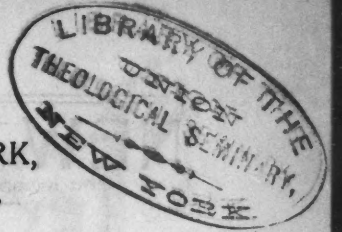


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The Evangelist.

NEW YORK,
MAY 6,
1897.



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HENRY M. FIELD, Editor.

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All Round the Horizon.

The war seems to have paused for the moment, whether to be renewed with more fierceness than ever, no man knows. As it stands now, the Turks are masters of the situation. Their great preponderance of power was apparent from the first, although the determined spirit of the Greeks gave hope that they might make up by courage what they lacked in numbers. Of course, should they fail, there will be no end of suggestions of a strategy that might have wrought a different result. So excellent an authority as Lew Wallace, who was for several years United States minister in Constantinople, thinks the Greeks might have been victorious if they had trusted to their fleet, and made a bold push for Constantinople itself. But how could they run the gauntlet of the Dardanelles? To those of us who have been up and down that narrow strait, (as I have been four times, coming and going), and seen how the Castles of Europe and Asia frown on either side with their great guns, that if well shotted and aimed, might sink a fleet, it seems impossible. And all the more, because to the guns above the waves have been added torpedoes below, which might blow all the ironclads of Greece into the air!

"Ah, yes!" is his reply. "But those deadly torpedoes, thick as they are sown in the bottom of the strait, might all be picked up and tossed aside by skilful boatmen, as the Greek sailors are supposed to be." And here the General recalls one of the most daring exploits in our Civil War, when Lieutenant Cushing with a single boat, made his way in the night up a river, and ran a torpedo into the side of the Albemarle, and sank her in a few minutes. If, he says, the Greeks had an officer as daring, he might have ventured up the Dardanelles, and, while the ironclads kept the Castles occupied, have sent the divers to the bottom, and cleared at least a narrow passage, wide enough for the ships following in line. And then I says the gallant General, one single ship lying off Seraglio Point, with her decks cleared, and her guns run out, could have brought the Sultan to terms in an hour!

To be sure there is not much comfort in the time of defeat, in thinking what might have been. But that the suggestion of General Wallace is not so wild and chimerical as some may suppose, it is enough to recall what *has* been in our American history. The forcing of the Dardanelles is not to be compared with what Farragut did in taking New Orleans. At the very entrance to the Mississippi he had to run the gauntlet of two forts quite as formidable as the Castles of Europe and Asia, (Fort Jackson alone had mounted 120 guns) which he bombarded for six days and nights without reducing them, and then ran by them in the night, "under such a fire," he said, "as the

world had never seen," out of which he came only to meet a fleet larger than his own—including twenty armed steamers—four ironclad rams, and a multitude of fire-rafts! Yet he swept them all away, and silenced batteries on the shore, and anchored in front of New Orleans—which immediately surrendered—an achievement that, taking it all together, our American vanity claims to be quite as great as the bombardment of Copenhagen, or the battle of the Nile, or even Trafalgar itself.

Nor did the capture of New Orleans stand alone. Two years later Farragut took Mobile, though the approach was guarded, like the Dardanelles, by torpedoes, which exploded under one ship, sending her to the bottom, but in spite of which the heroic commander kept on—and not at a distance, to escape the fire of the forts, but hugging close to them, so that he might deliver his own fire at the shortest range, and after passing them, had still to fight a battle with the fleet in the harbor, which he did victoriously, and so had Mobile in his power, as he had taken New Orleans before.

Recalling these great achievements in our own American history, they may throw light on passing events. What has been once may be again. The great and supreme necessity in all war, whether by land or sea—is a commander worthy of the occasion. When the Greeks have a Nelson or a Farragut to lead them, they will not find it impossible to pass the Dardanelles, and the dream of General Wallace may be realized, that their ships—or at least one ship—shall anchor off Seraglio Point, where she would settle the business between Greece and Turkey, and settle it forever!

In the foreign reports we see that the Greek and Turkish armies are encamped at Pharsala, the very spot where Caesar and Pompey fought nearly two thousand years ago for the mastery of the world. That was forty-eight years before the birth of Christ. Since then nineteen centuries and a half have come and gone, and still the most enlightened nations of the earth, and those that bear the sacred name of Christ, have not learned the first lessons of the Prince of Peace.

Congress is still in session, pondering over the revision of the tariff, so as to bring more money into the national treasury. After two months' deliberation, Senators and Representatives begin to realize that a very high tariff only "kills the goose that lays the golden egg," as it stops importations, or causes them to dwindle to the lowest point, and of course, if there are no importations, there can be no revenue from them. Wise legislators are also considering that the resources of the Government might be increased by taxing some of our own products—such as beer, tobacco and whiskey. If the increased tax diminishes the use, we temperance folks will not complain of that.

FIFTY YEARS IN THE RELIGIOUS PRESS.

By Rev. Theodore L. Cuyler.

As just fifty years have elapsed since I sent my first article to a religious newspaper, I trust that it may not be presumptuous or immodest for me to give a brief review of what has been a very important part of my life-work. Printer's-ink stained my fingers in my boyhood; for at the age of fifteen, I ventured into a short controversy on the slavery-question in the columns of the Ithaca Chronicle. In that same paper I published a series of letters from Europe in 1842. During my course of study in the Princeton Theological Seminary I was a frequent contributor to several daily papers, and to "Goddey's Magazine" at Philadelphia, edited by Mrs. Sarah J. Hale—which was then the largest circulated Magazine in our country. I wrote the first articles for the first number of the "Nassau Monthly"—a Princeton College publication which still exists under another name. I also wrote for the "New Englander."

Up to the year 1847, all my contributions had been to secular journals; but in that year I ventured to send from Burlington, New Jersey,—where I was then preaching—a short article to the New York Observer, signed by my initials. This was followed by several others, which falling under the eye of my beloved friend, Dr. Cortland Van Rensselaer, led him to say to me, "You are on the right track; work at that as long as you live;" and I have obeyed his injunction. Towards the close of the year 1848, Dr. Ireneus Prime withdrew for a time from The Observer, and became the editor of The Presbyterian at Philadelphia. I went with him over to The Presbyterian and remained a contributor to its columns for the next four years. Its proprietor, Mr. Martine, urged me to accept a semi-editorial position, but I declined his proposal, as I have declined several other proposals to assume editorial positions since. I would rather write when I choose than write when I must; and I have never felt at liberty to hold any other position while I was the pastor of a church. My contributions to the press have never hindered my work as a minister, although I have published more articles than any settled pastor has ever done in this or any other country.

In the summer of 1853, I was called from the Third Presbyterian Church of Trenton to the Market Street Reformed (Dutch) Church of New York City. As a loyal Dutchman I began at once to write for the Christian Intelligencer, and have continued in its clean hospitable columns to this day. I suspect that Dr. Peter Stryker and myself are now its oldest living contributors. During my residence in New York, Mr. Henry C. Bowen often requested me to write for his "Independent"; but that was then regarded as a rather radical journal for even a progressive Dutchman to be linked with. After I removed to Brooklyn—in 1860—as the first pastor of the present Lafayette Avenue Church, Mr. Bowen renewed his appeal, and I consented to send him an article. That was the beginning of my connection with The Independent—for which I have written about six hundred articles, and am now its oldest regular contributor; although "Grace Greenwood" still writes occasionally. All my associate-contributors of thirty years ago, Whittier, Horace Greeley, Mrs. Stowe, Dr. Tyng, Dr. Ray Palmer, Dr. R. M. Hatfield and Bishop Haven and the flaming "star" of Henry Ward Beecher have all vanished from earthly vision.

In May, 1860, I began my connection with the good old Evangelist; and during these thirty-seven years have tested the patience of its readers by inflicting on them more than fifteen hundred of my lucubrations. As I was preparing one of my earliest articles I happened to spy the blossoms of the catalpa-tree before my window and for want of a title, I headed it

"Under the Catalpa." The old tree flourishes still, and bids fair to blossom after the hand that pens these lines has gone to dust. With how many thousands of The Evangelist household I have been permitted to hold weekly converse for more than one generation I know not; they constitute a "circle" wider than any Bishop oversees. I hope to meet some of them up yonder.

For The Evangelist, Independent and Christian Intelligencer I have written more than half of my articles; I have also contributed very frequently to the Christian Work, Congregationalist, Christian Advocate, Zion's Herald, National Temperance Advocate, Examiner and the Golden Rule, which is the organ of the Christian Endeavorers. In former years I also wrote for the American Messenger, Interior, The Advance and Sunday School Times. At present the "Maynard's Press Agency" sends several articles in each year to a large number of prominent religious journals, whose names I have not space to enumerate. All this work is for "home-consumption"; and in foreign lands these articles reappear in the columns of the London "Christian," the "Christian Age," the "Christian Leader," and other British papers. Many of them travel back to me from Australia, India, and other distant shores. Large numbers are translated into Swedish; two printed volumes of them are in Dutch, and one now lies before me in the Mahratta dialect of Southern Hindostan. How many hundred millions of copies of these pieces have issued from the press during the last half century I hardly venture to guess. About twenty-five millions of copies have been published in one religious paper of London that has a great circulation in all classes from eminent ministers to railway-employees and policemen, and mechanics.

Well, as I look at this work of an ordinary life-time, it seems to me a very serious piece of business. To enter a multitude of homes week after week—to converse with the inmates about many of the most vital questions in morals and religion, to speak words of guidance to the perplexed, of comfort to the troubled and exhortation to the saint and to the sinful—all this involves a solemn responsibility. That all this life-work with the pen has not been without fruit I gratefully acknowledge. When a group of railway-employees at a station in England gathered around me to tender their thanks for spiritual help afforded them by my articles, I felt repaid for hours of extra labor spent in preaching through the press. Most of the grateful letters that I receive are from strangers who belong to this immense newspaper-parish in many lands and latitudes. Those from young ministers who have received counsel or cheer in their work have been especially prized. A dozen volumes have been made up from these articles—thus rescuing them from being altogether "fugitives." Thanks be to God for the precious privilege of preaching His glorious Gospel with the types that outreach ten thousand tongues! And thanks also to unnumbered friends—whose faces I never saw—and whose kind words have cheered me in my half century of happy labors.

BROOKLYN, April 23, 1897.

The new Madison Avenue Church, Albany, dedicated last week—President M. W. Stryker, preaching—is a tasteful and substantial structure in light brick with an oak finished interior. The organization is but ten years old, the Rev. William H. Decker now pastor of the large church at Lewiston, Pa., having served it well for eight years. To the present pastor, the Rev. Charles Alexander Richmond, is ascribed great credit for the present success. The movement for the new edifice took definite shape in June last, and the work is now consummated to the great joy of pastor and people.

LETTER FROM DR. HENRY H. JESSUP.

The following letter dated Beirut, March 15th, 1897, addressed to Secretary A. J. Brown, D.D., will be read with interest:

DEAR BROTHER: Yours of February 18th is received, with its note of warning about the greatest reduction in missionary appropriations ever known. As the Board exempts the salaries of the foreign missionaries from reduction, the whole cut will fall on the native preachers and teachers and the Boarding Schools.

It is desperate work, painful and apparently inevitable. I would recommend the Board to send out a supply of chloroform to the Mission Treasurers, so that they can anaesthetize the missionaries before proceeding to cut off their arms and legs. For the native preachers and teachers, the chapels and schools, are the very hands and feet of the missions without which it is difficult to work or to walk.

Some years ago when the American Board cut down so heavily in Asia Minor, several of the missionaries resigned and went home, saying that they could not work without tools or implements.

Several alternatives have been forced on my mind during this week of painful thought over the impending disaster.

Either the Board must abandon some of its missions or recall from all of its missions those of us who are over sixty years of age, leaving the work to the younger men and the native pastors and teachers. The matter of constant depleting and weakening the working force and tying their hands will soon reach its limit.

Is it necessary to expend so much on work among the Chinese in America, when there are Christian churches and congregations who ought to take up that work? Do we need so many missions in South America?

If this impending act of vivisection proves as severe as it now threatens to be, would it not be more honorable for us to say to the English Church Missionary Society in Palestine, "Come on Northward and assume the charge of the stations, schools, seminaries and churches of the American Syria Mission, as the American churches are unable to maintain them."

It is very hard for us to draw our full salaries, moderate as they are, and then proceed to cut down those of tried and able native preachers. And to discharge these worthy men whom we have trained, and who have families growing up around them, and who have no other means of support, in the middle of their year, is virtually impossible. The suspension of our three Girls' Boarding School would not help us much unless the ladies in charge of them are called home. Nor would a reduction of the number of their pupils avail as the full corps of teachers would continue.

To shut up the Press would be not only a blunder but a crime, for it is providing Arabic Scriptures and religious books for hundreds of thousands, and in fact it is earning money for the Board.

As to discharging native teachers, they are almost all preachers and catechists, and the closing of a village school means stopping evangelistic work in that village.

The vibration of the financial earthquake at home will be felt all around the world. The retrenchment will break hearts and open the fountain of tears. It says, "Go work in My vineyard," without implement or tools; make bricks without straw. Call in all your outposts, cut off your means of itinerating. Abandon to want and suffering faithful native brethren who have been long in the service, and whose only hope of support by their own people has been cut off by the wholesale emigration of the enterprising men of the land. These men are engaged in October by the year. They make their plans for work and for the care of their families with this in view. We now in March give them

notice that on May 1st they must resign or accept a twenty-five per cent. deduction all along the line. This means that the man who has \$8 a month and is planning to marry in April, must set up a home for himself on \$6 a month!

Were we on American soil, where we could by traveling a few hours by rail find employment in a vacant church, I think that several of us would withdraw from the field and let the native brethren escape this severe retrenchment. I have said twenty-five per cent., but it may be thirty or forty as some of the branches of the work cannot be cut off. It cannot be that the churches at home realize the sorrow and ruin that must result in all the work of our missions in Asia, Africa, and South America.

We cannot doubt the wisdom of the Board in sending abroad only what it receives from the churches. Our Lord never intended us to do His work on borrowed money. But the agony is great, notwithstanding the wisdom of the policy.

And the refusal to send out new missionaries is, to my mind, one of the most serious features of the case. Now that the Volunteer Movement has inspired the youth in our homes, our churches and schools, to wrestle with the question and to decide to go to the heathen world, we stop them on the threshold. No more forward movement; no more aggression; no new recruits; no filling the gaps left in the ranks by sickness and death; no strengthening of enfeebled missions; no entering of newly opened doors! Turn back, young men and women. You have leaned on a broken reed. Stay in your own land. The heathen tribes, the Asiatic nations will have to wait. The churches called you to go and preach the Gospel, and now tell you to go at your own charges or not at all.

Never were the fields so white for the harvest, never was the call so loud, the prospect so good, the doors so widely open. Is Protestant Christianity going to haul down its flag and march ignominiously to the rear? The Latins and Greeks, French and Russians, monks and nuns are dotting the hills and vales of Syria and Palestine with their chapels, schools and hospitals. There seems to be no limit to their lavish expenditure of money. They are ready to buy at a high price the old American Cemetery in Jerusalem which belongs to the Board, and the money will go into the Treasury to help out the failing gifts of the living. It is a curious state of things, when we have to replenish our resources by selling out graveyards. I do not doubt the wisdom of this sale in Jerusalem as a better site will be provided, but it brings out in contrast the pecuniary straits of the great Presbyterian Church and the affluence of the European Romish Monks.

Excuse the length of this letter. We sympathize heartily with the officers and members of the Boards. We have our individual local burdens, but you are bearing the burden of all. The Arab proverb says, "The head has many pains." May the body soon get into such a healthy condition that there shall be no more pain, either in the head or the members!

Yours in deep sympathy,

HENRY H. JESSUP.

Dr. J. Ackerman Coles of Newark, N. J., who has added so largely of late to the art treasures of his own city, has just made a couple of valuable gifts to the "Hall of Marble Statuary" of the Metropolitan Museum of Art, New York. One of these, "The Promised Land," was executed in Carrara marble, by the American artist, Franklin Simmons, at Rome, Italy, in 1874. An ideal female figure typifies the earnest longing of the spirit for "The Promised Land," "The Better Country," "The Celestial City of Zion." Upon the plinth of the statue are inscribed four lines of the mediæval Latin hymn, "Urbs Coelestis Sion," by St. Bernard of Cluny with translation, by the late Dr. Abraham Coles. The other gift from Dr. Coles, as executor of the estate of his father, the late Dr. Abraham Coles, is a copy, by Barzanti of Florence, Italy, of the antique statue, "Venus de Medici."

AN APPEAL FROM THE PEW TO THE PULPIT.

How many of you, ministers of the Gospel of peace and good will, ever preach about the ills of dumb creation, or of its claims upon the human race, which uses its less fortunate brethren exclusively for its own benefit?

In a life of over two score years, I have yet to hear the first discourse from the pulpit, except upon anniversary occasions of the Humane Societies, bearing upon humanity to animals. Every other subject that can enter the mind of man is enlarged upon with a change of words, over and over again, but who speaks in behalf of the dumb, helpless half of creation? Does it require especial bravery or independence of thought and action to do this just thing? Often, I would like to believe, it is want of thought that accounts for this indifferent silence.

How can you ministers close your eyes to the awful cruelties that are practiced before your eyes every hour of the day? Do you see the chickens on the streets and in the market places tied together in groups by the legs, their poor heads hanging down, their tongues and eyes protruding, until, when released, they are nearly paralyzed? Do you realize for one minute when you eat your rare beef or tender veal at what a price of suffering it has been procured for your table? Do you preach or even consider a more humane treatment of these dumb creatures? Do you realize the tortures of thirst, and the pangs of hunger, that cattle and horses undergo on the plains, pursued in winter by relentless storms, from which death is the only relief, and seeking fruitlessly in summer for food and water, dying by the way by thousands? Do you know the agony caused by the branding, and by the iron prods used in herding, and of the crowded condition of the cars during the process of transportation, and of the ships at sea that carry these animals to foreign shores, so crowded that if one unfortunate loses his balance and falls, he is unwittingly trampled to death by his comrades?

In the State of Washington this winter the ranchers were praying for a severe season that their over-plus of horses might be depleted. We read all through the winter of the wholesale death of cattle for the want of proper food and housing, and of cow boys, the facts being verified, cutting steaks from live creatures and then letting them go!

Legislation could correct all this and the words of preachers would penetrate into the wilderness if they would but lift up their voices.

To come nearer home, think of our patient, faithful servitor, the horse, that, unless maltreated, never refuses to do the bidding of his master to the utmost limit of his strength and endurance. Does not your heart cry out at the agony endured by handsome carriage horses, whose tails have been cruelly docked, whereby, in addition to the pain, they are left defenseless against heat and tormenting insects? Have you no pity when you see the needless check rein, (invented by the evil one, and used by our grandparents, to whom the idea of kindness to animals had never been born,) with eyes upturned to the blazing sun and their aching necks?

I am amazed to see how few ladies ever know whether the horses that they ride behind have check reins or not, that being left to the bad judgment of an ignorant driver, who thinks that a comfortable horse is not at all the thing. Drivers waiting for patrons at hack-stands, too lazy to uncheck their steeds when, not in service, claim in defence that people will not hire a horse whose neck is resting from the intolerable strain. When you see the overburdened draught-horses beaten by a cruel, heartless driver, when the horses are ill, discouraged, famished, do you protest?

In many cases I know you do, but does not the care of the human soul occupy your mind to the exclusion of the cultivation of humanity in the hearts of your parishioners? Children especially are amenable to reason and persuasion, and if the rising generation can be taught to be thoughtful for animals and to respect their rights, much toward lessening unrestrained passion and preventing crime in the future will be accomplished.

In driving Sunday mornings with an invalid daughter in California this winter, we often passed rows of high checked horses, frequently made more uncomfortable by the rigid "over-draw," hitched outside the churches during the hours of two services while the owners were inside praying. I wished that the horses could change places with their owners and that the praying could be reversed!

Have you, ministers of the Gospel, ever informed yourselves upon the atrocious crime of vivisection without anaesthetics, under the guise of science?

While I would in no way depreciate the splendid unselfish work of our ministers, and admit that without them the world would be a darker place than it is, still I cannot overlook the fact that they are not doing their full duty as long as such awful suffering, caused by brutal men and thoughtless children, upon the speechless half of creation, holds sway. I wonder that the population of the world to a man does not rise en masse and cry that this merciless brutality must cease! I wonder that the very stones do not cry out an indignant protest.

JULIA L. LANGDON BARBER.

THE POSTAL CONGRESS.

The Universal Postal Congress which convened at Washington this week is a very distinguished body, comprising delegates from every organized government in the world, save China, Korea, and the Orange Free States, and it is expected that before the Congress is closed all these will be admitted. More than sixty countries will be represented by about 120 delegates, although each country has but a single vote. The fine old Corcoran mansion where the Art Gallery had its home for so many years has been fitted with desks and every convenience, even with a complete post office in operation, for the meeting of the Sessions, which will continue during a month or six weeks. The work will be done by committees sitting almost daily, while the Congress will meet only half a dozen times to hear the reports of the committees and act upon them. Postmaster General Gary will open the Convention by an address in English, of which the assemblage will have the French translation, as the proceedings will be conducted in that language.

There are many important questions to be considered, such as the proposition to adopt a universal postage stamp for communication between the various countries, also the universal return stamped envelope, and it is hoped that there will be an increase of the allowable weight for foreign letters. A most important proposition involves the intermediate transit system which provides for compensation by the sending country to all countries over whose domains its mails are transported. Some would agree to carry the mails of all the countries in the union mutually free, but small countries like Belgium which send out little mail matter, but over whose lands much is transported at a large profit, object to cutting off their revenue; so the proposition will probably be voted down.

Dr. Boardman, the President of Maryville College, Tenn., has recently given a course of three lectures to the students of Danville Theological Seminary that are highly spoken of. The theme running through all, was the more intense study of the personality of God as displayed in psychology, theology and Biblical truth.

THE EVANGELIST.

THEOLOGICAL SEMINARIES AND THE SPIRITUAL LIFE.

The question is sometimes raised whether the present system of professional training for the ministers of our church is conducive, or otherwise, to the temper and spirit that are needed in the calling of a preacher and pastor. Those who incline to the negative think that private study with an experienced minister in the actual discharge of pastoral duties—the plan which prevailed before Theological Seminaries were founded—used to give—and would now give—the church a godlier kind of ministers than is generally furnished by the Seminaries.

In reference to this last assertion, think what we will about the question on general principles, we must not forget that the comparison implied is one which it is peculiarly difficult to make with intelligence and certainty. The ministers trained under the old method are no longer here to be examined or tested. The view we have of them is through the lenses of biographies constructed for the most part by their friends and admirers. If the men themselves were now upon the stage, and subjected to the same tests with living ministers, the verdict so confidently pronounced in their favor might be materially modified. To speak judiciously about the comparative piety and goodness of two men is a delicate matter in any case, and particularly so in that we are considering. It is far from being evident to our minds that among the home and foreign missionaries, and the pastors of our country and city churches, that were trained in the Seminaries, there are not to be found just as noble, godly, and useful men as ever came from the hands of those who formed the minds and manners of candidates in the old New England parsonages.

Let us concede at once that the Seminaries, with all their advantages, present conditions which to any imperfectly balanced nature may easily become occasions for self-indulgence, for intellectual ambitions, for unholy rivalry, and even for rash and irreverent dealing with sacred themes. A beautifully furnished room at Princeton or Auburn, warmed by steam, and lighted by gas, the society of well dressed and educated gentlemen, with the social attentions and allurements of the town, have undoubtedly a tendency to relax the fibre of one who may be called to struggle with poverty, and to dwell amid the uncultured, the rude or the pagans. The access to a fine library, the stimulus of alert and well stored minds, and the brisk discussions of the class room, and of the societies, may soon result in a development of the intellectual part of one's nature disproportionate to that of the moral and spiritual. The professors, tried and godly men as they are presumed to be, are subject to the common temptation of an intellectual and literary atmosphere. No longer themselves in active parish or missionary work, they come to view this and treat of it from a theoretical rather than practical point of view. This is almost inevitable. The professorial cast of character gradually over-spreads and hides the pastoral and ministerial with which most of them began. There are few minds that would be entirely proof against this process. And naturally the professor becomes more or less reflected in the pupil.

All this we may say without ranking among those who do not favor Seminary instruction. And we must not forget that, *per contra*, it may be said that of late a special movement of missionary zeal has taken its rise among Seminary students, and has brought forward some of the most devoted candidates for posts of difficulty and danger in the foreign field.

Nor should the friends of Seminary education be backward to speak of the disadvantages that beset the old method of private study with a pastor—the narrowing influence of instruction by a single Mentor, cranky perhaps and prejudiced, the absence of healthful competition, the lack of large literary apparatus, the prevalence of the *ipse dixit* method over that of the classroom arena.

As to moral goodness, vital piety, zeal for the church, devotion to the Master, and all the higher qualities that are needed in a minister of religion, there is no situation in which they may not be had, or in which they may not be threatened and impaired. If it be said that in a country parish there is opportunity for practical work, and the study of practical methods, it may be replied that there are similar opportunities at our Seminaries. The prisons, the asylums, the city missions, and the adjacent parishes which are continually calling for student assistance, offer occasions for all who have a mind to work, occasions, too, which as matter of fact, are largely improved.

THE COMING OF THE BIRDS AND THE SQUIRRELS.

Our domain has suffered invasion and we are in the midst of stirs and sounds unwonted for many weeks of winter. The robins have usurped the lawn and follow the mowing machine up so closely as to seem spurring on the horses or cheering on the driver. The red and gray squirrels have judiciously retired; we grew friendly a while ago and they chirruped cheerfully overhead as we went to the street cars in the sharp air and through paths plowed in the snow; but now they are strangely still and though the grasses and flowers have sprung up under the trees, we rarely see a brush waving whiskily among them. The fact is these cheerful fellows have grown cautious; for the innocent looking robins, welcome and very much at home with us, have a serious side for squirrels and the business end of their sharp bills has a way of finding the softest places in a chipmuck's countenance. "Yes," said a sober looking fellow up in a fir tree where he has held on through the winter, as we passed under his perch and put the question why his voice was hushed, "they sing," he seemed to whisper ruefully, "and it's all very fine, no doubt, but they also kill!" And clapping his front pads over his eyes he stroked them soothingly, twiddled his whiskers a moment and disappeared. Ah, that was a little saddening; the tragedy of things was getting close to us. Here was woe in our finest fir tree; a heart quake just overhead; a life at stake amid the charming green and budding beauties of our delightful grove. We need not go down town to find it.

Walking down that way a day after there was a robin's egg on the ground, not broken by the fall but nearly bitten through; the King of France could not have made a neater clip, and up yonder sat a sober gray squirrel looking seriously down, his whole bearing conveying a sort of Tammany Hall homily on stealing robin's eggs! The reform administration was in, but both birds once in a while left the nest for a moment and his chance had come. We thought he rather enjoyed that quiet steal; in the fall he will rip up the nest recklessly and tell you all about it. But just now he is mum; only we fancied there was a slight curl in his moveless tail expressive of satisfaction. We wondered how the robins felt about it; whether they suspected anything; but

especially we queried how the plundered birds would protect the nest hereafter. There will be a deficit in that brood after all their building and watching.

Two mornings ago there was a musket shot on the place that woke us; after breakfast the man living by the gate brought the body of a hawk as a trophy.

"He has killed four robins this morning," was the charge, on which we condemned the dead and justified the shooting. What a clean cut pirate it was that shot among the cherry blossoms with a whirr and dash so quick that the singing bird was taken unawares! A predestined bird killer, chicken thief, marauder, destroyer; so the unused and forbidden gun took him off—him only. He was built to be a corsair; fashioned for his fate. If you had such clenching claws how they would yearn for a bird's back; with such a beak how could this bird fail to strike! There you are in the thickest mist of a daily mystery; put on the defensive for killing a bird, you first plead that he killed other birds and then admire his fitness for killing; as if that were a reason that he should be killed! What has the whole Eastern question more difficult, more contradictory? The robins have their faults from the squirrel's point of view; so may the Greeks; but you kill the hawk that invades the robin's domain, armed and equipped for slaughter. The man with the gun did not look up the antecedents of the hawk; nor did he consult the hawk's allies, though fifty crows could have been called from the meadows reeking with garbage. He just shot, and explained matters afterward. That was true diplomacy; such sense a kitten showed once when a hawk got through a window where young chickens were kept; the kitten knew a hawk and killed it, not hurting a chick or breaking the peace of the hen-coop. Would that the powers of Europe had kitten sense for the crisis!

