

The Evangelist.

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

Vol. LXV.—No. 30.

NEW YORK: JULY 26, 1894.

Whole No. 3357.

THE EVANGELIST.

A RELIGIOUS AND FAMILY PAPER.

ISSUED WEEKLY.

33 Union Square, New York City.

TERMS: \$3.00 A YEAR.

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HENRY R. ELLIOT, Publisher.

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All Round the Horizon.

The plan already laid before our readers, of opening in certain public school buildings "vacation schools" for the children of the crowded districts of this city, is happily an established fact. By the cooperation of the Board of Education, which permits the use of the buildings, and the association for Improving the Condition of the Poor, which pays all the expenses, four buildings were so opened on Monday of this week. Three of them are on the East Side; two of these are equipped and will be carried on as kindergartens, drawing and sewing schools, for girls from six to fourteen and boys from six to ten. The third is a school of carpentry, mechanical drawing, and gymnastics for boys from twelve to fourteen. The one school on the West Side is a kindergarten, drawing and sewing school. This is a splendid step in the right direction, and should receive generous support from the public. The Society which has nobly taken the initiative has no special funds for the purpose; it must depend on the public for means to pay for the fitting up of these schools and for the salaries of teachers and janitors' fees. Those

who feel it an obligation and a pleasure to help may ask for full particulars at the Association's rooms in the Charities Building, Fourth Avenue and Twenty-fourth street: those who know something of the title to public confidence earned by this Association during half a century will perhaps prefer to send their checks at once to Warner Van Norden, Treasurer, 25 Nassau street, the checks to be distinctly inscribed "School Fund."

That these schools will be appreciated by those to whom they are offered needs no argument in view of the fact that some twelve hundred children applied for admittance last Monday. But there are thousands of children not within walking distance of any one of these schools who will necessarily be excluded from their benefits. Doubtless, if the experiment succeeds this year,—that is to say, if the public support it, for there is no doubt of the attendance of the children—a larger number of buildings will be opened next year. It will not be many years before all that public-spirited citizens may invest in this enterprise will be returned to them again in the diminished expense of youthful criminality. But that is not the only reason for supporting this movement. If it did no more than make the lives of these children happier, it would amply justify the outlay in the view of right-minded people.

The disgraceful condition of things in the United States Senate has a closer relation with some recent events by which the whole community feel outraged than at first appears. It is beyond a question that the dilly-dallying policy which for months past has paralyzed the business of this country, is due to the influence of certain great Trusts and business Syndicates. No one denies it, no one attempts to justify it, some few denounce it, but in a lame and impotent way. It is true that there is no outward resemblance between the workings of our law-makers and those of the labor unions. Any method so crude and short-sighted as a boycott would be far beneath the heads of the great corporations that are fast coming to be the rulers of the American people. But where is the difference except in immediate effect between the widespread paralysis of industry which has ruled for a year past, and the recent boycott? The destruction of values in one case was swift, wanton, and unequally distributed, but the loss to the community is certainly far less than that resulting from the stagnation of productive work. The inconvenience caused by the interruption of commerce and of the mails has been more concentrated and more apparent than that caused by the lack of work during the past year, but as to the actual degree of suffering, and even of loss of life, there is certainly no comparison between the two. This is in no sense to justify or in any degree

to countenance the lawless acts of the past month; it is not even to point out that they had their roots in other acts no less lawless in fact, though they may have openly infringed no recognized law; it is simply to direct attention to the fact that the present paralysis of industry is assuredly a violation of natural law, since neither war, pestilence, nor famine has occurred, and since there is abundant territory in these United States for the maintenance of a population four times as great as we now have; and that the violation of natural law, when it affects the prosperity of a great country and cuts off the means of bare livelihood from hundreds of thousands of laborers, ought in common justice to be so brought under the civil and criminal law of the country that it can be traced to its perpetrators and duly punished.

It is indeed essential to the welfare of a people that capital shall be protected, and also that capital shall be accumulated in large quantities in the hands of individuals or companies. The great enterprises of modern civilization require no less, and the interests of the laboring population are best promoted in this way. But it is time that all capitalists came to see, what to their honor certain among them have always seen, that great capital is a public trust no less than official station is, and that the interests of the community are safe only when it is religiously so regarded. It is not enough that rich men shall give generously, royally even, of their surplus, to found great institutions of public beneficence. This they ought to do, no doubt, but not until they are perfectly certain that no part of that surplus belongs to their employes. A recent Act of the British Parliament takes the ground that, "the competitive system of wages is not tenable," and the public contracts of that country for labor will henceforth be made on the principle, not of what labor will fetch in the market, but of what it is worth to the employer.

This Act of Parliament strikes a blow which must, sooner or later, prove fatal to the "iron law" of Ricardo: that the price of labor must sink to the lowest point where it is possible for a man to live and raise children. In the Schools, to be sure, that law has long since been seen to be fallacious, but in practice it still holds, for in this, as in other things, practice is slow to follow advanced theory. It is however, precisely in such a matter that the State can do good service, by taking the first step, and in this case the British Government has taken it. The fallacy of the whole question between "labor and capital" lies in treating "labor" as a mere commodity. Labor is a commodity, as gold and silver and other mediums of exchange which form capital are a commodity; but labor is more; it is a com-

modity plus a personality, and the "labor question" will not be settled till capitalists have become willing to reckon with the personality, and have learned how to do it. This is of all problems the most difficult. The fact that it is so demands its thorough treatment, not excuses its neglect.

One of the measures now before the Constitutional Convention deserves the careful attention of all citizens of this State, and is not without interest to the whole country. The present machinery of party government is so eminently unsatisfactory, it has become so well assured a fact, that not the will of the majority, but that of a small and unworthy minority, controls the nomination of candidates for office, that earnest politicians have long been considering possible methods of reform. Mr. Pliny T. Sexton, one of the Regents of the University, now makes public and brings before the Constitutional Convention a "plan for independent voting within party lines," which he believes will disarm both horns of the dilemma, preserving to the party the votes of those who are dissatisfied with the nominee of the party "machine." In brief, it is that each ballot carry, first of all, the name of the party, and that a double count be made, the first one being merely that of the party. A second count of the ballots of the dominant party will show who of that party has received the most votes for office. It would follow, in Mr. Sexton's opinion, and it seems to be evident, "that the stronger candidate of the stronger party would be, more nearly than under our present mode of election, the actual choice of a greater number of all of the people as against any other party for the same office," because the votes of the dominant party would all have been given to one candidate as against the candidate of the other parties, had that party been forced to concentrate its votes upon one person. This plan was introduced by Mr. Durfee as a constitutional amendment on the 12th, and has been referred to the Suffrage Committee.

Matters grow rather worse than better in the Corea. The latest news at this writing is that Japanese gunboats are bombarding Korean ports, and a fleet of Chinese gunboats left Taku on Friday last. The English Secretary of State for Foreign Affairs, Lord Kimberly, has remonstrated, or, more properly speaking, discussed the situation, with the Chinese and Japanese Ministers, but without inducing them to commit themselves in any way. War has not been formally declared between Japan and China up to this point, but that step cannot be far distant. Technically, Japan appears to be within her treaty rights, and morally the condition seems to be not much different. It is believed in some circles that China is acting at the instigation of some European power, but the general opinion seems to be that the European powers will in most instances uphold Japan.

A long chapter of literary history was included in the life of Mr. Timothy H. Carter, who died in Newtonville last week at the age of ninety-five. His career as a publisher of books has been notable. Even before founding that Nestor of eclectic reviews, *Littell's Living Age*, now in its sixty third year, Mr. Carter had been publishing the *United States Gazette*, a journal long forgotten, but notable for having contained the early poems of Longfellow and Bryant. The good that he indirectly did as the publisher of Jacob Abbott's juvenile works, nearly forty volumes of which were written for this firm, is far greater than is likely to be acknowledged by a generation which has come to sneer at Rollo and

Jonas and the rest of them, and the still younger generation that never heard of them; nevertheless, they are, and their fathers and mothers before them were a far better sort of men and women than they would have been had Jacob Abbott not written, nor Mr. Carter given him the financial recognition which encouraged him to keep on writing. Since those days how great a progress has our literary history made! It helps us to realize that and other tokens of progress to learn that Mr. Carter used to pasture his cow on Boston Common, just as the permanence of our institutions, young as they are, is shown by the fact that the Old Corner Bookstore that he opened in 1827 is the Old Corner Bookstore still.

The labor disturbances which have so recently agitated our country give unusual interest to the article by Dr. James Brand on the Mission of the Church in the World in the current number of the Hartford Seminary Record. Dr. Brand takes the position that the Church is the divinely constituted means to the establishment of the kingdom of God on earth: "it never stands simply for what is, but for what *ought to be*." It was commissioned to save men; not the world but all the individuals, and incidentally, for that reason, to improve the conditions of society. Dr. Brand proclaims his disagreement with writers and reformers like Canon Freemantle, Dr. Josiah Strong, and Dr. Herron, but the disagreement appears to be chiefly that of point of view and method of statement. Substantially they agree. Dr. Brand, as well as they, sees and admits the necessity of reform in the Church; the reforms he advocates, though very much narrower in scope, are very much the same in essence with those that they more sweepingly ask for. He will not with them "say rash things about the Church standing in the way of Christian progress," but he does say that "the spirit of caste [in the Church] must be crucified, and the spirit of the cross put in its place," that the Church must go where the poor live and not remain at the rich man's gate, that the scandal of sectarian competition must be removed, and he calls certain of the methods of some city churches, "not Christianity, but heathenism," which appears not so far from Dr. Strong's position after all. One important need of the Church he mentions which seems to be fundamental: that of a more thorough teaching of theology and exegesis in the seminaries in connection "with a profounder study of social problems and a deeper emphasis than ever before on the Christian relation of man to man." When the Church adopts all these reforms we shall surely hear less about labor troubles than we now do.

There is still so much suffering from want of work, that benevolent people who are trying to deal with the situation will do well to study an article in the *Charities Review* for June, in which Mrs. Josephine Shaw Lowell gives the history and results of Five Months' Work for the Unemployed in New York City. In the early part of last winter, the number of people out of work being something alarming alike to the philanthropist and the economist, the East Side Relief Work Committee was founded, to provide work for this class. To it, without doubt, this city owes it that many good citizens willing and anxious to work did not die of starvation. The committee was a body of highly educated, practical workers. They fully recognized the injuries that arise from creating work where no demand for work existed, and all their energies were bent to avoid these as far as possible. Only such labor was provided as should be (1)

useful, and (2) not entering into competition with existing industries; and every care was taken to avoid such publicity as would bring in the unemployed from other cities, and to sift out the really needy applicants for work from those who merely sought an easier way of earning a living. Street cleaning, the cleansing and whitewashing of tenements, and the making of clothing for the cyclone sufferers of the South, and the distribution of work tickets among churches and recognized charities, were the means by which the Committee met all these conditions. Much good was demonstrably done at the same time. Mrs. Lowell is careful to repeat the declaration adopted by the Committee at the close of its work in April, that "the methods by which it has been able to alleviate the distress prevailing on the East Side during the past winter . . . should be adopted only under abnormal conditions. . . . When industry and trade are natural, the only safe course for the working people is to accommodate themselves to the circumstances or change them by their own action. The efforts of philanthropists to compensate by artificial means, for irregularity of work or low wages can only result in mischief." The Committee is careful to distinguish between two very different things, by adding that it "does not wish to be understood except as approving labor tests and educational work, which are entirely distinct in their nature and effects from relief work."

The second week of the Long Beach Parliament (the Rev. David James Burrell, President), was successful as to the character and quality of the addresses. Six organizations were represented by leaders in each of them. Monday last was the day set apart for the Baptist Young People's Union. Dr. Wharton, the southern evangelist, spoke on "Work for the Master," and Mr. George Stebbins, the Gospel singer, was also heard. It was an auspicious opening. In the afternoon Mr. Frank Harvey Field and the Rev. W. H. Main of Buffalo gave addresses, the latter on the value of the educational feature in young people's work. Dr. Peter Stryker lectured in the evening on "A Glimpse of Six Italian Cities." Tuesday was to be Methodists' Day, Dr. Taylor, the Director of the congress, to preside during the coming meetings. The Verdi Ladies' Quartette and Miss Marion Short, elocutionist, gave the evening entertainment. Wednesday was the opening of a two days' conference of Christian Endeavor. Thursday the principal address of the day was on "Junior Endeavor," by Mr. William Shaw, the Treasurer of the United Society of Christian Endeavor. A concert by the Verdi Ladies' Quartette and Miss Shokort closed the fourth day. The fifth and last day was announced as "A Day for Young Men." Mr. F. S. Goodman opened the session on behalf of the Young Men's Christian Association. Mr. John W. Wood, General Secretary of the Brotherhood of St. Andrews, followed with a presentation of St. Andrews. The Brotherhood of Andrew and Philip was represented by its founder, the Rev. Rufus W. Miller. Mr. Luther D. Wishard, the well known Association Foreign Secretary, spoke on the movement among the college men all over the world in behalf of the conversion of their fellow-students. Dr. Tyler followed, and after the singing of the Doxology, and the benediction by Dr. Stryker, the second week of the Long Beach Parliament came to a successful end. Dr. Stryker lectured in the evening.

We have to thank our friends for returned copies of *The Evangelist* of July 12th. The supply already sent us is ample for all probable calls for that number. Many thanks.

LETTERS FROM OVER SEA. NO. VIII.

By Rev. Theodore L. Cuyler.

BRIEZ, SWITZERLAND, July 9, 1894.

We were very reluctant to leave the beautiful Engadine and the pleasant Hotel du Couronne, where the guests mostly spoke in our familiar English tongue. Our route was through St. Moritz and over the Maloja Pass down into Italy; we took our own carriage as preferable to the diligence. A chain of lovely lakes stretches from St. Moritz to Maloja; one of them, the Silser See, surrounded by glorious mountains and glaciers, is not surpassed for beauty in all Switzerland. At Maloja is a magnificent hotel, from whose roof the stars and stripes were flying. The proprietors of these great establishments are very shrewd in baiting American patronage, which is the source of their largest profits.

A few rods from this hotel we began to descend the pass by a series of zigzags which carried us down several thousand feet within the distance of a little over a mile. The feats of highway engineering in all these mountain regions are a constant marvel to us, and the roads are as smooth as a bottle. On our way down the wildly picturesque drive we met many loaded wagons toiling up the acclivity with provisions for the numerous hotels in the Engadine; for that elevated region yields little else than grass, cattle, and potatoes. Soon after passing the custom house station, where our baggage was subjected to the force of an examination, we found ourselves among the chestnut trees, vineyards, mulberry orchards, and crazy old tumble-down houses of Italy. At Colico we embarked on a Lake Como steamer for Bellagio. In all my many visits to Europe I had never before seen Como, and I must confess that it did not come up to my highly-raised expectations. Perhaps Switzerland had spoiled me; and our own Lake George was too vividly before my memory.

In the grounds of the rather gorgeous Hotel Grande Bretagne is a fine English chapel, and the register of the hotel was thickly sprinkled with American names. It was the Fourth of July, and across the lake we could see our flag flying in the grounds of a villa; in the evening rockets were sent up after the true Yankee style. Dear as the old flag always is to my eyes, I fancied that the recent shocking revelations of corruption and iniquity in the greatest city of our land made a very unpleasant dark spot on our beloved ensign. Such revelations and the daily reports of violent outbreaks of railway strikers in Chicago and elsewhere do most seriously damage our republic in the eyes of intelligent Europeans. Now that I am alluding to civil affairs at home, let me also add that I am not surprised at the announcement in our papers that some of the leaders of the female suffrage movement are ready to strike hands with the "Populist" party. Anyone who read the extraordinary utterances at the great Cooper Institute meeting of the suffragists last spring, would be prepared for any fanatical proposal. A new and severe blow has been given to this project of woman suffrage by the course of the women in New Zealand. To them the ballot and the responsibilities of public office have been accorded, and at a recent election when the question of temperance was at issue, a large portion of the women did not vote at all, and some voted against prohibition! The Australian "Christian World" laments that the according of the ballot to women has been of so little benefit to the Temperance Reform. New Zealand is an indication of what would be likely to happen in America.

From Como we crossed over by rail to charming little Lake Lugarno. We were delighted with its bold scenery, its little hamlets on the Swiss side of the water (for this

pretty lake lies in both countries), and with the fine town of Lugarno on the northern shore. The St. Gothard Railway crosses the lake towards its lower end, and our small steamer lowered its smoke-stack and glided under the track just before a train came thundering along towards Milan. On Thursday night we stopped at Luino on the shores of Lake Maggiore, and came on thence by steamer, coach, and rail to Domo d'Ossola. That mountain region was the scene of Garibaldi's exploits during the revolutionary struggle of 1848, and he is still the popular idol among those mountaineers. In one day we passed no less than four statues or other public monuments of their favorite hero. At an inn in Pallanza we saw a picture representing the great triumvirate, Victor Emanuel, Garibaldi, and Cavour. For such noble specimens of humanity we feel the deepest admiration; but Italy swarms with another class—ignorant, ill-washed, and treacherous—the class who are inundating our country as bootblacks, snow-shovellers, and drudges of the lowest type. To that class belonged the wretch who plunged his dagger into Carnot. For one, I should rejoice to see an interdict placed—if it were possible—on any farther Italian immigration.

At Domo d'Ossola we took carriage over the celebrated Simplon road into the heart of Switzerland. Nearly a century has elapsed since the First Napoleon constructed this great highway over the Alps, and it still remains as about the most enduring memorial of his reign. All the other fine roads over the mountain passes are but copies of what, in its time, was one of the marvels of skillful engineering. The Romans were great road builders, and on our way from the Engadine to Chiavenna, we passed several miles of one of their roads constructed eighteen centuries ago, and the stones in their pavements were as solid in their places as those laid in our Broadway! Over those stones marched Roman armies into Gaul.

Our drive over the Simplon was one of the grandest in point of scenery since we came into Switzerland. It occupied ten hours, with two hours to rest in the middle of the day. As we ascended from Domo d'Ossola we passed lines of Italian peasants, with their gay scarlet head-gear on their way to the weekly market with their various articles of produce. The scenery grew more sublime as we advanced. Tall cliffs towered on either side; the abyss through which the waters of the rapid Doveria were rushing grew deeper at every mile, and presently we began to sight the snow-capped peaks. A grateful sight after the hot roasting plains of Italy. We dined at a chalet in the little hamlet of Simplon; the tiny wild strawberries served as a desert were about as large as peas, but of pleasant flavor.

At four o'clock we reached the summit of the pass—six thousand feet above our point of departure. At the tip-top stands a large stone Hospice, four stories high, and constructed by order of the First Napoleon for the entertainment of travellers. It is now controlled by the monks of St. Bernard, and is similar to that celebrated Hospice. Four monks have charge of it, and one of them received us very courteously, showed us the pretty chapel and some of the sleeping-rooms, which looked very inviting. Two noble St. Bernard dogs were pacing the stone floors as if they were masters of the house. What a lonely life for the poor monks, who are little else than watchdogs themselves for the lives of travellers in peril of descending avalanches!

Soon after leaving the Hospice we drove through a long stone gallery with the waters from a glacier rushing over our heads. All the way down the Simplon we were in full view of the Aletschhorn, the Breithorn, and

the glorious "general assembly" of the Oberland Alps. Glimpses of the Aletsch glacier were caught occasionally, and at least twenty of the Bernese peaks towered into the clouds. Presently the meadows and yellow wheat fields of the Rhone Valley appeared, and at seven o'clock our delightful day's ride ended at Brieg. Yesterday, as there was no Protestant service within reach, was passed quietly at our hotel. To-day we propose to make an attempt at an ascent of the Eggischorn, and to scrape a closer acquaintance with some of yonder snow-peaks.

CHICAGO LETTER.

THE BELEAGUERED CITY.

"Now Jericho was straitly shut up because of the children of Israel; none went out and none came in." This has been nearly the condition of Chicago during recent days. It would seem that some peculiar conditions were always to draw universal attention to this metropolis. The World's Fair made it an object of interest throughout the civilized world; before the exposition closed the financial panic came on and bank after bank closed its doors; on the closing day of the Fair the Mayor was murdered at this own threshold; last Friday saw his slayer pay the forfeit with his life; during the winter vast schemes for relieving the prevailing destitution were observed from other needy centers; this spring we have had an epidemic of small-pox, possibly little heard of outside, yet widespread, and held within bounds only by the practice of vaccination, often under the law of compulsion. And now have come on the labor troubles, which have made everything else for the time being sink into oblivion.

The military aspect of the city of late has given one peculiar impressions. Soldiers have been encountered on the sidewalks, and camps have been in active operation on the lake front and before the United States Government Building, as well as at other points. Ten thousand men under arms have been massed at this point; many more might have been had if they had been needed; and had the emergency become sufficiently great, it would have been within the power of the authorities to call into service every able-bodied man within the city. During the great fire many private citizens were armed and relieved one another in patrolling city blocks. The possibility of thus being pressed into service was the greater because many of the quieter parts of the city have been practically without protection during certain hours of the day and even of the night. The police of the entire city have been obliged to mass themselves at certain threatened points. This has entirely withdrawn the patrolmen from certain streets, except after midnight. Any one requiring an officer must telephone to one of the stations, from which one would be sent for an emergency, if any were on hand; but it might be necessary to wait for hours before an officer could be had.

These times could not pass without considerable excitement. People felt as they must have felt during the war; to respond to the call for the militia, young men were leaving their business and were missed from their accustomed places in church and Sabbath-school, where earnest prayers were offered for their protection and for the return of peace. Newsboys have been calling "extras" through the streets at almost all hours of day and night, shouting such incredible tales as fully narrated that the Chief of Police finally threatened their arrest if they continued to deceive and inflame the public. It can now be easily understood how in the rebellion the Sunday issues were eagerly secured, and now that the Sunday paper is a regular institution, it has

required a large amount of determination to shun it and wait till Monday for the news.

The public has been in a state of apprehension, not knowing what day or what hour something serious might break forth. Chicago people have not yet recovered from the mental effects produced by the great fire of over twenty years ago. Numerous conflagrations in the troubled regions have therefore kept them in alarm, and as we have had some high wind, there certainly has been abundant opportunity for a great conflagration. In the midst of the troubles the World's Fair buildings burned one evening, and many supposed that it was at the Stock Yards, and feared the results; the fire was seen at a distance of forty-five miles, and was supposed to indicate a repetition of the historical blaze. Moreover, many of the streets have worn a deserted appearance, almost as if people were afraid to venture from home; indeed the President had advised us to keep in-doors: business has been paralyzed; stores have been open, but nothing has been done. In the main, however, save for the crying of the newsboys, the city has been quiet—too quiet—almost ominously so. Except for the quiet and the cry of the newsboys, one would not have known in many parts of the city that any unusual conditions were prevailing. Happily, the trouble centered at certain points and was thus more easily controlled; yet there were a number of such points and quite widely scattered the one from the other.

The great difficulty experienced was that of running trains, which kept people from going and coming as they would, greatly reduced the supply of food, raised prices, and threatened a famine of coal and ice. We might have dispensed with the ice, though it would have occasioned great inconvenience; but, warm as the weather has been, the city would have been crippled without coal; factories that are running would have been obliged to close, and the pumping works of the water department would have been crippled; this would have shut off our water not only from dwellings, but also from the fire department, and if a conflagration should then break out, the city would be well nigh doomed. All these conditions we have looked in the face, but in the merciful providence of God they have been avoided or mitigated or borne until removed. At the present time the life of the city is going on very much as usual. The troubles have subsided almost as swiftly as they rose; and with all the display of military there has been very little firing, and, owing to great forbearance, very little loss of life. An exceedingly sad feature of this deep experience was the hursting of the caisson in the procession of last Monday, which took the lives of a number of the regular soldiers.

We look forward with some anxiety to the coming winter. Last winter was exceedingly severe upon the poor, and taxed churches and charitable organizations to the utmost in providing means of relief. Next winter can hardly fail to be worse after such occurrences as those of late. Men have been out of work by the hundred and thousand; business has been paralyzed; hundreds of thousands of dollars' worth of property has been destroyed; and society in general and the poor in particular are going to bend under the burden and find it heavy. With poverty the violence practised upon the streets last winter is likely to be repeated. But out of all these great troubles Christians are earnestly praying that in some way the kingdom of God may come. Certainly Chicago should enjoy the prayers of the country, as she has great problems to solve not only for herself, but for the country and the world. And where is the Gospel more needed than right here?

FREDERICK CAMPBELL.

CHICAGO, July 19, 1894.

SUMMERING ON THE SEA.

By Rollin A. Sawyer, D.D.

The old rule of July at the seashore and August in the mountains is observed now mainly to be broken. Except the few who are able to try all climates and adapt residence to the season, our people are spending the summer in the one place of their habit or choice. You will find them there all summer. This is not the result of any compelling necessity, but of matured experience and enlightened choice. When you have found the air and the fare that agree with you, it is better, especially for families, to remain rather than to roam. And one will notice that the "steady boarders" are the happiest in any one of our myriad summer resorts.

Hunting the sea for refreshment the first time on this Jersey coast, we were led by the name to Belmar, and by a fortunate impulse to the "Colorado" family circle. It would be grateful to one's hearty feeling of comradeship with Princeton and Philadelphia, Baltimore, St. Louis, and New York, to speak out plainly as doth our beloved Cuyler when he tastes the waters of Saratoga. But we modestly forbear. Let it be sufficient that we employ this goodly company as our study and model of Summering on the Sea.

