The Atlas Co. has rendered valuable service to many hundred investors at a minimum expense. We have a low choice, safe loans where we personally know both security and borrowers. Correspondence solicited. L. H. PERKINS, President.

THE HAWAIIAN QUESTION.

The churches on the Pacific Coast naturally feel a very strong interest in the future of the Hawaiian Islands.

At a meeting of the Ministerial Union in the Howard Church, San Francisco, on the morning of December 18th, the venerable Rev. James Woodworth read a paper on "The Hawaiian Question." He began by saying that his interest in the Sandwich Islands was first awakened when he was but half a dozen years of age, by the pictures in a pocket edition of "Cook's Voyages," belonging to an elder sister, and the answer to questions which he asked concerning them. This interest received a quickening impulse something over thirty years ago, when a minister of the Gospel came from Honolulu to Columbia, a mining town in Tuolumne county, to become pastor of the Church of which he, Mr. Woodworth, was a member and ruling elder, bringing with him his wife and five children, all of whom were natives of the Islands. This minister was Rev. Townsend E. Taylor, and his wife was a daughter of the Rev. Asa Thurston, one of the first band of missionaries who went to the islands in 1820, and an aunt of A. L. Thurston, the present Minister from the Provisional Government to that of the United States. His intimacy with the family, followed by that with many natives and former residents of the country, whose friendship he has since gained, has kept his interest alive and given him a good preparation for the consideration of events on and relating to the islands that have transpired since the beginning of the present year. Mr. Woodworth reviewed briefly the history of the late revolution, which he regards as a justifiable one, the last resort of an oppressed and outraged people to free themselves from the evils of a corrupt government and the tyranny of a more corrupt ruler, and to counteract a revolution already attempted by her in violation of her coronation oath; one which, if it had been successful, would have disfranchised many of them and invested her with almost despotic power. To bring out more clearly the true aspect of the case, he spoke of the supporters of the new government as those in whom is vested very largely the wealth, business activity, influence, education and refinement, everything in fact, necessary to make a civilized and enlightened nation, and then referred to the late Queen, whose character as a ruler is shown by the record of her reign, and whose moral character it is well, perhaps, to dispose of as summarily as did ex-Minister Stevens, who, in his reply to Commissioner Blount, says: "As to the Queen's favorite for many years, whom Blount attempts to whitewash, I will not soil these pages by giving them the notorious facts in his regard." No wonder then that such people object to having foisted upon them again as their sovereign a woman with whom they would not permit their wives and daughters to associate, or allow to come into their houses, and no wonder that from one end of our land to the other such an outburst of sympathy on the one hand and of indignation on the other is heard. The present Provisional Government is acknowledged to be the best the country has ever had. In concluding, the speaker put in a short plea for the annexation of the islands to the United States. He believes that the interests of both countries demand that this should take place.

MARRIAGES.

LA TOURETTE-MARSH.—At the Marsh, Romulus, N. Y., Dec. 24, 1893, by the Rev. J. W. Jacks, Mr. Charles H. C. La Tourette of South Plainfield, N. J., and Miss Phebe H. Marsh of Romulus, N. Y.

LISK-BROWN.—At the residence of Mrs. Elvira Brown, Romulus, N. Y., Dec. 28, by the Rev. J. W. Jacks, Fred C. Lisk and Miss Mary Brown, both of Romulus, N. Y.

HAMLIN-SMITH.—At Nunda, N. Y., Dec. 2, 1893, by Rev. B. F. Millard of Naples, Charles E. Hamon of Naples, and Miss Lydia H. Smith of Nunda.

JONES-PRATT.—On Tuesday, Dec. 26, 1893, at the residence of the bride's father, Buffalo, N. Y., by the Rev. Wm. S. Hobbie, D. D., Charles Sumner Jones, M. D., and Emma, daughter of Pascal P. Pratt, Esq.

MATTHEWS-FERBRACHE.—At Mulhall, Oklahoma, on Dec. 24, 1893, by Rev. John H. Anghey, Mr. Samuel Matthews and Mrs. Della Ferbrache, both of Mulhall.

For Nervous Prostration

Use Horstod's Acid Phosphate.

Dr. GREGORY DOYLE, Syracuse, N. Y., says: "I have frequently prescribed it in cases of indigestion and nervous prostration, and find the result so satisfactory that I shall continue its use."

A wonderful stomach corrector—Beecher's Pills.

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

Royal Baking Powder

ABSOLUTELY PURE

DEATHS.

DOUGLTY.—At Romulus, N. Y., Dec. 22, Mrs. Rebecca (Gamber) Doughty, in the 75th year of her age. A good woman, a member of the Presbyterian church 57 years, has gone to her rest.

GILMAN.—In New York, of pneumonia, Dec. 27th, Henry K. Gilman, son of the Rev. Edward W. Gilman, D. D.

MCLAURY.—In Seneca, Dec. 12, 1893, James McLaurry, in the 60th year of his age.

The deceased became a member of the Presbyterian church while a lad in his teens. For the last 28 years of his life he was a beloved and useful member of the church in Seneca. At the time of his death he was a member and Treasurer of the Board of Trustees of said church. In this, as in all other positions, he discharged his duties with singular fidelity and with an eye single to the glory of God. His removal is mourned with a profound sense of the loss which the church and the community has thereby sustained. "Blessed are the dead which die in the Lord. They do rest from their labors and their works do follow them." The following resolutions have just been passed by his fellow-workers in the Board of Trustees:

Whereas, Our esteemed brother, James McLaurry, has, by the hand of Providence, been removed from our midst; be it

Resolved, That we wish to record our high regard for the Christian character of the deceased, and our warm appreciation of the untiring and conscientious zeal with which for 18 years he discharged his duties as member and Treasurer of our Board.

Resolved, That we extend to his afflicted family our sincere sympathy in their sad bereavement, and commend them to the God of all grace and consolation, and rejoice that they sorrow not even as others, which have no hope.

Resolved, That a copy of these resolutions be presented to the family and furnished to our village papers for publication.

PORTER.—Entered into rest, at the twilight hour of Sabbath, Dec. 3, 1893, at his home in Annapolis, Maryland, John Porter, in the 87th year of his age.

WOODLAWN CEMETERY.

WOODLAWN Station (24th Ward), Harlem Railroad.
Office, No. 20 East 23d Street.

Financial.

THE WASHINGTON LIFE INS. CO.

—or—

NEW YORK.

W. A. Brewer, Jr., Pres.



ASSETS - \$12,500,000

The holdings of most Life Insurance Companies, (at a time when losses on railroad, industrial, and manufacturing securities have reached *Thousands of Millions*), contrasted with the first Mortgage loans of the WASHINGTON on real estate, give force to this Official Endorsement by the Hon. Superintendent, after an exhaustive examination of the Company, to wit:

"It is most agreeable to me to know that your Company discloses a most excellent condition of affairs.

Signed, JAMES F. PIERCE,

Superintendent.

New York, Sept. 28, 1893.

E. S. FRENCH, 2d V-Pres. and Mgt. of Agencies,
21 Cortlandt Street, New York.

DULUTH INVESTMENTS.