Just here come a pair of "phebes," lighting in the cedar by the walk and looking at the East wind, shower laden, with the utmost unconcern. They have a nest under way down yonder where the machine cannot reach the grass; everywhere they have in the world is invested; yet they look as content as though they owned the world. Even the robins begin to look draggled and despondent, for the showers have kept coming half hourly since daylight; but these little ground-birds are light hearted and jolly as if nothing ever mattered. Do you think it a matter of temperament, or size, or environment? Heredity doubtless affects birds; for how many generations in a straight line without deflection for a single case, has this chipper indifference to the worries of larger birds come hither to greet us now! Alas, a man is not a bird! Fear not, saith the voice divine, ye are of more value than many sparrows! It is because of that difference that He leaves less of our world in the hands of us men than is given over to these birds.

R. A. S.

Our veteran correspondent, Dr. Cuyler, gives on another page some reminiscences of his Fifty Years in the Religious Press. It is an interesting story, as showing the marvellous extent of his literary productions. In all these years his pen has never ceased. No other man this side the ocean, nor, so far as we know, on the other, has written so much and so well. In the long list of writers for the Religious Press, we place him at the very head. No man has such facility and such variety. Henry Ward Beecher once said to us that "Dr. Cuyler had a marvellous skill in the art of putting things." And still he pours forth new thoughts and new turns of expression as fresh and sparkling as a spring bursting from the mountain side, and as pure and clear and sweet. Of few writers of our day, or of any day, could it be said so truly as of him that he "never wrote a line that dying he could wish to blot."

CHANGES IN OFFICE. THE INS AND THE OUTS.

A visit to Washington is always a matter of interest as it is the seat of the National Government. But at the beginning of a new Administration there is a painful side to the changes made, in the great number of men from all parts of the country who flock to the Capitol to seek for official positions. As the number of offices is not increased, the newcomers can find places only by turning out those now in possession, a process which gives as much pain to those who are removed as it may give satisfaction to their successors. The changes are not only very painful to those turned out, but this constant change is not for the good of the Government, inasmuch as those who have been in office four years have become familiar with the routine of duties which they have to perform, all of which has to be learned from the beginning by those who come after them. And thus the Government suffers from incompetent officials for the first year of a new Administration. The true rule seems to be to have the candidates rigorously examined by the Civil Service Commission before they receive their appointments, and then that they should be kept in office during good behaviour.

But in some departments it is claimed that a mere Civil Service examination does not always insure the best individuals. Thus the Public Printer says that the only persons not included in the classified service in his office are charwomen and laborers, and thinks this bad policy, for he adds: "As applied to this office, which is simply a great manufacturing plant, involving varied branches of skilled labor of high grade, the Civil Service rules are an obstruction rather than an aid to efficiency and economy, and should be modified radically, suspended or repealed."

A correspondent of the Baltimore Sun, writing from Washington, thus puts the case of the "Ins" and the "Outs":

"Four years ago the Civil Service Commission was deluged with complaints and requests for its interference from Government employes who held that they had been unjustly treated by the new Cleveland Administration. Mr. Theodore Roosevelt took up their cause with an earnest purpose. After the most complete investigation he reached the conclusion that nothing could be done and so informed all those concerned.

"Just now the Civil Service Commission is undergoing the same experience, with this difference—that the unhappy ones are democrats instead of republicans. Every mail is loaded down with letters beseeching the help of the Commission, which is no more able to respond than it was four years ago. The fact is indisputable, but it seems hard to realize that practically there is no bar to removals. Mr. Wooters of Maryland, who appealed to the Civil Service Commission and declared he could not be put out of office, has discovered by this time that while his theory is consoling it will not avail to draw any more money from the treasury.

"The Civil Service Commission yesterday received an appeal from a deputy collector of internal revenue at Boston, who refused to resign when requested, and was then removed. He refuses to be removed and declares he will report for duty every day. He will get tired of this, of course, as the man who has been put on in his place will get the pay.

"The Civil Service Commission sends a formal reply to every one of its correspondents, reciting its inability to afford any redress. As it will not be a very great while before one of the democratic commissioners will be succeeded by a republican, neither one of them is taking quite so much interest in the cases brought to their notice as Mr. Roosevelt did.

The investigation now in progress before the Senate committee has plainly for its object the creation of more vacancies. The members of the cabinet who have communicated their views to the committee take care to affirm their approval of the Civil Service law in the abstract, but indicate clearly a desire for such a construction of its provisions as will permit the filling of all the more prominent places under their departments with their own political followers. This is what it will come to."

PECULIAR SOURCES OF HAPPINESS.

Love for the old home and for old associations is an affection which brings its own reward, as it warms the heart and sends the life blood through one's veins. But all have not the same associations, and some find delight in that which might not be so pleasing to others. We have been quite touched in reading the farewell address of the Catholic bishop of Wilmington, Delaware, delivered last Sunday, as he retired from his high office to devote himself to the humbler work of a priest in Baltimore. He is a son of Maryland, and everything in it or of it is grateful to his very soul and to his body also. He says: "If I have a special affection for any part of this diocese it is for the pines, the creeks, the marshes, even the mosquitoes of the Eastern Shore of Maryland, but as I am not going to the Eastern Shore I cannot be accused of seeking my own personal comfort and gratification."

He was not always in the holy Catholic Church, for he says: "During my life I have had four Protestant charges and one other Catholic charge, and when the time came to dissolve the relationship, I have never given to any one of them my reasons in a word of farewell. Like Jacob, I love you as the children of my old age, as the youngest child of the home is always beloved and petted more than the others."

Now he is to make another change, but for what? He says: "I do not go because I like any other place better. I am very well off here and very contented. I have arrived at the state where I thank God all places are the same to me."

"What then is the reason for my retirement? It is right before you. I am an old man, nearer seventy than sixty, and having reached the great divide, as they say in the West, the descent toward the setting sun is much more rapid than the ascent on the other side.

"It is slow work to get a bishop. Old men are in everybody's way. As I am unable, physically and mentally, to do justice to the high office of bishop any longer, I will go, leaving the work to a younger, stronger, and I trust a wiser, man than I."

This is frank, and inspires us with respect for one who could speak so plainly. We hope the good bishop will find his work in Baltimore to his taste, and that he may have all the good things of Maryland, even though he should not always be favored with the particular variety of mosquitoes which give such a zest to life on the Eastern Shore.

We call the attention of our readers to a very earnest appeal on our fifth page not only to their sympathies, but to their sense of justice, in their treatment of the animal creation. It comes, as we might assume, from a woman's heart, which has been pained, and is still pained, by the innumerable cruelties which she witnesses in the treatment of animals, to which the Creator has not given speech, and who have therefore to suffer in silence. There is nothing which shows more fully the thoughtlessness, not to say the selfishness, of man, than the way he treats his dumb fellow creatures, in which he not infrequently shows himself more brutal than the brutes. Up in the Hill Country where we have our summer home we have a pet horse that is like a member of the family. We should as soon think of striking a child as striking "Zoe." How well she knows the voice of her mistress, and turns wistfully for the lump of sugar that she takes from that gentle hand. If anybody were to touch that pet of the family with a whip, we should all resent it as a personal offence, nor will we have for a friend or companion either man or woman that can be guilty of cruelty to animals. It is a good lesson that our friend has presented in such an earnest spirit, and is all the more effective because it is made by a woman's voice. If her appeal should lead some of our brethren once a year to preach a sermon on our duty to dumb animals, it will not have been written in vain.

DR. GEORGE F. PENTECOST'S INSTALLATION AT YONKERS.

That is a noble and worthy tribute in your issue of this week by Dr. Cuyler to Dr. George F. Pentecost, founded as it is on a long and intimate friendship. I wish your readers could have heard Dr. Cuyler on last Tuesday evening, a week ago, when he preached the sermon at the installation of Dr. Pentecost over the First Church of Yonkers. He was at his best, and so impressive were his closing words and his appeal that a friend sitting next the writer whispered, as a hymn was announced continuing the service: "We ought to go home now with the impression of that discourse upon us." It was truly, or might have been, a "grand finale." Nor were the parts that followed in a minor key. Dr. Cuyler gave the "pitch," and it was sustained throughout. Dr. Wilson Phraner in his charge to the pastor, and the Rev. Ritchey Smith in his counsel to the church, maintained the major tone which our great Brooklyn preacher had struck.

The words also of Dr. T. Ralston Smith were of kindred type. He has occupied his old pulpit here, which he joyously filled for eight years, since the regretted departure of Dr. John Reid; and it was altogether a royal salutation that he gave to his successor. His heart was clearly in his words.

Thus Dr. Pentecost begins his work under the very best auspices. Coming to Yonkers in the maturity of his powers, a most inviting and rewarding field lies before him, and that he will occupy it with fine ability cannot be questioned. Having listened to seven out of the eight discourses, he has already given, I can testify to Dr. Cuyler's unreserved commendation of him in his Brooklyn ministry. It is the highest compliment which I can pass upon his sermons to say that he compels me to retire from the service feeling dissatisfied with myself, and with a desire to get closer to Christ. He speaks directly to the conscience of his hearer, yet by the profoundest and clearest reasoning. I think that one of the secrets of Dr. Pentecost's power is that he gives the impression that he not only means what he says, but believes it himself with all the intensity of his soul. He is a firm believer in the Bible as the inspired Word of the living God and "the only infallible rule of Faith and Practice." The First Church is surely very happy in its selection of a pastor, and we all feel that the good hand of God has been upon us in this new settlement. The Committee selected to secure a minister has done its work well. May the hope expressed by Russell Cook at a meeting held in the First Presbyterian Church in 1858, be realized. He pleaded that Yonkers "might be a model and an example to the city of New York."

The church to which Dr. Pentecost has come is one to which any pastor may well be pleased to minister. The First Church of Yonkers must be known to be appreciated. It is only by intercourse with its officers and members that one learns its real value. Dr. Pentecost's new parishioners will bear acquaintance. He is, and will be, loyally sustained, by a most excellent session and by as fine a constituency of members and friends as are anywhere to be found. They constitute a church that is deeply interested in every good word and work, and this without ostentation or shadow of boastfulness.

ALEXANDER ALLISON.

YONKERS, April 29.

The seventy-second annual meeting of the American Tract Society for considering the work of the year and the election of its Board and Committees will be held in the chapel of the Madison Square Presbyterian Church, Wednesday, May 12th, at 10 A.M. Brief addresses may be expected on the work of the Society in the home and foreign field. The annual sermon will be preached in the Broadway Tabernacle, Sabbath evening, the 23d inst., by Rev. Arthur Little, D.D. of Dorchester, Mass.

TWO "GOOD GRAY HEADS THAT ALL MEN KNOW."

Mr. Truman P. Handy of Cleveland, Ohio, the well known banker, and senior elder of the Second Church of that city, has been paying a visit to his friends here in New York and beyond, as far as Atlantic City, N. J. Although in his ninety-first year, he is in excellent health, and the very picture of happy old age. Truly the hoary head is a crown of glory when it is found in the way of righteousness. We will not say that he owes his long life to the constant reading of The Evangelist from the beginning, sixty-seven years, although he assures us that it has contributed greatly to brighten his home, and to be a source of instruction and happiness to himself and all under his roof. Two-thirds of that long period The Evangelist has been under its present management, and it is enough to comfort us in these labors of more than half of a life time, to be assured that we have contributed any influence, however small, to the making of such a noble character, and such a useful and happy life. May he still abide among us that we may look up to his "good gray head" for yet many years to come.

Many in this city will be interested to hear that he had just paid a visit to our venerable citizen, Mr. Charles Butler, now in the ninety-sixth year of his age. Mr. Handy found him in his easy chair and unable to walk about with former lightness of movement, but otherwise comfortable in body and mind. These truly venerable men date their acquaintance and friendship quite back to the third decade of the century. They first knew each other in the village of Geneva, (now just declared a city), where both were active and influential in the First Presbyterian Church, then under the ministry of Dr. Axtell, a man of ability and saintly influence. What wonder, meeting now in the twilight gloaming, that their conversation should have been largely of the things of the kingdom.

The Rev. E. P. Sprague of Salem, N. Y., writes strongly in favor of "Term Pastorates"—a proposition that some will be disposed to reject off-hand, as if nothing worthy of consideration could be urged in its behalf. Dr. Sprague is persuaded that a well understood limitation would work beneficially in very many churches, and especially aid those of the clergy who are already well on in years to secure pulpits. As matters are, it frequently happens that churches hesitate about settling old men, or even those of middle age. Aware of their present ability, they nevertheless consider what the case will be when a decade has passed; thus committees hesitate, and finally take up with some recent graduate, whose crudities will grow less, while the disabilities of an elderly candidate are bound to increase. At least such is the final reasoning over the grave matter. Our Salem pastor, (who by the way, was called back after an absence of ten years or so to serve that people a second time) is persuaded that a "Term-pastorate" agreement would modify and ease relations, and withal greatly increase the chances of employment of many a well-furnished minister whose years are now counted against him. We trust the matter may receive the mature consideration due its promise of practical good. Dr. Sprague's article will appear next week.

The Trustees of the Children's Aid Society will hold an exhibition of the work of their Industrial Schools, embracing manual training, cookery, sewing, drawing and kindergarten, in the rooms of the Society at the United Charities Building, 105 East Twenty-second street, on May 6th, 7th and 8th, from 10 A.M. until 5.30 P.M. The display will consist of written work in language and number, sewing, wood cutting and carving, bent wire, clay modeling, paper cutting and folding, kindergarten and cooking. The Truant classes will have an interesting exhibit, and friends of the Society are cordially invited to come and examine the work.

CHILDREN'S DAY.

We are informed that applications are now pouring in from all quarters to the department of Sabbath-school and Missionary Work for programs for the Children's Day celebration on June 13th. This is as it should be, for it seems to be conceded on all hands that the keeping of this day by the Sabbath schools of our Church is eminently fitting. When it is considered that this festival, as it may be called, is an emphatic expression from the Church of its profound interest in the Christian training of children and youth, and a demonstration to the world at large of the place of this work in the heart of the Church, and when to this consideration is added the thought of the practical features of the day and its spiritual import, there really seems no valid reason whatever for any holding back on the part of any Sabbath-school of our Church. Loyalty to our own communion as well as a spirit of goodly fellowship with other evangelical denominations, by all of whom Children's Day is observed, should prompt us to fall in line. As it is getting rather late to begin preparations we urge upon all who are behindhand in this matter to take immediate steps with a view to a profitable and hearty celebration, not forgetting the great object to the support of which the offerings of the day are generously and by general consent devoted—Presbyterian Sabbath-school Missions.

The Secretary of the Federation of Churches and Christian Workers in New York city, Rev. Walter Laidlaw, Ph.D., who recently received an inviting call to the pastorate of the First Presbyterian Church of Albion, New York, has declined the same, and remains in New York to develop the work of the Federation. The Federation is not free from financial anxieties, and needs the support of all people who believe that good people ought to be good enough to work together. The success of the organization, however, in formulating plans which have been proven to be practicable and which meet with response in the part of the city hitherto covered by the work of the Federation, the Fifteenth, Seventeenth and Nineteenth Assembly Districts, makes the Executive Committee of the organization feel that the movement is the most hopeful attempt at Christian cooperation yet known in the United States. In the face of this condition of affairs, the Secretary has felt it his duty to abide by the work. Three thousand dollars are needed to carry on operations till the annual meeting, the middle of November next. The Treasurer of the organization is Mr. Harvey E. Fisk. Checks should be made payable to his order, and may be sent to the Federation's office, 105 East Twenty-second street.

The twentieth anniversary of the Madison Avenue Presbyterian Church of Elizabeth, N. J., will be commemorated by appropriate services on Thursday evening, May 6th, when the pastor, Rev. H. W. Hathaway will preside, and addresses will be made by a number of clergymen, Dr. E. Kempshall speaking at the close on "The Higher Life of Elizabeth." The following Sabbath, May 9th, the pastor will give a "Historical Report," at the morning service, and the Rev. John Gillespie, D.D., will preach. Also at the afternoon Sunday-school service, Mr. Thomas A. Doe will give an Historical Address, and Hon. W. H. Corbin and Mr. John Davidson will speak. In the evening the Endeavorers have the right of way. On Tuesday evening the Rev. G. H. Payson of Rahway will lecture, and on Wednesday evening, May 12th, Dr. F. H. Marling of New York is expected to preach. The occasion will be an interesting one in all its parts.

Want of worthy character and efficiency seem to be, for substance, the rather unusual complaint lodged against the Rev. Mr. MacDougall of the Presbytery of Dingwall, in the Highlands of Scotland, parish of Carnoch. According to the record he is charged with "insufficiency, neglect of duty, and scandalous conduct as a minister." A witness testified that Mr. MacDougall was in the habit of passing parishioners without taking notice of them, though since a Presbyterial Committee visited him, he had spoken to the witness once, about the weather! The witness continued: "He never attended a funeral except one, and on one occasion when a funeral was passing, he opened his umbrella and hid himself behind it until the procession passed. About seven years ago, when he was in the Carnoch Church, another person and himself constituted the congregation. There was no singing, and the impression left on his mind about the sermon was that Mr. MacDougall recited it like a scholar reciting his task to the school-master. There was not a single pause between the opening prayer and "Amen." The bell on the church had not been rung more than six times during the last twenty years, and that was only after the visit of the Presbyterial Committee. From what he knew of the parish, it was his opinion that there would be a large congregation if there was an efficient minister. So far as he knew there was no elder, or session meeting." In fine, the religious duties of the parish have been wholly neglected by the incumbent, and this has been going on for years! The case is now on, and it is probable that the Presbytery will decide on a more effectual remedy than that of visitation!

Advices that come to us from all over the Synod indicate that the coming Missionary Congress, to be held in Poughkeepsie, June 1st, 2d, 3d, is to be a notable gathering. Many Presbyteries that have failed hitherto to send representatives have this year elected their full quota of delegates. This is also true of several of the Presbyterial Societies. The program is taking shape rapidly and will soon be in the hands of the churches. Among those who have promised to be present and deliver addresses, are the following: The Rev. Drs. George F. Pentecost, A. F. Schaufli, G. B. Stewart, David R. Breed, Howard Duffield, George D. Baker, Charles L. Thompson, George L. Spinning, George Alexander, Charles Wood, the Rev. James M. Buckley, D.D., and Robert Ogden, Esq. The opening session will be held Tuesday morning, June 1st, and the Congress will close with a great Home Mission Mass Meeting on Thursday evening.

Pastor C. S. Stowitts completed seven years of service with the Wurts Street Presbyterian Church, Rondout, N. Y., on Sabbath, May 2d, when the services naturally took on something of an historical character. During this "week of years" the growth of the church has been steady and of a solid character, the progress during the last three years being especially marked. During the whole time there have been 183 additions to the roll making a present membership of 461; and it is worthy of note that not a single communion has passed without additions on profession of faith. In concluding his discourse which was listened to by a large congregation, despite the rain, Dr. Stowitts urged his people to pray for the church, to guard the good name and the peace of the church, and to work earnestly for the spread of the Kingdom of God. It might be added that the financial showing was as sound and progressive as the spiritual aspect.

Any reader of The Evangelist can hear of a rare teacher or companion for the summer by addressing this office. A lady of high character, large experience, and all round excellence desires such an engagement.

THE BURIAL OF GRANT.

Ye living soldiers of the mighty war,
Once more from roaring cannon, and the drums,
And bugles blown at morn the summons comes;
Forget the halting limb, each wound and scar:
Once more your Captain calls to you;
Come to his last review!

And come ye, too, bright spirits of the dead,
Ye who flamed heavenward from the embattled field;
And ye whose harder fate it was to yield
Life from the loathful prison or anguished bed;
Dear ghosts! come join your comrades here
Beside this sacred bier.

Nor be ye absent, ye immortal band,—
Warriors of ages past, and our own age,—
Who drew the sword for right, and not in rage,
Made war that peace might live in all the land,
Nor ever struck one vengeful blow,
But helped the fallen foe.

And fall not ye,—but, ah, ye falter not
To join his army of the dead and living.—
Ye who once felt his might, and his forgiving;
Brothers, whom more in love than hate he smote.
For all his countrymen make room
By our great hero's tomb!

All's over now; here let our Captain rest,
Silent amid the blare of praise and blame;
Here let him rest, while never rests his fame;
Here in the city's heart he loved the best,
And where our sons his tomb may see
To make them brave as he;—

As brave as he—he on whose iron arm
Our Greatest leaned, our gentlest and most wise;
Leaned when all other help seemed mocking lies,
While this one soldier checked the tide of harm,
And they together saved the state,
And made it free and great.

—Richard Watson Gilder, in "For the Country."

THE GREAT CELEBRATION.

FROM THE CORRESPONDENCE OF THE SPRING-FIELD REPUBLICAN.

It was a day of doing, seeing and hearing; little left for saying. We who participated will not forget it, and how many we were! May be a million; may be more; may be less. It was a great crowd, six miles long.

It was an April day of battle in the skies—the Blue of the skies and the Gray of the clouds, as John Russell Young fancifully puts it in his story in the Herald. It was a windy day below, cold and raw to stand and watch a moving column, but splendid weather for marching. By actual count 53,516 paraded, 2,582 of whom were mounted, and they stepped to the music of 160 bands. The paraders all kept the same step, and the bands played the same tune—most of the time. This was "El Capitan" march, and a lively rattling melody it is, but when you have heard it 100 times in a morning and afternoon, it palls a little. There were occasional lapses into "Liberty Bell" and "Washington Post." I even heard one band playing "Nancy Lee." The "Red, White and Blue" was not altogether forgotten, and "Marching Through Georgia" came at long intervals with "Tramp, Tramp, Tramp, the boys are marching," and "Rally Round the Flag, Boys," from the remote, bucolic bands. You have read President McKinley's careful speech and General Horace Porter's neat address at the tomb. All they had to say was well said, but it would be strange indeed if anything they said was new. Enough that it was dignified and fitting and restrained. The great bronze door that closes on the tomb of the Silent Man warns long-winded oratory away. The inscription of the pediment seems to close the lips: "Let us have peace!"

Let me, then, talk about the large facts and small things of the ceremony. I have seen many pageants in many lands and can draw comparisons; but they are not in place. The marching appearance of our soberly clad national soldiery can take on but little of the spectacular. The efforts at brilliance of uniform by some of our militia organizations are not always happy. Coming now and then in the lines of men in dark blue they bring a twinkle to the eye, but one cannot help smiling at the thought that quiet men of business should voluntarily wear

such astonishing garments, such outrageous headgear, as the huge bearskins of our Old Guard, for instance. Bless their souls, these monstrosities do not frighten anybody. Nobody in his senses would mistake these tall and mostly podgy gentlemen, for British grenadiers. The Hartford Foot Guards, too, with their red coats and Hessian hats—nice looking alert chaps with whom one sympathizes. There is something to be said for the New Hampshire men of Manchester, who wear the Continental uniform—that means something, looks picturesque without extravagance and is to-day, as it was a hundred years ago, a splendid marching rig. It goes well in any condition, brand new or as the "ragged regimentals" of the ballad. Let us see more of that and I will not complain. But brilliant effect! To get that you want the silver-cuirassed, silver-helmeted, long-plumed, superbly mounted and caparisoned body guard of an emperor, czar or kaiser. You get something of it in the European lancers and hussars and even in their heavy dragoons. Take the military entourage of the Sultan, if you want the quaintly picturesque—Arab steeds, fez, turban and burnous, silver-mounted harness, golden-hilted, jewel-crusted scimitars, silver-mounted pistols, jeweled daggers and fierce swarthy faces. And you want a swarm of these to make a grand effect. We do not seem to need that. Grant did not. In fine, I admired our soldiers who marched yesterday, but without regard to the color of their clothes.

It was the average American man I found myself admiring. There they were, line after line, column after column, stepping briskly along, well set up, well nourished, muscular, the same intelligence gleaming from their gray eyes. I should say the American fighting man averages five feet seven to eight inches. There were tall companies and short companies, but strike an average and that will be near it. The officers were often too fat for decent parading purposes. Middle age seems to attack us in the middle. I noticed no appreciable difference between the physique and appearance of the soldiers from North, South, East or West. I was perhaps disappointed at not finding the Western regiments made up of bigger and brawnier men. The same alertness to the word of command prevailed. Perfection in drill seemed to be an individual matter with the organizations. Every State that sent troops had its crack regiment to the fore, but so much of the marching was good that their excellence did not stand out with great prominence.

The West Point cadets are our marching idols. Never were better alignment, better cadence, more exact movement, more perfect manual seen. This is a matter of course. They are drilled physically and mentally for that. We have the habit here of judging others by them. Looking a little closely into their marching I discover a mental tension going with it that no doubt preserves its excellence, but restrains its freedom. This, however, we find in the infantry of the regular army as in all well-drilled regular armies I have seen. They have learned it so that it seems to do itself without their bothering about it. After these, it may seem strange that I thought a couple of New Jersey regiments the best. The Massachusetts contingent was admirable. The Pennsylvanians, like the Ohio soldiers, affected a freer movement, that had a heap of fighting suggestion in it. The Illinois troops were more like Eastern troops. New York's men were very strong, and awakened the pride of our citizens and the praise of our visitors. We generally swear by our Seventh, and it was very good, but other regiments proved up a little better.

It perfectly delighted me to see the way the People greeted the governors of States who rode in the procession. They were cheered on sight, and generally on trust that they were governors.

We are getting pretty keen in parade matters here. In a parade like yesterday's we knew that a solitary man on horseback wearing a tall hat was apt to be a governor. We had come to know and welcome the late young Governor Russell, who rode so well and looked so handsome and bowed so gracefully, just as we got to know Fitzhugh Lee when he came up from Virginia, sir. It is rather a delicate matter asking a governor to label himself, but if an humble mortal may make a suggestion worth remembering, it is that when a governor rides in a procession like that it would do no harm to have a good-looking fellow ride fifty feet ahead of him bearing a banneret with the name of his State on it. The crowd will do the rest. My compliments to Governor Wolcott, who got cheer upon cheer for his good looks and his courteous hand-wave, but rarely as chief executive of the Bay State. "He must be a governor or he wouldn't be bowing," was one fair lady's identification.

A very pleasing feature and most popular was the sailorman. Whether a man-o-war'sman pure and simple or a naval militiaman, he was cheered to the echo. The men liked their picturesque negligee, and "the lass who loves a sailor" is certainly still to the fore. The parade cannot fail to popularize the naval reserve, and I look to its rapid increase in all the Atlantic coast States. They are better worth training than land militia, for invaders we are not ever as likely to have as devastators of our ports. In the day of trouble you cannot improvise a sailor as you can a soldier. One thing I noticed as the men marched past, namely, the out-of-date character of most of the weapons they carried.

Nearly 600,000 visitors arrived between Saturday and Tuesday morning, but they in nowise strained our accommodations. The chief hotels were crowded, but your out-of-town man knows the names of only three or four, and goes to them first. What a good crowd they made! Cheerful as you please,—and the wind and cold tried the eyes and tempers of everybody—they enjoyed everything. They and the visiting troops are leaving by every boat and train today, and although it was a crimson time last night in our public resorts, nothing very unusual happened. A young Pennsylvania guardsman told me that, for his part, he had taken a walk on one of the avenues last evening; but, he added, "four men of my company went down the Bowery, and they have heads on them like watermelons this morning." Those country boys have not very strong heads, and I advise them all to give the Bowery a wide berth after dark.

The significance of the whole function I would first put down as the seal it places on the great fact of the Union. This should not be held a commonplace. Never was a vast country so utterly torn apart before as ours during the Civil War, and yet cemented again into a united nation. Too much stress cannot be laid on it. I have personal knowledge that this thought was in the minds of many yesterday. We talked it over—all sorts of people. The period of sorrow for Grant has, of course, gone by, but what he stood for comes out the clearer and dearer. There is no hifalutin about American patriotism of to-day, but it is deep and passionate. That is why the people rejoiced as they stood nearly six hours in the cold and wind as the pageant swept by. I had some facilities for seeing and moving about. I stood with the crowds on the sidewalk, I sat in the stands and watched. The same joy lit up all faces.

No one will forget the beauty of the scene at Riverside. The scattered white clouds scudding across the blue of the sky, dappling the light on the height of the tomb and shifting the shadows on the bosom of the broad river at our feet. Now the Hudson would gleam like silver, now dull to ashen gray. On the Palisades beyond,

the changing light played many charms upon the tender green of the budding trees that are scattered over the lower slopes. Here along the great drive, far as the eye could reach southward, were the dark lines of serried onlookers, in front of and banked upon the stands, with one stream of band-led paraders coming and another going after making the circuit of the tomb. Over at the tomb itself the scene was most inspiring, too. The great stands were not all filled, but around them surged the double line of paraders, with the boom of drum and the call of trumpet, and the rhythm of band filling the air with tonic vibrations. It was thus at a little after 5 P.M., when the military divisions had gone by, that the President, having descended to review the water parade—a memorable thing in itself—took ship at the water's edge. At once burst forth that steam whistle diapason from 500 craft, which he who hears it never forgets. It is a harsh, loud roar, that little by little takes on a marvelous music tone. In a minute white puffs of smoke sprang out from all the war ships, and they all gave mouth in a royal salute. It sounded like one giant horn, accompanied by titanic drumbeats, while from near by the call of the trumpets and blare of the bands gave it form and variation.