There are many reasons for taking the ocean breezes and baths at first hand. This, of itself, is sufficient recompense for the necessary abandonment of shade and devotion to the one strip of sand that holds the sea in check for your service. The resources of this narrow hit of wave-heaten shore are vaster than one might think. Of course, the ocean drive is a luxury for all the world. And the broad "board walk" alluring even to the lazy. But beyond this, the sand area is so hospitable, so adaptable, so friendly, clean, and caressing, as to furnish both accommodation and entertainment. Run your eye over the groups in sight along the shore even in this hour of high noon, and confess that there is not only sense, but sentiment in sand. Try a race with the children in the edge of the breakers, and learn what wonderful playfellows are these two majesties, the sea and the sand. Look out at night when the moon climbs into the heights of blue above, and the sea from its breadths of blue below laughs back to her smile, shouts up from the long and level shore, and you will feel as if you spoke with the three great kings of the material universe, beneath a tent worthy of such majesty. Oh, land lover, despise not the sea! Thou mountain-mad adventurer, behold these Alps of sand which the aspirings of the mightiest wave have not yet placed under foot!

It is due to New Jersey that a word of praise be spoken for her coast. There have been two drawbacks oft exploited, the "land-wind" and the "mosquito." You can find them both, but you must hunt them before they trouble you. The mistake is to keep a distance from the sea. If you fly from the noise of waters, you meet pitfalls in the way. If you fear the face of the sea and seek the shade, you pay the penalty of your cowardice with many a timid cottager. It is this half-hearted, shy coquetting with the sea which has given birth to complaining. Pitch your tent on the beach as Whittier did, and you will sing as mellow notes of joy and peace as he. Give no heed to the seller of "plots near the sea," charm he never so sweetly. Take a bold stand on the sea, and you have naught to fear. For the one who loves the sea and fears not the sand, there are no drawbacks. The summer on this coast is one long delight.

LETTER FROM BALTIMORE.

EARLY PRESBYTERIANISM AND EDUCATION.

On one of the closing days in June the Presbyterians of Baltimore, to the number of two thousand, had an outing to one of the hay-side resorts. The festivities were closed with brief addresses by the following ministers: the Revs. E. H. Rohhins, S. McLanahan, R. H. Williams, J. A. Vance, J. W. Rogan, J. P. Campbell, B. H. Riddle, J. W. Jones, E. E. Weaver, W. J. Rowan, R. H. Taylor, and Elder W. Purnell. The Rev. Robert H. Williams, D.D., spoke on "Presbyterianism and Education," and because of its historical allusions that may be of importance in the re-writing of the early history of our Church in this land, the address is herewith presented:

Education has not been an after-thought, or an unexpected result of the work of the Presbyterian Church. Education is a part of Presbyterianism, in such a sense that if Presbyterianism were to lose its educational features, it would lose its character.

Like a healthy plant, Presbyterianism thrives best in the light. If its environment is at all shaded or darkened, it stretches out toward the light, even as the plant toward the sun. Before it was finally determined whether Presbyterianism or Congregationalism should prevail in New England, John Harvard had established his school, which eventually grew into the great university. New England, though well supplied in its settlement with Calvinistic ministers, would have been without ministers in a single generation, as Cotton Mather says, "if it had not been for Harvard College." As the oldest institution of the land was established by men who held the doctrines we hold, so it is a fact worthy of note that all the oldest institutions of our country, Harvard, Yale, Princeton, and others are the product of Calvinism. Indeed, so great was this influence in the early history of our country, that Bancroft, Goldwin Smith, and others have not hesitated to say that our free schools have had the same origin. Ranke goes even farther and says: "We may consider Calvin as the founder of the free States of North America."

When we come to our own State we see the influence of the Presbyterian Church upon education. Fifteen years after the settlement of Maryland, nearly two hundred and fifty years ago, Presbyterians found a home in this State, having been driven from Virginia by the intolerant spirit which prevailed in the Church of England.

These people of whom we speak settled in Annapolis and along that peninsula formed by the Chesapeake Bay and the Severne River. These people, ecclesiastically, were what Hodge and Dexter and Briggs would call Presbyterian Puritans, and may be regarded, notwithstanding the popular belief, the pioneer Presbyterians of this State.

As to doctrine, they were in sympathy with the early settlers of New England, and without judging too harshly, we believe that this Presbyterian colony that came to this province in 1649, had they received different treatment, would have given an earlier and broader culture to its people than they received.

A careful study of what little history we have concerning this people, will show that they were not behind their New England brethren in the matter of education. They were an intelligent people, and did not neglect the instruction of their families. King William's School of Annapolis, which afterward became St. John's College, starting two hundred years ago, we have no doubt sprung from some humbler school established by this people.

And when they had pushed their way along the Chesapeake and up the Susquehanna away

beyond Havre de Grace, we have no doubt that the descendants of these very people laid the foundations of the Presbyterian academies of West Nottingham and Faggs Manor and New London in Pennsylvania, and Newark in Delaware.

And the people and their descendants represented by Makemie, on the eastern shore of this State, had much to do with the founding of the old schools of Princess Anne and Snow Hill. Then, in the western part of the State, the work of education was, for the most part, in the hands of Presbyterians at an early period. The first academy, though an institution of the State, was so identified with the Presbyterian Church that it might almost have been considered an enterprise of its own. For nearly fifty years Presbyterian ministers were at the head of Frederick College, and one of them prompted Thomas Jefferson in the great scheme of education which he drew up for Virginia.

From the infancy of the State, when the wild man of the forest was at the door of their homes, down to the present time, when the State in every part partakes of the culture and progress so characteristic of the times, the Presbyterian Church has been prominent in this work of education, in language something like that of Hugo.

If anyone should ask us, What have you done for Maryland? What have you done for these United States? What have you done for the centuries? We would reply: We have had a large part in establishing the best schools of our State. We have done much to put a school-house on every hill-top of the settled part of our country. We have made the centuries in which we have been working noted for their progress in the arts and sciences and in everything that is calculated to benefit and elevate our fellow-men.

With such a history of the work of education by the Presbyterian Church we cannot surrender a prominent and leading part in the work that is to be done in the time to come.

R. H. W.

PROGRESSIVE SANCTIFICATION.

AN ECHO FROM THE BRIGGS TRIAL.

There is one feature of this case, and the comments thereon in the columns of the secular press that is very curious and suggestive. I have noticed that in nearly, if not all references to the subject of progressive sanctification as held by Dr. Briggs, it is treated as in the line of "progress," and therefore a new evolution or development of doctrine, breaking the bonds or bounds of the old theology, as if it were indeed some new thing sprung upon a surprised world, and at the sight or hearing of which the old staggers are opening their eyes and closing their ears in horror and amazement. The action of the General Assembly of the Presbyterian Church would certainly give countenance to such a view of the matter, however incorrect it may be. I have been rather amused, too, with the complacency with which our brethren of the press air their theories concerning matters theological; and the calm and unconcerned way in which they sit down upon the clerical brother or body whose views are not in the line of "progress." I am glad, however, to see the press interested in the matter, for I have found from observation of many years, that even when the views expressed in editorial comments are not always in the line of real, true "progress," they are more often than otherwise the utterances of shrewd, brainy men, and tend to set other men thinking, and to stir up minds to research and study. Therefore, though that "rousing" is oftentimes through a process of intense exasperation, as in the nature, so to

say, of a moral or mental fly-blister-counter-irritant; it is nevertheless heartily welcome, as a harbinger of that happy day when editors and theologians may sit down together on a plane surface, and neither the editor crush the cleric, nor the cleric snub the editor.

Let us clear the word "progress" of the ambiguity with which it is now clouded. The "faith" was "once for all delivered to the saints" in the utterances of the divine Master and His Apostles, committed as a sacred trust to His Church, exemplified and confirmed in Gospels and Epistles and Apocalypse selected, arranged, and received as divine truth by the Church, then a complete, perfect organism, "the fullness of Him that filleth all things." We learn both from the sacred writings of the New Testament and the testimony of historical records of the Apostolic age, that even in that day a contest between truth and error in doctrine was initiated by the promulgation of teaching, denying the faith, from the lips and pens of ambitious and unscrupulous or ignorant, yet earnest men. Many such errors have survived to this day. There is no point of modern heretical teachings that has not its counterpart, yes, its original, in that early period of the Christian Church. Progress, true progress, therefore, is the reaching backward, and seizing upon the points of the faith once for all set forth in the teaching and formulas of the Primitive Church. In his doctrine of Progressive Sanctification, which I propose to consider, Dr. Briggs has, as far as I understand his teachings, simply placed himself in the "old paths," and standing there, has simply been "looking backward" to that period in history, when Rome had not as yet overlaid the divine truth of the intermediate state with the lurid covering of the Purgatorial fire, and men had not yet, blinded by the glare and suffocated by the horrid smoke of the awful burnt offering, in the bitterness of protest against that error of Rome, lost their hold upon the underlying and catholic truth embodied in the words, "Blessed are the dead who die in the Lord; even so saith the Spirit, for they rest from their labors."

The ancient, Apostolic Church has always held and taught that when the blessed children of the Lord Christ have passed out of the visible life of this world, they will, in their spirit, enter into that intermediate state called Hades, where, in Paradise, they are waiting for the "adoption: to wit, the redemption of the body," as Saint Paul calls it. In this paper I am only stating the fact of the doctrine being held, and the doctrine itself, not attempting to prove it, therefore please do not let the two things be confounded. There is overwhelming proof ready when called for, but I am now interested in formulating the doctrine, simply to show that Dr. Briggs, in the position he takes on this point at least is only coming back to the old doctrine held as catholic, before error was hatched out of it in the shape of the Romish doctrine of Purgatory. The entire Catholic Church also held that for the dead in Christ Jesus, that intermediate state was not a condition of inertia or coma, but of active progress to fuller knowledge, higher attainment in grace and holiness, the development and growth of the "germ" of divine life, implanted first in this earthly life, slowly growing here under conditions tending to hinder its progress, but in Paradise, freed from those conditions, under influences of being whose only line of development is the line of divine grace and love, steadily advancing from strength to strength, on to the beatific vision of the Lord God, the entire sanctification of the soul. And this is what the entire Catholic Church in all ages has always held and taught as "Progressive Sanctification," and is what I understand to be the teaching of Dr.

Briggs. It must be noted, also, that the basis and continuous impulse of that growth, that progress of sanctification, is the divine life of the Lord Jesus, really and truly received by baptism into that life, forming the very spring of spiritual being in this world, nourished by the gift of the Holy Ghost in confirmation, and the partaking of the strengthening influences and graces imparted in the blessed sacrament of the Lord's Supper; but still hindered from full development in this world by conditions which are inseparable from the flesh, but which do not exist in the intermediate state. But as in this day of restless mental activity, of longing to understand something of the mysteries behind the veil, so in that early day men sought to know the full economic process of development in that other life. Appreciating fully all the results to flow from her action, with ready alacrity to seize points of vantage, Rome saw her chance for increase of power—and revenue. Appropriating the lurid fancies of a half crazy monk, she invented the purgatorial fire as the prime factor in that economic process. In the shape of "masses for the dead" which would help the poor soul through the flames, she imposed a "tariff for revenue" which has been gathered in from the faithful since the day when the fancy of the crazy monk, Paschasius Radbertus, was formulated into a doctrine by the Councils of Florence and Trent. In the recoil from the imperative demand of Rome, the Hobson's choice, "Burn there or burn here," men reluctant to burn in either life naturally sought a means of escape from the dilemma, and like the old negro, compelled to choose between two roads, the one leading up to perdition, the other down to damnation, simply "took to the woods"! Protestantism, the fierce negative upon Rome's demand, rejecting Romish error also unfortunately rejected Catholic truth. Presbyterianism, one of the forms of Protestantism, with that stern determination which is one of its admirable qualities, in its bitter rejection of everything Romish, "took to the woods," invented a new theory of sanctification in transition, "in articulo mortis," dispensed with both Purgatory and the intermediate state, and thus really attacks, though unwittingly, the divine explanation of the parable of Dives and Lazarus, of which our blessed Lord gives us a clear hint when on the cross He said to the penitent thief, "This day shalt thou be with Me in Paradise," and yet in the garden on the morning of the Resurrection said to Mary, "Touch Me not, for I am not yet ascended to My Father."

Dr. Briggs's course of teaching, therefore, is "progress" only in the sense of a return to the sound teachings of the Holy Catholic and Apostolic Church; and the appreciation of the teaching as progress by the press of the country is encouraging testimony, even though given in refreshing innocence and ignorance of the previous existence of the truth it applauds, that "the faith once for all delivered to the saints" is proving its divine vitality and is forcing itself, through the teachings and actions of thoughtful Christian men, to the forefront of life's activities, and justifying the long waiting and patience of that Church, which, never accepting the Romish error, "Purgatory" as a means of post-mortem progress, maintains the doctrine of the intermediate state, and Progressive Sanctification in that state until the last great day, when the sanctified spirit brought, in its progress through the ages of Paradise, to the perfect consummation of faith in Christ Jesus, and united again to the body "redeemed," as St. Paul expresses it, shall enter upon the full, satisfying, eternal joys of that heaven where the Father Eternal dwells, the Blest City, whose throne is the seat of the Ancient of Days, and whose Light is the Lamb.

T. LEWIS BANISTER,
Rector St. Stephen's Parish,
NEW HARTFORD, N. Y., July, 1894.



A ROMAN CATHOLIC UTTERANCE ON THE TEMPERANCE QUESTION.

The friends of temperance will everywhere rejoice at the firm stand just taken by Mgr. Satolli, the Catholic Delegate Apostolic, in a highly important decision on the liquor question. This decision, announced on Thursday last, may come to have as marked and far-reaching effects in this country as any event touching the subject of temperance has had within a generation. There is cause for the deepest satisfaction that the official head in America of one of the most numerous of Christian bodies—and the one in which the subject is of most vital importance—has taken such an unequivocal position on the side of temperance.

It appears that Bishop Watterson, the Catholic bishop of Columbus, Ohio, recently gave some stringent and sweeping instructions to the clergy of his diocese. He is said to be one of the most earnest temperance leaders in his Church, and he made use of his episcopal authority to prohibit absolutely all liquor sellers or dealers within his see from becoming or remaining members of Catholic societies so long as they continued in that business. The bishop's pastoral letter on the subject did not mince words. It left no loop-hole for lax interpretation. He said:

I hereby withdraw my approbation from any and every Catholic society, or branch, or division thereof in this diocese that has a liquor-dealer or saloon-keeper at its head or anywhere among its officers; and I suspend every such society itself from the rank and privileges as a Catholic society until it ceases to be so officered. I again publish the condition, without which for some years I have declined to approve of new societies or new branches of old organizations in this diocese, namely: That no one who is engaged either as principal or agent in the manufacture or sale of intoxicating liquors can be admitted to membership. You will make this rule known to the organizations in your parish, and have it faithfully observed. It is sure, however, to commend itself to every right-spirited and healthy association of Catholic gentlemen.

If there are saloon-keepers in your parish who call themselves Catholics and yet carry on their business in a forbidden and disedifying way, or sell on Sundays, either openly or under any sort of guise or disguise, in violation of civil law, and to the hurt of the order and of religion, and the scandal of any part of the community, you will refuse them absolution, should they, perchance, come to receive the sacraments, unless they promise to cease offending in these or other ways, and to conduct their business blamelessly, if they can, or get out of it and keep out of it altogether.

Such decided words as these, on a subject on which so many reputable individuals are willing to "trim," could not fail of arousing equally decided opposition. The diocese was violently stirred up over the matter. Some of the bishop's people warmly applauded his position, but many opposed it, and contended that it was beyond his authority to interfere with regulations governing membership in Catholic societies.

The matter was promptly referred by appeal to the decision of Mgr. Satolli. His answer sustained the bishop, but was not felt to be conclusive. The bishop himself thereupon, sure in the righteousness of his cause, joined in a new appeal to the Ablegate, desiring that the matter should be clearly and unmistakably settled, without question or cavil on one side or the other.

It is to this second explicit appeal that the Pope's Delegate has just returned a reply, quite explicit in its terms. The bishop seems to be sustained at all points, and of course,

greatly to the gratification of temperance people of all faiths. The Ablegate says:

First.—Bishops have the right and duty to guard faith and morals within the limits of their dioceses. They are the divinely appointed judges in such matters, and hence, no mere society or individual layman has the right to set such decision at defiance. The mere fact that such decision may be the cause of temporal loss does not justify opposition, as the temporal must give way to the spiritual good, and private good must give way to public good.

Second.—The liquor traffic, and especially as conducted here in the United States, is the source of much evil; hence the Bishop was acting within his rights in seeking to restrict it.

Third.—Therefore, the Delegate Apostolic sustains Bishop Watterson's action, and approves of his circular letter and regulation concerning saloons and the expulsion of saloon-keepers from membership in Catholic societies.

It is safe to say that never before in the history of the Catholic Church in this country has such an unqualified position on the temperance question been taken by a Roman Catholic Prelate. And it must be remembered that the Ablegate speaks with the voice of the Pope, and that Leo has repeatedly and positively sanctioned the acts of his delegate and affirmed and upheld his decisions, thus far without a single qualification. Thus this ruling is final. For true Catholics it must have the ring of infallibility. Throughout the United States, from Maine to California, the force of this judgment extends, and no one may foretell its beneficent effects.

One point in the decision should be carefully noted. The Ablegate does not decide that no saloon-keepers shall hereafter be or become members of Catholic societies. He does not decide that present members are, or must be expelled. He approves their expulsion, but especially he upholds the authority of all Catholic bishops in expelling them or in forbidding them membership. This leaves the responsibility in the several dioceses with their respective Bishops.

The decision must be of importance in another way. Not only is it an utterance on the liquor question; it is an utterance on the range of episcopal power and authority. If a Bishop can regulate the membership of diocesan societies in regard to temperance considerations, he can do the same in regard to other matters. And if he can thus regulate the membership of such societies at all, without interference or restriction, his powers in many other directions may be more extensive and minute than many have hitherto admitted.

That this great measure is canvassed with the liveliest interest in all Roman Catholic circles there can be no doubt. It has already emboldened the Society of St. Vincent de Paul of this city to announce that the Council General of the Society in Paris had prohibited the admission to membership of any one engaged in the liquor business and it is said that the statement was received with great applause by the representatives of the fifty-seven New York conferences who were present. The President, Jeremiah Fitzpatrick, thus explained the sentiment and action of his society:

"For the past two or three years we have been quietly dropping from membership men engaged in the objectionable traffic, and this movement has, of course, been accelerated since the action of the Council General. No public announcement of the order was made until last night, but it was transmitted to the Presidents of the various conferences throughout the country for their guidance. When Bishop Watterson made his emphatic stand against liquor-dealers, and was upheld by Mgr. Satolli last week, I thought that we should be as open in our opposition, especially as we have now the endorsement of the highest Catholic authority in America.

"The objection to liquor-dealers in our or-

ganization is particularly strong. Our work is altogether of a charitable nature, and in carrying it on every member is expected to do his share of active service. We have in this city 1,200 members who are all active workers and weekly contributors. Not one receives a salary. Last winter we had 10,000 families on our relief rolls. Now, we do not regard liquor-dealers as just the proper persons for carrying on this work. For instance, a saloon-keeper can hardly make an effective agent in rescuing an unfortunate man from the evils of intemperance, and intemperance is one of the evils we have to meet. So far as our society is concerned, the stand against liquor-dealers will be firm, and the rule against them will be strictly carried out."

AFTERMATH OF THE GREAT STRIKE.

The little book which the writer of the Apocalypse put into his mouth was to the tongue as sweet as honey, but in the belly it was bitter as gall. With the strike these conditions will be reversed. During its continuance it was bitter. Cities the most remote felt it, and even yet the ground swell affects all our inter-State commerce. Hundreds of employees who were deluded or intimidated, will pass a forlorn winter because of it. Some invalids who, like the wife of one of the Board of Directors of the World's Fair obliged to take a ride across mountains, over rough passes, and down terrible gulches, 140 miles, may never recover from it. Little children who were sidetracked in hot cars for days, without proper food or care, will probably run a brief race because of it. There is no denial of the fact that it was bitter, the bitterest experience of a strike that this country ever passed through. But it is not too much to hope that its very severity will prove its antidote. We ought never to have another one, and we never will if the real citizens of the country are heard from.

One thing our legislators should wake up to and clearly comprehend, and that is that the striking element is boastful, but insignificant. Grand Master Sovereign—how lordly that sounds!—pompously announced that he would, by the wave of his hand, "tie up" 2,000,000 workmen. Doubtless there were some of our representatives who felt that he was the arbiter of their destinies. But, as a matter of fact, the organization over which he professes to have such absolute power, does not muster one-tenth of two million men, and its organization is so loose that for years it has not dared to submit its figures to the press. The greatest labor federation in the United States numbers but a little over half a million of the twelve million votes that elect men supposed to make laws in the interest of our lives and freedom.

When this single fact is once digested, there will not be such mortal fear of the labor vote as of the citizen vote. A citizen of the United States ought to be safe within the borders of his own nation, whether he travel behind a mail bag or not. He ought to be of more value in the eyes of the law than a bundle of news papers. If it is to remain in the power of secret orders to bankrupt our merchants and imperil our families and sentence to death our sick in transit across the continent, then, as Emerson said, "Let the Governor of the State break the broad seal, for he bears the sword in vain."

Unless Congress is shamefully derelict in its most pressing duty, we shall have statutes under which it will be as hazardous to interfere with an inter-State train as it is to mutiny on board a ship. If we can and will protect our citizens upon the high seas, we ought to afford them protection within our own borders. That protection they do not have to-day, but must have to-morrow. And if it come, it will be worth all it cost. If it do not come, we are far upon the road which the old Greek philosopher described, and which both Greece and Rome travelled over from tyranny through democracy and anarchy, and so back to despotism again.

ETCHINGS BY THE SEA.

By George L. Spining, D.D.

DAWN.

Hand held in hand, heart close to heart,
Love saith to Love 'We ne'er shall part.'

MORNING.

A lover on a lonely strand,
A ship receding from the land.

NOON.

From shore to ship white signals fly,
From ship to shore Love waves 'Goodbye'.

EVENING.

A shimmering sea, a setting sun,
A phantom ship, Love's day is done.

TWILIGHT.

A gath'ring storm, a flash of light,
A sinking mast, dark starless night.

MIDNIGHT.

With mocking voice wild breakers roar,
'Love lost is lost—life's dream is o'er.'

DAWN.

A cold grey mist, a lifeless strand,
No trace of Love on sea or land.

SUNRISE.

A distant scene, palm fronted shore,
Love walks with Love forevermore.

July 23, 1894.

GEORGE WILLIAM CHILDS.

(My Friend through Forty Years.)

The world hath lost a friend. His path he strew'd
With gentle kindnesses and words of grace.
From all degrees of men his open face
Won high regard or earnest gratitude.
With truth and sturdy honesty endued,
His soul was written on his countenance,
And all might read him at a casual glance
As on a worldwide pedestal he stood.
By unclean pelf his hand and heart unstain'd,
Strong for the right, and turning not aside
Whene'er the public weal was in debate,
He justified the honor he had gain'd.
On his memorial stone let this abide,—
He pattern'd Christ, and Christ hath made him
great.

THOMAS MACKELLAR.

GERMANTOWN, Feb. 3, 1894.

AN INSTRUCTIVE SERMON.

[HUM-UM-M.]

[We use the word "instructive" advisedly in giving a title to the sermon sent to us by a contributor. She is one who has spent much time in the South, and knows the colored people well. Attending a colored church one Sunday evening in no spirit of curiosity, but in entire Christian sympathy, she was so impressed by the opening words that she took the whole sermon down from the preacher's lips, sending it to The Evangelist as an argument for (not against) the higher education of the negro. For this is a typical "darkey-preacher" of the old ignorant type, a man of strong oratorical power, capable of moving his hearers at his will, and evidently, with all his blunders, possessed of quick intuition and large sympathy. Thousands of them are like that. It will pay to educate them. Such power ought not to be let run to waste. But in leaving these men uneducated we do worse than permit a waste of power. We can no more keep such men from preaching than we can arrest the procession of the equinoxes. The fire is in their heart, and they must speak. And how destructive and demoralizing is the machinery to which the strong power of their ignorant eloquence is attached, let the following sermon show.—ED. EVAN.]

The preacher at first spoke slowly, quietly and with low voice. Soon he waxed louder and louder, lost his breath, panted, snorted, and said ha! or heh! after many of his words, while the brethren and sisters kept up a running fire of applause which seemed to urge

him on. They bobbed their heads with sudden jerks, clapped, stamped, and said "yea," or "yap, yap," which I suppose meant yes, grunted "um-um-m," or "hum-m-m," and often chanted in all sorts of keys expressive of admiration, scorn or other emotions, but always to the same tune, "hum, ha, ha, hum," while the minister preached on serenely as if there was no noise.

