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1897.

The Evangelist.



REV. CHARLES PIERPONT COIT, D.D.,
Pastor Memorial Presbyterian Church,
ROCHESTER, N. Y.

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SUMMARY OF ASSETS.

	Market Value.
Cash in Banks	\$ 306,032 86
Real Estate	1,748,857 41
United States Stocks	1,497,762 50
State Bonds	25,000 00
City Bonds	821,974 81
Rail Road Bonds	1,624,435 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

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HENRY M. FIELD, Editor.

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All Round the Horizon.

The pageant is over, the great Jubilee, for which not only London, but all England, and not only England, but the whole world, has been waiting for months, has come and gone—utterly gone, disappeared like "the baseless fabric of a dream." And now that we are a little removed from it: standing off, as it were, at the proper distance, to take in the whole: we can reflect and moralize.

As to the Jubilee itself, there has hardly been anything like it in modern times, unless it be the coronation of the Czar. But even that was wanting in some of the features that are here, as it was only the first act in the great drama of an Imperial destiny: the beginning of a reign, which we hope may be prolonged through the fulness of manhood; although the intimations of bodily weakness, that are already manifest, the sadness that already shows itself in that young face, are symptoms of early decay; and lead us to fear that he will not attain to the age of his father, even though he did not live to be an old man!

But the Queen of England has passed her threescore years and ten, and is near to her fourscore. For threescore of these years she has been on the throne—a reign the longest in English history, and one of the longest in any history. Well may she bow her head in grateful acknowledgment, thanking the Almighty Preserver of men and of nations for this long and splendid career!

But—but—but—if she turns from the past to the future, what has she to expect? Her life is drawing to a close. To her, as to all, the hour will come when she must "turn her face to the wall and die!" This was evidently in her mind in this day of pomp and splendor, as it was in the mind of every one who looked upon her, for those who watched her closely saw frequently her eyes filled with tears. Tears of joy they may have been, at the manifestations of "her dear people," that overflowed on every side. But mingled with these, there could not but have been a secret feeling that this appearance might be her last. Millions must have looked yearningly at the revered and beloved face, feeling that it might be that they should see it no more!

Well! if so it must be, it was a glorious departure: never could a monarch retire from this scene of action—from this stage of human affairs—more honored and beloved; and as the Queen and Empress disappears, not to return again, the great British people who love her will love her still, even though they can only respond in silence, "Hail and Farewell!"

While all this pomp and show have attracted the attention of the whole world to London, there have been internal improvements in the city itself, which are worth recording as landmarks of human progress. In all large cities, one of the most difficult problems has been to

get rid of their refuse, the impurities of great capitals, which, if not removed, are not only noisome and offensive to sight and smell, but are the forerunners of disease and pestilence. With this great problem science has been struggling for years, and at last it appears with complete success, proving that, not only can all this filth be disarmed of its danger, but actually converted into the most valuable material of beauty as well as utility, so that the cast-off mould of mighty London, instead of being thrown into the sea at great expense, is, after being divested of every pernicious ingredient, distributed over the fields, to reappear in grass and flowers. As we could well anticipate, no one has been more active in this than Lord Kelvin, the first scientific man of Great Britain, if not of all Europe. A despatch from London, June 28th, to The Sun of this city, reports the great success as follows:

Lord Kelvin, Professor of Natural Philosophy in the University of Glasgow, this afternoon opened the works established by the municipality of Shore-ditch, which are designed combinedly to destroy the local refuse, generate electric light, and supply hot water to the public baths and laundries. Lord Kelvin described the project as a supremely happy combination of scientific knowledge and mechanical skill, and said that it had required remarkable courage in its application. The scheme briefly is as follows:

Carts will convey the street, trade, and household refuse to the works, where motor cars and electric hoists will distribute it upon tipping platforms, whence it will be shot by the aid of mechanical feeders into a dozen cells of a destructor, where it will be exposed to a forced blast produced by motor-driven fans, some of which will ventilate an adjacent sewer and blow the gases therefrom into the furnace to help feed the flame.

A new system of thermal storage will economize the heat, as while the destructors must work continuously an equal production of electricity will not be required. The steam generated will be stored in boilers and used to drive the engines and dynamos and to heat the water to be furnished to the baths and laundries.

It is believed that the works will effect a great economy. They will consume yearly twenty thousand tons of refuse which has hitherto been carried to barges and then dumped into the sea.

Truly, the world does move!

Some men achieve greatness, and other men have greatness thrust upon them. Of the latter class was a man who has just died in Ireland, who made himself, or rather was made, conspicuous, not so much for what he did, as for what he would not do, that is, he would not have pity on the poor. It was a hard time in Ireland; the peasants, who are always poor, were driven to the last extremity. There was hardly food enough in the cabin to keep the wretched peasantry from starving. Yet at this very time, of all times in the world, the agent

of the landlord came round for his rent! Among the agents was a man by the name of Boycott, who had no bowels of mercy. If a peasant had a little pig, that he thought might at the last pinch keep him and his wife and children from starvation, the agent would be after it. Not a chicken could escape him, or a potato patch behind the cabin. Neither pig nor potato was safe from the cruel pursuer. No doubt many a cottager would have found it a satisfaction, if he could have waylaid the agent as he rode homeward in the dusk of evening and shot him. But such ways of getting rid of a man came back to plague the inventor, and many a bogtrotter was sent to the scaffold for shooting a landlord or his agent. But there was one resort that entailed no such retribution; the whole country could treat the agent as an outcast; they could let him alone, not speaking to him on the highway, or answering a question from him, never recognizing him as a fellow creature, or a human being. Mr. James Redpath, one of the Irish agitators, urged the peasantry to this course:

Call up the terrible power of social excommunication. If any man is evicted from his holding let no man take it. If any man is mean enough to take it don't shoot him, but treat him as a leper. Encircle him with silence. Let no man nor woman talk to him nor to his wife nor children. If his children appear in the streets don't let your children speak to them. If they go to school, take your children away. If the man goes to buy goods in a shop tell the shopkeeper that if he deals with him you will never trade with him again. If the man or his folk go to church, leave it as they enter. If ever death comes let the man die unattended save by the priest, and let him be buried unpitied. The sooner such men die the better for Ireland.

Parnell too advised the people not to commit crimes and get themselves into the meshes of the law, but to adopt a policy of sending landlords, agents and bailiffs "to Coventry," from which to "boycott" a man signified to have nothing to do with him; but to treat him as the Lord treated Cain, when he made him a fugitive and a vagabond on the face of the earth.

If there ever was a vile piece of journalistic scandal it is that which started the false stories that have gone the rounds of all our papers as to the dastardly conduct of Frenchmen of high position at the terrible fire at the Charity Bazaar in Paris. Circumstantial as these reports were, it is now said that there was absolutely no foundation for them. A correspondent of the Evening Post writes that there were less than fifty, and probably not more than thirty, men in the building. About a dozen of these were assisting in the arrangements for the sale and had left their canes in the cloak-room, so that they could not have flourished them, as described so graphically. The remainder were mostly middle-aged gentlemen interested in charitable work, who distinguished themselves in saving the lives of others, as Baron Reille, the millionaire, at the risk of his life, and George Munier, who died of the burns received, and altogether the young men present of the aristocratic class, made infamous by these reports, could have been counted on the fingers of one hand and in almost every case where the charges were made definite they have been proved false. The Count of Montequiou, who has fought a duel on account of these slanders was not present at the fire, but as a leader of the class, who were described as beating down ladies with their canes, and trampling them under feet in a mad desire to save themselves, he felt that he must defend their honor.

If we could think that Dante's terrific pictures of the Inferno were true, and that there were lower depths for the greater sinners, we should have a pretty clear idea of what becomes of men who go up and down in the earth, telling the most atrocious falsehoods.

SAVE THE STUMBLERS!

By Rev. Theodore L. Cuyler.

One of the most blessed offices of Christ-like religion is to take stumbling-blocks out of people's way; another is to help up those who have tumbled down over them. "Brethren," said the great Apostle, "if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness." The plain English of this commandment is: if a fellow-creature have fallen into sin and shame, then instead of leaving him there wounded and half dead, stop and help him up. Play the good Samaritan to him. If he has been tripped by a strong temptation, don't jeer at him, or cast the condemning stone. However low and disgraceful his fall, give him a lift by your prayers and counsel and support; and perhaps his "feet and ankle-bones may receive strength."

The word "restore" which Paul used, signifies to set right. It is a surgical term; it refers to setting a broken bone. Society is as full of stumblers who have fractured their consciences, or sprained their good resolutions, or bruised their hearts as the Greek hospitals are of wounded soldiers! But when the transgressor has fallen and the mischief has been wrought, what then? Shall that wounded brother-man or sister-woman be left in the clutches of Giant Despair? Shall they be compelled to limp along through the remainder of life's journey as shunned and friendless cripples? Ah, that is not the way that a merciful God treated David when he stumbled, or the way in which the compassionate Jesus treated Simon Peter.

I am not pleading for sin, or excusing it; I am pleading for sinners. Of the holiest Being who ever trod our globe it was said that He "receiveth sinners," and in His last moments on the cross, He prayed "Father forgive them; they know not what they do!" I am pleading for every convict that ever came out of Sing Sing's or Auburn's penitentiaries that he should have a fair chance to climb back again to honest respectability. I am pleading for every penitent girl who ever stumbled into unchastity through lawless passion or a seducer's devilish wiles. I am pleading for every reformed tippler that he have a helping hand extended to him, and a fair opportunity to get on his feet. Let us "consider ourselves, lest we also be tempted."

I do not wonder that so many stumble into drunkenness. Our towns are full of Satan's slaughter-houses, the saloons; and they will be full of them until the aroused conscience of the land padlocks them with prohibitory laws well enforced. But the licensed dram-seller is not the only one who deliberately sets a trap for his neighbor or puts a stumbling-block in his way. A dear friend of mine not long ago fell into wretched inebriety, and when called to account he stated to me that he began to use alcoholic stimulants "by the advice of his physician!" I do not know which to blame most, the weak man who stumbled or the weak doctor who gave him the fatal advice. Thousands have fallen over this medical stumbling-block; and in these days when the teachings of such masters in medicine as the late Sir Benjamin W. Richardson are, or ought to be, familiar to all the profession, no doctor is innocent who prescribes the use of alcoholics except in extreme or exceptional cases. Alcoholic medicines may cover up many things; they cure almost nothing; they directly cause untold evils and miseries. There are surely enough safe tonics and restoratives without playing with the "cup that biteth like a viper."

God's Word not only enjoins every effort to

restore those who have fallen, but is very plain in regard to the "putting a stumbling-block, or an occasion to fall, in a brother's way." It strikes the practice of offering intoxicants right in the eye when it declares that it is "good not to drink wine whereby thy brother stumbleth." What moral right has a Christian to put a temptation in the way of his fellow-man? If the contents of the glass which I offer to my guest cause him to stumble, he stumbles over me. I am a partner in his sin. If he goes from my table, or from my house, with an enkindled thirst for intoxicants, I lighted the accursed flame. If he becomes a drunkard, I helped to make him one, and have done my part towards shutting him out of heaven. It is the *drinking-usages* which do the mischief, and which underlie and support the drink-traffic; an enormous amount of drunkenness does not begin in the saloon; it begins at private tables, or in social parties, or under the roofs of a false and fatal hospitality. Oh! these stumblers! How fast they multiply, and how fearfully they fall, and how many loving hearts are redden by their ruin! Is it a Christian duty to restore the penitent and lift up the fallen? Then is it tenfold more a duty not to put the stumbling-block of temptation in another's way. One single ounce of prevention is worth a ton of attempted cure.

THE MEMORIAL CHURCH OF ROCHESTER— REV. CHARLES P. COIT, D.D.

One of the very prosperous churches of this Presbytery is the Memorial Presbyterian Church. It was organized in 1872. Previous to this, Mr. Truman A. Newton, one of the leading elders of the Brick Church, and two or three other gentlemen, were selected to look up a good location. A Sunday-school was established under the superintendence of Mr. Newton. Subsequently the present site was purchased and in 1870 a chapel was built as a memorial of the reunion of the "Old" and "New School," begun at Pittsburgh in November, 1869, and consummated at Philadelphia the following May. The Rev. G. L. Hamilton was the first pastor, closing his labors December, 1874. The church was then without a pastor until November 21st, 1875, when the Rev. Charles Pierpont Coit, a native of Hastings, Oswego County, New York, became the pastor. There were but few members, but gradually the church roll increased, and now there are over 500 names on it, and it is still increasing. The chapel had to be enlarged to a church at a cost of nearly \$10,000, the trustees of the Brick Church having meantime generously deeded the property to the trustees of the Memorial Church.

In the course of a few years, however, this enlarged edifice, (re-dedicated in 1881) was found to be too small for the growth, and in 1892 the present new structure was completed at a cost of \$75,000. It has a seating capacity of 900 in the main auditorium, and in the Sunday-school 850. The campanile tower produces a pleasing effect, and altogether the new Memorial Church is one of much architectural beauty and convenience.

Dr. Coit is a graduate of the University of Rochester, and of Auburn Theological Seminary. He began his successful ministry by organizing the North Presbyterian Church at Binghamton, New York, about 1870. After a pastorate there of nearly five years he was called to Hampden Presbyterian Church at Baltimore, Maryland, but he had not been settled there long when he received the constraining invitation to his present Rochester charge. His wife, formerly Miss Susan H. Warner, renders her husband valuable assistance in his pastoral work. The degree of D.D. was conferred upon Dr. Coit in 1892 by the University of Rochester. Some of the leading members of Memorial Church are residents of Irondequoit, a suburb of Rochester.

W.

SEMI-CENTENNIAL OF BELOIT COLLEGE.

"The Lord planted this garden westward in Wisconsin at the same time that He planted a garden eastward in Eden," was one of the characteristic remarks, years ago, of that revered man, Prof. Joseph Emerson. And so, in the fulness of time, a college of the best quality was planted in a charming situation on a bluff overlooking the flourishing town of Beloit, in order that the man from Eden, properly fitted, might get a liberal education.

On the day when England was celebrating the diamond jubilee of her beloved Queen, the sons of this new New England institution, in the middle West—were celebrating its golden anniversary. An enthusiastic loyalty marked both occasions! With less of outward pomp the children and friends of this American Alma Mater manifested ardent devotion to the principles which alone make a nation fit to survive.

Beloit College is one of the best of the classical institutions founded in the great West by the far-seeing leaders in educational matters, who went out of the Eastern colleges to the newer States in the second quarter of the century. The Yale band planted Illinois College in the centre of the Empire State of the West. A little later another group of devoted men from the same parent school went by way of the Lakes to the newer Commonwealth to the North, with the same purpose. "Can we have a College here?" rather doubtfully asked one of them. "We can make one," was the determined answer. And when the first Board of Trustees met and confronted the almost appalling difficulties of their task, "Father" Kent said "Let us pray!" and in his earnest, faith-filled prayer Beloit College really came to the birth.

And now, after fifty years of hard, wise, persistent work by consecrated and able educators, sustained by the prayers and gifts of a multitude of devoted friends of the institution, its Jubilee Year shows a fine group of buildings, a full Faculty, a large roll of students, a list of prominent alumni, known by their good work the world around, with a promise of a greater future. Two of the earliest professors still remain at their posts and were present at the joyous anniversary, Professors Emerson and Porter.

One of the most interesting exercises of the occasion was the unveiling of an excellent marble bust of the first President, Rev. Dr. Aaron L. Chapin. Reminiscences of the early days of the College were given in a very effective way by the veteran editor of the New York Evening Post, Mr. Horace White, who was among the first graduates. The Rev. Dr. James W. Strong, the oldest college president in the country, having presided over that fine institution, Carlton College in Minnesota, more than a quarter of a century, brought the greetings of daughter colleges. Among the most pointed and stirring addresses of the whole anniversary was that by Mr. Pettibone of Chicago, upon "The Life of the College in Business-Life." His idea that the question is not so much what a college implants as what it implants, was worth putting in golden letters over every recitation-room door.

The degree of Doctor of Laws was fittingly conferred upon the Secretary of the Treasury, the Hon. Lyman J. Gage. The Chicago benefactor of many colleges, who has given a quarter of a million to Beloit, made a further gift of \$30,000 to build a woman's building and gave the inspiring assurance that he would help the college in the future as much as in the past. The "Yale of the West" begins its second half century with bright anticipations of growth and increased power for good, and with such facilities for the best service as will place it among the foremost colleges of the land.

A NOTABLE OPPORTUNITY.

DEAR EVANGELIST: While many of your readers have been warming their hearts and renewing their lives at ancient altar fires, I wish to say a word for a College with a short history, but a *great opportunity*. It is *Macalester*, now situated within the limits of St. Paul, but practically half way between the twin giants of the Northwest.

I have just had the pleasure of listening to the orations of the graduating class, and partaking of the good cheer and the brave hopefulness of the commencement dinner.

It was the eighth commencement of Macalester, and the largest graduating class. Eleven received the degree of A.B.—ten young men and one young woman—based upon a thorough classical course. One familiar with the educational life of the Northwest writes me: "I am quite certain that no other College in the State can make such a showing, and I question very much whether all the other denominational Colleges put together have graduated as many full A. B.'s."

The orations were not behind their fellows of Eastern Colleges. They were all marked by worthy thought, and had the directness and force of earnest natures; one, at least, the promise of that indefinable charm that is called *style*.

No one could look upon these manly young faces, and listen to their eager speech, without thanking the College for its noble service and seeing visions of finer culture and larger spiritual power for the empire of the Northwest.

Macalester has *done well* already. The Faculty are able, loyal and self-sacrificing. In spite of the fact that each man must do the work of two or three, the work is not primary and superficial. Macalester is really a College—not an Academy dubbed with a higher name. A student has gone from this College to the same class in Princeton.

It finds men, laying its hand upon poor boys, struggling in some humble place, puts a hunger in their hearts, and then feeds it, and sends them forth as givers of life to their fellows. We know at *Auburn Seminary* what Macalester is worth. The four Macalester men the last year were not inferior in scholarship and manliness to the average of men from any other College. A young Scandinavian—doubtless to-day plodding away as the majority of his countrymen, except for Macalester—holds his own with men from Yale and Princeton, Williams and Amherst and Hamilton. Macalester has proved her *right to be*.

But Macalester *should do better*. Rather the friends of Macalester should do better, and the friends ought to begin. And men in the East should extend a helping hand to their brethren in the West. None can realize, except by living here, the stringency of the times, the crippling of business life. Empty houses and stores and the shutters upon factories tell the pathetic story. 30,000 people have suffered directly from a single bank failure. Religious and educational life share the burden-bearing. Few churches are free from debt. Pastors and people do not complain. Patiently and bravely they adapt themselves to the times. Many are doing all that can be expected for the struggling Colleges. The Woman's Auxiliary of Macalester, with branches in many churches, is gathering the little. But men in the East who have made their millions from the Northwest, from its railways and forests and mines and wheat fields, have a stewardship here.

No man can doubt, who has studied the history of a half century, that the future seat of power is in this valley of the Mississippi. Here is the gathering of races, of kindred stock, that

is to be welded into the conquering people. This people can not be made spiritual, kept true to the pattern in the Mount, without the Christian College. Macalester is the only Presbyterian College in Minnesota, practically the only one of our church of high grade between Chicago and Montana, on these Northern lines. Macalester stands at the door of a great opportunity.

ARTHUR S. HOYT.

ST. PAUL, MINN., June 2, 1897.

THE SUNDAY REST IN EUROPE.

The Belgian International Exposition is now being held at Brussels. In Europe as in America, these expositions, which bring together men of intelligence from all countries, are turned to good account in forwarding great moral movements; of which the most important, in the present condition and temper of the laboring classes in Europe, is the Sunday Rest Question, and accordingly another Congress is to be held to consider it at Brussels in July.

This is not to be a mere incident or side show of a great fair, but is held under the authorization of the Government, the Minister of Industry and Labor being its honored President. In short, it will be conducted on lines similar to those of the Paris Congress of 1889, and will be attended by representatives of the different countries of Europe, where the question of Sunday Rest has attracted much attention for several years past.

By invitation, Dr. W. W. Atterbury of our New York Sabbath Committee, will present a paper on Sunday Observance in America, with special reference to the grounds and limitations of legislation for its protection. On this point, of the interference of the State for the maintenance of Sunday rest, there is a wide diversity of opinion among the philanthropic social economists of Europe. Doubtless the views entertained on this subject in a popular government like ours, and the results of our long experience, will be heard with interest, and particularly when presented by one who is regarded both at home and abroad as an authority, second to no other.

At the close of this official Congress, which will be occupied chiefly with the industrial and social sides of the Sunday question, a special convention will be held to consider the religious aspects of the Lord's day and the best means of promoting its sanctification. Dr. Atterbury sailed on Saturday by the Servia.

A great gathering, representative of the Established Church of Scotland, was held on Wednesday, June 9th, in the island of Iona to celebrate the thirteenth centenary of the death of St. Columba. The first service was in Gaelic, and the officiating clergymen were Dr. Norman Macleod of Inverness, Dr. Blair of Edinburgh, Dr. Russell of Campbeltown, and Mr. Macmillan of Iona. The proceedings at the English service were begun by Dr. Story, and Dr. M'Gregor of Edinburgh, preached the sermon. The occasion was a novel and impressive one in many ways.

Our Baltimore correspondent is clearly of the opinion that the several branches of the Presbyterian Church should make common cause in behalf of our colored brethren at the South. The Southern Assembly has taken distinct action in favor of the separation of the races ecclesiastically, as well as otherwise. Its colored members number about 1,500, and the ordinary congregations probably one-half more, gathered into sixty-four churches, the latter constituting four presbyteries. The Southern Assembly has our best wishes for the success of its plan. If it succeeds, we shall be instructed how to proceed. Should it fail we are in a position to ward off such a calamity.

THE EVANGELIST.

POPULAR GOVERNMENT.

Next Monday is the Fourth of July, the anniversary of our independence, the meaning of which grows greater and yet more perplexing every year. We are not yet a century from the death of Washington, whom we fondly call the Father of his country; and not quite a third of a century from the death of Lincoln. It is fair to judge these two representative men, not only as heroic characters, but as historic landmarks of progress. The world learned more from Washington as the vindicator of American independence than it had dreamed of in a thousand years of speculation; while Lincoln has carried out still farther the evolution of popular government. What now remains for this generation to do? We have not come to the end of all perfection. It would be foolish to fear lest we had come to the end, simply because we see before us a bend in the road, a boundary of another period of progress. With all the signs of discouragement, we believe that the future is to be more glorious than the past, and ours it is to help on that better day.

There now lie on our table two books that attempt to predict the future, Edward Bellamy's "Equality," and a series of Sunday morning sermons at Yale on "The Culture of Christian Manhood." The one goes forward a century and puts our present attainment in popular government in a rather painful contrast with an ideal end, as the writer claims, the logical and legitimate development to come; the other looks neither backward nor forward so much as it looks upward for guidance and inspiration. Strong as is the contrast, we are not inclined to call the two writers antagonists. Of all the eloquent preachers in Battell Chapel at Yale, there is not one whom Bellamy could doubt for earnestness, or distrust as a teacher of truth. Not one of them is a foe to progress, nor a friend to shams or pretences of popular government. Every one of these great preachers to the young men of the country believes in the essential doctrines of our immortal "Declaration;" and each one of them is a champion of the rights of man, a disciple of democracy, a defender of the people. They see clearly every difficulty, danger and false development, which Bellamy has discovered; but they see also some things that were "holden" from the eyes of the man who in his first book was "Looking Backward," and now sets himself up as the prophet of a new and a better age. Our religious teachers are not theorists; nor advocates of new methods of making men virtuous and happy. But they do claim to preach a Gospel that came down from heaven. This is their charter of authority, that they teach Divine truth to their fellow-men.

The radical error in such a treatise on popular government as Bellamy furnishes, is not in what he does by way of investigation or ingenious suggestion, and in following out of clues to ideal results; it is rather in what he does *not* do, in that he fails to recognize the supreme power of the Christian religion. A man who expects that popular government alone will make men virtuous and happy mistakes an effect for a cause. The optimism of a perfect political evolution by the heroic method of *revolution*, is really the most appalling pessimism. The jibe that preachers make men out to be sinners in order to get credit for saving them, becomes a serious charge against those men who rail at our popular government, because it does not put every man into paradise. If, as Bellamy tries to show,

political equality, with universal suffrage, has failed up to the verge of revolution, by what magic does he hope to see an economic equality, a community of property, change men and mend conditions beyond need of repair? For if you take away from a man the desire to covet his neighbor's goods, you do not by that means take away all his capacities for getting into mischief and making trouble generally. The good Book opens by showing man and woman in Paradise, and how quickly by their own agency they got themselves out of it. Any system of socialism that does not take its essential departure from the teaching of the Bible will end in smoke or in a conflagration.

We have unflinching faith in popular government; years and trials do but confirm our conviction that our form of government is not an experiment, but a success. The ground of our faith is in the progress in those things which are essential to the stability and welfare of a self-governing people, which Washington in his Farewell Address put in two words—virtue and intelligence. As to popular virtue, we have no more hesitation in predicating progress than we have as to popular intelligence; the one is admitted by everybody, the other is denied mainly by the disappointed, dissatisfied or desponding. Our pre-millennarians are somewhat to blame by setting up an ideal of public virtue, and because the country or the world has not reached *that*, inferring that they have made no progress, and indeed that they are growing worse and worse! The waves may recede, but the tide rises; the momentary recoil is the occasion of a higher rush. The body of the people are becoming more intelligent, and more virtuous. Reformations are the rule; revivals of faith are in the air; revolutions in cities and classes are things of daily occurrence. So, as the deep shadows of summer show the strength of the tree growth as well as of the sunshine, the very distinctness with which this age sees its own defects and deficiencies, gives proof of vital virtue and promise of the heavenly light. That we claim to be the outlook of the patriot and Christian of to-day.

Just here we take up another book, entitled "Strategic Points in the World's Conquest," and find an expansion of our thought on public education. Independence Day follows close on the closing of our schools, when the whole nation is drawn to the district School-house and the great University by a common impulse and a growing habit of watching the cultured growth of our children and youth. The plainest farmer has a son in College; the greatest of our men have grown from the soil. No institution of learning is too humble or too obscure for public notice; some of the most humble are doing the mightiest work for human uplift and development. The "World's Student Christian Federation," is the last tide mark of enlightened scholarship; it is no empty name which Mr. Mott uses for his book; he merely translates into four words the meaning of a movement to wed religion to our schools, to confirm the connection between virtue and intelligence, to garner the treasures of wisdom and piety. An age that can show such a world movement is not degenerate; a people whose young men can be foremost in such a "federation" for righteousness among students everywhere, is not to be called decadent in that valor which is the flower of virtue. No; we have our failings and popular government has its foes; we know them well; and our friends from Charles Dickens to Ian Maclaren keep us in mind of them. But the fight is an old one; the world, the flesh and the devil are on one side, that unholy alliance that cannot win "while God is God, and right is right;" and the real issue was never so clearly defined as it is to-day. Let the men of 1897 rally on the old battle line; the flag points to the stars; and the Son of Man is King!

WHAT IS MEANT BY "THE BEAST?"

A correspondent copies from The Evangelist the following:

"As to 'The Beast,' our best commentators on the Bible no longer apply that odious term to the great ecclesiastical body of which the Pope is the head, but look upon it as an inseparable part of Christendom—erring it may be in many things, in its faith and its worship—but still belonging to the one body of Christ. If it be required of us that we should identify the Beast of the Apocalypse we must look for it elsewhere," to which the writer replies:

"If you are indeed looking, you will find something like it, or tenfold worse, in Chap. xxv. Sec. 6., Westminster Confession of Faith; which with other singularities utterly opposed to the spirit of Christianity and too shocking to be thought worthy of belief, was solemnly adopted by the original Synod of the Presbyterian Church in America in 1729, and still clung to and fought for by those who are regarded as the highest exponents of Presbyterian belief. W. G. D."

WATERTOWN, N. Y.

Here is the passage:

"There is no other head of the church but the Lord Jesus Christ. Nor can the Pope of Rome in any sense be head thereof; but is that antichrist, that man of sin, and son of perdition, that exalteth himself, in the church, against Christ, and all that is called God."

Faithful are the wounds of a friend, and as our correspondent is an old friend, we accept his correction, not only with meekness, but with gratitude. We are all liable to mistakes, and have to grope our way out of the darkness into the light. The way may be long and tiresome, leading us round and round through many a maze and many a labyrinth, till by-and-by we see a glimmering ray which we follow—till at last we emerge into the clear sunshine and can climb to the upland, and look "all round the horizon," and see things in their proper distance and proportion.

Our correspondent takes us to task for an excess of generosity—for a kind word—or even so much as a word of tolerance—of the Roman Catholic Church, quoting the declaration of the Westminster divines to the intent that the head of that Church, the Pope of Rome, is [they do not use the ugly word of Beast, but] "the antichrist, the man of sin, and son of perdition," which are quite strong enough.

For the Westminster Confession, which takes its name from Westminster Abbey in London, where it was framed in the Jerusalem Chamber, we have a great respect, even if we do not look upon it as inspired. It is at least venerable for its antiquity, having completed its 250 years, *save one!* We are thus exact because the Presbyterian Church in the United States is invited next year to join with all kindred organizations in England and on the Continent of Europe, or in the Antipodes, in setting forth the wisdom and learning of our common Ecclesiastical Mother, which will then record the quarter of a millennium of its existence!