Then it quieted down. The veterans of the war were coming. Old men now, white-bearded, gray-headed. After the thunder of the salute, the passing of the old men who had fought the great fights of thirty years ago, touched us all strangely. They had trooped their tattered battle-flags, which were furled. From the spear-point of the staff of each a living streamer was waved. A hush of reverence greeted the warriors who were nearing the hero's tomb, bringing him the flags they had carried through the fight, and an unspoken greeting on their lips. As they neared the tomb a solitary cornet broke the silence. Why were the people in tears around me? What appeal was in that silvery tone that sent it through the heart? The notes brought back with a pang other days of the spring of life, the time of crash, of trust and soldier love. The tune of the corneteer was "Auld Lang Syne!"

Should auld acquaintance be forgot
And never called to mind?
Should auld acquaintance be forgot
And the days of Auld Lang Syne?

There the pageant had its culmination for me.

J. I. C. CLARKE.

GENERAL GRANT AND SUNDAY FÊTES.

PHILADELPHIA, April 29, 1897.

MY DEAR DR. FIELD: I have often thought it due to the great soldier and patriot, whom a grateful nation delights to honor, and whose splendid mausoleum has this week been dedicated on the banks of the Hudson, to relate an incident which came within my personal knowledge while residing in Paris, and which, I think, has never been given to the public.

Our soldier President had laid down the responsibilities of public office and, as a private citizen, was making his memorable journey around the world. In France, as elsewhere, he was welcomed with enthusiasm, and all, from highest to lowest, were eager to do him honor.

His visit to Paris occurred at the time of the spring races, among them the "Grand Prix," the rival of the English Derby. This International Race, with its intense rivalries and rich prizes for the winners, takes the character of a national Fête. All Paris is in attendance at Longchamps. The President of the Republic presides at the grand stand. Diplomats and Representatives of foreign Powers are invited to seats of honor by his side. An invitation from the President to do so is regarded as little less than a summons and few decline it. General Grant, as the Nation's guest that day, was specially invited to sit by the President's side, and with him review the brilliant pageant and re-

ceive the acclamations which hundreds of thousands of admiring Frenchmen were eager to give. But General Grant was not on the grand stand that day. We saw him among the worshipers in the American Church in the Rue de Berri; for it was the Lord's day and he chose to honor the Lord of the Sabbath in His own house, rather than receive honor and praise of men.

Later General Noyes, our American Ambassador to France, told me this: "When General Grant received his invitation from the President of the French Republic to attend with him the Sunday races, with no less candor and courage than courtesy, he thanked the President for the honor of the invitation, but begged to decline it, giving as a reason for so doing, that it would not be in accordance with the sentiments and customs of his country to attend secular Fêtes on the Lord's day."

Surely such an illustrious example of moral courage, of reverence for God's law of the Sabbath, of regard for the religious sentiment of his countrymen and of unswerving fidelity to convictions of right and duty is worthy of record and of grateful remembrance.

Yours very sincerely, E. W. HITCHCOCK.

RELIGIOUS SERVICES AT ANNAPOLIS

ANNAPOLIS, April 27, 1897.

DEAR EVANGELIST: For several years I have subscribed to and read your paper with pleasure and I hope profit, but have never addressed you before. The letter of Rev. Alexander R. Barron in your last number is the cause of my writing now.

His complaint is, I think, a just one, but there is one point upon which he is, I regret to say, mistaken. He says that the cadets at Annapolis are "free to adhere to and enjoy the services of the churches of their choice." This was true up to last year. But now it is true only of the Roman Catholic cadets. While there has not been a formal order preventing the Protestant cadets from attending service in town, as has been the custom of the Academy from its foundation, several steps have been taken, which now prevent a Protestant cadet from attending his church in town, except on communion Sunday. And as this can be done only by special permission, only the very conscientious boys will ask for it. They will naturally attend chapel, as they do on all other Sundays.

The present chaplain is a Methodist, a very faithful man. But as at the chapel only the Episcopal service is used, the result will probably be, as predicted by Mr. Barron, "that there will be scarcely an officer in the United States navy, as well as army, belonging to any church except the Episcopal or the Roman Catholic." Even if this is not true, is it fair to compel the cadets to attend a service which represents only a very small proportion of the Protestant Christians in the United States? Is not this a violation of our principle of no union between church and State?

The writer has tried in vain to find any special reason for the new order in Annapolis. It cannot be distance, for all the churches are within ten minutes' walk of the Academy. It cannot be misbehaviour on the part of the church squads, for the opportunities for this are extremely small. He feels compelled to attribute it to that class feeling which many of the navy and army officers feel, and which is so thoroughly un-American. There are many of the officers on the other hand who may deprecate this class feeling. We have a Committee on Education in the army and navy. Can they not bring this matter before the General Assembly, and also before the proper authorities in Washington? The attempt several years ago to prevent the church squads attending service in town was frustrated by a delegation to the Secretary of the Navy. Why not bring these matters

before the new Secretaries of War and Navy, New brooms sweep clean. Why not also see that there is some system in the appointment of chaplains for the army and navy. The present system is mere haphazard, and often works anything but well.

The writer would add that the writing of this letter has been an unpleasant duty to him, but duty it seems to him plainly to be. He feels that the Presbyterian Church which has done so much, is doing so much for this country, deserves better things from the Government than to have such blows dealt at it and sister Protestant Churches by the officialism of Annapolis and West Point. J. WILLIAM McILVAIN, Pastor of the Presbyterian Church, Annapolis.

CONFERENCE OF MISSIONS AT THE 109th GENERAL ASSEMBLY.

As a result of the Foreign Missionary Conference, held at Saratoga during the sessions of the last General Assembly, that body took the following action: "Resolved, That this Assembly hails with delight these evidences of increase of zeal and solemn sense of responsibility on the part of those set for the advancement of this cause in the Presbyteries and Synods. That it expresses renewed approval of the plans for building up the home work, embodied in the overture adopted by the General Assembly of 1890, under which the Field Secretary was appointed, and urges the Board of Foreign Missions to forward those plans as far as possible, by holding annual conferences with the Synodical and Presbyterial chairmen, and representatives of the Women's Boards, present at each Assembly, and by steadily laboring through the Field Secretary's department to promote a more thorough and uniform organization of Presbyterial and Synodical committees."

Accordingly, the Board of Foreign Missions has arranged for a "Conference of Missions," to be held May 18th and 19th, in connection with the General Assembly, at the Winona Assembly grounds, Warsaw, Ind. The conference will begin on Tuesday, May 18th, at 3 o'clock P.M., and will continue through Wednesday. To this conference are invited all foreign missionaries and candidates; all Synodical and Presbyterial chairmen or members of Foreign Mission committees who may be commissioners to the Assembly. Each of the Women's Boards and Women's Synodical and Presbyterial Societies, are especially asked to send their representatives.

Any Synodical or Presbyterial chairman, who cannot be present, is asked to designate a brother (minister or layman), who may represent him and his Synod or Presbytery at the Conference. Foreign Mission meetings of special interest to all will be held during the sessions of the Assembly.

By order of the committee,

THOMAS MARSHALL, Chairman.

DR. MACKENZIE—MINUTE BY PRESBYTERY OF BINGHAMTON.

We, the members of the Presbytery of Binghamton, in granting the request of Rev. Dr. A. Cameron Mackenzie and the First Presbyterian Church of Owego for the dissolution of the pastoral relation in order that he may accept the Presidency of Elmira College, desire to place upon record an expression of our regret at the prospective removal from our bounds of the beloved brother, who, during the eleven years of his pastorate, has won the confidence and cordial esteem of all his brethren in the Presbytery.

We wish, further, to express our sense of the eminent fitness of Dr. Mackenzie to fill the important office to which he has been called as President of Elmira College, and we earnestly invoke the blessing of God upon him in his new field of labor.

Adopted in Presbytery of Binghamton, April 20th, 1897. JOHN McVEX, Stated Clerk.

THE BOOK TABLE.

JESUS CHRIST DURING HIS MINISTRY. By Edmond Stapfer, Professor in the Faculty of Protestant Theology at Paris. Translated by Louise Seymour Houghton. Scribners. New York: 1897. \$1.25.

This is the second of three volumes by Dr. Stapfer on "Jesus Christ, His Person, His Authority, His Work." The last volume, on His Death and Resurrection, is now in preparation. The mechanical execution of this volume is delightful, and it is so well translated that one finds it difficult to believe that he is reading a translation. There is indeed an occasional slip, as "observation" of the Sabbath instead of observance, page 53, and "for always," page 182, which though defensible linguistically, is so unusual as to be awkward. But on the whole, the translation is a new evidence of the versatility, accuracy and thoroughness of Mrs. Houghton.

The book is a valuable and very suggestive one, though quite diffuse, and marred by much repetition. Nor is the writer of a logical turn of mind; one is constantly annoyed by non sequiturs. Still he has been a close student of history contemporary with Jesus, and is able to illuminate many passages in the Lord's discourses by setting them in their historic environment. He holds that Jesus healed as a Rabbi, and taught as an advanced and spiritual Pharisee; that He had no expectation of a violent death until the murder of John the Baptist; that while He always believed Himself to be the Messiah, He long withheld the announcement from prudential considerations; and never anticipated His sufferings until the quiet methods of teaching had failed. This recalls the tone of "Ecce Homo," and the sufficient answer is found in "Ecce Deus." Not that Dr. Stapfer is wholly wrong; he supports many of his positions by unquestionable words of Jesus; but he is not wholly right, and his lack of logical sequence prevents his carrying his reader's full consent. His reply to Renan's main contention, that Jesus became insane through success, is as good as anything in the volume; though Renan's position has long ago ceased to have influence, if indeed it ever had any with thoughtful men. Dr. Stapfer is a writer to be read with caution; and so read he will be helpful. One rises from this volume with a more vivid notion of Jesus' public ministry, and with a determination to settle for himself a good many open questions.

PHILIP AND ALEXANDER OF MACEDON. Two Essays in Biography. By David G. Hogarth. Maps and Illustrations. Scribners. New York: 1897. \$2.50.

Seven of the eight illustrations are of Alexander, which may fairly represent the relative importance of son and father in history, although just half of this beautiful volume is given to Philip, because less known, as the author explains in his preface. Although modestly called biography, the treatment is broadly historical, and one can gather from these pages a fair, and adequately full knowledge of the Orient in the third and fourth centuries before Christ. The book is timely, for the world's interest is now centered on the very land, relatively so small, but politically so mighty, that was the scene of Philip's and Alexander's great deeds. Our author ascribes immortality to the son only; and gives a very just estimate of the limitations of Philip. The reader of this volume will enjoy excellent English; will meet a fine historic sense, and will rise with an adequate conception of the place in history of two of the world's greatest figures.

THE WILL TO BELIEVE, and Other Essays in Popular Philosophy. By William James, Professor of Psychology in Harvard University. Longmans, Green and Company. New York, London and Bombay: 1897. \$2.

This delightful volume is a compilation of essays, addresses, magazine articles, etc., all of which have already appeared in print, but which all lovers of perspicuous philosophical thinking and writing will heartily welcome in this permanent and convenient form. Professor James is President of the "Society for Psychical Research," and the last essay in this book aims to set forth what such research has accomplished. The name is rather terrifying to the average reader, even if ordinarily well educated, and accustomed to think; but he need not turn from Professor James on this account. The style is clear to lucidity; bright with flashes of delicious wit, and level to the understanding of "plain people." And the tone is most healthful, never assuming too much, and yet never afraid to give faith a fair place. Our space will not permit extended review of these separate essays, but we cordially commend them to any that love to think.

WHY BE A CHRISTIAN? By Marcus Dods. Dodd, Mead and Company. New York: 1896. 50 cents.

This is one of a series of "Little Books on Religion," in very attractive and compact form. It consists of four addresses to young men; on "The Trials of Youth," "David, a Study for Young Men," "Why be Religious?" and "Hindrances to the Acceptance of Christ." This little volume puts Dr. Dods before us in a new light. We all know him as a scholar and profound thinker, and have been helped by his work in Biblical study. Here we see him as a delightful, convincing, persuasive preacher of most practical truth. What better thing could be done for any young man than to put a copy of this book in his hands, with a kind word spoken or written to accompany it? We regret that the price seems prohibitive of this general use of the book; and in fact, too high in these days of cheap materials and press work. One cannot read these addresses without longing to send a copy of them to every young man of one's acquaintance. We hope yet to see this made feasible.

THE AMERICAN CLAIMANT AND OTHER STORIES AND SKETCHES. By Mark Twain. Illustrated. New York: Harper and Brothers. \$1.75.

HOW TO TELL A STORY, AND OTHER ESSAYS. By Mark Twain. New York: Harper and Brothers. \$1.50.

Everybody knows just how Mark Twain can write, and just how wholesome and helpful to good cheer he is. If any man has a mission in life, he has one. Many cares have been forgotten over a page of his stories or sketches. People often read him, however, without noticing his wisdom, or realizing what a foe he is to conventionality and artifice of all kinds. He has rendered a distinct service to the life of the present day. An institution which falls back upon its dignity has not much of a chance with this independent soul. Then how chivalrous he is. He enters the lists for poor Harriet Shelley, and does not come off second best either.

The first of the above volumes gathers together several stories, beside the one named in the title, including "The \$1,000,000 Bank Note," and among the six or eight sketches, are "Mental Telegraphy," and "A Cure for the Blues." In the second book we find "In Defence of Harriet Shelley," "Fenimore Cooper's Literary Offences," and the peculiarly interesting criticism of Paul Bourget. All these have been published before, but the volumes are extremely pretty, and the humor of Mark Twain bears re-reading.

BOOK NOTES.

It seemed unfortunate that *Foretokens of Immortality*, the charming little book by Newell Dwight Hillis, with its beautiful Easter lilies on the cover did not reach us in time for a notice in our Easter number; but the "Hour when the Immortal Hope Burns Low in the Heart," for which, according to the sub-title, these studies are intended, is less apt to come at the glad Easter season when everything tells of the joyous hopes of resurrection and the life eternal, so that the comforting thoughts contained within in these dainty covers are, perhaps, more needed at another time. The author does not claim to have any new light, but uses the sayings of wise men from the times of Job, Socrates and Plato to the present day as texts from which to draw practical help and comfort. "Call the roll of the great names of history," he says, "and each inspirational nature will contribute some testimony to faith akin to Wordsworth's 'Ode to Immortality.'" In these children of beauty and culture hope vaults forward like a rainbow into the deep future, no great poet cares one whit because the archangel's wing is not strong enough to return and report what lies at the end of hope's beauteous bow." These "Studies" are divided under three heads, "Foregleams of Immortality," those that came to the ancients before the fuller revelation of the New Testament; "Immortality and Life's Withheld Completions," and "Christ and Immortality," and the reader will agree with Mr. Hillis that "Human life is a colossal enigma without immortality." (Fleming H. Revell Company. 75 cents.)

Mr. Gilder's charming little volume, *For the Country*, comes just at the time when all the military pageant of last week's great celebration has brought so vividly before us the old war times and given a fresh impulse to our patriotism. These poems sound a cheerful, hopeful note that is both inspiring and healthful. It is good to be reminded of our dead heroes and their brave deeds and of the precious legacy of freedom they have left us. We have republished on another page the verses written at the time of our great General's death. No one who passed through those exciting days of the war can read "The Great Remembrance" with dry eyes, and it must make the young people realize more of the stirring events in which their fathers bore a part. (The Century Company, New York. \$1.)

The society novel will last a long time, yet when one has been lured through one of them he wonders why and resolves not to be again. *Saint Eva*, by Amelia (Mrs. Barry) Pain, was the lure; we ran through to the end, thinking it possible that the drama would give us a surprise. But no! How could it? The whole thing has been gone over so many times that possibilities are exhausted. The one mistake is that the jagged flash on the cover was not set over "Bentley" rather than Weldon woods. Writing history is one thing; telling a story is another and a privileged occupation. When a writer has the fates on his pen's point they should fall on the guilty always, never on the innocent. What cruelty it is to create a girl like Eva and grind her mercilessly between the mill stones of the two extremes of English "society," the one of prim dullness and on the other of petted flippancy! And what's the use? We turn back to the face created by Sir Edward Burne Jones, for the frontispiece, and lay all the blame for her misery not on Seaford, but on Mrs. Pain. The simple truth is that the "Seafords" don't fare so well in this world as many women think. Mr. Howells teaches that, and we thank him. Too many writers of "real life" leave out the only real part, the providence of God. Mrs. Pain should change the proverb to "Proportion, point of view, Providence!" For Time is God's executioner; it does not cure; it adjusts and avenges. (Harper and Brothers. \$1.25.)

Anything which Dr. Joseph Parker of London writes is readable. His vigor of thought affects his style, and makes a paragraph of his as bracing as a breeze from the mountains. In *Might Have Been*, he writes reminiscences, real and pretended, and mingles the two kinds, so that many will not find the line between them. He always has a point to make, and in many of these paragraphs, especially of the ones narrating pretended experiences, it is the foolishness with which certain religious organizations maintain the barriers between themselves and others. The volume will not take high rank among Dr. Parker's writings, but contains much of his personality. (New York. F. A. Stokes and Company. \$1.25.)

The Home of the Bible: What I Heard and Saw in Palestine, is a pen picture of the scenes that fell under the eye of the popular author, Marion Harland, on her journey through the land which is so dear to the hearts of all Christians, where none ever travel without having a more vivid sense of the thrilling scenes in the life of our Lord as they follow His footsteps from the moment of His birth, through His wonderful ministry, to His supreme sacrifice on the cross and His blessed resurrection. Therefore this book will be read with interest, although it is a pity that the many illustrations made from original drawings and photographs are not of a higher order. (Historical Publishing Company, Philadelphia.)

A new and enlarged edition of Dr. G. A. Williams's *Topics and References in American History*, opens with an introduction explaining the method and scope of this series of questions, and gives lists of reference books for both teacher and pupil. The questions are to be used with the epoch maps and charts, and are followed by reference to magazines and pamphlets as well as histories, where the information required may be found. The topics are divided into periods, beginning with prehistoric times and ending with the opening of McKinley's administration. The questions refer to contemporaneous literature as well as the industrial growth of the country. This little book may be of use in suggesting subjects for essays. (Bardeen. 1897. \$1.)

Ruth the Gleaner, by May Field McKean, is a paraphrase in metre, dedicated to the Baptist Young People's Union of Philadelphia. The purpose of the book, the author says, is to show the duty of loving and being lovable. "The kingdom through personal love," is her thesis. The matchless idyll of the Bible told in any way must be instructive; but we judge this to be a first essay and venture, to suggest that a paraphrase of such a gem of prose as the Book of Ruth is too serious for an inexperienced writer. (American Baptist Publication Society, Philadelphia. 25 cents.)

LITERARY NOTES.

One of the most hopeful features of the present day is the rapidly widening interest in Bible study. Those who dolefully sing "This world is very evil," should procure the little pamphlet on Bible Study in New York City Colleges, issued by the Bible Study Committee of the Intercollegiate Young Men's Christian Association of this city, and carefully study its twenty pages. Surely there is hope for this boss-ridden city, hope for the country and for the world when in the College of the City, Columbia, and New York Universities, the College of Physicians and Surgeons, University and Homeopathic Medical Colleges, the Colleges of Dentistry and Pharmacy and the New York Law School, there are Bible Study Committees supervising and stimulating the study of the Bible in these institutes. More than this, there are special students' classes in several churches and in the Fifty-seventh Street Association building. Out of 5,046 students in the institutions named, 183 are now enrolled in these classes. The proportion is small, no doubt, but the thing that signifies is that *the work is begun*. It will go on rolling up to larger and larger proportions with the rapidity with which all things grow among students. There is no more hopeful work anywhere than among College boys. Their enthusi-

asm, intelligence, geniality, generosity of heart makes them hospitable to every new interest, and to "catch" them at just this period of their lives, when they are matured but not hardened, alive to all interests, but as yet absorbed in none, is to have them for life. The report is too full of encouragement for us to wish to rob our readers by any summary of it. They deserve it all, and may have it for the asking.

The May Magazines are each so attractive that one regrets the inability to read them all. *Harper's* is one of the first to appear and contains the seventh interesting paper by Poultney Bigelow, on the "White Man's Africa," also the seventh part of Du Maurier's last work, "The Martians;" the "Geological Progress of the Century," by Dr. Henry Smith Williams; the illustrated article on "Cross Country Riding," by Caspar Whitney; the one on "Native Orchids and their Insect Sponsors," by William Hamilton Gibson, and much other interesting matter. The *Atlantic* deals with "The Problems of Rural New England," by an article on "A Remote Village," by Philip Morgan, and "A Farming Town," by Alvan F. Sanborn; a description of two communities in the great American Desert, by William E. Smythe, entitled "Real Utopias in the Arid West." Professor Gildersleeve's "Sixty Days in Greece," is of especial interest now, and Agnes Repplier's "Deathless Diary," makes one long to stop the busy rushing life of to-day and read old diaries and write new ones. The *Century* opens with "A Suburban Country Place," by Mrs. Schuyler Van Rensselaer, charmingly illustrated by Harry Fenn. "Bicycling Through the Dolomites," by George E. Waring, Jr., will suggest pleasant summer trips to the devotees of the wheel. A Greek writer tells of "Crete, the Island of Discord," and Professor Benjamin I. Wheeler of "The Royal Family of Greece," and General Porter in "Campaigning With Grant," describes the "Siege of Petersburg and the Raids on Washington." While General Schofield contributes a chapter of secret history on "The Withdrawing of the French from Mexico," and Mr. Romero, who is now the veteran of the diplomatic corps in Washington gives his view of the relation of the withdrawal of the French from Mexico to the fall of the Second Empire. *Scribner's Magazine* is very gay in its new spring cover, designed by Gorguet. The promise of the artistic exterior is fulfilled within "Undergraduate Life at Harvard," gives graphic pictures of the College life of the present day and of the earlier and simpler times. Mr. Lanier tells of "The Working of a Bank," in such simple language that the intricacies of this great banking system are brought within the comprehension of all. H. J. Whigham gives the golf players a clear and sensible exposition of the game, and it is said that the description of a revolution and a fight in the palace in this number of "Soldiers of Fortune," is the best writing that Richard Harding Davis has done; while Mr. Gibson's charming pictures of the Queen's Drawing Room, sketched from life will be interesting to all.

G. P. Putnam's Sons have completed an arrangement with the city of New York for printing in their Knickerbocker Press a limited edition of the Records of the City of New Amsterdam, which will be issued under the editorial supervision of Mr. Berthold Fernow, and will be comprised in six volumes of text and one volume of index. The Records cover the entire period of the municipal life of New Amsterdam during the control of the Hollanders, that is to say from 1653 to 1664 and from 1673 to 1674. These Records will be an invaluable source of information for the genealogists, for there is probably no old Dutch family connected with the city of New York or the adjacent territory whose name does not appear in them, and the lists include also a long series of names of English origin. In addition to the copies which Messrs. Putnam are to print for the city, they have been instructed to issue a limited edition for sale to subscribers. The set to be issued (under the nominal price fixed by the city authorities) at \$1.50 per volume, making the total subscription price for the seven volumes \$10.50. The first volume is expected to be in readiness for delivery to subscribers in the course of May.

The American Tract Society has published evangelical truth in 153 languages and dialects, the total number of volumes in all languages published in New York reaches 31,500,000, the total number of books and tracts nearly 500,000,000, and the total periodicals over 200,000,000. The whole number of family visits since the Society began its house-to-house work is over 14,500,000, and the number of families prayed with or conversed with on religious subjects amounts to nearly 8,500,000.

At a recent meeting of the Trustees of the New

York Public Library, Dr. John S. Billings, Director of the library, reported the acquisition by gift and purchase of a number of valuable books. The Maharajah of Rampore gave three volumes on East Indian architecture, and the Mexican Government contributes a full set of the recently completed works, compiled under Government supervision, treating of Mexican archaeology. Toward further completing the reference files, 750 volumes on scientific subjects have been received from Amsterdam.

A new *Concordance to the Greek Testament* is soon to be published by Charles Scribner's Sons in connection with T. and T. Clark of Edinburgh. This is a work of great importance, as it is edited by the well known Biblical scholars, W. F. Moulton and A. S. Geden, according to the texts of Westcott and Hort, Tischendorf and the English Revisers. Professor J. Henry Thayer of Harvard University pronounces it "A boon to students of the Greek Testament throughout the world." Dr. George T. Purves of Princeton says that "It supplies a real need and appears to do so successfully," and Dr. Vincent of Union Seminary has "no hesitation in saying that this work is one of the most important contributions to New Testament study that has been made during the present century." It will be in one volume, square royal 8vo, of nearly 1,100 pages and strongly bound and will cost about \$6.50.

We regret that the sub-title of Dr. Tyndall's little book, *Object Lessons for Children*, (Fleming H. Revell Company) was wrongly given in the review of two weeks ago. It should have been "Hooks and Eyes, Truth Linked to Sight," instead of Light. But for this error in reading the name the reviewer's criticism would have been worded somewhat differently, but the opinion would have remained the same that this secondary title did not suggest "sobriety or good taste in the author's treatment of his subjects." However, the name is a very small part of a book and the fact that so many of these papers are republished from various Sunday-school Periodicals, shows that they have been of value to teachers in the past, and they doubtless will continue to be in this more permanent form.

NEW PUBLICATIONS.

FUNK AND WAGNALLS COMPANY, New York, London and Toronto: The Old Testament Under Fire; A. J. F. Behrends, D.D., S.T.D. \$1.00.

THE MACMILLAN COMPANY, New York: The Pilgrimage of the Ben Beriah; Charlotte M. Yonge. \$1.25.

AMERICAN BAPTIST PUBLICATION SOCIETY, Philadelphia: Christianity and Property. An Interpretation; Albert E. Waffle. Cloth, 50 cents; paper, 25 cents.—The Conservative Principle in Our Literature; William R. Williams, D.D. Cloth, 50 cents; paper, 25 cents.

MAYFLOWER PUBLISHING COMPANY, Floral Park, N. Y.: Lost Lineage; Carrie Goldsmith Childs. \$1.

HOUGHTON, MIFFLIN AND COMPANY, Boston: The Wisdom of Pools; Margaret Deland. \$1.25.

MAYNARD, MERRILL AND COMPANY, New York: English Classics Series. Lord Chesterfield's Letters, with Explanatory Notes, Introduction and Biographical Sketch by Henry H. Belfield, Ph.D. Mailing price, 24 cents.

LONGMANS, GREEN AND COMPANY, New York: Kindergarten Guide; Lois Bates. \$1.50.

FREDERICK A. STOKES COMPANY, New York: The Movable Man; Robert Barr. \$1.50.

AMERICAN PUBLISHING AND ENGRAVING COMPANY, Atlanta, Ga.: The Riverton Minister; Rev. Martin Post. \$1.25.

THE ESKDALE PRESS, 1 Madison Avenue, New York: Leo XIII and Modern Civilization; J. Bleeker Miller.

HISTORICAL PUBLISHING COMPANY, Philadelphia: Home of the Bible. A Woman's Vision of the Master's Land; Marion Harland.

A. S. BARNES AND COMPANY, New York: The History of the English Bible, extending from the Earliest Saxon Translations to the present Anglo-American Revision. Second Edition; Blackford Condit, D.D. \$2.00.

PERIODICALS.

For March: The Book Buyer.

For April: Christian Financier; Church Economist; Literary Digest; Record of Christian Work; Architecture; Religious Outlook.

For May: St. Nicholas; Scribner's; Sunday School World; Sailors' Magazine; Church at Home and Abroad; The Ladies' Home Journal; Looker-On; Bookman; Homiletic Review; Preacher's Magazine; Connecticut Quarterly; Littell; Outlook; The Month; Woman's Home Companion; Godey's Magazine; Century; North American; Forum; The Cambrian.

PAMPHLETS.

Year Book of the Young Men's Christian Association of North America, 1897.

BIBLE INSTITUTE COLPORTAGE LIBRARY: A Castaway; Rev. F. B. Meyer.

BRENTANO, Paris: Washington and the Mother Country. An Address by the Right Hon. Sir Edward Monson, G.C.B., G.C.M.G.

The Federation of Churches and Christian Workers in New York City. Practical Church Unity, Scientific Sociological Effort.

Tulane University of Louisiana, 1896-1897, New Orleans, La.

EAST FLORIDA PRESBYTERY ET ALIA.