"Blessed are they that do honegar and thirst after righteousness." My brethren, blessed are they that are honegry. The changeable nature of this subject, my hearers, is figurable to the indivigeral who stands before you. But on these special approbations I want to speak to this entire audience. Some of this congregation here with pretty faces [hum-um-m] only come to these seats to choose husbands. [yea, yea!] Light up and rise from yo dead lethargy and take exceptine of the grace of God [yap, yap!] It seems clare to me, and I say it to this audience, that when we say Marster He helps us [hum-um-m]. On this occasion if we are po' and people know it, and meet us on the street, and we ask um for five cents they're not going to give it [that's so] if they shore think they'll not git it back [hum-ha-ha-hum]. But we read that a woman lost some silver and she searched, and thought mo' of that piece when she find it than of the rest of her money [hum-mm]. But, brethren, I come to the changeable matter of my subject. A certain man had two sons [yes, yes], and one of them said [ha, ha] give me all my money [yap, yap!] Then, when he had jewlry and could pay all his expenses he had all the friends he wanted [mm-mm]. When they wanted anything he was prepared to accommodate them, when his friends called on him he could always fill the bill. [yah, yah, ha, ha, ha!] But when he had lost all what was he to do? [that's it!] How would this character feel if he were in the streets of New York with neber any money? [yes, yes.] He knowed nobody; nobody knowed him. His friends let him alone as soon as his money give out [ummm]. If yo' can foot yo' bills there is no situation about, yo' couldn't fill. But you want some money; you wish for it. Yo' don't git it [yap! yap! yap!] He found that he was in a country full of Jews, where they was occupied principally with swine, and when he went to the place they gave the po' boy a little office. They knew he was a little Gentile, and the Jews gave him the office to feed swine [hum-ha-ha-hum], and in that country was a little tree, and on it were beans growing." [hip, hip, yah, hah] (The story at this point seemed to please the audience beyond expression; they applauded even more frequently and vigorously, adding to the preacher's excitement, who began to gasp and pant and end many of his words with ha or heh.) "And the country people he pulled off the beans, ha, and they ground the whole bunch of beans for flour ha, [yah, yah], and the rich people wouldn't eat it, ha [um mmm]; but the pore people et it, ha [yea, a-a-a] and the husks was craiser, ha, and the little Gentile was honegry and he ate the husk, ha, for when a man is honegry, ha, he is in a bad state. ha. [yap, yap, yap]

"The pore boy ate this coarse food, ha, and it scratched him inside, ha [hum, ha, ha, hum-m]. He said [yah, yoh!] my father's servants have plenty, ha. Then he began to investigate, ha, the beneficial state of his folks at home, ha. He said [um, um-m-m] my father, ha, I am not worthy to be called thy son, ha. His mother never gave him up, ha, [No, no!] She had a place fixed at the house, ha. He used to lie in the woods, ha, and make himself a bed of leaves, ha, and how he blamed himself for the practice, ha! [yap, yap!] He said [ha, ha, ha], I'm sho, that never befo a survant in my father's house, ha,

was ever dying of honeger, ha, and brethren, when we cum home, ha [yea-a-a] and pray till our knees look like a piece of raw beef, ha, we must have faith, ha [um-m-m-m-m]. This little boy, ha, returned to his father, ha, who had been looking for the po sinner, ha. His faith was sho, ha [yap, yap]. He took his arm, ha, and his father said [hum, ha, ha, hum] Don't say no mo, put on the best robe, ha, put on a chain, ha, and a ring, ha, and kill the fatted calf [yah, yah, yah], and bring the pore prodigal to the foot of the cross, ha. For he stands ready to hear yo prayers, ha, ho, ho, home, ha [yea, yea]. He had given her trouble, ha, and she lost him, ha, but run to you God, ha." (Here the general excitement reached its climax, the church was in a ferment, the preacher yelled and did not seem to know what he was saying.) "Hold on, ha! hold on, ha! or it will be too late, too late! My God, ha [um-m-m m], the pore boy wanted a job, ha. Don't you wait till you're weak, ha. He wants a strong man for his plantation, ha [yap, yap]. I hear him say, ha [yah, yah, yah], I want a strong man for my gyarden, ha. I hear, ha! I'm home, ha! I want, ha! I'm ready, ha! Pardon me for making this so plain, brethren, a man wants a strong wife, ha, a lady wants a strong man, ha. Jesus said [hum, ha, ha, hum], I go to prepare a mansion for future years, ha, and ever since, He has been crying down along the line, ha. They beat him, ha, they upbraided him, ha [hum-m-m m] but He minded his own business, and we can do that, ha [yea a-a-a]. He had done nothing, ha. He only made all the pore people a house, ha, and took the fines' to heaven, ha [yap, yap, yap, yap], and friends, ha, does he give the poor people tobacco, ha? But some men will smoke a cigar and pass people on the street, ha. You must be pure in heart." [hum-m-m] (The preacher dropped his voice suddenly and went on without the least excitement.) "We must come as a prodigal; we must not go to everybody for money, but to the man we work for. Don't call on the devil but work for Jesus, and He'll investigate the entire matter and pay you [um-m-m-m]. Christ means a shore white heart, and when we get that way we'll find that all we can do is to mind our own business [hum-m-m]. What's anybody's business is nobody's business [yah, yah, yah], and religion cuts between the jints and marrow. How many stop on the corner Monday mornings and take their time of you. [that they do] Brethren and sisters, while tle quiah continues to sing, step up lively to the plate, step up quickly now with yo money, don't lose no time, for the devil is in a hurry." (Here the minister dropped like a shot into his seat and mopped his face while the remaining exercises went on.)

THE LATE PROF. SCHAFF.

At the meeting of the General Assembly of the Church of Scotland in June last the following Minute memorial of Dr. Philip Schaff was adopted: "The Assembly take this opportunity of expressing their deep sense of the great loss the Alliance of the Reformed Churches, and the Reformed Churches generally, have sustained by the death of Dr. Philip Schaff, whose History of the Christian Church is so far in advance of those previously existing in the English language, and whose addresses in the General Assembly of the Church of Scotland were, always listened to with special delight."

The Rev. David S. Schaff, D.D., of Jacksonville, Ill., is spending his vacation in New York, chiefly busied with the papers and literary interests of his honored father, the late Prof. Philip Schaff. His address is 15 East 43d street.

SACREDNESS OF VACATION TIME.

Rest is a duty. The obligation to sleep is enforced by sensations that are imperious and usually triumphant. Mental drowsiness is not always so readily recognized. And if to break up sleep by revelry is a sin against one's own life, then to deprive mind and heart of necessary repose is not only unwise, but criminal, if deliberately done.

Therefore, we hold vacation time sacred to rest. It is the Sabbath of the year. We claim that no man has a right to use his vacation for any other than its legitimate purpose. We think that our younger ministers, and indeed, some of their best helpers, require a word of kindly caution against the desecration of the time holy to rest, by the multiplied forms of mental and spiritual dissipation which are offered to them. Some of these are apparently cheap, by various devices of boards and transportation at reduced rates. But all are too dear in the end for any really tired man or woman to indulge in. They pay somebody, doubtless, or they would not be put before the vacation public. But they do not pay the cost of precious time, money, and strength expended by those who attend them.

This writer believes that the whole system of summer schools, and the like, is a temptation to dissipation, and that crowds and excitements of all sorts are religiously to be avoided by the mind weary of every occupation. We class them all as one. They allow no respite from crowds and tendencies in one direction, pressure on the working spot, tension of the tired fibre, torture of the excited nerve. They are to be taken, if at all, in very small doses, medically prescribed. For vacation there should be utter rest. Silence is golden. Be still very much. Live abroad and alone very greatly. Listen most to the musical stillnesses of the sea and the woods. Lose yourself and all self-consciousness in nature. Let your spirit in the ultimate separateness of the "wilderness" where Jesus girded up His Spirit, come face to face in voiceless quiet, with Him who called us to life out of the dust, and who calls us now to life beyond the stars.

The Hon. Emerson E. White, LL.D., of Columbus, Ohio, has been in this neighborhood for the past week, to address the National Association of Teachers at Asbury Park, and another great meeting in Saratoga. The Evangelist owns his call and regrets that it was after office hours on a Saturday. Dr. White has long been in the Lane Board, giving time and thought without stint to the welfare of that institution. The General Assembly's ungracious act in appointing, under protest of the Committee on Theological Seminaries, a special committee on Lane composed of a majority of persons eager, under color of loyalty to their appointment, to criticize and antagonize the past and future arrangements of the Seminary, is matter for regret, and many will add, for rebuke, as tending to the perpetuation of strife in the Church. It is safe to say that there will be no voluntary "surrender." It was Dr. White's strong conviction that Lane should stand firmly by Professor Smith on his trial. The situation is now changed, but it is by no means discouraging. Dr. White believes that McCormick will not yield to the Assembly's proposal, that Auburn cannot, and that Lane will not be suffered to change its character. If Princeton, as seems probable, stands by the compact of 1870, the new policy of a centralized control is not likely to have even a show of trial.

In presenting a fine likeness of Prof. Morris on its front page, our contemporary says: "Readers of The Interior can this week look into the bright and kindly eyes and on the

genial and thoughtful countenance of Dr. Edward D. Morris of Lane Seminary. He is recognized throughout the Church and beyond it as a man possessed of a calm and judicious temper of mind, much native force, and of varied and extensive scholarly acquirements. He is a graduate of Yale College and Auburn Seminary. He was in active pastoral work for fifteen years, first in Auburn and then in Columbus, Ohio. Dr. Morris was appointed to the chair of Church History and Polity in Lane Seminary in 1867, which he held till 1874, when he was transferred to that of Systematic Theology, the duties of which chair he continues to discharge with undiminished fidelity and success. He has been a prolific and thoughtful writer on sacred themes, in which he is deeply interested. Professor Morris has rendered excellent service not only to the institution with which he is connected, but to the Church at large, and this was fittingly recognized by his election to the Moderator's chair in 1874. Dr. Morris is earnest and sincere in his convictions, zealous for truth, large-hearted and tolerant. At present he is enjoying a well-earned vacation in Europe."

"THE COMING DAY."

This is the title of President Ballantine's Baccalaureate sermon at Oberlin on the 17th ult. It is an inspiring array of reasons for belief that the day is at hand. He paints this bright picture in contrast to the dark background of the night which yet lingers on the horizon. It is a sermon of power and of promise, worthy of the great institution for which it speaks.

One of the signs of the night not yet quite gone is given by Dr. Ballantine in the following pertinent statement of a familiar, and to many Presbyterians, painful, humiliating fact: "One denomination, the most conspicuous for combining numbers, wealth, and devotion to education, has just suspended from the work of preaching Christ a man eminent for piety and learning, simply because years of conscientious study have brought him to certain critical conclusions about the Bible which in no way diminish his reverence for it as the revelation of God. This is exactly the spirit of the mountain whites of Kentucky, who cannot reconcile belief in the rotundity of the earth with faith in the Scriptures. The silencing of such a man looks like serving notice upon the Church to stop thinking."

PHILADELPHIA LETTER.

The annual report of the old First Church is always interesting reading. Dr. Baker, the pastor, says that Mr. Samuel C. Perkins is an ideal Clerk of Session, keeping all the church records in perfect order. The report which Mr. Perkins gives out each year shows that this is true. They are models both of completeness and conciseness. It is most encouraging to find that in this old down-town church there were fifty-five accessions during the year—thirty one of these upon examination. The total number of communicants is given at 560—156 males and 404 females. The Sabbath-school membership is 378. The aggregate contributions of the church for the year amount to \$26,928, of which \$12,327 was for benevolence. In the absence of the pastor, the Rev. Dr. George D. Baker, on his vacation, the Rev. Dr. Murray of Princeton University is occupying the pulpit.

Most of the ministers are away at present. Several are over the sea—among these Dr. J. Addison Henry and Dr. John H. Munro with his new wife. Some are in the Adirondacks—among others, Drs. John S. MacIntosh, Sam-

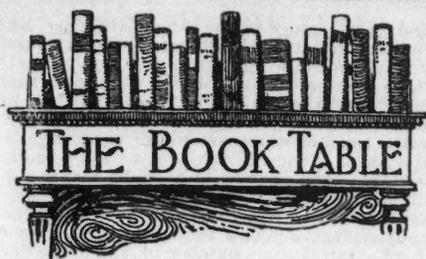
uel T. Lowrie, and Wm. C. Cattell, while Dr. Charles A. Dickey is intending to vanish into the same woods in a few days. It is impossible for this writer to tell where all the others are, but no doubt they are having a good restful time somewhere, and their people and their work will get the benefit of their vacations by-and-by. Most pastors need to drop their work annually for a season. It must not be supposed that they are idle when thus away from their pulpits. They are resting in changed conditions, but meanwhile they are usually working a good many hours each day, in preparing for the next year, laying in reserves of thought and knowledge, gathering illustrations and gaining experience, so that when they come again, they are like new men.

No doubt there is an advantage, too, in the people of the churches hearing other voices besides their pastor's. There is a bit of truth even without disparagement in the newspaper story which has been going the rounds: "Oh, I met your dominie over in Europe last month. He looks well. It seemed to me he didn't much need a vacation." "Oh, it was the people who needed the vacation." Most pastors would better get away now and then for a time and let their people hear other preachers. The pastors will lose nothing by it, but will be heard all the more readily and eagerly when they return—provided they show in their sermons that they have been taking a vacation to some good purpose.

The cornerstone of the new Emmanuel Presbyterian Church, Forty-second street and Girard Avenue, was laid on Saturday afternoon by Mrs. E. D. Gross, who was instrumental in establishing the Sabbath-school of which the present church is the outgrowth. The exercises were presided over by the Rev. W. H. McCaughey, D.D., pastor of the West Hope Presbyterian Church. After an anthem, prayer was offered by the Rev. J. Beveridge Lee. A historical sketch was read by Mr. H. H. Walker, President of the Board of Trustees, and congratulatory addresses were made by the Rev. Dr. McCaughey and Mr. Robert H. Hinckley, Secretary of the Committee of Church Extension. Prayer was offered by the Rev. Dr. V. D. Reed of the Fifty-seventh street Presbyterian Church. Mrs. Gross was largely instrumental in the formation of the Sabbath-school above referred to about sixteen years ago, the meetings being held in the dining-room of her home. The school grew, and later became known as the Elm Avenue Mission, under the charge of the Walnut-street Presbyterian Church. It was organized as a church May 18th, 1893. Last autumn, with the assistance of the Church Extension Committee of the Presbytery, a lot 85 by 200 feet, at the northeast corner of Forty-second street and Girard Avenue, fronting on Girard Avenue, was purchased for \$10,000. The church will cost probably \$12,000, and it is expected to be finished by the first of the year. It will have a seating capacity of 600. The front is to be of Port Deposit granite, and the sides are to be brick. The interior is to be of a light wood finish, oiled and varnished. The style of architecture is of the "clerestory" design. Donations of a pipe organ, pews, chairs, table, gas fixtures, heating apparatus, were received from the Tenth Presbyterian Church.

Trinity Church is to have a new Sabbath-school building. Old houses at Cambria and Coral streets are now being demolished, and on their site, adjoining the church building, the new structure will be reared. The pastor, Dr. Sullivan, is a man who does not care to have things lie still. He believes in keeping everybody at work and the church advancing.

J. R. MILLER.



CHRISTIANITY PRACTICALLY APPLIED. The Discussions of the International Christian Conference Held in Chicago October 8-14, 1893, Under the Auspices and Direction of the Evangelical Alliance of the United States. Vol. I. The General Conference. Vol. II. Section Conferences. New York: The Baker and Taylor Company. \$2.

The transmutation of theory into practice is so slow and difficult a process, that we need to look back a few years and take special account of what the practical application of Christianity really was before the Christian Convention held in Washington in 1887, say, or even before that session of it which was held in this city some five or six years ago, to be able to see that there has been progress. And yet when we do this, with clear recollection of how things really were at either of those periods, we are seized with a great surprise, for these things have indeed made a very vital progress since then. It was only at that New York convention held in Chickering Hall five and a half years ago that Dr. Parkhurst, in that fiery speech with which the meeting was closed, gave utterance to the remark, "I have got past calling my Church my field; it isn't my *field*, it's my *force*." The words passed through the audience like an electric shock. To most of them, ministers and laymen, it was a new thought, and as inspiring as it was new. Since then it has become we might say the very cornerstone of the pastoral relation, and of the relations of the Church to the world. So rapidly does a true thought, a truth clothed in telling words, do its work.

This is only an illustration of what these conferences and conventions organized by the Evangelical Alliance have done and are doing. Systematic visiting, inter-church comity, the duty of city churches to the tenement-house population: all these were somewhat in men's minds before; they are by no means in all men's minds now; but they have passed from the sphere of speculation into the realm of experiment and practice, largely—in many cases wholly—through the light and the power given them by these conferences.

Of all the conventions held by that noble enterprise, the World's Congress Auxiliary, none, surely, was more important, none can have been much more interesting than the one of which these volumes are, in part, the report. The dignity and intelligence of the speakers, the importance of the subjects, the wide scope of the papers, and the thorough research and profound thought that they evinced, most of all, their immediately practical bearing, all conspired to this end. To ascertain the social mission of the Church was the purpose, and this required the covering of a wide field of thought. Four general subjects were treated: the religious condition of Protestant Christendom, Christian Liberty, Christian Union and Cooperation, and the Church and Social Problems. Speakers came from all parts of the world to bring the results of study and experience to this problem. The Chairman was, of course, Mr. W. E. Dodge, long the President of the Alliance. The opening address on The Significance to Christianity of the Discovery and the History of America was by President Gates of Amherst Count von Bernstorff of Germany.

Lord Kinnaird of England, Dr. Prochet of Rome, Prof. Naville of Geneva, Prof. Drummond of Scotland, and a large number of our own prominent thinkers and workers, gave addresses. It would be impossible even to indicate their subjects here; the work should be in every library. It may fitly stand beside Dr. Strong's New Era and Dr. Herron's books on The New Redemption, and other like subjects.

THE HOLY BIBLE WITH COMPANION. Cambridge Edition. New York: James Pott and Company.

Among the various editions of Teachers' Bibles, each of which has its distinguishing excellence, this appears to us best to meet the needs of the candid, open-minded student. For this reason, that while not entering upon controversy nor in any sense departing from the essential views of Christendom, the supplementary articles are written with all the help that scholarly research and modern thought have been able to throw upon the various topics. The opening articles of the Companion on The Structure of the Bible and on the Canon, are written by Herbert Ryle, the Hulsean Professor of Divinity in Cambridge, and they have all the charm, all the candor, and all the spiritual apprehension, as well as learning, for which this writer is noted. These articles are followed by a very important appendix on the Sacred Books of Pre-Christian Religions, by the Bishop of Durham, Dr. Brooke Foss Wescott. In no other English work is such an amount of erudition with regard to those subjects made available to the ordinary student. The articles on the Preservation and Translation of the Bible Texts are by Dr. Sinker the Librarian of Trinity College, the Rev. J. O. F. Murray and Dr. W. F. Moulton; and are well calculated to inform the general intelligence of Christians. The Introductions to the several Books are by the authors of the admirable and well known Cambridge Bible for Schools, Bishop Perowne (the Hexateuch), Professor Lumby (Historical Books), Dr. Charles Taylor (Poetical Books), Prof. A. B. Davidson of Edinburgh (Prophetic Books), the Rev. J. O. F. Murray (New Testament), while Prof. Ryle gives the Introduction to the Apocrypha, a collection the historical value of which is receiving a better recognition than in former times. Bible History is treated by the Rev. A. Carr, lately of Oxford, with an important Appendix on the Nations Surrounding Israel, by Prof. Robertson Smith. The important subject of the History of the Progress of Revelation and of the Messianic Hope is treated by Prof. V. H. Stanton, whose work on The Jewish and Christian Messiah, published five years ago, at once took first rank among all works on that subject in any language. Not to go farther into detail, there is an Appendix to the New Testament History on The Jewish People, the Roman Empire, and the Greek World in the Apostolic Age, which throws strong light upon New Testament study. Chronology Antiquities and Natural History are treated by experts in these departments. Prof. Skeat furnishes a fine Glossary aptly illustrated from English Authors of the time of Elizabeth and James I. The indexes are varied and sufficient, the Concordance as full as is convenient in a work of this kind, and the maps are particularly good.

PUBLIC LIBRARIES IN AMERICA. By William I. Fletcher, M.A., Librarian of Amherst College. Illustrated. Boston: Roberts Brothers.

This is the second volume of the Columbian Knowledge Series, edited by Professor Todd of Amherst. The book is a small one, but so well arranged and the matter so well digested that it seems to give an almost complete out-

line of the subject, with all the details necessary for an intelligent understanding of it. Prof. Fletcher is an expert in the matter with which he deals; and as the projector and editor of the very valuable Index to Periodicals which every month supplements Poole's Index, he has completed the knowledge of certain details, such as those of classification and cataloguing, which he gained in the first instance as librarian. He has thoroughly and most affectionately studied every branch of his profession, and those who do not know how important he has made his work at Amherst, will be inclined to say its best result is here.

The whole subject is carefully treated in its historical and legal aspects and in its relations to the community; the important question of buildings is thoroughly considered; the merits of the modern stack over the old alcove system are shown. Even the stack system is not perfect, although as modified by the Poole system, it is the best that has yet been devised. The new Congressional Library has a combination of the stack and the Poole system, affording accommodation for over five million volumes.

On the subjects of Library management, of the selection and purchase of books, and the library in relation to the schools and to university extension, Mr. Fletcher is both sound and inspiring, and above all, practical.

His standard of the attainments necessary to a librarian is high, but none too high while his advice is kept in mind that no attainments must be allowed "to separate him from the common sort of people to whose wants he must minister." It is a notable fact that as the library offers a fine field for women's work, the properly equipped women are not wanting. A decided majority of all American librarians are women, Prof. Fletcher tells us, and his list of the 100 largest public libraries in the United States shows that even as heads of great libraries they are still in the majority. The book contains some very helpful appendices, and a number of interesting portraits of librarians and pictures of important public library buildings.

THE ENGLISHMAN AT HOME. His Responsibilities and Privileges. By Edward Parritt. New York: Thomas Y. Crowell and Company. \$1.75.

When we travel abroad we are amazed to find how little intelligent people know about America. We are not so quick to see how little we know of other countries, because we have that superficial acquaintance which is gained by travel, and which is apt to make us content to know no more—which indeed is apt to blind our eyes to the fact that the important knowledge is all below the surface. There are not many of all those who have visited England once and again who know anything definite about the administrations of its cities, the workings of its Parliament, the principles of its taxation, the administration of its justice, its educational system, its machinery of public philanthropy. All these are, however, not merely interesting, they are important to us as citizens of our own country.

Mr. Parritt has undertaken to supply this knowledge. Beginning with those institutions which are nearest the people, he goes from municipal administration and the Poor Law system, through the various subjects already mentioned, to the consideration of the topics of largest interest—Parliament and its constituencies and its workings, the State Department, the Church of England and Nonconformity, the military, naval, and civil services, labor legislation, the land and its owners, and finally, the daily press. No chapter is perhaps more immediately interesting to a large class than that on Labor Legislation. It is espe-

cially important to note that, as clearly shown by certain recent transactions, "the Government has ceased to believe in competition wages" and is framing its contracts accordingly. Of a value no less high are the chapters on Parliament. The style is clear and direct, easily to be understood, though making no bid for the popular interest. The book is written for those who want to understand these things and are capable of understanding them. There are a number of important Appendices and a good index.

THE STUDENT'S COMMENTARY. A COMPLETE HERMENEUTICAL MANUAL ON THE BOOK OF ECCLESIASTES. By James Strong, S.T.D., LL.D. New York: Hunt and Eaton. \$2.

This work is meant to be entirely exhaustive: that is, it purposes "to discover, display, and explain precisely what the writer says, and how and why he says it, as well as to develop what he means or implies, and at the same time to show its pertinence, truthfulness, consistency, and importance." The apparatus by which this end is attained is extensive and complicated, though not intricate: it consists of a corrected Hebrew text, a large critical apparatus, a free metrical rendering, a modernized and rhythmically arranged translation, a detailed tabular analysis with the Authorized Version amended, the American Revised Version, a literal metaphor, a logical, exegetical, and practical exposition, and full lexical and grammatical notes. The work is offered to readers, preachers, and scholars of every stage of progress and all denominations, and with the equipment here offered them, there is certainly no reason why they should not know all that is to be known of this very difficult book. The most delightful part of the work is surely the Hebrew text: so clear, so good, so amply spaced, that it is a joy to read it. The various readings are given in the foot notes; the text is that of the Textus Receptus, though amended by collation with other texts and van der Hooght's own notes. The metrical rendering is rather metrical than poetic, but that is a mere detail. More to the purpose are Dr. Strong's opinions as to authorship, date, and so on, in which, although without entering into controversy, traditional views are maintained. The Introduction contains a practically exhaustive bibliography.

BOOK NOTES.

The name of the Rev. Benjamin Griffith, D.D., is one of fragrant memory in the Baptist Church, and in many circles outside of that Church. For thirty-six years Corresponding Secretary of its Publication Society, and actively engaged, also, in benevolent work, his influence was a very wide one. His private life was as beautiful as his public life was beneficent. A volume of *Biographical Sketches* has been contributed by various friends and edited by Charles H. Barnes, who writes the sympathetic Introduction. The illustration of Christian character given in the life of Dr. Griffith is so beautiful that the volume has far more than a merely personal value, and one with which literary standards have little to do. The illustrations of the book are chiefly views of parts of the Publication House. A portrait of Dr. Griffith, however, forms the frontispiece. (Philadelphia: American Baptist Publication House. \$1.)