But, while we are thus engaged, like the Chinese, in the worship of our ancestors, we ought not to stop with our fathers or grandfathers, but soar away into the centuries before the Reformation, before the Middle Ages, till we get as near as possible to the Apostolic times. In this we shall only follow the example of our great leader, Calvin, of whom there will be unbounded praise at this celebration, as his Institutes were the foundation of the Westminster Catechism. But where did he get *his* creed? Chiefly from Augustine, one of the Fathers of the Roman Catholic Church. If we begin to trace our ecclesiastical genealogy back through the ages, we shall soon find that the great doctrines of our Confession—the Trinity, the Atonement, the Divinity of Christ, His life, death

and resurrection, and the life everlasting, date back more than a thousand years before the Presbyterian Church was born, to the Fathers, as the nearest successors of the Apostles.

This is one of the strongest arguments for Christianity itself—that it has *not* changed, at least in substance of doctrine—that it is the same yesterday, to-day and forever. Corrupted it may have been—overlaid with superstitions and false interpretations—but the system is there through all the darkness of the Middle Ages—with the same central figure, the Cross, outlined against the sky!

While we say this, we would not raise a controversy, in which we should perhaps not change anybody's opinion, while we are quite sure that we should not change our own. Instead of throwing down the gauntlet to all comers, we would modestly suggest that, at the time of this Presbyterian Jubilee, we ask ourselves, and ask one another, whether the Confession of Faith as laid down in the Catechism is the *last word of the Faith*, or has the Protestant world anything more to learn; is there more light to break forth from the Word of God? And as a minor question, we might ask for light on the point of the Pope being the Beast of the Apocalypse—which, as it is a question of some difficulty as well as importance, we would respectfully suggest should be referred to the Rev. Francis L. Patton, D.D., LL.D., President of Princeton University.

RETIREMENT OF DR. BOOTH.

Dr. Robert R. Booth preached in the Rutgers Riverside pulpit on Sunday, and we are warranted, it may be, in regarding these closing services of June, as the close of his active ministry as the pastor of that church. He has been relieved somewhat of late, but his relations have continued to the present time. The church will now be closed until the coming of the new pastor in early September, the Rev. Samuel McComb. Dr. Booth's ministry has been a long one, especially for a man whose years are yet this side of seventy. He began early, away back in 1851, if we mistake not, as the assistant of the distinguished Dr. Nathan S. S. Beeman of Troy. Thence he was called to Stamford, Connecticut, and later to his native city of New York, where he has ever since performed full duties in the pulpit and out of it in many official relations, for he has ever been a man of affairs as well as of the study. His tastes may be said to run strongly in both directions. Coming to New York he succeeded the Rev. Walter Clarke, (on his call to Buffalo) in the charge of the Mercer street church, which had suffered, like other churches, from the drift up town. The reunion of the two branches of the church in 1870, soon led to the consolidation of the Mercer street and University Place churches. To facilitate it both Dr. Booth and Dr. Alfred H. Kellogg, the respective pastors resigned, the latter going abroad and the former being heartily called by the now united churches, occupying the fine edifice in University Place, where Dr. Booth ministered for more than twenty years with great acceptance. His health then failing, he resigned his charge and was absent in Europe for about two years.

On his return he undertook the charge of a mere remnant, as to numbers, of the old Rutgers Church at Twenty ninth street and Madison avenue, a position, surrounded as it was by a number of churches, quite unfitted for the gathering of a large congregation. Here it was that Dr. Booth's skill in affairs came into play, with the result that in due time Rutgers Church was not wiped out, but transferred to the most beautiful part of the city, where it at once flourished and grew strong as it has continued to do to this day. His successor will come to a charge full of hope and enterprise, and housed in one of the substantial churches of the West Side. We congratulate him on the prospect be-

fore him, and Dr. Booth on the good work he has done there, and during an active and influential ministry of about forty-six years. He has attained to the highest honor of the Church as Moderator of the General Assembly, and doubtless he will seek to serve her in such ways as are open to a man of ripe and tried ability, in the years to come.

FORMER ANNEXATIONS TO THE UNITED STATES.

We do not intend to take up the policy of annexation of the Sandwich Islands, as one in which all good citizens must agree. There is an honest difference of opinion, and we should not get excited about it, but discuss it calmly and soberly to the end that we may come at last to a decision, which, if not unanimous, shall show general agreement on the part of the sober minded people of the country.

But we do wish to lay one "bogy," which frightens many good people, viz: that in doing this we are venturing on a *new* policy, whereas it is almost as old as the country itself. To this we referred last week, but it is a point that will bear repeating, as it is well to have a few facts well in mind when we are "set upon" by those who would assume that they are the only conservatives, whereas the force of precedent is all the other way.

The first war cry was raised when Napoleon, finding that he had enough to keep his hands full on the other side of the Atlantic, wished to get rid of the great, vast wilderness of Louisiana, which was then as little known to most Europeans as is now the central part of Africa. He was opposed with great bitterness, especially at the North. James G. Blaine, in his "Twenty Years in Congress," says:

"It seems scarcely credible that the acquisition of Louisiana by Jefferson was denounced with a bitterness surpassing the partisan rancor with which later generations have been familiar. No abuse was too malignant, no epithet too coarse, no imprecation too savage, to be employed by the assailants of the great philosophic statesman, who laid so broad and deep the foundations of his country's growth and grandeur.

"Many Northern men had opposed the purchase of Louisiana from France, believing it to be unconstitutional, and they dreaded the introduction of Senators and Representatives from territory which they considered foreign. The opposition was wholly from the North, and largely from New England.

"Josiah Quincy, of Massachusetts, made a violent speech in Congress against the admission of Louisiana as a State, as he had previously opposed its purchase from France. He declared that if Louisiana were admitted, 'the bonds of this Union were virtually dissolved; that the States which composed it were free from their moral obligations, and that, as it would be the right of all, so it would be the duty of some, to prepare definitely for a separation, amicably if they could, violently if they must!' He contended that there was 'no authority to throw the rights and liberties of this people into the "hotchpot" with the wild men of the Missouri, nor with the mixed, though more respectable, race of Anglo-Hispano-Gallo-Americans who basked on the sands in the mouth of the Mississippi!' He protested that 'it was not for these men that our fathers fought, nor for them that the Constitution was adopted!'"

Then came the proposed annexation of Texas, which was most abhorrent to the North, as it enlarged the dominion of slavery. All New England was on fire against it. Daniel Webster lifted up his voice in tones of thunder and said:

"We have territory enough! We are happy enough! Each State moulds its own institutions to suit its own people, and is it not best to leave them alone?"

In a speech in the Senate in 1845 he said:

"I have come to the conclusion that it is of very dangerous tendency and doubtful consequences to enlarge the boundaries of this country. There must be some limit to the extent of our territory if we would make our institutions permanent. The Government is very likely to be endangered, in my opin-

ion, by a further enlargement of the territorial surface, already so vast, over which it is extended."

Then another great shadow rose up out of the Pacific, Oregon! What did we want of that? Senator Benton, although he was from Missouri, which is on the western bank of the Mississippi, and which might control all the commerce of the prairies to the foot of the Rocky Mountains, felt that in that great range, the Andes of North America, Nature itself had fixed a bound to our habitations, and said that the Rocky Mountains were "our convenient, natural and everlasting borders!" And old Waddy Thompson, who was our Minister to Mexico, thought that the coast of the North Pacific was good for nothing any how:

"I am well satisfied that there is not on this continent any country of the same extent as little desirable as Oregon! I want no more territory, for we already have too much."

But somehow or other, in spite of all this deprecation and warning, the people went ahead and annexed every one of these adjoining territories. Henry Clay lost the Presidency by his opposition to the annexation of Texas. And the whole movement seems to have taken the appearance of an irresistible destiny. May it not be so with the Sandwich Islands! At any rate, let us be a little slow in denouncing what at present seems to be in the future.

Our readers will share with us a feeling of great satisfaction in the good news that Rev. Dr. E. D. Morris of Lane Seminary, "after three months of illness, and three more of slow recovery," has at last turned the corner, and is coming back to somewhat of his old time vigor. A pleasant token of his recovered strength is an article in defence of the Westminster Catechism, especially as to its practical character. He says: "In these days when so much is being said, and going to be said, about the Westminster Standards, it may be helpful to some minds to have their *practical* character or quality emphasized a little. My long studies in the Standards, and especially in the Larger Catechism, have made a deep impression on my own mind in this direction these many years. And if I can turn the thoughts of any in this same direction, I shall be glad."

MORE BITTER THAN DEATH.

A tragedy that stirred a great deal of public feeling thirty years ago has been recalled by the announcement of the death of the father of Charlie Ross, whose unknown fate stirred the hearts of all fathers and mothers in the land. He was not killed—at least so far as known—there was no evidence that any harm had come to him, but he suddenly disappeared, stolen from his father's house, and almost from his father's arms, to be spirited away, and kept in some secret spot, to be held for ransom. The secret was never revealed. Whether he was dead or alive, no one knew. Better a thousand times that he had been dead, for then he would be sleeping in a quiet grave. Once indeed the father received assurance that he was still alive, by a secret offer to restore him on the payment of twenty thousand dollars! But to pay the money (even if he were able to pay it) might be looked upon as condoning a crime! And so the agonized father had to go through a mental suffering that was worse than death. Not a day passed that he did not have before him the picture of his dear boy once more in his arms, to be pressed to his breast. The child came to him in his dreams; climbing up upon his knees and throwing his arms around his father's neck, who wept tears of joy, till he awoke to find that it was all a dream! At last God has in mercy taken the unhappy father out of this world of sin and sorrow to the world where all mysteries are revealed.

CUBAN EXILES.

Readers of The Evangelist may remember an account given about a year ago of the work that is being done to carry the Gospel to the poor refugees from Cuba. Although little known to the Christian public, and sadly limited and hindered for lack of support, these efforts have been carried on through another year. Their results and their needs have been lately published in a pamphlet, entitled "Christian Work among the Spanish-speaking People of New York and Brooklyn."

Originally this enterprise had no special reference to Cuba, but aimed simply to reach emigrants from Spain and all the Latin-American countries. It is only lately that it has become chiefly a Cuban work. Our people have no conception of the number of Cuban refugees who are here and who are coming here all the time. Many of them are refined people, who have barely escaped with their lives from prosperous homes, now desolated or destroyed. Many are widows and orphans, or the fathers and brothers and husbands are in the patriot army or in Spanish dungeons. They come here utter strangers to our country and our language, totally destitute and helpless, "as sheep without a shepherd." But they are most accessible to Christian influences and Christian sympathy; they look on Americans as friends, and their hearts are open to the Gospel as a message of light and liberty. Among these people, driven to us thus by the cruel violence of war, there is a wide field, an open door, and a priceless opportunity for wise and loving Christian Endeavor.

The work is strictly undenominational, though the committee that superintends it holds some relations with the Congregational Home Missionary Society. There is one Spanish Evangelical Church in this city, and the nucleus of another in Brooklyn, both in the care of the Rev. J. M. Lopez-Guillen. A number of Cubans, some of them highly cultivated people, united with the Brooklyn Church last spring. Then, with the same general aim, though distinct in its management, is the Home Training School, at No. 126 Macon Street, Brooklyn, under the care of Mrs. C. M. Strong-Selden and her sister, Miss Susan Strong. Here Cuban girls are received, who appear to be promising as well as deserving, and are placed under a system of Christian home training, with a view to becoming workers among their own people. These two devoted sisters have given their lives to this work for years past and their one desire is that it may so become known as to call forth the aid and support that it so much needs. Mrs. Selden was formerly a missionary in Mexico, and subsequently began the work here. At present there are sixteen girls in this training school, living in a blessed atmosphere of faith and love and prayer, and already becoming light-bearers among their families and friends. But there are twenty more applicants, for whom there is neither room nor means. In addition to this, there are nearly as many Cuban boys asking for a similar school, but no means to meet their request. Here are these poor exiles thrown right among us, asking and praying us to take their children under Protestant Christian instruction! Can we, or dare we, say them nay? Yet so we must, unless hearts are moved to furnish the needed aid.

In the same house on Sabbath afternoons, is held the Spanish Sabbath-school of the Brooklyn church, and on Tuesday evenings the weekly prayer-meeting. This Sabbath-school, besides the girls in the household, has a large and increasing outside attendance, including adults who come to hear the Scripture, to them so new. Most interesting conversions—marked, clear and earnest—have occurred in connection with these meetings during the past year, and the whole enterprise is full of promise. The opportunity is only limited by its resources.

As to help, any contribution, however small, will be of service. For the larger needs of extending the school, a most desirable neighboring house is vacant, and could be had at a very low rate; 1,500 or \$2,000 would secure it, and leave but a small interest to meet. With this the school could be doubled. Is there no one who will feel moved to "help those women, who have labored much in the Lord," to give a Christian education to these poor Cuban children?

The report has a frontispiece, a beautiful group of the girls of the home-school, Cubans and Mexicans, many of them with sad experiences in their own families, of the griefs and calamities of this cruel strife, also a portrait of the beloved Dr. Kincaid of the Home Missionary Society, whose death last winter removed one of their warmest friends. Copies may be had by writing to the chairman of the committee in charge, Prof. D. S. Martin, No. 75 West Fifty-fifth street, New York, or at the address above given of Mrs. Selden and the school, 126 Macon street, Brooklyn.

"The sons of the stranger that join themselves to the Lord, to serve Him and to love the name of the Lord, . . . them will I bring to my holy mountain and make them joyful in My house of prayer" (Isaiah lvi. 6, 7). So spake the Lord by His ancient servant. Who will help in its fulfillment, in our own day and at our own doors?

D. S. M.

A QUESTION OF LIFE OR DEATH
TO WMOM IT M/Y CONCERN.

The condition of things in our Church, so far, at least, as regards the relations of ministers and churches to each other, is one that is causing serious thought to all serious and thoughtful men. That there is something wrong *somewhere*, is beyond denial. A friend writes me: "Things are in a very curious condition with us; more pegs than holes." Is this so? Are there too many ministers? Is the supply greater than the demand? Certain facts would seem to indicate this as the case, and it is seriously urged that our Theological Seminaries should shut down for a year or two or take steps to limit the production of ministers until the demand should become equal to the supply. A professor in a Theological Seminary said to me, not a great while ago, "There is something awfully wrong in the whole relation of ministers and churches to each other, and in the way in which ministers who need churches and churches that need ministers are brought together." Is this true? There seems to be no possibility of denying. The method that prevails is that of an unseemly scramble for every vacant pulpit on the part of minister, and a confused and bewildered choice from a crowd of candidates on the part of churches. This is not only sad, it is *shameful*. And it is being more and more strongly urged that this condition be, *in some way* put an end to, and that better methods be devised and put in execution. Any method, even that of an absolute and arbitrary power of appointment and removal lodged somewhere, such as is possessed and exercised by a Roman Catholic bishop, is better than the method now in practice. That some better method will, sooner or later, be adopted, is certain; but, in the meantime, What?

To put this condition in the most vivid light, and to lead up to the question it suggests in the case of some, let me speak in the concrete! I know of two ministers who, at present, are without charge. That they are so, is owing to no fault whatever on their part. One of them is a man of keen, strong intellect, with a decided philosophic turn of mind. Those who have heard him, speak of him as an unusually earnest and helpful preacher. The other has had abundant assurances from the most intelligent and thoughtful and sincere portions of his congregations, of the real and great helpfulness of his sermons. Each of them has been in the ministry

somewhere between twenty and thirty years, and both are in perfect health and vigor of body and mind. Each has a family dependent upon him. Both have been without charge and almost without preaching for many months, and in consequence, have been brought pretty near to destitution. One of them is without a home, and his children are scattered about among his relatives. The other has kept his family with him; but in doing so, he has had to face the alternative of either seeing them suffer from hunger and cold, or of incurring debts for their food and fire and clothing. Naturally he has chosen the latter, in the hope that, sooner or later, a field would open to him and he would become able to meet these pecuniary obligations. So far, however, his has been the "hope deferred that maketh the heart sick."

Both of these men have tried to obtain *occasional* preaching—the supply of a pulpit, here and there, for single Sundays. They have applied to those fellow-ministers who, they thought, might be able to procure such preaching for them; but the reply has been made to each, "The churches in this neighborhood that are in need of such occasional preaching are small and poor, not such churches as you would care to preach in." From pride, or perhaps from some better feeling, these men have not renewed their appeal in those quarters; but the reply is suggestive of a parable. A man who was unable to get work and who had been without food for days, went to an acquaintance and said, "Please give me something to eat, if nothing more than a crust of bread." And the reply was, "Oh, you don't want a mere dry piece of bread. Wait until you can get a dinner of a dozen courses." And the poor man turned away to grow hungrier still. If he had had heart enough to speak, he would have said, "Why, man, I am actually starving. For God's sake give me something, anything, to eat." And something like this would have been the reply of those two ministers, if they had felt able to say anything at all. One of them has had preaching for but *three Sundays* during all the months he has been without charge, and the other has fared little, if any better.

Both of these men have tried, repeatedly, to secure new fields of labor. Kindly-hearted fellow-ministers have written in their behalf to various vacant churches. But, in the case of every such church, each of these men has found himself merely one of anywhere from ten to two hundred applicants. Were all these applicants men, like themselves, without charge? Not at all. Nine out of every ten were men who, not only were actually settled over churches, but were under no necessity of leaving, and had no good reason, nor even decent pretext, for wishing a change. Among them were some who had no *intention* of making a change, but merely wished the eclat which a call would give them as, apparently, being in demand among the churches. And so these two men have found themselves crowded away from church after church by a miserable rabble, composed, in part, of men whose only desire is a cheap reputation for popularity, and in part of men who, without *any* reason, are uneasy and discontented in their present fields.

This is not an imaginary portrayal. It is taken from life. I have done no more than give the cold, hard facts, and I have barely done so much as that.

One thing more remains to be said. These two have given their lives to the work of the ministry, not in any way of sentiment, but as an actual fact. They have saved up no money, on which they might now live in retirement. They have studied no other profession, on the practice of which they might now enter. They are masters of no trade at which they might now work. They have no capital by means of which they might now engage in business. In all this, they are but the representatives of others. And now the question is, "WHAT ARE THESE TWO MEN TO DO?"

CORONA.

THE BEST TO CHRIST.

Not when death threatens me,
Not weak and helpless laid
Upon the weary bed of pain,
Would I first seek Thine aid.

In gladness I would serve,
In joyful hours obey,
In brightest scenes would feel Thee near,
My guide, my guard, my stay.

Now, while temptations throng
The busy ways of life,
Now, while my pulse beats full and strong,
Command me to the strife.

My best I give to Thee;
And in this choice of mine
Find that abounding, deathless life
So human and divine.

CATSKILL, N. Y.

G. A. H.

THE WESTMINSTER STANDARDS—THEIR PRACTICAL QUALITY.

By E. D. Morris, D.D., LL.D.

It is a somewhat general impression that our Church Standards, including both the Confession and the Catechisms, are concerned with matters of belief only—a series of propositions, doctrinal rather than practical, intelligent acceptance of which is in part necessary to our being Christians, and in part essential to our well-being as Christians. Those who imagine that all Protestant creeds come under such a description, are wont to hold up our Standards as the most eminent example which Protestantism affords of such *credenda*—such dry formularies of belief. And many more who do not quite fall in with this false view, still fancy that such abstract doctrinal propositions, if they do not constitute the whole of the Confession and Catechisms, are still their main staple and the chief ground of their claim on our study and our acceptance.

This is a mischievous misapprehension, and one which cannot be too frequently or carefully corrected. The fact is that no Protestant creed, from the earliest to the latest, lays so much stress on *what we are to be and to do as well as to believe*; in none is the practical quality or element so conspicuous. We may take the Shorter Catechism as the first illustration. It opens with the tremendous declaration that "the chief end of man is to glorify God"—a short sentence, but one of vast comprehension, including all our duties to our Creator, as the reward of which, we are "to enjoy Him forever." Then, after defining the Scriptures, not as a compendium of doctrines, but rather as a rule to direct us in thus glorifying and enjoying God, it groups its teaching at once under the two great heads: What we are to believe, and What we are to do. What we are to believe, is placed first, for the obvious reason that in practical Christianity duty can rest solidly on no other basis than intelligent and hearty belief. It is the inevitable defect of all systems of natural ethics, and of all the natural religions, that they have no basis of doctrine to rest upon, and are not enforced by such religious conviction as belongs to the Christian scheme.

But while belief, and the spiritual benefits from it, are put first in the Catechism, only 35 of the 107 answers given relate to such belief, while 69, or about 60 per cent. are concerned with the exposition of duty, chiefly as set forth (in 44 answers) in the Ten Commandments, and (in 18 answers) in the Lord's Prayer. It was evidently the aim of the compilers to produce a symbol which should be practical rather than theological—duty being the main thing to be enforced—duty conditioned upon and duly emphasized by the cardinal doctrines first introduced.

The Larger Catechism exhibits a similar proportion, although the doctrinal element is somewhat larger—a feature explained by the fact that, while the Shorter Catechism was designed for the common people, the Larger was intended to

be helpful rather to the officers of the Church. Yet the same general division of belief and duty is retained, and while 90 of the 196 answers, or 46 per cent., fall under the first division, 105 answers, or 56 per cent., are given to the exposition of the duties which God requireth, under the general conception of obedience to His revealed will. Of this group of answers, no less than 58, or more than one-fourth in number, and more than one-third in space, are occupied with the enforcement of the moral law as found in the Ten Commandments. Twenty-eight others are devoted to the exposition of the Lord's Prayer. Nowhere in English literature can there be found such an analysis and enforcement of the divine law as the appointed rule of duty and life for every man, as may be read in these catechisms, especially the Larger. Its enumeration of duties required and of sins forbidden, including not only all our actions, but also all inward thought and feeling—so specific and detailed, so penetrating and inclusive, so solemn and subduing—fairly overwhelms the thoughtful student. It would be hard to name either an obligation toward God or man, or a transgression against either God or man, which is not explicitly contained in this remarkable summary. No one who reads it slowly and thoughtfully, weighing every injunction, can doubt that the Larger Catechism is a remarkable code of morals, even more than it is an admirable statement of evangelical truth.

As might be expected, the element of doctrine or belief is somewhat more fully and formally stated in the Confession than in the Catechisms—doubtless for the reason that the latter were contemplated as much as the former in the construction of the Westminster Standards as a whole. In other words, it was not needful to say as much relatively about duty, while the nature and aim of the Confession required that more should be incorporated in it about saving belief. Yet of the 33 chapters in this symbol, at least 13 are directly concerned with duty of various sorts, while 5 more present doctrine, primarily and chiefly, in aspects which directly involve the element of obligation. It is a question whether the line between belief and duty should be drawn at Chapter xiii., or at Chapter xix., on the Law of God, where the element of Duty becomes supreme. While in one view repentance, faith, good works, perseverance, are gifts of God flowing from the mediation of Christ, yet in another view these are all duties of the highest, most comprehensive and solemn character—the mighty columns on which all other obligations rest. But from Chap. xix. to Chap. xxxii. we read of nothing but law and obligation toward God and man, toward self and society, toward the state and the church. The more these chapters (constituting in space more than one-third of the Symbol) are studied, especially in the light of the two Catechisms, the less will it be possible for any candid mind to criticize the Confession as a mere compilation of *credenda*; the more will any such mind appreciate it as an admirable code of morals and of life.

Nor are the two concluding chapters to be regarded as merely declarations of belief. It is an impressive fact, full of significance as to the main purpose of the Westminster divines, that these final chapters relate, not so much to doctrines which are to be believed, as to awful realities which are yet to be faced, and in which the supreme issue of glorifying God or disobeying Him, of enjoying Him or coming under His frown and condemnation, is to be settled once and forever. There is much more to be said. But if these glimpses shall lead any reader to appreciate more fully this practical element or quality in the Westminster Standards, or shall induce any to refrain from frivolous or hasty criticisms of these venerable documents, the desire of the writer will be satisfied.

COLUMBUS, OHIO, June, 1897.

A SCHOOL THAT HAS "COME OF AGE."

"Twenty-one years ago," said Acting President Halsey, "Mrs. C. B. Farwell went down to Chicago and brought back the graduating class of the Chicago High School; this was the beginning of Lake Forest as a College." Lake Forest is now a University, consisting of an Academy for boys, a College of liberal arts and a Young Ladies' Seminary, at Lake Forest; and a Dental school, a Medical school and a Law school in Chicago, and having this year nearly five hundred graduates.

Forty years ago, a correspondent of The Evangelist, then an elder in the Second Presbyterian Church of Chicago, J. Ambrose Wight, was very much interested in the establishment of a College at Lake Forest. This year a grandson of his was a member of the graduating class. So it was natural that this correspondent should find his way thither. Only twenty-eight miles from Chicago, with fifty or more trains each way daily, it is an ideal home for those whose interests do not call them into town in the early hours. Many such are here; some of them, men prominent in business or professional affairs. The original trees are succeeded by "their brothers or their cousins," now well grown, with an abundance of others planted among them, so that almost every house is in a grove of its own. And the dwellers in the city are the best type of people that we have in the republic.

Acting President Halsey gracefully waived his right to the Baccalaureate sermon in favor of Rev. J. G. K. McClure, D.D., his predecessor as Acting President in the chair. Dr. McClure is practically the college pastor, and with greater success than some such in reaching the young people of the university. He is a good preacher, as all agreed who heard his sermon on "The Supremacy of the Spirit in Man." In the evening, the Christian Associations were addressed by Rev. W. J. Lawrence, D.D. of Chicago, one of our Baptist brethren, on the "Making of a Christian Character."

Monday the academy began the procession with its graduating exercises, followed by a reception. The academy is now housed in four fine buildings, the gift of Henry C. Durand, Mrs. Reid and Ezra S. Warner, with grounds and facilities that make it one of the very best schools anywhere. Alfred G. Welch, is the new principal, succeeding Mr. Charles A. Smith, who goes to Orchard Lake, Michigan.

Tuesday was class day. The exercises were not long, but the fun was bright and the hits clear enough to be enjoyed by those who were not students, while the ivy oration was dignified and able. The afternoon was given to the Young Ladies' Seminary June recital, showing careful work with voice and instrument. The evening two hours were used by the freshmen and sophomores in prize debate. Wednesday morning was the Ferry Hall commencement, six graduates, and one in music receiving their diplomas. Neither here nor at the college commencement, were there any orations by the class. Dr. Withrow gave the oration here, explaining that he planned to speak on the topic, "What Woman is and What She is to Be," but that he found that he did not know what woman is to be, so he desisted and took the subject of "Prizes." The oration was characteristic, and was highly enjoyed by the audience. In delivering the diplomas, Acting President Halsey exhorted them not to "leave behind the old crowning graces of womanhood, as wife, sister, mother." The ideal at Lake Forest is evidently to help the "new woman," (if there is any such), to be an improvement on the old, but without losing those graces and qualities that have made her earth's crown.

Thursday morning was the commencement of the college, with a class of twenty, four of whom were young women. The class adopted

the cap and gown for its uniform, worn also with the purple ribbon and hood, by the orator of the day, President Henry W. Rogers, LL.D. of Evanston, whose address on "The Scholar and American Diplomacy," was scholarly and able. He said that Lake Forest stood for work, individuality and tolerance, good things to stand for.

While the university has suffered from the stringency of the times, yet the spirit is hopeful. If it has been difficult to secure "Chicago Money" in the past, as President Rogers declared it had been, yet it looks as if it might not be so hard in the future. The trustees reported themselves as hopeful and hard at work. It was a good commencement.

AMBROSE.

FISHAW—A SOUTH AFRICAN VISION.

By M. W. D. Lyon.

It was a warm November afternoon in the early South African summer. A window of the room in which lay a sick one, looked out upon the Indian Ocean as it washed the shore of Port Natal.

The ocean was calm as a lake. The steamship "Roslyn Castle," the only vessel in sight, lay at anchor a mile from the beach, basking in the sunshine. She had been newly painted from stem to stern a primary tint of bright red, and held herself grandly against the deep green water and bright blue sky.

A long stretch of beach, for a mile or more, one line of surf after another glistening in the sunlight, was moving toward the shore, coming nearer, nearer, then parting into waves that tossed and rolled, each one seemingly intent upon reaching the beach before the other, and in its eagerness saying, "I am coming, I shall reach the shore as well as you," and it did, followed by others, ever coming, coming, never ceasing in the strife.

Martha had had an anxious day. Her traveling companion had been very ill. The intervals between nursing she had spent by the window looking out upon the beauty and grandeur of the scene and trying to banish the thought of the dreadful possibility of a fatal sickness in a hotel among strangers, thousands of miles from home and friends. Hours of fever and pain had been followed at last by a quiet sleep for the patient.

Taking up a book, "Max Hereford's Dream" by Edna Lyall, Martha seated herself again by the window. She read the story through and reread it. "A comforting way of thinking, that," she said to herself as she closed the book. How she did wish that she could believe in the intercession of angels and in prayers for departed ones. Martha was not a theologian; doctrinal and psychological discussions never had interested her much; those she thought belonged to certain professors and D.D.'s; but this book had aroused thought, and she longed just then for a master mind with whom she might talk it over. She could see no need for praying for departed Christians; as for those who died without faith in Christ, was it not contrary to her common-sense way of thinking, that their state would be changed by intercessory prayer?

Looking out of the window she noticed several kafirs going down to the beach, a frequent occurrence. She had seen them stand and gaze upon the ocean as if spell-bound, their dress often indicating that their home was in a kraal and this was probably their first visit to the sea. The glass revealed the color and peculiar way of dressing the hair, that showed some of them to be married women.