REAL ESTATE AND LOANS.

We are large dealers in Business, Residence, Dock and Acre Properties, both in Duluth and on the south side of the harbor, in Superior and West Superior. We send list of bargains and maps to locate them, when requested and have invested many thousands of dollars for those who never saw the city, always with satisfaction, and in almost every case with VERY LARGE profits.

LOANS.

We can loan money for those not wishing to purchase

7 AND 8 PER CENT. NET.

Interest payable semi-annually. Gilt-edged security. Refer to First National Bank, Duluth, and to hundreds who have dealt with us in other states. We solicit our correspondence. Write

WM. C. SHERWOOD & CO., Duluth, Minn.

HOME

INSURANCE COMPANY

OF NEW YORK

Office: No. 119 Broadway.

Seventy-ninth Semi-annual Statement, January, 1893

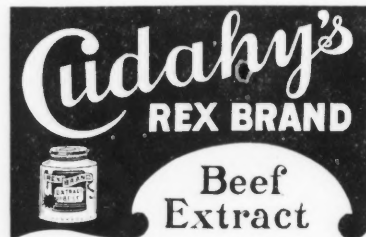
SUMMARY OF ASSETS.

Cash in Banks, - - - - -	\$243,279 58
Real Estate, - - - - -	1,554,889 86
United States Stocks, (Market Value) - - - - -	1,459,875 00
Bank, Trust Co., and Railroad Stocks and Bonds, (Market Value), - - - - -	3,584,405 00
State and City Bonds, (Market Value), - - - - -	915,214 74
Bonds & Mortgages, being first lien on Real Estate, - - - - -	611,032 36
Loans on Stocks, payable on demand, - - - - -	347,300 00
Premiums uncollected and in hands of Agents, - - - - -	585,630 00
Interest due and accrued on 1st Jan., 1893, - - - - -	27,327 41
	\$9,328,754 44

LIABILITIES.

Cash Capital, - - - - -	\$3,000,000 00
Reserve Premium Fund, - - - - -	4,225,113 00
Reserve for Unpaid Losses and claims, - - - - -	824,401 82
Net surplus, - - - - -	1,279,239 82
	\$9,328,754 44

DANIEL A. HEALD, President.

JOHN H. WASHBURN, Vice-Presidents.
ELBRIDGE G. SNOW,WILLIAM L. BIGELOW, Secretaries.
THOMAS B. GREENE,HENRY J. FERRIS, Ass't Secretaries.
AREUNAH M. BURTIS,

Is invaluable in the household. A feature in economic cooking, adding zest and flavor to meat dishes. Refreshing and invigorating as a winter stimulant and beverage. Makes delicious, palatable BEEF TEA. Highest award at World's Fair for "Excellence in quality and flavor."

Sample Jar sent free for 6c. postage.

THE CUDAHY PHARMACEUTICAL CO.,
South Omaha, Neb.

Our illustrated booklet, "From Ranch to Table," mailed free on receipt of address.

PRESBYTERIES.

The Presbytery of New York will meet in the Chapel of the Fourth Avenue Church, Jan. 8, 1893, at 3 P. M. S. D. ALEXANDER, Stated Clerk.

The Presbytery of Morris and Orange will hold its stated winter meeting at Morristown, in the South Street Church, on Tuesday, Jan. 16, 1894, at 9:30 A. M. WILLIAM F. WHITAKER, Stated Clerk.

Presbytery of Portland.—The Rev. Wm. A. Willison having been twice cited to appear and answer to a charge seriously affecting his character and standing as a minister, and he having failed to appear, the Presbytery of Portland did on the 27th day of November, 1893, suspend him from the office of the Gospel ministry for contumacy, and the clerk was instructed to publish this action and issue the third and last citation requiring him to appear at a meeting to be held in the Mount Taber Church February 6th, 1894, at 10 A. M. J. V. MILLIGAN, Stated Clerk.

NOTICES.

THE PRESBYTERIAN REST FOR CONVALESCENTS IN WHITE PLAINS.

This is an age of hurry. More people than ever before are being worn out. The rush and rattle of present-day living drives in a soul to turn the face toward the wall, that by a sympathetic touch and a restful hour might be rescued from despair. Even Charity is under the spur. Her beneficent ministries move at double-quick. Her hospitals make their hospitalities but brief. They aid promptly and relieve tenderly, but they cannot always await the lingering coming of health. The surging of an intenser misery without their walls often compels the discharge of patients who sorely need a place of resting and a time of quiet to perfect the surgical and medical cure. At the portals of our great "Hotels de Dieu," the Master Himself seems standing, and as the files of the aided, but tired and unready for the wasting demands of life, come streaming forth from these sheltering gates, with His old time compassion He seems to be saying, "Send them not away fasting to their own houses. They will faint by the way."

This House of Rest is a response to that call from the Master. It is intended to enable the Presbyterian Church to fitly crown that ministry of mercy which the Presbyterian Hospital so magnificently begins.

The object of this Society is to provide temporary shelter and care for worthy Protestant poor who may be discharged from hospitals or are otherwise properly recommended. The time of sojourn will be two weeks, unless otherwise ordered by the Board of Managers. Board, two dollars per week.

MANAGERS: 1st Directress, Miss Kennedy, 41 Fifth Avenue; 2d Directress, Miss Parish, 2 East 10th street; Treasurer, Mrs. John P. Duncan, 9 East 64th street; Secretary, Mrs. Howard Duffield, 6 East 12th street; Mrs. A. Brayton Ball, 42 West 36th street; Miss Butler, 78 Park Avenue; Miss Halsted, 110 East 37th street; Miss Roberts, 10 West 17th street; Mrs. Griffin, 40 West 50th street; Mrs. McLean, 149 West 34th street; Mrs. Alexander Maitland, 14 East 55th street; Mrs. McCoubrey, White Plains; Mrs. Grant, 15 West 18th street; Mrs. Townsend, 18 East 73d street; Mrs. Wetmore, 10 East 11th street; Miss Alethea Platt, 41 Fifth Avenue.

COMMITTEE ON ADMISSION: Mrs. A. Brayton Ball, 42 West 36th street; Mrs. Townsend, 18 East 73d street; Mrs. McLean, 149 West 34th street.

CHAUTAQUA CORRESPONDENCE COLLEGE.

The Chautauqua Correspondence College is a department of the Chautauqua system distinct from the Reading Circle, which offers to students at home, who are unable to attend the residential institutions, actual college instruction by professors in the leading American colleges. The work is accomplished by a personal correspondence between individual students in all parts of the country by instructors who are specialists in their several departments. The courses are based upon standard college text and reference books, supplemented by lesson sheets, at the suggestion of the instructors. The work of each student is carefully corrected and criticised, so that he may be sure that he learns the subject thoroughly. The faculty is made up of members of the faculty of Yale and nearly or quite a dozen other well known institutions in various parts of the country. Besides the courses in the college proper, preparatory courses are offered for those who are unable to do regular college work. The Chautauqua College issues a sixteen-page quarterly paper in the interests of correspondents. The central office of the college is located at Buffalo, N. Y. (P. O. Drawer 194.