This Presbytery met at Starke, April 6th. This place is one of the smaller towns near the centre of the Peninsula and in its more northern part. It suffered from the freeze of two years ago. Since then its inhabitants have paid special attention to the cultivation of strawberries. It will probably find them more remunerative than oranges. Many of our churches have suffered not only from the general loss of property, but from the removal of members. At the same time we have gained two churches, which have been organized on Biscayne Bay, in the southern part of the State. Our small Presbytery of about twenty churches is scattered over a territory 400 miles long and about half that distance in width. One of the most inaccessible churches in the West, has, however, requested to be dismissed to the Presbytery of Florida in connection with the church South. If this unfortunate division were healed, we could have five Presbyteries in the State and make a fairly respectable Synod. Beside the usual routine business, attention was called to the fact that we had only one pastor among our churches. As a partial remedy a Committee was appointed to install Rev. E. W. Florence, who has recently joined us from the Presbyterian Church in Canada, and who takes charge of the Ocean Street Church in Jacksonville. This installation took place April 11th. The next evening the same Committee officiated in the installation of Rev. W. E. Partee, D.D., who for five years has been stated supply of our church among the colored people of that city.

We have four churches among the colored people in our Presbytery. One of them, that at Palatka, is building a church. It will be a very comfortable edifice, 36x36, and is already under cover. They hope soon to have the doors and windows put in, when they will use it though in an unfinished state. It ought to stimulate more wealthy congregations to know that twenty members of this poor church have raised \$10 a piece to build this church and they are struggling to do more to make it habitable. One or two facts more, which have recently come under my observation, will show what this people are doing in their struggle towards a higher civilization. Services in our little town of 1,200 inhabitants were such that I could attend a Methodist Church. According to custom, only about a dozen were present a half hour after the proper time to begin. The number increased until about 100 were present. The minister preached about the Resurrection of Christ and kept quite close to the facts. He drew a little on our imagination when he said "our Lord put his foot into the stirrup of the cloud and rode on high." After the sermon came a collection for foreign missionaries to Africa. The pastor remarked that on the principle of sending a thief to catch a thief, they ought to send niggers to preach to niggers. There was a mixture of flattering and banter in taking the collection which was presided over by two deacons or stewards sitting at the table, while the congregation went forward depositing their nickels. To my surprise, the amount collected was a little over eight dollars, which was certainly better than many of our smaller white churches do for the same cause. Another thing which pleased me, was the coherency of the prayers, of which there were several in the course of the evening. Only a few years ago I had attended the same church and heard more than one prayer, in which there was not a single intelligible sentence.

Another experience was at Jacksonville the day of the installation. I was walking up one of the principal streets and saw a brick church with stained glass windows. The side door was open and seeing the sexton sitting there, I went in. The building was not quite finished. He took me to the audience-room and I said, How many will it seat? Five hundred and fifty

below and two hundred and fifty in the gallery, and the folding doors not yet finished, opened into the Sunday-school-room, where if necessary two hundred more could be seated. He took me up stairs to a reading-room filled with books, papers, and periodicals, into the infant classroom, also used for socials, a side room with kitchen and pantry and all the appointments for a modern institutional church. How much has the church cost, I inquired. Twenty-five thousand dollars and it will take about \$2,500 to finish it. I supposed all the time I was looking at a Baptist Church for a white congregation, but afterwards learned that it was for colored people and had been built by their own money.

The installation services in the church connected with our Presbytery were not in so pretentious a building as I have described, but still in a neat brick building with comfortable seats for about two hundred people. I am told that in their ordinary services if your eyes were closed, you would notice no difference between that and a white congregation. Dr. Partee was educated at Biddle University, and received his degree from that institution. He represented our Presbytery in the last General Assembly. He is not as vociferous as some of his brethren, especially of the Methodist Church, whose lung power was not exceeded by the prophets of Baal. But in all-round pulpit and pastoral labors he is doing a good work. J. K. W.

GREEN COVE SPRINGS, FLA., April 1897.

THE SURVIVING PIONEER OF OUR MISSION IN SIAM.

By Rev. Robert Welsted Beers.

In this jubilee year of the Presbyterian Mission in Siam, it is fitting that the Church should know that one of the little band of three, who started that movement which has resulted in the conversion of thousands, is still living in the town of his birth, from which he went forth at the command of God fifty years ago, to sow the living seed of the Gospel in that far-off land. The Rev. Samuel R. House, M.D., who with Rev. Stephen Mattoon and his wife, set foot in Siam fifty years ago, is still living in Waterford, N. Y., beloved by all in the community, and especially by those of the household of faith who worship with him Sabbath after Sabbath in the Presbyterian Church of that place. The 22d of March marked the *fiftieth anniversary of his landing in Bangkok*; and many of the members of the Waterford Church invaded the doctor's home on the evening of that day to rejoice with him over his jubilee. The writer of this article, who has the privilege of being pastor of that church at the present time, addressed him in the following words:

MY DEAR DR. HOUSE: A portion of your friends and neighbors—some of them interested in you for many years, and all of them now connected with the church, in which you were born and instructed, and the prayers of whose people have been offered up before God's throne in your behalf during all your years up to this present day—have thought it fitting to gather about you for a few moments to-night to give you honor, which is due to you as God's servant, and to share with you in your joy over the fact that you have lived to see this glad hour. We have come here to rejoice with you over your GOLDEN WEDDING.

Every Christian (thanks be unto God) has only *one death*, but *two births*, viz.: the natural birth and the spiritual birth. We congratulate you to-night on your *natural* birth, born, as you were, of godly parents, our church session-house testifying to that of your father for our beloved Zion. (The session-house was the gift of his father.) We congratulate you still more on your *spiritual* birth, that God effectually called you

by His Spirit and made you a partaker of His divine nature. But you have not only been born twice; you have also been married twice. We remember to-night with gratitude and love, your beloved wife, and recall her many estimable qualities of heart and mind. But no one knows better than you do yourself, that you were also wedded in a very real sense to the land and the people of Siam. And that was your first marriage, a marriage, with which your second one did not in anywise interfere, but only strengthened.

Fifty years ago to-day was your first wedding day, the day when you anchored in the city of Bangkok, when your heart and life were in a very real sense joined to the heart of the kingdom of Siam. That was a memorable day, not only to you, but to our church—the beginning of our missions in Siam. Year after year did your heart go out toward that people; and yet they gave very little response. You were a true husband to Siam; but she was unfaithful to you, giving but little heed to your words. But by-and-by one and another of her people turned to God; and to-day as you look over that land, you see thousands of her people rejoicing in the same love in which you rejoice, your heart is thereby delighted, and you are assured that God's promise is true, that "the unbelieving wife is sanctified by the husband." We congratulate you to-night that on your golden wedding day you can see so many of the people of that land of your love brought already under the sanctifying influence of the self-same Spirit, which dwelleth in you, and which was made manifest by you for so many years among them. We rejoice with you to-night that your heart was led to fix itself on Siam. We rejoice that God enabled you to labor there so long and so faithfully. We rejoice that God has spared your life to see this day of jubilee. And our united prayers go up to heaven both for you and your beloved. GOD BLESS DR. HOUSE! GOD BLESS SIAM!

Dr. House responded in words most happily chosen, which touched the hearts of all who were present. He closed with the beautiful thought that the union of hearts then made manifest to him was a foretaste of the union of the redeemed in glory. To him that seemed to be "a day of heaven upon earth."

At the spring meeting of the Presbytery of Troy, with which the church at Waterford is connected, and by which Dr. House was licensed and ordained, he sent the following interesting letter, which was greatly enjoyed by his co-Presbyters, and by them thought worthy to be published for the benefit of the Church:

WATERFORD, N. Y., April 16, 1897.

DEAR BRETHREN OF THE PRESBYTERY OF TROY: Prevented from being present with you save in spirit only by reason of divers infirmities (I am now in my eightieth year), allow me to send you these written words of true fraternal greeting.

It was in the bounds of this, your Presbytery, that I was born, the son of an honored elder, and here baptized by the venerable Dr. Samuel Blatchford. Here, while a young student in college, I was received to the fellowship of the church. Here, when appointed by the Board a medical missionary to Siam, my license to preach the Gospel as well as heal the sick was given me by this Presbytery; and by it, ten years later on a visit home, I was ordained, and when, after thirty years of mission service, I was reluctantly obliged to return, almost a stranger in my own land, it was among the churches and pastors of this Presbytery that I and my good wife of blessed memory found a welcome and a home.

No wonder this dear old Presbytery of Troy has ever had my heart's love and earnest prayers for its prosperity. You have a goodly heritage here, my brethren. May pastors and people ever abound in every good word and work, and may the great Head of the Church gladden your hearts continually with the sunshine of His presence in your midst.

Your brother Presbyter feels he will have your hearts and sympathies with him as he makes grateful mention of the loving kindness of his Heavenly Father in prolonging his life to see,

as he did, the 22d of March last, the fiftieth anniversary of the day of his arrival as a missionary in Bangkok, to begin with his colleague, the Rev. Stephen Mattoon and his wife, the present large and flourishing mission of the Presbyterian Church in Siam, and to witness, though the sole survivor of that little band, the glorious results that God was pleased to ordain should follow that humble beginning.

Your brother was graciously spared to see that fiftieth anniversary, though his life has often been exposed to peril by sea and by land, having made fourteen ocean voyages, in one of which he was tossed on the restless billows three and a half months without once seeing land; mercifully spared through a terrible visitation of the pestilence that walketh in darkness when 2,000 were falling by his side in Bangkok alone in a single day, dying victims of cholera; and, most wonderful of all, spared though on two separate occasions thrown prostrate on the ground, he lay at the mercy of an angry elephant, in the one case looking up to see the huge forefoot of the beast swaying back and forth directly over face and body; in the other case actually gored by that creature's dreadful tusk—a truly marvelous deliverance from what it seemed must be instant death.

During those fifty years some great privileges as well as signal deliverances have been granted him. Of these none gave him more joy than the gathering in, after twelve years of seemingly thankless toil, of the first fruits of what yields now an abundant harvest, when he was permitted to baptize the first Siamese Christian convert, Nai Chune. He is happy also to know that the Rev. Daniel McGilvary, the apostle to the Laos, as he has justly been styled, the founder of that mission, one of the most successful of all the missions of our Board, and his associate, Jonathan Wilson, had their interest first awakened to the claims of Siam by an address given by the writer to the students of Princeton Seminary during a visit he made home in 1855. The last news from that Laos mission was that "hundreds were pressing into the kingdom."

And now on this jubilee year of this Siam mission the surviving pioneer and founder is permitted to recount to his brethren of the Presbytery that sent him and his colleague out some of God's gracious dealings with himself, and what He hath wrought for Siam during those past fifty years. In that land of heathenish darkness, where for all its millions of Siamese, there was not a church nor a school nor a single native Christian, now there are a score of Christian churches and nearly a score of schools, many of them for the education of girls, and not less than 2,500 baptized Christian converts, loving the Saviour you love and rejoicing in the hopes of the same Gospel. Verily "the little one has become a thousand;" yes, thousands. "Not unto us, not unto us, but unto Thy name" be all the glory, all the praise.

The brethren of the Troy Presbytery will feel a deeper interest in the semi-centennial of the Siam mission when they learn that the little vine planted in Siam fifty years ago, that has since grown till it has overshadowed the land, was a cutting, a scion, a slip taken from the thrifty old vine that has so long blessed with its refreshing shade and fruit the valley of the upper Hudson, this Presbytery of Troy. Those who founded that far-away mission were your own brethren of this Presbytery.

Rev. Stephen Mattoon was licensed and ordained by this Presbytery within whose bounds he at Sandy Hill and elsewhere had been doing Christian work during his college vacations. He was ordained at Lansingburg at the spring meeting of the Presbytery in 1846, having come up from Princeton for that purpose. The writer, Dr. House, was made a licentiate at the same time. We sailed for Siam the 26th of July that year. Ten years later, as has already been stated, on a brief visit home Dr. House was ordained at Waterford by this Presbytery, January, 1856.

So if there be any honor or matter for devout thanksgiving in the starting of works so blessed of God to the good, the eternal good we may hope, of thousands, you, dear brethren, may rightly claim no little share in it. Therefore join in his grateful praises your unworthy brother who has taken so much of your time today. Pray for the mission your fathers helped to found in Siam and forget not Siam's intelligent, most gracious, and tolerant king, who will soon be among us. I remain most fraternally yours,
SAMUEL R. HOUSE.

As the thoughts of the Church are turned this year especially to that mission on account of its semi-centennial, may Dr. House, the sole surviving pioneer, be remembered with love and gratitude!

WATERFORD, N. Y., April 26, 1897.

WOMEN'S TEMPERANCE UNION.

Governor Bloxham of Florida writes Miss Willard with regard to the exhibition of the kinetoscope pictures: "It will be a pleasure to call the matter to the attention of the proper Committee of our Legislature, and do what I can in the direction you suggest. My sympathies are entirely with the movement to eradicate from our country every vestige of the brutal exhibition, known as the prize-fight."

The very day Miss Willard's letter about the kinetoscope appeared in the press, Senator Morris introduced a bill in the Texas Legislature prohibiting the exhibition of prize fight pictures in the Lone Star State. After the convening of the extra session to suppress a real prize-fight which was arranged to take place at Dallas in 1895, it is but in line with that Legislature to enact this law. The Women's Christian Temperance Union is actively bombarding the capitol with letters urging the passage of this law and several others.

The wife of the Governor of North Carolina has recently joined the Women's Christian Temperance Union, and has tendered the ball-room of the Executive Mansion to the ladies of Raleigh for Christian work. The local Union is planning a parlor meeting to be held there soon. Mrs. Upham, wife of the ex-Governor of Wisconsin, is a white ribboner and holds the office of National Superintendent of the Work among Lumbermen. Mrs. Governor Richards of Wyoming is also an active worker in Women's Christian Temperance Union circles.

Mr. George V. Foreman, President of the Fidelity Trust and Guarantee Company has consented to act as Treasurer for the National Convention at Buffalo. Seats for the sessions are already in demand. One thousand of these will be reserved and sold at \$1 apiece. Mr. Ainsworth of Ainsworth Bill fame, will deliver an address on Scientific Temperance on the evening set apart for that important matter. A three days' conference on Purity will precede the Convention under charge of Dr. Mary Wood Allen. Dr. and Mrs. Kellogg of Battle Creek, Mich., and Anthony Comstock of New York will assist in the conference. The new Convention stationery is adorned with a buffalo's head and the motto, "Onward to Victory." A large Music Hall, not yet completed, will probably house the Convention. Professor Joseph Mischka will drill the choruses. He is organist of the Delaware Avenue Methodist Episcopal Church, and one of the finest organists in the State. Buffalo women are undertaking a great thing, but will not falter; they are used to taking care of large assemblages and have no misgivings whatever as to their ability to make the Convention a success.

Miss Frances E. Willard is spending a few weeks in Atlantic City, N. J., and hopes to avail herself of the fine opportunity for cycling while there. Her great improvement in health is an encouragement to her many friends. A just recognition of this noted woman will be given by a bust to be placed in Northwestern University, Evanston, of which she was at one time Dean. Lorado Taft will execute the work which is a gift of Mr. J. C. Shaffer, a young business man of Chicago.

Full statistics concerning cigarette laws and the quantity of tobacco and cigarettes used in this country during the past year are being compiled by Mrs. E. B. Ingalls of St. Louis, Superintendent of Narcotics for the National Women's Christian Temperance Union. Mrs. Ingalls has just been appointed a member of the State Board of Charities and Corrections. This is a new departure for Missouri as the Board was created by the last Legislature. The appointment is a well merited recognition of Mrs. Ingalls' ability, and a tribute to the society to which she gives her time and talents.

Mrs. A. F. Beiler of Washington, D. C.,

now Superintendent of the Alaska Board of the Woman's Home Missionary Society of the Methodist Episcopal Church, sails for that territory, April 29th, from Tacoma, Wash.; she will combine Women's Christian Temperance Union work with her other duties. Mrs. S. M. Stahl of Indiana is also to spend the summer there under the auspices of the National Society. Her son is editor of a paper at Juneau. Miss Belle Kearney of Mississippi will also go there in July after work on the Pacific Coast.

The Central Women's Christian Temperance Union of Chicago has issued a word of alarm and warning to young girls concerning the drinks obtainable at the soda fountains of that city. They are called by different names: Sherry flip, claret sangaree, creme de menthe, calisaya, etc., and are ordered by young girls to take the place of a luncheon, or for a chance to sit down and rest after a busy day at shopping. These drinks all contain alcohol in large quantities, and while the girls would indignantly spurn a glass of whiskey, or hold up their hands in horror at the thought of rum or brandy, yet from these soda fountain beverages they get all the effects of the liquor and the growing appetite for it thrown in.

Mrs. Josephine R. Nichols, who had charge of the Women's Christian Temperance Union exhibit and headquarters at the Paris Exposition and also at the World's Fair, has just died at her home in Indianapolis. She was a strong woman, and a great help to the organization to which she gave her time.

The annual sermon before the National Women's Christian Temperance Union Convention at Buffalo, will be preached by Lady Henry Somerset. Early in June her ladyship will come to America and spend the summer with Miss Willard in Evanston, and possibly later they will occupy Eagle's Nest, their cottage at Twilight Park, of whose restful quiet Lady Henry has such pleasant memories. Her medical adviser has refused to allow her to do active work for a while, as she is feeling the effects of the hard work of the past winter, so she is only addressing a few large audiences ere she crosses for America.

APPEAL TO THE AMERICAN WOMEN.

The Union of the Greek Women under the Presidency of Her Majesty, Queen Olga, and H. R. H. Crown Princess Sophia. Women of the Old and New World: Christian mothers, sisters and wives: Workers for civilization and progress: Guardians of love and justice: Greeting.

Christian mothers, sisters and wives, civilized like you, we earnestly appeal for your help. Our sons, our brothers, our husbands, fighting for the cross, are being killed and wounded in a sacred cause. Their blood stains the last page of the history of the nineteenth century, the history of Civilization and Progress, of which you are the promoters. Christian women! Do not share the responsibility of your diplomats. Arouse in the hearts of your husbands and sons more Christian and more equitable sentiments. Unite, and your just protest will reach in the hearts of the nations and the people. Prove by your energy and work that the women, the true missionaries of right, with the Gospel of love and justice in their hearts range themselves by the side of the wronged.

(Signed) Callirrhoe Parrin, General Secretary; Helen Griva, President of the Union.

ATHENS, April 20, 1897.

P. S.—The "American National Fund in aid of the Greek Red Cross," respectfully requests that all donations be sent direct to the Treasurers, Messrs. John Munroe and Company, Bankers, 32 Nassau street, New York, who will transmit the sums received, by cable twice a week through their Paris House to Athens, Greece.

Solon J. Valasto, General Secretary, 2 and 4 Stone street, New York.

THE RELIGIOUS PRESS

The British Weekly has the following, all which and more of the same spirit and trend, is explained by that not very benign leaven of a large portion of the visible church—"the historic episcopate":

There has been much excitement in Scotland over an event which would have surprised nobody in England. Dean Lefroy of Norwich, who is an Evangelical, went to Aberdeen to deliver a lecture. He was invited by the authorities of the University to preach in the College Chapel, and accepted the invitation. He found that the so-called Bishop of Aberdeen objected to this on the ground that the Chapel was not a Church, and in consequence he withdrew his acceptance, and the sermon, accordingly, was not delivered. This excited a great deal of indignation in the North, well expressed by the respected Principal of the University, Sir William Geddes, and others. As we say, there was nothing wonderful in the incident. The Bishop of Aberdeen was acting in strict conformity with his High Church principles, and if anybody was to blame it was Dean Lefroy, who so meekly and quickly accepted the Bishop's suggestion. The incident, we believe, will do a great deal of good. There are many amongst the Church of Scotland who are always saying that they are much nearer Episcopacy than non-established Presbyterianism, and that in the event of disestablishment they would become Episcopalians. It is well that they should understand exactly what that means. It means that they must acknowledge that they are not ordained, that they have no right to administer the Christian sacraments, that they must begin again as laymen. No compromise on High Church principles is possible, and none is thought of. In fact, the tendency is all the other way. The recent repudiation of Anglican orders by the Pope has had considerable influence in this direction in the way of intensifying Episcopal bigotry. Among prominent High Churchmen, Nonconformist ministers, as individuals, are well and courteously treated; but they are treated simply as Christian laymen who could be won over to the disavowal of their previous principles. In the eyes of Episcopalians, the University Chapel in Aberdeen is a schismatical institution. In fact, the real sentiment of many Churchmen as to non-Episcopalians occupying Church pulpits is precisely the same as moved the late R. S. Hawker, in preaching against the idea, to choose as his text the words, "If a beast do but touch the mountain he shall be stoned or thrust through with a dart." It is just as well that Scottish Presbyterians should be made to realize this. We do not think, however, that the popularity of the Scottish Episcopalians will be much enhanced by the incident: in fact, the time is at hand when Presbyterians of all schools will find the division between them and Episcopalians made more distinct and absolute than ever.

The Examiner notes the ill harvest that is now being reaped throughout France:

That the population of France is decreasing at an alarming rate is no longer a question of debate; it is an established fact, and tristfully acknowledged by the French press. It is admitted on all hands, also, that something must be done to check the current. Various plans have been suggested, some plausible, others fantastic—as, for instance, the enactment of a law imposing an excessive tax upon voluntary bachelors. All parties are agreed, however, that progress toward the revival of interest in the home can be secured by the suppression of the vulgar and demoralizing distractions for which the French capital has made itself famous. Senator Béranger has put himself at the head of this crusade, and delivered, a few days since, an excellent speech on the subject in the Senate. He urges the Government to withhold licenses from places of amusement demonstrably degrading, and to exercise, after the American fashion, its authority in excluding objectionable matter from the mails. Senator Béranger also revealed the fallacy of the argument so frequently put forth by the let-it-drift party, that since France survived the corruption of the Regency and the Directory, she may be counted on to survive the phase of decadence through which she is now passing. The Senator pointed out that the cases were not parallel. Formerly it was the aristocracy that were corrupt, that surrendered themselves to easy and degrading pastimes. The mass of the people were unaffected by the conduct of their superiors. Now matters have changed. The classes are no longer what they

used to be; socially their influence counts for little or nothing; what they do is indifferent. But the masses are aping their former conduct, and the virus of the poison which was at one time confined to the higher circles is now spreading among the people. Education, civilization, has widened the field of potential evil, and in so doing has increased, as Senator Béranger claims, the duty of at once applying a remedy.

The Christian Commonwealth, London, hears rumors that "The Golden Rose," that baleful and now much dreaded token of the Papacy, is to be imposed on the Queen at her coming anniversary:

Apprehension is felt in soundly Protestant circles owing to the assertion in the Whitehall Review that the Pope intends presenting the "Golden Rose" to Queen Victoria. The alarm occasioned is proved by an earnest letter addressed to Lord Salisbury on behalf of the Church Association. This communication points out that disgrace and disaster have uniformly befallen every Royal House which has consented to become the recipient of this Papal badge. Within a year after this gift to the King of Naples that monarch lost his crown. The Austrian Emperor had it, and lost Venice the same year. Queen Isabella of Spain received it, and in less than a year was an exile. A similar favor to the Empress Eugenie was followed by the fall of Napoleon III. Maximilian, Emperor of Mexico, was shot soon after his wife had received the fatal token, and the Duchess of Nicouha, who was another recipient, was expelled with Dom Pedro when he lost the throne of Brazil. This is certainly an ominous catalogue, and it is enough to affect superstitious minds with a sense of terror. But those critics are writing most sensibly who point out that in this matter the fear should not be respecting sinister consequences, but that the principle of patronage of a Protestant nation by the Papacy is pernicious and blasphemous. England is toying and playing with Popery to her disgrace and peril. The mere matter of receiving and refusing a paltry bauble of the Pope is in itself childishly trivial, but the incidental issues at stake are of grave and even vital import.

The Christian Intelligencer forbodes an increase of Sabbath desecration in coming weeks and months:

The friends of the Sabbath have more and more reason to fear the assaults made upon it as a sacred day—a day belonging to the Lord and given to men for soul culture. There is such a thing as over-strictness in its observance—an element of legality and sombreness in its halloing which robs it of legitimate light and gladness—but to-day the danger is not in this direction. If it ever existed the reaction has swung the pendulum far to the other side. Business and recreation are claiming unduly the Lord's time. Last Sunday a political gathering attended by men of many of whom better things were to be expected, emphasizes the growing tendency to secularize the Lord's day. The bicycle has come to reinforce the running of Sunday trains, and the catering to Sunday excursions, and the question is being pressed home, will the next generation have a Sunday at all. If Sunday be given over to recreation, it will soon as on the continent of Europe come to be given over to grinding toil. It is encouraging to see that the labor organizations are awakening to the perception of this fact.

The Lutheran Observer is positive that in the great matter of practical benevolence "the Lutheran Church is far in advance of any other Protestant Church, not only in Europe, but also in America." It specifies:

She has more homes for widows and orphans and for the aged, more hospitals and asylums, deaconess houses, and other agencies and institutions of benevolence and mercy, than any other Protestant church. This is a gratifying record for the Mother Church of the Reformation, and indicates that although her progress and work of evangelization have been more or less obstructed by her divisions and other causes, yet, in the practical work and duty of applying Christianity to relieve and care for the poor and the suffering, she has borne an honorable part and a worthy example. The plaudit of Christ can therefore justly be applied to her: "Inasmuch as ye did it unto the least of these, my brethren, ye did it unto me."

The Christian Observer of Louisville, in the course of a review of the proceedings of its April Presbyteries, says:

Among the matters of more general interest, we notice several. Two of the Presbyteries, Louisville and Upper Missouri, have fallen into the plan that has long been followed by Lexington Presbytery and some others, of nominating the commissioners to the Assembly at the fall meeting of Presbytery, with a view of electing them in the spring, if the way be clear. This is a good plan, in that it gives the commissioners-elect due notice to keep themselves posted on the subjects that are likely to come up for consideration at the Assembly.

Several of the Presbyteries have taken a step in the matter of Home Mission work that calls for serious consideration. It is in the line of hindering their churches from contributing directly to the Assembly's work of Home Missions. They have directed that all Home Mission collections shall be forwarded direct to the treasurer of Presbytery, and that he in turn shall forward one-tenth, and only one-tenth, of the money thus received, to the Assembly's Committee at Atlanta. This action will lead to trouble in two or three ways. One is that it infringes on the right of the original donor of the money to decide to which branch of the work he will give. He may prefer the one, or the other, branch of the work, and his contributions ought to go accordingly. We have seen harm result from the adoption of such a rule in one of the Kentucky Presbyteries. But further, one-tenth is not a proper proportion of our Home Mission contributions to be sent to the work in distant States and Territories. A proper share would be much more than this. The giving of only one-tenth to that branch of the work is almost equal to the abandonment of it. And, again, the change is a nullification of the plan that was so carefully considered and arranged in conference between representatives of the General Assembly and of the Synods about five years ago. The agreement was then made that two of the monthly collections should be for the Assembly's Home Missions, and two others for local Home Missions. We do not feel that this arrangement, made with such careful conference, ought to be upset without at least some conference with the Assembly.

The Presbyterian Banner has this paragraph, indicative of the direction the wind blows down in Pittsburgh:

Ex-President Harrison has been elected a commissioner to the General Assembly, and has consented to act as moderator of that body if he is elected. And, as will be seen in the report of the Presbytery of Indianapolis in another place in this number of the Presbyterian Banner, "Indians will push ex-President Harrison for moderator of the Assembly, and it is thought he will have no opposition." A private letter from Indiana says of ex-President Harrison: "He is a pronounced conservative, and his election will mean much to this state."

The Southwestern Presbyterian calls special attention to the following action, in view of the fact that its General Assembly is to convene at Charlotte, N. C., on the 20th of May instant:

"Whereas, the General Assembly of the Presbyterian Church in the United States, fully recognizes the efficacy of the prayers of God's people, and the necessity of Divine guidance in its own deliberations; therefore:—

"Resolved, That the General Assembly recommend to all the churches under its care, to offer a special prayer during the devotions of the Sabbath preceding the meeting of the General Assembly in each year, that God would of his great mercy so give the General Assembly the wisdom that cometh from above, and so direct all its plans, discussions and decisions, as to promote his own glory, and to advance the kingdom of Jesus on earth."

Our contemporary adds: "Would it not be a happy circumstance, if our Presbyteries now convening, should make special prayer for guidance in the selection of commissioners, and in the business they prepare for the body. Every year overtures are sent up, which need not have wasted the time of the Assembly, if ministers and elders would only examine the Form of Government or Digest, or both."

THE SUNDAY SCHOOL.

The Bible Study Union.

THE THREE GREAT APOSTLES

SUNDAY, MAY 16, 1897.

XX.—PAUL'S FIRST MINISTRY IN CORINTH.

Acts xviii. 1-22; 1 Thess. iv.