Martha's heart had often been touched since coming to South Africa, and she had wondered how all those natives were to be civilized, and when were the hundreds of thousands to be taught of Christ and heaven. Are angels praying for each of these, as these lines from "Max Hereford's Dream" suggest?

"Four corners to my bed,
Four angels round my head,
One to watch, two to pray
And one to bear my soul away."

Those poor creatures have no bed. That verse is figurative, perhaps. It may mean four angels for each soul. If two angels are appointed to pray for each of these savage souls and those prayers avail, then it follows that these heathen are cared for, and why be anxious for them? What need of such self-denial? Why should lives be sacrificed to labor for them?

She was getting puzzled. One text after another came to her mind about the angels: "The angel of the Lord encampeth round about them that fear Him," "Are they not ministering spirits, sent forth to minister for them who shall be heirs of salvation?" "For He shall give His angels charge over thee to keep thee in all thy ways." All these texts, thought Martha, have reference to the godly, those who believe on the Lord Jesus Christ, and this text came to her, "Holiness without which no man shall see the Lord." Then these kafirs and all other tribes will "never see the Lord." Martha did wish that all these poor creatures might be left to the intercession of the angels. What a comfort to know that Fishaw would go to heaven, too; faithful, good Fishaw, she would like to meet him in the other world. Would the truth ever be taught him?

Fishaw was one of the "boys" of the hotel, and her room was on his hall. He had a very black, honest face; was rather short and thick set, and had large slits in his ears, in which he sometimes carried his horn snuff spoon. His age could only be guessed at by the wrinkles in his forehead. His short-sleeved white blouse and knee pants, trimmed with a red border, showed his bare feet, legs and arms well in contrast. Such was the exterior of Fishaw. Always pleasant, always faithful; early and late he was at his work, never going to church, never having a holiday. If Martha smiled in passing, or wished him "good morning," he returned it with a "Yes, ma'am," or simply "Yes," while his mouth showed two enviable rows of ivories.

Martha had become so interested in and exercised for him, that one Sabbath morning she took occasion to ask him some questions. She found his English vocabulary so short that he could understand but little, yet she persevered. "Where is your home, Fishaw, your kraal?" He motioned with his head, as if to say far away. "Do you know who made you?" "Made?" he looked earnestly at her, "No." "Did you never hear of God, or of Jesus Christ? Did teacher tell you of Jesus?" "Yes." "Have you a mother?" "Mother?" "Mother, mama," said Martha. "Mama die," he closed his eyes and put his hand on his head as if going to sleep. "Your papa?" "Die, too," with the same motion. With a good deal of effort to simplify, Martha thought she made him understand the question, "Will you see your papa and mama again?" he shook his head sadly, "No." "You go back sometime to your kraal?" "Yes ma'am." "You will take your money and go home?" "Money," making the motion of putting it in his pocket, "Fishaw kraal." "Did teacher tell you to work well, not to steal, not to lie?" "Fishaw no lie." "Do you pray to Jesus?" "Yes."

Hope, that was all, came to Martha's heart and love for ignorant Fishaw. He was living according to his knowledge. But afterward when she talked with the hotel keeper's wife about him, she asked if he ever had been taught there was a God, a Bible and Jesus Christ? "No," she said emphatically, "not a word; he came from the kraal to us. I'd not have one of the taught ones in my house; it just ruins them; he would be good for nothing."

Martha's heart sank within her. Fishaw had not understood her question. All this came into her mind as she sat leaning her head on her

hand looking out toward the ocean. How is Fishaw to get to heaven? was the burden of her thought. Are there really angels praying for him? Martha had prayed for him, but prayer and works go together. She couldn't see how this "boy" was to be taught. He was a burden of soul to her, for she loved that poor black man and longed to help him. She began to understand how missionaries gave their lives for such as he. Perhaps an angel would "bear his soul away." She wanted to see him again. She never would in this world. "What can I do for him?" she asked herself over and over again.

Looking out of the window, the lines of surf seemed to be peopled with hosts of beings, all natives. There were Indian Coolies, Hottentots, Kafirs, Zulus, Basutos, Pondos and Griquas, seemingly some from every tribe, nearing the shore just as the waves of the ocean did; tossing, tumbling, one over the other. Reaching for the glass, Martha could see faces she was familiar with. David, the Indian waiter and Mary, his pretty Indian wife, and Modie, one of the nurse maids, all shouting "I'm coming; I'm coming," and foremost of all was dear Fishaw, his black face perfectly radiant, shouting "I come, I come too, Missus," and he reached the shore first. Martha's joy was ecstatic. She gave a cry of delight, and awakened to find her patient in a profuse perspiration, the fever broken and that problem solved.

But the other? She could only leave it to God's wisdom and Christ's caring. He rules. He had kept much from her she would have liked to know; but she didn't think it wrong to hope that in the great school beyond, Fishaw would be found in one of the primary classes, and she privileged to be one of his teachers.

DURBAN, NATAL, SOUTH AFRICA.

THE DUTY OF JOY.

By J. R. Miller, D.D.

Perhaps we are not accustomed to think of joy as a duty. We think of it as a privilege and something very desirable. We are apt to think of it, too, as within easy reach to some people, while it is hard for others to attain it. But joy is set down in the New Testament as not merely a happy privilege which may or may not come in our way; but as something we are to strive for and to seek to learn, just as we strive to be true and seek to be honest and upright.

The Bible is full of words about joy. Birds of gladness sing in every chapter. Many of the psalms are anthems of praise. Joy-notes ring out even on the saddest pages like snatches of song in the night. Christ commends joy, speaking of His own joy, and saying that He had spoken the words of His Gospel that His people might have joy. St. Paul also exhorts Christians to rejoice always, even in tribulation. It is proof of St. Paul's sincerity in this exhortation, that His most earnest calls to joy were written from a prison.

Of course Christian joy is not mere happiness. The joys that blaze up in our own hearts are like dim candles which the first puff of wind blows out. Christian joy has its source in God and lives on through darkness and storm, even when all earthly gladness has failed.

What is that joy worth which stays with us only in prosperity and forsakes us in adversity? It is like the summer birds that visit our clime while the flowers bloom, and the skies are warm, and the earth wears her robes of green. They pour out their songs amid universal gladness, singing while all voices sing. But when the first chill autumn days come they are gone, and when all is bare and bleak, and the storms beat, they are nowhere to be seen. Any one can rejoice when all things go well. We want the birds that will stay and sing in our bosom in the depth of chill winter. We want a joy that will live under the heaviest snows of trial, like those flowers which do not perish even under the

heaviest drifts, and which appear in sweet bloom when the snow melts away in the spring. This is what Christian joy is. It is a plant whose leaf is always green.

"Yes," some one says, "but there is a difference in natural dispositions. It is easy for some to be joyful; they are hopeful and sunny, with buoyant spirits. Yet it is not so with all; not all have this cheerful temper." No doubt there is a difference. For some it is much easier than for others to learn the lesson of joy. Yet it is the duty of every one, and therefore is impossible for none. Every Christian should seek to learn the lesson, and if he is naturally disposed to gloom and unhappiness he should strive all the more earnestly to overcome this disposition and to acquire the habit of joy.

One of the helps in learning this lesson is to live near to God. In the valleys among the mountains, the tourist walks under clouds, seeing no blue sky, no bright sun, no gilded peaks, no wide views of beauty. His area of vision is only a narrow circle about his feet. But now he climbs up the mountain side, higher and higher, and at length passes through the clouds and is above the storms. He walks on the clear bright summit and far below his feet sees the lightnings play, and hears the peals of thunder. His view is widened out to embrace landscapes, lovely valleys, picturesque villages.

So in the low valleys of life, the pilgrim walks in deep shadows. Tears rain about him, the world seems dark, he has no Pisgah glimpses of heaven. Those who would learn the lesson of joy must rise above earth's experiences and live near to God. Then the invisible things of divine love and grace will become real, the most real things in the world, and earth's sorrows will be swallowed up and forgotten in the splendor of faith's visions.

If we would learn the lesson of joy we must train ourselves to look more at the blessings of life and less at its trials. Many persons make a little gloomy world of their own and stay in it. They build the walls of their soul house out of the black stones of their troubles and sorrows. They put dark colored panes in the windows, shutting out the light. They have no cheerful fire on the hearth and no bright lamps shining in the apartments. The only pictures on their walls are the pictures of their lost joys. They never forget their troubles, and can give you long lists of their losses and trials, but they keep no record of their blessings, nor do they remember God's benefits. They live in gloom in their dark house, simply because they will not let in God's glorious sunshine. They forget that their Father ever made a flower, a star, a sunbeam, or a child's sweet face, or ever did a kindly or gentle thing for them. Such persons never can be rejoicing Christians until they reverse this habit, learning to forget the unpleasant things, as the waters forget the keel's rude cleaving when it is past, or as the fields in summer forget the frosts of winter when the flowers have come again. There is enough of divine goodness in the darkest hours of the Christian life, if we but have eyes to see it, to keep our heart ever full of joy. The secret lies in training ourselves to find the bright things, and to get from them the joy they are meant to give.

Another thing in learning this lesson is to make sure of the source of our joy. It makes a vast difference into what well we let down our bucket. If we draw from this world's springs we dip no unmixed gladness, but out of the wells of salvation we draw up heavenly joy.

The secret of an abiding joy is an abiding trust in God, and the fullness and plenty of our joy will always depend upon the measure of our trust. A heart full of confidence makes joy in the time of sorest trial. In the coldest day in winter, when the mercury is lowest, you have only to hold the bulb of the thermometer in your hand until it becomes warm, and the mercury shoots up to summer heat. If the heart be kept warm and trustful, even in the deepest winter of trial the joy goes thrilling up and fills all the life with gladness.

A GERMAN BOTANIST ON THE WORK OF REV. H. H. SPALDING AND WIFE AMONG THE INDIANS.

REV. F. F. ELLINWOOD, Secretary Presbyterian Board of Home Missions:

Dear Sir: Two years ago, under date of September 29th, 1894, you were so courteous as to inform me where I could secure certain information relative to the life of the Rev. Henry H. Spalding in Oregon, and in your letter you mentioned that Mrs. Spalding was a relative of yours and that you had a deep interest in her work and that of her husband. I have recently found, in a work to which you doubtless have not had access, a very interesting and complimentary note on Mr. and Mrs. Spalding by a German botanist, named Charles A. Geyer, who made a large collection of plants in Eastern Oregon and Northern Idaho in the summer of 1844. Thinking that this note might be of interest to you, I take pleasure in sending a copy of it. The note is published in Hooker's London Journal of Botany, Volume V., pages 517-518. 1846. Very sincerely yours,

FREDERICK V. COVILLE, Botanist.

"The Saptonas, or Nez Perce Indians, unlike their Northeastern neighbors, with whom they come in close connection, lead generally an active, prudent life, under the surveillance of an American missionary, belonging to the American Board of Foreign Missions, the Rev. Mr. Spalding, who resides at Lapwai, on the Koo-Koo-see. The Saptonas are the only Northernly tribe of Indians, to my knowledge, with whom the missionaries have so far succeeded as to render, in eight years' tuition only, the greater part of the tribe independent of hunting, by cultivating the soil, and rearing cattle and sheep. Scrupulously do they (the Saptonas) attend to their fields, and one may see them, at two o'clock in the morning, at work, that they may be able to go to school in the afternoon. The greater number read and write their own language well, and every one was eager to show me his hymn-book, copied by himself, nicely penned, and very clean. The women of this tribe distinguish themselves from their neighbors by cleanliness and rich dresses.

"I found several of them engaged in carpet-weaving and dyeing wool, under the superintendence of Mrs. Spalding. Mr. Spalding is by far the most successful Indian missionary deputed by the American Board of Foreign Missions. Undaunted by the haughtiness of his pupils, he overcomes all obstacles. He has persevered in making the poor creatures understand that they must acquire property, to become independent of hunting, and that that property must be realized by rearing domestic animals and tilling the land. In the fall of 1844, several Indian families had raised that season two hundred bushels of fine wheat, from two to four hundred bushels of peas, and the same quantity of potatoes. Considering that such families own from one to three or four thousand horses, and twenty to thirty head of cattle, one may imagine that they are very rich, for the value of such property increases considerably by the present influx of emigrants.

"A grist-mill has been erected by Mr. Spalding, on the mission premises, where the Indians get their corn ground; attached to it is a saw-mill, to cut timber for building houses; some of the chiefs were already at it, eager to exchange the tent for the house. By responding to the efforts of Mr. Spalding, and amassing property, it is unavoidable that the whole nation imbibe a degree of avarice, of which I justly accuse the Saptonas. Far from feeling grateful to the mission and to their excellent teacher, they demand everything gratuitously, and torment their instructor by that insolent haughtiness so peculiar to them. Mr. Spalding, however, does not swerve an inch from his original plan, and oper-

ates now and then on their ambition, slowly but effectually. The American Board of Foreign Missions has committed an error in not aiding Mr. Spalding, or giving and entrusting to his hands the surveillance of all the missions of that Board in Oregon. They leave him to struggle alone, and consequently the credit and praise belong solely to him.

"The scientific reader will pardon this digression from my subject, for I have longed to do justice to Mr. Spalding, and took advantage of this occasion."

THE PROMISE FULFILLED.

An aged Christian whom I recently met gave me some facts in his experience which had confirmed his faith in the promise, "Commit thy way unto the Lord. Trust also in Him and He shall bring it to pass."

He said that he came to New York a young man, bringing his family—his wife and little boy. He was poor and dependent upon his own exertions for a livelihood. He had several letters from friends to their business acquaintances in the city soliciting their kind offices for him, and for six weeks he traveled about here and there; but his letters did nothing for him and his efforts were unavailing. His wife was the daughter of Christian parents, and they both knew that prayer was a resource for the heavy laden. One Wednesday night he came home, weary and worn, and as usual without success. His wife said to him, "We have come to our last dollar. We have no more money. These letters and these friends have been unable to help us. Now let us pray to God, letting all these things go upon which we have been relying. Let us 'commit our way to the Lord' and cast ourselves in prayer upon Him and His promises." That night they did so.

He rose early next morning, he said, at five o'clock, and being attracted by an advertisement among the "Wants" in a morning paper, he hurried up town to the place advertised, hoping to be ahead of other applicants. He found thirty of them already waiting there. One after another had an interview with the advertisers; but he was the fortunate one; he was accepted and began work at once at ten dollars a week. The firm were Jews. It was the senior partner who employed him. On Saturday morning he was in the store putting up some goods when the junior partner called him and said, "To-morrow being Sunday, will be a good day for you to put some things in order. You won't be interrupted with customers and I want you to be here to attend to it."

"That," he said, "took him all aback." At first he hardly knew what to do. But a few moment's reflection determined it. He went to the counting-room and said to the senior partner, "Sir, I'm sorry; but I can't stay with you." "What does this mean," he asked; "Why can't you stay here?" "I'm told I am expected to work Sunday and I can't do it; not for the biggest kind of a salary." "Why can't you work Sunday?" "Because that is my day of rest and worship and my conscience won't let me do it. My conscience is in the way." And then that man, Hebrew though he was, brought down his fist upon his desk with a blow that made everything on it jump, and said: "Young man, you go back to your work. I want you here. You're not to come here to-morrow morning nor any other Sunday morning, and your wages hereafter are to be fifteen dollars instead of ten. Go back to your work." He went back to his work, and he remained in business with that firm for twenty-five years. "And," said he, "up to this very day God has blessed me and brought my way to pass according to His promise." S. B.

THE BOOK TABLE.

GOVERNMENTS AND PARTIES IN CONTINENTAL EUROPE. By A. Lawrence Lowell. In two volumes, octavo. Boston and New York. Houghton, Mifflin and Company. \$5.

A competent hand has performed a very important task in these two volumes. Human progress has two general stages, one in which conditions and methods work themselves out in an unconscious way, and the other in which analysis and discrimination set in. The former stage is full of disconnected and contradictory movements. The latter brings the appeal for coordination arising from the perception of risks in prolonged unconscious development. The above statement is true in respect to certain aspects or sections of life, as well as of life as a whole. An immediate illustration is found in the relation of parties in political life to the government in which they inhere. Parties abound in all governments which make any approach to constitutional methods. They have been viewed in all dim lights, and characterized in all crude ways. Little has been done till lately to estimate them properly, and assign them their place in government.

Mr. Lowell has approached his work with thorough preparation and from an elevated point of view. He has acquainted himself with the minute workings of all the governments of continental Europe. The treatment is by countries, beginning with France and ending with Switzerland. A description of the chief institutions or political organization of each country is followed by a sketch of its recent history, and against this background the political parties are seen in all their peculiar features. The treatment closes in each case with an attempt to find the causes of party life. No attention is paid to countries in which simply two great parties exist, as generally in Anglo-Saxon countries. The author found his peculiar field in those countries in which several more or less sharply defined political groups exist. For this reason his work is eminently serviceable and instructive.

No disappointment will be experienced when the work is read carefully in its presentation of the conditions of one or all the countries under survey. The history involved in the treatment is illumined by rare perception, the party life is viewed dispassionately, and prospective results foretold judiciously. For instance, the dissevered conditions of Italy for centuries, its consolidation in recent times, are shown luminously in relation to the persons and groups of her modern political life. These two chapters are worth volumes of ordinary writing, because of the succinct yet complete and satisfactory way in which the national life of Italy, is described and weighed. Indeed, the work should stand by the side of the histories of the countries of continental Europe in all private as well as public libraries. No amateur student can afford to do without it, if he wishes to have a sound and vital idea of present political conditions in Europe.

A valuable appendix is added, containing the constitutions of all nations which have written constitutions. Notes and references abound throughout the work, and a thorough index completes the whole. No more important volume for constitutional or general historical students has recently been issued. The book is necessary for one or the other class. Nor will the general reader find himself wearied by its pages. The style is clear and sustained, and the learning without pedantry. The book should be read everywhere in this day of swift political development.

LETTERS FROM THE SCENES OF THE RECENT MASSACRES IN ARMENIA. By J. Rendel Harris and Helen B. Harris. With Maps and Other Illustrations. Fleming H. Revell Company. New York, Chicago and Toronto. \$1.25.

Professor and Mrs. Harris spent several months in 1896 in the heart of Armenia. From Alexandria to Diarbekir, from Mardin and Midyat through Harpout, Malatia, Tokat and Marsovan to Samsun on the Euxine, they passed like messengers of mercy, distributing the charity of English Friends, (of whom they are representative agents), cheering, helping, preaching and patiently working to repair and to repress the ravage of fanaticism and racial hate let loose by the power of the Turkish cabal around the Sultan, on the best people of Asia Minor. These letters are the end of controversy. They are authoritative, dispassionate, restrained in expressing horrors which they reveal with clearness, convincing and beyond criticism or question. Whatever excuses may be made for the conduct of England, all question as to the conditions calling for interference is forever settled by these simple, truthful statements. The European situation is strained to the point of danger; the diplomat has his hands full; the ironclads have to be handled with care; the political air is tense and fulminant; a tremendous explosion would follow a false move. All this we know; and yet when the savages of Urfa paraded the streets before the wrecked Armenian houses and churches with a "mangy dog" on a broken down horse "to represent the English Queen as the defender of the Christians," it makes the policy of non-intervention not only ridiculous, but the merest travesty of honorable government. If Russia defies England to interfere while herself standing aloof, leaving the Turk free to assert himself and pretend to be once more a "great power," the spectacle is saddening and shameful to the last degree. And the reckoning day will come!

The most pitiful disclosure of these letters is that the English press has been so largely in the pay of the Sultan! Nobody had any doubt that reports were falsified and that reporters lied to the world for a consideration. The mask is lifted in these pages where the "poverty of the Porte" is shown as able to spend forty thousand sterling on spies around the embassies in Constantinople and "untold sums to prevent the massacres from being reported to the English people"! What will the vilifiers of Mr. Gladstone answer in face of such a fact? How much confidence shall we put in the tirades of some of our own papers against the man who of all English speaking Christians is best qualified to pronounce on the Turk's policy of assassination! In view of these things we style this honest story of two English philanthropists, "Chapters from the book of historic Judgment!"

It would be a mistake to estimate the worth of these letters for the disclosed horrors of the Turks' attempt to ruin the Armenians; because they make us acquainted with the most civilized and civilizable people of Asia Minor, and give us a view of the American Missions in that most interesting field, which is peculiarly instructive, vivid, strikingly illustrative of the wisdom and success of their policy, and convincing as to the duty of our American churches in their support and their extension.

Readers will wonder that doubt should find expression even in pro-Turkish papers as to the mission of Western Christians in that part of the East. If the persecution of these Christians by the Turk has done one service to civilization, it must be in showing what kind of people were being persecuted and how they were leading the van under Christian guidance toward the final emancipation of Syrian and Armenian, Greek and Egyptian from the slavery of Islam. The picture of the mission premises, the portraiture of the missionaries whom most of us know only by name, the glimpses of their heroic and most

efficient service to the people, who find their sole hope of justice, protection, salvation under missionary protection, move us to deep reverence for these representatives of our churches and infinite gladness that such things are. They brighten the blackness of the scene; we are inspired by their example and we honor the "Modestly Shining Miss Bush," and all her like, as the heroes of a crisis in American missions!

THE MERRY MAID OF ARCADY, HIS LORDSHIP AND OTHER STORIES. By Mrs. Burton Harrison. Boston: Lamson Wolfe and Company. \$1.50.

This attractive little volume contains eight short stories which have most of them already appeared in the magazines. They are descriptive of social life and the scenes are chiefly laid in New York or in fashionable summer resorts, such as Newport or Bar Harbor. The author, through her intimate knowledge of this life, is able to describe it truly, with its pettiness, its selfishness, and snobbishness, but not forgetting that there are often warm hearts and high aspirations under the worldly exteriors which can be reached when the right chord is struck. Mrs. Harrison is a true Southerner and is at her best when describing her beloved Virginians. There is much pathos and charm in the sketch of Miss Pointdexter, "The Merry Maid of Arcady," that patient, cheerful, lonely old maid, spending her days in plain sewing, living in a hall room of a dreary boarding-house, but holding fast to the high traditions and teachings of her old Virginia home, with never a trace of bitterness or envy in her sweet, gentle soul, a true gentlewoman always, she makes a contrast in the fashionable assemblage where she goes, as the one much anticipated dissipation of her life, which is not altogether to the advantage of her more favored sisters. The volume is well printed and tastefully bound, as are all the books published by this firm, and has several illustrations, and will altogether make a pleasing addition to any summer library.

THE ROMANCE OF ARENFELS, and Other Tales of the Rhine. By C. Ellis Stevens. G. P. Putnam's Sons. London and New York.

It seems to us that a volume of poems to-day has hardly a fair chance amid the rush of prose and the rage for stories; and we take up this dainty volume with a feeling of chivalry, as if called to defend a woman or child from a crowd. Reprints of the "grand old masters" can take care of themselves; but the venture of a poet who does not claim to be, has not had time to make himself one of "the bards sublime," has certain risks that have to be expected and against which there is really no absolute safeguard. The critic runs his risks also. Older poets are jealous of the Muse; and woe to him who by chance may cross their fancies, in praise of some younger singer! The late Laureate struggle in England, rought out some curious features of the sensitive rivalry of schools, as well as some wonderful revelations of the popular ideas of poets and poetry. We do not propose to fight anybody's battle here; nor do we take it upon ourselves to interpret or to apply the accepted canons of current poetic criticism in a notice like this. For the office of literary editor in a religious family paper is quite free from the dignities that hedge the professed kings of literature and make it perilous to usurp title or proclaim rights in their presence. The relation between us and our readers is so friendly and familiar that no sane and wholesome book need fear to appeal to us on their behalf and no writer of prose or poetry need fancy that we stand to challenge his right to print what he has honestly written and frankly judges to be worth publication.

Mr. Stevens is to us a new poet and his modest book has found a first class publisher. He comes to us with a good introduction and we find him in his verse a pleasant companion, an easy versifier, an appreciative observer, a student of life as well as legend, a scholar with poetic

instincts, good taste and painstaking composition. With these qualities much may be expected; and if, as we suspect, this book is a first venture into the arena, the experiment should encourage, not perhaps to more profuse publication but to perseverance in the practice of writing. We think no man should give the public books for a mere pastime of his own; the work of amusing people is the hardest thing done to-day. And a man of leisure can do something toward public entertainment and improvement also, if he will seriously undertake so to do. The best work of a cultured man's best hours is worth something; and our literature is in need of contributions from those who may find it possible to do something out of the ordinary line of hack-work or catering to the popular demand for "exciting" or "interesting" reading matter. The singer of a true song will be listened to; the dreadfulness of a monotonous excitement of spirit, is wonderfully alleviated by the coming of one whom Longfellow asked his wife to read to him at evening and we count that writer to have succeeded grandly whose words can be the vehicle or medium through which "the music of her voice" comes to soothe and quicken our tired souls.

BOOK NOTES.

The Mutable Many, by Robert Barr, is a well written story of labor strikes, love and sentimental philanthropy, with episodes of art and society in London, both tragic and amusing. Mr. Barney Hope is immensely funny at times; the ladies of the firm of employes of labor are ideal philanthropists of the pronounced and impracticable type and Marsten in his struggle to rise and to win the manager's daughter is like Charles Reade's hero in some of his qualities and adventures; while Sartwell is a Napoleon of courage and tact in handling refractory laborers, and Braunt is an avenging angel among the selfish, craven cowards who are the tools and dupes of the wretched labor leader, Gibbons. If one thinks of "Put Yourself in His Place," or "That Lass of Lowrie's," while reading this book, it suffers by the comparison; because a really great work on any subject is hard to follow with another; but the author of "In the Midst of Alarms" and "A Woman's Inter-venes," holds his own place as a story teller and draws his own lessons in life with independence and success. Scenes in the conflict between labor and its mainstay, capital, will have interest so long as the warfare lasts; and the progress of an ambitious man from the abysses of poverty to the heights of power and riches will be followed to the end of time, in any fairly presented example. Barr's philosophy is sound in the main, his generalizations are rich and wide reaching and the whole atmosphere of his book is wholesome. (Frederick A. Stokes Company. \$1.50.)

A tale of adventure, with hair-raising dangers and hair breadth escapes, is James Barnes's *A Loyal Traitor*, a story of the war of 1812. There are numerous half tone illustrations of merit drawn by A. J. Kellar. The style is popular and the sea tales quite in the character of a talker to "land lubbers" of sailor experiences. Our boys can never learn too often the lesson of manly independence and honorable love and service to country. We can fancy how this book will be read by the boys on the farm and in the villages that dream of the ocean; and we have no doubt that, tiring of the plough, here and there a lad will set off to become a toiler of the sea. Better that than to run blindly into the great, deep, of cities; and yet our boys must remember that sea life has changed since the days of John Hurdise, and that if any one of them expects to be made a "master of small arms," or commander of ships on such short apprenticeships as he served, we foretell his certain disappointment. Let him read the book

and then stay at home enduring some hardships rather than fly at a venture to greater ones abroad. (Harper and Brothers. \$1.50.)

Mrs. Harriet Prescott Spofford always writes well, and her little story, *An Inheritance*, is very pleasant reading. It tells of the return of a wealthy but rather parsimonious maiden lady to a village among the New England hills, where she has lately inherited the old family homestead. She brings with her an attractive young niece, the unfortunate heroine of the tale, who is made to suffer keenly for the sins of her ancestors. But the chief interest of the story centres in the country doctor and his wife, the latter a plain little woman who conquers the indifference and wins the adoring love of her husband by her life of unselfish devotion and self-sacrifice. The action of these two characters upon each other is very charmingly described, and gives a pure and high tone to the book. (Charles Scribner's Sons. Ivory Series. 75 cents.)

The Ready Rangers, by Kirk Monroe, is a tale of country boys' life. A course of light story reading determine the boys of a country village to form a band of bravos, the Red Rangers. This leads them into mischief and some danger. After an unpleasant lesson, they reform their band into the helpful one of the Ready Rangers and in the end form a fire company and a bicycle corps, the last only after much hard work and self-denial. The Rangers make good their name by a visit to New York, and later by a cruise; are shipwrecked and fall in with a band of modern pirates. The book though full of exciting incidents, has nothing that might not happen to a company of boys, although so many adventures seldom fall to the lot of one set of boys. The book follows out a good purpose, and girls will also find it interesting. Illustrated. (Lothrop Publishing Company, Boston. \$1.25.)

LITERARY NOTES.

The Harpers publish two one act parlor plays. One, *A Previous Engagement*, by W. D. Howells (Illustrated), describes the predicament of two young people brought about by the well developed but badly trained conscience of the young woman awakening that of her adorer and causing a misunderstanding between them. This is soon settled, however, and peace is made, without too many explanations, to the delight and amusement of the two other characters of the play, and also of that of the audience, we may suppose. The other play, slight and light in structure, is *Two Cups of Chocolate*, by Edith V. B. Matthews. It brings six young women of different nationality and temperament together for afternoon tea. They discover that the fancy of each of them has been attracted by the same college youth, from whom each girl has received a copy of a letter. They compare notes, and revenge themselves in a humorously characteristic manner. (25 cents each.)

Dr. Robert F. Sample's strong paper on *Efficient Preaching*, lately published in the Presbyterian Review, is issued in pamphlet form. He discusses 1st, the preacher's theme; 2d, preparation for the pulpit, and 3d, elements of pulpit power. Under the latter head Dr. Sample elaborates the several conditions of effective preaching in a way to guide and encourage all earnest messengers of the Gospel.