"HARRIET, THE MOSES OF HER PEOPLE."

Now that the cold weather is here, kind and charitable people have so many demands made upon them for the poor and suffering that I have dreaded to appeal to them again for poor old "Harriet, the Moses of her people." But she is still living and still working for poor ones of her race, though she is old and feeble. Her wonderful story is known to many; her escape from slavery forty years ago; her nineteen journeys, mostly on foot, from New York to Canada, bringing away between three and four hundred slaves, with a price of \$40,000 upon her head; her labors for four years among our soldiers, for which she never received pay or pension—all this is told in the story of her life. Now for many years she has had a hospital in her own house, and at present it is overflowing. She never begs; but lives by faith from day to day. We do not ask for much for her; even the price of a loaf of bread will be thankfully received, for some days that is all her family have to live upon. Any donations for her will be thankfully received by Mrs. Sarah H. Bradford, 83 South Highland Avenue, Sing Sing, N. Y.

A Pound of Facts

is worth oceans of theories. Fact first: More infants are successfully raised on the Eagle Brand Condensed Milk than upon any other food. Fact second: They are subject to less sickness than others. Fact third: The Eagle Brand Condensed Milk is therefore unequalled as an infant food.

KIDDER'S PASTILLES. Sure relief **ASTHMA.** Price 55 cts. Sent by mail. Stowell & Co. Haverstown, Mass.

Fairbank's Gold Dust Washing Powder

GIVE NO QUARTER

to the enemy—Dirt.

Give the quarter to your grocer for a Four-Pound Package of **GOLD DUST** Washing Powder, and see the dirt fly.




Gold Dust Washing Powder

is a wonder of effectiveness and economy which no modern housekeeper can afford to do without. Costs much less and goes much farther than any other kind. Sold everywhere.

Made only by **N. K. FAIRBANK & CO., Chicago,**
St. Louis, New York, Philadelphia, Boston, Montreal.

The Old Reliable Standard Pen, No. 048. 26 John St., N. Y.

ESTERBROOK'S FALCON  150 OTHER STYLES.

Schools and Colleges.

S **SHERMERHORN'S TEACHERS' AGENCY.**
Oldest and best known in U. S.
Established 1855.
8 EAST 14TH STREET NEW YORK.

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, Principals

West Jersey Academy.
BRIDGETON, N. J.

A School for Boys. Prepares for College or Business. A Christian Home and School. Refers to Rev. Henry M. Field, D.D., of THE EVANGELIST, the Faculty of Princeton College, etc. For terms and information address PROEBLIS W. LYON, A.M., Principal.

THE CINCINNATI BELL FOUNDRY
CINCINNATI, OHIO.
BELLS
SOLE-MAKERS OF THE **BYMYER**
FOR CHURCH, SCHOOL, FIRE ALARM & CATALOGUE WITH 2500 TESTIMONIALS. PRICES AND TERMS FREE.

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

CLINTON H. MENEELY BELL COMPANY
TROY, N. Y.,

MANUFACTURE SUPERIOR
CHURCH CHIME AND SCHOOL BELLS

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

DR. STRONG'S SANITARIUM
SARATOGA SPRINGS, N. Y.

A popular resort for health, change, rest or recreation all the year. Elevator, electric bells, steam, open fire places, sun-parlor and promenade on the roof. Suites of rooms with private baths. Dry tonic air; Saratoga waters and Winter sports. Massage, electricity, all baths and all remedial agents. New Turkish and Russian baths. Send for illustrated circular.

LADIES

THE GREAT AMERICAN **TEA** COMPANY
HOW ARE YOUR CHINA CLOSETS?

Are the old dishes chipped and cracked, and unsuited to setting off a spotless tablecloth. We will replenish it FREE. Why drink poor teas and coffees and ruin your health? when you can get the best at cargo prices. **PREMIUMS** for all. Dinner, Tea and Toilet Sets, Banquet and Hanging Laups, Watches, Clocks, Music Boxes, Cook Books, Watch Clocks, Chenille Table Covers, Cups and Saucers, Plates, Knives and Forks, Tumblers, Goblets, given to Club Agents. **GOOD IN-COMES** made by getting orders for our celebrated Teas, Coffees, Baking Powder and Spices, 3 1-2 lbs. fine teas by mail or express for \$2.00, Charges paid.

Beautiful Panel, entitled "Baby's First Christmas," (size 14x28 inches) FREE to all Patrons. For full particulars, prices, terms and Premium lists, address

THE GREAT AMERICAN TEA COMPANY,

31 & 33 Vesey Street, N. Y.
P. O. Box 289.

14 KARAT GOLD PLATE

\$2.75

GET THIS OUT and send it to us with your home address and we will send you this watch by express for examination. A Guarantee For 5 Years and chain and charm sent with it. You examine it and if you think it a bargain pay our sample price, \$2.75, and it is yours. It is beautifully engraved and warranted the best time-keeper in the world for the money and equal in appearance to a genuine Solid Gold Watch. Write today. This offer will not appear again.

THE NATIONAL MFG. —AND— IMPORTING CO.
334 DEARBORN ST., CHICAGO, ILL.



Your Lucky Jewel.

If one wishes good luck to follow her through life it is said she must wear the stone belonging to the month in which she was born.

January.
By her who in this month is born
No gem save Garnets should be worn;
They will insure her constancy,
True friendship and fidelity.

February.
The February born will find
Sincerity and peace of mind,
Freedom from passion and from care,
If they the Amethyst will wear.

March.
Who on this world of ours their eyes
In March first open shall be wise,
In days of peril firm and brave,
And wear a Bloodstone to their grave.

April.
She who from April dates her years
Diamonds should wear, lest bitter tears
For vain repentance flow; this stone
Emblem of innocence is known.

May.
Who first beholds the light of day
In Spring's sweet, flowery month of May
And wears an Emerald all her life,
Shall be a loved and happy wife.

June.
Who comes with summer to this earth
And owes to June her day of birth,
With ring of Agate on her hand
Can health, wealth and long life command.



July.
The glowing Ruby should adorn.
Those who in warm July are born;
Then will they be exempt and free
From love's doubts and anxiety.

August.
Wear a Sardonyx, or for thee
No conjugal felicity;
The August-born without this stone,
'Tis said, must live unloved and lone.

September.
A maiden born when autumn leaves
Are rustling in September's breeze
A Sapphire on her brow should bind—
'Twill cure diseases of the mind.

October.
October's child is born for woe,
And life's vicissitudes must know;
But lay an Opal on her breast
And hope will lull those woes to rest.

November.
Who first comes to this world below
With drear November's fog and snow
Should prize the Topaz amber hue—
Emblem of friends and lovers true.

December.
If cold December gave you birth—
The month of snow and ice and mirth—
Place on your hand a Turquoise blue:
Success will bless whate'er you do.