As Paul afterward reminded the Corinthians (1 Cor. ii. 3) it was "in weakness and in fear and in much trembling," that he first came among them. And no wonder. He had been through tremendous experiences in the past months. "Shamefully entreated," scourged and cast into prison, in Philippi, persecuted and expelled from Thessalonica, obliged to flee for his life from Berea; but worst of all was the contemptuous indifference with which his message had been met in Athens.

In Corinth his first step was to arrange for the earning of his own living. There was a special reason for this in Corinth as there had been in Thessalonica. In both cities there were large numbers of Jews, and wherever this was the case there were sure to be many Jewish professors of magic art. As Paul came preaching a new doctrine of spiritual things he took care not to have his mission confounded with that of these magicians. They, of course, made a profit of their profession; Paul held that they who preach the Gospel should live of the Gospel (1 Cor. ix. 14), but for the Gospel's sake under circumstances like these he would earn his own living, that neither the money loving Jews nor those money loving Gentiles, the wealthy Corinthian traders, should mistake his true object.

The large Jewish colony in Corinth had lately been considerably increased because the Emperor Claudius displeased or disquieted by the conduct of the Jews in Rome had ordered them all to leave that city. Many of the exiles came to Corinth, among them Aquila and Priscilla, a husband and wife, natives of Pontus, a district of Asia Minor near the Black Sea. Possibly they were among the earliest Christian converts (Acts ii. 9), and they may have been among the founders of the church in Rome. They must have been well to do, for they had a house in Ephesus large enough to be the meeting place of the Christians there, as had been their house in Rome. They probably carried on the business of tent making on a large scale and this being Paul's trade, he perhaps first merely applied to them for work, but was received into their house as friend and teacher as well as fellow workman.

According to his custom, Paul preached in the synagogues on the Sabbath, and at first with great success, both among Jews and Greeks. The arrival of Silas and Timotheus bringing not only good news from the Macedonian churches, but a contribution from the brethren of Philippi, produced a two fold effect. It relieved him from the necessity of earning his bread and fired his zeal anew. He felt himself "constrained by the Word" (Acts xviii. 4); his preaching took on a new emphasis and emotion; he testified with all the earnestness of which he was capable that the crucified Jesus was the very Messiah for whom the Jews were looking.

His fiery zeal awoke the opposition of the Jews. Though the ruler of the synagogue, Crispus, and all his household were converts (verse 8) in general, Jewish opposition was very strong. All the more so, no doubt, from jealousy of the Greeks. Doubtless they would have been glad to invoke aid of the city authorities but Corinth, one of the most important of Roman colonies, had a more intelligent set of officials than those of Philippi and Thessalonica. So the Jews contented themselves with railing, while Paul by the solemn and significant act

commanded by our Lord in a similar case (Matt. x. 14) showed that he now gave over the attempt to influence them (Acts xviii. 6) and turned to the Gentiles, making the house of a certain Greek convert, Justus, his place of preaching and teaching.

It is possible that just here Paul's brave spirit quailed, and "weakness and fear and much trembling" for a time overpowered him, for just at this time the Lord came to him in a gracious vision assuring him that there was no need of fear for his mission there was to be a prosperous one.

During the eighteen months of Paul's work in Corinth he probably preached also in the neighboring towns and villages, for we soon hear of a church in Cenchrea (Rom. xvi. 1), the seaport on the opposite side of the isthmus. During this period the two epistles to the Thessalonians were written.

But troubles began to thicken. With all his success among the Greeks which was very real, showing itself by a thorough reform of life, the Jews became continually more bitter. Finally a political event occurred which caused them to hope that they might succeed in ousting Paul. The proconsul was recalled from Achaia and another sent from Rome to take his place. The new proconsul, Lucius Junius Annæus Gallio, was the brother of the philosopher, Seneca, then the tutor of the young Caesar who afterward became the emperor. Now Gallio had the usual contempt of the Romans for the Jews; nevertheless all Roman governors coveted popularity, and the Jews knew that for this reason Gallio would be specially careful to placate any class who seemed likely to be disturbing elements, while the peaceable could be neglected or oppressed with impunity. This was the way of Pilate in condemning Jesus, this was afterward the way of Festus in keeping Paul imprisoned; this, the Jews thought, would be the way of Gallio. They therefore made an onset for the apostle and dragging him before the proconsul's judgment seat, accused him of trying to overturn the religion of Moses.

There was good reason to hope that this accusation would be deemed a valid reason for condemnation. It was the custom of Rome, and indeed the very genius both of her religion and her imperial policy, to tolerate the religions of all subject peoples. The Jewish religion was a "lawful" religion; the endeavor of these Jews was to show that Paul's teachings were "unlawful." Paul was about to defend himself (vs. 14) probably by explaining that his teachings were but the natural development of Judaism, when Gallio peremptorily interfered. Since they had neither moral wrong nor open violation of the law of the State to accuse Paul of, they had no case at all, he said. He did not care by what name they called their Messiah, whether Jesus or another; their law, which concerned only ceremonial, was nothing to him as governor, it was exclusively their own affair and they must settle it among themselves.

The Greeks were indignant at this outrage of the Jews upon the apostle, and they at once fell upon them as they were dismissed from the judgment seat. Especially were they enraged against the chief ruler of the synagogue, he being Paul's chief accuser. Since the conversion of Crispus, this office had been held by a certain Sosthenes, and him the Greeks seized and beat him before the very judgment seat. Gallio, just Roman though he was, did not interfere to protect him. It was common enough in Rome to see Jews embroiled with Gentiles; they seemed everywhere to be a troublesome race and this time they were certainly getting what they deserved. So he let things take their course, being like his brother Seneca, a true Stoic, caring for none of the things of the every day world.

Paul's safety being thus assured he remained for some time longer in Corinth. It was proba-

bly in the spring of the year 53 that he decided to return to Syria, hoping to reach Jerusalem in time for a feast which appears to have been Pentecost. He sailed from the port of Cenchrea in a ship bound for Syria by way of Ephesus, Aquila and Priscilla being with him. It is possible that the fact that they were going to Ephesus on business decided Paul to take this route. Before he sailed, he cut his hair, which he had allowed to grow long in consequence of a vow, as was prescribed by the Mosaic law. What this vow was we do not know. Some scholars think that it was Aquila, not Paul, who made the vow, but the wording hardly bears out this conjecture. Probably it was the Nazarite vow (Num. vi. 5) taken by Paul, on his principle of being all things to all men if so he might gain them to Christ (1 Cor. ix. 22) to show that he was willing to be obedient to the Law in things that had not been so fulfilled by the life and death of Christ as to have lost their significance.

It was a voyage of several days from Corinth to Ephesus, and the ship seems to have arrived on a Friday evening the beginning of the Sabbath, for Paul at once went to the synagogue and taught, making the most of the opportunity while the ship was discharging her cargo. There were many Jews in Ephesus and Paul's announcement of the coming of the Messiah awoke so much interest among them that they begged him to remain and tell them more. This, however, he could not do; the probability of soon finding another ship going in the right direction was doubtful; he must go on by that in which he had come. He could only promise to return as soon as possible, and taking leave of Aquila and Priscilla, Paul and his other companions reembarked and sailed for Cæsarea, making no stop there but hastening on to Jerusalem.

It was at least four years since Paul had been in Jerusalem and his visit must have caused profound joy both to the church there and to Paul himself. But St. Luke gives us no particulars of this visit. We are not even told whether or not Paul arrived in time for the feast. Probably Luke did not go to Jerusalem, and Paul's sojourn there appears to have been short. Silas appears to have remained there, for it was his home, but Paul after "saluting the church," went to Antioch, the scene of his early labors.

THE INTERNATIONAL LESSON.

PAUL PREACHING TO THE GENTILES.

Acts xiv. 11-22.

GOLDEN TEXT.—I have set thee to be a light of the Gentiles.—Acts xiii. 47.

After some time spent in Antioch where the mission of Paul and Barnabas was especially successful among Gentiles, the apostles left the city in consequence of the opposition of the Jews, jealous that so many Gentiles should be found turning to God. The apostles crossed the Taurus mountains to Iconium, and were at first very successful here, but again the jealousy of the Jews made it wise for them to depart, and they turned southeastward to Lystra. Here Paul healed a cripple who had never walked.

At the sight of this remarkable cure the people leaped to the conclusion that these two men were gods. They even supposed that they could detect just which gods they were: Barnabas, tall, majestic, dignified yet benign, was, they were sure, Zeus or Jupiter, "the father of gods and men." Paul, younger, slighter, more talkative, they believed to be Hermes or Mercury, the messenger of the gods.

They uttered their belief in the Lycaonian dialect, and Paul and Barnabas may not have understood what their excited cries meant. But when they saw a procession approaching headed by the priest of Jupiter, the tutelary god of the city, and leading oxen and carrying garlands, filled with horror at the thought that divine honors were about to be paid to them, they rent

their clothes in sign of deep grief, and rushed out into the crowd declaring that they were simply men like the rest, come there to teach them to turn away from their gods, which were mere nothingness, to the truly living God who created all things.

The men of Lystra very reluctantly abandoned the idea that Paul and Barnabas were gods, and were therefore all the more ready to turn against them when occasion served. This soon happened. Opponents of the apostles followed them from Antioch and Iconium, and so worked upon popular feeling that they who had been ready to pay divine honor to Paul now stoned him and, supposing him to be dead, dragged him out of the city for the wild beasts to devour.

But there was a little body of men in Lystra who had believed in Christ at Paul's preaching. They gathered in speechless grief about the body of their teacher. And while they stood there Paul was raised up from this apparent death and went back with them to the city. But the apostles could do no good there while the excitement was so high. They went, therefore, to Derbe, twenty miles away, and preached there for a while. Then turning back they retraced their steps to Lystra, Iconium and Derbe, that they might visit the immature believers whom they had led to Christ, and confirm them in their faith.

CHRISTIAN ENDEAVOR

By Rev. Henry T. MoEwen, D.D.

Things To Live For.

- May 10. Christ's approval. Matthew 25: 14-23.
 11. Honor from men. 1 Samuel 16: 14-23.
 12. Love. Genesis 29: 13-20.
 13. Strength. Isaiah 40: 12-31.
 14. Joy. Psalm 40: 1-8.
 15. Heaven. Matthew 25: 31-36.
 16. TOPIC—Some things worth living for. 1 John 2: 12-17.

To live for and win Christ's approval will secure honor, love, strength, joy and heaven. He is not only a friend whom we wish to please, He is a leader whom we are to follow in order that we may triumph. Looking backward over time, and forward into eternity, He was able to say of the greatest task ever undertaken, "It is finished." When the final hour comes, I had rather be able to say that, truthfully, than to possess the universe. We are not pioneers, blazing out an unknown pathway. He trod the path alone, but He is our companion. Unaided He completed His God-given work. He is our helper. It is just as sure that God sent each individual into the world to do a certain work, as it is that He sent Christ to be man's Pattern and Saviour. Prior to this question of what one is to do, comes the question of what one is to be. Being always conditions doing. God sent us into the world as babes in order that we might first become men and then do men's work. Rev. Charles Cuthbert Hall, D.D., in "The Gospel of Divine Sacrifice," speaks admirably here: "The most wondrous thing about life is life itself. Nothing that man does is so wonderful as what man is. Here is where a true plan of living should begin, not at the thought of what one does or plans to do, but, first of all, at the thought of what one is. The idea of Personality should be clear before the idea of conduct can be clear. Before I can intelligently ask myself, 'What shall I do?' I ought to ask myself, 'Who am I?' 'Whence am I?' 'What am I?' for what we do must be determined largely by what we are. The great determining question of conduct should, of course, be: 'Lord, what wilt Thou have me to do?' but before one can ask that question with full intelligence, he should ask another, which may be called the great determining question of personality. 'Lord, what wouldest Thou do in me?' He who would do God's will must

first become God's child. He who reverently studies God, himself, and his fellow man, will speedily discover that the first great question is not whether he is to be artist, musician, lawyer, physician, clergyman, farmer, or mechanic, but whether he is to be God's co-laborer, or God's opponent.

The need of young men and women is not more light that they may know God's will, but more love, loyalty, and surrender, that they may live the God-ordained life. Here is the point of greatest worry and saddest waste. There is nothing else comparable to it. Parents and friends perplex children and youth with questions about what they are to do in life, when from the very nature of the case there can be no answer. Jesus of Nazareth was just as surely about His Father's business in the years of obscurity as in the years of publicity. To have neglected the earlier years would have been to wreck the later ones. Jesus was able to do so much in three years because he had lived so much and so truly for thirty years. Youth is opportunity no less than maturity. Here again Dr. Hall in another chapter voices the truth we need: "It is important to establish in one's mind a sense of correlation between Personality and Conduct, because they are related, not arbitrarily, but organically and of necessity. Conduct is the crowning of personality. Personality is *being*, conduct is *doing*: which is the coronation of being with the very glory of God.

"What we do is the coronation of what we are. What we do does not make us what we are. What we do declares what we are." "If one could only be without *doing*! Vainest of dreams! There is no being without doing, personality without conduct is unthinkable." It is ignorance or neglect of such truths as these which makes people cry out, "Life is not worth living." They have started out to see what they can get out of the world instead of what they can do for it, or become in it. Its adversities are cruel obstacles which a merciless fate has put between them and success, rather than means of grace which a loving Father has sent to bring out in them the image of His own dear Son. It is an awful blunder to measure life by what one can get instead of by what one can do or become. That is to put possessions before personality. In "Pushing to the Front," I find just the illustration I need. "A blacksmith makes five dollars worth of iron into horseshoes, and gets ten dollars for them. The cutler makes the same iron into knives and gets two hundred dollars. The machinist makes the same iron into needles, and gets sixty-eight hundred dollars. The watchmaker takes it and makes it into mainsprings, and gets two hundred thousand dollars; or into hairsprings, and gets two million dollars, sixty times the value of the same weight in gold." Definite, well directed work has added untold worth. The materials at the start were crude iron-ore and sooty coal. Work, fire, furnace, hammer, guided by intelligence, account for the transformation. The days when Abraham Lincoln had least of care were when he hunted raccoons. How many such lads would it take to be worth one Lincoln in the White House, saving a nation, and freeing a race? Adversity, heroically endured, did for him what furnace and hammer did for the iron, gave untold worth. But note, it was not what he got out of life, it was what he put into it, and what he became by it.

New York has never witnessed a finer or more impressive pageant than this week. President and Cabinet, Representatives of other Nations, Army, and Navy, Statesmen and Citizens have vied with each other in honoring the hero of the rebellion. His monument might well be the envy of kings. Its situation is unmatched in natural beauty. These are but material, visible representations of an affection and gratitude deeper than language can express or marble sym-

bolize. We are not in the heat of war. Blood is cool, passion is spent, vision is clear. The more than thirty years have added to rather than dimmed the lustre. I turn from the temporal and the fleeting, to the eternal and enduring, and ask, if such be the crown which finite men place upon finite man for loyalty and service, what will be the beauty, worth and love of that crown which an infinite God will place upon the brow of him that overcometh? If the coming together of hundreds of thousands for such a service made the scene so truly impressive and inspiring, what will that scene be when before Him shall be gathered all nations? Sooner or later that hour is coming, and you and I will not only witness, but participate in, the scene. To have Christ's approval here, will ensure God's approval there. To live for Him on earth, is guarantee that we shall dwell with Him throughout eternity. Then shall we be able to see, if never before, that earth's sufferings are not worthy to be compared with heaven's glories.

WOMEN'S BOARD OF FOREIGN MISSIONS.

At our meeting of April 28th, after the usual devotional service, Mrs. Burr introduced Mr. and Mrs. J. A. Fitch of Wei Hien, China. Mr. Fitch spoke for a few minutes on the work in the West Shantung Mission. Hopeful signs abound on every side; last year in this province, 496 persons were received into the Presbyterian Church, and the English Baptists have reported about the same number of additions to their churches. A mandarin has lately declared that China has received more benefit in the last two hundred and fifty years from missions than from commerce. Postal facilities are increasing and there is a general opening up of the country which makes the opportunities for mission work in China even better than they have been.

Miss Montgomery of Hamadan then spoke of her pleasant experiences on her tour in the West, and of the organization of two new Societies in Chicago. She feels that the new decree in Persia against religious books is a sure sign that the truth has power, or it would not be openly opposed. The Bible has been circulated in Persia with wonderful fidelity and many copies of the Word of God are being treasured and read.

The safe arrival of Mrs. Pond at Caracas was reported, and her pleasure at the way in which the work is opening. There were seventy-five present at prayer meeting the evening before she wrote, and everything promised well.

Mrs. Kennedy next read a long letter from Mrs. Herbert Andrews of Mainpuri, India. After telling a little of her home life and of her plans for the future, Mrs. Andrews said: "My health was greatly benefited by my stay in the mountains last summer, and since coming down to the plains in October, I have been very well indeed. I think one great reason for this has been the regular bicycling exercise which I have taken. I had a wheel two years ago, but was not regular in using it, and did not derive much decided benefit, but since October I have been out for a spin nearly every day, until it has become a delight as well as help. I have ridden as many as seventy-five miles in two days with no ill effects and only slept soundly and ate ravenously. Of course I do not take such long rides always, but we have frequently come out in the morning to Kuraoli, one of our out stations, fifteen miles from Mainpuri, spent the day examining schools, preaching and teaching and gone back home in the evening. This trip has not been possible with horses except by great fatigue to ourselves, and much previous arranging by others.

We often go in the same way to other villages within a distance of twelve and fifteen miles of Mainpuri, and find it an immense help to our work, as well as good exercise. Mr. Andrews, Miss Bailey and I generally go out for the day

together and thus make quite a force of preachers and teachers. Just now we are in camp at our farthest out-station, as we often need to stay longer than a day in places where we have a larger number of Christians, and the work here in Etah is encouraging enough to make us wish to remain here as long as possible. During the year Mr. Andrews has baptized six men from this place, and on Sunday four others (three men and one woman) were baptised, while there are four more men who will be baptised before we leave Etah. These are all converts from heathenism, and we feel sure there are other true inquirers in the villages where we have been visiting during the past two or three years.

The mission has granted us a small sum of money to build a little church here, and if the Board confirms this grant, we hope to have a church ready for occupation by the time we go home on furlough. It is not a church in the ordinary sense of the word, but will have a larger room where church services and Sunday-school can be held, and behind it another smaller room where we can say when visiting the station. It will not be of use to us, but it will be some comfort to know that the missionary who comes after us will have an easier time than we have had during all the seven years we have been in charge of Etah. We are trying to secure a little piece of land while we are here now, and hope there will be no disappointment in getting the small grant from the Board, so that the building can go on next cold season. The little band of Christians in Etah, have given liberally toward this object, contributing nearly two hundred rupees which is remarkable considering their small incomes, and the very high price of living in India now.

We are not in the worst famine regions, but still it is difficult to get along and there is much suffering among the natives. Two years ago wheat and other grains sold at the rate of sixteen seers of wheat and twenty-six seers of other grain for one rupee, and now one rupee will buy only seven seers of wheat and from nine to ten seers of the others, so you can imagine that it means very hard times to those who live entirely on grains, and whose incomes are no larger than they were two years ago. If good rains come this year we hope for better times, but many months must elapse before any change can take place. Government is doing a great deal for the people, but it is impossible to prevent much suffering even with that. Personally we do not find much increase in our expenses, but feel like giving to those in such distress till we are in famine condition ourselves.

The Bubonic plague at Bombay and elsewhere is causing uneasiness, and now that it has spread to other places, the alarm is increased. Bombay has been deserted by all who could get away, till that large city was almost at a standstill because no workmen could be found, and of course, these many thousands are likely to carry the infection wherever they have scattered. Very late in the day Government has awakened to that danger, and is taking vigorous measures, but the mischief is largely done now. There have been some cases of the plague at Agra and Cawnpore, within sixty miles of Mainpuri, but we have heard of none nearer than that, and are hoping the hot season which is advancing very rapidly upon us will stamp out the dreadful scourge."

As the 28th of April was the Day of Prayer appointed in the Year Book for the missionaries at Ratnagiri, it seems most appropriate to give an extract from a recent letter of Miss Jefferson's. She describes a tour she had made to fifty of the neighboring towns and villages, in all of which they found some refugees from the plague stricken city of Bombay, and then she gives the following incident: "In a little village seventy-five miles from here, a man well-to-do and of middle age, listened most attentively to

the preaching of our helper, then he said: 'I have lost my way to God, but He has sent you to tell me the true way of salvation.' And fearing lest he should forget what we told him, he called his son to write down our words. We gave him a Gospel, assuring him that all we had told him he would find in that book. He handled it most reverently. At one time I saw his lips moving, but heard no sound, so I asked 'What are you saying?' With radiant face he replied, 'Lord Jesus Christ,' 'Lord Jesus Christ.' He did not want to forget that name. Oh, that all were so eager to remember! The neighbors gathered around his house and he gave them no heed, his only thought was to hear more of Jesus. He declared before them all, that he believed Christ to be the true Saviour and that he was going to worship Him. Pray that the good work thus begun by the Spirit may be continued unto perfection. He treated us before we left, to hot milk in cups made of leaves, and I brought my cup home with me."

Mrs. Rhea of Lake Forest offered the concluding prayer. J. B. S.

A PICTURE OF THE FAMINE STRICKEN.

[Miss R. W. Chase, a lady missionary of the Canada Presbyterian Church, stationed at Indore, in Central India, thus writes of the condition of things there, and of efforts to save a few of the starving children. The picture is a most harrowing one:]

Indore itself is suffering very little from famine—prices are extremely high, but we don't see people dying of starvation; and the plague has not yet touched us. But the papers have been full of the misery and want in the central provinces, and Mr. Wilkie received several urgent appeals from missionaries there asking for help. Word was sent to us that there were hundreds of children, deserted and orphans, who would die if no help were given, and not only that, but the little girls were being sold at three annas each (about six cents) to bad women, for evil purposes. So we all got together in Indore and resolved to do what we could. There were rooms in both the boys' and girls' boarding schools for more children, and Mrs. Jehory said that she could take in fifteen more in the Industrial Home for Girls. So we agreed to take fifty-five altogether, and to do what we could among ourselves for their support. So a week ago yesterday Mr. Wilkie set out for Damo, Central Provinces, sixty-six miles from Jubbelpore.

On the following Tuesday he returned with the most terrible tale of destitution and suffering that I have ever heard. Hundreds of people, he said, were just lying along the roadsides dying of starvation. Little children, some five and three years of age, were wandering the streets, turning over the dust and the horse manure to see if they could find even one grain. All had the same "old" look, even the little babies, and everywhere Mr. Wilkie turned he saw the same sight, dried up, wasted skeletons, with just enough life in them to say they were living. One skeleton frame was sitting under a tree trying to nurse her wasted little infant. Mr. Wilkie took a banana out of his basket and gave it to her. She ate it greedily, throwing away the skin. Two little boys immediately rushed to get the skin; the biggest one seized it, and, putting it to his mouth, chewed all the good he could get out of it, and then spit it out. The other immediately rushed and seized that and put it into his mouth.

The people die in large numbers every day, and their bodies are taken away to the burying ground by the sweepers in this way: "The legs of the corpses are tied together, and then a number of them are strung up on a long pole and thus carried by two sweepers to the cemetery. A trench, perhaps one or two feet deep is dug, and the bodies pitched carelessly in and a little earth thrown over them. At night the hyenas come and devour them. Although hundreds of people have been buried in that spot in Damo, and in such a careless manner, yet there is not the least odor of decay to be perceived; nothing is left of them but the skulls, the only bone which the hyenas cannot eat. The animals are getting so numerous and so bold that it is feared they will soon cease to be satisfied with the dead and will attack the dying, too.

There is a peculiar disease, too, that has begun among the people, the result of starvation, which is called mouth disease; the lips and

mouth swell and putrefy, and death ends the tale of misery in a few days.

One of the most heartrending circumstances about the famine distress is the dishonesty of the Baboos and Bunniahs, into whose hands the means of relief are placed by the Government. Not only do they refuse work to starving applicants, in direct opposition to the orders from the Government, but they cut down the scanty wages of those to whom work is given and themselves grow rich and fat on the profits. They also mix earth in the allowance of flour given to the starving people, who dare not complain for fear of being turned off altogether.

Mr. Wilkie came home with the statement that ninety children were coming, instead of fifty-five—fifty girls and forty boys, all under twelve years of age. He said that if he had not taken them there was no hope for them but to die, and so he brought them, the railway officials doing the kind act of allowing them their passage for a little over one rupee each, about forty cents. They will not arrive here until next week, as they have to be kept in quarantine for ten days, according to the plague law. We have an empty house at the back of the school compound, where we are going to keep the girls at first until they get stronger and learn to be clean in their habits, and then they will be trained in the boarding school along with the other girls. The boys are to be put into a grass hut at the back of the hospital until they are ready to go with the other boys in the home. Those who have been working among the famine orphans for some time tell Mr. Wilkie that often it is nearly six months before they can get a child to smile; they all have such old, hopeless faces.

Now, I want to make an appeal to the people at home. It costs only two dollars a month here to feed, clothe and educate a child, taking everything into consideration. Often we can get along on one dollar a month, especially when we have received clothing from home in the mission boxes. We are praying to God for help, and we are sure it will come in some way.

TIDINESS.

In days gone by, before the new woman appeared upon the scene of action, girls were rigidly taught the good old-fashioned principle of tidiness. "Neatness" hardly expresses my meaning as well as does the quaint old-time word. To be "tidy," Webster tells us, is to be arranged in good order; neat; kept in proper and becoming neatness." Nowadays girls are neat to a certain extent and in a certain way. They bathe freely and wear clean clothes; but are they tidy? Frequently they are not. Their hair is often loose and prone to tumble down, their gloves are sometimes ripped at the fingertips, and one or two buttons are lacking from their boots. The stock-collar is often fastened on with an ordinary white pin that is very obvious, and the veil has occasionally a hole over the nose or chin. Our girl is charming; but is she as careful as she should be?

The other day I was making a morning call at a friend's house, and there met another caller, a woman who made a most agreeable impression upon me. She was not elaborately dressed, but her black tailor-made gown fitted her well, and there was not a spot or a speck of dust on it. I knew that it had been brushed carefully before she left her room. Her linen collar and cuffs were snowy white, and did not twist or shift from their proper places. Her gloves did not wrinkle, and buttoned smoothly over the wrists; her shoes were like the rest of her attire—dainty; and her bonnet rested firmly and straight on soft brown hair that, while wavy and fluffy, was neatly dressed, and so securely pinned that I fancy a high wind would not have caused it to come down. A thin veil covered a fresh complexion and bright face. The *tout ensemble* gave one the idea of daintiness and delicate finish. In speaking of this woman afterwards to a man who knows her, I said:

"There is something about her appearance that charms one. What is the secret?"

"I will tell you," he said. "She is a well-groomed woman. There are never any rough or loose ends about her."

"You mean that she is tidy," I said to him. "You call it 'tidy,' I say 'well-groomed.' We both mean the same thing."

However one may express it—in sporting terms or with the old-fashioned word—is the condition not well worth striving for? Nothing is so destructive to illusion, so detrimental to the fascination of beauty or personal charm as the lack of this quality.—Harper's Bazar.

Children's Department.

POOR MRS. LADYBIRD!

Mrs. Ladybird perched on a twig, and quoth she:
People make me as weary as weary can be
With their stupid advice, since whenever I roam
They cry "Ladybird, ladybird, fly away home.

"And they're certain to add—thus in ignorance shown—
That my house is on fire and my children have flown.
When they say that to me I should like to reply,
That's a tale, I surmise, which you can't verify.

"For my home is a leaf, and I yet have to learn
That a green leaf's a thing that will easily burn;
Whilst as for my children, their wings haven't grown,
And it's therefore absurd to assert that they've flown."

Mrs. Ladybird might have gone on in this strain
Till to-day, but just then she was captured again,
And a little voice piped, "You've no business to roam,
Come now, ladybird, ladybird, fly away home!"

—Selected.

WINGS OF A DOVE.

At sunset, when the rosy light was dying,
Far down the pathway of the west,
I saw a lonely dove in silence flying
To be at rest.

Pilgrim of air, I cried, could I but borrow
Thy wandering wings, thy freedom blest,
I'd fly away from every careful sorrow
And find my rest.

But when the dusk a filmy veil was weaving,
Back came the dove to seek her nest.
Deep in the forest where her mate was grieving—
There was true rest.

Peace, heart of mine! no longer sigh to wander;
Lose not thy life in fruitless quest.
There are no happy islands over yonder;
Come home and rest.

—Henry van Dyke, D.D., in "The Builders and Other Poems."

GRANDMOTHER'S BLUE CHINA TEA-POT.

The night after Polly broke grandmother's blue china tea-pot, she could not get to sleep for a long time. Grandmother had been so sweet and lovely about it all that it made Polly feel worse than if she had scolded her, and been disagreeable over the misfortune. If she could only buy another tea-pot to replace it! She would go to all the stores in town the next day and take some of the broken bits with her to be sure to get the right color and pattern. She had heard her grandmother say that old fashioned things were coming in style again. The broken bits Polly had thrown in the ash barrel in the yard, she hoped they would be safe there when she got up in the morning. She overslept herself with this happy thought of making grandmother's loss good, but when she went to look for the bits, she found the ash barrel had been already emptied.