The many members of the Chautauqua Literary and Scientific Circle will be glad to hear that Messrs. Flood and Vincent of Meadville, Pennsylvania, who publish all their text books, announce the following for the course of reading for the coming German-Roman year, 1897-8: *Imperial Germany*, by Sidney Whitman, a well known London writer, who has lived in Germany and been a personal friend of Bismarck, von Moltke and other prominent men, and is able to give a comprehensive survey of present-day Germany; *The Social Spirit in America*, by Prof. C. R. Henderson of the University of Chicago, will be an authority upon the subject it discusses; *Roman Life in Pliny's Time* is translated from the French of Maurice Pellison by Miss Maud Wilkinson and has many illustrations to add to the charm of its descriptions; *A Short History in Medieval Europe*, by Prof. Oliver J. Thatcher of the University of Chicago, and *Roman and Medieval Art*, by William H. Good-year of the Brooklyn Institute.

The Sunday-school paper *Forward*, issued weekly for the Presbyterian Board of Publication and Sabbath-school Work, has this month doubled its size and added many attractions. The earnest spirit and graceful pen of the editor, Dr. J. R. Miller, are felt throughout, and he has many able writers to aid him. There are to be topics and suggestions for the Christian Endeavor societies each week and occasional reports from the King's Daughters and Sons and other young people's organizations, and also a great deal of general information, and advice as to the choice of books. All this is furnished for the small subscription price of 75 cents a year, or fifty cents to schools and clubs, and should be introduced into all our Sunday-schools.

The Presbyterian Board of Publication had a very fine exhibit at the Winona Assembly and the sales were more than double those of any previous year. Their *Hymnal* has been most successful in our own churches, and is now being published conjointly by the Congregational Publication Society for use in that Church. We are glad to see that our Board will hereafter use the imprint, "The Westminster Press," for all publications not intended strictly for Presbyterians in place of their present long and cumbersome name.

NEW PUBLICATIONS.

FLEMING H. REVELL COMPANY, New York. Chicago, Toronto: The Culture of Christian Manhood. Sunday Mornings in Battell Chapel, Yale University. Edited by William H. Salmon. \$1.50.—Strategic Points in the World's Conquest. The Universities and Colleges as Related to the Progress of Christianity: John R. Mott. \$1.00.—Waiting on God. Daily Messages for a Month: Rev. Andrew Murray. 50 cents.—"John": Charles H. Yattman. Paper, 25 cents.

THE BAKER AND TAYLOR COMPANY, New York: Shall We Continue in Sin? A Vital Question for Believers Answered in the Word of God; Arthur T. Pierson, D.D. 75 cents.

G. P. PUTNAM'S SONS: Nippur; or, Explorations and Adventures on the Euphrates. The Narrative of the University of Pennsylvania Expedition to Babylonia in the Years 1888-90; John Punnett Peters, Ph.D., Sc.D., D.D., Director of the Expedition. Vol. I., First Campaign. \$2.50.

LAMSON, WOLFFE AND COMPANY, Boston: Dilemma. The Life, Travels, and Observations of a Dog; John Sergeant Wise. Illustrated by J. Linton Chapman. \$2.00.

H. L. HASTINGS, 47 Cornhill, Boston: Fireside Readings for Happy Homes. Written and Selected by H. L. Hastings. Paper, 50 cents.

A. F. REINHOLD, 60 Lexington Ave., New York: Louis Kuhne's Facial Diagnosis. A Free and Abridged Translation, with Notes, by August F. Reinhold, M.A.

LITTLE, BROWN AND COMPANY, Boston: Captain Shays. A Populist of 1786; George R. R. Rivers. \$1.25.—In Buff and Blue. Being Certain Portions from the Diary of Richard Hilton, Gentleman of Haslet's Regiment of Delaware Foot in Our Ever-Glorious War of Independence; George Brydges Rodney. \$1.25.

THE NEW YORK INTERNATIONAL SOCIETY, R. S. Peale Publisher: Harper's Weekly Club. A Library of the World's Best Literature in Forty-Five Volumes. Edited by Charles Dudley Warner and Others. Vols. III., IV., V., VI., VII., VIII., IX., X. Edition de Luxe.

D. APPLETON AND COMPANY, New York: The Private Life of the Queen. By a Member of the Royal Household. Illustrated. \$1.50.—Equality; Edward Bellamy. \$1.25.

AMERICAN BAPTIST PUBLICATION SOCIETY, Philadelphia: Bible Handbooks for Young People. IV. The Prophetic Books of the Old Testament; John B. Gough Pidge, D.D. 50 cents.

GINN AND COMPANY, Boston: School Classics. The Fifth Book of Xenophon's Anabasis; Alfred G. Rolfe. 45 cents.—The Student's American Geography; D. H. Montgomery. \$1.55.

PERIODICALS.

For June: Our Animal Friends; Forward; Critic; Literary Digest; Architecture and Building; Womankind; Travel; Farm News; Brick Church Life; The Christian City; West End Church Review; Confederate Veteran; The Outlook; The Living Age; Political Science Quarterly.

For July: The Bibliotheca Sacra; Self-Culture; What to Eat; Harper's; Pall Mall; International Journal of Ethics; Homiletic Review; The Atlantic Monthly; The Augsburg Sunday School Teacher; Scribner's Magazine; The Bookman; Home Mission Monthly; The Pilgrim Teacher; Current Literature; The Sailor's Magazine; Godey's Magazine; The Preacher's Magazine.

PAMPHLETS.

Hymns of Penitence and Praise: Rev. J. B. Rideout. INDIAN RIGHTS ASSOCIATION: "Civilization's" Lesson to "Barbarism"; Francis E. Leupp. Catalogue of Greenville and Tusculum College, Tusculum, Tennessee, 1896-97. Congressional Records: Memorial of the Clergymen of Philadelphia Petitioning for the Removal of the Inequalities of the Present Protective System. Catalogue of Fisk University, Nashville, Tenn., 1896-97.

CARROLL CUTLER MEMORIAL.

Some hundreds of later graduates of the old Western Reserve College met at Hudson, Ohio, on June 16th, to unveil a monument to Carroll Cutler, erected by his pupils during the years of his professorship and presidency of that Yale of the West. Dr. Cutler was the last in a line of men eminent for devotion to brightest scholarship who kept the standard of collegiate training from all debasement or dissipation in narrower channels, at a time when other schools fell into the snares of specialism and electives. He might be called a martyr to his convictions; a man too large to be moulded after prevailing fancies and too magnificently in earnest to be swayed from his purpose by popular fashions. Like Noah Porter of Yale he thought the college supreme and the university ideal a specious snare for the lovers of superficial display, not so much of scholarship in one course, as in the number of courses offered to the dilettante appetite of voluminous youth. He was in accord with President Woolsey Stryker of Hamilton, who holds the office of a college president higher than the head mastership of a group of specialists combined into kaleidoscopic faculties to the aggrandizement of the catalogue. True, he was old fashioned and in that degree out of favor; but the great soul never faltered for that, nor did the flag he bore ever fall. His students in honoring him, have shown the qualities of their teacher and they merit praise. The older graduates of Western Reserve College recognize Cutler as their representative man, and they will rejoice in this tribute to the last of their College presidents as reflecting honor on their common alma mater and as expressing the common sentiment of love and loyalty to the old institution which now belongs exclusively to them.

We have received a copy of the Cleveland News and Herald containing a full account of the ceremonial, the following being a specimen extract from the printed record:

After the commencement exercises at the Western Reserve Academy, a procession was formed, and about four hundred people marched from the college chapel to the beautiful cemetery, now presenting its prettiest appearance, where the monument stood draped in cloth. The grave in front was covered with a mass of flowers, which served to prevent the unthinking or ignorant from treading on the sacred spot where repose the remains of the great educator. The monument itself is a massive block of granite, six feet and a half in height. On its face is the inscription:

CARROLL CUTLER,
January 31, 1829—January 25, 1894.
Fourth President
Of
Western Reserve College,
1871—1896,
And
Professor of Philosophy
1890—1896,
Professor of Theology
Middle University,
1889—1891,
Talladega College, 1891—1894.
A Tribute from his Pupils.

On the four sides of the base are the following inscriptions: "He endured as seeing him who is invisible," "The things which are not seen are eternal," "The things which are seen are temporal," "He being dead yet speaketh." The first of these quotations was the subject of Dr. Cutler's baccalaureate sermon to the class of '81.

Among the people who gathered around this monument were representatives of almost every class over whose destinies while in college Dr. Cutler had presided, while among the students of the academy who were present were children of his pupils. The gathering was a wonderful tribute to the dead, whose memory was enshrined in their hearts. The guests of honor were the widow of Dr. Cutler and his daughter, Miss Susan Cutler, '85, who are now living in Chicago, and Dr. Cutler's brother, Charles Cutler, of Talladega. These three comprise the only living representatives of Dr. Cutler's family.

The exercises were opened by a selection delivered by a quartet of male and female voices. Following this Rev. A. C. Ludlow, '84, pastor of the Miles Park Presbyterian Church of Cleveland, read the resolutions drafted by a committee appointed at a meeting of the Western Reserve alumni, held in Cleveland, February 3d,

1894. The committee was composed of the following: William B. Porter, '63; William E. Cushing, '75; James W. McLane, '83, and Arthur C. Ludlow, '84. They expressed the love, admiration, and gratitude felt by the pupils of Dr. Cutler. Professor F. W. Ashley, '85, principal of Western Reserve Academy, then read a poem, written for the occasion by Miss Grace F. Slocum of Boston, Massachusetts, who was once a pupil of Dr. Cutler's. It follows:

He is not dead, thy heart's beloved, but sleepeth,
Behold, "He giveth his beloved sleep."
Oh! aching hearts, be still, the father knoweth
All thine anguish; hush thee, do not weep!

He is not dead, could ye have known the glory
That on his raptured vision gleamed that day,
Oh! hearts! ye would look up, no more lamenting
Nor rain your kisses on unanswering clay.

He is not dead; for death is only seeming
Since He, the sinless one, for sinners died:
'Tis but a step beyond to life perfected,
Where shall the heart's desire be satisfied.

He is not dead; Oh! strong, sweet soul that trusted
With faith so simple, childlike, on his word,
Thy spirit hath returned to the Eternal;
Thine eyes behold the glory of the Lord.

He is not dead; he wakes to fairer being,
The arc is rounded to a perfect whole;
Beyond the gates, oh! bliss beyond all dreaming!
Hope's full fruition dawneth on his soul.

THE PRIMARY COMMENCEMENT.

Our beautiful Cedar Avenue Chapel in Montclair has been honored by the commencement of the model primary school adjoining, under the principalship of Miss Surridge, which deserves a place in history. Why should these incipient colleges be overlooked or ignored? The Montclair school system is an ideal university; Principal Spalding of the High School, being the head of a group, the whole dotting this mountain slope city with centres of sweetness and light. Of all the circle of commencements to which we were invited, we chose this one from fulness of heart. The graduates of the primary will shine on other stages very soon and it is a delight to study them now. There is a member of Congress who swung his legs on the front bench of a country school-house where we once for a brief term reigned supreme; and as we looked into the kindergarten room of this latest model school-house, we wondered how that magnificent congressman managed to graduate from that front bench under the process of saying over his letters twice during the six hours of each six days in three months of the year. But the school-house, old or new, lies close to the heart of our people's life and to those for whom it is the only college, it has a sacred relation, which they who have used it as a mere stepping stone to higher schools, may not fully comprehend, but always must revere. Walking through these tasteful grounds, laid out, kept and beautified by the scholars under the inspiring leadership of their teachers, visiting the handsome class-rooms where everything essential is provided, even to the long distance telephone for instant communication with all the city schools and with every city of the land, we seemed to have found the head spring of our civilization, to touch the holy hidings of essential scholarship, to hear the heart beat of the national life and the tread of coming men, to be in the temple of Christian liberty and bow at the shrine of consecrated and cultured intellect. Fellow Americans, let us hold in honor our primary schools, keep them out of politics, free from every corrupting influence, and spare from our attention to the higher schools a measure of sincerest regard for the most important of all our primary schools. Heaven preserve and bless them ever!

Now if the reader will picture the chapel rose clad and crowned with the loveliness of a crowd of happy children, he can read the following program and substitute other names for the ones here printed, so that *E pluribus unum* may mean to day the unity of all our schools, by which the record of all of them may be read in the story of one—

Summer Song—School: Mrs. June's Prospectus, Celia Van Riper; A Vacation Ryme, Archie Talmadge; Smiles and Frowns, Archie Kent.
The Lambs—Kindergarten: Butterfly, Poppy, For-get-me-not, Catherine Teed; What the Bobolinks say, Elliott Dibrow; Summer, Clara Friederhauser.
Song: For-get-not—Mary Nan Gieson, Bessie Sherman, Susie Stephens, Clara Friederhauser.
That's the Way—Lillie Williams.
A Complaint—Matson Sumner.
Physical Culture Exercises—V. and W., Alice Klein and Clarence Riker; The Three Wise Women, Ada Van Gieson; June Roses—Carrie Bertolino, Mildred McCord, Nellie Talmadge, Bessie Conolly.
Rose-bud Song—Kindergarten.
Promotion List: Sweet Fairy Bells—School.

DEATH OF REV. ENEAS McLEAN.

This devoted minister and missionary was born forty-eight years ago at Vernon Center, New York. He was of the purest Highland blood, his parents, Angus and Mary McLean, having come to America from Inverness, Scotland. The father went to California during the great gold discoveries and died there while Eneas was very young. The son was brought up in Vernon Center, attending the schools there until he entered Whitestown Seminary, where he prepared for Hamilton College. He graduated with the class of 1875, making a splendid record, particularly in mathematics.

His first experience on the missionary field was at Constantinople, where he acted as tutor in Robert College, for about one year, and until the breaking out of the Russo-Turkish war, which temporarily closed that institution. He then went to Bulgaria, where he assisted in organizing Bulgarian troops. He was the first person to furnish an account of the Bulgarian horrors to the newspapers, especially the London News.

Soon afterward Mr. McLean returned to the United States and completed his education at Auburn Theological Seminary, preaching during his vacations at Lyons Falls. After graduation he went as a missionary to Chile, accompanied by his wife, formerly Miss Ella Norris of Rochester, and by his brother, Rev. Robert McLean. For five years Mr. McLean and his wife labored as missionaries in the South American republic, part of the time at Valparaiso and part of the time at Concepcion. He was instrumental in founding a college for Chilean converts at the latter city, where he and Mrs. McLean subsequently taught. He made a translation into Spanish of portions of the Scriptures, and also published a paper, the "Republicano." In 1886 lung trouble compelled him to cease his missionary work in Chile, and return to the United States. He took up his residence first at Del Norte and later at Conejos, Colorado. During this time he organized and built several churches. In 1890, his health again failing, he went to Oregon with his family, driving the whole distance of 1,800 miles to Grant Pass where his brother, Robert, was located as a missionary. After remaining there a short time, he removed to Bandon, in the southwestern part of Oregon, where he remained about a year, organizing several churches in the meantime. While here his wife fell sick and died, and Mr. McLean with his five children soon after returned to the East. After a brief stay at Rochester, he went to Elmhurst, near Scranton, Pennsylvania, assuming the pastorate of the Presbyterian Church there. This position he held until last November, when his health failed entirely. The immediate cause of his death was pernicious anaemia, or a scarcity of blood. But beyond doubt his devotion to the cause for which he labored was the real one. Possessed of strong traits of character, probably the most remarkable was his intense earnestness. His zeal knew no respite and he was persevering beyond his strength, even though his capacity for work was great and his mental endowment of the highest. To energy and courage there was united in his character piety, the most sincere and unaffected, making him a model soldier of the cross.

He is survived by five children, Angus, Madge, Alexander, Frank and Grace, all of whom lived with their father in Pennsylvania. He also leaves three brothers, Rev. John McLean, professor of Hebrew and Greek in the College of the Southwest at Del Norte, Colorado; Rev. Robert McLean of Grant Pass, Oregon; and Alexander McLean of Rochester. Two sisters, Mrs. C. A. Ball of Vernon Center, mother of Rev. J. C. Ball of Olivet Presbyterian Church of Utica, and Mrs. J. E. Richards of Vernon also survive him.

The funeral service took place in the Presbyterian Church at Vernon Center on the afternoon of June 15th.

LOYALTY TO CHRIST.

[The closing address to the Established Church of Scotland Assembly in Edinburgh by Dr. Mair, the Moderator, was in many respects most noteworthy and admirable. We give some extracts from the earlier portion, which deals with the first principles of the Gospel of Christ:]

"Our aim must be nothing less than to keep before us the great purpose of God for our world—the reconciling of it in Christ Jesus unto Himself—and to act in harmony with that purpose in true, spiritual, heaven-born loyalty to our King. And who shall tell the effect, if all should live and labour with that view and aim, and dominated by that motive of loyalty?"

"We who are of the ministry, when we go back to our people and our studies, would surely, for example, find it a powerful protection against taking up with the views of such as tell us that our Great King and Head has furnished us with no trustworthy account of his life on earth—no reliable statement of what He said or did; that the history which has been provided is not history at all, but only poetry and the product of fancy and excited feelings; that it is impossible He could have said and done the things which are there attributed to Him; that He wrought no miracle, and that no miracle was wrought in connection with Him; that when he stood by the side of the dead and bade them arise, they did not arise, and He only meant that some day their spirits would rise; that He had not power to forgive sins, and when He said, 'Thy sins be forgiven thee,' it was no more than a kindly outburst of feeling; and that the authority with which He spoke was none other than is possessed by a man of pronounced ability and influential character—who take upon them to suppose that at a distance of 1,900 years we may write a truer history than those who accompanied Him, and saw and heard Him, and whom He loved and taught and led, although we have really no other materials for the purpose so trustworthy as those they have provided for us, and can have no better governance from on high than they had. Placing ourselves in the position of which I speak, it would seem impossible to hold such views. If I should say, 'I will look up to my Lord and King, and will say to his face, "No miracle was done by Thee; no miracle can be done,"' mine own mouth would condemn me, demanding of me, 'Who hath proved this to thee? Thou chargest also the appointed witnesses of thy Lord with unfitness. Who art thou?' Rather—and here, in these times, so trying to some, I would venture a word more especially to my brethren who are young in the ministry—in any time of doubt, or of temptation to doubt, true loyalty would speak in the spirit of Job when in his difficulties he said, 'Though I were righteous, yet would I not answer, but I would make supplication to my Judge.' Even if doubts were free from sin and purely intellectual—which in our present human nature is not possible—even then the best treatment of them is, on our knees to spread them out where the light of heaven may fall on them, and the light and power of heaven may most directly touch our hearts and minds; that is, in the presence of our Lord and communing with Him.

"Doubt has not come in our day for the first time. Nor are we less qualified to deal with our difficulties than our forefathers of all generations to deal with theirs. Take counsel frankly with others than those who are in a similar case to your own—with men of spiritual and intellectual experience who stand fast in the faith and quit them like men. For how can one reed shaken with the wind help another? Or if the doubting lead the doubting, what then? Above all, that was wise counsel of the prophet to such as feared the Lord, but had no light, 'Let him trust in the name of the Lord, and stay upon his God.' And that test of

doctrine laid down by our Lord is of perpetual application, 'If any man will do his will, he shall know of the doctrine whether it be of God.' Only let us be sure of this—we cannot expect to be helpful to others unless our own feet are rightly and firmly planted, our own souls securely anchored. Nor, indeed, have we any right as ministers of Christ to lecture our fellow-men on their duties, or any right to expect success in doing it, except in so far as we show those duties to arise from, and to be founded on, and demanded by, the doctrines taught by Christ and his apostles.

"Near of kin to doctrine is devotion. Here also we ought to be helped in questions as to the public expression of it, by endeavoring to see how they appear in the presence of our Head. In that light does worship or devotion appear to be enhanced by proceedings of the nature of mechanical devices? If devotion be its own creator, if its chief end be in itself, or if it be the work of man offered to God as if He needed anything, then truly it may be our duty to clothe it with pomp and circumstance, to magnify even the arrangement of furniture, to call in the art of the decorator, and the aid of lighted candles, and to make broad the phylactery of him that presides and adjust his position by the compass. For there would be no limit to the importance of eking it out, even down to the utmost triviality. But if worship or devotion is of the Holy Spirit, if it is communion with God, if its chief end is to give unto God the worship and glory that is due, and to quicken, enrich, and strengthen, the soul with life from on high, the case is altered. And they who honestly seek to know how it appears under the eye of their Lord, must feel with a force which no argument can equal that such accompaniments as we have referred to are of no account—that they can neither carry the soul within the veil nor commend it to God; and also that, on the other hand, all blessings descending come direct to the worshipper, passing by the unsought and unhonored skill of the mechanist.

"If in the same light we would see the debated question of the validity of what by some is called Holy Orders—that is, the authority by which we are ministers of the Gospel and exercise the functions of that office—let me first recall, not for discussion, but for elucidation of the subject, what has recently been announced with authority for the Church of Rome—viz., that Christ established his religion as a sacramental and sacerdotal system absolutely dependent upon a sacerdotal order; that by the sacraments faithful souls have their sins truly forgiven, the friendship of God restored, and the supernatural life of the soul created; that the priests possess miraculous powers whereby they daily offer the true sacrifice of Jesus Christ upon the altar and forgive the sins of men; that the perpetuation and the application to souls of this Divine sacrificial and sacramental economy depends upon a true and valid succession to the priesthood of Christ; and that this succession depends on the use of the proper rite, and especially of the words used in the rite; that any other rite breaks the succession.

"Now, if those doctrines are believed to be true, if that is thought to be the position of the ministry, those who believe such things may well hold that they have something worth possessing; and they may be envied by such as are not content to be only men and ministers, but vainly covet the divine power of working a miracle and the divine prerogative of forgiving sins. If, however, those things are believed to be not true, but contrary to Scripture, contrary to the evidence of facts, repugnant to reason, abhorrent to a spirit of reverence, they create between any Church that upholds them and Churches which repudiate them a gulf so wide and deep that it requires me in my present purpose to keep on this side of it and speak only of the Churches that repudiate them. What, then, is left for the ministry of such Churches? I will tell what is left for us. We have our King—who is our King, because He did once for all give Himself a sacrifice for us—a King who wills not that any other should give Him in sacrifice or crucify Him afresh—who lives not now in order to be sacrificed, but to reign, and who must reign till all things are put under his feet. We have not only his presence and govern-

ance, but we have his commission, as his ambassadors, to gather in his people, and as his ministers to minister to them when gathered in—all with the warning that the efficacy of his ordinances is not from any power in themselves or in the person who administers them, but is solely from our King's sovereign power to bless, and the working of his Spirit in them that by faith receive them.

"It is indeed an obvious necessity for the sake of good order that every one of these Churches should have a fixed procedure and form for the setting apart of men to its ministry. But it is quite another question whether any one of them is entitled to say to its neighbor: 'Stand by: you follow different procedure, you use another form, you are no Church of Christ'; or to say to those who have been set apart in a different way: 'You are no minister of the Church of Christ.' This is a kind of question in which discussion of man with man will do no good at all to those whose opinions are formed. It is difficult to conceive how any man having common-sense, and being a Christian, can believe that Christ is pleased with the vain jangling to which some have turned aside about 'Orders,' or with the presumption of such as plume themselves that they are not as other men are.

"That qualification of a minister which has principally suggested itself in these thoughts is authority. But there is at least one other that must be held of equal importance. Besides being vested with authority, he must be endued with power—the energy of spiritual life moved by loyalty to heaven and longing for mankind. Authority without power is but the official uniform on a man of straw. And whatever theory may be held about authority, all may see that it is no guarantee for power; for it is often found without it. And then may be seen also one of the saddest sights in the ministry, the effort to make authority and empty function serve the place of power—an effort fore-doomed to failure. None will doubt that this great grace of spiritual power is a gift of our Divine Head, conveyed by the Holy Spirit, a part of that complete power given to Him at his ascension, by which He is subduing all things unto Himself. And surely never by the teaching of God did it enter the mind of any man that this power must travel to us along the line of the departed dead who have gone before us. Thus once more we are brought face to face with the infinite importance, the practical necessity, of living in the conscious acknowledgment of Christ, and waiting upon Him as Head of the Church, Head of our work, Head of ourselves, from whom comes all our power."

The Veterans of the Confederacy have been holding a grand reunion at Nashville this last week, and to do honor to the occasion, *The Confederate Veteran*, their official organ, appears double its usual size and with many portraits and illustrations that make the June number very attractive. We cannot wonder that these Southern men and women wish to hold fast to the traditions and records of their brave soldiers who won the respect of their opponents, not only by their splendid fighting, but by the manliness with which they bore the misfortunes of war, and now, as the editor of this magazine truly says, "Many Southern people—old soldiers, as also younger men—have come to believe that in our defeat we met our greatest victory; that the freeing of the negro freed the white race also, in a larger sense; and as the ruin then seemed 'never before so overwhelming, never was restoration swifter. The soldier stepped from the trenches into the furrow, horses that had charged Federal guns marched before the plow, and fields that ran red with human blood in April were green with the harvests in June. Surely God, who had stripped him of his prosperity, inspired him in his adversity. Women reared in luxury cut up their dresses and made trousers for their husbands, and, with a patience and heroism that fit women always as a garment, they gave their hands to work.'" We cannot read such words without a thrill of pride that these were our own countrymen and women, to whom we are so united now that the bonds only grow stronger as we recall the thrilling events of the great war. We Northerners are glad to see such a collection of brave Southern faces as are found in these pages.

THE RELIGIOUS PRESS

The Outlook publishes its third installment of American Impressions by Ian Maclaren. We copy his closing paragraph, which carries a bit of admonition:

Perhaps one ought to be ashamed to mention his next impression, and certainly he had better plead at once the subtle influence of Scots blood, but one could not declare that the Americans are an economical people. If one were placed in a witness-box, he might be obliged to declare that they were distinctly *thrifless*. When an American understamps a letter, it is not because he grudges the stamp, for he would prefer to send a telegram; and he flings about his money with gorgeous prodigality. Times there are when a hard-bitten, poverty-stricken Scot cherishes a bitter grudge against his most friendly cousin. It is when he follows him in a Continental hotel and finds the lackeys despise his poor vail after the royal largesse they have just received. Of course it is explained that an American regards a dollar and a shilling (or franc) as equivalent; and if this plea be valid, then further remonstrance is useless. We of a poor race, who win our bread hardly, and perhaps keep our scanty gains too carefully, must succumb before this superb indifference to pecuniary detail. We can only stand aside and wonder at our kinsman who gets his money so easily, who holds it so lightly, who spends it so lavishly—a man surely of a very princely habit and far removed above thought of saving. And yet it may be allowed us to shake our heads and have some misgivings as to whether this prodigality is for the good of individual character and the firm upbuilding of a people. Is the ostentatious waste of food in hotels wholesome or justifiable, where the *menu* is bewildering in variety, and the portions supplied beyond all necessity, and more is taken away than is used? Does it conduce to stability and self-restraint to be quite indifferent about to-morrow, and to reserve nothing of to-day's earnings? Have not the farmers traded recklessly on the virgin resources of the land? Have not the forests been improvidently cut down? Is there not everywhere a certain want of prudence and management which cannot in the long run minister to moral strength or even to material wealth? If it be true, as is contended, that every great empire has been built up on thrift, this means that the homeliest of virtues does not end in the accumulation of money, but results in the creation of manhood. And the best friends of America, therefore, desire that amid all her prosperity she should not fall away into improvidence and luxury, but ever retain and cultivate that habit of simple and severe living which was shown by her Puritan fathers.

The Voice comments on the attitude just taken by the official Board of Brown University in requesting President Andrews to discontinue his public advocacy of free silver:

The action of the board, it is reported, was unanimous. Just what the effect of this will be upon the President [who is now in Europe] is as yet uncertain; but we feel pretty sure that the effect will not be particularly happy upon the country at large. The question aroused by action such as this is one that far transcends the question of free silver. The Voice has never been an advocate of the free coinage of silver; but the question that arises is this: Is anybody in this land to be free to search for truth on economic problems and to proclaim it as he sees it, without being made to suffer for it. President Andrews is an authority on such subjects. He is broad-minded, judicial, and instructive. If anybody is to be at liberty to discuss economic subjects except those peculiarly interested, such men as he are the ones to do so with advantage to the nation. Some time ago a movement was started to oust Professor Sumner from Yale because of his free trade views. It failed, but it seems to have reduced his activity somewhat in that direction. Another movement was made to oust President John Bascom from the Wisconsin State University because of his Prohibition views, and it was successful. So also was the effort to remove Professor Scamp, for the same reason, from Emory College, Oxford, Ga. Everybody who keeps posted knows that Professor Bemis lost his position at the Chicago University because of his opposition to the plans of the gas corporations and the railway corporations that have recently

bent the legislature of Illinois and the governor to their will. And now President Andrews is to be placed in a position where he will probably have to wear a muzzle on a subject he has studied long and deeply or resign his position. How then are we to get any disinterested work in behalf solely of the truth on such subjects, and who is to give it to us? Are our universities to become, as most of our journals have become, mere organs of special interests, teaching what the business men on the boards of trustees desire, and repressing any expression of contrary opinions on the part of the instructors even when acting in their capacity as citizens? It is a great pity that there was no one on the board of trustees of Brown University to present this broader view of the case.