Absolutely free from malaria and unsurpassed for healthfulness generally and so testified to by physicians; with air heavily charged with ozone—nature's greatest boon to the health-seeker, with scenic attractions unrivalled. Old Point Comfort ranks foremost as a winter resort, while its world famous Hygeia Hotel, with its improved and now perfect drainage and other sanitary arrangements, the unquestioned purity of its drinking water, unsurpassed cuisine, embracing every delicacy of land and sea foods. The charm of its resident garrison life, its abundant musical features and dancing, constitute a variety of attractions seldom offered at any resort.

F. N. PIKE, Manager.

FROM WILLIAM TAYLOR, BISHOP OF AFRICA.

I am indebted to Dr. Dunn for adding years and effectiveness, as I believe, to my life by taking out of my mouth a rubber plate and putting in its stead one of fine, clean porcelain.

WILLIAM TAYLOR.

Send for pamphlet or consult Dr. W. E. Dunn, 331 Lexington Avenue, New York City.

WHAT "SMITH" DID HE MEAN?

A bright New Yorker won a bet that he could get exactly the same answer to the same question from fifty people. He asked them if they had heard of Smith's failure, and every one of the fifty inquired, "What Smith?"

In like manner when people are told they can get roses by mail, if they are bright they will ask, "what roses?"

If they have not learned that there are roses and roses, they should get the The Dingee & Conard Co's New Guide to Rose Culture and become posted. This Company makes a specialty of sending the famous D. & C. roses everywhere by mail. They are "on their own roots," which is another peculiarity, and how good they are may be inferred from the fact that they have made the Company the largest rose growers in the world. The book will be sent to any flower-lover on request, and early applicants will get besides a sample copy of the Company's magazine, "Success with Flowers." The address is West Grove, Pa.

PURE TEA.

Those who know the deleterious effect upon the system of impure tea, are careful always to try at least to get that which is pure. Not being able themselves to discern between that which is pure and that which is adulterated, they seek for a dealer in whose probity they may have confidence. The Great American Tea Company, 31 and 33 Vesey Street, are such dealers. For years their claim to sell only the unadulterated article has been tested and found true. Not only pure, but of fine quality and fair price are the teas which they dispense to their patrons. An advertisement in another column gives particulars.

The economics of the saloon question were lately presented in an interesting manner at Worcester, Mass., by a committee which has been making a thorough investigation, visiting saloons, questioning proprietors, barkeepers, patrons, and procuring information from other sources. There are eighty saloons in that city, the rent of which ranges from \$350 to \$1,500 with an average of \$800; bartenders are paid from \$6 per week and board, to \$25; and incidental expenses average in the larger places \$50 per week; and there is, besides, the license fee, which for the eighty saloons this year amounts to \$118,300. This last sum may be considered what the liquor traffic pays to the citizens. On the other hand, as nearly as can be estimated, the citizens pay to each saloon \$50 a day, or fully \$1,200,000 a year—ten times the amount of the license fees. As showing the money-making capacity of a popular saloon, a bank president told of a rum-seller who borrowed \$1,000 to pay his license fee, giving a mortgage on his house, and paid off the mortgage in three and a half months, saying that he had also paid for his stock and lived well in the meanwhile.

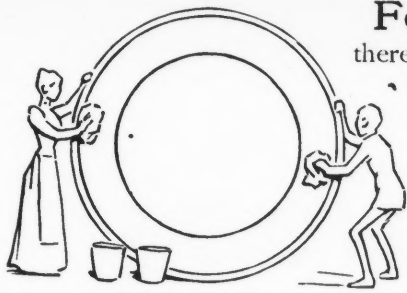
Prevent the Grip

Dr. Cyrus Edson of the New York Board of Health says that to prevent the Grip, you should avoid exposure in inclement weather, and keep your strength up, your blood in good condition, and your digestive organs in regular action. The tonic and alterative effects of Hood's Sarsaparilla so happily meet the last three conditions, that with the protection given by this medicine you need not fear the Grip. Many people confidently rely upon Hood's Sarsaparilla for protection from the Grip, Fevers, etc.

Hood's Sarsaparilla

Is an inexpensive medicine and a single bottle may save you many dollars in doctor's bills and much suffering. Truly an ounce of prevention is worth a pound of cure. Be sure to get Hood's.

Hood's Pills act easily, yet promptly and efficiently, on the liver and bowels. 25c.



For washing Dishes,
there's nothing like Pearline. Why don't you begin the use of it in that way, if you're one of the timid sisters who still think that Pearline "eats the clothes?" Then you can soak things in it for a year or two, and test it in every way, until you become convinced that Pearline can't do any harm. But it won't

eat your dishes, that's sure. It won't clog up the sink pipes, either, as soap does. And that cloudy effect that you've probably noticed on cut glass and china when it's washed with soap—that won't be there if you wash it with Pearline.

Send it Back 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, and if your grocer sends you something in place of Pearline, do the honest thing—*send it back.*
412 JAMES PYLE, New York.

THE MUTUAL RESERVE'S NEW HOME.
A WORTHY MONUMENT TO A WONDERFUL SUCCESS.

The magnificent new building at the corner of Broadway and Duane street stands as a monument to the wonderful success of the Mutual Reserve Fund Life Association. The Association now has 80,000 members, to whom it furnishes life insurance at about one-half the rates furnished by the "old line" companies. Its annual interest income exceeds \$130,000. It had a reserve fund on November 13, 1893, of \$3,554,326, and has paid death claims to the amount of \$17,341,563. Its new business in 1892 was more than \$60,000,000, and during eleven months of the present year has exceeded \$53,243,000. The insurance in force now exceeds \$250,000,000. This is certainly a marvelous showing for less than thirteen years of effort, and reflects the greatest credit upon President Edward B. Harper and his able associates. It is no wonder that large numbers of new policies are being issued, when the above figures are considered in connection with the low rate offered by the Mutual Reserve.

As to safety, it is only necessary to note that the receipts on the last call were \$533,598.98, and that the cash and invested reserve surplus is nearly \$3,555,000. His figures are all verified by the tables contained in the auditor's report, recently issued, which shows also that the reserve fund is wisely and safely invested in securities of the highest class. Thirty-five million dollars saved to its members by its economical and equitable methods is a proud record, and is unequalled in the annals of life insurance.

BEEF TEA.

The cup that cheers but not inebriates may be tea; it certainly is bouillon or beef tea; and this tonic beverage is becoming a social necessity now that it may be made easily, with none of the hour long boiling that once was the only way. The Cudahy Packing Company of Omaha does business on so immense a scale that as a matter of course its methods are of the best. Where a company has a pay roll of over a million dollars, it stands to reason that cleanliness and all the best modern appliances are insured. The "Rex" is the brand of the meats and beef extracts.

WHERE SEEDS COME FROM.

First among the seed producing houses of the world stands the old establishment of D. M. Ferry & Co., Detroit, Mich. Established in 1856, this firm has been for years the largest and best known seed house in the world. In 1893 over one hundred thousand dealers handled Ferry's Seeds, and the number of people who planted them runs far into the millions. For 1894 this firm has made preparation to supply at least 50,000 bushels of garden beans alone. Something more than shrewd business methods is required to place and keep such a business in the lead. It is something that deserves the thought of every one who plants a seed. If every sower could go on a tour of inspection through this great establishment and see what is behind the name of Ferry's Seeds, see with what care they have been developed and tested, see with what precision they are sorted and packed, ready for planting, there would be less disappointment and fewer losses from the use of inferior seeds.