Happily for those who want to know something of the inner life of our new State that is to be, Utah, Miss Florence A. Merriam has been sojourning there, and in her little book, *My Summer in a Mormon Village*, has given to the public some sketches of her experiences. Sympathetic and yet clear-eyed have been her observations; she saw some things that were quaint, many that were pathetic; she has so

narrated them that all are interesting, and while not one page is marred by a coarse or a sensational line, the picture is evidently a true one; the ugliness of Mormon life stands revealed in a work which is of true art and therefore of essential beauty. There is a fine frontispiece—a photographic reproduction of a view of Lake Blanche in the Big Cottonwood Cañon. (Houghton, Mifflin and Company. \$1.)

The latest of the little Black and White Series is Mr. Howells' parlor play, *Five O'clock Tea*. This is the one in which Willis Campbell and Amy Somers have the little episode that makes them so charming a household in the other plays of the series. Of course Mr. and Mrs. Roberts and Dr. Lawton and the Bemises come in, and their little foibles are as amusingly commonplace and their repartee as quick and bright as usual. (Harper and Brothers. 50 cents.)

An Easter Vacation, by Moira O'Neill, tells how an English tutor and his delicate pupil spent that time in a watering place in South Devon—Lorna Doone's country, though that is not to the purpose—and how the tutor met a pretty girl, and her sister, who was not so pretty, and married the sister. It is a very slight story but not ill done. (E. P. Dutton and Company. \$1.25.)

LITERARY NOTES.

Few persons realize in what a confusing way children are taught that certain conduct is right and other conduct wrong. Under the title *The Chaos in Moral Training* *The Popular Science Monthly* for August will have an article by Prof. John Dewey, in which he gives the recollections of a class in ethics as to the moral teaching received from their parents, and comments upon its chaotic character.

Newport is the summer resort described in the August *Scribner*. The author, W. C. Brownell, has known the neighborhood from his boyhood, and writes of it with rare sympathy and descriptive power. The illustrations are by W. S. Vanderbilt Allen. For the same number Octave Uzanne, author of *The Fan*, has written a fanciful story entitled *The End of Books*, in which he describes the condition of affairs when all books and newspapers will be reproduced by phonographs instead of by type—with the accompanying changes in the art of binding, editing, book-selling, etc. The illustrations are by Robida.

There will be a controversy in the August number of *The Century* on a question that is just now attracting a large share of public attention. Senator George F. Hoar writes of "The Right and Expediency of Woman Suffrage," and Rev. Dr. J. M. Buckley on "The Wrongs and Perils of Woman Suffrage." According to the terms of the discussion, each was shown the other's article, and then prepared a postscript in answer to the arguments advanced by his opponent. The two writers discuss all phases of the question, from the moral as well as from the economic standpoint.

The Missionary Review of the World for August opens with a very important article on *The Real and the Romantic in Missions*, by the editor, Dr. A. T. Pierson. The article is called forth by the misrepresentations of the work of African missions, put forth involuntarily, no doubt, and in all good faith, by Dr. James Johnston in his interesting work *Reality versus Romance in Central Africa*. Dr. Pierson writes with his usual fire and force, and the subject is one on which he is thoroughly informed. There are a number of excellent articles; Madrid, Korea, Northern Bulgaria, India, China, and Papal lands are all heard from. There is a paper on the *McAll Mission in France*, showing that excellent work to have received no check in Dr. McAll's death, and bringing out the fact that wide as is its evident work, and large as are the results in proportion to the money expended, the sphere of its activities and the results of its work are far greater than appears on the surface, or can be accurately estimated. "There is seemingly no limit to the progress of the Gospel in France, through the McAll Mission, except the limit of the contributions of Christians."

In the *Magazine of Art* for August (Cassell) the editor tests the condition of Art in Eng-

land by the gauge of the Royal Academy Exhibition, and finds it mediocre. "Of absolutely transcendent work there is practically none." There is some brilliant work, but none that "as complete works of art" surpass the best of the recent past. The best work is in the portraits, some of which are works of extraordinary skill. "Sacred" subjects are almost nonexistent. This appears to us to be rather significant in view of the fact that sacred subjects have been very prominent in the *Salon*, many of them ranking very high in the scale of art. In the same number of the magazine John Brett, A.R.A. gives a critical study of Raphael's well-known cartoons with intent to ascertain the reason of their high reputation. Mr. Brett thinks they are all hideous and absurd, and does not believe that Raphael drew them. He is needlessly lavish in contemptuous epithets in giving his reasons for his views. Mr. H. Spielmann in the second of his *Glimpses of Artist Life* reveals the secrets of the artist's "ghost," the poor "devil" who does the work for which somebody else gets the credit.

The *Nineteenth Century* for July (Leonard Scott Publication Company) opens with Swinburne's sonnet in memory of Carnot. A very important article on *The Partition of Africa* by A. Silva White is accompanied by a carefully executed political map. Events move so rapidly in Africa that already the coloring is somewhat antedated, or will be unless England be checkmated in her present purpose of gaining another slice of East Africa. Frederic Harrison commemorates the Centenary of Gibbon. Lewis T. Dibdin, the Chancellor of the Dioceses of Durham, Exeter and Rochester, discusses the Proposed Overthrow of the Church in Wales, from the point of view that it is gross injustice to take away suddenly the means of subsistence from a Church organized, not like the Dissenting Churches, on the voluntary principle, but on the principle of endowment; it is thus disendowment rather than disestablishment that is the question, for disendowment is likely to mean utter overthrow, which certainly is not what the advocates of disestablishment desire. An ex-proctor, L. A. Selby-Bigge, discusses the always interesting subject of college discipline, and J. G. Fitch the important and perplexing one of Religion in Primary Schools. Two admirable papers are contributed by women; Mrs. Sidney Webb investigates *The Failure of the Labor Commission*, and Miss I. A. Taylor writes powerfully on *The Art of Dying*.

NEW PUBLICATIONS.

Charles Scribner's Sons:—Imported by: Lexicon Syriacum. Part I. Carolo Brockelmann; Preface by Th. Nöldeke.

D. Appleton and Company: *Memoirs Illustrating the History of Napoleon I.*; Claude-François de Ménéval. Vol. II.

Hunt and Eaton: *Talks about the Word*; Emily Huntington Miller.—John Wesley and Pre-Millennialism.

American Baptist Publication Society: *The Dawn of Christianity*; Henry C. Vedder.

American Sunday-School Union: *The Little Lady of Lavender*; Theodora C. Elmslie.

Ginn and Company: *Stories from Plato and Other Classic Writers*; M. E. Burt.

Maynard, Merrill and Company: *A Handbook of Mythology*; E. M. Berens.—*Our Wonderful Bodies*. Parts I, II. Joseph C. Hutchison.

D. C. Heath and Company: *Practical Lessons in Fractions, with Fraction Cards*; Florence N. Sloane. C. W. Bardeen and Company: *How Gertrude Teaches Her Children*; Johann Henrich Pestalozzi.

Henry T. Jones, Williamsburgh, Va.: *Judas*; a Drama; John Lesslie Hall.

W. J. Shuey, Dayton, O.: *The Life of Jesus for Children*; C. J. Kephart.

F. T. Neely, Chicago: *The Disappearance of Mr. Derwent*; Thomas Cobb.

Langdon and Company: *Hints to Investors and Speculators*.

PERIODICALS.

For June: *Journal of American Folk Lore*.

For July: *Thinker*; *Biblical World*; *Littell*; *Bibliotheca Sacra*; *Quarterly Review of the United Brethren*; *Nineteenth Century*; *Fortnightly*; *Frank Leslie's Popular Monthly*; *Godey's*.

For August: *Magazine of Art*; *American Woman's Journal*; *Missionary Review of the World*; *Harper's*; *Popular Science Monthly*.

SIGNS OF THE TIMES.

LUKE 12: 54-56.

Preached in the First Presbyterian Church, Saratoga Springs, N. Y., July 15, 1894, by the pastor William Durant, D. D.

Our text concludes the interpretation that Jesus put upon the signs of the times in which He lived. According to His forecast the immediate future would be full of division and hostility; not merely wars of nations and races, but hostility between members of the same family: father against son, son against father, mother against daughter, families torn to atoms. Josephus has preserved a vivid and heartrending account of how this fire of hatred, already kindled before the crucifixion, burned fiercer and more cruel, until Jerusalem was destroyed and Israel as a nation was obliterated from history.

Jesus' rebuke of those who were heedless of the signs of that time should make us alert to heed the special indications of the future which God is manifesting to us in the circumstances of our present. But at once the question arises, How are we to discriminate between human opinions and providential signs? The text itself discloses how. Jesus affirmed that the signs of a time are to be discerned like the signs of the weather, that is, by inductive reasoning. This is the accepted method to day of all scientific research and practical industry. Following this method, we may take a period in the past when the tendencies were similar to those of our times, and infer that the results which followed then forecast what may be looked for in our future. Now, the century which gave birth to the Reformation of Luther and Calvin was in some respects remarkably like the present century. Let me call your attention to three parallels:

1st. The great increase of industrial activity and extension of commerce. Invention and discovery during the present century have revolutionized the conditions of life. A man born in the year 1814 was contemporary with the first locomotive; five years later he might have been taken to England on the first steamship to cross the Atlantic; he was but sixteen years old when the first passenger train ran on any railroad, and twenty-four when the first telegraph line was operated. At the age of forty-two he could send a cable message to Europe; at the age of seventy he could read by an electric lamp, telephone his messages, and ride on electric railways. In the same time, no longer than the three score years and ten allotted by Scripture to a human life, new tools and machinery, invented to save labor, have actually multiplied manifold the number of those engaged in production and transportation, in order to supply the vastly increased demand. All this, too, has been coincident with the opening up to commerce of immense tracts of land in our western territory, in Canada, in South America, in China, Japan, Australia, and Africa.

We oftenest think of the age just before the Reformation as remarkable only for its religious awakening. But in all respects it was the Renaissance, the new birth of Europe. "the spontaneous outburst of wonderful energy and intelligence in all directions of life." In that age the mariner's compass became known to Europe, and with its help not only were the channels of commerce and industry greatly lengthened and multiplied, but new worlds were discovered. In 1486 the southern point of Africa was reached by the first ship from Europe, just six years before Columbus discovered the western world; and in another six years, that is, 1498, the first vessel from Europe sailed around the Cape of Good Hope, and entered the harbor of Calcutta, thus open-

ing the rich East India trade. Mexico in 1519, and Peru in 1533, also became tributary to the commerce of Europe. That is to say, in less than fifty years Europe had opened the doors into two new worlds, and multiplied its commerce many thousand fold. In that same period gunpowder and firearms came into use in Europe, giving the laborer and the slave more effectiveness in battle than the armored knight of the nobility, and making it possible to conquer new worlds by small bodies of troops armed with muskets. Then, too, printing was made a practical thing by Gutenberg in 1450, and a few years later costly parchments were displaced by paper made of linen and cotton. This not only cheapened and multiplied books, but also greatly increased the facilities of intercourse and business correspondence. Within thirty years after the first printing-press and cheap paper, that is, about 1480, the first postal system was inaugurated in France and Germany, an event very significant of the commercial energy and intelligence of that age. In the midst of this period came the Reformers. Luther was born in 1483, and Calvin in 1509.

There are timid and ignorant souls who tell us that our own age of "hustling," of vigor and push and drive in a world-wide business, is fraught with great evil and disaster to Christianity, that mammon is likely to extinguish the Christ. But let us remember that Christ has written His wisdom and power and grace, not in our fears, but in history. Then we shall be thankful that our Protestant Reformation with all the blessings it has brought the world, was born in an age of vigor and push, of inventive genius and commercial enterprise, like our own. Already the signs of our times show that Christian life has kept pace with the energy that marks the present century in its business development. No century has exceeded this in the number and extent of its religious revivals, or in the impulse and sacrifices which have organized world-wide missions. But these are still in their blossom stage. As the fullness of the blossom gives reasonable hope of rich harvest, so we may gratefully expect that the wonderful enterprise of the present times will bear richest fruitage of Christian development at home and abroad in the next century, such as the world has never had before.

2nd. Note the parallel in education. I apprehend that the newness of some important educational features within our own age is often forgotten. But outside New England, this country practically had no common schools until 1835. Our present free school system was inaugurated after 1864. Nothing of the kind was known in Italy till 1859, England had none until 1870, and the first French system of free schools was opened in 1881. In Germany alone thorough provision for primary instruction has been in vogue for a longer period. Besides this awakening of public instruction, the present century has been prolific of private and corporate schools and colleges. As a consequence, every branch of learning has made great advance; in nearly every branch, also, masses of traditional error have been discarded, while many new fields of research and new sciences have been opened. At the same time, modern facilities of intercourse have been bringing Europe and America into closer touch on all the lines of advance in learning.

In this respect the age preceding the Reformation was also remarkable. The Renaissance stands out in history as the time of what is called the great "revival of learning" for Europe. In the fifteenth century the more active intercourse with the Greek Church, and the efforts for union with it, helped to bring into Italy learned Greeks and numerous man-

uscripts of Greek authors." In 1453, just three years after the achievement of printing in Germany, the Turks captured Constantinople, and Europe became speedily full of Greek exiles and their literature, at a time when cheap printing and rapid publication were ready to aid in spreading the new studies. Those studies were mainly in the classics, the philosophies, and poetry of Ancient Greece, that is, the ripest wisdom and beauty of the ancient heathen world. They presented a great contrast to the dry and dogmatic writings of the scholastic authors, who were the champions of orthodox Christianity. And among the "humanists," as the devotees of the new learning were called in distinction from the "divines" of the Church, there burst out a widespread and fierce scepticism of Christian truth. In the midst of this intellectual ferment a university was founded at Wittenberg, in 1502, in which the new learning was given prominence from the outset. Not another university in all Germany was then in sympathy with the "humanists." Now, mark this in the forefront of your memories: Martin Luther entered the University of Wittenberg in 1508, he became a teacher there in 1512, and it was as Professor of Theology in this liberal university that Luther took the step, in 1517, which began the Reformation. So, too, Calvin became imbued with the "new learning" of his times before he thought of taking part in the Reformation.

Timid and ignorant souls to day are crying that the old truths are in danger of being obliterated by the new learning and sciences of our day. Well, it seems to me that the old doctrines which God allows to become lost are thereby proved to be man's doctrines. Let those who put man above God mourn over the explosion of their old traditions into vanishing smoke. But let us be thankful that God drilled Luther and Calvin in the schools of the new learning in their day, and from that learning gave the Reformation new weapons to overthrow the pious errors of the past, and to advance the cause of Gospel truth through all future centuries. Providence is giving us the signs of a similar transition now. The widespread intellectual activity of the present century has already turned its attention to Christian truth with more searching study than ever given before. Some of it is sceptical and destructive, but most of it is honest and reverent. As we understand bridge-making, bread-making, the remedies of disease, and many other things much better than it was possible to understand them a hundred years ago, so the next century will have much new light of truth concerning the Bible, Christian doctrines, and Christian life. Some old notions that are dear to us must be unlearned and cast aside, as is always the case where ignorance becomes more enlightened by advancing knowledge. But as history shows that the sceptical new learning in which Luther and Calvin were educated did not sink later generations into unbelief, but instead, lifted the world to a truer conception of God and a purer living in His sight, so, instead of fear and lament over modern learning, we will rejoice in it if we really believe that God is mightier than man, remembering that He has given us proof in the Protestant Reformation that Jesus' promise will be fulfilled; His Holy Spirit will surely guide into the truth those who are childlike in their willingness to learn.

3rd. The parallel in applied Christianity. I have already alluded to the likeness between our times and that past age in the great religious revivals and the conversion of numerous individuals. It is a different point of view we are to take now: that is, the effect of Christian faith and life on society and govern-

ment. Before the Reformation the whole drift had been towards the establishment of the strongest state. Anarchic feudalism had been long giving way to a centralized order of national monarchies, corresponding to the growing conception of the absolute sovereignty of God, a doctrine which was reflected on its human side in the rise of the Papacy. But as national sovereignty came to prevail, nobles as well as serfs awakened to the sense of oppression, and began to struggle for individual rights. Then came the Reformation, proclaiming that God, in His sovereign power and grace, created all men of one blood, and in His sovereign mercy justifies the serf like the noble, the sinner like the saint, making the one as well as the other an heir of heaven through faith in Christ alone. This Reformation truth brought to light the right of private judgment in matters of opinion and faith, the right of the subject to govern himself, and finally, the right of the slave to freedom. In a word, this new light brought to the world the blessings of individualism. The result was the rise of republics on the ruins of monarchies. In all civilized countries to-day the people themselves are the rulers; where kings and queens are still found, they are hedged about by republican institutions.

But the signs of the times are showing us that the ultimate logic of individualism is devilish evil, and that Christ would lead us to a higher development. The anarchist is the impersonation of unsanctified individualism. For his own selfish power and greed he is ready to become the assassin of rulers, or the leader in "strikes" to destroy the industries of a nation. On the other hand, civilized countries are now learning as never before the practical good in Christlike unselfishness. Christ abandoned His heavenly glory and power, His divine rights, in order to save the unworthy, because He loved them; wherefore God has highly exalted him, that at the name of Jesus every knee should bow. And Jesus taught that the greatest are they who serve their fellow-men in His Spirit. The practical outcome of this truth is Christian socialism. To those who have not obtained a clear idea of the truth and the facts, it is a surprise to learn how far already this Gospel principle has become a part of business and civil affairs. Without any purpose of selfish profit, or class advantage, the wealth of the community and its strength are now given to sustain postal facilities, to build roads, pave and light streets, maintain public schools, hospitals, asylums, and in various other ways care for the unfortunate, the weak, and even the unworthy. This tendency to level the weak up by taxing the community in their behalf, and to level the fortunate down by narrowing their opportunities to acquire and hold power and wealth, is one of the most prominent signs of our times. It involves evil and hardship as well as good, because it hears the qualities of our imperfect humanity. But underneath these evils and hardships we may see a Gospel truth struggling into recognition as a social power. The goal of society before us is not a republic of merely free and independent citizens; but it is a Christian state, in which free and independent citizens, after the example of Christ, shall deny themselves for the benefit of their unfortunate and unworthy fellow-citizens. The Gospel which providence is emphasizing in our times is not less the conversion of individuals to the Christian life, but also the conversion of society, of communities, of governments, the Christianizing of business and corporations, of social, legislative, and judicial functions. Jesus Christ brought good news for these as well as for the individual, declaring that the king-

dom of God is at hand. The special privilege offered our generation is to hear a larger share than any generation of the past in bringing in the kingdom of God.

What, then, is the conclusion to be inferred from the signs of our times. To me it is one of large hope and great encouragement. Not one of us doubts that God ruled the world in the past; the danger is that we forget that God is ruling in the present by the Spirit of Christ. Not one of us doubts that Jehovah shaped the course of events in Old Testament times; we all believe that Christ Jesus and the Holy Spirit controlled through the Christian centuries that led up to the Reformation. God has not abdicated since then; His wisdom has not dimmed, His power has not decreased, His grace has not been lessened. The motive of His rule was manifested in the incarnation of Jesus Christ. That motive is not merely love and favor to repentant individuals; it is love to the wide world in all its unworthiness. Therefore, to-day we may rejoice that the unchangeable God of loving kindness and tender mercy is still controlling in the development of earthly affairs. We can be sure that He will bring good out of evil, that some things which seem evil to us He will sanctify as means to most blessed good. His Holy Spirit is leading into truth that is new to the world and new to the Church, conferring power unto righteousness where we would least expect it, just as Jewish communities were once surprised to find ignorant fishermen magnified into Apostles of a new faith. As surely as God's ways are higher than ours, so surely He will bless the future by means in the present that are wiser and more effective and more filled with loving kindness than any we can read in the past, or picture in our imaginations. Lay hold of this truth. Let God's Spirit lead you into truth which you have not yet accepted; let Him give you powers of doing good unto others which you have not yet cultivated; let Him fill you with Christ's love of the world and His spirit of brotherhood. Then it shall also be yours to share in His joy of bringing in the kingdom of God and in wearing the crown that is given at last to those who serve their fellow-men as Christ served, in the self-sacrifice of love, even for them that crucified Him.

ROSE SUNDAY.

By Rev. Samuel T. Clarke.

Rose windows of great beauty are found in many churches. Any elaborate and systematic display of the flower itself, however, in a realistic floral sacrament, has not hitherto come to public notice. In the ecclesiastical calendar, days are set apart for martyrs, confessors, and apologists, but even the most ritualistic have not canonized as yet, so far as known, any flower of the field. But it is far healthier for the human soul to worship a beautiful sweet rose than any of those old canon sainted heroes who smell, not of love, but of blood, brimstone, and hogtry. It was the great Teacher himself who said, "Consider the lilies," and thus inaugurated the first flower mission.

Ministering on a recent June day in a beautiful rural sanctuary, the services all received their tone from the fact that the day had been publicly set apart in that parish as Rose Sunday. Devotees of the flower garden had harvested from every nook and corner specimens of their favorite, with the design of presenting as many different types and varieties of the blossom as possible. As the result, every part of the church was perfumed like a field which the Lord himself had blessed. Organ loft and communion rail, font and window sill, reading desk and altar, all blushed with their separate and distinct displays.

The children were enraptured when a rose expert in the church school gave to them, in a little address, all the names of the twenty-five species visible before them. It was indeed a botanico-religious education.

There are few earthly objects more crowded with instructive suggestions about our Saviour and His mission than this June symbol of Him, of whom it was said, "I am the Rose of Sharon." Roses are natives of Southern Europe, but like the Gospel, they have spread over all the world. The Greek and Roman classics are full of tributes to their beauty, while old George Herbert, Tennyson, Shelly, Whittier, and even rugged Watts have sung their praises and deciphered their ethical and spiritual lessons. Quaintly has the last named sung:

How fair is the rose, what a beautiful flower,
The glory of April and May
But the leaves are beginning to fade in an hour,
And they wither and die in a day.

Yet the rose has one powerful virtue to boast,
Above all the flowers of the field: [are lost,
When its leaves are all dead and its fine colors
Still how sweet a perfume it will yield.

Mt. Desert, on the coast of Maine, is always alive with a deep rich red sweet-hriar, peculiar to the locality, a special favorite with that great American called the Plumed Knight. Twelve thousand feet up in the skies in India, the Vale of Cashmere rewards the traveller with acres of rose-beds. That garden of Palestine, the plain of Sharon, reaching from Mt. Carmel to Joppa, on the Mediterranean, is as celebrated for the its floral display as for its astonishing harvest.

What a blessed gift of the creative artistic hand is our summer rose! Damascus and Jericho, Chinese and moss, monthly and standard, sweet-hriar and climber, all are seen in their speechless eloquence to strive to sing to the pilgrims of the might of Him who wore the crown of thorns. They tell of how Jesus can make human lives that are barren as deserts and as loveless, blossom like the rose, and of what sweet refreshment He can afford in the wilderness of time, and of His glory and beauty as the chief of ten thousand, and the One altogether lovely. You may shatter a vial that contains attar of rose into a hundred fragments, but the odor is there still and can never perish. And He abides when all else vanishes away. The Pope may send a golden rose to some famed child of the Church, and it will be forever a precious heirloom to the recipient. But when we put on Rose Sunday a real, living flower into the hands of each child, and tell them to look into its heart and see their Saviour, we have made the rose inexpressibly precious and sacred to them forevermore. These flowers in the village church were the first roses of the season. The day, however, was not complete till at even song there was sung from old Tom Moore those eternal stanzas, about the conclusion of the whole matter:

'Tis the last rose of summer,
Left blooming alone,
All her lovely companions
Are faded and gone.
No flower of her kindred
No rose-bud is nigh,
To reflect back her blushes
Or give sigh for sigh.

Madame Carnot, in assigning a reason for her refusal of the offer of a pension from the French Republic, expressed herself with such dignity, and displayed so lofty a spirit of patriotism, that her words deserve to be impressed upon the memories of all lovers of their kind. She said: "The children and I thought that France, by unanimously according magnificent national obsequies to M. Carnot, paid him the supreme and only homage worthy of the country and of himself." Madame Carnot is of kin with the noble patrician matrons of ancient Rome.

VIEWS FROM LAKE MOHONK.

A POSTPONED PRESBYTERIAN PROBLEM.

"The last thing in this world our Church should do is to make further overtures to the Southern Church for reunion," warmly affirmed my friend, Christopher Levelhead in response to a question concerning the recent General Assembly. We were strolling along towards the chalet on Guyot's Hill, where we anticipated an enchanting vision of many mountains and verdant valleys. The air was not only cool, but also fragrant with the odors of the pine-tree grove through which we were passing. At one moment our attention was arrested by a cluster of wild roses, at another by the water lilies, smiling upon the bosom of the little pond fifty feet below. We had been sequestered at Lake Mohonk for a week, and each day's experience of its smooth roads, its picturesque walks, its numerous chalets in convenient places, the accommodating host and hostess, and the first-rate appointments in all departments, contributed to our contentment. So, after an admirably served breakfast, we were two critical Presbyterians, climbing towards the place, not where Moses stood, but where we can "view the landscape o'er."