There was nothing to do but to go and tell grandmother all about what she had intended to do. But when she told grandmother, the dear old lady opened the closet door and there Polly saw the china tea-pot standing in its usual place on the shelf. Grandmother had rescued those bits and cemented them together with the wonderful cement she had bought of a man in front of one of the large stores.

"We shall not dare use it any more, but we can look at it," she said. "I did hate to have to open that closet and not see that dear old tea-pot looking into my face like an old tried friend of the long ago. That tea-pot has a history and I will tell you its story."

So Polly and her sister sat down in her room to listen. Grandmother took her darning bag and pulled out some of the stockings that needed mending and then began her story. She always found something for her hands to do.

"When I was a little girl I had an Uncle Nehemiah, who was a very pious man. He was so very good that I used to be rather afraid of him, lest I should do or say something wrong in his presence. Somehow I never felt like climbing on his knee and putting my arm around his neck as I did with father, and Uncle Nehemiah was his own brother. I did not like

to think that he was more pious than father, but I liked father's ways of piety better than I did Uncle Nehemiah's. I heard an aunt of ours say to mother once: 'If Nehemiah does not get to heaven, none of the rest of us need expect to get there.' So I imagined that the people in heaven were all tall and straight and very serious looking like my uncle, and that it must be wicked to be happy and have a good time. I wondered if the little children who had gone to heaven were afraid of all those grave looking people there.

"One night in a confidential talk, I told mother and she said it was only because Uncle Nehemiah did not understand children that he did not seem to have sympathy with them. He had none of his own and was not used to them. After that I noticed that for some reason, my uncle smiled oftener at me, and asked me questions about my lessons in school, and did not seem so very serious. I think now, that mother said something to him of what I had imagined. He used to visit us twice a year and once, when he was going away he said to me, 'Hannah, if you will learn the fourteenth chapter of John so you can say every word of it, before I come again, I will bring you a nice present.' I promised to do so and I began at once to learn four or five verses a day to recite to my mother at night.

"When Uncle Nehemiah came, I stood up in the middle of the sitting-room floor and recited the whole of the fourteenth chapter of John without missing a word. He did not give me any praise, because that was not his way, but he went and unstrapped a small hair covered trunk that had brass nails on it. I was full of great anticipations. I was sure it was a nice doll, or a large picture-book, or something of that kind that he had for me, and was very much disappointed when he took that blue china tea-pot out of his trunk and handed it to me. It was a present for grown up folks, not for a child, but I thanked him, of course.

"Then I went into mother's room with it and burst out crying. 'I'll give you this tea-pot, mother,' I said, 'and I'm just as sorry as I can be that I studied so hard and learned the fourteenth chapter of John, just for that old tea-pot.' Then mother put her arm around me, and said, 'My dear child, that precious chapter will be a comfort and help to you all your life long. It is your mother's favorite chapter. Through troubles and sorrows it has brought me so much comfort.' I have often thanked God since that I learned those precious words. I can say every word of that chapter now, although so many other things have been forgotten. What one learns in childhood stays by for a life-time.

"Mother put the tea-pot in the china closet and when we had company she used it. Everybody admired it, and mother would turn an approving look toward me and say, 'That is Hannah's tea-pot, that Uncle Nehemiah gave her for learning the fourteenth chapter of John.' Then every one would say, 'O, how good of him!' After a time I began to be ashamed of the way I had received that tea-pot, and I told mother I believed I would take it back again, and she said she never had considered it hers. When I was engaged to your grandfather, I used to laugh and tell folks I had one thing toward housekeeping, and that was a blue china tea-pot. Uncle Nehemiah had gone long before that time to "the many mansions" prepared for those who love God, and I used to think of him as having a face in heaven, with a look of joy on it, instead of the grave one he used to wear here, for my idea of the inhabitants of that heavenly country had changed.

"When I went to housekeeping I put that blue tea-pot in a prominent place on my china closet shelf. The first tea I poured in my own home was poured from that tea-pot. I never look at it now without longing to thank Uncle Nehe-

miah for being the means of my learning that beautiful chapter which has been such a source of comfort to me all through life.

"Do you understand why I do not wish to part with it? All the dear ones of those days, except a very few, have gone to be forever with the blessed Lord who spoke those words of comfort and help. Somehow the tea-pot seems a connecting link between us. 'Let not your heart be troubled, neither let it be afraid.' Remember that, dear girls, and trust in the Lord at all times and all places. I hope you will both learn that beautiful chapter now while you are young. Children do not learn Bible verses as we used to, and it seems to me a great mistake."

Polly knew then that she could never have replaced that tea-pot by any new one from the store, and she was thankful her grandmother had been able to cement it together again.

After grandmother finished her story, she went to the closet and lifted up the tea-pot carefully. "It seems to stick and I am so glad," she said. "I guess what the man said about his cement being the 'gen-u-ine article' was true. I hope it will hold together as long as I live so I can have it for a companion." The girls thought the companionship of an old china tea-pot was a queer one, but they did not understand it all as grandmother did.

SUSAN TEALL PERRY.

GENERAL CUSTER AND HIS MOTHER.

Mrs. Custer in her "Boots and Saddles," tells this beautiful trait of her husband's character. "The hardest trial of my husband's life was parting with his mother. Such partings were the only occasions when I ever saw him lose entire control of himself, and I always looked forward to the hour of their separation with dread. For hours before we started, I have seen him follow his mother about, whispering some comforting word to her, or opening the closed door of her room, where womanlike she fought out her grief alone, sit beside her as long as he could endure it. She had been an invalid for so many years, that each parting seemed to her the final one. Her groans and sobs were heart-rending. She clung to him every step when he started to go, and exhausted at last was led back half fainting to the lounge. The General would rush out of the house, sobbing like a child, and then throw himself into the carriage beside me, completely unnerved. I could only give silent comfort. My heart bled for him, and in the long silence that followed as we journeyed on, I knew that his thoughts were with his mother. At our first stop, he was out of the cars in an instant buying fruit to send back to her. Before we were even unpacked in the hotel where we made our first stay of any length, he had dashed off a letter. I have since seen those missives. No matter how hurriedly he wrote, they were proofs of the tenderest, most filial love, and full of the prophecies he never failed to make of the reunion he felt would soon come."

May God bless and help every boy whose heart is filled with ambition to be a blessing and "staff" to his mother.

FLORENCE NIGHTINGALE.

You have all heard of Florence Nightingale who nursed the sick soldiers in the Crimean war. But you may not know this fact relative to her. After the close of the Crimean war a dinner was given to the military and naval officers who had served in the campaign, and it was suggested that each guest write on a slip of paper the name of the person whose services during the Crimea would be longest remembered by posterity. Hundreds of slips were handed in, but only one name mentioned, Florence Nightingale. She is seventy-seven years old and lives at the home of her nephews in England. She was named Florence after the Italian city in which she was born while her parents were staying there.

The Royal—White and Pure
as the Driven Snow.



ROYAL BAKING POWDER CO., NEW YORK.

FULTON'S FIRST FARE.

There was one little incident in Robert Fulton's life about which few people know and which Fulton never forgot. It took place shortly before the return trip of his famous boat's voyage by steam up the Hudson river. At the time all Albany flocked to the wharf to see the strange craft, but so timorous were they that few cared to board her. One gentleman, however, not only boarded her, but sought out Fulton, whom he found in the cabin, and the following conversation took place:

"This is Mr. Fulton, I presume?"

"Yes, sir."

"Do you return to New York with this boat?"

"We shall try to get back, sir."

"Have you any objection to my returning with you?"

"If you wish to take your chances with us, sir, I have no objection."

"What is the fare?"

After a moment's hesitation, Fulton replied, "Six dollars." And when that amount was laid in his hand he gazed at it a long time, and two big tears rolled down his cheeks. Turning to the passenger, he said:

"Excuse me, sir, but this is the first pecuniary reward I have received for all my exertion in adapting steam to navigation. I would gladly commemorate the occasion with a little dinner, but I am too poor now even for that. If we meet again, I trust it will not be the case."

As history relates, the voyage terminated successfully. Four years later Fulton was sitting in the cabin of the Clermont, then called the North River, when a gentleman entered. Fulton glanced at him, and then sprang up and gladly shook his hand. It was his first passenger and over a pleasant little dinner Fulton en-

Well and Strong

Was at Times Unable to Stand—Physician
Advised Taking Hood's Sarsaparilla
and It Cured.

"For fifteen years I was a constant sufferer with female weakness and kidney trouble. I was unable to stand at times and I suffered great misery. Finally I had an attack of bilious fever and was confined to my bed for 3 months. I was attended by a skillful physician who advised me to try Hood's Sarsaparilla, which I did and before I had finished the first bottle I began to feel better. In six weeks after I began taking Hood's Sarsaparilla I was able to be about the house and I am now perfectly well and strong, and able to do a great deal of work." Mrs. DAVID LEMAX, Dresden Station, New York.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Sold by all druggists. \$1; six for \$5.

Hood's Pills cure all Liver Ills and Sick Headache. 25c.

tertained his guest with the history of his success, and ended with saying that the first actual recognition of his usefulness to his fellow-men was the six dollars paid to him by his first passenger.—Harper's Round Table.

THEY HURT THE NERVES.

Boys, do you desire to have always good strong nerves? Then don't use cigarettes. You think they are harmless? They certainly look very innocent—only a roll of white paper with a bit of doctored tobacco inside. But they do weaken the nerves; and in fact they have kept many a man from securing a good position on a certain railroad in the West. Read what Mr. George Baumhoff Superintendent of the Lindell Railway of St. Louis, says about their use. He says:

"Under no circumstances will I hire a man who smokes cigarettes. He is as dangerous on the front end of a motor as a man who drinks; in fact, he is more dangerous. His nerves are bound to give way at a critical moment. A motorman needs all his nerve all the time, and a cigarette smoker can't stand the strain. It is a pretty tough job for men in good condition, and even they sometimes get flurried. If I find a car beginning to run badly and getting irregular for any time, I immediately begin to investigate the man to find out if he smokes cigarettes. Nine times out of ten he does, and then he goes for good."

A FAMOUS PIGEON.

Mrs. Nansen's pigeon has become one of the world's wonders. When Nansen, her husband, the famous Arctic explorer, was up in the polar regions, and Mrs. Nansen was sitting in her home wondering how it fared with him, she heard a gentle tapping at the window-pane. Mrs. Nansen opened the window and a carrier pigeon flew in. She recognized it as the one he had taken from the cottage thirty long months before. It brought a note from Nansen, stating that all was going well with him and his expedition in the polar regions. Nansen had fastened a message to this bird, and strange as it may seem, it had found its way back to the old home. Think what a hard journey it must have had, flying over a thousand miles of frozen waste, and then over thousands of miles of ocean, plains and forests. Was it not a heroic, a wonderful feat?

QUEER TRAVELLING COMPANION.

A little girl, eleven years old, recently took a journey from Wichita, Kan., to Rochester, N. Y., with no companion but her kitten. It was quite a long journey, you know, for a little girl to take alone with only a kitten for company. It is against the rules for railroad conductors to allow animals in the passenger coach. Some one must have told the little girl this, for she had dressed her kitten up like a baby. And what was queerer still, the kitten did not seem to feel at all out of her sphere in the little dress with its short waist and bishop sleeves, and its pretty lace baby cap. Of course all the passengers were interested in this novel kind of a doll baby. The conductor stopped to sit down and talk with the little girl when he was not taking up tickets. She said she did not care for dolls because they were not alive, and kitty could play with her and it was such fun to dress her up in clothes, especially as kitty never objected to being dressed or undressed.

FARM LIFE FOR BOYS.

Major-General Nelson A. Miles, the famous Indian fighter, says for the benefit of the boys who may think it a misfortune that their youth is being spent on a farm: "I lived as a farm-boy the happiest years of my life. I think such a life laid the foundation for my healthful constitution, its simplicity and purity having a great influence upon my after success—greater than anything else. It taught me habits of industry and economy, and its freedom and independence caused me to acquire the habit."

WOMAN'S EXECUTIVE COMMITTEE OF HOME MISSIONS.

Tuesday, April twenty-seventh having been appointed as a legal holiday, the office was closed and the usual weekly prayer meeting was omitted. We therefore report some items from the field in connection with Dr. McMillan's stirring address of last week on Mormonism. Dr. McMillan said: The phases of the Mormon war have been changed. Up to last year we were aggressive, now we are on the defensive. This condition of affairs is due to the fact that Utah is now entrenched in the powers and prerogatives of Statehood, thus strengthening the Mormon priesthood, who are so using their influence with the people as to put them under a reign of terror. They have strengthened their propaganda: Mormonism is neither dead, nor dying. While Utah was a Territory, the President of the United States appointed all its executive and judicial officers, now these are elected by the Mormon majority. Under the former conditions our work was successful; educating the youth we touched the springs of influence. Now a new Constitution has been framed, more perfect, perhaps, for its purpose than that of any other State. The Legislature has enacted no law prohibiting the practice or providing for the punishment of polygamy; it is more rite than ever to-day. The church is now offering thanksgivings to God for having answered their prayer and granted them Statehood. This organization, numbering perhaps two hundred and fifty thousand people, has fourteen hundred missionaries. They have headquarters in Brooklyn, in New York, and in many of the larger cities as well as in smaller towns. From Perth Amboy, New Jersey, forty-two converts a few months ago were taken to Utah. Last year fifty went from Brooklyn.

We do not need to go to Utah to fight Mormonism, we may fight it here. Its aim is to advance into Wyoming and Idaho. Having gained this advantage they are now turning their forces upon our neglected population. They have always had their emissaries in New York; for a long time their principal publishing house was in this city. They work upon the simple-minded servants in our homes who attend their meetings, where their minds are filled with visions of the new paradise and they are soon caught in their toils.

A worker in artificial flowers in Broadway was thus deceived. Going to Utah she was mar-

It reaches the thirsty Spot

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It puts the warmth of spring sunshine into the veins of old age.

It imparts the rosy glow of health to the pallid cheek of the invalid.

It "stays down" on a weak stomach when nothing else will.

It is the richest, fruitiest, most healthful table beverage—better beyond comparison than tea or coffee—ask your doctor.

It is the ideal "fruit of the vine" for Communion service.

Welch's Grape Juice

Look for name on label. It is made from choice Concord grapes—absolutely pure—no alcohol—rich, clear color—full grape flavor. All high-class dealers sell it. Free booklet, "Young Blood." Send 5c. in stamps for a sample pint bottle. We pay express and tell you your nearest dealer.

The Welch Grape Juice Co.,
Vineland, N. J. — and — Watkins, N. Y.

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Quick as Thought

ried and fastened there. That woman has been a friend of our missionaries.

The public schools of Utah were established by our Government, now the Mormons control them, coming into competition with us, teaching the Mormon catechism and their own doctrines, outstripping us in methods of work.

We are called to meet this evil by telling people what Mormonism is. They are given to quoting Scripture, and with their wily, foul tongues decoy the unwary. Our strength is that we teach God's truth and there is a call for literature to show what this is.

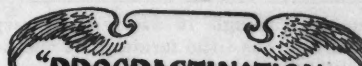
At Logan there is a thoroughly equipped Government Agricultural College having a strong faculty. The Mormons sent their young men to this Institution and all seemed well. As soon as that came under State control, the leaders began to weed out Gentile directors, also the faculty. There were twenty-three in the faculty, now twenty-one are gone; next fall but one Gentile will remain. That College receives forty thousand dollars from our Government. The Mormons are rejoicing that the time has come when they will have power to cast out devils; that means to drive us out. The general government can do nothing with them.

The Sheldon Jackson College is the finest educational scheme projected by our church. Here centers a population of half a million and there is not another College within five hundred miles. We have six schools ready to feed that College. This work was planned in 1875 to furnish the advantages of education for the Gentile population, also for apostate Mormons. I wonder that some rich man or woman does not telegraph half a million dollars to consummate this grand work.

From New Mexico.—"Children in New Mexico are generally more easily controlled than American children, and those who are young give us the most encouragement," writes a missionary teacher of the Congregational Church, in "The Work at Home." "As they grow older the fatal Mexican laziness attacks them and then they are not easily aroused. If these people could be brought to the point of doing their own thinking, there would be more hope for them. Their knowledge of the outside world is practically nothing. Only one scholar in my room knew who was elected President at the last election. The poverty of their lives is almost beyond belief. Their work is all done in the most primitive fashion. To watch them thresh wheat by letting goats or horses tramp it out on a floor inclosed by poles, makes one think of Eastern customs. They are a picturesque people, but to get them out of their traditional ways will take many years."

Las Cruces.—"Josea Marie Sato and his wife, Francisca Sato, send the Woman's Executive Committee a Mexican blanket, all hand made, to be sold in aid of the work. Their little children carded the wool, the mother spun and dyed it and husband and wife did the finishing. These people are members of our church," writes Mrs. Granger. This is a beautiful expression of gratitude for what has been done for these people and their children. Mrs. Granger adds: "Our people are so earnest and sympathetic and do all they can with their limited means." This blanket was displayed in the Assembly Room at the last meeting.

The South.—One of our teachers refers to the school life of the graduating class of the Asheville Normal and Collegiate Institute now rapidly drawing to a close, and expresses her belief that as Christian teachers they will be a power for good. She thinks that while absent during the Christmas holidays, many of these girls allowed their light to shine. A visit at one home is thus described: "After leaving the train, I had a long walk through a pine forest. Suddenly I came upon a small clearing, in the midst of which was a frame house, the home of



"PROCRASTINATION IS THE THIEF OF TIME; YEAR AFTER YEAR IT STEALS, TILL ALL ARE FLED."

Sozodont

ARRESTS DECAY OF THE TEETH

and prevents their loss. It also cleans them without injury, strengthens the gums, perfumes the breath and imparts a most refreshing sensation.

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A sample of Sozodont and Sozoderma Soap for the postage, three cents.

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SHIRT WAISTS.

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most exposed to wear, as have three times the usual thickness of silver on the places indicated in the illustration. They wear three times as long as ordinary spoons, and cost but little extra. The full trade-mark (stamped on each piece) is

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my pupil. Although it was without carpets and contained very little furniture, it was neat. As I watched this young girl in her home and saw the evidence of her school training, I was strengthened in my convictions that the expenditure of money and labor was fully repaid by the accomplishing of such results. When I contrasted her home with that of others which I had noticed in that region, I longed more than ever that the benefits of our mission schools might extend still further among the mountains."

The *Laurel Fork* school is merged into that at *Walnut Spring* where a school chapel has been erected. Miss Moore reports: "It was a day of great joy to pupils and teachers, when Dr. Lawrence preached the dedicatory sermon, the school taking part in the exercises through Scripture recitations, songs, etc. Our Sunday-school began with seventy-five pupils and our number is increasing every Sabbath." Dr. Lawrence writes: "This was an occasion which will be remembered by the mountaineers of Laurel Fork. The neat chapel under the walnut trees and the snug home for the teachers close by it, are landmarks for the whole region, and the influence of their planting will tell upon the generations to come."

"*Dorland Institute, Hot Springs, North Carolina.*—Miss Phillips, the superintendent, writes: "If the Institute were three times as large it could not accommodate all the girls that are begging for admission. We have about one hundred and fifty pupils. This is not a grazing country, and therefore little hay is harvested for winter use; much time is spent in 'pulling fodder,' as they call it. This consists in stripping the leaves from the standing corn and packing them away in bundles. The dry husks are also saved by salting and packing, and thus they are added to the scanty supply. The tobacco is to be cured and the molasses made from the sugar cane. This sorghum is quite an article of trade with us, the patrons frequently bringing it to apply on tuition and unsually speaking of it in the plural number as 'them molasses that I was aimin' to bring you.'" H. E. B.

CORN-MEAL.

A statement, now some years back, that an American was to be sent to the then coming Paris exhibition to show Europeans how to eat corn-meal, suggests that Americans may need showing almost as much as Europeans.

Southerners appreciate its value and know best how to prepare it for food. Whites, and negroes before the emancipation, nearly lived on corn-meal. Look at the work done! The negro was then thought exempt from yellow fever, but since, he seems about as liable to be afflicted with that scourge as the white man. There is no greater lover of luxurious eating than the negro and this indulgence may have caused the change. The poorer and poorest cared for parts of New Orleans have been exempt from yellow fever when it has raged among the cleanly rich.

Many years ago a gentleman related that he attended a wedding in North Carolina, where all the cakes were made of corn-meal. The meal was ground very fine, then bolted, and the cakes were all that could be desired. This will be believed by those who have made cakes of corn-starch. The Southern corn is more tender than the flinty cased Northern corn, but the Northern corn can be managed.

Which would you rather?
Have 25c. more in your pocket or a fair skin on your face? Use HEISKELL'S Medicinal Soap for skin troubles, sunburn, tan or freckles.

HEISKELL'S Pills make the skin healthy by purifying the blood. They don't gripe or nauseate. Soap 25c.; pills 25c.—at druggists or by mail. JOHNSTON, HOLLOWAY & Co., 531 Commerce St., Philada.

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ELKHART CARRIAGE AND HARNESS MFG. CO., W. E. PRATT, Sec'y, ELKHART, IND.

There is one requisite of corn-meal, it must be cooked enough. This is difficult to do with Mush, but if it is made in an iron kettle and set where it will barely continue cooking for an hour, it will be well done.

For Gruel, take a teaspoonful of meal for a gill of water. Boil it for an hour and you will have a delicate creamy product fit for an infant. During the war, one baby, at least, was so fed with success.

The Hunter's Loaf is made of meal, salt, and cold water. It should be stiff enough to retain the finger marks when done. It is baked in the ashes under the embers. The same loaf is baked in every Southern kitchen. Sometimes thin slices of fat pork are incorporated. This is absorbed by the meal which it enriches.

A more palatable bread can be made in this way. Pour boiling water over a pint of meal. Put in it a handful of salt. Set it over night and in summer it will then be yeasty. To make sure half a yeast cake may be added. In the morning take a pint of raw meal, wet it with cold water. To it add half as much of the scalded meal, making the batter thin enough to pour. If baked in a shallow pan, it is Johnny Cake, in a deep pan it is a loaf of bread. Bake until brown. The scalded batter left over will serve as yeast for the next baking.

The scalded meal holds the meal, the raw meal in swelling helps it to be light. This bread will be brown in thirty minutes or an hour, according to the heat of the oven. You need not wait for the oven to be hot as in flour bread, but can put it in as soon as you can mix it after the fire is kindled, and it will be apt to brown as soon as the rest of the breakfast is ready. Of course milk will be better for wetting than water, but with water you have a light, sweet bread, good to eat with gravy, butter, milk, or soup. Of this plain loaf one never tires and with it seems to nearly have all things.

A "pone" that was daily found on the elegant table of a wealthy Southern lady was made thus: Take half milk and half water. Boil it, add a tablespoonful of lard or butter, and salt. Take it from the fire. Stir in meal till you have a stiff batter. Dip out a tablespoonful at a time. Dip the hands in cold water and mould it into loaves. Bake in a hot oven, and in thirty minutes you have a delightful and delicate loaf to eat with soup, milk, or simply butter.

The Scripture says, "Man cannot live by bread alone," but if the bread is made of corn he can nearly do so. These simplest ways of making it are here given. During last summer when meal at the mill was only one cent a pound, corn-meal bread was the cheapest food one could live upon, besides being the most healthful and satisfactory. Eggs make corn bread hard and should only be used with the thinnest batter. Fat pork, or suet, stirred in, disappears in baking and enriches it. There are many more elaborate ways for preparing food of meal which are known. These given are to show the simplest ways which are also good.

HAPPY HOMES AND PROSPEROUS WESTERN FARMERS.

A customer's announcement in this issue recalls the unusually quaint and sweet refrain of an old fashioned song—

"A little farm well tilled,
A little house well filled,
A little wife sweet willed,
Give me! give me!"

We do not often stop to consider what a land of happy homes this is. The streets of our cities are thronged with people all the day, rushing thither and yon, and for what? That loved ones at home may not want, and they at home are bearing their share as well, that the home-coming may be sweet. And so, "when curfew tolls the knell of parting day," from streets and from work-shops, and offices, an army that no man can number, turn their faces to the dear familiar places called home.

In our concern for the sheep that has wandered into the mountains "dark and wild," we are apt to forget the ninety and nine safe within the fold of the kindly and careful shepherd. So our hearts are troubled because here and there a home is broken up through misfortune, and we forget the countless happy homes.

We think of these things sometimes when we hear people talk of "bleeding Kansas," and of Western farmers, and their sufferings. But there is a brighter picture. We hear of those who suffer because of their sufferings, but of the countless thousands who are making splendid successes we rarely hear. Yet taken as a whole, the great West is thriving beyond all power of calculation. Think of one State alone paying off more than one hundred millions of dollars of farm mortgages in seven years. That is what Kansas has done. The *Topeka Capital* publishes an elaborate statement of the reduction in mortgage indebtedness in Kansas during the last seven years, showing a decrease of forty-five per cent., or over \$105,000,000 since January 1st, 1890. The comparison is drawn from the registrars of deeds of thirty-eight counties.

In 1890 these counties had a mortgage indebtedness of \$63,158,631, and in 1897, on the same basis, \$34,620,138, or a net reduction in seven years of \$28,538,493—over forty-six per cent. If the same percentage holds good for the State, the total reduction in Kansas for the seven years amounts to \$105,068,208.

It is a good thing for us sometimes to cheer ourselves by looking at the bright side of things. It is certain that if persons of means knew these facts about Western farm mortgages, there would be less heard hereabout as to money seeking in vain for a safe and profitable market.

CHURCH MUSIC.

SOME ASPERSIONS ON CHURCH MUSIC.

Louis Moreau Gottschalk once said, "Why give to God the prerogative of bad music? Shall we in concerts sing just and true, and sing false and badly to God? I do not wish trilling or theatrical expressions in the church, which destroy holy meditation, any more than I would wit or frivolous elegance of language in pulpit eloquence."

Church music is notoriously imperfect and unsatisfactory. It is inevitably so when one hears famous and finished singers sing off the key. Little wonder that the leaders of small choirs occasionally err from the direct forthright of music.

It is not strange, that many of the more exacting churches are driven to placing their devotional music in the hands of professional singers, who rehearse and deliver a carefully selected concert program every Sunday. A great number of eminently respectable people, who think art and nature are one and the same, aver their preference for a voice left *in puris naturalibus*. They think that cultivation robs it of freshness, sincerity, and emotion. Yet singing, like a great many other arts, can be given perfection only by the most arduous training along right lines.

The spirit, after all, is the vital part. A right mind will prefer the power and ardor of a great congregation, voicing the adoration of their one heart, and will be more impressed with such a magnificence of unity, in spite of a certain drag and inaccuracy, than by the empty exactness and floridity of many an overtrained soloist. Nothing can be more lamentable than the decrease of congregational singing. The constant attempt to restrict it is due to a class of people to whom a little learning is a dangerous thing; for, knowing as they do, that discord is in a general way undesirable, they taboo it fanatically, and depute the voicings of the religion of a great congregation to an oratorical pastor and a concerted troupe of more or less professional men and women, whom they pen apart in an enclosure.

The greatest and most continual fault of congregational singing is the fact that it drags along in disregard of the brisker movement of the choir.

The attitude of many church members is not incorrect when they object to having their deliberate old hymns taken off at a jig pace, but the way in which many of the flock hang back a measure or so from the progress of the leaders of the music, merits the serious attention of the pastor. An easy remedy for the chief discrepancies between the choir and the congregation would be the intervention of a leader, who should face the congregation and beat time for them. Without some such leadership, even a trained choir is likely to go astray. The ideal choir is a body of singers, selected from the congregation for their natural fitness, their training, and their willingness to attend rehearsals. It should have an evangelical power, too, for its purpose is only secondarily to perform art works artistically. Its main purpose is to express the worship, the gratitude, prayer, in short, the religion of a people before their Deity.—Condensed from Rupert Hughes in Godey for May.

Miss H. Alice Sears will assume the duties of solo soprano at the Brick Church, Rochester, May 1st. For the past three years she has been studying at the Metropolitan College of Music in New York. Mrs. Charles G. Hooker, contralto, now of the First Presbyterian Church, will go to the Central. Mr. John J. Van Zant, for many years tenor in the First Church, has resigned. W.

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MR. CLARENCE EDDY.