Every year D. M. Ferry & Co. issue an Annual for the convenience and instruction of those who plant seeds. It is prepared by the

most competent authors, and is rightly looked upon as a standard authority on the most profitable things to plant, and the best way to cultivate them. This book is sent free of charge to all who send their name and address to the above mentioned firm.

THROUGH CARS TO NEW ORLEANS.

Among the many important improvements in the Baltimore and Ohio Railroad train service is the addition of through Pullman Sleeping Cars from New York to New Orleans, via Philadelphia, Baltimore, Washington, and the famous Shenandoah Valley route, passing through Roanoke, Knoxville, Chattanooga and Birmingham. The train leaves New York daily at 5 P.M.; Philadelphia, 12th and Market Sts., 7:22 P.M. and 24th and Chestnut Sts., 7:38 P.M., reaching Roanoke at 7:50 A.M., Knoxville, 3:52 P.M.; Chattanooga, 8 P.M.; Birmingham, 11:13 A.M., and New Orleans, 12:45 P.M.

This train is very handsomely appointed, being vestibuled throughout, and has Dining Car service from New York to Chattanooga. At Washington a Pullman Sleeping Car, which runs through to Memphis, is added to the train.

All trains of Baltimore and Ohio Railroad leave New York from station foot of Liberty Street.

Hygeia Hotel at Point Comfort, Va., advertised elsewhere, is one of the most famous and popular to be anywhere found. It is open the year round, and is visited by those seeking health and pleasure from all parts of the country. Its surroundings are charming, the table appointments all that can be desired, and the most skillful medical attention always at hand. The winter climate is mild and exhilarating and at all times is enjoyed by the visitors. Those of our friends who have visited this celebrated hotel, speak of it in the highest terms and as affording complete satisfaction.

TENS of thousands of visitors to the World's Fair felt a sense of regret at their ignorance of recent advances in many very common branches of science and the mechanic arts. The need of keeping abreast of current achievement and discussion is met by the brief articles from authoritative pens, free from technicalities, to be found in THE POPULAR SCIENCE MONTHLY.

Sold everywhere, 50 cents a copy.
Subscription price, \$5.00 a year.
D. APPLETON & Co., New York.

Important Books of Religion

Lyman Abbott.

The Evolution of Christianity. Lectures delivered at the Lowell Institute, Boston, and thoroughly revised, 16mo, \$1.25.

Andover Review, Editors of.

Progressive Orthodoxy. A Contribution to the Christian Interpretation of Christian Doctrine. 16mo, \$1.00.

The Divinity of Jesus Christ. An Exposition of the Belief of the Christian Church in its Origin and Reasonableness. 16mo, \$1.00.

James Freeman Clarke.

Ten Great Religions. Part I. Thirtieth Edition. Crown 8vo, \$2.00.

"A great body of valuable and not generally or easily accessible information."—*The Nation, New York.*

Ten Great Religions. Part II. Thirteenth Edition. Crown 8vo, \$2.00.

"Every page is full of interest."—*Christian Life, London.*

Events and Epochs in Religious History. With 20 portraits, plans and views. Sixth Edition. 12mo, \$2.00.

The Ideas of the Apostle Paul, translated into their Modern Equivalents. Sixth Edition. 12mo, \$1.50.

Common Sense in Religion. Fourteenth Edition. 12mo, \$2.00.

Every-Day Religion. Eighth Edition. 12mo, \$1.50.

Washington Gladden.

Who Wrote the Bible? A Book for the People. 16mo, \$1.25.

Applied Christianity. Moral Aspects of Social Questions. 16mo, \$1.25.

The Lord's Prayer. 16mo, \$1.00.

Tools and the Man. Property and Industry under the Christian Law. 16mo, \$1.25.

The Witness to Immortality, in Literature, Philosophy and Life.

George A. Gordon. 12mo, \$1.50.

"It deals with one of the most grand and solemn themes in a masterly and truly helpful manner."—*The Congregationalist, Boston.*

William Elliot Griffis.

The Lily among Thorns. A Study of the Biblical Drama entitled "The Song of Songs." 16mo, \$1.25 white cloth, with gilt top, \$1.50.

S. E. Herrick.

Some Heretics of Yesterday. Tauler, Wiclif, Hus, Savonarola, Latimer, Cranmer, Melancthon, Knox, Calvin, Caligny, Brewster, Wesley. \$1.50.

Lucy Larcom.

As It Is in Heaven. 16mo, \$1.00.

The Unseen Friend. 16mo, \$1.00.

At the Beautiful Gate, and other Songs of Faith. 16mo, \$1.00.

Beckonings for Every Day. A Calendar of Thought, 16mo, \$1.00.

Breathings of the better Life. Original and selected. 18mo, \$1.25.

Elisha Mulford.

The Republic of God. 8vo, \$2.00.

One of the great works in modern religious literature.

T. T. Munger.

The Freedom of Faith. Sermons, with a Prefatory Essay on "The New Theology." Twentieth Edition. 16mo, \$1.50.

On the Threshold. For young people. Twenty-seventh Edition. 16mo, \$1.00.

Lamps and Paths. Sermons for Children. Tenth Edition. 16mo, \$1.00.

The Appeal to Life. Sermons. Seventh Edition. 16mo, \$1.50.

William Burnet Wright.

Ancient Cities. From the Dawn to the Daylight. 16mo, \$1.25.

The World to Come. Sermons, with a remarkably interesting and informing Lecture on Christmas. 16mo, \$1.25.

Sold by all booksellers. Sent, postpaid, by

HOUGHTON, MIFFLIN & CO., Boston.
11 EAST 17TH STREET, NEW YORK.

Europe, Holy Land, California, Bermuda, Florida, Mexico.

Select parties: best ticketing facilities; choicest ocean berths. Send for "Tourist Gazette." H. GAZE & SONS, 113 Broadway, New York. (Est. 1844.) Official Ticket Agents for chief Trunk Lines.

The Great Encyclopedia Britannica, only \$19.75.

This offer open till Feb. 1, 1894, only. The genuine, unabridged, illustrated edition, over 20,500 pages, 10,000 illustrations, 200 maps

This is the genuine, unabridged, illustrated edition. The full set is ready for immediate delivery. It is a reprint, in large type, of the last (9th) English edition, over 20,500 pages, including more than 10,000 illustrations and 200 maps.

Size of volumes, 8 3/4 by 10 inches, by 3 1/2 thick; weight, about six pounds each. Size of type shown by these lines.

It is issued in 24 volumes strongly bound in 12 volumes, cloth, price of the set as above. The same bound in half Russia, \$4.80 extra. Index volume, if wanted, extra, cloth, \$1.00; half Russia, \$1.40. By freight or express.

Beware of humbug claims } Investigate.

Whoever has need for an encyclopedia ought to be wise enough to avoid being humbugged by book agents, or by flashy newspaper advertisements.