"But," I protested, in reply to his declaration, "it is a humiliating spectacle we Presbyterians are obliged to present to Christendom for two halves of a denomination to stand apart upon dead issues."

"It is still more humiliating," Christopher rejoined, "to the Northern Church to have its overtures, one after another, contemptuously rejected by the leaders in the Southern Church. Our zealous reunionists have gone too far. Many of us in the rank and file feel that they have subjected us to insult and ignominy. We have representatively prostrated ourselves before the secession Church and begged and begged them to come in with us again. These efforts have ceased to be Christian; they are canine. We have not only turned 'the other cheek,' but, under the lead of the false ambition of certain ecclesiastics, we have sold our birthright of self-respect for the mess of pottage of a reunited (mechanically, but not sympathetically) Church. It is high time for us to stop these genuflections and to stand up like men. Many of our most thoughtful and self-respecting members are indignant. We are tired of being walked over by a few unreconstructed secessionists. I verily believe we have gone further in this business of overturning for reunion than our Lord Jesus Christ requires. We have gone beyond the 'seventy times seven.' By our persistent supplications we have rendered ourselves contemptible."

"This is pretty strong language," I suggested. "It is polemic rather than irenic."

"I know it," replied Christopher, "but it is time to use strong language on the side of dignity and a virile Christianity. The fact is, this Church union business has become an ecclesiastical fad with some of our restless (unless they are conspicuous) men, and in its accomplishment they are ready to sacrifice all other Christian virtues. In the religion exemplified by our divine Teacher there is a place for righteous indignation as well as charity. Verily, charity itself is a glistening, flabby, wishy-washy thing without a well-developed spinal column of righteous indignation, which is only another phrase for justice in the active mood. Let the Southern Church alone. Let nothing more be said about reunion until they do the saying, and let that saying be not merely an invitation, but a very earnest, importunate prayer. Don't let the Northern Church demean itself by going any further than the magnanimous father in the

parable of the Prodigal Son. Instead of pursuing this *ignis-fatuus* of reunion with Southern Presbyterians with whom we have no sympathy (as long as they are unrepentant of their disloyalty and unforgiving of their Northern brethren), let us address ourselves to lessening the friction and reducing the dislocations in the Church which was represented by commissioners in the recent General Assembly at Saratoga."

In order to lead Christopher to define his position more clearly, I asked: "Don't you esteem some of the prominent opposers to reunion in the Southern Church as great men?"

"Yes," cried Christopher, "great as Southerners; great in their disloyalty to our Federal Union; great in their animosity to the Northern Church and its patriot preachers; great in their lack of confidence in our orthodoxy and general trustworthiness. I confess when I have seen the spirit exhibited by these men towards the North, when I have read some of their utterances in regard to reunion with their Northern brethren, I have been stung to the quick. They may be learned and eloquent, they may have gathered around them large congregations, and great churches, nevertheless in regard to Church and State north of Mason and Dixon's line, they do not exhibit the spirit of Christian unity. The Gospel from men who are bitter towards their brothers whom they have seen can do me no good. Their apples are ashes; their roses, upon examination, prove to be tissue paper; their influence is like that of a thunder storm upon sweet milk. 'If any man have not the Spirit of Christ, he is none of His,' it matters not what his ecclesiastical position or his popularity among partisans. Heresy in regard to the inspiration of the Scriptures or questions in eschatology, or even the person of our Lord, is not to be compared in its paganizing influence, subjectively and objectively, to the heresy of an unforgiving spirit towards the Northern Church and the contemptuous treatment of overtures made in a fraternal spirit."

"You appear to feel in regard to the Presbyterian Church," said I, "very much as James Russell Lowell says he feels in regard to our country."

"What is that?" asked Christopher. Whereupon I whipped out of my pocket a small edition of Lowell's Poems, and read as follows from "The Biglow Papers": "When one would have us fling up our caps and shout with the multitude, 'Our country, however bounded' he demands of us that we sacrifice the larger to the less, the higher to the lower, and that we yield to the imaginary claims of a few acres of soil our duty and privilege as liege men of truth. Our true country is bounded on the north and south, on the east and the west by justice, and when she oversteps that invisible boundary line by so much as a hair's breadth, she ceases to be our mother, and chooses, rather, to be looked upon *quasi noverca*."

"That will do," cried Christopher. "If you substitute for the word country the word Church, it states the truth of the situation."

"But are you not exhibiting an unforgiving spirit yourself?" I ventured to interpose. "If such sentiments as you have uttered while resting here in this Guyot chalet were boldly acknowledged, I fear reunion would be definitely postponed."

"On the contrary," rejoined Christopher, "the true Southerner, whether in or out of the Church, respects most a self-respecting opponent. He is more ready to form an alliance with men who stand on their dignity and speak plain words than with men who annually get down on their knees and sue for peace. And as to an unforgiving spirit, God knows I am ready to forgive when forgiveness is really desired. Does our Heavenly Father do more

than that? In the meanwhile, any further overtures or certificates of reconciliation are simply giving that which is holy unto dogs and casting pearls before swine. Henceforth, *passivity* towards the Southern opposers of reunion should be our policy, and *activity* towards the peace and work of our own Northern Church. In the natural course of events, reunion is now a long way off. And there is only one way to hasten it, as well as to harmonize the discordant elements in our Northern branch."

"What way is that?" I inquired, as we turned our faces toward home.

"A revival greater than any that American Presbyterians North and South, have yet enjoyed. During the rest of the year let us concentrate upon that," and Christopher began whistling something that sounded like "I need Thee, every hour." N. B. R.

"THE EXAMINATION OF CANDIDATES."

May I make an addition to what has been said in the columns of The Evangelist on this subject, by showing "a more excellent way?"

The writer's first pastorate was over a "Presbygational" Church, one that was organized as a Presbyterian Church, but had lapsed into Congregationalism. Candidates were received, as in Congregational Churches, by the public relation of the individual's "experience," and by the vote of all the membership present. Seldom were any questions asked. A miss of thirteen years came to the first communion. At the previous church-meeting, in attempting to relate her experience, after uttering a sentence or two, her emotions overcame her, she burst into tears and sat down. Upon that examination she was accepted! Subsequent events showed that a serious mistake was made.

In the next pastorate, that examinations might be efficient and sufficient, a series of "Questions to Proponents for Admission" was drawn up, which all candidates had for careful study and consideration previous to coming before session. At the session-meeting these questions were read to the applicants for admission and responded to affirmatively; and, in addition, the church officers had the opportunity of asking other questions if they pleased. But so eminently satisfactory has been the use of printed questions, that oral questions have seldom been propounded. They are as follows:

1. Have you made an entire and never-to-be-recalled surrender of yourself and all that you have to Christ, and have you a fixed purpose to lead a Christian life? Mark 8: 34; Luke 9: 23; Luke 14: 25-33.
2. Do you feel that, in carrying out this purpose, you need the grace of God, and do you depend upon that rather than your own unaided strength? 1 Cor. 15: 10; 2 Cor. 12: 9; Gal. 2: 19-20; Phil. 4: 13.
3. Do you receive God as your Heavenly Father, supremely to love and obey Him, accepting as the law of your life, His will and commands as revealed in His Word? Matt. 6: 9; Luke 10: 27; Ps. 119: 7-14.
4. Do you depend upon Christ for pardon, salvation, and heaven, and not upon your own merits or personal fitness? Acts 4: 12; Rom. 8: 20; 1 Cor. 1: 30.
5. Do you feel that you need the teaching of the Word of God, and the aid of the Holy Spirit to reveal to you your duty and enable you to discharge it, and will you seek His guidance and aid in daily prayer? Ps. 119: 115; John 15: 15; Luke 11: 13; John 14: 26; 1 Cor. 2: 10.
6. Will you, while connected with this church, regulate your whole life, in its business, its recreations, and its pleasures, so as to be, as far as in you lies, without offense

towards God and man; and will you prayerfully endeavor, always and everywhere, to make your example and your influence that of a consistent Christian, guided in all things by the precepts, principles, and spirit of God's Word? 1 Cor. 8: 13; 1 Cor. 10: 31-33; 2 Cor. 6: 14-18; 1 Thess. 5: 22; 1 Peter 1: 15; Ps. 78: 24.

7. Have you read the Articles of Faith and the Covenant of this Church, and do you give them your assent? W. H. B.

ROCHESTER, N. Y.

THE NATIONAL PRISON REFORM ASSOCIATION IN ST. PAUL, MINN.

By Rev. Wm. C. Covert.

The National Prison Reform Association, organized in 1870 with General Seymour of New York as its first President, closed a largely attended convention in St. Paul, Minn., on the 20th ult. It sat for four days. One hundred and fifty delegates were in attendance from twenty-one States and Canada. There were wardens of penitentiaries, superintendents of reform schools, chaplains of all kinds of penal and reformatory institutions, practical sheriffs, prison experts, lawyers interested in elevating the criminal code, and students of various phases of criminology, penology, sociology, and all cognate questions. Altogether it was a remarkable and significant gathering of men. The Southern States, where prison reform is badly needed and is making encouraging progress, were well represented. Twelve delegates were appointed by the Governor of North Carolina, fourteen by the Governor of South Carolina, fifteen by the State of Georgia. Virginia was well represented in the person of Superintendent Lynn of her State Penitentiary. He referred to the evils of prison life in the South, and to the convict camp life in particular.

The work outlined for the convention from Saturday evening to Thursday, constituted a lengthy and well defined programme. The conference sermon was preached by the Rev. John Paul Egbert, D.D., at the House of Hope Presbyterian Church, on Sunday morning at 10.30, and a platform meeting was held in the evening at the People's Church, where the principal address was delivered by Prof. Graham Taylor of Chicago on "A Plea for the Whole Man." Something of the wide field that this Association is trying to cover, together with the high purposes it contemplates, may be gathered from the subjects of some of the papers taken at random from the well made programme compiled by State Secretary Hart of Minnesota: "The Discharge of Prisoners," by J. J. Lyttle, Philadelphia; "Inequality of Sentences," by Dr. F. H. Wines, Springfield, Ill.; "Social Purity and Obscene Literature," Deborah C. Leads, Philadelphia; "Tuberculosis," Dr. Ransom; "The Chaplain of the Future," the Rev. W. J. Bott, Massachusetts Reformatory; "How to Popularize Prison Reform," Hon. George Washburn, Elyria, Ohio.

The old officers were reelected, as follows: President, R. Brinkerhoff, Mansfield, Ohio; Secretary, the Rev. J. S. Milligan, Allegheny, Pa.; Treasurer, C. M. Jessup, Hartford, Conn. The permanent work of this Association goes on through standing committees. These are strongly made, and convey an exact idea of the purposes of the organization. The committees are as follows, with their chairmen: Criminal Law and Reform, J. W. Ela, Chicago; Preventive and Reformatory, J. H. Mallalieu, Nebraska; Prison Discipline, C. F. Durston, Sing Sing, N. Y.; Discharged Prisoners, the Rev. S. J. Barrows, Boston; Police Force in Cities, S. Harrigan, St. Louis.

Two overtures to the National Government were adopted, one adverse to the pending O'Neil bill, regarding the matter of convict

labor, condemning the bill as inconsistent with ideal prison and reformatory principles. The other resolution prayed for the creation of a bureau for the identification of criminals in connection with the department of justice.

Large discussion was had concerning preventive measures, concerning the perplexing questions of prison discipline, reformation of criminal law, the elevation of the criminal lawyer, the reformation and restoration to society and citizenship of the criminal through all sorts of processes, mental, moral, and physical, and scores of other topics vitally connected with the broad work of the Association.

There was all the while evident a deep anxiety on the part of the practical prison men in regard to popular interest in prison reform in all of its departments. They fear the wiles of the politician and the apathy of the people, knowing that these things strike death to the life-root of all permanent prison reform.

The special meeting of the National Warden's Association developed the idea that the warden of to-day must be drawn from the ranks from which we choose our college presidents, such has been the advance of knowledge in and standards of reform work. The ideal future chaplain was analyzed in the light of present needs and tendencies, and found to be upon a plane of equality with the warden in his peculiar responsibility for the conduct and character of prison convicts. The ideal relation between warden and chaplain was agreed to be that of mutual counselor and helper. It is next to impossible for a man deeply interested in the various subjects represented at this convention to epitomize. Elaboration is the unconscious tendency.

The general impression of such a convention as this, where these practical students of means for reforming deformed manhood and restoring lapsed citizenship, is that of the highest esteem for these men and profounder regard for the serious problems they are trying to solve. These gatherings add light and power to the forces of the kingdom of God already at work to check crime and redeem the criminal. The era of a broader, more scientific, and humane conduct of everything that pertains to institutional retribution and reformation is certainly here. Denver, Colorado, was chosen as the next place of meeting.

ST. PAUL, MISS.

CONTRASTS OF SEVENTY-SEVEN YEARS.

In the autumn of 1817 two Jersey men travelled from Newark, New Jersey, to Newark, Ohio. Their pecuniary resources were quite limited, but their health and courage "number one." The trip was not made by stage-coach or private conveyance, but afoot. They started westward early in October, and having visited Central Ohio with a view of settling with their families, reached the starting point about Christmas in good health. They had footed it the entire one thousand, or twelve hundred miles. The feat—not feet—made them lions in the esteem of their friends at the two ends of the route. The name of the one was Deacon Josiah L. Ward, an elder in the Bloomfield church, and of the second, Mr. Jacob Tuttle, also of Bloomfield. In 1818 Deacon Ward removed with his family to Jersey, Licking County, Ohio. Mr. Ahner Whitehead and Deacon Ward, two blessed men, founded the Jersey church, which still lives.

Mr. Tuttle, whilst still an apprentice in Mendham, thought it no hardship to study before "sun-up," and after sundown his Latin Grammar, and once a week to walk three miles after supper to recite his lessons to Dr. Armstrong, his pastor. After his apprentice-

ship was finished, he went to Bloomfield Academy, and so successfully studied under Dr. Armstrong, who had become Principal of the Academy, as to pass his examinations to enter Junior at Princeton, a proud day for him, although for lack of means, he was obliged to abandon the plan of graduating. Having studied theology with Dr. Armstrong, he was licensed to preach and exercise a successful ministry in the Long Pond Valley, as West Milford in Passaic County was then called. In 1825 and 1832 his labors were attended by extensive revivals.

This voluminous statement is made as prefatory to a second journey made by Mr. Tuttle in October, 1832, from Newark, New Jersey, to Newark, Ohio. The first was on foot, the second with a two-horse carriage. The party consisted of the pastor, his wife, and four children. The oldest son remained in New Jersey to be educated at Princeton. The second son writes this sketch: We were four weeks of diligent journeying to Ohio. The first Sabbath was spent at Allentown, Pa., the second at Shippensburg, the third at the Round Top church, Pa., and the fourth at Urville, Ohio. Occasionally we met or were passed by the stage coaches. These seemed to us to fly along, so rapid were they in comparison with our humble conveyance.

The most impressive vehicles we saw on that journey were the innumerable Counestoga wagons, each drawn by six or eight horses. They were the freighters of Eastern goods to the West, and made sometimes fifteen miles a day, and in the mountains less. Sometimes in the mountains they "doubled teams," and over the collars of the horses were bows of bells, originally designed to ring out notice to other teams to facilitate the passing of each other in the mountains. The sights and sounds of these huge Counestoga trains were quite overpowering to our young eyes.

This is a suggestion of what the second journey between New Jersey and Ohio was in 1832:

In 1845 a third journey between the same States was made. Three days of pleasurable travel on an Ohio steamer from Cincinnati to Pittsburgh, and then a week's sojourn in that busy and smoky city. On a certain Monday evening we took the packet-boat on the Pennsylvania Canal at Allegheny City. It was drawn by four horses, with relays every eight or ten miles. At Johnstown we began to cross the mountains by the Portage, consisting of ten inclined planes, with the railroad over the levels between them. I have never seen anything the grandeur of which seemed greater. I am reminded of it by the old plane No. 5, within a mile of the place at which I am writing. This Portage transit over the Alleghenies from Johnstown to Hollidaysburgh, in 1845, seemed to me grander than the transit over the Atlantic on the Cunarder Gallia in 1880. And then it seemed so swift! We left Pittsburgh Monday night, and reached Harrisburgh Saturday morning! To my father, who made the journey afoot in 1817, and by carriage in 1832, it seemed, when I described it to him, miraculous!

At Harrisburgh we found a railroad which took us to Philadelphia before sunset. We were let down into Philadelphia at Germantown by a long inclined plane.

This may seem to be garulous, but I must state one fact more. On Sabbath morning I heard Dr. George Bethune read the Ten Commandments most impressively, and preach his best. As we were leaving the church I heard a gentleman say: "Pittsburgh has had an awful fire; it is nearly burned up! That was on last Thursday, and the news of it has just reached Philadelphia!"

Study that statement and contrast it with

the railway mails and the electric telegraph. It may seem egotistical to name these journeys between New Jersey and Ohio in 1817, 1832, 1845, and that we now make, on "No. 20," Pennsylvania Railroad, the same distance from Newark, Ohio, and Newark, New Jersey, between 9 P. M. one day and 1 the next afternoon, thirteen hours! Think of the sturdy footing of the two young men in 1817, and fast, flying trip of a son of one of them in 1894!

Dr. Cox once illustrated the wonderful increase in the swiftness of travel as he had seen it by averring that "should it increase as rapidly the next twenty-five years, the traveller would get to his destination before he started." Perhaps not, but my father's son the past week has travelled a great deal faster than his father did afoot in 1817. Indeed, as Sir Walter Scott's Dr. Sampson in his Antiquary was wont to say, it is "prodigious" in spite of its being so commonplace. J. F. T.

July 14, 1894.

The Religious Press.

The Outlook comments on the attitude of the Pullman Company, as gathered from the last statement by its president:

His statement is, in brief, that the business of manufacturing cars was being conducted at a loss; that the work was taken for the purpose of keeping the large force of men employed, and avoiding the numberless emharassments to all classes of people at Pullman and vicinity involved in closing the works; that the men demanded a larger rate of wages, refused the offer of the company to inspect its books and contracts on hand, and abandoned their work—whereupon the shops were closed. It was then proposed that the question thus at issue between the Pullman Company and its employees should be submitted to arbitration. We agree with Mr. Pullman that on this state of facts there was nothing to arbitrate, and this for two reasons: (1) The proposal for arbitration should precede, not follow, a strike; (2) As a basis for arbitration there must be some recognizable demand to be submitted to the arbitrators. It may be that the Pullman Company was morally bound to pay higher wages than it was paying, and to continue the employment of its men even at a loss; but the men had no right, morally or legally, to demand such employment. If A claims that B owes him \$50, the claim may be submitted to arbitration; but if A asks B to lend him \$50, and B declines, that is not a question that can be submitted to arbitration, even though the circumstances are such that Christian good-will would call upon B to grant the loan. It is difficult to conceive how a private employer can be coerced into giving employment against his will, any more than an employee can be coerced into rendering service against his will; but the reader will please observe the emphasis which we attach in this sentence to the word private.

This does not, however, settle the moral responsibility of the Pullman Company for the recent industrial disturbance. Mr. Pullman's statement leaves some vital facts out of consideration, and so leaves the public ignorant respecting them. Are there one, or two, or three corporations? Does one and the same organization, or do practically the same men under different organizations, constitute the Pullman Palace Car Company which operates Pullman cars, and the Pullman Manufacturing Company which manufactures cars, and the Pullman Landlord Company which owns and rents the homes in which the workmen live who are making the cars? If the latter be the case, it will be very difficult for Mr. Pullman to persuade the public that he and his associates were acting otherwise than in a wholly selfish way in reducing the wages of their men 25 per cent. and upwards, while keeping the rents of their men unreduced, and declaring a quarterly dividend on their stock of 2 per cent. When such journals as The Outlook have urged profit-sharing upon capitalists, they have been met with the sneer, Do the workmen propose to share the losses? If the Pullman Company is one corporation, either in form or in fact, and it is true that it reduced wages without reducing either rents or dividends, it would appear that the Pullman Company imposes the losses of a hard season on its workmen without taking its fair proportion of them itself. We repeat that this does not, under existing conditions, give the employees the right to demand arbitration; till less does it give sympathizing working-

men a right to inflict universal distress on the community because arbitration is not granted. But it does subject the corporation which inflicts the losses of hard times on its workmen, and takes the profits of good times for itself, to public obloquy.

The Christian Advocate has this reference to the recent death of Mrs. Frederick A. Tholuck, the wife of the eminent Professor who died seventeen years ago:

Professor Tholuck gained a great hold upon his pupils, and imparted much of his own evangelical spirit, not only by spending many of his recreation hours in conversation with them as he took his daily exercise, walking in his garden or in the streets and suburbs of Halle, but also by entertaining at supper, one evening a week, a generous tableful of guests.

His wife was devoted even more, if possible, than is usual in Germany to her husband's interests; ardent in her piety, and entering with a loving heart into numerous efforts to promote religion and charity. She brought to her husband a modest inheritance, so that they were able to do many things which required a moderate amount of money, as well as a benevolent sympathy and enthusiasm. At their marriage the professor, who was a great linguist, proposed that they should have a family language other than German, and he suggested Norwegian, Arabic and English. Mrs. Tholuck chose English, and the happy result was that their table became the meeting place of English-speaking students and visitors for over fifty years. Apart from the courtesy and the social aspects of this hospitality there was a true benevolence in it. Many American and English travellers, unskilful or helpless in German, on presenting their letters to the Tholucks, gained at once a knowledge of university life, of religious movements, and of current charities, which would have been almost impossible otherwise; and students just arrived felt themselves at home at once in the friendly Christian atmosphere. The distinctly evangelical theology was promoted almost as much in Tholuck's garden and parlor as in his lecture room and library, and in these last almost as much by Mrs. Tholuck as by her eminent husband.

One favorite project of Mrs. Tholuck was a residence house for theological students of narrow means but of promising ability and character. It was next her own, and she thought it, fitted it up, and maintained it with her own means and such voluntary assistance as she received from her own and her husband's friends. For twenty-five years she gave to it an immediate personal attention, though it was placed in the charge of some competent man, preferably a young instructor in the theological faculty, who acted as friend, counselor, and pastor of the eight or ten young men of the house, who were guided by him in their studies and in their personal religious life. Those who are best acquainted with the ordinary course of theological education in Germany will appreciate most fully the value to the young men of such intimacy and friendship between themselves and the professor who shared the well-ordered life of a Christian home, while losing none of the university freedom and the daily contact with professors and fellow-students.

The Observer takes note of one of the unpleasant differences of the many that the Papal ablegate is called upon to look into and adjust:

The parishioners of St. Joseph's Roman Catholic church, Patterson, N. J., weary of the ties which bound them to their rector, the Rev. Dr. G. B. Smith, made charges against him to the bishop of the diocese. Bishop Wigger, but received no satisfaction. A delegation of parishioners came to New York and called at Archbishop Corrigan's in the hope of seeing Monsignor Satolli, who was then his guest. The archbishop was very polite, but explained that as the ablegate was his guest and was not there on business, he could not let the visitors see him. He then went on to say that in all probability the case would be referred to him, and he told them he would most certainly decide it on its merits. The Patersonians departed determined to see the ablegate himself, and a correspondence was begun. Monsignor Satolli named July 4 for the interview in Washington. A duly appointed committee went to Washington and sought Satolli. They were received by a secretary who informed them that "His Grace" was so husy, so weary, so overwhelmed with work,

that he could not see them, but that he, Dr. Papi, would be only too pleased to hear them. This would not do. "We are here by appointment with the ablegate," said a member of the committee. "We have come a long distance at a great expense, and we respectfully submit Monsignor Satolli must see us, for we want this matter settled without further delay. The parish is being ruined financially. We are not here to prosecute Dr. Smith. Make him a bishop, make him a cardinal, exalt him in any way you please, all we want is that he be removed from our parish, where his usefulness, if he ever had any, is destroyed."

A second secretary then appeared, and in gentle tones tried to persuade them to leave the case as it was and allow the ablegate to settle it as soon as he had time. "We are very sorry," said another of the visitors, "to be troublesome. We are American citizens, accustomed to plain dealing. Your plan of doing business may be all very well in Italy, but it is not the plan in vogue in this country. We want a plain 'No' or a plain 'Yes.' While the conversation was in progress the ablegate himself entered the room and some plain talk followed, in the course of which the delegates said they were not there to be "bluffed," and the word was translated into Italian so that the prince of the church might not miss so rich a specimen of vigorous American. The interview resulted in a promise on the part of Monsignor Satolli that inside of two months he would "make a hetterment in the parish in some way, even if he had to go on to Paterson and take testimony there himself."