America numbers many distinguished organists among her musical stars, and of these there is probably none more deserving of the enviable reputation he enjoys than Mr. Clarence Eddy, who comes of solid New England stock and was born in Greenfield, Mass., June 23d, 1851. He took his first lessons at the age of eleven of Miss Laura J. Billings, a name celebrated in early New England musical history, and subsequently studied with Mr. J. Gilbert Wilson, organist of the St. James Episcopal Church, beginning at the age of thirteen. In less than a year he filled a church position, and at the age of sixteen went to Hartford, from which centre Mr. Dudley Buck had been for several years disseminating the seeds of a taste for high-class organ music. He spent a year under Mr. Buck and accepted a position at the Bethany Church, Montpelier, Vt., where he remained two years and a half.

In the fall of 1871 he found himself in Berlin at the feet of Haupt, the celebrated authority in the strict school of organ playing, by whom, after a period of over two years, Mr. Eddy was pronounced "a worthy peer of the greatest of living organists." No small degree of Mr. Eddy's success is due to his finished manual technique, for which he gives no little credit to Mr. Albert Loeschorn, celebrated for his piano studies, whose instruction he sought at the same time with that of Haupt. He gave himself most religiously to his study, averaging six hours' daily practice, and sometimes as many as fifteen hours in a single day. After making a tour through the principal cities of Austria, Saxony and Switzerland, we find him playing before the Emperor, Crown Prince and Princess, and many of the nobility in Berlin.

Previous to his return to America, Mr. Eddy played on all the principal organs in Germany and made the acquaintance of the most distinguished musicians, including Liszt, Merkel, Ritter and others. His virtuosity brought him an engagement at a salary of two thousand dollars at the First Congregational Church, Chicago, where he began his long series of organ recitals. As a teacher and concert organist, Mr. Eddy's services have been in extensive and constant demand for a long period of years. Some of the most prominent organists of the country have been his pupils and there is no section of the country where his playing has not aroused enthusiasm.

Mr. Eddy sails for Europe in May to return in the fall, and contemplates a permanent residence in New York city.—Pianist and Organist.

The third public service of the American Guild of Organists will be held in the New York Avenue Church, corner of Dean street, Brooklyn, on Thursday evening, May 6th. Any person may become a subscribing member by sending name and address to Henry G. Hanchett, Secretary, 136 Fifth avenue, with the annual dues of \$3, or \$50 for a life membership.

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LETTER FROM BALTIMORE.

The Secretary of War has made public the official act of his predecessor in granting the privilege to the Roman Catholics to erect a chapel in the grounds of the West Point Academy. We have the statement, too, that other denominations can have the same privilege. We call attention to this privilege to say that if it be granted in the case of the army at West Point, it cannot be denied in the case of the navy at Annapolis. The right to have the chapel gives the right to have the cadets to occupy it. As the churches of Annapolis are quite near the Academy and the cadets have been allowed to go to these churches all through its history, the denominations did not need chapels within the grounds. The cadets appreciate the privilege of attending their own churches, and in a ministry of nearly ten years in Annapolis, your correspondent had a large number attending his service. A new Superintendent withheld this privilege during our pastorate from all the churches except one, but a letter to the Secretary of the Navy, and a visit to Washington changed the order that required all Protestant cadets, except those of the Protestant Episcopal Church, to attend the chapel in the Academy. The cadets were again in their places in the different churches, but not in as large numbers as before. We learn that in the last few months this privilege is again denied, and that only the Roman Catholic cadets are now allowed to attend religious service beyond the walls of the Academy. While the public mind is stirred about West Point, these facts should be known about Annapolis. Must a young man, when he enters the service of his country, give up his church when it is so accessible to him? In the navy, an officer is cut off from his church much more than an officer in the army. For fifty years the cadets of the Naval Academy have had the privilege of attending the churches of Annapolis. Why should it be taken from them now? Some say it will make them more content to attend the services of other ministers at sea or in other lands where they may be stationed. No detriment has come to the naval service in the past by the granting of this privilege, and much good, for the officers of our navy have been kept interested in this way in their various churches. By withholding this privilege, these young men are educated out of their churches. They are lost to the churches in which they have been brought up, and do not become interested in many cases in any other. If these churches were not accessible, then we would not complain, but as long as they are, we believe that the cadets should have the privilege their predecessors enjoyed for the last half century.

The Board of Missions for Freedmen expect to have the services of Rev. Dr. Weaver, pastor of the Madison Street Church of this city, for months to come. For nearly seventeen years Dr. Weaver has filled an important position among the colored people of this city. This of itself is enough to assure the Board that they have made no mistake in selecting him for an important mission to the churches of our Assembly. He is prudent, conservative, and yet aggressive. He is familiar with the work, has a deep interest in his people and the ability to present the cause in private or in public. We are sure that we voice the mind of the Presbytery of Baltimore when we say that we wish him great success in his work.

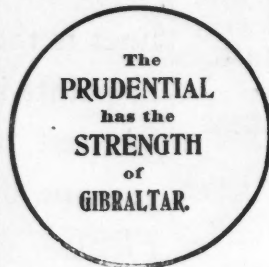
Our Police Commissioners have declared their need of three hundred more policemen. This is not on account of any threatened disturbance of the public peace, but because of the increase of population. In 1890, Baltimore had a population of 434,439. At the close of 1896, it had increased to 676,000, or about 40,000 a year. It is estimated that the factories alone employ 100,000 persons. By these figures we see the growth, and also the reason for thinking that it

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is a substantial growth. Our location, our climate, our trade with the South and with foreign countries and our manufactories make it evident, that the growth of this city is to be great for years to come. As the city grows, the guardians of the peace ought to grow in number. Hence the call for more men on the police force.

Lawyers from New York and Philadelphia, associated with several Baltimore lawyers, brought lawyers, ministers, merchants and others into court in large numbers to hear the pleading, in what will be known hereafter as a famous case—the Johns Hopkins University and others against the Baltimore and Ohio Railroad Company to secure the dividends on the first preferred stock.

R. H. W.

WORK OF THE HOME FOR THE FRIENDLESS.

The American Female Guardian Society and Home for the Friendless will celebrate the sixty-third year of its work for homeless and neglected children on Wednesday, May 12th, from eleven o'clock to four, in the chapel of the Home building, 29 East Twenty-ninth street and 30 East Thirtieth street, New York. During the morning the reports of all departments of the Society will be read and addresses will be given by Mrs. G. H. McGrew of the Tenement House Chapter of the Kings' Daughters, and Mrs. Frederick W. Perry of Plainfield, N. J.

From two o'clock till four there will be a reception, when the Home children will sing and recite in the Chapel, the Kindergarten class will entertain with its interesting songs and plays, and the cooking class will give a practical exhibit of its work. The lower rooms of the Home will be given up to a display of the grade work and industries of the Industrial Schools, and there will be cobbling and chair-caning done by some of the scholars who will be present.

The Industrial Schools of the Society, eleven in number, are situated in the most crowded, squalid parts of the city, and enroll largely Jewish, Italian, German, and Hungarian children, who come into the schools with almost no knowledge of the English language, and have to be taught slowly and patiently. Through the Shoe Fund, hundreds of pairs of shoes have been furnished to the poorest children during the last winter, and about 50,000 loaves of bread used at luncheon time or sent into the homes. Sewing and cooking are taught to the girls, and in many of the schools there have been classes in carpentry, caning, and cobbling for the boys. More

than six thousand children have been registered in the various schools during the year, and the Society is about to reopen a school in Fifty-fourth street which has been closed for a year or two.

In the Home there are at present two hundred children, and during the year eighteen have been sent to families who have adopted them; 224 have been visited in their adopted homes or heard from during the year.

Visitors are cordially invited to attend the anniversary of the Society on the 12th of May, and to go over the Home building.

Mrs. Henry C. Houghton, President; Mrs. Charles H. Knox, Treasurer.

AUBURN SEMINARY NECROLOGY.

The following is the Obituary List, presented by the necrologist of Auburn Theological Seminary, Rev. William S. Jerome of Pontiac, Mich., at the Alumni meeting on Wednesday afternoon, May 5th, 1897:

TRUSTEE: 1886-1897—Hon. William Edgar Hughitt, died April 13th, 1897, aged 64.

FACULTY: 1890-1891—Instructor in Sacred Rhetoric and Pastoral Theology, Alonzo Hall Quint, D.D., died November 4th, 1896, aged 68.

ALUMNI: 1828—Hon. Hiram Lindley Miller, died May 16th, 1896, aged 92; 1834—Daniel Toll Conde, D.D., died March 8th, 1897, aged 90; 1838—Hon. Joel Tyler Headley, LL.D., died January 16th, 1897, aged 82; Alexander Olympus Peloubet, died March —th, 1897, aged 87; 1841—Willard Richardson, died March 19th, 1897, aged 82; 1842—Charles Merritt Morehouse, died January 22d, 1896, aged 81; 1843—Erastus Martin Kellogg, died March 1st, 1897, aged 81; 1844—Sabin McKinney, died July 10th, 1896, aged 80; 1853—John Daniel English, died April 7th, 1897, aged 70; Joseph Nelson McGiffert, D.D., died June 20th, 1896, aged 67; 1854—Hon. John Theodore Wentworth, died February 3d, 1893, aged 73; 1860—Delos Elijah Wells, died July 18th, 1896, aged 65; 1862—Archibald Crawford, died February 7th, 1893, aged 55; 1863—William Wesley Palmer, died 1896, aged 61; 1865—John VanCoughnet Nellis, Ph.D., died December 31st, 1896, aged 63; 1868—Edward Payson Adams, died January 25th, 1897, aged 63; 1870—James Miller Boyd, M.A., B.D., died December 2d, 1896, aged 55; 1871—Charles Marion Howe, died March 2d, 1897, aged 55; 1873—John Sylvanus, died April 11th, 1896, aged 59; 1877—William Lucian Austin, died September 11th, 1896, aged 48; 1891—Arthur Wodehouse Marling, died October 12th, 1896, aged 41; 1892—Pleasant A. H. Armstrong, died August 16th, 1895, aged 35.

The total of Alumni deceased is twenty-two, of whom Miller, Headley and Wentworth were laymen. Mr. Miller was the oldest graduate at the time of his death; J. T. Headley was well known as an author, and J. T. Wentworth was a prominent judge in Racine, Wis. Of the ministers, Adams and Palmer were independent. Dr. Conde and A. W. Marling, who was a post-graduate student, were foreign missionaries. The average age of the Alumni was about 68 years.

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THE SOCIETY FOR PROMOTING THE GOSPEL AMONG SEAMEN, PORT OF NEW YORK.

(Commonly called Port "Society.") Chartered in 1819, Supports Ministers and Missionaries. Its Mariners' Church, 46 Catherine St., and Reading Room and daily religious services in Lecture Room; its Branches, 128 Charlton St., near Hudson River, and 31 Atlantic Ave., Brooklyn, are largely attended by sailors of many nationalities. Its work has been greatly prospered, and is dependent on generous contributions to sustain it. Rev. SAMUEL BOULT, Pastor. WM. H. H. MOORE, Pres. T. A. BROUWER, Cor. Sec'y. E. H. HERRICK, Treas. No. 30 Nassau Street, New York.

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

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

THE FIVE POINTS HOUSE OF INDUSTRY.

155 Worth Street, New York, established to provide for children whose parents are unable to care for them, or who are orphans. They are cleansed, clothed, fed and instructed until they can be provided for elsewhere. Many respectable men and women to-day are what they are because of the House of Industry. During its existence more than 45,000 have been in its school, and over 24,000 have lived in the house. Donations of money, second-hand clothing, shoes, etc., gratefully received. Service of Song, Sunday, 3:30 to 4:30 P. M.; Sunday-school, 2 to 3 P. M.; Day-schools, 9 to 11:40 A. M., and 12:40 to 3 P. M. except Saturday; at dinner table, 12:10 to 12:40 P. M. Visitors welcome at all times. MORRIS K. JESTP, Pres.; F. E. CAMP, Treas.; GEORGE F. BETTS, Sec.; WM. F. BARNARD, Supt. Our greatest need now is money for a new building. We gently ask for assistance for 400 children.

GENERAL ASSEMBLY.

The one hundred and ninth annual meeting of the General Assembly of the Presbyterian Church in the United States of America will be held at the Winona Assembly Grounds, Warsaw, Ind., on Thursday, May 20, 1897, at 11 A. M., and will be opened with a sermon by the Moderator, the Rev. John Landay Withrow, D.D., LL.D. The undersigned, as the Permanent Committee on Commissions, will meet on the same day at the Winona Grounds at 8 A. M. to receive the credentials of commissioners. WM. HENRY ROBERTS, Stated Clerk. Wm. Eves Moore, Permanent Clerk. Communications with reference to entertainment at Winona should be forwarded to the Rev. S. C. Dickey, D.D., Eagle Lake, near Warsaw, Indiana. All communications with reference to the business of the Assembly and rates for railroad transportation should be sent to the Rev. W. H. Roberts, D.D., 1334 Chestnut street, Philadelphia, Pa.

MISSIONARY COTTAGE AT CHAUTAUQUA.

Missionaries of the Foreign and Home Boards of the Presbyterian Church are invited to occupy rooms for two weeks during July and August, free of expense. Sons of missionaries of the Presbyterian Boards who

wish to pursue a course of study at Chautauqua, can also have rooms free during the season.

Applications should be made to Mrs. Julia N. Berry, Chautauqua, N. Y. Applicants should state definitely the time they desire to arrive.

The Chautauqua Assembly will give free admission to the grounds, for two weeks, to missionaries occupying rooms, and reduced rates for table board can be secured.

Mrs. E. A. SKINNER, Secretary Ladies' Auxiliary of Chautauqua.

AMERICAN SEAMEN'S FRIEND SOCIETY.

The sixty-ninth anniversary of the American Seamen's Friend Society will be held in the First Reformed Episcopal Church of New York, corner of Madison Avenue and 55th street, on Sunday, May 9, at 11 o'clock A. M. The annual sermon will be preached by the pastor, Rev. William T. Sabine, D.D., and an abstract of the annual report will be read by the secretary.

The sixty-ninth annual meeting of the Society will be held in the chapel of the Sailors' Home, 190 Cherry street, New York, on Monday, May 10, at 3 o'clock P. M., when the reports of the year will be submitted, the usual business transacted and addresses made.

Life directors, life members and all the friends of seamen are cordially invited to be present. W. C. STITT, Secretary.

AUBURN THEOLOGICAL SEMINARY.

Examinations and services of anniversary week, May 4 to May 6, 1897. At the Alumni lunch on Thursday, commemoration will be made of the completion of the fifty years of service of Professor Samuel Miles Hopkins, D.D., in the chair of Church History in the Seminary.

DECORATION DAY AT GETTYSBURG.

Personally-Conducted Tour via Pennsylvania Railroad.

The Pennsylvania Railroad Company has arranged to run a three-day personally-conducted tour to Gettysburg, leaving New York by special train Saturday, May 23, at 8:00 A. M.; Newark, 8:30; Elizabeth, 8:30; Rahway, 8:48; New Brunswick, 9:05; Trenton, 9:38; Philadelphia, 10:30; and Frazer, 11:10 A. M. Round-trip tickets, including transportation, box luncheon at Harrisburg on going trip, transfer of baggage at Gettysburg, two carriage drives over battlefield, hotel accommodations at Gettysburg, from supper, May 29, to luncheon, inclusive, May 31 (two days), and on return trip, supper at Philadelphia for holders of tickets purchased at Trenton and points east thereof, will be sold at the following rates:—New York, \$14.50; Newark, \$14.30; Elizabeth, \$14.15; Rahway, \$13.95; New Brunswick, \$13.60; Trenton, \$12.80; Philadelphia, \$11.25; Frazer, \$10.55; Phillipsburg, N. J., \$12.50; Pottsville, \$12.25; Reading, \$12.15; Long Branch, Pa., \$14.50; Freehold, \$13.75; Mt. Holly, \$11.75; Atlantic City, \$12.50; Cape May, \$13.00; Bridgeton, \$12.25; Salem, \$12.25; Wilmington, \$11.25; Chester, \$11.25, and at proportionate rates from other points. Apply to ticket agents, district passenger agents, or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

PRESBYTERIES.

Presbytery of New York at the Chapel of the First Church, Fifth Avenue corner Eleventh street, Monday, May 10, at 3 P. M. GEORGE W. F. BIRCH, Stated Clerk.

Presbytery of New Brunswick at Dutch Neck Thursday, May 20, instead of Tuesday, June 29, at 10:30 A. M. A. L. ARMSTRONG, Stated Clerk.

MARRIAGES.

MOYER-GILMOUR.—At Norristown, Pa., April 29, 1897, by Rev. T. R. Beeber, Horace Moyer and Margaret B. Gilmour, both of Norristown, Pa.

DEATH.

SNYDER.—On Saturday, May 1, Mrs. Carrie Louise Snyder, Funeral services were held at her late residence, Greene cor. Throop Ave., Brooklyn, on Tuesday, at 1:30 P. M. Remains were taken to Broadalbin, N. Y.

WOODLAWN CEMETERY.

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

PROF. A. LA LANDE, 303 West 21st street, desires to accompany a family to Europe during the summer as a companion, guide or preceptor; reference, by permission, to Rev. Dr. Parkhurst and Rev. Dr. Stoddard.

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"The American Educator" gives special attention to the live topics of the present day. Its Electrical Department is claimed to be the best in print and brought right down to the date of issue. All the latest advances in science and mechanical skill are recorded and illustrated; as, for example, the great suspension bridges just begun at New York—one crossing the Hudson, and the other the East River; the Boston subway; the Chicago drainage canal; our latest battleships of the Keokuk and Alabama types; the Maxim and the Langley air-ships, and the Arctic explorations of Nansen and Andr ; while the recent stirring events in Armenia, Cuba and Greece are, for the first time, made matters of authentic encyclopedic record. The biographies are largely those of living men; the statistics are in part the result of some 30,000 special reports sent to the publishers by local officials in all parts of the world since January 1, 1897. We note also a fine history of "Methodism," by the Rev. Bishop Hurst, giving the world's statistics for 1897; while other denominations receive equally exhaustive treatment at the hands of Rev. Dr. Purves, of Princeton Theological Seminary, Rev. Dr. Vedder, of Crozer, etc.; most valuable treatises on the "Ant" and "Spider" by Rev. Dr. H. C. McCook, who is the highest living authority on these topics; wonderfully interesting problems in astronomy, discussed by Prof. Simon Newcomb and Lewis Swift, the "comet finder," scholarly articles on "Psychology," "Hypnotism" and "Telepathy" by Prof. J. Mark Baldwin of Princeton; a remarkably able treatise on "Bridges," by Prof. Merriman, of Lehigh University, and hundreds of other notable scientific papers. The illustrations are superb, and embrace a line of chromatic plates showing nearly 700 subjects in seventeen colors. The regular prices have been fixed at \$35.00 to \$45.00 a set, but the advance orders now solicited, as per the Syndicate Co.'s announcement on page 29, of this issue, are to be filled at \$7.50 and \$9.00, of which amount only one-half is required in advance of publication. This most liberal offer is made for the sole purpose of advertising the new work, and bringing it speedily to public notice. The first edition only will be sold at these low prices; thereafter the cost will be \$35.00 to \$45.00. Our readers should certainly send for sample pages of the work; for this unusual opportunity is certainly deserving of wide acceptance, and the high commercial standing of the publishers makes it perfectly safe to send advance orders as required.

WASHINGTON.

Last Tour of the Season via Pennsylvania Railroad.

The last personally-conducted tour of the season to Washington via Pennsylvania Railroad will leave New York and Philadelphia May 13. Tickets, including transportation, hotel accommodations, and every necessary expense for a three-day trip, will be sold at the following rates: From New York, Brooklyn, and Newark, \$14.50; Philadelphia, N. J., \$14.50; Pottsville, \$14.30; Cape May, \$12.75; Philadelphia, \$11.50, and at proportionate rates from other points.

This is a most delightful season to visit the National Capital, and no more satisfactory and economical trip can be arranged than the one here presented.

For tickets, itineraries, and full information apply to ticket agents, Tourist Agent, 1196 Broadway, New York, or Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

HUDSON RIVER NAVIGATION.

The opening of the Hudson River for navigation brings from winter quarters all classes of river craft, especially the steam floating palaces, which have been thoroughly renovated. The Citizens' Steamboat Company, of Troy, has placed its two steamers, the Saratoga and the City of Troy, in the best condition for the coming season. Powerful searchlights are a feature of each boat's equipment.

Attention is called to the advertisement of the upright piano with symphony attachment. To any intending purchaser this is a rare opportunity to secure a combination instrument at a bargain. See advt.

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Ministers and Churches.

NEW YORK.

THE PRESBYTERY OF LYONS met in the Sodus Church, of which the Rev. Smith Ordway is pastor, April 20th-21st. The Rev. Andrew Nelson of Red Creek was elected moderator and Elder F. H. Closs of Rose, temporary clerk. Licentiate B. J. Morgan was granted a letter to such Presbytery as he may name to stated clerk; Rev. F. E. Hoyt was dismissed to Presbytery of Otsego. At request of retiring moderator, (Mr. Yergin,) the Rev. A. P. Burgess, D. D., preached the opening sermon. His theme was "The salvation of the thief on the cross not a satisfactory type of salvation." The devotional and business sessions of Wednesday were full of interest. Dr. W. H. Lee, President of Albany College, Oregon, being present was asked to address the Presbytery in behalf of his institution; he was heard with real pleasure and profit, and a resolution was passed commending him and his work to the generous consideration of the churches. The narrative of the state of religion showed a little falling off in the enrollment in the Sunday-schools, and the number added on examination was not as large as the previous year; these things call for a careful searching into the causes and a deeper consecration to the work; the Gospel makes no provision for retrogression. Four churches are now without pastors, East Palmyra, Marion, Sodus Center and Joy; all these fields need good men at once. Delegates to the Missionary Congress were elected as follows: Ministerial, Rev. A. P. Burgess, D. D., Rev. Smith Ordway, Rev. V. N. Yergin; elders, D. Douglass, C. DeZutter, W. H. Thacker. Minister Smith Ordway was elected Commissioner to General Assembly, H. B. Mayo, alternate; lay commissioner, G. J. Severns of Junius with George W. Brinkerhoff, alternate. Rev. Cameron is made chairman of the Committee on Ministerial Relief, and Elder A. E. Williams of Systematic Beneficence. Dr. L. A. Ostrander was greatly missed, he being in the west attending the funeral of a most helpful friend. The popular meeting Wednesday evening was a fitting climax to the work of the day. Dr. Lee made an earnest plea for the support of higher education in the West, at the same time setting forth the methods of the Board of Aid. Rev. W. S. Bannerman of West Africa was then introduced and held the unwearied attention of the large audience. Any church desiring to hear him would better write him at Clifton Springs. The singing by Mr. and Mrs. Ordway Wednesday afternoon and evening was very much enjoyed, as was also the excellent music by the Sodus choir. The Sodus people know how to entertain handsomely. The meeting of the Woman's Presbyterian Society was held Wednesday at Sodus; considering the inconvenience of reaching the place there was a good attendance. Mrs. Ordway was elected President, Mrs. Yeomans of Walworth, Vice-President, Miss Clark, Recording Secretary, Mrs. B. F. Stodard, Corresponding Secretary; Miss A. Pierson, Secretary of Bards; Miss N. Henion of Marion, Secretary of Literature, and Miss B. B. Ryerson, Treasurer.

THE PRESBYTERY OF COLUMBIA met with the

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WHERE WILL YOU SPEND IT?

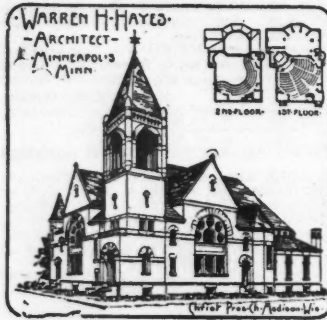
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Eighty-sixth Semi-annual Statement, Jan. 1897.

SUMMARY OF ASSETS.

	Market Value.
Cash in Banks	\$ 306,032 86
Real Estate	1,748,867 41
United States Stocks	1,497,762 50
State Bonds	25,000 00
City Bonds	821,974 81
Rail Road Bonds	1,624,495 00
Water Bonds	83,500 00
Gas Stocks and Bonds	115,925 00
Rail Road Stocks	2,476,595 00
Bank Stocks	311,500 00
Trust Co. Stocks	85,150 00
Bonds and Mortgages, being 1st lien on	
Real Estate	423,786 71
Loans on Stocks payable on demand ..	183,100 00
Premiums uncollected and in hands of	
Agents	602,866 76
Interest due and accrued on 1st Jan'y,	
1897	55,678 34
	\$10,362,224 39

LIABILITIES.

Cash Capital	\$3,000,000 00
Reserve Premium Fund	4,280,827 00
Reserve for Unpaid Losses and Claims ..	735,128 68
Net Surplus	2,346,268 71
	\$10,362,224 39

DANIEL A. HEALD, President,
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A NEW illustrated book, describing this unequalled summer resort section, offering the BEST TABLE BOARD, hospitable people, out-door pleasures, fishing, boating on perfect rest. Climate and scenery unsurpassed. Prices from \$5 per week upwards. Mailed free, on receipt five cents postage, on application to A. W. ECCLESTONE, or S. W. CUMMINGS, S. P. A., 353 Broadway, New York. G. P. A., St. Albans, Vt.

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leave New York June 26, July 8 and 23. Six to twelve weeks' tours. Strictly first-class. For particulars address Mrs. M. A. CROSLY, 562 Bedford Ave., Brooklyn, N. Y.

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Specially planned for rest and recreation. Terms most reasonable. For full particulars address Prof. H. E. RICHARDSON, Amherst, Mass.

EUROPE, HOLY LAND, ROUND THE WORLD.—Parties leave April 10 for Holy Land; May 8, June 5, 12, July 3, 7, for Europe; \$200 and up; Sept. 11, Round the World. CLARK'S AM. TOURIST AGENCY, 111 Broadway, New York.

EUROPE. ANNUAL SUMMER TOURS. Few vacation circles in select and small party personally conducted by Prof. CAMILLE THURWANGER, now forming. 31 Pierce Building, Boston.

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E. ROBERTS' SONS,

Church at Cairo on Tuesday and Wednesday, April 27th and 28th. The sermon was preached by the Rev. R. B. Perine, from Ephesians ii. 8. The Rev. Chester C. Thorne was chosen moderator, and the Rev. William S. Long, temporary clerk. The Rev. Henry M. Dodd was received from the Presbytery of Utica and arrangements were made for his installation over the church at Ashland. The Rev. Charles E. Hoyt was received from the Presbytery of Wellsboro. The Whitman Monument Association was commended to the churches for contributions. The Rev. Albert B. Judson was elected commissioner to Auburn Seminary. The Rev. Robert B. Perine was released from the pastoral charge of Centerville Church and dismissed to the Presbytery of Hudson, in order to the acceptance of a call from Monticello. The Rev. George LeFevre was released from the pastoral charge of the church at Ancram Lead Mines, and the Rev. William W. Curry was dismissed to the Presbytery of Albany in order to the acceptance of a call from Voorheesville. The Rev. Henry P. Bake, D.D., was elected Commissioner to General Assembly, with Elder Platt O. Hitchcock of Big Hollow. Delegates were appointed to the Missionary Congress. The Assembly overture on constitutional rules was answered in the affirmative. Reports of Standing Committees and of Committee on Narrative showed a good state of progress. The Women's Presbyterian Home Mission Society held its meetings in conjunction with those of Presbytery, and the sessions of both were highly enjoyable and profitable. The graceful and abundant hospitality of the Cairo Church made the whole occasion delightful, and it was fully appreciated. Presbytery adjourned to meet at Durham, September 21st.

C. G. HAZARD, S. C.
PHELPS.—Rev. Arthur J. Waugh will be installed pastor of the Presbyterian Church here on May 17th. The moderator, Rev. E. H. Dickinson, will preside. Professor Willis J. Beecher, D.D. of Auburn Seminary will preach the sermon. Rev. J. Jermain Porter, D.D. of Watertown, will give the charge to the pastor, and the charge to the people will be given by Rev. N. B. Remick, D.D. of Geneva. Rev. John Quincy Adams of Clifton Springs will also take part in the services.

ROCHESTER.—The trustees of Mt. Hor Presbyterian Church have voted to build a new church edifice to cost not less than \$6,000. It will not be built this season. The site selected is at the corner of Keeler street and Monroe avenue. Since Rev. J. M. McElhinney, the pastor, took charge, the church has prospered and its roll increased.

BUFFALO.—At the communion service May 2d, at the West Avenue Presbyterian Church the Rev. Jacob Freshman, D.D., pastor, twenty-eight persons were received, seventeen on profession of their faith and eleven by letter.

ALBANY.—The new building of the Madison Avenue Presbyterian Church, open for worship several Sundays, was dedicated April 28th. President Stryker of Hamilton College preached the sermon, "Organization and Spirit," and Rev. W. F. Whitaker of the First Church, offered the dedicatory prayer. Pastor Richmond urged his people to remove the indebtedness remaining on the building—\$4,000. Under the care of the Madison Avenue Reformed Church, a new church has been started in West Albany under charge of Rev. J. H. Enders, the Synodical missionary. The proposed Rescue Mission is in the hands of a committee of the Ministerial Association. The City Mission officers have declined to take part in the matter. There were thirty-one additions to the First Church at the April communion.