The Presbyterian Journal has this reference to a transaction that could have occurred in no other ecclesiastical body, in all probability, save the rigid Reformed Presbyterian. Our sympathies are entirely with the heretic in the case:

Dr. McAllister of Pittsburgh is a prominent minister of the Reformed Presbyterian Church. He is also editor-in-chief of The Christian Statesman. In this paper he published during the last year a series of articles on "Church Union," which were made the basis of charges for heresy, recently, before Presbytery and Synod. It was claimed that in attempting to answer objections and remove difficulties from this plan of union Dr. McAllister took positions "that would sacrifice truth, lead to the abandoning of the distinctive principles of the Church, the discarding of the terms of communion as being a hindrance to church union," etc., etc. Although the charges of heresy were dismissed, Dr. M. was requested to cease publishing articles in the line of those referred to in the charges. Because of this he decides to cease publishing The Christian Statesman as a weekly paper until he can secure the rescinding of the action by a future Synod and be allowed to publish freely his views on all subjects. Many of our readers will sympathize with the valiant champion of truth, and as the latter goes marching on will hope before a very great while to read again his strong editorial utterances in the columns of The Statesman.

The Episcopal Recorder has this to say in the course of its survey of recent events in New York city:

The suicide, a few days ago, of an unidentified woman in Calvary Episcopal Church (Twenty-first street and Fourth avenue), has raised a point in ecclesiastical law novel to this country. The question which Episcopal clergymen are discussing now is whether the shedding of blood in the church calls for a reconsecration of the edifice. There is nothing in the law of the Protestant Episcopal Church in this country which calls for such reconsecration, but in the English Church, to which the sister denomination in the United States looks for precedent, the necessity for wiping out the stain caused by the shedding of blood in a sacred edifice is recognized. There, however, the occasion has arisen so seldom that when, in St. Paul's Cathedral, in London, in 1890, Edward Easton, a surveyor's clerk, shot himself, the Cathedral authorities were at a loss for a time how to act. At length, however, to ascertain if any special service would be necessary, the Dean and Chapter of the Cathedral wrote to the Bishop of London, asking him to "exempt and reconcile the Cathedral from every profanation incurred in such act of blood letting." The bishop, in response to this address, conducted what was described as a "service of reconciliation, or act of reparation to Almighty God, for the dishonor recently done to His sanctuary."

The Southern Churchman reaches the conclusion that the Pope has about given up the unification of Christendom as a hopeless task—it being possible to accomplish it, in his view, only through and by the headship of Peter:

The Pope issued another Encyclical, addressed "to all the Catholic churches of the world, through the Patriarchs, Primate, Archbishops and Bishops." It has not been given to us in its entirety, but the paper from which we quote expresses its belief "that it is a forcible illustration of the fact that Pope Leo regards as practically closed the great effort toward which he has bent his mind and strength during his Pontificate, namely, the reconciliation between the Greek and English Churches."

"To unite all of Christendom under one ba-

ner, borne aloft by the successor to the See of Peter, has been the inspiration of his pontificate, and he announces in the Encyclical that it will so continue. But the general tone of the document gives the impression that he regards his efforts as a failure and practically relinquishes the fight, so far as he is concerned, and closes the discussion by reaffirming the supremacy of the Vatican."

There can be no union of the Church on the basis of submission to the Pope and his teachings. The decree of infallibility made by the Vatican Council of 1870 is but so much waste paper. The errors of Rome are as many and great as when our forefathers in England reformed the Church and declared the Pope had no authority temporal or spiritual in that realm.

Zion's Herald holds that "Intentions should be Intense" in order to make headway in this world and time of many distractions:

Many people make the mistake of rating their good intentions as equivalent to actions, and so swelling the credit side of their account beyond reason. And when they go still further, as they generally do, and dignify their idle wishes with the name of intentions, the harm done is very serious. They need to be plainly told that a wish is by no means a will, and that the will cannot be accepted in place of the deed if it is in any way possible for the deed to be done. The trouble with a multitude of the intentions on which people pride themselves is that they are not intense enough. The mind has not set itself in earnest on the accomplishment of the thing in hand, hence it lets little hindrances frustrate the infirm purpose, and tries to draw comfort from the thought that it meant to do right. But this will not avail. It is one thing to be nobly indifferent about the results when the hardest kind of work has been put in to bring them to pass; but the indifference is ignoble which satisfies itself with a half-hearted endeavor and then cries out, "It is of no use to make further effort." Many men succeed because they never know when they are defeated.

The Christian Advocate reminds us of the fact—not now for the first time made sadly apparent—that the Roman Church of Mexico, long accustomed to unquestioned rule, is, now as ever, thoroughly inhospitable to any and all representatives of a purer faith:

In Penjamo, Mexico, the cathedral was robbed of gold ornaments. A parish priest delivered a furious sermon accusing Protestants of being the thieves. Great was the excitement. One Paz went out into the street and attacked a Mexican Protestant at work in a chemist shop; in fact, he fired on several Protestants with a pistol, and missed them all. One Protestant returned the fire and killed him.

If the Protestant thought his life in danger, he pursued the proper course. It was not a case of attempted martyrdom on account of his religion. The man was merely running amuck. Mexico, until liberalism gained the ascendancy, was the direct result of nearly four hundred years of Roman Catholic domination. Religious liberty exists there now, and Catholicism is slowly improving. But for many years the Protestants will have to contend against both open and disguised suspicion and hatred. We can affirm, however, that the Methodist Episcopal Church is "there to stay," proposing to maintain its own legal rights and respect those of Roman Catholics.

The Christian Intelligencer says:

The *Staats Zeitung* threatens the city and State with a German-American political party to secure what it calls a "liberal" enforcement of the Raines' law. The candidate for Mayor of Greater New York must be pledged to such a policy or be rejected by the German-American vote. The test, therefore, so far as German-American citizens are concerned, is to be a free sale of beer on Sunday. Not the character and capacity of the candidate, not his fitness to manage the complicated affairs of the great city during the first years of its existence, years of the highest importance, but his disposition in regard to free beer on Sundays. These fellow-citizens ought not to call themselves German-Americans. That they are Germans is beyond question, whether they are Americans is doubtful. The average American citizen does not hinge his political action in such an emergency as is before us on abundant Sunday beer.

THE SUNDAY SCHOOL.

The Bible Study Union.

THE THREE GREAT APOSTLES

SUNDAY, JULY 11, 1897.

XXVIII.—PAUL AN AMBASSADOR FOR CHRIST.

2 Cor. iv. 16; v. 21.

The secondary title of this lesson is "Paul's Message to the World." As that message was mainly given by his letters, the present is a fitting opportunity for a study of the general subject of St. Paul's Epistles, with a consideration of those features which they have in common, and those characteristics which distinguish them from other New Testament writings.

The New Testament shows us thirteen epistles accredited to the Apostle Paul, besides the Epistle to the Hebrews, which is accredited to no one, but which has been very generally attributed to him. There is, however, no good authority either in tradition or criticism for this opinion, and at the present day the number of those who hold that Paul is the author of this epistle is rapidly diminishing.

From the close of the second century to the rise of modern criticism, the genuineness and authenticity of the thirteen epistles which bear Paul's name was never doubted. True, the Pastoral Epistles (1 and 2 Timothy and Titus) are not found in the earliest collections now extant, and Philemon is wanting in some of the early lists, but historically there is no ground for calling any of them in question. Yet we must bear in mind the fact made indisputable by such passages as 2 Thess. ii. 2, v. 17, 1 Cor. xvi. 21, and Col. iv. 18, that attempts to forge epistles from Paul were made even during his lifetime, and it is therefore perfectly proper that, with the development of the science of criticism, the epistles attributed to him should be passed under a searching review. Accordingly, all the attacks upon their genuineness and authenticity which have been made in recent times, have been based, not on historical, but on critical grounds, that is, upon the internal evidence. It is well known that the great German critic, Baur, who was most prominent in rejecting tradition and resorting to critical tests of the authorship of the letters, held that the four great epistles, First and Second Corinthians, Romans, and Galatians, were unquestionably by Paul, and though some of his disciples have denied the authenticity even of these, it may now be said that these epistles of Paul have triumphantly endured the searching criticism to which they have been subjected. The only epistles about which any reasonable doubt is now felt, are Ephesians, Colossians, and the three Pastoral Epistles; even these are universally held to be based on Paul's teaching, while critical scholarship is more and more tending to establish the old historic view of the authenticity of all the thirteen.

These thirteen epistles fall naturally into four groups: the two to the Thessalonians, written during Paul's first visit to Corinth, A.D. 52 or 53 (1 Thess. i. 1, Acts xviii. 1-11); the four great epistles, 1 Corinthians written from Ephesus, 2 Corinthians from Macedonia the same year, Galatians probably, and Romans certainly, from Corinth during Paul's second (or perhaps third) visit; the four epistles of the Imprisonment, Ephesians, Philippians, Colossians, and Philemon, written during that imprisonment in Rome which the last chapter of Acts describes, and the Pastoral Epistles, written near the close of the Apostle's life.

Apart from the inestimable value of the epistles of Paul as throwing light upon the way of salvation, these letters are, next to the Gospel records, the most important contributions to

the sum of human thought that the world has ever seen. It has been said, and it would be difficult to dispute it, that a larger number of new ideas was given to men in the Epistle to the Ephesians than in any other work ever written. Yet these are not formal treatises, in which a system of thought is carefully wrought out, but letters, hastily written for the most part to meet some pressing exigency or peculiar condition of things. They are therefore unstudied and often rugged in form, spontaneous as all letters should be, a spontaneity which with their unique originality and largeness of thought, as Dr. Stalker aptly says, permits us to see revelation in the very process of birth.

It is especially fortunate for the Church that Paul's writings are letters and not treatises; they thus have all the force and the direct influence of the spoken word. For they reveal their writer's personality as no other writings could possibly do. The student of the epistles becomes far better acquainted with Paul from them than he possibly can do from Luke's account, however profoundly he may study it. And as Paul thus lives before those who read his letters, the letters become a living word, as impressive and searching and personal as if he were speaking to-day.

Though there is no carefully elaborated system of doctrine in any of his epistles, there are certain characteristics that mark them all. One of the most notable and important is the thoroughness of Paul's acquaintance with the story of Jesus' life and with His teachings. We must bear in mind that when the first six epistles were written, the life and words of Christ, at least as we now have them in the four Gospels, were not yet committed to writing. Yet Paul shows a marvellous familiarity with Christ's character and the events of His life, and even a verbal acquaintance with His teachings. For example, the account of the institution of the Lord's Supper in 1 Cor. xi. 23-25, that of the chronological order of events following the resurrection in xv. 1-9, written before any Gospel which we now have, give some facts not mentioned in the Gospels; 1 Cor. ii. 8 and Acts xiii. 28 (Paul's address), show that Paul was well aware of the facts of Matt. xxvi. 3, though that assembly was evidently a secret one. There is a pointed allusion to the interview between Christ and Thomas (John xx. 27) in Gal. vi. 17, to Christ's teaching in Matt. xvi. 6 in 1 Cor. v. 7. Paul quotes the Lord's instructions in 1 Cor. ix. 14 (see Matt. x. 10), in Rom. xii. 14 (Matt. v. 44), he refers to the parable of Matt. xxiv. 43 in 1 Thess. v. 4, and to the teachings of Matt. xvii. 20 in 1 Cor. xiii. 2. In Acts xx. 35 he repeats certain "words of the Lord Jesus," which are nowhere else recorded. It is evident, therefore, that Paul had early in his Christian life diligently familiarized himself with all that was current among believers of the life and the sayings of the Lord.

This appears not only from direct references such as have been given, but from the fact that the centre of all Paul's teaching was the person of Jesus Christ. What He did and what He taught appear incidentally; what He was and what He is are the very heart of Paul's epistles. From the hour of his conversion the light of the knowledge of the glory of God in the face of Jesus Christ (2 Cor. iv. 6) shone in upon his soul (see Gal. i. 16). Before this time the facts about Christ had been to him, as to other Jews and to the Gentiles, "a scandal" and "foolishness" (1 Cor. i. 18-24); but after this his apprehension of Christ was so deep and vivid that he knew himself no longer as living, but Christ as living in him (Gal. ii. 20), to live was Christ (Phil. i. 21), his life was hid with Christ in God (Col. iii. 3). It is this intense realization of the person of Jesus that, as Sabatier says, keeps his theology always alive and fresh.

Paul's theology is not the carefully adjusted system that has been built up on his teachings, though perhaps it furnishes a foundation for that system. It appears to be summed up in our lesson passage as far as it is summed up anywhere, especially in 2 Cor. v. 14-17. Nowhere does he explain the doctrine of the atonement, though he emphatically bases all Christian living on the death and resurrection of Christ (1 Cor. i. 18, 23, 24, ii. 2). This is "the power" by which men as Christians live, and to be like Christ, imitator of Christ (1 Cor. xi. 1), to have the mind of Christ (Phil. ii. 5), is to be a Christian. Christ was first and last and in the very heart of the theology taught by Paul.

Naturally, the noblest conceivable work for any human being, the highest conceivable honor, was in Paul's opinion to be an ambassador of Christ, the messenger of his mind and will toward men, the bearer of his offer of salvation. Not that this function was one devoid of trial. All the earlier verses of chapter iv. are occupied with a picture of the unusual trials which are a part of this ambassadorship. But the position has consolations and joys such as none other has; compared with these even troubles, perplexities, persecutions, anxieties, trials of every sort (vss. 7-12) are but light afflictions (vs. 17); for not only does the ambassador joyfully endure them for the sake of those to whom he is sent (vs. 15), but he also has the indescribable, the inexhaustible joy of "things not seen," "eternal" things (vs. 18). Paul does not mean by this that the ambassador of Christ is upheld by hope of future reward in heaven, but that he already has and is enjoying the things of real worth, which are unseen and eternal; right things, true things, just things, the beautiful things of the heart and mind and soul, which never perish.

But in addition to these eternal things, these things which in their nature are indestructible, the ambassador of Christ has also the joy of anticipating a future life, in which death has no part. The outward man may perish (vs. 16), but the inward man is renewed day by day, *now, here*, and this inward man is immortal. There are the experiences which convince those who have them that there is such a thing as immortality: wanting these no man can ever feel quite certain of a life beyond the grave.

It was these experiences which made Paul "know" (v. 1) that an immortal body would be his. He is referring to his body when he speaks of the earthly tabernacle, and the same metaphor holds when he speaks of his "house which is from heaven" (compare Phil. iii. 21). What Paul longed for was, as Robertson said, not reward but perfection: "the deep abounding life of those who see God as He is."

Paul was confident of that perfect development and eternal blessedness, because he knew this to be God's purpose (vs. 5) and because he had received an earnest of that purpose in the gift of the Spirit. This earnest made possible to him a joyful life of faith (vs. 7) and of labor (vs. 9); labor after the approval of God (vs. 10) and after the salvation of men (vs. 11).

Thus Paul explains the motives and the purpose of his ambassadorship. The remainder of the chapter is a vindication of himself, both of that confidence of God's approval, of which he had already spoken, and of the principles on which he based all his appeals to men (vss. 17-21). We have already seen the reasons why Paul felt called upon to vindicate himself. This whole epistle is such a vindication. But never once does Paul seek to justify himself by an appeal to any but the very highest motive. Even in this most strongly apologetic chapter he brings everything at last to the claims of Jesus Christ upon the allegiance and obedience of men. He is his ambassador (vs. 20) justifying himself only that he may present his Master's c

claim founded on the unspeakable love of God in Christ, as shown by self-sacrificing love.

THE INTERNATIONAL LESSON.

PAUL AND THE PHILIPPIAN JAILER.

Acts xvi. 22-34.

GOLDEN TEXT.—Believe in the Lord Jesus Christ, and thou shalt be saved.—Acts xvi. 31.

This subject has already received a somewhat extended treatment in the Bible Study Union Lesson for May 2d, to which students are referred. A few points may be specially noted here.

Paul and his companions are still in Philippi, and already a church of believers has been formed. But trouble had arisen because Paul had cast out a demon from a young slave woman whose divinations had been very profitable to her owners. They, indignant at this prospect of loss, had rushed upon Paul and Silas and dragged them before the judges, accusing them, as Jews, of trying to introduce customs which Romans could not legally adopt. It is evident that this charge was a mere subterfuge, due to the fact that an action could not lie for the depreciation of their property in the slave girl by reason of Paul's exorcism.

Subterfuge though it was, however, the judges (rulers, verse 19) found the matter too difficult for them and referred it to the prætors (magistrates, verse 20). The populace took sides with the accusers and clamored for the punishment of the two strangers. Dreading lest excitement should become mob violence, the prætors, without giving the accused a trial, illegally commanded that they should be beaten with rods. (See 2 Cor. xi. 25.) After this cruel punishment they were cast into the innermost ward of the prison. This was not a ward in the modern sense, but a place of special guard or safety: without doubt an underground dungeon. Here their feet were thrust into stocks—instruments of severe discomfort and if long endured of actual torture.

There in the darkness and discomfort of midnight the apostles communed with God in songs of praise—as if they had nothing to ask for, but only to give thanks. Then an earthquake shook the prison, loosened every one's bonds and swung the doors open. It broke in upon those songs of praise which the prisoners in other dungeons were eagerly straining their ears to hear.

The jailer, startled out of sleep by the earthquake, and knowing himself responsible for the prisoners' safety, was about to kill himself; but Paul called to assure him that the prisoners were all in the prison. Then, his conscience reawakened by these wonders, reminding him that Paul and Silas were in prison for preaching salvation through Jesus, he sprang in to them (leaping down into the subterranean cell) and having brought them forth from the prison eagerly inquired, "Sirs, what must I do to be saved?" His heart opened to receive the free salvation which Paul explained to him and to his family who had gathered around; and they were baptized in testimony of their faith in Jesus. It is a matter of more than curious interest that this conscience moved jailer first did what lay in his power to make these two prisoners comfortable before he received baptism at their hands.

The board of foreign mission of the Episcopal Church has been notified by Mrs. Felix B. Brunot of Pittsburg, that she will build and endow a hospital for lepers in any part of China the board may select, the hospital to be under the direction of the missionary board.

The Greeks are not without heroines, many deserve the name. Among these is a young girl of 17 years, Helen Constantine, who was standard bearer for the Bozaris Brigade of irregular troops when the brigade left Athens. This young girl dresses in the uniform of her brigade, and excites enthusiasm as she appears.

CHRISTIAN ENDEAVOR

By Rev. Henry T. McEwen, D.D.

The World For Christ.

- July 5. Through prayer. Matthew 6: 9-15.
6. Through gifts. 1 Chronicles 29: 1-17.
7. Through preaching. Romans 1: 8-17.
8. Through invitations. Revelation 22: 16-21.
9. Through example. Matthew 5: 13-20.
10. Through faith. 2 Chronicles 20: 1-30.
11. TOPIC—Individual responsibility for the conversion of the world. Romans 9: 1-13; 10: 1, 13-15. (A missionary topic. Prayer for the International Christian Endeavor Convention.)

The first petition of the Lord's Prayer is as wide as His final commission. "Go ye into all the world and preach the Gospel to every creature," and "Thy kingdom come, Thy will be done on earth as it is in heaven," are identical in spirit and scope. First comes adoration of the Father, then submission to the Father. The climax and consummation will be attained when "every knee shall bow to Him, and every tongue confess His name to the glory of God the Father." The highest praise to God is a world redeemed by Christ. The man, who uses the Lord's Prayer in his devotions and then says he does not believe in Foreign Missions, misunderstands himself, his prayer, and his Christ. As conceived by Christ petitions for Foreign Missions precede individual petitions. "Thy kingdom come, Thy will be done on earth as it is in heaven," comes before "Give us this day our daily bread." This petition is not only a prayer for the Christian to offer, it is a goal toward which he is to strive, an ideal to be attained. The constancy and tenderness with which Christ dwelt on this truth is brought out clearly in the tenth chapter of John, sixteenth verse, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and they shall become one flock, one Shepherd." The physical eye swept the adjacent multitude, but the spiritual vision knew no bounds of race or time. The same Paul, whose heart's desire and prayer to God for Israel were that they might be saved, was debtor also both to Greek and Barbarian. "For there is no distinction between Jew and Greek; for the same Lord is Lord of all, and is rich unto all that call upon him." Honest men face issues squarely. To fear the truth is to proclaim oneself criminal, or coward, or both. To be out of sympathy with Foreign Missions is to be out of sympathy with Christ. This truth is proclaimed as tenderly as fearlessly. Gethsemane and Golgotha are near at hand when the Master says, "Neither for these only do I pray, but for them also that believe on Me through their word; that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us: that the world may believe that Thou didst send Me." Only a selfishness that will neither go, nor send, or an ignorance which knows not the truth, can explain such inaction or indifference.

David was every inch a king when he transferred the Crown to Solomon. This is seen not only in his princely gifts, and the power which he had over Israel, but also in the praise he ascribes to God, and the purposes which sway him and them. "Take heed now, for the Lord hath chosen thee to build an house for the sanctuary; be strong and do it," "Be strong and of good courage and do it; fear not, nor be dismayed; for the Lord God, even my God, is with thee; He will not fail thee, nor forsake thee until all the work for the service of the house of the Lord is finished," are words whose tenderness is matched by their wisdom and faith. How selfishness scowls and flies as we read, "The palace is not for man, but for God," "O Lord, our God, all this store which we have prepared to build Thee an house for Thine holy Name cometh of Thine hand, and is all Thine own." What a

benediction it was He pronounced. Study every phrase from verse ten to verse twenty in the twenty-ninth chapter of First Chronicles. Then you will begin to understand how, in spite of human frailty, this was a man after God's own heart. It is an eloquence whose fruit is generosity. They gave *munificently, joyously, willingly*. Our tame English spoils Paul's vivid Greek. Second Corinthians ix. 7 is rendered, "God loveth a cheerful giver." Paul literally said, "God loveth a *hilarious giver*," and a photograph of this scene would have inspired and gladdened his heart. The solemnity with which an offering is taken for the erection of a Church or for the conversion of the heathen has such a depressing effect that the people just can't be generous. Israel was that day glad to be God's stewards, and to do God's work with God's material. Let us be silent as to the parsimony of the Hebrews till we can eclipse in generosity and gladness such a scene as this. Our temple is not for Jews only but for all mankind, it is to cover not Mount Zion only, but the whole earth.

Paul neither repudiated nor compounded, but *paid his debts* to the fullest extent of his ability. "I am debtor both to Greeks and Barbarians, to the wise and to the unwise. So, as much as in me is, I am ready to preach the Gospel to you also that are in Rome."

Would you know what "So, as much as in me is" meant with Paul, read 2 Corinthians ii. 23-33. Where, When, and How did Paul contract this mighty debt which led him not to count life dear unto himself. It was an owed, but not acknowledged debt, when he held the clothes for Stephen's murderers. Was he seeking to stifle conscience by zeal, when he went to the high priest, asking letters to Damascus, that if he found any which were of the Way, whether men or women, he might bring them bound to Jerusalem? From the Damascus vision to the Roman martyrdom he was debtor, so much as was in him, to all men. To God he owed obedience by the acceptance of Jesus Christ, His Son. Never did he hesitate or falter. To his fellowman whom he could reach, directly or indirectly, he owed the proclamation of salvation through faith in Jesus Christ, and of sanctification by his indwelling Spirit. To himself he owed one thing upon which every energy was bent, "forgetting the things which were behind, and reaching forth unto those which were before, he pressed to the mark for the prize of the high calling of God in Christ Jesus." His best physical, intellectual, spiritual effort was unstintedly given to the payment of his indebtedness. In this high and holy sense all men who know of Christ are debtors. To reject Him is repudiation, but it does not release from obligation. Here or in eternity every soul will have to give account to God. To acknowledge the debt, but seek to pay it that a rate below divine stipulation is to compound the debt. How much loftier to acknowledge it with joy and to pay it to the full extent of ability. *This means in full*, for divine strength supplements human weakness. Such loyalty as this will enable us to contemplate the end as did Paul, and to appropriate his words as our own. "I have fought the good fight. I have kept the faith, I have finished the course. Henceforth there is laid up for me a crown which the Lord will give me at that day."

What a hard time God has to get men to understand that his invitations are intended for them. What could be plainer as to persons and conditions than Isa. lv. 1? "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money, and without price." "Come unto me all ye that labor and are heavy laden, and I will give you rest," describes us and our need in simplest terms, and yet we look each other in the fa

and wonder if he means us. What a spiritual artist John was. With God's love as a motive, he offers salvation on the simplest condition, "whosoever believeth." Heaven is the Father's house with many mansions where Christ is. From every eye, by God's own hand, all tears are wiped. There sin never stains and death never comes. Neither hunger nor thirst ever annoy. The final book is drawing to a close. Do not such glories arouse and attract you? God promises even the wedding garment. Could "Come and welcome" be more tenderly and inclusively expressed than in the words, "And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: and he that will, let him take the water of life freely."

Tenement House Chapter

48 Henry Street.

MRS. JULIAN HEATH, Chairman.
MISS ANNA R. BEALS, Cor. Sec'y.
MISS CHARLOTTE A. WATERBURY, Rec. Sec'y.
MISS CLARA FIELD, Treasurer.
MISS ALICE C. MAYER, Supt.

OUR DAILY WORK.

We have been preparing a little schedule of our work in Henry street, and thinking it may interest our many friends among the readers of The Evangelist to know exactly what we are doing each day, we publish the following extracts from it:

Kindergarten.—Held every school day 9 to 12 A.M. 36 on roll. Average attendance 26 Miss Emilie Ollenroth, teacher; Miss Ellen Taylor, assistant.

Penny Provident Fund.—In Superintendent's office daily, 3.30 to 4.30 P.M. 800 depositors enrolled. Average number each day 18.

Library.—Open Friday and Saturday afternoons, 2.30 to 5 o'clock. Mrs. Bennett and Mrs. Young of the Mizpah Christmas Circle in charge Friday; Miss Sealey and Miss Hoehn of the Whatsoever Circle of the Forest and Congregational Church in charge Saturdays.

Sewing-school.—Saturday mornings, October to May, 10 to 12 o'clock. Number on roll 105. Average attendance 68. Miss Carrie L. Cushier in charge. 8 teachers.

Sewing-school for Hebrew Girls.—Tuesday afternoons, November to May, 3.30 to 5 o'clock. Number on roll 60. Average attendance 45. Miss Emma Hamilton and Miss Anna R. Beals in charge. 4 teachers.

The Home Makers Club.—Meets Thursday afternoons, 2.30 to 4 o'clock. 43 of our poor mothers enrolled. Average attendance 23. Instructive talks on medical and household subjects, sewing for the Chapter House and a social cup of tea with cake. Miss Charlotte A. Waterbury in charge.

Working Girls' Club.—Meets Thursday evenings for sociability and self-improvement. Young girls 15 to 20 years of age. 45 on roll. Miss Frances M. Fair in charge.

The Knickerbocker League of Department Street Cleaning (Juvenile Street Cleaning Club).—Meets Monday evenings, 7.30 to 9 o'clock, to report on work done and for literary exercises and games. Boys 15 to 17 years of age. Mr. George T. Kiess, director.

The New Amsterdam League of D. S. C.—Meets Tuesday evenings, 7.30 to 9 o'clock, for report on work done and literary exercises. Boys 10 to 14 years of age. 30 members. Mr. R. S. Simon, director.

The Volunteer Aids of D. S. C.—Meets Wednesday evenings, 7.00 to 9 o'clock, for report on work done and for debate. Boys and girls 12 to 15 years of age. 45 members. Mr. R. S. Simon, director.

The Young Heroes of D. S. C.—Meets Thursday evenings, 7 to 8.30 o'clock, for report on work done and athletic exercises. Boys 10 to 14

years of age. 30 members. Mr. Philip C. Poinier, director.

The Metropolitan League.—Meets Saturday afternoons, 2 to 3.30 o'clock, for literary exercises. Boys and girls 12 to 15 years of age. 25 members. Mr. R. S. Simon, director.

The King's Garden.—Yard playground for small children of the neighborhood furnished with plants, sand pile, swings, hammock, games, etc. Open from May to November. Miss Jane Hurlbut in charge.

The Happiness Fund.—Which pays expenses of the King's Garden and provides for outings for kindergarten children and expenses attached to taking children to circus, to Park, etc.

Flower Mission.—The receiving of cut flowers and plants from circles, societies and interested individuals and distribution of the same to people of the tenements.

Fresh Air Work.—Carried on from June to October. Sending the tired and sick into the country for a time and on day excursion. In summer of 1896 sent 376 to country and 1,383 on day trips.

Summer Nursing.—During July and August a trained nurse visits cases reported to us by Summer Corps of Health Board of Physicians, and the sick in our own families. Nursing, hospital care, medicine and rest in the country provided. 240 cases in summer of 1896.

Clothing Bureau and Relief Closets.—In which we have new and second-hand garments, maternity outfits, bed linen and covering, towels and soap, tonics and nourishing food for sick.

Miss Alice C. Mayer, superintendent; Mrs. A. C. Landis, visitor.

We gratefully acknowledge the receipt of \$5 from "A Former Resident of New York," and also the \$2 for the Fresh Air Fund from the two little readers of our column in Texas, who in that far distant region have thought of our poor city children and their need of an outing.

OUR FLAG.