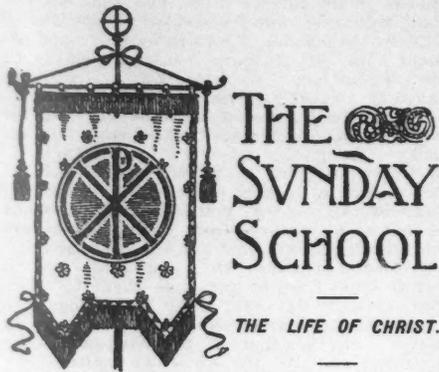
The Independent makes the best of the action of Congress admitting Utah as the forty-fifth state of the Union. It credits the Mormon Church with sincerity in declaring against polygamous marriages—a confidence which our missionaries there have been unable to attain to, even to this day. Our contemporary says:

But the Mormon Church is a priestly Church, and its control over its population is absolute. While the territorial and municipal government was wholly in its hands it exercised its prerogatives without much regard for the rights of the Gentiles. That has been changed within the last few years. Instead of constituting a single Church party, Mormon voters have divided more or less between the two political parties, and the grounds of complaint against Mormon oppression have been largely removed. This was undoubtedly done in deference to the sentiment of the country. The Mormons have been very anxious to have Utah erected into a State, and they had no hope of getting the consent of Congress so long as Mormonism was allied with polygamy or was oppressive in civil government. Statehood, of course, confers certain rights with which the Federal Government cannot interfere. So long as Utah remains a Territory Congress can enact such legislation as may be necessary to secure the general welfare of the people; but when Utah becomes a State it has the same rights of self-government as any other State.

A year ago, when the bill for admission was pending in the House, we obtained the opinions of missionaries of various denominations long resident in Utah, familiar with the purposes, practices and policy of the Mormons and with the present circumstances of the Territory. With but few exceptions they pleaded for delay.

This was our own thought. A few years more of waiting would have shown whether it is entirely safe to grant Statehood. It would have given opportunity for the development of the free school system which has been established and for the testing of the sincerity of the Mormon voters in dividing between the two parties. But there was little opposition to the passage of the bill, either in the House or in the Senate; and the President believes that it is a simple matter of justice to Utah to admit her to the galaxy of States.

Utah will, therefore become a State; but under the provisions of the act this cannot take place until late in 1895, because the constitution is to be formulated and submitted to vote in November, 1895. We are thankful for even this much delay. The convention to form a constitution will be called in March, next year, and doubtless we shall know what manner of constitution it is proposed to adopt long before the election takes place, so that any objections to it may be fully discussed. We therefore withhold a hearty welcome to Utah until we know the character of its constitution.



THE GOSPEL HISTORY OF JESUS CHRIST.

SUNDAY, AUGUST 5, 1894.

BIBLE STUDY UNION: THE BEGINNINGS OF
FAITH IN JESUS.
John i. 19-ii. 12.

GOLDEN TEXT.—Behold the Lamb of God which taketh away the sin of the world!—John i. 29.

This lesson, with the two which immediately follow it, are engaged with the *manifestation of Jesus as the One come from God*. In the very beginning of His ministry Jesus was thus manifested in three ways: first, by the testimony of John (i. 19-37); next, by that of His first disciples (i. 38-51); and then by that of His own works (ii. iv). Our lesson for to-day includes these three witnesses, and thus shows what were the causes of the *beginnings* of faith. It is a chain in which effect is all along linked to cause: the testimony of John leads to the faith of the first disciples; their testimony brings others; and the first works by which Jesus manifested forth His own glory (ii. 11) were not done, and probably in the divine order of our Saviour's life could not be done, until a little band of faithful witnesses had gathered around Him.

1. *John's Testimony before the Priests and Levites* (John i. 19-28). Forty days had passed since Jesus had been baptized in the Jordan (Luke iv. 1, 2), and John was still continuing his work, with deep meditation surely on what he had learned from Jesus. The Pharisaic party (John i. 24) in the Sanhedrin, or highest court of the Jews, which sat at Jerusalem, had at first looked upon John's work with favor (v. 35), as tending to promote public morality; but they now thought it time to investigate it more closely: a deputation of priests and Levites were sent to ask John in what light he desired to be regarded. He readily understood that their unspoken question was whether he was himself the Messiah. That, he emphatically told them, he was not. Nor was he to them Elias, because they were *not willing to receive him* (Matt. xi. 14) with the message of repentance that he brought; to such as they, not hostile, indeed, but indifferent, he could be but a voice proclaiming Messiah's coming. His reference to the prophet Isaiah was, however, quite enough to make these questioners understand his prophetic office. In answer to their inquiry as to his baptism, he did not contrast it with that of Christ, as he had done before (Matt. iii. 11), but maintained its importance as necessary to the manifestation of Christ (John i. 26, compare 31). Nor did he repeat the former announcement that Messiah was soon to come, but told them that He was already among them (having returned from the wilderness of the Temptation). How little they were in earnest in this matter is shown by their taking no steps to find Him.

2. *Jesus, the Lamb of God* (John i. 29-34). The next day John saw Jesus approaching him, and pointed him out, not to the deputation, but to those who stood around him.

How much John had learned during the weeks since he had baptized Jesus is shown by his description of Him. Not as a judge who would take away sin by destroying the sinner, burning the chaff by unquenchable fire, but as the *Lamb of God who taketh away the sin of the world* by the offering of Himself. Though his reference was evidently to Isaiah liii. 5, 7, not many of his hearers would recognize the Messiah under this description, for only the most spiritually minded Jews so understood that prophecy (compare Acts viii. 34), and so he went on to describe the sign by which he himself had come to recognize the Messiah in Jesus (John i. 31-33). *I myself have seen and have borne witness* during all these forty days that *this is not merely the Judge who shall usher in the kingdom, but the Son of God*.

3. *The First Three Disciples* (John i. 35-42). We should expect that John would have gathered around him a band of disciples. He needed help in baptizing the multitudes who came to him, and also in hearing their confession of sin. And surely among those who accepted John's teaching, the brighter, better spirits, those who most enthusiastically accepted the hope of Messiah's coming, would he likely to attach themselves to his person. Two of these disciples were standing with John the next day, the third of this "bridal week," as it has been beautifully called, when John saw Jesus walking a little distance, and pointed Him out: *Behold the Lamb of God*; they would remember the rest. He cannot have been surprised that the two disciples immediately followed Jesus; it must have been with this purpose that he spoke. And it is precisely what we ought to expect, that the first disciples of Jesus would be chosen from those prepared and trained by John. One of these two, we have every reason to believe, was the writer of this Gospel, the "beloved disciple." The other was Andrew, the brother of Simon Peter. So eager was he to share the acquaintance of Jesus with others who would be of his mind, that even before obeying the invitation, *Come and see*, with which Jesus had answered their question, *Teacher, where dwellest Thou?* he hastened away to find his own brother, Simon, and tell him the astounding news, *We have found the Messiah!*

John never forgot the hour when he went home with Jesus—the tenth of that memorable day. Of course he did not leave Him till the night closed in. And when Andrew followed, bringing his brother Simon, they all had a glimpse of the wonderful insight into character possessed by Jesus, who recognized at once the kind of material He had in Simon—a *stone*, firm, difficult perhaps to move, but once in the right place, to be relied upon.

4. *Philip and Nathanael* (John i. 43-51). Those three, however, were not a sufficient nucleus for the band of disciples with which Jesus desired to begin His work. He himself the next day called Philip, a fellow townsman of Simon and Andrew, probably a friend of theirs, and perhaps a disciple of the Baptist, and Philip called his friend, Nathanael, a man of remarkable purity of character, and with that spiritual insight which is given to those who are pure in heart (Matt. v. 8). He, first of these five disciples, understood the divine nature of Jesus. Though he had doubted whether *any good could come out of Nazareth*, so obscure, and perhaps, like many other obscure towns, corrupt, yet the first word of Jesus to him, showing that He really knew and understood him, drew from him the glad cry, *Rabbi, Thou art the Son of God, Thou art the King of Israel!* The thing we are especially to notice is that in answer to this outbreak of adoring recognition Jesus first calls Himself by that endearing title, the Son of Man. It is when we most truly feel His divinity that He is most

anxious that we should remember His perfect human sympathy—His true human nature and brotherhood with all the sons of men.

5. *The First Miracle* (John ii. 1-11). John the Baptist had witnessed to Him; Andrew and Philip and Nathanael had witnessed to Him; it was now time for Jesus to witness to Himself.

Bethany, where they were staying, was only twenty miles from Cana, the home of Nathanael, and it has with considerable reason been conjectured, now the home of Mary, the mother of Jesus. By a somewhat circuitous route it was also on the way to Bethsaida, the home of Andrew, Simon, and Philip, but probably these disciples and John were not intending to go immediately home; they would wish to remain with Jesus. When they reached Cana a wedding was in preparation, evidently in a family with which Mary was closely connected. Her Son and His friends were hidden, and here in the course of the festivities, came the opportunity for Jesus to witness to Himself, to manifest forth His glory by the beginning of His miracles (11). We all know the story: how the wine fell short and how Mary came to the Son on whom she had always relied in times of embarrassment. She had surely heard from John (who was probably her nephew) or from one of the others, of the witness of the Baptist, and yet it does not seem probable that she definitely expected a miracle. And His answer to her, though it sounds harsh in the English, was evidently not understood by her as a reproof, but rather as an encouragement, for she bade the servants obey the command which He was likely to give. And He did give a command—to fill with water the six huge jars that stood at the door for the purification of persons and vessels, and then to draw from them and serve it to the master of the festivities. It was no longer water, but wine. Yet we must observe that no parade was made of this miraculous deed. No one knew of it except the servants and those who were prepared by loving for believing. To them He manifested forth His glory. They had believed before in a way, but without much realization of the import of their belief. Now they understood better; though not yet perfectly, yet enough to attach them to Him forevermore with loyal love and service.

INTERNATIONAL LESSON: THE BAPTISM OF JESUS.

Mark i. 1-11.

GOLDEN TEXT.—Thou art My beloved Son in whom I am well pleased.—Mark i. 11.

The universal testimony of the early Fathers is that the Gospel according to Mark was written by John Mark (Acts xii. 12, 25, xiii. 5, 13, xv. 37-40, etc.), and yet it is always connected with the Apostle Peter. Mark certainly was in particularly close relations with Peter (1 Peter v. 13), and as his Gospel gives many striking evidences of the actual eye witness of the scenes described, it seems the most natural conclusion that much at least of what it contains came from Peter's narrative of these events. More than this, the scope of this Gospel is the scope of Peter's preaching, as summarized in Acts i. 22 and x. 37-42. The special characteristics of this Gospel are clearness of outline, strength and swiftness of movement (the one word translated *straightway*, *immediately*, *forthwith*, etc., appears forty-one times), yet with remarkable minuteness of graphic detail, and a matter-of-fact tone which has caused it to be called the *realistic Gospel*. Thus it leaves out all the parables but four, while recording many miracles and giving a strong impression of the excitement caused by Christ's ministry. There are tokens suggesting that it was written at Rome, for

Roman Christians, between 64 and 68 A.D. It represents Jesus, not as King, as in Matthew, nor the Son of Man, as in Luke, nor the eternal Word manifest in the flesh, as in John, but as the *servant* of mankind, come to *minister* (x. 45) to all human need, physical and spiritual.

VERSE 1. The mission of John was the *beginning of the Gospel*, because only by repentance and the obedience of the will can men receive the Christ. It is very evident that Mark gives here the full title of Jesus (the only place where he calls Him the Son of God), expressly to strike the keynote of this doctrine, the divinity of Christ, from the outset.

VERSE 2. The Revised Version follows the best texts with *in Isaiah, the prophet*. The quotation, however, is not from Isaiah, but from Malachi. The alteration of the text, which began very early, shows how the early Christians thought it their duty to support the verbal accuracy of the text, even by tampering with it. One change in the quotation is made, not by Mark only, but by Matthew and Luke. Malachi says, *before Me*; that is, God. The Evangelists recognize the divinity of Christ and make it apply to Him.

VERSE 3. This quotation is from Isaiah, and it is evident that it was this that Mark had in mind when he wrote Isaiah's name in the preceding verse. It is not the *preacher*, but the *hearers* that must prepare the way of the Lord: by opening their hearts to repentance and the purpose of right doing.

VERSE 4. Mark omits John's announcement of the kingdom of heaven (Matt. iii. 2), for his Roman readers would not see its significance; they had not been looking forward to it as had the Jews. But all people may understand the need of repentance, and of some such outward token of repentance as would be furnished by submission to a rite which in itself was a type and an earnest of moral cleansing.

VERSE 5. The strong and widespread excitement aroused by John's preaching is appealed to by Jesus in one of his arguments with the Jewish authorities (xi. 32, compare 27) and in his appeal to the Galileans (Matt. xi. 7, 8). That the feeling was in many cases deep and true is shown by the readiness of this class to accept Jesus when He came, although His coming was in so different a manner from their expectation (John i. 37, etc.; Luke vii. 29, etc.). But that with a still larger class it was a mere temporary enthusiasm is shown by our Lord's words in Matthew xi. 16-19; and by Luke vii. 30; John v. 35.

VERSE 6. There was a certain asceticism in John beyond that which his desert life rendered almost necessary; in this he followed the Pharisees (ii. 18, compare Luke v. 33).

VERSES 7, 8. John did not come to *found* a new era, but to *prepare* for it. The word *mightier* here is very suggestive. We are apt to think of Jesus as meek and lowly, rather than as strong and powerful. John was a preacher of intense force and vigor, of powerful influence; but his might was not that of Jesus. So deeply did he feel the distance between them, that he perceived that his function was not even that of a servant, trusted near the person of his Master, but only like those of still lower order, who, as may still be seen in the narrow, crowded streets of Eastern cities, run before a great man's chariot to clear the way. His water baptism was indeed most important, as preparing the people to become a righteous people, but the really essential feature of the Messiah's reign would be the baptism of the Holy Ghost, which would enable them to continue to be a righteous people. This the old prophets had looked for-

ward to (Isa. xlv. 3; Joel ii. 28, etc.), but it was by no means a prominent thought in the Messianic expectations of the *Jews*; with the Roman Christians, however, who had no interest in Jewish expectations of a temporal kingdom, righteousness would be the prominent idea.

VERSE 9. (See Bible Study Union Lesson for July 29th.) In accordance with Mark's principle of representing Jesus as the *servant* of His people, Mark omits all that speaks of His dignity, foremost of which is, of course, the witness from heaven at His baptism. We know that John's character made a profound impression on Jesus (ix. 13, and Matt. xi. 7, 9, 11, 14); and recognizing in him, as He did, His own forerunner, He would necessarily desire to show honor to his work. Besides, as we saw in the lesson just referred to, the baptism of Jesus was a witness to His oneness of will with God, and also a sign that He had closed the volume of His old life of privacy and retirement and opened that of active ministry.

VERSES 10, 11. Mark is always swift and graphic: *coming up out of the water, straightway the heavens were rent asunder*. The dove was not only the sign of His endowment with the divine power, it was the symbol of His work, gentle, tender, in all its strength, as the axe and the fire (Matt. iii. 10, 12) had been the symbol of John's. The words from heaven are a reference to both Psalm ii. 7 and Isaiah xlii. 1. From this time He recognizes that His powers are not merely those of a good man whose will is at one with God's will, but that they are divine.



Christian Endeavor.

By the Rev. S. W. Pratt.
Self-Denial.

- July 30. A test of obedience. Genesis 22:1-12.
31. Offerings that cost nothing. 2 Samuel 24:18-25.
Aug. 1. Denying one's self. Luke 9:23-27.
2. The loss of all things. Philippians 3:7-21.
3. The one pearl. Matthew 13:44-52.
4. Crucifying the flesh. Galatians 5:16-26.
5. TOPIC—Plain living and high thinking. Mark 10:23-31.

Our topic grows out of Christ's application of the incident of the rich young ruler. This young man came to Christ eagerly, humbly, and it seemed, teachably, and asked the great first question, "What shall I do, or what good thing shall I do, to inherit eternal life?" Any teacher would be delighted to have one come to him with such a question, did he come in earnest. This one saw something of the divinity of Jesus, as did Nicodemus, and patronized Him in the same way. Our Lord probed him and struck the very heart of his motive. He wanted to be in favor with Christ, and probably wanted to be approved or praised by Him. His object was not so much instruction as to be flattered. He had no thought of his direct duties to God in worship as set forth in the first table of the Law, but was proud of his morality as set forth in the second table. He is measured by his own standard, and told to keep the Law if he would have eternal life. This he claims to have done from his youth, and asks, "What lack I yet?" thinking, perhaps, that he could easily make up anything that was lacking, or that he was willing to do it. Little did he know his own heart. About nothing else was he so ignorant. Had he kept the Law he would be entitled to eternal life, and there would be nothing more for him to do. He had not conceived of the spirit of the Law, and knew little of the deceitfulness of sin, much less of the Gospel way of salvation.

While Christ gave him full credit for the good there was in him, He pitied him for his self-deception, and with true kindness undeceived him. He had no love of approbation and delight for him, but only the love of compassion, or benevolence. When He commanded the young man to go and sell what he had and to distribute it to the poor, he went away sorrowful. He did not want to part with his money, nor did he love the work of distributing it to the poor. Tested by the tenth and least of the Commandments, he was found wanting. He was covetous, and had not brotherly love. He valued his great possessions more than eternal life. He wanted life in a general way, but not first. His head was right, but his heart was wrong, and this would more and more appear as time should pass. He would not seek *first* the kingdom of God and live by faith.

If one would seek God he must do it with *all his heart*, must enshrine God in his heart, and this may mean all self-denial and cross-bearing. Everything inconsistent with this must be given up, and whatever hinders be put away. One cannot serve God and mammon. It is not altogether fanciful that this young man is by some held as the suggestion of the rich man who pulled down his barns and built greater and addressed his soul as having enough for years, to be called a fool and to have his life in this world, with all its possessions and enjoyments, cut off that very night, and later of the rich and purple-clad Dives who scorns Lazarus, to find himself in the other world in torment, while Lazarus is in Abraham's bosom.

The lesson which Christ draws from the action of this young man is that it is hard for those who possess riches to be Christians, for they are apt to *trust in* and *love* riches rather than God. Let us see clearly that it is not riches, but trusting in them that endangers the soul. It is the duty of those who have riches to use them as in trust of God and for His glory. It is their duty who have a talent for getting wealth to get rich to the glory of God. Some must be rich, but none need set their hearts on riches. The condition of the rich man is not to be envied. The disciples of Christ were not rich, but gave up their wealth and opportunity to acquire more to follow Christ. In this they were supremely wise, and gained that which was better than the whole world, the salvation of their souls. Now they who were despised and persecuted occupy thrones in Christ's kingdom.

Most any one can recall some poor and possibly afflicted and suffering saint having nothing of this world, for whose chance for eternity one would despise the wealth of any Croesus. Plain living and high thinking is usually characteristic of the lives of ministers. One of the sons of the Missionary Schaeffler said that literally he had given him houses and lands and father and mother a hundred-fold in the friends raised up for him in this country.

Faith in God, a heart of love, a Christlike life, a hope of heaven are better security for this life than anything of earth. The earth, also, is the Lord's, and the fullness thereof for His children, and He will give them such a portion of it as shall be best for them.

A ladies' committee, organized for the entertainment and general convenience of their foreign sisters, are working in co-operation with the central committee of the Society of Physicians and Naturalists of Germany to meet at Vienna next September, and no effort will be wanting to make the anniversary worthy of the noble society whose 66th birthday it commemorates. The municipality gives a grand reception on the 27th.

The Children at Home.

FIVE LITTLE BROTHERS.

Five little brothers set out together
To journey the live long day,
In a curious carriage all made of leather
They hurried away, away!

One big brother and three quite small,
And one wee fellow, no size at all,
The carriage was dark and none too roomy,
And they could not move about;

The five little brothers grew very gloomy,
And the wee one began to pout,
Till the biggest one whispered: "What do ye say,
Let's leave the carriage and run away."

So out they scampered, the five together,
And off and away they sped!
When somebody found that carriage of leather,
On, my! How she shook her head.
'Twas her little boy's shoe, as every one knows,
And the five little brothers, were five little toes.
New York Independent.

ONLY ONE CHILD.

Sometimes there is only one child in a family, or a little one goes to visit where there are no other children. In such a case happy is the child who can find resources of enjoyment without young companions. The average child, like the average adult, wishes companionship "facing the same way he is going," as Mrs. Whitney puts it. Travellers of the same age and going the same road are in better sympathy with each other, for they keep in step. It is a sort of trudging when little folks try to keep up with older ones, and older ones with younger ones. Old eyes and young eyes see the same things from different standpoints and in different lights. Young feet wish to get over the ground with a "skip and a hop and a jump"; older feet are more weary, and are consequently slow-paced. Young folks cannot be made to see things as older ones do, but older ones have had the experience of passing over the same ground the little ones are treading; and if they have kept their hearts young as they ought to be, it is very easy to look back and remember what delights the child-life found. The old plays are still remembered, the picnic in the woods, the make believe housekeeping on the rocks, which were piled in such a way that there were upstairs rooms as well as down-stairs ones. There is so much of pleasure in the "make believes" of child-life.

The average child most times feels that playing alone is not much fun. Nellie, or Bessie, or Johnny, or Willy, must be asked to come over, or the child begs to pay a visit across the way to them. But there are ways and means of making an only child in a family happy when companionship is entirely cut off as far as young life is concerned. A little child came alone to the grandmother's for the summer. There were no children in the near neighborhood, and the grown people wondered how the little one would have a happy time. Fortunately for the child, she was fond of nature; to her the birds, the flowers, and the domestic animals on the farm were boon companions. Two or three hours in the morning spent in the fields gathering the clovers and the daisies, while tramping through the tall grass, was a never-ending source of delight. She talked to the things of nature, and was not afraid of a "taking hold of hands" with the "grasshoppers," the "katydid," or any bug or worm that had come in her way. "Such a beautiful worm as I've found! what kind is it?" were the questions she asked as she opened her little hand one day and showed a caterpillar wondrously marked and a bug with its green and gold coat shining in the sun!

But there were times when the little one wanted to play house, and who would play with her? Why, grandmother of course. And

so grandmother plays she is a little girl again, and bits of broken dishes are put in a basket, and some bread and butter, cookies and turnovers, and off they go to the rocks by the brooks under the trees and play house together. Grandmother is not quite as nimble as she used to be; she does not run up and down those stairs any oftener than she can help, to be sure, and somehow she does not care to prolong her stay as she used to, but she can "make believe" almost anything that will give pleasure to the child. It is a change around—the child enjoys her authority as the mamma, and the grandmother's heart is full of the childhood joys of long ago, as she plays she is the little girl. Yes, grown people can enter into child-life again and "make believe" if they are disposed so to do. We do not realize until we are put to the test what a joy and comfort we can be to the little people if we put ourselves in sympathy and communication with them. "Don't you get very lonely here where there are no children?" a little child was asked. "O no, I never get lonely, because lots of times grandmamma plays she is a little girl just like me."

As we grow older in years, let us be careful not to outgrow the brightness and sweetness that attracts the young toward us. It is a great thing for older persons to be brought in contact, in the daily living, with the innocence and enthusiasm of child-life.

SUSAN TEALL PERRY.

SUSIE'S HOUSE.

"You must come out and see my new house, Mamma," said little Susie, one bright July morning.

"Your house," exclaimed Mamma, "I did not know before that you had a house."

"I have a truly, true house of my own, Mamma, and there is a up stairs in it too, and and parlor has a pretty carpet on it."

Susie's eyes sparkled with delight as she saw Mamma get her large shade hat and prepare to make a call at her little daughter's new house. Susie led the way through the corn-field and below the orchard, until she came to a fence.

"Now Mamma," she said, "you will have to crawl through here and go down this steep place; don't be afraid for I will hold your hand, I'm used to it."

Mamma thought it was a pretty tight squeeze for her to get through the fence, but she could just roll under and that was all. Then she took little Susie's hand and went down the hill, which was full of trees and bushes, until she came to a ledge of rocks. On one of them Susie had laid pieces of moss together so it made a lovely carpet. Days and days, she said, it took her to get all that moss.

Cousin Arthur had made her a lounge of boards, and she had covered that with moss for mamma to sit down on—a little brook ran over the rocks on the other side, and mamma thought it was the loveliest place for a house she had ever seen. She wished she had brought her work, for she was sure she would be happy to spend the day there. Just then there was a noise heard among the bushes, and some suppressed sounds of laughter, and Susie looked up and saw her little cousin Nellie, and behind her was May and Agnes, and behind them was Claude and Robbie, and then Auntie was seen trying to roll under the fence, but she was larger than Mamma and she could not get through—she only got half way through and there she was. The children's faces began to have frightened looks on them, but Uncle James, who was raking hay in the meadow across the way came running over, laughing as hard as he could. The children did not think it was just the thing for Uncle James to laugh when dear Auntie

got in such a tight place, but Auntie laughed too and that made it all right. Uncle James took a board off the fence and Auntie soon got out.

"That's what Auntie gets for making such a growth in width and wisdom," he said, with a hearty laugh.

But Auntie was the heroine of the day, the children felt that their first attention must be given her. While they were having the best kind of a time playing house, Mary Ann came down with a big basket, for Auntie had arranged that the children should have dinner down there. Would you like to know what was in that basket? Bottles of the coolest and best of lemonade on the top. Then sandwiches, made thin as a wafer, and cut in pretty shapes, then a loaf of frosted cake with "Susie" in pink letters in the center. Susie was the little visitor from the city, and the rest of the children lived in the country the whole year round, and they were so sorry for Susie, because she had to live in the city, that they wanted her name on the cake, instead of any of theirs. In a little box in the corner were found whortleberry turnovers and in another box cookies cut in the shape of birds and dogs and horses and cats. They all had a little black current stuck in the place where their eyes ought to be.