A Trial Offer.

For \$1.00 we will send you by express (50 cents extra if by mail) volumes 17-18 of the Britannica in cloth binding; in half Russia 25 cents extra.

In this you will have a world of knowledge, between Montanabbi and Phthisis, over 1,700 pages and hundreds of maps and illustrations, including

Motley.	New Hampshire.	New Palestine.
Mozart.	Jersey and New York.	Paris, (22 pages.)
Music, (30 pages.)	(24 pages.)	Pathology, (47 pages.)
Mythology, (34 pages.)	Ohio.	Paul, (15 pages.)
Napoleon, (35 pages.)	Oregon.	Pennsylvania.
Norway.	Ornithology, (43 pages.)	Persia, (100 pages.)

Return volume within one month and get money back, if you will. Don't buy

Please mention this paper when you write.

JOHN B. ALDEN, Publisher, 57 Rose St., New York.

any cyclopedia that will not submit to a similar test. It is easy to put merits and claims to the test.

Supplementing the English edition, especially treating American topics and living biography, we publish:

American supplement } Over 3,800 pages.

American Supplement, edited by Howard Crosby, B.D., LL.D., and others, 5 volumes, 3,843 pages, and Index to entire work, 579 pages, the 6 volumes, bound in 3 volumes, cloth, price, \$6.00; half Russia, \$7.20.

Though the Britannica is complete in itself, this Supplement, from the hands of about 150 American scholars and writers of highest reputation is generally wanted.

Size: some customers at first thought object to the thickness of the volumes of this edition, but when they consider:

Even when bound in 24 volumes they are too large to hold in the hand, and must be consulted on a table; these volumes open just as readily as the others, being more flexible in fact, on account of the thinner paper; the cost of this is about half that of any 24 vol. edition; thus the objection quite disappears.

N.B. The above offer will not be repeated: order AT ONCE.

If you can't well spare the price of the set immediately, you may order the sample volume, or send us \$1.00 on account, and we will agree to accept balance of payment for the set on its delivery within three months thereafter.

Any book supplied: the Britannica at one-sixth its former price is a fair illustration of what we are doing for book-buyers all along the line. Our publications not sold by dealers or agents; direct sales make the low prices possible. 160-page Catalogue sent for 2-cent stamp.

Gospel Hymns No. 6

By SANKEY, McGRANAHAN and STEBBINS.

GOSPEL HYMNS No. 6 is conceived to be equal in every respect to any of the numbers which have preceded it in the series of Gospel Hymns, which have proved so invaluable in the wonderful meetings held by Mr. D. L. MOODY, Rev. B. FAY MILLS, Major WHITTLE, Dr. MENSHALL, and others.

30 cents; if by mail, 35 cents per Copy.

THE GREAT POPULARITY of GOSPEL HYMNS No. 5 having made the combination of 5 and 6 a necessity, the two books are now issued as one, without any duplicates, and with an index for the whole, under the title

Gospel Hymns 5 & 6 Combined, 60 cents; if by mail, 70 cents per Copy.

Excelsior Edition,

45 cents; if by mail, 50 cents per copy.

Specify "Large Type" or "Excelsior" in ordering.

Editions of Words Only are also issued.

A full list of the different styles and editions of the GOSPEL HYMNS Series sent on request.

THE JOHN CHURCH CO. Cincinnati, O.

THE BIGLOW & MAIN CO. New York.

Cheapest Bookstore in the World.

THE LARGEST COLLECTION OF NEW AND SECOND-HAND BOOKS IN THE UNIVERS!

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.

LECCAT BROTHERS, 81 Chambers Street,

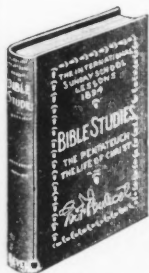
84 door West of City Hall Park NEW YORK

S. S. TEACHERS WILL APPRECIATE

Pentecost's Bible Studies

ON SUNDAY-SCHOOL LESSONS 1894

1 vol., 12mo, cloth, 412 pages, \$1.00; paper, 60 cts.



"Mr. Pentecost knows how both to inform the teacher's mind and inflame his heart."—New York Evangelist.

"Immensely helpful."—Central Baptist.

"Remarkable for its helpfulness, suggestiveness, and compactness."—Presby'n Quarterly.

"Terse, plain, clear, and full of gospel light."—Presby'n Witness, Halifax.

"Cannot be commended too highly."—Christian at Work.

"Extremely valuable."—Episcopal Methodist.

"Helpful and stimulating."—The Advance.

SPECIMEN PAGES SENT ON APPLICATION.

AND YOU CANNOT AFFORD TO DO WITHOUT THE MONTHLY

S. S. Lesson Illustrator

EDITED BY ABBIE C. MORROW.

The most uniquely helpful study of the International lessons issued; pointed, practical, and spiritual. IT WILL COST YOU NOTHING but a postal card to send for a sample number and use it for a month's trial. You will not do without it afterward. Monthly, only 60 cents a year.

Fleming H. Revel Company

New York: 111 Fifth Avenue. Chicago: 148 & 150 Madison St. Toronto: 149 & 142 Yonge St.

MUSIC BOOKS for 1894

OUTING SONGS contains a splendid collection of selected and original Camp Songs, Road Songs, Boating Songs, and songs for every phase of outdoor life. Wheelmen especially will be delighted with it. Pocket size. Prices 50 CENTS.

BROCKHOVEN'S HARMONY A celebrated system of Harmony based on the Richter principle, so familiar to all musicians. Price, \$1.00.

KING RENE'S DAUGHTER by Julian Edwards. A new and beautiful one act lyric drama, recently produced in New York with flattering success. Price, \$1.00.

DAY SCHOOL MUSIC The Cincinnati Music Readers make the best series of Graded Readers for Public Schools in this country. Revised and enlarged to five parts. Descriptive pamphlet free. Prices, Part 1, 20 cts., Part 2, 20 cts., Part 3, 20 cts., Part 4, 30 cts., Part 5, 35 cts.

THE JOLLY PICNIC A new and pleasing cantata for Juveniles, by C. H. Gabriel. Full of good music and bright dialogue. Price, 30 CENTS.

FAMOUS VIOLINISTS A little pamphlet containing short sketches of the famous violinists of the world. Price, 25 CENTS.

SINGING CLASS BOOKS The best of all. Send for specimen pages.

*Send notes for sample of The Musical Visitor, containing music for Chorus, and general musical news.

THE JOHN CHURCH CO., CINCINNATI—NEW YORK—CHICAGO.

JUNIOR CHRISTIAN ENDEAVOR SONGS,

By IRL D. SANKEY, J. WILLIAM BARR AND WM. SHAW.

\$25 per 100, 5c per Copy extra by Post. The United Society of Christian Endeavor, Boston, Mass. The Biglow & Main Co., New York and Chicago.

Among the Pimas, printed for the Ladies' Union Mission School Association, Albany, N. Y. Price, 50 cents per copy. For sale by the American Tract Society, Charles Scribner's Sons, Thomas Whittaker, Bible House, and Board of Publication of Reformed Dutch Church, 25 East 22d street New York.