GLENS FALLS.—Pastor John R. Crosser preached from the text, "For the people had a mind to work," on April 25th, and at the close made report of the work for the church year, which closed on March 31st. Thirty-six persons

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 Down in Egypt
 when this world was young
 the people subsisted for the most
 part on wheat. There were
 giants in those days. Were they
 living in these latter days their chief
 food would be

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had been received by examination and fifty-three by letter, the roll at present showing 665 names. The number of adult baptisms during the year was twenty-nine and of infant baptisms fourteen. The Sunday-school counts 415 members, the largest in the history of the church. The following contributions for missionary and other religious work were made: Home Missions, \$1,041; Foreign Missions, \$1,074; education, \$145; Sunday-school work, \$115; church erection, \$147; ministerial relief, \$162; freedmen, \$262; Synodical aid and State work, \$150; Colleges and Academies, \$112; General Assembly, \$45; Bible Society, \$35; miscellaneous benevolence, \$1,000. The congregational expenses for the year were \$7,193. The total amount disbursed was \$11,466, of which \$4,273 was for benevolent and religious objects.

ROCHESTER.—Rev. George Patton, D.D., pastor emeritus of the Third Presbyterian Church, has been urged by his brethren of the city to accept the pastorate of Grace Presbyterian Church, at least until a new pastor can be secured, the Rev. Mr. Sherman, their former minister, having resigned. Dr. Patton was the beloved pastor of the Third Church for many years. He will accept the charge of Grace Church for the present.

THE PRESBYTERY OF NIAGARA held its stated meeting at Medina, N. Y., April 19th and 20th, 1897. Rev. Benjamin M. Nyce of the First Church, Lockport, was elected moderator, and Rev. S. A. Freeman, D.D., of Lyndonville, temporary clerk for one year. Rev. John W. Ross was received from the Presbytery of Buffalo. His installation over the Pierce Avenue Church, Niagara Falls, is expected to occur next autumn. Rev. Edward Hunting Rudd was dismissed to the Presbytery of New York. General Assembly's overture concerning the examination of students in the English Bible was answered in the affirmative. Moderator Nyce and Elder David J. Wells of Mapleton were elected Commissioners to the General Assembly. Delegates were also appointed to the Synodical Missionary Congress. Rev. Alfred T. Vail was elected Commissioner to Auburn Theological Seminary in place of Mr. Rudd. Presbytery concurred in the proposed new plan of Synodical missions. A pleasant feature was the consideration of the most encouraging items in the history of the churches during the past year. Monday evening was devoted to a popular meet-

ing. Retiring moderator, Rev. N. Foster Browne, preached an inspiring sermon from Col. i. 19. Rev. B. M. Nyce followed with an interesting address upon Home Missions. Afterward Dr. Freeman opened a discussion upon the question of methods for securing increased gifts to the Boards. Several participated in the discussion. It is hoped that the desired increase may result. The fall meeting will be held with the church at Knowlesville. Rev. Seth Cook, pastor.

NEW JERSEY.

THE TWENTY-SIXTH ANNUAL MEETING of the Women's Foreign Missionary Society of the Presbytery of Elizabeth was held in the Second Church, Elizabeth, on April 13th. The results of the year's work were very gratifying and encouraging, the receipts amounting to \$5,827.22, an amount exceeding by \$500 the money contributed during any previous year. During the twenty-six years of its existence this Society has raised \$100,624.61. After a service of twenty-three years, Mrs. William Scribner resigned the

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office of Corresponding Secretary. Reports from the church showed many gratifying results of the year's work. During the sessions of Presbytery a popular meeting was held in the interest of missions, at which addresses were made by Revs. Drs. W. C. Roberts and W. R. Richards. Metuchen was chosen as the place of the next regular meeting.

JOHN T. KERR, Permanent Clerk.

THE PRESBYTERY OF ELIZABETH held its regular meeting at the Second Church, Rahway, N. J., on April 20th, 21st. The opening sermon was preached by the retiring moderator, Rev. John A. Wells. Rev. W. R. Richards, D.D., was chosen moderator. Rev. J. Garland Hamner, D.D., was released from the pastorate of Lamington Church. Mr. Ernest Louis Walz and Mr. Victor Herbert Lukens were licensed to preach the Gospel. The following were elected Commissioners to the General Assembly: Ministers, Samuel J. Rowland and Chalmers Martin; Elders, John J. Trimmer and Charles Rommel.

NEWARK.—The Sixth Presbyterian Church, Rev. Davis W. Lusk, pastor, received twenty-eight additions to its communion roll on Sunday, April 25th. Ten of the number were baptized. This is the largest accession at one time for many years, and it nearly synchronizes with the beginning of the pastor's thirteenth year in that relation. During this time a new church has been built and the whole life and work of the congregation enlarged. The recent two weeks' of meetings were productive of much good.

PENNSYLVANIA.

LEHIGH PRESBYTERY sends the following named as its representatives to the General Assembly: Ministers, Daniel M. Buchanan of Mauch Chunk, and Cornelius Earle of Catasauqua, principals, with T. C. Stewart, South Easton, and D. Blackwell, Shawnee, alternates, and elders, B. W. Wilde of Hazleton, and Jonathan Moore of the Upper Mount Bethel Church, principals, and Harry Pierce of Upper Lehigh, and W. K. Woodbury of Pottsville, alternates. At a popular evening meeting, "The Working Church" was discussed by Rev. J. W. Bischoff of Upper Lehigh; Rev. J. H. Eastman of Pottsville, and Rev. D. M. Buchanan of Mauch Chunk, also spoke. The committee on organization on the Lansford Church presented a report to the effect that a church was organized there last October with fifty-nine members. Presbytery accepted an invitation to hold its fall meeting with the First Church, Pottsville.

THE PRESBYTERY OF NORTHBURGERLAND met in Muncy, April 19th. Rev. J. Elliott Wright, D.D., was chosen moderator. Rev. Oscar G. Morton preached the sermon. Rev. George H. Hemingway was received from the Presbytery of Ozark, and accepted a call from the Bloomsburg Church. George H. Johnston, licentiate from the Reformed Presbyterian Church, was received and ordained. He accepted calls from Rush and Elysburg Churches. Rev. William M. Hunter, D.D. was released from Montoutsville Church. All the standing committees of Presbytery were rearranged. Commissioners to the Assembly: Ministers, Oscar G. Morton, Lewis F. Brown; elders, William J. Wood, Hiram Dunkel. Adjourned to meet at Watsonstown.

J. D. COOK, S. C.

WOMEN AS WELL AS MEN CAN MAKE MONEY.

I have heard several people complaining of hard times, but I can't understand it as I have been doing so nicely. About six months ago I took the agency for W. H. Baird & Co., Dep't 43, Sta. A, Pittsburg, Pa., to sell their "Lightning Butter Maker" in this county. I have just done splendid with it and am making \$38 a week selling them. It is a simple arrangement and is worked very easy. You fasten it onto the kitchen table and the butter is made in three minutes. The color is nice and yellow, and then you can make much more than by the old style. All farmers recognize the advantages of the new invention, and immediately order one after seeing it work. Agents can make lots of money selling them by just showing them to the farmers' wives. They sell at a reasonable price, and anyone can make as much money as I do, and not have to work hard either. Write for particulars to Dep't 43 of the above company, and they will give you a start in business.

A WOMAN AGENT.

PRESBYTERY OF LACKAWANNA.—The meeting in Scranton-Providence Church continued from Monday evening to Thursday afternoon. The mass of business on the docket yielded to the sturdy grasp of our new moderator, Rev. John Knox, as he wielded an olive-wood gavel. Of changes in Presbytery, we record the death of our oldest member, Rev. Charles C. Corss, at the advanced age of 92. Rev. William L. Everitt was released from his pastoral charge of the Meshoppen and Mehoopany Churches, and dismissed to the Presbytery of Baltimore to accept the call from the Light Street Church. Rev. Carl L. Wisswaesser was dismissed to the Presbytery of Athens to continue his work in Pomeroy, Ohio. Rev. Fred H. Watkins was received from the Presbytery of Syracuse, and continues his work in Harmony Church. Rev. Edward Eells was dismissed to the Presbytery of Washington City to continue his work in Falls Church, Va. Licentiate William E. Plumley was received under the care of Presbytery by certificate from Westchester Presbytery. William L. Freund was received from the Presbytery of New Brunswick, was ordained, and arrangements were made for his installation in the Brooklyn, Pa., Church, May 25th, 2 P.M. Lorenzo R. Foster was received from the Presbytery of Syracuse, was ordained, and is to be installed pastor of the Scranton Summer Avenue Church, May 13th, 7.30 P.M., and of the Taylor Church, May 4th, 7.30 P.M. Rev. David Davies was received from the Susquehanna Association of Congregational ministers, and continues his work in Rome and Orwell Churches. William L. Sawtelle and Harvey W. Kochler were licensed to preach the Gospel. Karl L. von Krug and Thomas Morgan were received as candidates for the ministry. The Scranton Green Ridge Church consents most reluctantly to the dissolution of their pastoral relation with Rev. N. F. Stahl, and only because of the state of his health. Dr. F. B. Hodge by request, led Presbytery in prayer on his behalf; and Mr. Stahl's three classmates in Presbytery, Revs. James McLeod, D.D., R. B. Webster, W. Scott Stiles, with Rev. George E. Guild drafted a suitable minute which was adopted by Presbytery. In April, 1896, Rev. August Lange, a suspended member of Presbytery, who, a year before had been found guilty of gross immorality, was cited to appear before Presbytery in April, 1897. In his reply by letter to the citation, he satisfactorily explains his failure to respond to former communications, and asks to have the sentence of suspension removed. Yet there is no confession of wrong doing, and no evidence of repentance. He has continued to ignore the action of suspension, and is exercising the functions of the ministry, having connected himself with the German Evangelical Synod of America. In view of these facts his name by recommendation of the Judicial Committee was dropped from the roll of Presbytery, and the stated clerk was directed to inform the church in which Mr. Lange is now laboring of this action, and of his former suspension and to publish these facts in the church papers. Rev. S. C. Logan, D.D., presented the Seventh Semi-annual Report of Presbytery's Executive Committee on Missions. Among people of foreign speech there is a growing conviction of the necessity and importance of this work. Since the mission began, the number of these peoples of foreign tongue in our two valleys has fully doubled, and these emigrants give evidence of permanent settlement. During the past six months we have had in service one Bohemian and three Italian ministers, and one Polish preacher for four months, and three Kindergarten schools, each having one teacher, and enrolling 200 pupils, of from six to ten different dialects. These schools are all taught in English. We have five ministers, nine salaried teachers, a number of volunteers, and eight missions with eighteen stations, and with the exception of \$300 from Synodical Sustentation the funds for all this work are secured from our own field. Thus far since 1893, there have been received on profession of faith in Scranton First Church, ninety-four; in Wilkesbarre First, twelve; in Carbondale, twenty-five; in West Pittston, sixty; in Slavonic First in Peckville, fifty-three; making a total of 244. During the past six months, the committee is happy to report that they have received from churches, Synodical Sustentation, individuals, church societies, Kindergartens, companies and corporations, \$3,025. In addition to this large sum, Elder Edward B. Sturges, who has furnished the missionary of the Peckville Slavonic Mission with a house and lot free of rent for three and a half years, at this meeting presented this valuable property to Presbytery for the use and benefit of this mission under the direction of Presbytery's Executive Committee. Our thanks were fully and cordially returned. A large com-

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SPRING No. 2 in preparing the food, with immediate and continued good results. The water was added until the milk lost its acidity and was neutral or alkaline."

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mittee of eight members presented an almost unanimous report, "That in their judgment the time for any division of this Presbytery has not arrived, and they therefore recommend that the subject be indefinitely postponed." The report was adopted almost unanimously. We were much favored on Tuesday evening in the large popular meeting in hearing the address of Rev. George B. Stewart, D.D., on Christian Endeavor, also in plea for Synodical Sustentation. Both of these speeches made deep impressions, and will bear much fruit. On Wednesday evening the committee on Foreign Missions presented their report, including that of the Woman's Presbyterial Society, in the increase over the previous year in their funds. "In 1894, 1895, and 1896, the average Presbyterian gave seventy-eight cents for Foreign Missions. Our average Presbyterian in this Presbytery gave \$1.12." This means the average of one-third of a cent a day given by our average church member to save 1,000,000,000 of dying souls. We pay eleven times as much each day for our home church as for the nations beyond. Special mention was made of one of our churches, the largest on our roll, the Scranton Second Church. It will soon have three men from its membership in the foreign field, and two of them supported by itself. One of its members, a lady, has just given \$20,000 as a memorial endowment for Foreign Missions, the interest of which is to support a missionary annually. Presbytery is to meet in this church, May 20th, 7.30 P.M., and ordain Mr. Henry Luce, one of its most promising young men so well known in the Student Volunteer Movement, as a missionary to China. After these facts were presented, one of our honored sons, Rev. John R. Davies, D.D., made a thrilling address on Foreign Missions. In the spinal column of statistics, that of admission of members on profession of faith, eleven churches have received twenty-four or over. Wilkesbarre Grant Street, twenty-five; Memorial, twenty-four; Westminster, twenty-eight; Scranton First, twenty-five; Second, sixty-seven; Pittston, thirty; Olyphant, thirty-eight; Carbondale First, thirty-six; Nanticoke, thirty-two; Canton, seventy-eight, and Franklin has doubled its membership, fifty-three were added at one communion. Commissioners to the General Assembly: Ministers, principals, Felix Steinmann, William H. Sawtelle, B. F. Hammond, S. C. Logan, D. D.; elders, principals, G. W. Benedict, J. B. Davenport, C. W. Kirkpatrick, P. H. Brooks, S. C.

HOKENDAUQUA.—Christian Endeavor Rally.—Young and old will long remember the convention of Friday, April 23d, in the tall-spired, hillside church at Hokendauqua, a church "beautiful for situation," and so accessible by electric cars and by Lehigh Valley Railroad trains. The floral decorations, the spirited and spiritual singing, the enthusiastic speakers and enthusiastic audiences, were very creditable to this marvellous Christian Endeavor movement. The presiding officers were Rev. Dr. J. A. Little in the main audience-room and William G. Roling of Easton, both of whom—it goes without saying—presided with vim and vivacity. The consecration meetings, led by John E. Walters of Catasauqua, and Charles H. Clewell of Pethlehem were touching and impressive. The hearty singing, as led by Rev. E. H. Kistler of Lehigh-ton, and E. F. Reimer of Lafayette College, was inspiring. Many brief addresses on Endeavor work were given by speakers too numerous to mention. It was a cheering sign, that so large a number of Christian Endeavor young men and young women proved themselves such excellent speakers. The State Endeavor Convention at Easton, October 5th, 6th, 7th, was earnestly advocated by divines and laymen representing that city. At that Convention every one of the sixty-seven counties in Pennsylvania will be largely represented no doubt, as there are now over 200,000 Endeavorers in this State. The next rally of the Lehigh Valley Christian Endeavor Union will probably be held in July at Calypso Island, Bethlehem.

MISSOURI.

PLATTE PRESBYTERY Commissioners to the General Assembly: Ministers, Duncan Brown, D.D., Tarkis, Mo.; Thomas D. Roberts, St. Joseph, Mo. Lay, H. B. McDonald, Savannah, Mo.; Tinsley Brown, M.D., Hamilton, Mo. W. H. CLARK, S. C.

NEBRASKA.

BEATRICE.—A large congregation assembled at the First Presbyterian Church on last Sabbath, (April 25th) to hear Dr. Countermine preach his farewell sermon. The text was Phil. 1. 27. The sermon was eloquent and touching, and when the speaker thanked the officers and various societies for their ever willing cooperation, many were moved to tears. Although the

pastoral relations were dissolved several weeks before, the hearts of pastor and people have been so firmly knit by the all powerful chords of love, that not until the farewell sermon was really being delivered was it possible for many to realize that the pastor, so dearly loved and who has so faithfully ministered unto us for four and one-half years, is our pastor no longer, but, in a few days, will become the shepherd of another flock. When we look back and remember that it is during his ministry and largely owing to his zeal and encouragement that our beautiful church and parsonage have been erected; when we remember that not a communion season has come, but that there have been some to profess their faith in Christ; when we remember these and many, many more labors and loving words, which will ever live to perpetuate the memory of Dr. and Mrs. Countermine, we are constrained to cry for grace to make us willing to part with our beloved pastor and his wife, and to pray that God will bless them in their new field. The people of the First Presbyterian Church of Beatrice, Nebraska, have been greatly united during their residence and ministry among them, and they yield them to others with unfeigned reluctance, yet praying that the blessing of God may go with them.

JANE MCCREA.

Jane McCrea was born at Lamington, New Jersey, about the year 1757. Her father, the Rev. James McCrea was a Presbyterian clergyman, the first pastor of Lamington Church, Somerset county, New Jersey. His tomb stone is still in good preservation, with a legible inscription, in the church burying ground of that village. "He was a native of Scotland, but came to this country shortly previous to the birth of this daughter." The writer has seen, held in her hands, and read the articles of agreement, conveying certain lands to James McCrea, from the crown of Great Britain, in the reign of George the Third, by the grace of God. The ancestors of my husband and children, the McDowells, established the Lamington Church, and figured in making out the call to the Reverend James McCrea.

The foundation of the schoolhouse is still to be seen and the well where the children of the McCrea and McDowell families attended school. The farms were separated by a beautiful stream of water, where the children of the neighborhood paddled and played. At that time there was no bridge and persons going across went in a row boat. The property came from the McCreas into the hands of Mr. J. Lane, then to his son, Peter J. Lane, who is still living. From the late owner I have gathered many interesting reminiscences, also a piece of beam from Jenny's room, pieces of which I have given to many historical societies and schools. A. M. McD.

Rattlesnakes, Butterflies, and . . . ?

Washington Irving said, he supposed a certain hill was called "Rattlesnake Hill" because it abounded in—*butterflies*. The "rule of contrary" governs other names. Some bottles are, supposedly, labeled "Sarsaparilla" because they are full of . . . well, we don't know what they are full of, but we know it's not sarsaparilla; except, perhaps, enough for a flavor. There's only one make of sarsaparilla that can be relied on to be all it claims. It's Ayer's. It has no secret to keep. Its formula is open to all physicians. This formula was examined by the Medical Committee at the World's Fair with the result that while every other make of sarsaparilla was excluded from the Fair, Ayer's Sarsaparilla was admitted and honored by awards. It was admitted because it was the best sarsaparilla. It received the medal as the best. No other sarsaparilla has been so tested or so honored. Good motto for the family as well as the Fair: Admit the best, exclude the rest.

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OUR NEW HOME.

How strange it seems to see a new address at the head of this column, and it will be some time before we turn naturally into Henry street instead of going a block further to our long familiar corner. The new house at present looks neither familiar nor attractive with our goods piled mountain high in the middle of the parlors, and painters and paperers everywhere at work, but we can see how pleasant and comfortable it is going to be, and although no extra money has been pledged as yet for the increased rent, we still plan to retain the whole house for our own use.

Our landlord is kindly painting and papering from top to bottom, and putting in new plumbing, which will make it all wholesome and sweet, but the floors are a great problem to us, so old and worn that a coat of paint is hardly sufficient to make them presentable or to withstand the constant wear of many little feet. We are hoping some generous friend will be inspired to lay plain, hard wood floors for us in some of the rooms. It will be more satisfactory and no more expensive than any other covering, but if any friends, at this season of general change and renovation, have oil cloth or linoleum to spare we should be most grateful for it.

There are also those staring windows for which shades are needed, and we want sash curtains for the club rooms and all the front windows if possible.

The basement we propose to keep for the boys' clubs, and the library, and we want shelves for the books with sliding doors that will protect the library during the club meetings, but will have to do the best we can with shelves and curtains at first. We also want a clock to hang on the wall in that room.

The parlors are for the use of the kindergarten and sewing classes, and we need two chests of drawers of some kind, to hold the various belongings of the two schools and another clock for those rooms.

Up stairs we have reserved the front room for the Girls' Club, and the back for the Home Makers, and we need some comfortable chairs,

a lounge, pictures and various things to make the rooms attractive and home-like. A friend has just promised a small writing desk, and another a clock for the girls, but there is nothing yet for the mothers. A gas stove would be invaluable for the cooking classes next winter. And how glad we should be of an extra piano for the girls; ours will have to be left downstairs for the kindergarten.

In fact, almost anything in the house furnishing line will be useful in these enlarged quarters, and we hope our readers will think of us as they go over their store rooms and attics this spring, and send what they can spare to Miss Mayer at 48 Henry street. We would also remind our country friends that the new King's Garden is entirely bare, without even the "bacteria vine," as one little girl called our wisteria, the principal decoration at 77. Any shrubs, vines or blossoming annuals will be gratefully received and tenderly cared for by the children.

CHICAGO LETTER.

At this, the season for annual meetings, good reports are coming from the churches of Chicago Presbytery. The First Church of Evanston, Rev. J. H. Boyd, D.D., pastor, has gained ninety-three members, having a present enrollment of seven hundred and sixty-eight. This is the church to which the lamented Dr. Noyes ministered for so many years, and which was more recently under the pastoral care of Rev. N. D. Hillis, D.D., who is Professor Swing's successor at the Central Music Hall. The first annual meeting of the Millard Avenue Church has just been held. Thirty-six members have been received since the organization last fall. Rev. J. S. Boyd, formerly of the Tenth Church, has completed the first year of his pastorate with the River Forest Church. This church has come out unusually well financially, among other things having built a handsome parsonage adjoining the church. The Emerald Avenue Church, Rev. Stuart M. Campbell, pastor, has recently raised one thousand dollars to cancel a pressing obligation. The First Church, Joliet, has had a prosperous year with 314 members, a net gain of forty-five, and a financial advance.

The Central Church, Joliet, of which Rev. James Lewis, D.D., has been pastor for many years, will as soon as practicable erect a new house of worship. The lot has been secured and the plan of building adopted. The Windsor Park Church, organized about a year ago by Rev. Leroy Hooker who ministers to it, has been able to meet all of its obligations. The Edgewater people are happy in the prospect of a new sanctuary. The young pastor of this church, Rev. R. R. Stevens, contemplates holding summer even-tide services on the Boulevard near his church. The crowd is there, on wheels, and Mr. Stevens has good prospects of preaching to large audiences. That is certainly one way to "seize the opportunity" as the apostle urges.

At the adjourned meeting of Presbytery held in the First Church, Joliet, on the 27th of April, the pastoral relation between Rev. C. S. Wisner, Ph.D. and the Lake View Church was dissolved. Dr. Wisner has been in poor health ever since coming to Chicago a little more than a year ago, and has been out of his pulpit a great deal in consequence. The Lake View Church, located on the north side, is one of the most promising of the Presbyterian Churches in the city.

Another resignation is that of Rev. Frank Gunsaulus, D.D., of the Plymouth Congregational Church. The decision is final. He says that he is thinking of giving his entire time to work connected with the Armour Institute, whose official head he has been for several years. He is also considering a plan of reaching more people than ever in his pulpit ministrations. It is reported that the great Auditorium may be engaged for his Sunday night services. Dr.

A 16-Year Old Girl has Nervous Prostration

THE REVIVIFYING EFFECTS OF A PROPER NERVE FOOD DEMONSTRATED.

From the Era, Bradford, Pa.

Several months ago, Miss Cora Watrous, the sixteen-year old daughter of Mr. I. C. Watrous, a locomotive fireman, of 61 Clarion Street, Bradford, Penna., was seized with a nervous disorder which threatened to end her life. The first symptom of the ailment was a loss of appetite. For some little time Miss Watrous had no desire to eat and complained of a feeling of extreme lassitude. This was followed by severe pains in the head. For three weeks the young lady was nearly crazed with a terrible headache and nothing could be procured to give her relief.

Finally after trying numerous remedies, a physician was called and began treating the patient. He said the trouble was caused by impoverished blood, but after several weeks of his treatment the young lady's condition had not improved and the parents decided to procure the services of another physician. In the meantime Miss Watrous' nervousness had increased, the pains in her head had grown more severe and the sufferer's parents had almost given up hope of her recovery.

It was at this time that Mr. Watrous heard of Dr. Williams' Pink Pills for Pale People. He found that the pills were highly recommended for nervous disorders and concluded to give them a trial. A box of the pills was purchased and before they had all been taken there was a marked improvement in the girl's condition. After a half dozen boxes had been used the young lady's appetite had returned, the

pain in her head had ceased and she was stronger than at any time previous to her illness.

Miss Watrous concluded that her cure was complete and left home for a visit to relatives in the grape country near Dunkirk, N. Y. She stopped taking the medicine and by over exertion brought the ailment back again. As soon as the returning symptoms were felt, Miss Watrous secured another box of the pills and the illness was soon driven away. She is now in better physical condition than she has been for years and declares that she owes her life to Dr. Williams' Pink Pills.

Mr. and Mrs. Watrous were interviewed by a reporter at their home on Clarion Street. Both are loud in their praises of Pink Pills. "My daughter's life was saved by the medicine," said Mrs. Watrous. "Her condition was almost hopeless when she commenced taking them, but now she is as strong and healthy as any one could be. I cannot recommend the medicine too highly."

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Gunsaulus is, we are told, in demand in New York, but it is not probable that he will leave Chicago where he has such wide and deep influence. He is one of the orators of whom this city is justly proud.

The First Presbyterian Church has not yet received an affirmative from the men called to the pastorate, nor has it been announced whether Dr. Chichester of Los Angeles will accept the call given him. The First Church will afford an opportunity for a great work if it makes a determined effort to get the people massed in its vicinity. Dr. McPherson of the Second Church, is convalescing slowly. The assistant pastor, Rev. C. A. Lippincott, is occupying the pulpit.

An immense mass meeting is scheduled to be held at the Auditorium, May 3d, in behalf of the starving millions of India. It is proposed that Chicago send at least one ship-load of corn to the stricken country. Dr. Talmage is the man selected to rouse the people to this action. There will be other prominent speakers.

We must not forget to mention that the Campbell Park Church, Rev. Du Bois Loux, pastor, has been freed of a strangling debt of over eighteen thousand dollars. The church herself gave \$5,000 out of her comparative penury. The Second, Third and Fourth Churches each gave \$2,500, a single member in the Second and Third churches giving \$1,000. The First Church gave \$600 and the Presbyterian League completed the contribution. The Campbell Park Church, now rid of its load, will grow rapidly as it is in a good neighborhood. C. G. REYNOLDS.

THE QUEEN OF GREECE.

It is said by a lady who recently visited Greece and had the honor of meeting the royal family, that perfect harmony exists between them, and the King and Queen are devoted to their children. The Queen is still a very beautiful woman, and the only lady Admiral in the world. She holds this rank in the Russian army, an honorary appointment conferred on her by the late Tsar, because her father held the rank of High Admiral, and for the reason that

she is a very capable yachtswoman. The King has a very remarkable memory, an interesting personality, and is a brilliant conversationalist. He goes about the streets of Athens without any attendants, and talks with any friend he chances to meet. Prince George is very attractive, and his feats of strength, shown often in the cause of chivalry, are a continuous subject of conversation among the people.

THE SIBERIAN MINES IN WINTER.

A writer in the Berlin Herald, named Koch, describes a visit he paid to the Siberian mines in winter. The picture he gives is a fearful one, diametrically opposed to those sketched by Dr. Lansdell and the traveller De Windt. Through long, evil-smelling, dark passages, he came first of all to a broad opening in the rock, dimly lit by a hanging lamp. He asked what purpose this room served. He was told by his guide it was the convicts' sleeping-chamber. Koch looked closer, and noticed here and there bundles of malodorous damp straw. These were the beds. It was the horrible odor of the place which compelled Koch to put his handkerchief to his mouth and nose and flee from the place. Accompanied by his guide, he next visited the workings. Torches flared from the walls, and there was an infernal echoing din of hammer and pick. There were, perhaps, a hundred or so at work in the galleries. They were in rags; their hair and beards were matted and long; their faces deadly pale and disease-stricken; and the cold was so intense that icicles hung from the tangled hair about their lips. When one rested for a moment the strident voice of the overseer urged him on to his work among the dripping rocks and in the semi-darkness. Koch could not stand the awful look of those spectral miners. He hastened to the opening. The inspector met him with a smile. "Diligent fellows those down there," said the official. Koch bowed. "But are they always at work? Have they no rest?" "Certainly not; no rest. They are sent here to work. They work twelve hours a day—on Sundays also. They get no rest. Oh, yes, they do; twice a year—at Easter, the resurrection of our Lord, and on the Tsar's birthday."



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