When the children went back to the farmhouse in the afternoon they all said they were so glad Susie fixed that pretty house for herself, and that they could all take dinner with her.

After Susie goes back the winter will come, the leaves will fall off from the trees, the snow will cover the rocks. Jack Frost will freeze up the pretty brook, so it cannot jump over the rocks, and the cold winds will roar through the valley. But the little cousins say they shall go and see how Susie's house looks then, and write her a little letter about it. P.

A WONDERFUL TREE.

One of the most curious trees in Germany stands on the left bank of the river Oder, in Ratibor, Silesia. It is a maple, at least one hundred years old, which has been twisted and cut into a sort of circular two-storied house. A flight of steps leads up to the first level, where the branches have been gradually woven together so that they make a firm leafy floor; above this is a second floor of smaller diameter, formed in the same way; and the ends of the branches have been woven into solid walls, and cut so that eight windows light each of the apartments. Below the first floor, at the level of the second, and at the top of the tree, the boughs have been allowed to grow out naturally, while the intermediate walls and the edges of the window-like openings are kept closely clipped.—Garden and Forest.

OUR FLAG.

Our children should understand the significance of the Stars and Stripes and learn to honor it. But ask the average person how many stripes there are in the flag, and he will answer readily enough, thirteen. But ask him how many are red and how many are white, and he will hesitate in such a way as to make it clear that at the best he is only guessing. Well, as a matter of fact, the red stripes number seven and the white number six. Nearly all the details of the official flag are really fixed by law. Besides the designation as to the number and color of the stripes, it is decreed that the flag shall be three times as long as it is wide, and that the union shall be level with the sixth stripe, and shall be one third the length of the flag. There shall be a star in the union for every State. The position that the stars shall take has never been determined by law. The ordinary position in which one sees them, that is to say, a series of rows, is the War Department arrangement.—Philadelphia Press.

THE BEST HUSBAND.

No man, in my opinion, can be the best husband till he is the minister of his family. As the home is the first church, so the husband is the first minister. He is the high priest of that home; his wife, the high priestess.

If religion means an abiding faith in an Almighty power above us, and a true love of God, who is love, together with love in the best sense of all mankind, then I say religion should have its place, a large place, in every home, and the husband should be the one to encourage, by example and sensible teaching, its continued presence. If he would have the happiest family about him, he will teach—not preach, understand—the doctrines of religion and morality. The father who would have his child, when that child becomes a man, continue in his career in the fullness of Christian faith, must bring up that child amid Christian surroundings. As a rule, those men who are most sincere in their religious belief were imbued with the spirit of religion in childhood.

I cannot bring myself to believe that there is enough religion in our homes to-day—not enough, particularly in this great, seething, crowding, pushing city. Amid the rush, the pace that kills, religion is forgotten. The husband and father has no time for it; he can't even find house room for it. As only one man here and there will tolerate religion in his office or his place of business, where, then, do the great mass of men keep their religion? Some few keep it within the walls of church, pay a handsome pew rent for keeping it there, and go to take a look at it once every Sunday from eleven to twelve.

I fear that especially among well-to-do families, in the homes of prosperity, religion is almost entirely neglected; at least, the subject is seldom spoken of as an expression of real feeling, except in hushed tones. And yet I do not wish to paint the situation in darker colors than it really is. I do not say all husbands and fathers neglect religion. If there are a great number of homes in this city in which religion has no place, there are still many households in which the family live together in the spirit of Christ's teachings; and when such is the case it is usually because the husband and wife agree in their religion, and agreeing in that, agree in all matters, and are the happier. In these homes husband and wife love God and pray and worship together, just as they work, hope, sorrow, and joy together.—Rev. Dr. C. H. Parkhurst, in *Demorest's Magazine*.

BEAUTIES OF HISTORY.

During the retreat of the famous King Alfred at Athelney, in Somersetshire, after the defeat of his forces by the Danes, the following circumstance happened, which shows the extremities to which that great man was reduced, and gives a striking proof of his pious and benevolent disposition: A beggar came to his little castle and requested alms. His Queen informed him that they had only one small loaf remaining, which was insufficient for themselves and their friends, who were gone abroad in quest of food, though with little hopes of success. But the King replied, "Give the poor Christian the one-half of the loaf. He that could feed five thousand with five loaves and two fishes can certainly make that half of the loaf suffice for more than our necessities." Accordingly the poor man was relieved; and this noble act of charity was soon recompensed by a providential store of fresh provisions with which his people returned.

Sir Philip Sydney, at the battle near Zutphen, displayed the most undaunted courage. He had two horses killed under him, and, while mounting a third, was wounded by a musket-shot out of the trenches, which broke the bone of his thigh. He returned about a mile and a half on horseback to the camp; and being faint with the loss of blood and parched with thirst from the heat of the weather, he called for drink. It was presently brought him; but, as he was putting the vessel to his mouth, a poor wounded soldier, who happened to be carried along at that instant, looked up to it with wistful eyes. The gallant and generous Sydney took the flagon from his lips just when he was going to drink

and delivered it to the soldier, saying, "Thy necessity is greater than mine."

Frederick, King of Prussia, one day rang his bell, and nobody answered, on which he gently opened the door and found his page fast asleep in an elbow-chair. He advanced toward him, and was going to awaken him when he perceived a letter hanging out of his pocket. His curiosity prompting him to know what it was, he took it out and read it. It was a letter from the young man's mother in which she thanked him for having sent her part of his wages to relieve her in her misery, and finished with telling him that God would reward him for his dutiful affection. The King, after having read it, went back softly into his chamber, took a bag full of ducats, and slipped it with the letter into the page's pocket. Returning to his chamber, he rang the bell so violently that he awakened the page, who instantly made his appearance. "You have had a sound sleep," said the King. The page was at a loss how to excuse himself, and, putting his hand into his pocket by chance, to his utter astonishment he there found a purse of ducats. He took it out, turned pale, and, looking at the bag, burst into tears without being able to utter a single word. "What is that?" said the King; "what is the matter?" "Ah sire," said the young man, throwing himself on his knees, "somebody seeks my ruin! I know nothing of this money which I have just found in my pocket!" "My young friend," replied Frederick, "God often does great things for us even in our sleep. Send that to your mother, salute her on my part, and assure her that I will take care of her and you."

ONE TOUCH OF WOMANHOOD.

How the sorrows of life bring us in touch with those who have borne the same tribulations, is shown in the following beautiful incident:

A lady in waiting to the Princess of Wales told a friend the following touching little incident, which took place soon after the death of her son, the Duke of Clarence:

The princess, with her usual gentle reticence, tried to hide the grief for her first-born. It was shown only in her failing health and increased tender consideration for all around her. One day, while walking with one of her ladies in the quiet lanes near Sandringham, she met an old woman weeping bitterly and tottering under a load of packages. On inquiry it appeared that she was a carrier, and made her living by shopping and doing errands in the market town for the country people.

"But the weight is too heavy at your age," said the princess.

"Yes. You're right, ma'am. I'll have to give it up, and if I give it up I'll starve. Jack carried them for me—my boy—ma'am."

"And where is he now?"

"Jack! He's dead! Oh, he's dead!" the old woman cried wildly.

The princess, without a word, hurried on, drawing her veil over her face to hide her tears.

A few days later a neat little cart with a stout donkey were brought to the old carrier's door. She now travels with them to and fro, making a comfortable living, and has never been told the rank of the friend who has tried to make her life easier for the sake of her dead boy.

SHE WANTED TO HELP.

It was the tiny daughter of a clergyman of this city who was recently asked to accompany her mother on a walk. "No," was her positively spoken answer, "I can't go." "Why not?" "I have to help papa." "In what way?" "He told me to sit here in this corner and keep quiet while he wrote his sermon, and I don't believe he is half through yet."—Washington Star.

ANYWHERE WITH MAMMA.

An Indian with baskets called at a house. He was very anxious to make a sale, and after some parleying said: "Make me an offer, and see if I don't take you up." This was too much for Jennie. She threw her arms about her mother, saying: "Mamma, if he takes you, I'll go too."—Youth's Companion.

Hearken, hearken!
Shall we hear the lapsing river
And our brother's sighing ever,
And not the voice of God?

Mrs. Browning.

THE POSTAL FACILITIES OF NEW YORK AND LONDON CONTRASTED.

There are in London eight "District Post Offices," each in charge of a Postmaster. Within the delivery district of each of these offices there are from 40 to 173 branch and sub-postoffices, the aggregate number of which is 795—making a total of 803 offices, at all of which stamps may be purchased and letters and parcels posted, and at nearly all of which money orders are issued and paid, letters may be registered, and Life Insurance Annuity and Savings Bank business may be transacted. At all the larger sub-offices there is also telegraph service. The population of London in 1891 was 4,231,431—so that there is in that city a postoffice to every 5,268 inhabitants. The number of officers and subordinates regularly employed in the London local postal service is 10,896, of whom 5,886 are letter-carriers, in addition to a large "auxiliary" force, available for extra duty whenever required. The amount paid the latter is equivalent to that necessary for the constant employment of 1,000 additional men—so that the actual force is very nearly 11,000. In New York there are: One General Postoffice, 18 Branch Postoffice Stations, and 24 Sub-Stations, at all of which, in addition to ordinary postal business, money orders may be procured and paid and letters registered. The resident population of New York, as shown by the last municipal census, is 1,801,739—and on that basis there is allowed one postoffice to each 41,900 of its people. But during the business hours of each secular day the population is increased by the influx of a large proportion of the adult male residents of Brooklyn, Jersey City, and numerous other cities, towns, and villages located within a radius of fifty miles, all of whom receive and post their business correspondence at New York; and considering this fact, it is entirely safe to estimate that the proportion of post-offices to population in New York is as 1 to 50,000. The number of officers and employees of all grades is 2,873. This contrast between the postal facilities enjoyed by the residents of the chief city in Europe and those vouchsafed to residents of the chief city in the United States is not gratifying to our municipal or national pride; and one of the least agreeable incidents in the official life of a postmaster at New York is the receipt of written and oral comparisons, made by foreigners and travellers, between the service here and that provided in London and other European cities.—From "The Postal Service of New York," by the Hon. Charles W. Dayton, Postmaster at New York, in the *North American Review*.

Scientific and Useful.

Of the 12,000 saloon-keepers of New York City, whose "good moral character" entitled them to license, more than half have served terms in prison.

Leonard Day of South Killingly, Conn., recently died in Danielsonville, Conn. He and his brother were the oldest living twins in the country, being a few days over ninety-two years old.

The average number of working days in various countries, according to the London Engineer, is as follows: In Russia, 267; in England 278; in Spain, 290; in Austria, 295; in Italy, 298; in Bavaria and Belgium, 300; in Saxony and France, 302; in Denmark, Norway and Switzerland, 303; in Prussia, 305; in Holland and North America, 308, and in Hungary, 312.

There were 42 war vessels launched in 1893, aggregating 160,000 tons. The vessels, by nationalities, were: France, 13; United States, Russia and Brazil, each 5; Great Britain, 3; Austria, Denmark and Haiti, each 2; Argentine, Chile, China, Germany and Italy, each 1. Three of the French, both of the Danish, and all the Brazilian vessels were torpedo-boats.

The largest search-light in the world is now in operation at the Government proving-grounds at Sandy Hook. The estimated candle-power of the light is 194,000,000. It is claimed that its rays can be seen at a distance of nearly one hundred miles, and that vessels can be detected at twenty miles. The light was made by Schuckert and Company of Nuremberg, Germany, and was exhibited at Chicago last summer.

There are 20,000 schools for negroes in the South. In these, at least two and a quarter million negroes have learned to read and write. Last year these schools were attended by 238,000 negro children, requiring about 20,000 teachers. In the South there are also 150 schools for the higher education of the negroes, and seven universities, which are managed by negroes.

Church Music.

By R. Huntington Woodman.

UNISONAL CONGREGATIONAL SINGING.

It is seldom that an organist can judge of congregational singing from the standpoint of the congregation. He hears the people sing from his position at the organ console in close proximity to his choir. He can hardly tell, at times, whether the people are singing at all, and it may be safely said he can never hear any part but the melody. Let him, however, while on his summer vacation, or at some other convenient time, take a seat in the midst of the congregation and note the effect of the usual mode of singing congregational hymns.

The compass of the melody is too great, or the pitch of the tune is too high for any voices except the soprano and tenor. Musical individuals possessing bass or alto voices, will unconsciously take up their respective parts, without detriment to the general effect of the singing, it is true, but certainly without giving any strength to the harmonic structure of the tune. But the musically uncultivated, with more zeal than discrimination, "make up" a bass or alto part, the latter usually a third below the melody, regardless of all laws of harmony and the sensitiveness of the nerves of more musical neighbors. These persons would, in most cases, sing the melody correctly if it were within reach of their voices, and thereby strengthen the body of tone and express equally well their feelings of praise.

Many can doubtless recall the magnificent effect of some chorale sung in unison in some of the churches of Germany. The effect is not unknown here, but is rarely heard outside of the Lutheran churches. At present our tunes are too ill suited to unisonal singing, and if that method is ever to be employed, it will necessitate a complete revision of the hymn-books now in general use. All radical changes are opposed by conservative interests, and doubtless an attempt to introduce unisonal singing into our churches would be resented by many. But if the subject be considered in an unprejudiced way, there can hardly be more than one decision, and that in favor of unisonal singing.

Let the experiment be tried in both large and small congregations; take a familiar tune, whose compass is, for instance, from *f* to *f*, one octave; transpose it so that the melody does not extend above *d*, and sing it in unison, all voices on the melody, and let the organ alone fill in the harmony. We predict that the result will be a surprise and a revelation to those who have never tried it. If churches will adopt the unisonal mode of congregational singing, it will tend to raise the standard of hymn tunes above the present average. A trivial style of melody is unsuited to a large body of tone, and from the necessity for stronger tune melodies, the people's part of church music would gain in dignity and impressiveness.

Dr. Burney speaks of the unison singing in the Lutheran Church in Dresden as being one of the grandest choruses he ever heard. Carl Engel, in his "Study of National Music," says the impressive effect of unison singing is not appreciated as it ought to be, and he deprecates the employment of part singing in congregational music. "Here," he says, "the essential conditions for insuring a correct and pure harmony are wanting, and are, moreover, unattainable."

To quote from the preface to the Book of Worship used in the Swedenborgian Church, where unisonal congregational singing is in general use: "Singing the harmony parts in-

discriminatingly by voices scattered here and there, without order or arrangement, enfeebles and obscures the principal melody, introduces conflict and confusion in the harmony, and so distracts the attention of persons possessing but limited musical ability as to deprive them of the power of singing at all. It will be found quite generally, that where this manner of singing prevails in a congregation, a large portion failed to unite audibly in the singing."

Our observation of congregations, when seated among them, goes to the support of the foregoing; there seems to be in every congregation a large proportion who simply hold the hymn-book open and make no attempt to sing. These are largely men whose voices are not high enough to sing the melody, and whose musical ability and confidence are too limited to permit any attempt at singing a subordinate part. Could these persons all unite on a melody of the proper range, they would be more inclined to sing from the fact that their voices would not be so prominent.

The opposition to unisonal singing is entirely unwarranted, and would largely disappear if this method were given a fair trial. Small congregations, particularly, would find it greatly to their advantage, and we believe that all churches would recognize a great improvement in the spirit of their hymn singing if they would give a few months' trial to singing in unison.

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Mr. I. V. Flagler, in the introduction to his "Songs of Praise," expresses the right aims in felicitous phrase when he writes:

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MUSIC AND MORALS.

The Christian World speaks of music as a divine revelation. Its laws were fixed before the action of the human mind upon them. Yet music is yoked to the service of the basest as well as the highest things, and resembles the mercenary troops of the Middle Ages, who fought indifferently for any cause that was willing to engage them. Music is not a substitute for the moral sense, though it may be yoked in its service, and furnish occasion for the exercise of that moral choice which is at once the source of man's highest peril as of his supremest responsibility. Where music enters into this partnership there seems no limit to its beneficent powers. It becomes a prime factor in the healthy development of the inner life. A true musical training of the whole population, while adding an incomputable gain to the amount of human enjoyment, will be also a religious work of the highest kind.

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"But I have somewhat wandered away from my discussion of the mechanical construction of organs," said Mr. Levelhead. "Without tiring you, I want to say a few words more on 'action.'"

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WHO WROTE OUR FAVORITE HYMN-TUNES?

BY CHARLES S. ELLIOT, Organist at Gunton-Temple Memorial Church, Washington, D. C.

GEORGE F. ROOT.

In calling the roll of the eminent hymn-tune composers, the name of George F. Root must by no means be omitted, although his contributions to this department of music have not been his greatest works. Dr. Root ranks high among American musical composers, more particularly on account of his magnificent war songs. However, his work in connection with church music in general was of many years' duration and of great importance and usefulness, and it should not, nor will it, fail to receive recognition, in later generations as well as in the present and past.

Dr. Root's career has been most interesting and brilliantly successful. Born in Sheffield, Mass., in 1820, he removed at an early age to North Reading, near Boston; and being from childhood irresistibly attracted toward musical pursuits, he ere long went to the New England metropolis and devoted himself to the art of his choice. The Lowell Mason musical reform movement was then "on," and young Mr. Root went into it, heart and soul, and in two or three years had worked his way out of the ranks and into the position of a subordinate teacher, under Mason and Webb. He had a fine bass voice, and a decided capacity for teaching, and before he was twenty-five years of age he had attained such celebrity that he received a call from New York City, to take charge of the music in the famous school presided over by the Rev. Jacob Abbott and his brothers. Here he did important work in the churches and in educational and benevolent institutions, such as the Rutgers and Spingler Institutes and the Blind Asylum. He relinquished this field only when, in after years, his services as conductor of "normals" and large musical conventions all over the country became so much in demand as to monopolize his time. This was his principal life-work, and in its prosecution he left an indelible impress upon the musical heart and brain of the community. In connection therewith, he formed many large choirs, instructed many classes of teachers, as well as of pupils, and also wrote or edited a very large number of collections of music, both sacred and secular. To mention only a few of these, there were "The Young Ladies' Choir," "Root and Sweetser's Collection," "The Academy Vocalist," "The Shawm," "The Musical Album," "The Sabbath Bell," and "The Diapason," all of which had a great vogue. His cantatas, "The Flower Queen," "Daniel," and "The Haymakers," were yet more celebrated, and are still performed, both in this country and in Great Britain. "The Flower Queen," by the way, was the first American cantata published in England.

Coming now to the special subject of this article—Dr. Root's Hymn-Tunes—the one to engage our attention first is one of the best hymn-tunes ever made, "The Shining Shore." This composition has a quality which is nothing less than genius. It defies analysis and criticism. Dr. Root himself, in discussing "The Shining Shore," has said that he has been at a loss to account for its popularity, as there is nothing at first sight uncommon or striking about its melody, harmony, or rhythm. No, there is not, but yet the effect of this hymn-tune on the listener, espe-

cially when it is sung by a large choir, is magically powerful, and seems to prove that there is something "uncommon and striking" about the tune, after all. The most searching, critical investigation cannot discover the secret of its power. The most that can be said in the way of explanation is that the second line of the tune, with its sudden and unexpected descent into the sub-dominant harmony, has a certain romantic fascination, and further, that there is a certain romantic quality in the whole composition—words and music both—which tends to make it dear to the heart. But all this technical explanation is not enough to account for the immense popularity of "The Shining Shore," or for its being translated into many languages and sung in every country where Christianity has penetrated. As at first, we must fall back on the theory of "genius."

"The Shining Shore" is historically important as being a pioneer of the type of hymn-tunes since become so vastly popular, called "Gospel Hymns." There is a peculiar "swing" to the tempo of "The Shining Shore," quite distinct from that of the ordinary hymn-tune, and, as it is now seen, indicative or prophetic of the great mass of tunes known familiarly as "Moody and Sankey Hymns." But it is far better, musically, than ninety-nine one hundredths of those tunes.

Among Dr. Root's other well known hymn-tunes are "Rosedale," "Rialto," "Glasgow," "Lowry," or "Hillsdale," and "Varina," the last named not an original tune, but an arrangement. In the domain of "Gospel Songs" Dr. Root has made many successful musical entries. Of his composition are: "Along the river of time," "We are watching, we are waiting," "Why do you wait, dear brother?" "Knocking, knocking, who is there?" "Ring the bells of heaven," "Jewels," "Where are the Reapers?" "The Beacon Light," "Because He loved me so," "Altogether lovely," "Never give up the right way," "Behold, the Bridegroom cometh," and many other favorites.

Any estimate of Dr. Root's services to music in the United States would be ridiculously inadequate, however, without due consideration of the stirring national and patriotic lyrics which came from his pen during the Civil War, and which, doubtless, had a great deal to do with bringing that war to an end that was satisfactory to the Union cause. The best of these war lyrics by Dr. Root were "The Battle Cry of Freedom," "Just before the battle, mother," "Tramp, tramp, tramp," and "The Vacant Chair." With the single exception of Mr. Henry C. Work's glorious hudget of war songs, including "Marching through Georgia," and "Babylon is fallen," these songs of Dr. Root's were by all odds the finest and greatest musical product of the war, and were worthy of the cause to which they were devoted and the country which they helped to save; and though equalled by Mr. Work's songs, they were not excelled by them. These patriotic compositions by Dr. Root, again, are permeated by the self-same "genius" already alluded to. On paper they appear commonplace; played on the pianoforte carelessly, they seem trivial; but when sung by a large chorus, or particularly by a body of soldiers,

their effect is powerful in a most extraordinary degree.

Mention should also be made of a few admirable ballads and other romantic vocal compositions by this author, including, "Hazel Dell," "Rosalie, the Prairie Flower," "The Dearest Spot of Earth to Me is Home," "Rock Me to Sleep, Mother," and "There's Music in the Air," all of which are distinguished for fine melodic quality, and have attained a great popularity.

Dr. Root is still living in the enjoyment of a hale and hearty old age in Chicago, where, surrounded by all the comforts and blessings of a deserved affluence, he is privileged to pass the last years of the century in reminiscences of a happy and well spent life.

MUSIC AS A MEDICINE.

While there is not much music in medicine, there is a good deal of medicine in music. The effects of David's music on King Saul are well known. Dr. B. Rush on "The Mind" (Phila., 1825, fifth edition) says: "Music in Hypochondriasis has often afforded great relief." Luther has left the following testimony in its favor: "Next to theology, I give the highest place to music, for thereby anger is forgotten, the devil also; melancholy and many tribulations and evil thoughts are driven away." Dr. Rush says: "I attended a patient who told me that one of his paroxysms was cured by hearing the 'Old Hundred' sung in a country church." Dr. Cox mentions a striking instance of the power of music over a madman. In this grade the tunes should be plaintive and sedative.

Luther Whiting Mason relates of the author of the tune "Buckfield"—that, being crossed in love, he determined to commit suicide, and, with a rope in his hand, went to an outbuilding on his farm. He was the church choir leader, and knew how to write music. As he was adjusting the rope over a beam, he heard a sparrow singing, and was attracted by the melody. He wrote it down, and composed some verses now extant. Then he thought how he would like to have his choir sing it, and the suicide was indefinitely postponed.

COMMITTING MUSIC TO MEMORY.

Mons. Henri Falcke, a Paris pianist, says: "In learning a big concerto I first divide it into phrases and thoughts by reading. Then I learn the finger work absolutely without expression or pedal, to make every motion perfect. This is horrible drudgery, but essential. No matter what you think in a piece you cannot express it till you have mastered the mechanism—which means, completely mastered it. Then comes the altering of the personality, or the sinking of self in the thought of the composer. This must be done in music as in acting. Hints of any kind and of the smallest size are invaluable at this time—anything as to the composer's mind, habits of thought, inspiration for this particular composition, &c. Bach is the most difficult of all compositions for the memory. It makes all other compositions seem easy."

CHURCH MUSIC.

A meeting of a number of ecclesiastics and musicians was held recently in Paris, with a view to form a "French Society of Religious Music," which has for object:

1. The restoration of Gregorian chant after the principles of execution of the R. R. P. P. Benedictines, adapted for the diocesan books.
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The Financial Outlook.

Two weeks ago, it was believed by nearly all financial watchers that the season's gold export movement, from this country to Europe, had ended. This belief was based on the fact that with July, our heavy merchandise export season commonly begins. The country may have as many foreign trade liabilities to pay in July and August as it had in June and April. But in the two mid-summer months it pays such liabilities in grain and produce; before the harvest, it must pay part in gold. In many previous years, the grain exports of later months have been so large that the tables were turned in transatlantic trade, and Europe had to pay part of its autumn bills to us by return shipments of gold.

Quite unexpectedly, however, last week was marked by a sudden revival in gold exports from here to Europe. Two weeks ago, only \$600,000 gold went out. Last week the shipments rose to \$3,500,000, and a further export was expected later. One foremost reason for this change in the situation was the recent railway blockade throughout the west. In the second week of this forced industrial paralysis, shipments of freight from Chicago to New York were barely one-tenth the regular weekly movement. Such of this blockaded freight as had been designed for export was so much cut off from the supply with which the country had hoped to pay its foreign trade. The result, for the time, has been much like the familiar result of a failure in the harvest. Not having merchandise to send, bankers through whom our foreign trade balances are settled had to pay in gold.