June fourteenth, 1897, was our flag's one hundred and twentieth birthday. Every nation has its flag; but long ago, when our country was first settled, there was no flag for us to raise and for our men to rally about. At last in response to the demand of the people, Congress on June 14th, 1777, resolved that "the flag of the thirteen United States be thirteen stripes, alternate red and white; that the Union be thirteen stars, white in a blue field." The people were delighted to think they should now have a flag that would be their own and not like that of any other nation. George Washington took a pencil and paper and made a drawing of it. Then, with two men, he took his drawing to a bright woman, Mrs. Ross, to ask her to make the first flag. Mrs. Ross kept a little upholstery store in Arch street in Philadelphia. Washington had drawn the stars with six points, like those on our coins, but Mrs. Ross folded a piece of cloth and with one little snip of her scissors made a five pointed star. Then Washington told her how to make the stripes of red and white and where to sew the square of blue. The flag was soon completed, and was hoisted at once in Philadelphia and copied everywhere over the country as soon as the patriots heard of it. In 1818, there were twenty stars and thirteen stripes. It was then voted to add a new star whenever a State should be admitted, but the stripes should remain thirteen.

Now in 1897 we have forty-five stars arranged in alternate rows of eight and seven. The red tells us to be brave, the white tells us to be pure, and the blue tells us to be true.—American Primary Teacher.

The Superintendent of the Mexican International Railroad, seeing that there was no hope of saving the burning building of their repair shop at Piedras Negras, directed the fire department to stop throwing water and to shovel earth and sand upon the embers covering their fine machine tools. This caused the metal to cool slowly, so that few of the tools were warped or injured, whereas they would have been completely ruined by a deluge of water.

Children's Department.

A VISIT TO THE COUNTRY COUSINS.

By Susan Teal Perry.

Miss Pansy, Miss Rose and Columbine tall,
Crept through a chink of the garden's stone wall,
At the early dawn of a bright June day,
Boarding the wind-train to journey away.
"To the woods, to the fields, take us," they cried,
"Where our country cousins in freedom abide."
So 'mid roars and gusts the outgoing train
Bore them across the wide green, dewy plain.
The wind-train whistled "down brakes" at the wood,
Then stopped where Wild Rose in great wonder stood,
Where blue-clad violets jumped up around,
And columbines towered high o'er the ground.
Happy indeed were the town-dwellers three
So soon their sweet country cousins to see.
But not long before young Thistle-seed brought
Some news that chilled the warm welcome they sought.
He whispered that now, through change in affairs,
Those cousins in town were putting on airs.
"Violet's old-fashioned kirtle of blue
Had been discarded for gowns that were new,
And in that part of the world she was known
By the name 'Pansy' instead of her own.
Fluffy with ruffles was town cousin Rose,
Caring for naught but abundance of clothes.
Columbine had put off 'yellow and red,'
And put on esthetic colors instead."
Ah, Thistle-seed such sad mischief to make
In family ties and cause such a break!
But when the town-kin their grievances told,
Longed for the good times once more as of old,
Spoke of the weariness keeping so prim,
And the sharp pruning shears coming to trim;
Of "cultivations" by rake and hoe,
And practicing graces only for show;
The country cousins were sorry indeed
They had given such tales one bit of heed.
But though quite friendly they never confessed—
And those travelled cousins never once guessed—
How often they'd wished to go up to town,
Live in a garden, and wear a new gown.
But they well learned from this visit to be
Content with country life, pure and so free;
Of gossiping tales to take little heed,
When brought by fliers like young Thistle-seed.

JOHN HOLDEN—THE LITTLE FIFER.

On the books at Washington is the name of John Holden as a pensioner of 1776. John Holden was a boy of twelve when he became a fifer in General Washington's army. Helen M. Winslow in a story, "The Little Fifer," which was published in Wide Awake, gives an interesting account of him. His parents had not heard from their boy for some time, as I am sorry to say, he went off and joined the army without letting them know of it. John Holden lived at Shirley, Massachusetts. This is what the writer says of him after giving an account of his mysterious disappearance from his home.

Shirley had sent her full quota of men to fight for the country's independence. It was through one of these that a rumor reached Mr. Holden that a boy of twelve was in General Washington's army as fifer. He was impressed with the certainty that the boy in Washington's army and his lost son were the same. Accordingly he started for New York, where the General and his army were then stationed. He traveled on horseback and reached General Washington's headquarters in seven days. When he finally drew rein at the out-posts of the Continental army, he made known his desire to see General Knox, who was with Washington at that time.

General Knox received the Massachusetts farmer with a cordiality that put him at his ease in a moment; and Mr. Holden found no difficulty in stating his errand.

"There is your boy, sir!" exclaimed the interested General, pointing to a young fellow in a soldier's suit, gay with brass buttons, who was playing on a fife. "He is drilling some raw recruits. That boy is captain-general of us all. I have never known him to whimper or say 'I can't'—although he is the youngest of us."

The fifer was sent for in the Colonel's name. As he drew near, lifted his cap, and asked, "Did you send for me, sir?" his eye fell on his father, sitting in a corner of the tent.

In a moment the boy was in his father's arms and sobbing like a baby. The father's tears were mingled with the lost son's and even the redoubtable general was obliged to resort to his handkerchief as he withdrew, leaving the father and son alone, with the remark: "I will see our Commander-in-chief."

General Knox soon returned with orders from the Commander-in-chief to conduct Mr. Holden and John to his headquarters—a summons that must be obeyed at once.

General Washington received Mr. Holden very kindly and said smilingly: "I hear a story that sounds like a romance in the midst of war. Tell me, my little fifer, how you came to leave your parents without their knowledge and to join our army at such a tender age? You have the name of being one of my bravest boys. Tell me how it happened. You never ran away, did you?"

"No, sir, never," answered John with spirit. "I was playing with my dog, Zip, on Sorrel Hill, when a big wagon full of men came along. They stopped when they saw me, and one of them called out, 'Halloo, my little fifer! We are looking for you. Jump in.' I asked them if the British bulls and lions were here, and they said, 'Yes, hurry up!' I jumped in, sir, and that is the way it happened."

John's story was met by a burst of laughter quite unusual with Washington. Then patting the boy's rosy cheeks, the General said, "After this you must give us some music, my lad." And John, quite elated, rendered a stirring march. "I don't see how we can part with this brave boy of yours," said General Washington to Mr. Holden, but parents have the first claim."

General Washington told the gratified father an incident, illustrating the spirit of the lad. "When I, with a number of my suite approached the vicinity of Monmouth Court House," said he, "I was met by a little musician, who archly cried out, 'They are all coming this way, your Honor.' 'Who are coming this way?' said I. 'Why our boys, your Honor! Our boys and the British are right after them!' 'Impossible!' I cried, but spurring my horse I found the boys' words only too true." . . . The little fifer stayed until the war was over. His father rode home without him, saying to himself: "My boy could not hold a more honored position. I leave him safe in the hands of General Washington—and of God."

THE BLOODHOUND

According to a writer in "Good Words," the bloodhound has been greatly misrepresented. He says: It is altogether wrong to suppose that the bloodhound hunts to kill. It only hunts to catch. It is a "blood" hound because used to track by blood, and not because it sheds blood. The bloodhound of to-day is an example of philosophic placidity, a magnanimous, and to use the Queen's words, a thoroughly "biddable" dog. The writer gives some facts to prove the statement that the bloodhound is not a blood thirsty animal. Among them the following:

"One morning I was lounging on the sands of Weston-super-Mare, watching the crowds. A poor woman, who was distractingly running from group to group in search of a lost child, had for sometime attracted my notice. Some little distance off a gentleman on horseback was quietly walking his horse along the sands, followed by a large dog, which proved to be a bloodhound. The woman stopped him, probably to inquire if he had seen the child. After some conversation he jumped from his horse, and, thrusting his arm through the bridle, clasped both hands caressingly round the dog's head. I gazed with curiosity. The woman handed something which looked like a hat to the gentleman, who held it and spoke to the dog. The hound sniffed, and presently gave a mournful sort of

moan. Apparently, he would not leave his master, but soon after, lifting his head in the air, he gave a short, sharp bark or bay, and began sniffing about on the sands. He had evidently picked up a scent. I became intensely interested, and determined to see the end. At first the dog went up and down in a zigzag manner, with his nose on the sands, doubtless following the child's track, and then, with a loud, long bay, he turned off at a wonderful pace, and, baying as he went, ran right across the sands in a straight line, crossing the parade, and down a side street. I followed as best I could, guided by the distant baying. Unfortunately, I took a wrong turning, but at last I met the woman, who was alternately scolding and kissing the six or seven year old child. As I was curious, I asked the woman if the child was not afraid of the dog, and she said 'Oh, no; when I came up he was playing with the dog which was very friendly.' She told me the gentleman had called the dog 'Lordswood,' and wishing to ride away, had to call to him two or three times before he would follow. As for the little fellow thus found, he was ultimately indifferent to every other consideration, and kept on murmuring, 'I would like that dear doggie for my own.' Of course I knew that bloodhounds were used to track slaves and criminals, but I did not know they could be safely used to find lost children."

JUST RIGHT, OR A LITTLE WRONG.

Amos Lawrence, the great philanthropist, in writing of his early life, tells of this resolve he made on entering his apprenticeship. When he was fourteen years old, he was apprenticed to a man who kept a country store on the high road from Boston to New Hampshire and Canada. It was the resort of many travelers going and coming. Soon after he entered his apprenticeship he resolved upon total abstinence.

At that time temperance societies were unknown and almost every one was addicted to the use of intoxicating drinks. His employer and the clerks were in the habit of taking a stimulating drink every day about noon.

At first Amos Lawrence joined them, but soon fearing that his appetite would increase if he indulged it, he resolutely determined to discontinue the habit altogether. And what was the result? Years afterward he wrote to a young friend: "Take this for your motto at the commencement of your journey, that the difference of going just right, or a little wrong, will be the difference of finding yourself in good quarters, or in a miserable bog or slough, at the end of it. Of the whole number of boys educated in the Groton store, no one else to my knowledge escaped the bog or slough; and my escape I trace to the simple fact of my having put a restraint upon my appetite. We five boys were in the habit every forenoon, of making a drink compounded of rum, raisins, sugar, nutmeg, etc. After being in the store four weeks, I found myself admonished by my appetite of the approach of the hour for indulgence. Thinking the habit might make trouble if allowed to grow stronger, without further apology to my seniors, I declined partaking with them. During the whole of my five years apprenticeship, I never tasted liquor, although I mixed gallons daily for my old master and his customers. I have never in my life smoked a cigar, nor chewed but one quid of tobacco and that was before I was fifteen. Now I say that to this simple fact of starting just right on those questions I am indebted, with God's blessing on my labors, for my present position.

Four of the five boys in that store became drunkards. Boys, take this counsel to heart. "The difference of going just right or a little wrong, will be the difference of finding yourself in good quarters or in a miserable bog or slough in after life."

AN INDIAN'S REBUKE.

One of the professors of Brown University tells this story: When I was fourteen years old, I spent one day—from six in the morning until six at night—in a steamer of the Potomac River. This was the second week in May, 1833. Among the passengers were the Indian chief, Black Hawk, his son, some other chiefs and a Shaman (Medicine Man), who had been held as hostages by the Government to insure the keeping of the treaty made under General Harrison, and they were being taken to Fortress Monroe for safe keeping. The faces of Black Hawk and his son were deeply impressed upon my memory, that of the father being crafty and shrewd. Black Hawk was rather small in stature and stooped; his son was over six feet tall, straight and stout, and he wore a blanket with the figure of a large hand on the back of it. Some officers on board thought they would have some fun with the Indians, and calling Black Hawk down into the cabin, gave him wine to drink until he became intoxicated. Then they sent for the son who came, and offered wine to him; but straightening himself to his full stature, and drawing his blanket about him, the young Indian shook his head scornfully. The officers insisted upon his drinking, when putting his finger out of the blanket, he pointed sorrowfully to his drunken father squatted on the floor, and again shaking his head scornfully, stalked away—a powerful rebuke to the officers, who had found one Indian too wise to furnish them with what they called "fun."

THE SENTENCE.

A severe sentence was recently passed upon a sparrow by a flock of bluebirds. A bird-box for martins and bluebirds is erected on a pole a short distance from Fort Lee, and every season a pair of bluebirds take possession of it. This year the same couple built their nest in the box and the female laid one tiny egg. To celebrate the event she hopped out of the box, and took a turn or two around the field. When she returned, a sparrow was in the box, quietly sitting upon the egg. The bluebird remonstrated at such outrageous proceedings, and tried to persuade the intruder to leave. Then she became angry and pecked savagely at the sparrow, but the sparrow had the advantage, as the box protected it on every side, and the hole was only large enough to admit one at a time. A flock of angry bluebirds responded to the call of the distressed mother, and a council of war was apparently held. Two or three of the bluebirds stationed themselves at the entrance to the box and closely guarded the sparrow. The others flew away to a neighboring mud hole, but soon returned, carrying their bills full of stiff, muddy clay. One by one they deposited their load at the hole and began to plaster it up, working rapidly, and bringing straw and small twigs to work into the mud and stiffen it. The sparrow did not realize the meaning of all this fuss until the hole was nearly closed up. Then it began to flutter around and struggle vainly to escape from its prison; but the sentinels pecked at it and drove it back, until the hole was completely covered up, and the sparrow's doom was sealed.—George Ethelbert Walsh in *Our Animal Friends*.

OUR FLAG.

How many of you are sure about the proportions of our flag? We know about the sprinkling of white stars on the blue field, but how about the length and width? The flag should be two-thirds as wide as long, and consist of seven red and six white stripes alternating.

During the teaching of the temperance Sunday-school lesson, an Indian boy, ten years old, was asked: "What does alcohol do to a man's brain?" He answered: "It makes him think crooked."

Royal makes the food pure,
wholesome and delicious.

ROYAL BAKING POWDER CO., NEW YORK.

ISRAEL PUTNAM AND HIS PLOW.

Have we not all of us, ever since our childhood been familiar with pictures representing Israel Putnam ploughing, clad in a frock as long as a night gown, which no farmer could wear at any kind of work without peril of being tripped up at every step he took, to say nothing of turning a furrow. Now we find there was no plough in the case. It was, indeed the day after the fight in Lexington, in the morning, and Putnam was at work on his farm at Pomfret, Connecticut. But he was building a stone wall, with his hired men, and he had on a leather frock and apron—a short frock. He took off the apron, but he did not wait to change the check shirt he had worn in the field, and was off without delay. He rode the same horse one hundred miles in eighteen hours and reached Cambridge at sunrise the next morning.

There is a laziness of the mind as well as of the body. People loaf mentally as well as physically. One is to be despised quite as much as the other. The man or boy who sits about on street corners and in stores telling idle tales is no more a social nuisance than is he who dawdles over his studies, or dreams away the hours a wool gathering, which should be employed in planning and thinking about the serious problems of life. The mind should be held quite as rigidly to discipline as the body; for an aimless, wandering, unapplicable mind will destroy one's usefulness quite as much as a slothful, flabby, unskilled body.—Canadian Churchman.

None so weary, none so lonely,
But some heart responsive gives
Beat for beat, and love need only
Touch the chord, and music lives.

John Brent.

And then the sudden organ peal!
Awe and awe! and the music rolled
Along the cavern wonder of the choir,
Thrilled canopy and spire,
Until the echoes mingled with the song.

Rennell Rodd.

Well Known Pastor

Health, Voice, Appetite and Strength
Failed—Completely Restored by Hood's
Sarsaparilla.

"Last year my health failed entirely. My limbs were so weak that I could scarcely walk. I had no appetite and suffered with constipation. My voice failed me in the pulpit. I began taking Hood's Sarsaparilla and very soon I saw a great improvement. In the winter I was attacked with the grip, which left me weak and prostrated. I went back to my old friend, Hood's Sarsaparilla, which seems to be the thing for me." REV. C. S. BEAULIEU, pastor Christian Church, Lowellville, Ohio. Remember

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

HOOD'S PILLS cure all liver ills. 25 cents.

WOMAN'S EXECUTIVE COMMITTEE OF HOME MISSIONS.

"Never was wedding journey like unto that of Marcus Whitman and Henry Spalding and their brides. On the Fourth day of July, 1836, these missionaries of the American Board and their young brides, halted upon the summit of the Rocky Mountains, and there, among the snowy watch-towers of the world, with the waters jowing upon one hand to the Gulf of Mexico and upon the other to the Pacific, they raised the Stars and Stripes and gave thanks to God for their preservation in the wilderness among savage tribes and half-savage white men. Six years later, Fremont passed over this same South Pass to the Rocky Mountains, and men cheered and called him the Pathfinder. Pathfinder, forsooth! Finding the paths which had already been trodden by women's feet! These were the first white women to cross the Rocky Mountains and follow the western waters to the sea."

The preeminence of our country over others is in its extent, its situation, the character of its early settlers and its marvelous development. For this people is set the difficult task of impressing upon the immigrants coming from other countries, that here there is but "one government, one ballot box, one language, one vote apiece and one flag;" to teach them to give up their old allegiance to other governments and take the Stars and Stripes as their only flag. "There is no truer act of patriotism than for a man to contribute to the cause of Home Missions," said Rev. Daniel Martin, D.D. "The Church trying to gospelize the heathen at our doors, deserves the gratitude of every lover of his country. The Church in this country is the police power of righteousness, endeavoring to make sober, moral, God-fearing American citizens out of people who would otherwise sow the seeds of anarchy."

Patriotic Alaska.—The "North Star" informs us that Sitka celebrated last Fourth of July in true American style. The quaint old town was dressed in her most brilliant garb. The old log buildings, erected by the Russians during the last century, looked very queer in their bright festooning of cedar, spruce and hemlock. The national colors floated everywhere, while bunting stretched over the homely fronts in great profusion. A hundred flags adorned the Mission buildings and the beautiful bell-tower was decorated like a band-stand. The natives here at Sitka make much of the Fourth. It seems that with some of them the calendar begins with the "fort of June."

The boys and girls of the Sitka school go through their exercises in a way that surprises our visitors from the East. Each carries a flag of the United States and each child represents a particular State. In turn every boy and girl has something to say of the State he or she represents, of its distinctive character and history. Mrs. De Vore, describing this exercise, said: "An educated native teacher, an honor to the Mission (who has since been appointed to another important post), presided at the piano as these young Americans went through their drill. Then they made an impromptu rampart of their flags lowered to a horizontal line, flag touching flag, after which, with a general flourish of 'old glory,' they repeated triumphantly and in concert, 'I belong to the United States.' No star added to the flag will shine more brightly because of the hearty loyalty of the people, than that of Alaska when it is admitted to the Union." "The first American flag was raised in Alaska at the time of the transfer of the country, October 18th, 1867."

Patriotism in the South.—In the kindergarten department of the Home Industrial School at Asheville, North Carolina, work is brightened by the singing of songs appropriate to each duty. "Our loved national hymn has a place in the memory of all," writes one of the teachers.



IN THE OLDEN TIME

every thread of every garment which the little stranger wore was made by mother's hand. To-day this loving home work is more easily and quickly done. *Tiny modern dresses of wondrous beauty* may be made with the

Singer Sewing Machine

It runs easily, silently and smoothly. No cause for fatigue.

Beware of infringing imitations. Our trade-mark the only safe guarantee.



THE SINGER MANUFACTURING CO. OFFICES IN EVERY CITY.



"Open your mouth, shut your eyes And I'll give you something to make you wise."

If you would be wise in candy wisdom and know the delicious flavor of the best confections made, get

WHITMAN'S

SUPER EXTRA

Chocolates and Confections

Sold everywhere. Ask for them.

WHITMAN'S INSTANTANEOUS CHOCOLATE is perfect in flavor and quality, delicious and healthful. Made instantly with boiling water.

STEPHEN F. WHITMAN & SON, Philadelphia, Pa.

TEA SET (56 Pieces) FREE

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A mission society at Haifa, Mt. Carmel, Palestine, make for their support and send to this country, CARMEL SOAP. It is made from the sweet olive oil so plentiful in that country, and is an absolutely safe soap for toilet and nursery, at moderate price. Sold by druggists and grocers. Imported by A. KLIPSTEIN & CO., New York.

OPIUM

and WHISKEY HABITS cured at home without pain. Book of particulars FREE. B. M. Woolley, M.D., Box 487 Atlanta, Ga

"The girls recently committed the words to memory, and now they like better than ever before to make the walls ring with

"My country, 'tis of thee,
Sweet land of liberty!"

In the Home "the beautiful flag presented by Mr. Dodge to the school occupies a prominent place in the assembly-room. It has had its good influence in a quiet way as a symbol, and could the giver have been present at one patriotic celebration, we think he would have been gratified by the display of genuine patriotism."

At Britain's Cove many of the scholars assisted in the manufacture of a United States flag for the school-house and had it hung up in the room. This was to them a matter of great interest. Thus the spirit of patriotism is fostered in all the schools. In the Farm School for boys civil government is one of the studies.

New Mexico.—A little tot at the Santa Fe school was asked to make a list of the blessings for which she should be thankful. After studying United States history, she made this addition to her list: "I am thankful that I live in the United States."

Among the Mormons.—Our teachers in Utah embrace every opportunity to develop in their pupils the spirit of loyalty. This is done through recitation and song and by an intelligent observance of national holidays.

The Indians.—Mrs. Baskerville wrote that a crowded audience of both Indians and white people attended the closing exercises at the Good Will Mission, South Dakota. The program consisted of songs and recitations by the Sioux children. Mrs. Baskerville says: "I was well enough to train sixteen boys for a drill (with guns) and they looked splendidly with their new blue suits and brass buttons. They trained like real soldiers."

The success of this Mission is a joy to those who have traced its history. The last Fourth of July was celebrated at the Agency by Indians of the region. "They assembled in a camp of three hundred teepees, remaining over Sabbath. Their sober and earnest attention to the exercises and their participation in the same, as well as the public worship and preaching services in which they engaged three times on the Sabbath, showed an encouraging advance in civilization. Indeed they were an example to gatherings of white people on the border."

The usual Tuesday morning prayer-meeting was led by Mrs. Campbell, who gave an appropriate Bible reading from the Home Mission Monthly regarding the punishment of national sins and the conditions of national blessing.

There was a call for especial thanksgiving to the God of our country, the hearer and answerer of prayer, because of the appointment of Judge Brady as Governor of Alaska, the long-tried friend and helper of that work.

Rev. J. H. Condit is pastor of the church for the white population at Juneau, which numbers two thousand. There is great need here for missionary effort. Many of these people are miners and fortune seekers. Evil is rampant and surrounds our children of the Home. Mr. Condit writes: "In view of Sabbath desecration and the general disregard for religion, we need the prayers of God's people that the little band of His children found here may be the means of bringing a better spiritual condition to this town and community." H. E. B.

WOMEN AS WELL AS MEN CAN MAKE MONEY.

I have an ice cream freezer that will freeze cream perfectly instantly. The cream is put into the freezer and comes out instantly smooth and perfectly frozen. This astonishes people and a crowd will gather to see the freezer in operation and they will all want to try the cream. You can sell cream as fast as it can be made, and sell freezers to many of them who would not buy an old style freezer. It is really a curiosity, and you can sell from \$5 to \$8 worth of cream and six to twelve freezers every day. This makes a good profit these hard times and is a pleasant employment. W. H. Baird & Co., Dept 158, S. A. Pittsburg, Pa., will send full particulars and information in regard to this new invention on application and will employ good salesmen on liberal terms.

BABIES THRIVE ON IT.

GAIL BORDEN EAGLE BRAND CONDENSED MILK.

OUR ILLUSTRATED PAMPHLET ENTITLED "BABIES" SHOULD BE IN EVERY HOUSEHOLD. SENT ON APPLICATION.

NEW YORK CONDENSED MILK CO. NEW YORK.

A GENTLE HINT TO THE RICH.

We do not like to go to secular papers for lessons in morality, but it is a Christian duty to get wisdom wherever we can find it; and as the following, while it can have no application whatever to the habitual readers of The Evangelist, yet as it may reach some outsiders, who are in need of being reminded of their moral as well as their Christian duties, we print it for the benefit of those to whom any readers may think the admonition here given would apply. As perchance the reproof here given would suit perfectly some in the town or the village, who live across the way, or at the other end of the street, or that go to some other church; as they may need a gentle hint; we reprint the following, wishing that it may be understood that it is only for those whom it may concern. The article, or admonition, is from the Springfield Republican, one of the very best papers in New England, or in the United States. The article is entitled,

THE RICH AND THEIR STORE BILLS.

James G. Cannon, vice-president of the Fourth National Bank of New York, made the statement in an address last week before the national association of "credit men" that the wealthy class give the most trouble in retail credits. He had consulted a large number of merchants in various parts of the country and found it almost invariably their experience that "the slowest customers are those who could most easily pay cash; it is almost impossible to collect from them."

This is a fact as discreditable to the class in question as it is surprising. It not only sets a vicious example of unconcern for obligations fairly incurred by those who can least afford to have such an example become contagious, but it works positive injury, not alone to the tradesman, but to those of his patrons who do pay promptly, and betrays the existence of a servility of demeanor on the one hand and of a superior indifference on the other, which is not creditable to either party and not helpful to business equality and exactness.

It would be a surprise to his audience, Mr. Cannon said, to learn the names of those standing high in business and social circles who are dilatory in paying their personal bills. A representative merchant of New York had lately expressed to him his inability to understand why so many rich people "allowed their bills to run so eternally slow!" If the merchant protests these debtors usually affect to feel very much insulted and quite generally transfer their patronage to another store—often without settling the long-due balance at the other. They cannot apparently bring themselves to realize, says Mr. Cannon, that a debt contracted in this way is a just one. He gave a few cases that had come under his own observation. One was where a poor dressmaker had worked \$150 worth for a wealthy woman, who paid \$50 and then went on a long European trip, not paying the remaining \$100 until her return! In that time the poor woman had to default on her house rent and other obligations, and not only suffered humiliation herself, but of course had to visit trouble upon others she was owing. Another case was that of a butcher doing a large business who had as a customer one of the very "swellest" families in New York. This family's account kept accumulating, the occasional payments, leisurely made, not even sufficing to prevent the balance from increasing, until the butcher, out of patience and in alarm, timidly intimated that a complete settlement was desirable. Thereupon the wealthy debtor became very much offended, repudiated the whole debt, and went over to another butcher—"still keeping up style and no doubt continuing to roll up bills with other dealers."

These are simply examples of a practice quite

general among the rich. Their dilatoriness in some cases is due to carelessness and an indisposition on the part of the tradesman who enjoys their patronage to remind them at frequent and regular intervals of their obligations. In other cases, is it to be feared, the neglect is more deliberate and grows out of a self-assumed superiority to vulgar grocery bills, and disgusting little meat accounts, and indifference to the obligations they imply. In some few cases there is a manifest disposition to maintain an expensive style of appearance and living with as much cost to others as can be put upon them.

This is all wrong, and the only remedy for it we can think of, is for the merchant to become less fearful of losing this or that wealthy customer, and to insist upon prompt payments from this class as he would from any other. Some pressure on this line applied by the stronger merchants in a locality would ere long correct what is largely only a habit. We have been going through a period of inconsiderate personal extravagance all around, and unlimited credit at the stores is no little cause for it. The practice of cash payments is not only wholesomely corrective of this, but beneficial to the merchant as well in the end. His customers may not buy as much now or at one time, but in the long run they will. In a state where weekly payments from employers are the rule, as with us, there is little good reason for the salaried or wage-earning person ever to ask credit save in exceptional instances, and prompt settlements from the wealthy would help vastly not only in putting and keeping retail trade almost entirely on a cash basis, but in promoting general habits of thrift, living within means and strict honesty in the observance of the smaller obligations of life as well as the larger.

Deafness Cannot be Cured

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

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

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Sold by Druggists, 75c.

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Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for Fever and Ague, Malaria, Poverty of the Blood, General Debility and Wasting Diseases; Increases the Appetite, Strengthens the Nerves and builds up the entire system.

Grand National Prize of 16,600 Francs at Paris

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MARSHALL'S CATARRH SNUFF

CURES CATARRH

It has never been equalled for the instant relief of Catarrh, Cold in the Head and Headache. Cures Deafness, restores lost sense of smell. Sixty yrs. on the market. Price 25 cts. at all Druggists or by mail postpaid. **Wm. H. Marshall, Cleveland, O.**

GRANULA

Originated by Dr. James C. Jackson, founder of the Jackson Sanatorium. Trial box free. Book with recipes FREE.

Our Home Granula Co., DANVILLE, N. Y. **The Perfect Health Food**

A FAMILY'S SAFEGUARD.

Jeremy Bentham's ideal condition of "The greatest good to the greatest number" of people, is practically fulfilled by THE PRUDENTIAL in popularizing Life Insurance, and bringing it within reach of all the people.

Through its liberal plans, every member of the family can secure the advantages and protection which Life Insurance gives.

This is the perfection of Life Insurance, Life Insurance for everybody, and for all amounts.

THE PRUDENTIAL issues two general classes of Life Insurance Policies—*Ordinary* and *Industrial*.

Under the first plan, policies are issued for amounts of from \$500 to \$50,000, and the premiums may be paid yearly, half-yearly or quarterly.

Ordinary Policies are issued on the *Whole Life Limited Payment* and *Endowment* plans.

The *Whole Life Policy* is the simplest form of Life Insurance, premiums are payable during life, and the amount insured is payable at death.

Under the *Limited Payment Plan* premiums are payable for a period of ten, fifteen or twenty years only, or cease if death occurs within this period.

Should the Insured survive the payment period, the policy is continued in force on the books of the Company, but no further payments are required; this is a favorite form of policy.