A GREAT SEED HOUSE.

An Interesting Day Spent at W. Atlee Burpee & Co.'s Fifth Street Stores.

AN ESTABLISHMENT KNOWN TO SEED BUYERS THE WORLD OVER.

Sorting and Opening of the Largest Mail Received by Any Business Firm in the United States—How Seeds are Packed and Sent to All Parts of the Globe—A Wonderful Example of Perfect Systemization and Careful Business Methods.

SEEDS have come to play a very important part in the business interests of Philadelphia. Ask a farmer in nearly any portion of the United States what is the chief seed distributing centre of the country, and in nine cases out of ten he will unhesitatingly reply, "Philadelphia." The fame of this city's seed warehouses has penetrated everywhere.

There is one firm in particular, the name of which is not only known more or less in every rural household in this country, but whose transactions extend into every quarter of the globe where civilized methods of agriculture are practiced.

This is the firm of W. Atlee Burpee & Co., whose magnificent seed farm "Fordhook," near Doylestown, among the Bucks County hills, was made familiar to INQUIRER readers through an illustrated descriptive article which appeared in these columns on October 8, 1892.* The firm's main city warehouse is at 475 and 477 North Fifth Street, and 476 and 478 York Avenue. The firm's motto is, "Burpee's Seeds Grow," and the preservation and fulfillment of this unique motto is the animating principle in every process of the business, not only at Fordhook Farm, but in the big Fifth Street warehouse as well.

The business of furnishing pure and vital seeds is such a vast and intricate one that no outsider can possibly grasp it at a glance.

The Biggest Mail in Philadelphia.

Through the all-prevailing mails the firm is kept in touch with every State in the Union, and every country on the globe. The first letter picked up may be from Salem, N. J., the next one to it from Yokohama, Japan, and the next from Texas or Dakota. It is almost inconceivable to the average understanding the amount of mail matter that pours into the Burpee establishment in one day. Last Monday the morning delivery alone contained 4870 letters and 572 postal cards, a total of 5442 pieces. The afternoon deliveries added greatly to this figure, and the record for the day was 6011 letters and 702 postal cards, an enormous grand total of 6713 pieces of mail matter coming into one establishment inside of ten hours.

To show that the great bulk of this mail is bonafide business correspondence, it may be stated that of the 6011 letters of that day, 5272 of them contained orders for seeds or other stock, and besides the vast amount of cash and checks inclosed there were 1814 money orders and postal notes.

An Astonishing Thing.

It is one of the astonishing things about the firm of W. Atlee Burpee & Co. that it has built up in seeds one of the largest mail, express and freight businesses of any kind in the United States. During the months of February, March and April its mail is the heaviest of any firm in the country, and its order-books show that it keeps in touch with more sections of this and other countries than any other firm known. It took years of the hardest kind of work and personal energy to bring about this state, but popular prejudice against the use of the mails for purchasing was finally overcome, and this, combined with the gradually acquired certainty in the public mind that seeds brought from Burpee would be seeds that would grow, sufficed to make the firm what it is to-day—the unique house of its kind in the world.—Condensed from a long article in THE PHILADELPHIA INQUIRER, March 18th, 1893, which with illustrations from flash-light photographs, is reprinted more fully in BURPEE'S FARM ANNUAL FOR 1894.

* Together with other interesting articles on Seed Growing at Fordhook Farm, this article is now given complete, with illustrations, in the new book, "SELECTION IN SEED GROWING." This is a useful book of 112 pages, the main portion of which is to preserve, in permanent form, the valuable essays read at The World's Horticultural Congress, Chicago. Price 30 cents, or free with a dollar order. W. ATLEE BURPEE & CO.

Burpee's seeds grow.

To show that this is true, and to prove to planters everywhere that BURPEE'S are the BEST SEEDS that grow, we have prepared FOUR FORDHOOK FAVORITE COLLECTIONS for 1894, giving unequalled value as advertised below. We KNOW the quality of our Seeds—a trial order means a permanent customer.

Two Collections of Beautiful Flowers.

Fordhook Fashion Collection.

Comprises SIX NOVELTIES in three of the most fashionable flowers of the day, together with a bright booklet, entitled "PANSIES, POPPIES, AND SWEET PEAS." It contains:—

NEW SWEET PEA.—AMERICAN BELLE. THE FLORAL NOVELTY FOR 1894. Extremely early, wonderfully free-flowering; bright rose with wings of crystal-white, vividly spotted rich purplish-carmine. See Colored Plate in Catalogue.

ECKFORD'S GILT EDGE, or SURPASSING SWEET PEAS. A grand strain in unequalled mixture. **BURPEE'S DEFIANCE PANSIES, FINEST MIXED.** Magnificent new giant-flowered Pansies.

Superb New IMPERIAL GERMAN PANSIES. All known colors, including the brightest fancy varieties.

NEW CARDINAL POPPY. Glowing cardinal-scarlet flowers of enormous size and perfectly double.

GOLDEN GATE POPPIES. A superb strain. The beautiful flowers are a constant source of delight,—all colors.

#1 The Complete Collection—one packet each of the above SIX Varieties—mailed for 25 CENTS. With each collection we include free a copy of the bright new booklet, "PANSIES, POPPIES AND SWEET PEAS," which is beautifully printed and charmingly illustrated, specially written for us by three well-known authors. We have thus an unique combination of the best literature on the subject, together with the choicest seeds.

We have a beautiful colored plate, painted from nature, of the distinct new PANSIES, POPPIES, and SWEET PEAS, which we will mail enclosed flat with our FARM ANNUAL for 1894.

Fordhook Fancy Collection.

This collection embraces seeds of ten early-growing annuals of real beauty that should be in every garden,—it contains one full-sized packet each of the following:—

NEW YELLOW DOLICHOS. Quite unique in color and no vine is more quick-growing.

ASTERS, CHOICE MIXED. Every color in Asters. **BALSAM, BURPEE'S SUPERB CAMELLIA-FLOWERED.** Magnificent double flowers, all colors. **MARGUERITE CARNATIONS.** Perfect double carnations in full beauty, all colors, in four months.

CALLIOPSIS CORONATA. Brightest yellow flowers. **DIANTHUS, MIXED.** All colors and forms of both double and single Chinese and Japanese Pinks.

NEW ERFURT MIGNONETTE. Flowers of large size, great substance and delicious fragrance.

FORDHOOK STRAIN OF PHLOX, DRUMMONDII GRANDIFLORA. Remains not only in brilliancy of colors, but also in extra large flowers.

SALVIA SPLENDENS. Gorgeous color.

VERBENA HYBRIDA, MIXED. All colors.

#2 The entire collection, one packet each of the above Ten Varieties, mailed to any address for 25 CENTS, which is less than one-third the regular retail price, if purchased separately. Five Collections for \$1.00.

Two Collections of Choicest Vegetables.

Fordhook Famous Collection.

This collection is also appropriately named, as it embraces five of the most famous vegetables introduced from FORDHOOK FARM. One full-size packet each of:—

BURPEE'S BUSH LIMA. The only bush form of the true large Lima Bean, and universally pronounced the most remarkable of new vegetables.