Endowment Policies combine insurance and investment, providing for the payment of the benefit if the insured be alive at the expiration of the period (10, 15, 20, 25 or 30 years), or in the event of previous death.

Under the Guarantee of 5 per cent. Twenty-Year Endowment Bond the initial sum insured under the policy is increased each year by a guaranteed dividend of 5 per cent. of that sum, and if the insured survives the Endowment period, the initial sum, together with the accumulated dividends, becomes payable to him in cash, making a most attractive Endowment Contract.

These constitute the principal classes of *Ordinary Policies* issued by THE PRUDENTIAL, although others, such as *Child's Endowment*, *Joint Life Policies*, *Installment Policies* and *Annuities*, form variations of these plans.

In the *Installment Policy* the sum insured, in place of being payable in one amount, is made payable in equal annual installments extending over 10, 15, 20, 25 or 30 years, as may be determined by the person insured.

This is a plan of insurance which "Makes Insurance doubly sure."

Many privileges are extended to holders of *Ordinary Policies*.

1. No restriction as to travel, residence or occupation.
2. Incontestable after two years.
3. Provides for Cash Loans and Cash Dividends.
4. Paid-up Insurance and Extended Insurance, automatically protecting the policy from lapse.
5. Cash surrender values, and liberal settlements.
6. Immediate payment of claims, upon receipt of satisfactory proofs of death.

The *Industrial Policy* issued by THE PRUDENTIAL, is certainly the most liberal *Industrial* contract in the world.

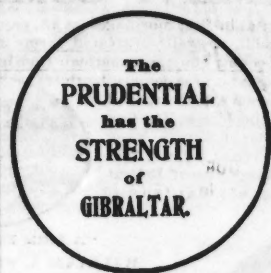
Industrial premiums are collected weekly, at the home of the insured, in amounts from 5 cents up.

Industrial Policies are issued in amounts from \$15 up, and on every member of the family, male and female, from one year old up to seventy.

These *Industrial Policies* provide, among other things, for *Additional Benefits*, *Cash Dividends* and *Cash Surrender* values.

Paid-up Insurance and immediate payment of claim upon receipt of satisfactory proofs of death.

The Business of Life



Is serious. One ought to guard the interests of the whole family by making it part of our business of life to have policies of Life Insurance in

THE PRUDENTIAL

Assets, - -	\$19,541,827
Income, - -	14,158,445
Surplus, - -	4,034,116

THE PRUDENTIAL insures children, women, and men. Ages 1 to 70. Amounts \$15 to \$50,000. Premiums payable yearly, half-yearly, quarterly, weekly.

Write for descriptive literature.

The Prudential Insurance Company of America,

Home Office, Newark, N. J.

JOHN F. DRYDEN, President.

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The large and useful place filled by the New York Free Circulating Library is well known, and each branch as it has been opened has met a warm welcome, but it is said that the record for the rapid development of a large circulation has been broken by the new Yorkville Branch, at 1,523 Second avenue, which was opened two weeks since with 2,000 books on its shelves, and already equals in circulation some of the long established branches that have from 15,000 to 25,000 volumes. On the day of opening there was such a crowd of applicants that the force of assistants had to be immediately increased. At the end of the first week 400 books were given out daily, and before the second week's close 556 were taken in a day. The shelves are left almost empty, and although new volumes are being supplied as rapidly as possible, the librarians cannot keep up with the demand, and any gifts of books will be much appreciated. The Library is operated on the "open shelf system," which enables readers to choose for themselves, and each person is allowed to take two books at a time, provided only one is a work of fiction.

PHILADELPHIA LETTER.

In my reference to Dr. Henry A. Nelson, in The Evangelist of last week, there occurred a slight error through misinformation. Dr. Nelson has not yet retired from the editorship of the Church at Home and Abroad, but continues in his position until the close of the present year, 1897. He is still at his post and has received many expressions of kind interest in view of the statement that his work as editor is so soon to close.

For several years past the Presbyterian laymen of Philadelphia have had a very effective and successful organization known as the Presbyterian Social Union. This good movement has had a stimulating effect upon the ministers who have now taken steps toward the organization of a similar Union. Last Monday fifty Presbyterian clergymen lunched together at the Bellevue and resolved to organize for social purposes. Dr. Charles A. Dickey was chosen president of the Union, Dr. Charles Wood vice-president, the Rev. W. R. Huston secretary, and Dr. Robert Hunter treasurer. The next meeting will probably not be until the autumn, when the ministers have returned from their vacations.

Dr. R. H. Fulton, who has been ill for five months, is slowly gaining. For a time much anxiety was felt concerning him, but his family and friends are now encouraged with the hope that he will speedily recover. Dr. Fulton will go to Colorado as soon as he is able to take the journey and will not return to Philadelphia until the autumn.

Most of our pastors are still in their places, although the indications are that after July 1st there will be quite a breaking up. As usual many of the churches will be closed either for half or the whole of the Sabbath, while in other cases two or three churches will combine together. The Rev. Dr. Charles Wood, pastor of the Second Church, has made quite an innovation, having arranged for tent services throughout the entire summer. The first meetings were held a week ago and promised well. Most of the members of this church are away from the city during this season, but it is believed that both the novelty and comfort of the tent services will help to attract to them a great many people, and especially those who are not habitual church-goers. A special feature is the music, while Dr. Wood's preaching is always interesting.

An English correspondent of the American Machinist calls attention to the increased favor with which American tools are regarded in England. When Hiram Maxim set up his workshop in England he insisted that only American tools should be used, and the workmen were so well pleased with them that when the force was broken up by labor difficulties and scattered to various parts of the country, they felt the need of the once despised Yankee implements. Several celebrated English machine shops are now using American made tools.

CLEVELAND.

WESTERN RESERVE UNIVERSITY.

This year a hundred and thirty-four degrees have been conferred by the University. LL.D. was conferred upon President William McKinley and Judge S. E. Williamson of Cleveland.

The Board of Trustees have voted to break ground at once for the laboratory of biology, which will cost about thirty thousand dollars. It has also been decided to fit up an additional laboratory for chemistry at Adelbert College and the College for Women. These together with the chemical laboratory, about completed for the medical department, will add greatly to the working facilities next year. On Monday afternoon, the twenty-first, was held a service in consecration of the laying of the cornerstone of the new Young Men's Christian Association Building. A service was also held to properly inaugurate the law school building, which has now been completed since December, 1896. The same afternoon a tablet memorial to President Pierce was unveiled. The tablet is placed in the Hatch Library Building on the Adelbert Campus.

The baccalaureate sermon to the members of the graduating classes was preached by the President, Charles F. Thwing, in Beckwith Church Sunday evening. On Tuesday occurred the seventh commencement of the College for Women. Dr. G. Stanley Hall, President of Clark University, gave the special address on this occasion. The following day came the University commencement, at which addresses were given by the President and by one representative of each college in the University. Following this exercise, the graduating classes, with the alumni, the Faculty and Trustees of the University lunched at Adelbert College.

The yearly report of the President shows that the greatest need of the University is for money, although for the last seven years one hundred thousand dollars have been received each year through direct gifts or through the erection of buildings for the use of the University. This money is needed largely for endowments in the departments, and also for providing a constantly improving equipment of libraries and laboratories.

The present indications are that the incoming classes next fall will be larger than at any previous time. A strong effort is being made to hold the standard of new students up to the highest possible point, even should this policy involve a decrease in the number of students.

H. A. H.

LAFAYETTE COLLEGE.

At the commencement of Lafayette College, Easton, Pa., on the 23d, fifty-two graduated and thirty received the master's degree. The four days preceding were crowded class reunions, social gatherings and receptions. The principal addresses before the alumni and the literary societies were all notable for their earnest treatment of educational topics, such as that of Rev. E. J. Knox, D.D., of the class of '77, of Allegheny, on the "Bearings of the Literary Society on College Men;" Rev. S. A. Martin, D.D., of '77, President of Wilson College, on "Utility and Culture as Ends in Education," and Theophilus Parvin, LL.D., of '47, on "The Sciences and Modern Languages in Education," which the alumni ordered published. Rev. John R. Davies, D.D., of '81, of New York, and Dr. Martin were selected for membership in the Phi Beta Kappa, and Edgar M. Green, M.D., is to become the successor of his father, the late Prof. Traill Green, M.D., in the Board of Trustees. The registration for entrance is twice as large as last year. President Warfield said in his baccalaureate sermon: "To me this is the sweetest and most momentous hour of the graduation season. As I look into your faces I am thinking not so much of your careers as of your destinies. I am not so much concerned with what you have learned to know here, as with what you have learned to believe. Wordly wisdom is shallow. Faith is all."

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MUSIC.

HYMNS: THEIR USE AND MISUSE.

A friend of mine states that since the introduction of a new Hymnal into his church two years and a half ago, he has kept a record of the use of hymns, and finds that only 127 have been used during that time out of the 1,200 which the book contains, and most of these the old familiar hymns and tunes, some of which have been sung eight or ten times. This is surely a misuse of the Hymnal. A point to be kept in view by clergymen is a *comprehensive* use of the Hymnal, so that the *best* of the book shall as speedily as possible become familiar to the congregation. It will be found a great assistance in accomplishing this object to note upon the margin the *date of the use of each hymn*. As much talent is required to select hymns for a religious service as there is to write the sermon. The whole tone of the service can be made or marred by the hymns which are given out. I have heard a clergyman preach from the text, "Acquaint now thyself with Him and be at peace," and wind up by inviting the whole congregation to sing "Awake, my soul, stretch every nerve!" It may be said in a general way that certain rules hold good in regard to the use of hymns, viz: That the first morning hymn should be very distinctly a morning hymn, or hymn of praise; the second hymn should be meditative and contemplative in its character, or else a hymn bearing strongly upon the sermon; the third should set the sermon home and give it a fitting peroration. There should be the same difference between the hymns of the afternoon and the morning that there is between the mellow twilight and the crystalline light of the early day. At least the last hymn should be distinctively an evening hymn, and the whole color of the service, hymns, organ, music and sermon should be distinctively of vespertone, more tender, subdued and worshipful than the morning service.

Clergymen sometimes find it convenient, for the abbreviation of the service, or some other reasons, to leave out some verses of hymns. I have heard "Rock of Ages," "My faith looks up to Thee," "Jesus, these eyes have never seen" given out and the *last* verses omitted. This shows a woeful lack of appreciation of the fitness of things. Whenever a verse is to be omitted, it should be the *least important* verse and not the *climax* of the hymn. Hymns should never be *read*—neither should the organist ever play the tune through before it is sung, unless it be a new tune with which it is desirable to familiarize the congregation. A simple prelude in the rhythm of the tune to be sung, and giving a hint of it so that it can be identified, not more than eight measures in length, just long enough for the congregation to find their places in the book and the choir to prepare themselves to sing, is all that is required. The reading of the hymn and playing of the tune are relics of the days when the parish clerk lined the hymns out at the foot of the pulpit. They are anachronisms, which should not be allowed to appear in a modern service. CLAVIER.

MR. CARL'S RECITAL AT "THE OLD FIRST."

An organ recital of much interest, given in connection with the Music Teachers' National Association convention, attracted a large audience to hear Mr. William C. Carl, the distinguished organist, at the Old First on Saturday afternoon. A souvenir program had been prepared with an original title page, in three colors. It contained photos of Dr. Duffield and Mr. Carl, besides a view of the church and organ. Mr. Carl's playing was masterly; he held the immense audience with his artistic work at the organ. The Bach Fugue in D major, a beautiful Romanze by Merkel, and his own

variations on a Welsh Air, were perhaps the most enjoyed by the audience. Mlle. Henriette Corradi, soprano, and Mrs. Laura Crawford, accompanist, assisted. On Tuesday, two elaborate musical programs were given by the new Choral Choir, and were listened to by large congregations.

THE MUSIC TEACHERS' NATIONAL ASSOCIATION.

At this writing this important gathering is in session at the Grand Central Palace Concert Hall.

Rev. Dr. Joseph T. Duryea delivered the opening address. Papers were read by Henry Holden Huss of New York, Edward D. Hale of Boston, Charles H. Morse of Brooklyn, Louis C. Elson of Boston and Harrison M. Wild of Chicago. A general discussion followed.

Letters and essays on Musical Criticism were read by Prof. Barrett Wendell of Harvard University, Prof. John K. Paine of Harvard and the editors of the Springfield Republican, Brooklyn Eagle, Cleveland Plain Dealer, Mobile Register, Baltimore Sun, Albany Argus, Salt Lake City Tribune and others.

Mrs. Theodore Sutro, in introducing Miss Margherita Antina Hamm, who delivered an address on "Musical Lectures," said:

In the musical growth of the United States the lecture has been neglected. The leaders of the musical world have been singularly indifferent to this method of developing an interest in the art and science of music, as well as of spreading musical culture throughout the land. A systematic campaign, in which the major attraction was the musical lecture, properly delivered, would do more to increase the love of the subject, the demand for a higher education and the elevation of existing standards than anything else.

For the great mass of people, the musical lecture is the best education they can receive. The term musical lecture should be employed in its broadest sense. It should include all literary productions which illustrate music.

In this field should be classed lectures upon musical instruments, ancient and strange, and upon the development of instruments and the evolution of instrumentation. Miss Very has touched this latter field with signal ability and her works deserve the praise of the profession. A lecture, or even several, might be written upon military music and instruments of the Middle Ages, running from the tenth to the sixteenth century.

A cursory glance over the great collections of musical instruments which have been made by amateur and virtuosi, show that there has been a complete growth in those lines, and that nearly every instrument of to-day is a full blossom whose bud appeared centuries ago. A fifth field has been well covered by Prof. Vanderweyde of this city, upon the analogies between sound, heat, light and electricity. A sixth, upon historical music, has been splendidly treated by talented women. A seventh class has been opened up by lectures which illustrate and explain the ethnical schools of music, for example, Hungarian, Bohemian, Polish, Spanish and Swedish. An eighth field, the music of savage and heathen nations, has been touched upon by missionaries and the noble women of the Womens' Christian Temperance Union. The ninth field, that is most promising, is that of the art and theory of music.

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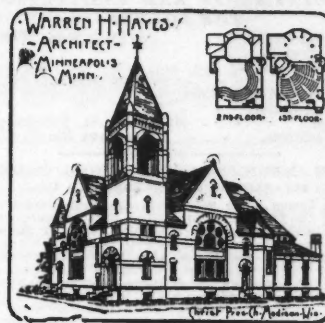
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PRESBYTERIES.

Presbytery of Brooklyn.—Owing to the fact that July 5th will be a legal holiday, the meeting heretofore announced is, upon the request of a sufficient number of presbyters, postponed until Monday evening, July 12, at the same place and hour.

A. H. MOMENT, D.D., Moderator.
AUG. B. PRICHARD, Permanent Clerk.

MARRIAGES.

RANDOLPH—COULSON.—By Rev. John H. Anghy, June 24, 1897, in Mulhall, Oklahoma, Prof. Lowell W. Randolph of Orlando, Ok., and Miss Viola E. Coulson of Mulhall.

WELCH—LOUGHEAD.—On June 16, 1897, at the home of the bride's uncle and aunt, Mr. and Mrs. J. Beal of Emsley, S. D., by Rev. Thomas Bayne of Salem, S. D., Mr. Wilber K. Welch of Mt. Vernon, S. D., and Miss Helen Loughead.

EVANS—JOHNSTON.—On June 23, 1897, at the home of the bride in Garden City, S. D., by Rev. H. P. Carson, D.D., of Scotland, S. D., Mr. Edward R. Evans of Edgely, North Dakota, and Miss Eleanor Victoria Johnston.

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OF INTEREST TO OUR READERS.

The Chautauqua program will lay emphasis next summer upon pedagogical topics. The School of Pedagogy under the charge of Pres. W. L. Hervey of Teachers' College, New York, will offer a wide range of courses in Psychology, General Methods and special applications. The opening address will be delivered by Prof. H. B. Adams of Johns-Hopkins on "The Study and Teaching of History." Special lectures will be given by Pres. G. Stanley Hall, Mr. Franklin T. Baker, Prof. W. L. Bryan, Prof. H. B. Adams, Pres. Hervey and others. Conferences of parents and teachers will also be organized with a view to securing the intelligent interest of fathers and mothers in the improvement of our educational system.

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To Yellowstone Park on a special train of Pullman sleeping, compartment, and observation cars and dining car, allowing eight days in "Wonderland," September 2. Rate, \$235 from New York, Philadelphia, Baltimore, and Washington; \$230 from Pittsburgh.

Two ten-day tours to Gettysburg, Luray Caverns, Natural Bridge, Virginia Hot Springs, Richmond, and Washington, September 28 and October 12. Rate, \$65 from New York, \$63 from Philadelphia. Apply, 1193 Broadway, New York.

OBSERVATION SLEEPING CARS ON B. & O.

Commencing Sunday, June 13, the B. & O. R. R. will place in service, between Baltimore and Chicago, Pullman Observation Sleeping Cars. The cars have a saloon parlor in the rear, furnished with easy arm chairs, upholstered revolving chairs and sofas. This will enable passengers to view with better advantage the scenic wonders that have made the B. & O. famous.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for over fifty years by millions of mothers for their children while teething with perfect success. It soothes the child, softens the gums, allays all pains, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind.

The popular Providence Line of steamers between New York, Providence, Boston, Worcester and all points North and East has resumed passenger service for the season. This is a very desirable route for passengers who have occasion to travel between points named. A full night's rest is assured, with early arrival at destination. An excellent orchestra, first-class cuisine, careful and attentive employes combine to make this line the favorite route for all lovers of comfortable travel. During the summer season connections are made and through tickets sold to White Mountain points, Bar Harbor and all the Eastern summer resorts. A delightful feature of this line is the sail through Narragansett Bay and Providence River in the early morning or evening.

The Stonington Line leaving New York from same Pier, No. 36 (new), North River, connects at Stonington for Watch Hill, Narragansett Pier and all the summer resorts in Southern Rhode Island.

DEATH.

NICHOLS.—At Grand Rapids, Mich., Friday, June 18, in the 25th year of his age, Samuel Hall, son of the Rev. Thomas and Anna B. Nichols of Milford, Pa.

WOODLAWN CEMETERY.

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

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MONUMENTS Handbooks free.
J. & R. LAMB, 59 Carmine St., N. Y.

WANT COLUMN.

The Evangelist will insert in its "Want Column" appropriate advertisements at 10 cents per line of eight words each.

AN excellent opening for a young man to engage in a big home jobbing and manufacturing business may be had by addressing, with reference, C. J. MANIX, Cleveland, Ohio.

WANTED—A few summer boarders in Presbyterian family in a cool, pleasant, quiet, healthful home in country hamlet; home comforts; moderate rates. Address (Mrs.) George Graves, Little Meadows, Susquehanna County, Pa.

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14 East 15th St., West of Broadway, New York.

Ministers and Churches.

NEW YORK.

NEW YORK CITY.—Two open air meetings were held under the auspices of the People's Tabernacle on Sunday week. The Rev. F. P. Mullally, D.D., preached on Fifth Avenue, near One Hundred and Sixth Street, at 5 o'clock. And at the same hour, the pastor of the Tabernacle, Rev. H. M. Tyndall, conducted a service on the same avenue near Ninety-sixth Street. Both services were well attended. Mr. Tyndall would like to continue these two meetings all summer, but the work would prove too heavy to maintain, along with other usual preaching engagements. He therefore queries: "Perhaps some other ministerial brother would be willing to lend a hand in this out-door work. If so, please let us know."

The "Scotch Church" has had a successful year. At the congregational meeting, last week, three elders and three deacons were elected. It was also announced that Lafayette College and the University of Omaha had conferred the degree of Doctor of Divinity upon the pastor, Rev. David G. Wylie, Ph.D., and the clerk of the meeting was instructed to send the thanks of the congregation to these Institutions. On Sabbath, June 27th, the elect elders and deacons were ordained and installed; two adults and one infant were baptized, and nine members received to the communion. The church will be open all summer for morning service. Dr. Wylie left Wednesday for California. The following is the list of pulpit supplies during his absence: July 4th and 11th, Rev. Alexander Alison, D.D., Yonkers; 18th and 25th, Rev. George H. Wallace, New York; August 1st, Rev. Leighton W. Eckard, D.D., Easton, Pennsylvania; 8th, Rev. James H. Hoyt, New Canaan, Connecticut; 15th, Rev. W. R. Laird, West Chester, Pennsylvania; 22d, Rev. William P. Swartz, Poughkeepsie. The Scotch Church is in West Ninety-sixth Street.

PRESBYTERIAL HISTORY.—The Presbytery of Steuben some time ago directed its stated clerk, Rev. James A. Miller, Ph.D., of Angelica, New York, to prepare for publication at the expense of Presbytery a History of Presbytery and its Churches. Presbytery's edition of 1,000 copies will be in large pamphlet form, of about seventy-five pages, for distribution through the various congregations. It will include careful sketches of the following Presbyteries: Geneva (1805-1817), Bath (1817-1862), Angelica (1828-1859), Chemung (1836-1862), Genesee Valley (1859-1886), and Steuben (1862-1897). In each case there will be full lists of ministers, installations, dissolutions of the pastoral relation, churches, stated Presbyter meetings, moderators, stated clerks, etc. There will be brief notices of extinct churches and of the relations of Congregational churches to Presbytery. There will be accurate sketches of each of the churches now in Steuben Presbytery. There will be a good number of illustrations of churches, ministers, and elders. The work will trace Presbyterianism in Steuben and Allegheny counties, New York, from the beginning to the present, and include also glimpses at many churches in adjoining counties. Believing that many outside of Presbytery will be interested in this historical study, especially those who have labored in some of the Presbyteries named above, and that many in Presbytery will desire copies in durable form, a small edition will be bound to be sold at cost, 35 cents per copy. Should any desire a copy, notice ought at once to be given to the stated clerk, Rev. Dr. A. J. Miller, Angelica, that enough copies may be provided. The work is about ready for the printer.

BUFFALO.—An adjourned meeting of Buffalo Presbytery was held at the First Church, Buffalo, June 24th, at which the pastoral relations between the Rev. James D. Dingwell and the Walden Avenue Church, and that between the Rev. George H. Marsh and the Kenmore Church, were dissolved. The Rev. Albert B. Robinson was dismissed to the Presbytery of Philadelphia. A suitable memorial minute was adopted with reference to the recent death of the Rev. Isaac R. Bradnack, a laborious and faithful minister who, though he had retired from active service, is affectionately remembered for his devoted and useful work. One act of the Presbytery may fairly be regarded as unique, namely, the installation of a pastor over a church which had called him sixteen years previously, with which he had labored continuously through that period, and which had recently renewed its call. The happy pastor is the Rev. Dr. Samuel S. Mitchell, and the happy church is the grand old First Church of Buffalo, the congregation of which, admiring and loving its

present pastor from the day he began his work, is now devoted to him more enthusiastically than ever. During the doctor's ministry, the old church property on Main street was sold for business purposes, and a new church, architecturally one of the finest in the State, and equipped with everything that a church needs, has been built in a beautiful part of the city. Better than all, the beneficent work of the church has been expanded to noble proportions. Its "Welcome Home," hitherto described in these columns, has become famous, and its gifts to the Boards of the church, and to local charities, during the hard times of which all are complaining, have been munificent. The installation sermon was preached by the Rev. Samuel Van V. Holmes of Westminster Church, the prayer of installation was offered by Rev. Dr. Wright of La Fayette Avenue Church; charge to the pastor by the stated clerk, and charge to the people by Rev. Dr. Henry Ward. The musical part of the service was fully up to the high mark of taste and excellence for which this church has long been distinguished.

STATED CLERK.

OWEGO.—The First Presbyterian Church of Owego has already secured a pastor to succeed the Rev. A. C. Mackenzie, who recently resigned to accept the presidency of Elmira College, in the person of the Rev. George Douglas Young. He is a graduate of Princeton Seminary, of the class of '97, and a licentiate of the Presbytery of New York, and was invited to supply the pulpit for four weeks, beginning May 16th. Previous to the expiration of that time, he was requested to remain an additional four weeks. The latter time would expire with Sunday, July 4th. On Tuesday evening of last week a regularly called meeting of the church and congregation was held. Rev. John McVey of Binghamton presided as moderator by appointment of the Presbytery of Binghamton. The meeting was one of the largest of the kind held in this church. The call was entirely unanimous and made out and signed by the elders and attested by Dr. McVey, delivered to Mr. Young the same evening, and his acceptance received. Owing to the lateness of the season, Mr. Young's ordination and installation will not take place until the last week in September. He will, however, enter upon his duties as pastor elect immediately.

A. S. P.

PENNSYLVANIA.

PRESBYTERY OF CARLISLE.—On the 22d of June the Presbytery of Carlisle received the Rev. Robert F. McClean from the Presbytery of Northumberland. Mr. McClean's postoffice address for the present is Carlisle, Pennsylvania. Mr. George Fulton was received, as a licentiate, from the Presbytery of New Brunswick, and a call was presented to him from Fourth Street Church, Lebanon, Pennsylvania. An adjourned meeting will be held in Fourth Street Church, Lebanon, at 7.30 P.M., July 1st, at which time Mr. Fulton will be ordained and installed. Rev. John A. Crawford, who for some time has been holding under consideration calls from the churches of Monaghan (Dillsburg), and Petersburg (York Springs), will be installed as pastor of the former at 10 A.M., July 6th, and of the latter on the evening of the same day. Calls from the united congregations of McConnellsburg and Green Hill for the ministerial services of the Rev. John C. Lane were presented, which, on account of the absence of Mr. Lane were retained in the hands of Presbytery. Mr. Fred Diehl, a member of the First Church of Carlisle, was taken under the care of Presbytery as a candidate for the ministry.

OHIO.

THE PRESBYTERY OF MAUMEE met in Auburndale Church, Toledo, June 14th. Rev. O. F. Laughbaum, Moderator, in the chair. Rev. R. A. Montgomery, Temporary Clerk. Auburndale is the latest acquisition to the Presbyterian household in Toledo. It began with a Sabbath-school two summers ago, held under the shade of the trees for want of a better place. The very novelty attracted a large attendance, and insured its success. As winter approached a hall was secured, and a preaching service was added where a congregation was gathered by the earnest efforts of Rev. S. D. Conger who had charge of the enterprise. Last summer the church was organized and the plucky congregation began the erection of a house of worship. A neat and comfortable church was built and furnished, and the church received last fall into the Presbytery and enrolled. A revival of religion followed in the winter, resulting in an accession of seventy-five to the membership, which now numbers 125, and an earnest, active, and aggressive church located in a growing part of the city. The young church welcomed the Presbytery with

Pill Clothes.

The good pill has a good coat. The pill coat serves two purposes; it protects the pill, enabling it to retain all its remedial value, and it disguises the taste for the palate. Some pill coats are too heavy; they will not dissolve in the stomach, and the pills they cover pass through the system as harmless as a bread pellet. Other coats are too light, and permit the speedy deterioration of the pill. After 30 years exposure, Ayer's Sugar Coated Pills have been found as effective as if just fresh from the laboratory. It's a good pill with a good coat. Ask your druggist for

Ayer's Cathartic Pills.

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a generous hospitality which was greatly appreciated by the brethren. The commissioners to the General Assembly gave an interesting report of their attendance on the meetings held at Winona. They were deeply impressed with the missionary spirit of this Assembly. They had heartily supported the majority report of the committee of eleven on the Mission House in New York, and came back to us with glowing reports of the enthusiasm of the Assembly, and the beauty and suitability of Winona as a place of meeting. Presbytery commended the fidelity of the brethren, and heartily endorsed their report. Presbytery was greatly stimulated by the reports of the Sabbath-school committees, as also with the reports of the committees on the Board of Aid for Colleges, and the Board of Education. The Home Mission committee reported that the new plan of synodical missions, was awakening new interest in the churches, and that we would do more for the Board at New York than before and take better care of our own needy fields. Rev. George B. Troup presented a plan for pastoral evangelical visitation among the churches of Presbytery, which was committed to a committee of five to perfect the same and put it in operation during the coming fall and winter. The Church of Weston presented a call to Rev. John R. Wilson, which was accepted, and arrangements made for his installation on the 24th of June. The ladies of the church prepared a nice collation for the members of Presbytery during the noon recess which was served in the dining-room of the new church. The New York Evangelist, The Presbyterian Banner, The Herald and Presbyter, and the Interior were made the official organs of the Presbytery, and the Stated Clerk was directed to make all notices and announcements of Presbytery in these organs. After a pleasant meeting, Presbytery adjourned to meet in Bradner on September 14th. B. W. SLAGLE, S. C.

HONORARY DEGREES.—The trustees of Richmond College at the commencement, June 17th, conferred the degrees of Ph.D. upon Rev. George S. Hackett, D.D., Applecreek, Ohio, and Rev. Nathan T. Brown, Carversville, Pennsylvania; that of D.D. upon Rev. R. Buell Love, Warren, Ohio, and Rev. Thomas J. Dagne, Milton Centre, Ohio; and that of LL.D. upon Rev. Sheldon Jackson, D.D., Moderator of the 109th General Assembly.

PRESBYTERY OF LIMA.—The Rev. H. G. Denison of Macomb, Ohio, has been dismissed from Lima Presbytery, to accept a call to the pastorate of the Washington College Presbyterian Church, Tennessee. The Rev. R. J. Thomson, pastor of Market Street Presbyterian Church, Lima, Ohio, received the degree of "D.D." from Wooster University at the recent commencement—a well deserved honor.