BURPEE'S SUREHEAD CABBAGE. See page 20 of the FARM ANNUAL for the record of seventeen years' trials of this world-famous Cabbage.

NEW ICEBERG LETTUCE. On our colored plate we show a head painted from nature, and truly tell the decided merits of this rare novelty.

BURPEE'S MELROSE MELON. No other melon is so handsome and none can equal this in delicious flavor. The flesh is quite unique in color, being of a beautiful light green, shading to rich salmon.

WHITE VICTORIA ONION. Famous for the large size it attains, particularly under the new onion culture.

#1 One packet each of the above FIVE FAMOUS FORDHOOK Vegetables would cost 60 cents, if selected at retail, but we include the five packets in our FORDHOOK FAMOUS COLLECTION for 25 CENTS, postpaid. On each packet is printed an illustration, our registered trade-mark and directions for culture.

Fordhook First Collection.

Most appropriately named, as this collection comprises the five earliest vegetables, those first to mature, and all of which are of Fordhook introduction. Everyone, in the spring, is especially desirous of getting the first fresh vegetables. One full-size packet each of:—

EARLY BLACK LIMA BEAN. Bears great ropes of pods in profusion, two weeks earlier than any other Lima.

NEW TOMATO.—FORDHOOK FIRST. Extremely early; the only first early tomato that is always smooth and perfect.

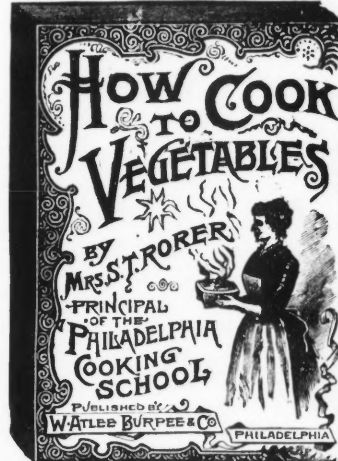
BURPEE'S ALL HEAD EARLY CABBAGE. Thousands of gardeners testify that this is the most thought-provoked and best Early Cabbage.

COLUMBIA BEET. This distinct new Beet is the earliest of all; of surpassingly fine flavor.

BURPEE'S EARLIEST RADISH. Ready to pull in only twenty days from the time of sowing the seed.

#2 One full-size packet of each of the above FIVE FORDHOOK FIRST VEGETABLES, mailed for 25 CENTS. Each packet bears an illustration of the variety, our registered trade mark, and directions for culture. Purchased separately, the five packets would cost 60 cents, but together as a collection they can be had for 25 cents,—less than wholesale price.

For \$1.00 We will send ALL FOUR FAVORITE FORDHOOK COLLECTIONS as advertised above, neatly boxed, by mail postpaid, together with a copy of Mrs. Rorer's New Book, "HOW TO COOK VEGETABLES."



Every housewife wants Mrs. Rorer's new book, "How to Cook Vegetables," and many have written to inquire its price. Although the copyright is owned by us, we are under contract not to sell a single copy, otherwise we could have sold thousands of this book at \$1.00 each. So suppose there are some seeds in the four Collections which you do not need, why not purchase a complete set for \$1.00, and thus get this valuable book FREE as a premium? Surely you can give the extra seeds to some friend. If you live in the city and are so unfortunate as to have no garden of your own, what more acceptable present could you send to a friend in the country than these four Collections of FORDHOOK SEEDS, at the same time instructing us to mail the book separately to your own address?

#2 Purchased separately at retail, the 26 packets of seed enumerated above would cost \$2.00, while the cook book of 112 pages is fully worth 50 cents—making in all an actual value of \$3.40 for \$1.00.

TO TELL YOU MORE of the great DOLLAR OFFER we must remind you that our new book, "Selection in Seed Growing," can be had free with any dollar order, so you are, of course entitled to this unique book of 112 pages if you ask for it when sending us \$1.00 for this offer. Please mention *The Evangelist*.

ORDER TO-DAY and ask for

Burpee's Farm Annual For 1894.

THE LEADING AMERICAN SEED CATALOGUE

A handsome book of 172 pages. It tells all about The Best Seeds That Grow.

W. Atlee Burpee & Co., Philadelphia, Pa.

THIRTY-FIVE MILLION DOLLARS SAVED!

By reducing the premium rates charged to members to harmonize with the payments to the widows and orphans for death claims, more than Thirty-five Million Dollars have already been saved to the members of the

Mutual Reserve Fund Life Association

"Economy

Insurance at
is $\frac{1}{2}$
usual rates.
Wealth"

WHY pay 100 per year for your Life Insurance, when the same amount of Insurance can be had in one of the strongest Life Insurance Companies in the World for \$50?

The Mutual Reserve Fund Life Association

FURNISHES LIFE INSURANCE at about ONE-HALF the usual rates charged by the old system companies. It has EXCELLENT POSITIONS to offer in its AGENCY DEPARTMENT in every City, Town and State to experienced and successful business men. Parties desiring Insurance will be furnished free information at the Home Office, or by any of the Association's General Agents.



Its Four
Cardinal Points,
HONESTY,
PRUDENCE,
WISDOM,
EQUITY.

Record and Financial Standing.

Membership about 80,000
Interest Income annually exceeds \$130,000.00
Bimonthly Income exceeds 650,000.00
Reserve Fund, November 13, 1893, 3,554,326.00
Death Claims paid, over 17,341,273.00
New Business in 1892 exceeded 60,000,000.00
New Business to December 1, 1893, over 53,243,095.00
Insurance in Force exceeds 250,000,000.00

THE NEW HOME OF "THE MUTUAL RESERVE,"

BROADWAY, CORNER DUANE STREET, NEW YORK.

EXECUTIVE OFFICERS.

EDWARD B. HARPER, President.
O. L. BALDWIN, Vice-President.
HENRY J. REINMUND, Second Vice-President.
Er-Superintendent Insurance Department, Ohio.
J. D. WELLS, Third Vice-President.
F. A. BURNHAM, Counsel.
JOHN W. VROOMAN, Treasurer.

G. R. McCHESNEY, Comptroller.
CHARLES W. CAMP, Assistant Comptroller.
C. T. BRAMAN, Secretary.
J. W. BOWDEN, M.D., Medical Director.
L. L. SEAMAN, M.D., Medical Supervisor.
C. R. BELLELL, Chairman Investment Committee.
J. M. STEVENSON, Assistant Secretaries.
B. W. T. AMSDEN, Assistant Secretaries.

WM. PLIMLEY, Financial Supervisor and Vice-Chairman, Death Claim Department.
H. M. HITCHCOCK, M.D., Medical Inspector.
J. D. GORMAN, M.D., Assistant Medical Directors.
T. B. CAMPBELL, M.D., Assistant Medical Directors.
C. W. COWFAN, Superintendent Mortuary Department.
E. D. LUDWIG, Superintendent.

Home Office until February 1st, 1894.

POTTER BUILDING, 38 Park Row, New York City.

E. B. Harper President.