PRESBYTERY OF CLEVELAND.—This Presbytery at its meeting on June 8th, appointed a committee of three ministers and two elders, with power to draw up a paper with reference to the dissolution of the pastoral relation between Rev. T. Y. Gardner and the Presbyterian Church at

Glennville, O. This committee met June 9th, and unanimously adopted the following: "Whereas Rev. T. Y. Gardner, after two years of earnest and faithful labor as pastor of the Presbyterian Church at Glennville, has resigned his pastorate and the said resignation has been accepted and the pastoral relation has been dissolved; and Whereas the Presbytery has with the greatest regret yielded its consent to the dissolution of the said pastoral relation; therefore Resolved, That the Presbytery of Cleveland, fully conversant with all the facts, would hereby express its hearty confidence in the wisdom, ability and faithfulness of Rev. T. Y. Gardner as preacher, pastor, and presbyter, and would commend him fully to the esteem and confidence of Christian churches with whom he may be brought into fellowship; also Resolved, That a certified copy of this paper be given by the stated clerk of the presbytery to Rev. T. Y. Gardner, and that copies be furnished for publication in the Cleveland papers. (Signed) Ministers J. N. Freeman, W. N. Cleveland, Alexander Jackson, Elders Reuben F. Smith, John A. Seaton, Committee of Presbytery."

KENTUCKY.

BEREA COLLEGE.—The Rev. Dr. Atterbury has just returned from a visit of nearly a week at Berea College, Kentucky, where besides holding a convention on the Sunday Question, which was attended by the members of the Institution and many others with much interest, he delivered a number of addresses on other topics. He comes back with a warm appreciation of the work being done for the Mountain Whites by this Institution, which in former years received the generous support of such men as Dr. Howard Crosby, Roswell G. Smith and others. The exercises of Decoration Day were in many ways memorable, giving Dr. Atterbury the privilege of addressing the veterans and a large assemblage of students and people of the village and surrounding country, and especially of recalling the patriotic devotion of this region to the Stars and Stripes during the "Late War." The beauty of the Blue Grass country cannot well be exaggerated, nor for that matter the overflowing hospitality of those who dwell in this stronghold of Presbyterianism.

SOUTH DAKOTA.

STOUX FALLS.—This congregation has rallied very encouragingly under the ministrations of Student W. J. Thompson of McCormick Seminary. The mid-week prayer meeting and the Christian Endeavor Society are revived and the Sabbath-school is increasing. They recently gave him and his helpful wife a social reception which was both very pleasant and very well attended. The synodical missionary assisted him at communion service the 20th inst.

BLUNT.—Rev. C. L. McLeod, late pastor here and at Oneida and Canning, has already entered upon his labors as minister of the churches of Lineville and Allerton in Iowa, and at their unanimous invitation. Blunt and Oneida are in correspondence with another minister.

LETTER FROM BALTIMORE.

When a distinguished man of this country declares that the demonstration in honor of the Queen of England exceeded anything before witnessed, we believe it. In the heartiness shown by all classes, we see what loyalty to country and sovereign are in Great Britain. We see, too, in what esteem the Queen is held by other nations.

The prominence of the laity in educational and religious affairs is of recent years. They, however, now bear a frequent and important part in the closing exercises of our colleges and schools. A few years ago we ministers had all these addresses to deliver, but now not infrequently our whole duty is done when we have offered the introductory prayer and at the close of a full program, pronounced the benediction. This change is apparent not only in Maryland, but also throughout the country. The minister no longer holds the place he once held on such occasions.

This change is seen in Roman Catholic, as well as Protestant institutions. Indeed, the laymen come forward to instruct prospective ministers in both churches. Mr. Charles Y. Bonaparte of this city recently pronounced the address at a Catholic institution of this State, and gave the incipient priests some advice from his standpoint. And Justice Brewer of the Supreme Court of the United States, addressed the Yale theological students on "The Pulpit as seen from the Pew." In the Protestant Episcopal Church, the presence of the lay reader has of late started the question: "Is this activity a detriment or a help to the clergy?" In the Methodist Episcopal Church the laity, as is well known, are bent on securing equal representation in their conferences. Editors of secular papers are not slow in criticising the work of the minister and they sometimes ask and answer the momentous question: "Whither is the Christian world drifting?"

If this notable change indicates any inability on the part of the clergy to hold and fill the place so long held by them, it is matter for more than regret. If, however, it has no other significance than this, namely, that the laity are becoming more and more concerned and useful in the great interests of education and religion, then it is well. This is what the clergy of the Protestant Church have been hoping and praying to see. Their prayers are being answered and we ought to rejoice.

The organization of a colored Presbyterian Church in the South has much to recommend it, and also much to discourage it, as we look at it in the light of certain facts. The religious improvement of the colored population is a great work. The Presbyterian Church ought to have a large part in doing it, but neither the Church, North or South, has been very successful in this task thus far. Our churches, after thirty years of work, have increased their colored membership only a few thousands over what it was at the beginning of the war. Some of our missions in heathen countries show but little less increase in members than the missions to the colored people.

The work of the Southern Church shows no better results. We have pleaded for a union of the two churches in this great work and some steps have been taken in that direction, but as yet we have not united in efforts to gather them into the fold. If we can do comparatively little

A coarse, rough skin can quickly and easily be made soft and white with HEISKELL'S Soap. 25c. a cake at druggists or by mail.

HEISKELL'S Pills, by their action on the liver, stomach and bowels, make the eyes bright, breath sweet, and skin healthy. 25 cents. At druggists or by mail.

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separately, and cannot unite in this work, then the next expedient is to let the colored Presbyterians go forward alone. This is what the Church South now proposes to do. Other denominations have tried it and are prospering. The colored Baptist Church is a great organization, having about 1,500,000 members. The African Methodist is another great church, with over a million members. While Bishop Waymen of this church lived, your correspondent was specially favored occasionally with information concerning the work and progress of this church. If colored Baptists and Methodists are able to run their representative churches, we believe that colored Presbyterians can do the same.

While we have been slow in coming to this conclusion, and have spoken and written against a separate church, we feel now, after our many failures, that a trial may result in more than we are now accomplishing. While we hesitate to form a new branch of Presbyterianism, it may none the less prove the best thing for the colored Presbyterians in view of all the circumstances. Of one denomination of brethren of color it was said that it was bordering on ecclesiastical anarchy, and of another, we were told, that it was almost wrecked by the subject of vestments. We fear neither of these visitations.

If the Southern Church will help the new church, not only by its counsel and prayers, but also with money, it may in time aid very greatly in doing a work which ought to be done by Presbyterians.

R. H. W.

THE "LITTLE MOTHERS."

Perhaps none of our many benevolent associations in New York appeal more to tender hearts than that which looks out for the patient older sisters of the tenement districts, often not more than nine or ten years old themselves, who have to take care of the younger children while the mothers are at work, rarely able to have a free half hour's frolic without the heavy weight of a baby in their arms, or the responsibility of watching the toddling footsteps of a tiny brother or sister.



CYCLE SADDLES

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Ordinary
Health
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In 14 various
shapes, inter-
changeable
with 7 graded
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ROCHESTER, N.Y.

No one else offers the cyclist the choice of

EVERY POPULAR
STYLE

of Cycle Saddle in a quality above the standard of all others. Illustrated Catalogue showing 60 styles, free.

This association makes arrangements for the care of the homes and babies, and twice a week during the summer takes these "Little Mothers" in parties of twenty, for a holiday at Bartow, Pelham Bay Park. Since June, 1890, when they began this beautiful work, they have given a happy afternoon in the fields and woods to over nine thousand children. In order to raise the necessary funds to carry on the work this year, the association is to give an open air representation of the Taming of the Shrew at the Pavilion Hotel, New Brighton, Staten Island, at 8.30 P.M. on July 20th, and those who can arrange to be there will have a pleasant evening and know that they are helping this good work. Tickets at \$1 each can be had of Mrs. H. B. Shepard, Hotel Jefferson, Fifteenth street and Union Square, New York.

The Evangelist can furnish one person with board and treatment for three months, at very moderate price, at one of the best Sanitariums in the Country. Write for particulars.

TEACHERS WANTED!

Over 4,000 vacancies—several times as many vacancies as members. Must have more members. Several plans; two plans give free registration; one plan GUARANTEES positions. 10 cents pays for book containing plans and a \$500.00 love story of College days. No charge to employers for recommending teachers.

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ARMOUR'S SOAPS.

Armour's White--An absolutely pure, snow-white floating Soap. For toilet, bath, nursery and fine laundry work.

Armour's Laundry--A guaranteed pure, neutral Laundry Soap, for household use. Oval cake, fits the hand.

Armour's Possum--A marvel of cheapness. A wrapped cake of floating soap at a price to fit any purse.

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Armour's Washing Powder--Superior to all washing compounds, clairs, etc. It is the perfection of quick-acting, labor-saving "cleansers."



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WHEAT AND ITS VALUE AS A FOOD.

Among all the cereals there is none so completely fitted to the wants of humanity. Its history antedates the period beyond which the memory of man runneth not to the contrary. The curse upon Adam, "In the sweat of thy face shalt thou eat bread," no doubt referred to the use of the wheat in the process of bread making. This suggestion is in perfect harmony with the fact that this grain contains all the nutrient principles which enter into the component parts of the human body. Provision has also been made for their assimilation and absorption through digestion, so that it becomes the daily food of mankind. There is no doubt that in the early history of the race the method of preparing the wheat for use was vastly different from that of these latter years. In the time of the prophet Ezekiel, "Judah and the land of Israel were the merchants and they traded in the market wheat of Minnitti," destitute of any knowledge of the chemical analysis, or the nutrient principles enwrapped in every one of its kernels. They simply knew that as a food it gave strength to the body and satisfied hunger. The old adage that "Ignorance is bliss; 'tis folly to be wise," seems to have been verified in their case. Modern methods as applied to the manufacture of the white flour of to-day has robbed it of the nutrient principles with which nature has so lavishly enriched each kernel of wheat. We are fortunate in these days in having made very rapid advancement in morphology and the chemical analysis of all kinds of cereals used for foods. If we take a single kernel of wheat (Fig. 1) and examine

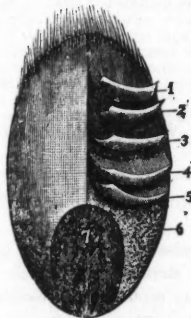


FIG. 1.

its structure, beginning at the outside, peeling and turning back its different layers we have (1) the epicarp or outer covering, which has no nutrient principle; (2) the mesocarp or inner coat of longitudinal cells, which is pure bran; (3) is the endocarp, made up of transverse cells, constituting the true bran; (4) the episperm, the integument or color coat; (5) the inner seed or gluten coat; (6) the centre white mass of starch and albuminoids; (7) the seed germ.

If we make a transverse section midway of a kernel (Fig. 2) and apply iodine to the cut sur-

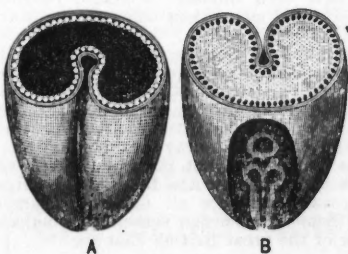


FIG. 2.

face of one-half (A), it will take a purple color, distinctly showing the outlines of the gluten, the most nutritious portion of the wheat berry. If we apply ammonia-sulphate of copper to the other half, (B), the starch of the centre will not be changed, but the gluten will be colored green by the formation of the phosphate of copper. If we examine the constituents (Fig. 1) of the different coats and tissues of a grain of

A Little Sum in SUBTRACTION

100 stands for the nourishing value of FINE FLOUR of the ENTIRE WHEAT
75 is the amount of food value extracted by the bolting process of white flour milling
25 is all that is left in the ordinary white flour of commerce.

Therefore, 100 is what you pay for, and one fourth of the quantity is all you get in real food value

The FINE FLOUR of the ENTIRE WHEAT

as ground by the Franklin Mills, is a little off white—its brain, bone, nerve and muscle making value is IN ITS TINT. Rich in gluten.

Think over these figures, then ask your grocer to supply you with a sample package that you may prove our claim.

If your grocer does not keep it, send us his name with your order—we will see that you are supplied. See that the Flour ordered bears our label; avoid substitutes.

Made only by the FRANKLIN MILLS CO., Lockport, N. Y.



wheat to ascertain its nourishing powers and true food value, we first have the outer husk (1) a tough layer with its upper end fringed with hairs. This is bran for the most part, is indigestible and unfitted for food. The next husk (2) is the true bran, which contains gluten, phosphates, and other valuable mineral nutritious elements. The next layers (3, 4 and 5) are filled with gluten and nutritive salts, which play a most important part in the economy of nutrition. The remaining layer (6) consists of starch and albuminoids, from which the white flour of commerce is made and from which the nerve building, brain sustaining and muscle making properties have been removed in the milling process. In proof of what has already been said and to verify these results, we compare a sample of Franklin Flour of the entire wheat manufactured by the Franklin Mills Co. in Lockport, N. Y., with the best grades of white flour.

CONSTITUENTS.	Flour of the Entire Wheat	Best white flour
Water.....	6.36	11.07
Fats.....	1.51	0.88
Protein.....	14.19	9.94
Carbohydrates.....	77.03	77.73
Ash.....	0.91	0.38
	100.00	100.00

The per cent. of water is less in the flour of the entire wheat, but the per cents of proteids (gluten), fats and phosphates, are larger than in the best white flour, while the per cent. of carbohydrates (mainly starch) remains very nearly the same. From the above it will be seen what a fatal mistake is made in the use of a flour as food from which the gluten and the nerve force and muscle-making portion has been removed in the process of manufacture and the great advantage to be gained by the use of Franklin Flour of Entire Wheat must be at once apparent. Bread from this Flour is at once more palatable, more satisfying and far more sustaining than any white bread. We submit these honest and important facts to our readers for their consideration, believing it a duty we owe them to assist in correcting this mistake of our modern dietary, the use of impoverished white flour."

It is becoming a well known fact that many of the insect eating birds most valuable to the farmer are the ones sought after to decorate women's hats, and that their wholesale destruction is a very serious matter to the country and our sweet songsters are also rapidly disappearing from the same cause, so it is good to see that the Legislature of Massachusetts has enacted the following law to take effect on the 11th of July: "Whoever has in his possession the body or feathers of any wild or undomesticated bird, except game birds, English sparrows, crow black-birds, crows, jays, birds of prey or wild geese, or who wears such feathers for the purpose of dress or ornament, shall be punished by a fine of \$10," and we hope other States will follow her good example.

MORE FRESH AIR WORK.

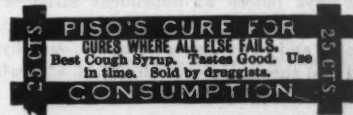
This account of the beautiful summer work carried on by the Children's Aid Society did not reach us in time for our Outing Number, but as this society was one of the first to undertake Fresh Air work, we know our readers will be glad to hear what they have done and are still doing.

As far back as the summer of 1872, were begun what were known as the "Times Excursions." These usually embraced a sail up the Hudson, or on the Sound, a landing at some point, where a liberal luncheon was served. This, however, would hardly have appeased the appetites of the hungry youngsters, had there not been a generous distribution of edibles soon after the start and also one during the return trip. Swings were carried and put up on the grounds selected and the boys of the company were permitted a plunge in the water.

These excursions were sources of great pleasure to the little people, and doubtless prevented much sickness and decreased the mortality. They were under the management of Mr. George F. Williams, then on the staff of The Times, and this we believe was the first attempt to give, on any large scale, a days' outing to the children of the poor of this city.

The Times excursions were discontinued after the season of 1873; and in 1874 the Children's Aid Society, thanks to the efforts of some benevolent ladies, was given temporary possession of a large house and ample grounds on Staten Island, where in July of that year they began sending little girls, scholars in their Industrial schools, for a week's vacation. In the following year a more eligible site was found at Bath Beach, and thereafter till the year 1881, the children of the tenements were taken weekly, during July and August. In the spring of 1881, Mr. A. B. Stone presented to the Children's Aid Society, the ground upon which stands the present summer home and the handsome group of cottages, which add so much to the attractiveness of the place.

There are four of these cottages; one, the gift of Mrs. William Waldorf Astor, another presented by Mrs. William Astor, a cottage for little crippled children, given through Mrs. Hax-



ton, and a similar structure for boys, the gift of Mrs. John Jacob Astor.

A library building, forming an entrance to the grounds, was erected by Mr. J. Hooker Hammersley. The entire equipment is such as to afford the children of poverty and neglect, the greatest amount of innocent enjoyment, while they are laying up a store of vital energy, to carry them safely through the year.

Last summer 6,254 children visited the home, of whom 4,000 remained a week, while the balance, mostly boys, went for a day's frolic with a chance for a bath in the salt water. The change that is wrought in the appearance of the children by the salt air, nutritious food, the ocean bathing, and the restful sleep is surprising; and what is of almost equal value, they carry home with them a store of happy recollections, upon which they can draw for an indefinite time.

In addition to this work, the Children's Aid Society has at West End, Coney Island, a Sanitarium or Health Home, expressly for mothers with sick or ailing infants. The main building was erected by Mr. D. Willis James, and the cottages, five in number, were given by Mrs. William H. Vanderbilt, Mrs. William Douglas Sloane, Mrs. Haxton and the Messrs. Robert Goelet and E. S. Fabbri. These are all devoted to the same purpose. All nationalities are received and any mother known to be poor and to have sick children receives a hospitable welcome.

During the season of 1896, 6,132 mothers and children were received. Three thousand of this number were retained for a week, and when in the opinion of the nurses it was considered expedient, for a longer period.

The Sanitarium has an ideal location. It is so near the beach that the youngest child may be bathed in the salt water. The buildings are exposed on all sides to the light and a delicious coolness tempers the atmosphere.

Already more than 600 children have been sent to Bath Beach this season, and they are ready to receive many more, but in common with all similar organizations the Children's Aid Society is suffering from a depleted treasury, and their power to make the most of their admirable equipment will depend upon the generous response of their many friends who are starting for a summer of rest and pleasure and will be glad to remember those less favored.

Checks may be made payable to A. B. Hepburn, Treasurer, or to C. Loring Brace, Secretary, and sent to the United Charities Building, 105 East Twenty-second street.

THE CLOSE OF THE JUBILEE.

The Queen's Jubilee, which was in progress as we went to press last week is now a matter of history. Everything passed off most delightfully according to the program so carefully arranged and it is a striking proof of the care and forethought of the London officials, that such a long procession passed through those many miles of crowded streets with hardly an accident or a delay. The ambulance report for the day shows only three cases of serious injury. A policeman was thrown from his horse and severely hurt, and was conveyed to the hospital, while Gen. Lord Howe, Gold Stick in Waiting, was thrown from his horse at Hyde Park corner, badly hurt, and carried to his own home.

Those who have witnessed many great gatherings in France, Germany, Italy and America confess that they have never seen anything to equal this, "the greatest gathering of human beings the world has ever seen." The world had come to express loyalty to the Queen and the intense personal feeling was very strong. A few days before an imprudent stranger ventured a slightly disparaging remark about her Majesty, and was immediately seized by the crowd and thrown into the fountain at Trafalgar Square, a well deserved rebuke.

A Builder's Experience.

A USEFUL LIFE RENEWED IN A REMARKABLE MANNER.

Udney Y. Wilson Was Near Death's Door. Doctors Failed to Help Him—A Home Remedy Succeeded in Saving His Life.

From the Evening News, Detroit, Mich.

Udney Y. Wilson, contractor and builder, living in Detroit, Mich., at 87 High Street, West, said regarding Dr. Williams' Pink Pills for Pale People: "For years I have been out of doors in all kinds of bad weather, looking after my building contracts I have worked many days in the rain and cold to complete some building. About two years ago I noticed I could not get around as I should, and commenced to have a severe pain in my back. I tried the usual remedies without getting any relief, and for nearly a year I suffered intensely. I kept up as long as I could, as I had several contracts for buildings that had to be completed.

"At night I could not sleep. My physician said it was my kidneys, and every day I went out doors they would keep me awake nearly all the following night. Instead of getting better I became worse, and worried a great deal about my work. The doctor said I must quit work and go to bed, or he would not be responsible for my life.

"All the medicines I took only helped me temporarily. Some days I would feel better and go out a day only to be again confined to my bed for weeks at a time. One day my wife suggested that I try Dr. Williams' Pink Pills for Pale People, and I laughed at the idea.

"Finally when I got into such a condition that I would take almost anything in the hope of relief, I tried the pills. They helped me from the start, but

I would not acknowledge it and said it was the other medicines that had just commenced to work. I disliked to own up that Dr. Williams' Pink Pills helped me, as I had no confidence in them. When I could not carry on the imposition any farther, I told my wife that the pills were helping me. I took three boxes before I was entirely cured, and we now keep them in the house all the time.

"I am not prepared to say that Dr. Williams' Pink Pills for Pale People will cure everything, but I know they will cure kidney troubles and general muscular weakness, as they cured me.

"I now recommend them to everyone in my neighborhood, where I formerly made sport of all proprietary remedies."

U. Y. WILSON.

Subscribed and sworn to before me, a Notary Public, this fourth day of March, 1897.

ROBERT E. HULL, JR., Notary Public,

Wayne County, Michigan.

Dr. Williams' Pink Pills for Pale People contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effect of la grippe, palpitation of the heart, pale and sallow complexions, all forms of weakness either in male or female. Pink Pills are sold by all dealers, or will be sent post paid on receipt of price, 50 cents a box, or six boxes for \$2.50 (they are never sold in bulk or by the 100), by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

As the Queen left Buckingham Palace she sent a telegraphic greeting to her distant subjects, and in scarcely more than an hour replies were received from forty seats of government which fly the British flag in every corner of the earth.

The pageant was great. All were interested in the colonial procession—"the Canadian mounted police, the picturesque, feathered, and slouch-hatted, mounted Australian rifles; the Zaptiehs from Cyprus, with dark-blue uniforms, red fezzes and sashes; the active little Dyaks of Borneo, in their vivid colors; the Jamaica artillery, sturdy and brown-faced, wearing scarlet and white; the coal-black Hayssas from the Niger or the Gold Coast, and other quaint and unfamiliar figures like the Hong Kong Chinese police, the Malay States guides, and the Singapore submarine miners," and in the personal escort of the sovereign in which there were thirty-six English and foreign princes on horseback riding in threes. Prince Mohammed Ali of Egypt, the brother of the Khedive, on his pure white Arabian charger, the quaint looking Crown Prince Danilo of Montenegro with coal back glossy hair under a dull crimson cap, and wearing a crimson jacket heavily embroidered with gold and with full short pale blue skirts, the Grand Duke Sergius of Russia, the gorgeous Austrians, the Hungarians in scarlet and gold, and the Duke of York, the heir to the British throne.

"There was scarcely a monarch on earth that was not represented in that long file of mounted men, strange in their personal contrasts, unregal, most of them, physically, according to all ideas of royalty, and yet comprising within themselves the incarnate power of human authority in all lands ruled by accident of birth. An Indian escort of twenty native officers of cavalry regiments followed, and then came the supreme

moment for which these many millions had been waiting.

"Field Marshal Lord Wolseley, Commander-in-Chief of the British army, rode by alone, and then there were seen those cream-colored horses, famous throughout the empire, drawing the chariot in which sat the sovereign. By this time the clouds had disappeared and the sun blared warm and bright upon a scene which will live many times sixty years in the history of this great empire.

"The woman whose name has been given to the greatest era of human progress, sat in evident sadness receiving such a tribute of adoration as was never vouchsafed to a woman before. After all it was as a woman that every one of those acclaiming millions pitied, honored, and loved. It was an avalanche of sound, an overwhelming baptism of sympathy that they poured upon her, and she sat not unmoved. That would not have been human. Womanly emotion betrayed itself more than once during that long ordeal of worship."

The city was of course gay with flags and flowers from end to end, and the illuminations in the evening were most brilliant. All vehicles were then forbidden by the police and the eternal roar of the great city gave way for once to a gay and pleasure seeking crowd.

The naval review at Portsmouth was another imposing sight, and now the visiting ships, and the royal guests are all departing, carrying to their home-lands a new sense of the majesty and power of the great British Empire.

The Church at Home and Abroad begins its July-December volume swathed in a neat new cover, bearing a finely engraved border inclosing its title. The eight seals of our Church Boards lend their significance to the engraved work, and printed with clear blue ink on a blue paper of a very delicate tint, the display is quite artistic and satisfactory. Dr. Nelson will continue his usual labors as editor during the current volume.

**AN HONOR WORTHILY BESTOWED UPON
A DISTINGUISHED WOMAN.**

Among the noble women whose names were honored at the sixtieth anniversary of "Mt. Holyoke College," was the late Catharine Hopkins, whose brief and brilliant career ended at the age of thirty years.

She fitted for Mt. Holyoke under a private tutor, the late Rev. Dr. James Douglas of Oberlin Theological Seminary, who was then her pastor, at the home of her father, the late Henry Hopkins, Esq., of Rutland, Jefferson County, New York.

She entered Mt. Holyoke Seminary at the age of seventeen and graduated at twenty, at the head of her class. She was elected as a teacher the following year and rose rapidly until in September, 1864, she was chosen principal to succeed Mary W. Chapin.

Her versatile and symmetrical mind mastered easily every subject that she undertook. As a scholar, she was distinguished for accuracy and thoroughness. She seemed to enjoy best the exact sciences, yet she had a decided fondness for elegant literature, and distinguished herself, while yet a pupil, as a finished writer.

There was no task too difficult for her to undertake, where the voice of duty called. In the literary, religious and administrative departments of this great institution, she was equally efficient and when she was asked by the Trustees if she wanted two assistant principals, as the other principals had had, she replied that she could perform the work more easily alone. Her former pupils and associates cherish her memory with remarkable affection. She held her friends with a fascinating spell and spiritual power that is as strong to-day as it was thirty-two years ago when she died.

It was voted by the Mt. Holyoke College Alumnae at their annual meeting at the College this week that the Board of Trustees be requested to give the name of Catharine Hopkins to one of the College buildings now being erected at South Hadley, Massachusetts.

Both sides of her family are distinguished by a line of eminent New England College professors and presidents. The following is an extract from the obituary written by Rev. Dr. Hiram Mead, Secretary of the Board of Trustees, at the time of her death, and published in The Congregationalist of Boston:

"There is no reason to doubt that if her life had been spared she would have taken the rank with Miss Lyon and Miss Fiske, (in whose steps she followed) and would have been foremost among the teachers of our times.

But her life is rich with results. By the clearness and force of her intellect, by her large and generous views, by her decided and strong moral convictions, by her hatred of everything that was wrong, by her charity for the erring, by her modest estimate of herself, by her hearty encouragement of others, by the warmth of her sympathy, by her unselfishness, by the rare purity and singleness of her motives, by her ardent love for Christ, she left an impression upon Mt. Holyoke Seminary that will never be effaced, and many are they who shall "arise up and call her blessed." "Give her (also) of the fruit of her hands, and let her own works praise her in the gates."

The following stanza is from a "Dedicatory Poem," read at "Maple Hill Cemetery," Rutland, New York, September 8th, 1892, at the grave of Miss Hopkins, by her niece and namesake, Katharine Hopkins of Brooklyn, New York:

"And one rests here whose pen and brain
Had earned the meed of generous fame,
And when her brilliant life was spent,
A thousand heads in sorrow bent."

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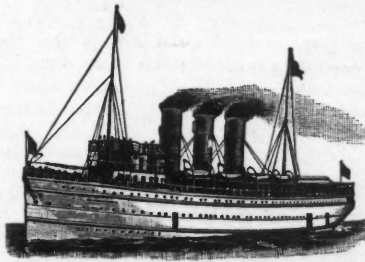
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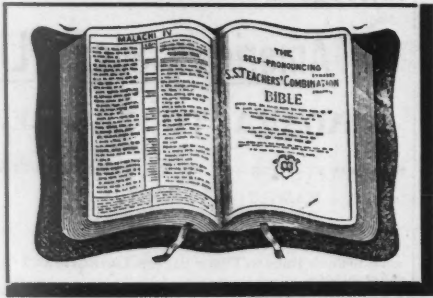
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The apostles sent forth to preach. ST. LUKE, 1. The birth of John the Baptist foretold.

their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents;

and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

THE GOSPEL ACCORDING TO SAINT LUKE.

CHAPTER I.

1 The preface of Luke. 5 The conception of John the Baptist, 26 and of Christ. 39 The prophecy of Elizabeth, and of Mary, concerning Christ. 57 The nativity and circumcision of John. 67 The prophecy of Zacharias.

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, 2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

5 THERE was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abiathar: and his wife was of the daughters of Aaron, and her name was Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

15 the whole creation. 16 disbelieveth shall be condemned. 18 in no wise hurt them; 19 the Lord Jesus, after he had spoken unto them, was—down at the 20 by the signs that followed. Amen. 1 draw up a narrative concerning those matters which have been fulfilled among us, 3 traced the course of all things accurately from the first, 4 concerning the

7 And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

8 And it came to pass, that while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zacharias saw him, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he

things wherein thou wast instructed. 5 (the)—he had a wife of 8 Now it came to pass, while he 9 enter into the temple of the Lord and burn incense. 10 hour of 12 Zacharias was troubled when he saw him, and fear 13 because thy supplication is heard, 15 he shall drink no wine

KEY: The letters RV (mean Revised Version) in any verse, refer to corresponding number of verse at bottom of page, where text of Revised Version is given. The letters RO (mean omissions in Revised Version) refer reader to bottom of page, where text omitted is printed in parenthesis.

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