There was some surprise expressed that the stock market did not decline on this change in the money movement. Had the increased gold exports really involved a loss, or a prospective danger, prices of stocks would certainly have fallen. But shrewd financial judgment understands two things. First, all the gold we ship is sent in exchange for something which we need and for which we choose to pay. If it were not, we certainly would not send it. Second, the export gold is taken from our stock of money at a time when we have a larger supply of money than is needed or can be used in present trade. There is deposited in New York City banks alone \$74,000,000 more of money than is needed for regular bank reserves, and this idle surplus increases weekly with the new deposits. The chief unpleasant feature in this gold export movement lies in the fact that Europe is paid in gold, while our circulating money supply is kept up through the use of our government paper money. This will not pay our bills in foreign trade. So long as the Treasury continues to redeem these government notes whenever asked, in gold, the paper dollars are as

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It is a great pleasure and privilege to have such a letter as the one that comes to our hands to-day. While we pray earnestly this month for the Chinese in our own land, and the patient, courageous work for them in our large cities, let us pray, too, for Miss Mary A. Snodgrass as she writes from her new work in Tunchow, China, near Chefoo:

Before the call came to me to come to China, God had emptied my hands, and I had tried to make Him my very own. All I have I give to Jesus, it belongs to Him, to be used by Him, how, when, and where, as He would. Now I want to tell you how my prayers have been answered. Of course my first business was to study the language and learn as much from the Chinese as possible.

Early in February my real work began. Having the buildings put in order for the opening of the Girls' School, looking after the carpenter, mason, and the buying of materials for the needed repairs, was a far from easy matter, with my limited knowledge of the Chinese language, and their ideas to lengthen out the work to as many days as possible. To possess your soul in patience is easier said than done. About the first of March the girls began to arrive. Mrs. Mateer and I hoped we might have twenty girls for this year, but we have thirty, in ages from nine to twenty-four years. On March 6th, Mrs. Mateer formally opened the school for me. We have two regular teachers, also two helpers, all Chinese men, all Christians; one joined the church about three weeks ago.

I wish you could have seen the girls. Some are really pretty and ladylike. Three look like Indians, very dark skin, high cheekbones, and the hair is cut to look like a deep black fringe covering forehead, ears, and back of the neck. A few are very homely and filthy, but I have taken them all to my heart, and love them with a strong yearning that they may love and know the dear Master. Many of these girls have Christian parents and are professing Christians themselves, but with some, I fear, it is more form than real love of God in the heart. I do want them to realize that He is a real, personal Saviour, that He does hear prayer, and that He is able and will help in our need. Many of the girls come four or five days' journey. Partly from exposure on the way. (and the Chinese often have a great deal of trouble with their eyes), many of the girls have had to have special treatment for sore eyes and various dis-

eases. To make no mistake in just the kind of treatment each one needed, I have a list of names, also the number of times treated. I have regular hours; was quite surprised to find to date, counting them as one person, that I had treated 450.

We are very much crowded. Three or four girls sleep on one kang. The dining-room is also very much too small. One room in my own house is for a recitation-room; for a few days they needed my dining-room also. I have been praying that the Spirit might move some dear Christian brother or sister in the home land to lend a few hundred dollars to the Lord for this particular work, for this is His work, and the real desire in this school is that these girls may go out strong, Christian women, to become Christian wives, find Christlike homes, and most important, to become Christian mothers. What should we do in the dear home land without Christian mothers? With most of us it was mother who first taught us to love the name of Jesus. And was it not her prayers that kept us in the way? Oh, there are many dark homes in this land who have not even heard of Jesus.

Saturday morning: I want to tell you of a strange experience I had last night. About two o'clock I was awakened by some one crying. Soon I heard several voices singing. "Yes, Jesus loves me." Above all I could hear the strange cry as of one in distress. I dressed quickly as possible, and went out to the room. As I opened the door, I heard a voice in prayer. Lying on the kang was a girl, seemingly in great distress, her head and hands very hot. My first thought was to send the girls to their own rooms and give her some medicine. A strange look on the faces about me caused me to ask what was the matter. Imagine my surprise when told that she was possessed with the devil. As I had often heard but never had been present on such an occasion, I concluded to keep still and wait. She soon began to throw her body about and talk in a strange manner. She was suddenly grasped by three girls' "not gentle hands"; they held her still and pinched her nose, lips, eyes, ears, neck, and hands, also pricking her with a needle, constantly calling on the devil to depart.

This continued for more than an hour. When they said the devil had gone, she said she could not see. Soon, however, she sat up and looked about. I asked if there was anything I could do for her; again they said no one could help her but the true God. In a short time I went to my room, but not to sleep. I heard the voice of song and prayer till morning. Again and again the answer to my question would come, "None but the true God can help her." I cannot describe my feelings, so strange at first, but after all, how like our own lives. How Satan binds us with chains of iron, and it is only after strong crying and tears, the groanings which cannot be uttered, the holding on to God, that our prayer is heard and answered. None but the true God can set us free from the power of Satan. The voice of song and prayer bring us near to God.

Very soon after breakfast I went to her room. With a bright look on her face, she told me that the devil had gone, but traces of the night's sufferings still lingered. The parts of the face which had received such severe treatment looked very badly. The lips more than double the natural size, about the eyes, ears, and nose was quite sore from the piercing of the needles. Only about two weeks before coming to the school had this girl heard of Jesus and the doctrine. Twice I have tried to explain and tell her of the love of Jesus. She seems anxious to understand it. Will you

not make her a subject of special prayer that she may soon be led from darkness into the light and love of Christ? And, oh, how I want you to remember all on this compound that they may be brought to Christ. Several times I have seen the people reading the Bible together. To-day I went out to the kitchen, one man was ironing, the other was sitting down beside him, with his Bible, reading aloud. These are not Christians, but I gave each a Bible and hymn-book, with the request that they would use them every day. And now the last request, but the most needy of all, is for myself. Day by day I ask, Who am I that this great honor should be mine? Pray that my life, whatever I do, may tell for God; for wisdom, that I may be able to help this people.

**WOMEN'S EX. COM. OF HOME MISSIONS.
NEW MEXICO IN JUNE.**

"Forty miles from a lemon or a bit of ice" was an unusual experience for one accustomed to civilized luxuries. At a special gathering in Lenox Hall Mrs. D. R. James, our president, gave a graphic account of a visit to several of our schools in New Mexico.

None but antiquarians or lovers of the mission would care to visit Zuni (pronounced *Sun-yi*) in the summer, and none would live there but "such as have the martyr spirit."

Mrs. James thus describes the approach to the Pueblo: "We leave the Atlantic and Pacific Railroad at Gallup, a little smoky, grimy town, which has not been able to get enough water to keep itself clean; for if the clouds do not act the part of street cleaners in New Mexico, as they do in some of our Eastern cities, the cleaning is not done. We take such conveyance as we can get and drive forty miles to the reservation. The first ten miles reminds one of Dante's scenes in purgatory. Almost the only vegetation is the sage brush and soap wood, with white pine and cedars, which look as if their whole existence had been a fight with the elements. Cedars standing half dead, and lying dead with their branches bent and twisted, remind one of the remorse of lost souls, and we breathe a sigh of relief when we have passed through that part of the country. The next ten miles is through a more interesting region where gray sandstone predominates, which has lent its hue to the sand, and here the cedars are in better condition, a bright bunch of mistletoe occasionally appearing upon the white pines. With the exception of the home of a Navajo Indian, an English trapper, or a backwoodsman, not a dwelling or a person is to be seen, save possibly here and there a flock of sheep herded by an Indian man or woman. The last part of our journey is through the red sandstone re-

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gion, and here the soil is as red as the rocks. Beyond this we enter the Zufi valley. Scarcely a green leaf relieves the monotony of the red floor of the valley. We see in the distance two houses; the pueblo, being so nearly the color of the soil, does not appear as distinctly as the two mission buildings, which suggest a military occupation with designs upon the Pueblo.

"We are received with the warmest hospitality by our teachers, Miss Dissette, Miss Pond and Mrs. Coombs, they giving up their personal comfort for our accommodation. The mission buildings are enclosed by a wall of adobe and nothing more depressing have I seen unless it be a Virginia fence half broken down. Within these walls the teachers are trying to foster a garden, but it seems beyond the power of any seed to make its way to the light through such obstacles. There is a well on the grounds which, with economy, furnishes a supply for school and family purposes, and water tickets are allowed to parents of the pupils entitling each to a jar of the precious element. No one can realize what living fountains of water are unless they have lived in such a place as New Mexico.

"Breakfast finished, a hand bell summons the children to school, and a little Scotch terrier, who seems to consider himself an important factor in the mission, rounds them into the building and keeps good guard generally.

School opens with reading, prayer and singing; the children are docile and orderly and surprisingly regular in attendance when one considers that there is no compulsory education for the Zufis.

"Lessons follow, half of the children being detailed in the morning for the industrial department, where their washing, ironing and bread-making does credit to their faithful instructors. The Zufi bake oven is made of adobe bricks, shaped like a large old-fashioned bee-hive, with a hole at the top and a little door on the side. When the fire is burned out and the bread is ready for baking, they rake out the ashes, put in the bread and cover the top and side.

"Lieut. Plummer, government agent for the Navajo Indians, highly esteems our self-denying teachers at Zufi, and has offered them positions in the government school at Fort Defiance."

Zufi is the largest and most important of the Pueblos, and in view of this vantage ground it was formerly decided to take immediate steps "to so enlarge the work at this point as to accommodate all the children between the ages of five and twenty."

H. E. B.

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Woman's World.

The Woodford prize in oratory at Cornell University was awarded at the twenty-fourth annual contest to Miss Harriet Cludie Connor, of Burlington, Ia., the first woman to win the prize.

Miss Lillian Tomn, a Cornish girl, has taken a first-class in the Law Tripos at Cambridge. She took a first in the Historical Tripos of 1893. Miss Tomn is, therefore, a "double-first," and the only woman who has ever been in Class 1, in the Law Tripos.

Miss Mary E. Cutler of Hilliston, Mass., has proved that a woman can be a successful farmer. She became the sole manager of an estate of 68 acres after her father's death, ten years ago. She quit teaching and determined to carry on the farm, against the advice of friends who thought it impossible for a woman to make a success of farming. The business has increased under her direction. She gives her attention chiefly to the raising of fruits and vegetables, which are sold from her teams direct to the consumer, the surplus going to the canneries. She has 1400 bearing peach trees, and has not had a failure of crop for seven years.

STUDENT CO-OPERATION IN COLLEGE GOVERNMENT.

[Among the papers read before the National Educational Association at Asbury Park, July 12, was one by Ethelbert D. Warfield, President of Lafayette College on the above subject. The following abstract fairly indicates its tenor]:

American colleges early adopted the English view that the college stood to the student *in loco parentis*. This parental relation has ceased to be real. Oversight has become less and less possible, and more and more objectionable to the students, and nothing has been substituted for the decaying system. The problem is a real one. A new and definite system is demanded. This demand is testified to by the great amount of criticism in the daily press of many so-called college outrages. The possibility of so unmanly and brutal an act as hazing among refined and educated people is itself witness enough to the need of an overhauling of the system under which it is permitted to exist. What solution has the age to offer? Amherst has tried student cooperation; Cornell and Princeton have tried committing special functions to students; Chicago and others have tried regulating the dormitories by the inmates. All report a general approbation. Indeed, on every side there is a growing feeling that college students are no longer boys, but men; that they are generally earnest and self-respecting; that loyalty to their own institution is an increasingly influential sentiment. In recognition of these facts it seems as though nothing could be more natural than to give these sentiments outlet and direction by enlisting them in the cause of college government.

The question is a larger one than is implied in the word discipline. But few students are ever involved in questions of discipline, while all are included in the problem of government. When a vast majority are interested in promoting the welfare of the college they should be called on for aid in directing all undergraduate enterprises, in making room for new forces, in stamping out abuses and anachronisms, and in curbing the few who are unruly and ready to make trouble. Modern student life is as sensitive as the life of youth always is, it has been made self-conscious by too much attention both to praise and blame, and it needs to have demands made on it in order to awaken its sense of responsibility, to stimulate its devotion and to cultivate its self-control.

A very large proportion of our college students are voters nearly all are on the eve of becoming voters. Can the college refuse to treat them as men, upon whom a share of the responsibility for the state rests? And on the other hand, is it not the duty of the college to train its students to become citizens as well as to be scholars? In the hands of those who aid and abet hazing, the Grand Jury can scarcely be effective. The cure is early teaching of the same code of morals in college and in the State. I believe that an overwhelming proportion of our young men are ready to respond to increased responsibility, and to justify a large measure of confidence. The details of the plans are various and unimportant. The beginning should be made with care, and development must be made to rest on results. The future will certainly justify a large degree of mutual confidence and trust between teacher and student, and will exhibit in student and alumnus a higher appreciation of the munificence of benefactors and of interest in the development of the college which he calls his own.

A man weighing twelve stone on the earth would, if transported to the surface of the sun, weigh no less than two tons, and would be wholly unable to sustain his own weight! A certain insect which possesses enormous muscular power in proportion to its weight might be able to move about with much difficulty; but all the larger animals would at once be deprived of their powers of locomotion. A projectile from even a Hotchkiss gun would be utterly useless on the sun, as owing to the increased force of gravity it would be rapidly drawn to its surface, and its range would be reduced to only a few yards from the cannon's mouth.—Gore in "Scenery of the Heavens."

MAKING PAPER HORSESHOES.

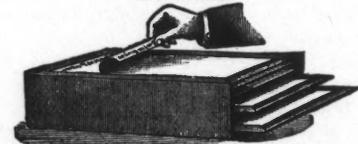
When paper shoes were first introduced into the cavalry service of the German Army a few years ago, they excited a good deal of interest. Several cavalry horses were first shod with the paper shoes and the effect observed. It was found that not only did the lightness and elasticity of the shoe help the horse on the march, making it possible for him to travel faster and further without fatigue than horses shod with iron, but that the paper shoe had the property of being unaffected by water and other liquids. These new sheets of paper are pressed closely together, one above the other, and rendered impervious to the moisture by the application of oil of turpentine. The sheets are glued together by a sort of paste composed of turpentine, whiting, gum, and linseed oil, and then submitted to a powerful hydraulic pressure. Paper horse-shoes are also made by grinding up the paper into a mass, combining it with turpentine, sand, gum, litharge, and certain other substances, pressing it and afterward drying it. But these shoes are less tough and elastic than those made of thin sheets of paper laid one upon another. These shoes are fastened to the horse's feet either by means of nails or with a kind of glue made of coal tar and caoutchouc.

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SOME PRACTICAL HINTS ABOUT WOMEN'S MISSIONARY MEETINGS.

[We have already published some suggestions on this subject, and it is due to the interest in these that the following somewhat fuller and more carefully considered hints and directions are given. They do not exhaust the subject, yet are the result of considerable observation and experience, and withal of a very earnest interest in the cause which all have at heart.]

About the first thing to plan for is to get the women there. There is a great enthusiasm in numbers, and it is worth while to go to both trouble and expense to have your meeting well attended. If in inviting women to come you can tell them "the room is crowded, so come early," they are far more likely to attend than if you said, "Our meetings are so poorly attended, we need your help." If your membership is not large, it is far better to meet in a small room than to be lost in a large one. If there is no small room available for you, you can make a cozy corner with screens. Very simple ones, of home manufacture, if necessary, do just as well as elegant ones would, to make a little room within a big one.

Give your invitations to the meeting personally, if possible, in a cordial and informal way. Don't be apologetic, don't let the "sense of duty" on either side be prominent. Speak as if you expected the meeting to be delightful, and those who stayed away would miss an interesting occasion. Through the church paper, incidental allusions in conversation, or in any other way possible to you, circulate attractive accounts of what was done at the last meeting.

Have each officer, or, if possible, each member, pledged to invite at least one person to every meeting, personally if they can; where that is not possible, by a friendly note, *not* a postal card. And have besides a Committee who will visit absentees, invite new church members to become members of the auxiliary, and themselves consult and plan how to increase their number.

A large body of members, though, does not always mean a large attendance. Sometimes it is necessary for the secretaries to send a notice of each meeting to each member, reminding them to be present. For any special occasion, as an annual meeting, it is a good idea to have dainty colored cards of invitation, neatly printed, and following the invitation to the special meeting, have the dates, and if possible, the subjects of the regular meetings during the ensuing year, these to be kept by all who receive them as a permanent reminder. In some churches a fifteen-minute prayer-meeting is held just before the missionary meeting, to pray earnestly for a good attendance and a helpful meeting.

There is no better way to secure and keep a good attendance than to have something really interesting to intelligent women when they do come. Never shall I forget the weary "monthly concerts" to which I was taken when a child. In an hour, or oftener an hour and a half, brethren reported, or read reports from the magazines, from China, India, Japan, Persia, Africa, Syria, South America, and the Islands of the Sea, or the New Hebrides, as the worthy brother who gave that report always called them. With what dreary familiarity did I hear the oft-recurring names of Shanghai, Ratnagiri, or the Ogowe River, not one of which suggested to my mind the slightest idea of a place more real than Borrioboola-Gha. But times are changed now, and a good many women say frankly that they are constantly improving their knowledge of geography, history, and current events at their missionary meetings.

Try to have time for a really good programme, without too long a meeting, by planning as much as possible of the business in an executive meeting of officers held previously. This saves long discussions, which are always tedious. Presidents should treat their own meetings with proper respect, and come prepared with their Scripture reading, their hymns, etc. It is disheartening to even a small gathering to see the President hurriedly fumbling over the Bible and hymn-books after the time for the meeting to begin. Speak in advance to the women you are going to ask to pray, or even to read a text, see that some one is ready to play, with her gloves off, before you announce the opening hymn. Use a map always, if possible. Even a simple outline, which any well trained school-boy or girl will draw for you, with red wafers where missionary stations are, is a great help. Go early enough to see that it is properly hung before the women assemble. Of course you have "Woman's Work for Woman," and the "Home Mission Monthly," which frequently have timely maps, suitable for enlargement. Have some one efficient member, or more, if necessary, responsible for the room where you meet, to see that it is opened promptly, suitably heated and lighted, the chairs arranged comfortably, etc. For any special occasion make a little extra preparation, taking care to have the room specially attractive, a few fresh flowers, an extra vase or rug or two, perhaps a gay tablecloth you are not used to seeing there, some curios from the foreign lands you study about, marked with the name of the country, and anything else that occurs to those in charge as looking cheerful and welcoming.

Have them also act as a Reception Committee, meeting all who come at the door, showing them to seats, providing them with hymn-books or programmes, taking their wraps and umbrellas, and in all ways acting as if in their own homes. They should also take the offering, when you have one. Notice if any strangers are present, and ask them to join, introducing them to the proper officers. Give all this work, many more details of which will naturally occur to you, to women whom you know to be unwilling to offer a prayer, or remarks, or even to write a paper. Sometimes you can get young girls, even those who are not members of the society, to help in this way, and so to become interested. Try to have just as many as possible come each time with something to do. Appropriate music adds immensely to the attractiveness of a meeting. There are always some singers in every congregation who are glad to render this service, even if not in your society. The pastor should come in for a few minutes, if only for a friendly word and the closing prayer. It gives him a glimpse of the interest and methods of the women, and his cordial interest and cooperation are invaluable.

Vary your methods occasionally. The programmes suggested in the magazines are almost invariably capital, either to follow literally, or to get suggestions from. But don't always use them. It pays to get a good speaker once in a while, if one is obtainable. A woman who has been in the field brings a fresh note, a new voice, and a more varied experience, which is always stimulating. But in doing this, be careful not to get speakers who will persuade you to divert your contributions from usual channels, and causes to which they are pledged. Presbyterian women owe allegiance to the Boards which represent them. Some attractive foreigner, with a pretty accent and a quaint dress, who wants to support some independent enterprise somewhere, ought not to be given the money due one of our own hard-working missionaries,

who left her home to go among foreigners, on our voluntary promise to take care of her. Let us be just to our own before we are generous to outsiders.

It is worth while to take the time to keep up with the excellent missionary literature we have now-a-days. Such books as Dr. Dennis's "Foreign Missions After a Century," Dr. Patton's Autobiography, Maxwell's "The Bishop's Conversion," not to mention many others, are an education in themselves. A circulating library soon grows if you start it by buying one book, and have each member who wants to read it pay ten cents. You soon get enough to buy a second and a third, and so on. The Women's Board have a great many interesting leaflets, pleasant to read aloud occasionally at a meeting, to put in a letter you write to some friend, or to pass from hand to hand.

Don't be content with being interesting. Appeal always to the high motive. Your work is among Christian women. The work is Christ's. Ask them always for obedience and consecration. The standard is a high one. But there is no other.

LESSONS FROM THE STRIKE.

These are many and very obvious, but one or two seem to merit emphasis for the sake of all honest and honorable working men. The first need of laboring men's organizations is competent leadership. It is unfortunate that shallow-brained or at least heady inexperienced men like Debs and Gompers and Sovereign should have control of the masses of labor, and should be suffered to sacrifice their interests as well as the comfort and welfare of communities in foolish strikes and reckless acts of violence to law and order. Intelligent men are being misrepresented and misused by this sort of pushing, plausible demagogue, who gets to the front, and with his gang of helpers manages to keep his place and be supported by the worthier toilers. Often new organizations are made for no other purpose than to give office and support to some ambitious man and his ring. This evil is growing. The laboring man is seduced into bondage by his pretended friends. It is time to call a halt. The best men rarely come to the front. Idle and vicious "walking delegates" are the laborers' worst foes. Let the better men among the industrial classes resolve to put down these leaders and disturbers, by refusing to join their "unions." Any man who refuses to see the significance of the last strike in this particular, must be blind indeed. Capital can never enslave labor, but labor can tie its own hands and go into bondage to its own false and weak leaders.

Another lesson concerns "arbitration," of which The Evening Post speaks editorially thus strongly and well:

"Civilized society, as Senator Hoar said in a speech the other day, is only a big labor union, and he might have added that it has built up an elaborate system of arbitration in its constitutions, statutes, and courts of law and equity. Nobody can be required by the public or by anybody to submit any question to any other method of arbitration. Mr. Pullman when called upon to do so, declined, as he had a right to, and if he saw fit to give one or all of his reasons for declining, it makes no difference. He was not obliged to give them, but he saw fit to give them, out of deference, we presume, to what he supposed to be public opinion. This he clearly had a right to do, and the argument that it gave the public a right, which it did not have before, to insist upon arbitration outside of the constitution and the laws of the land, is so unreasonable as to be ridiculous, besides which it is giving aid and comfort to the cranks and anarchists who think, or pretend to think, that every man has a right to burn his neighbor's house down if he cannot have the use of it."

THE RELIGIOUS COMMUNITY OF KORNTAL.

The little town of Kornthal in Württemberg, Germany, is the seat of a religious community which protested against "Rationalism" in the Evangelical Church, and adhered very faithfully to its early belief.

From an article entitled, "A Little Republic in Feudal Germany," we learn that in "1819 Kornthal became a freehold, with a code of thirty articles of civil and religious faith, and that its spiritual founder, Michael Hahn, established conventicles of worship in various parts of Germany, which at the present day are frequented by sixty or seventy thousand persons."

The town contains two large private schools, as well as a church, and gas house, or inn, and the interest with which its story inspired us was heightened by a residence there of two summer months, recorded in a journal of quiet family life, from which I select the record of two Sundays, premising that we were so fortunate as to secure rooms at the house of the Fraulein M., the sister of the pastor, who, with her friend, Fraulein F., entertained us during our stay in the village. This home, simple as it was, was so redolent of neatness and purity, and the occupants so kind and hospitable, that it will always remain a bright spot in our memories.

The morning of the first Sunday that we spent in Kornthal, we were awakened by the music of a hymn, played by the village band, which was a beautiful prelude to the services of the day. There were four periods of public worship, one very early, another at half past nine, a third at one in the afternoon, and an evening service.

We attended at nine. We found a church capable of seating several hundred persons. It was perfectly plain, without the least attempt at adornment, and lighted by large windows, whose white shades reflected in a fearful manner the glare of the summer sun.

On the altar cloth were two crosses, or rather, a crucifix and a cross of equal size, round which a serpent was entwined, in reference to the brazen serpent lifted up in the wilderness.

Soon the people began to gather in crowds. The men went up in the galleries, or divided off from the women, who sit apart, apparently forgetting here, as in many other churches in Germany, that "God setteth the solitary in families." The minister was a reverent-looking man, wearing a small, black, student's cap. The schools entered—the boys' school, the girls', and then a large charity school of girls, whose ages seemed to vary from twelve to sixteen years. This school possessed peculiar interest for me, because these girls had the fairest, sweetest, and most intelligent faces that I had seen in Germany. They were seated by the pulpit, facing the congregation, which was largely composed of peasants, whose brown faces were in strong contrast to theirs.

The church then filled to overflowing. Benches were brought in the aisles, and the most fixed attention given to a sermon nearly an hour long.

We returned home to an early dinner. The custom in this family is to offer thanks at meals *standing*. When all are gathered at the table, Fraulein M. says, in German, of course, "Come, dear Jesus, be our Guest and bless that which Thou hast given us." Her tones are so solemn and fervent that it seems as if this act of consecration must win the presence that she seeks, and Christ be as really present as when He ate and drank with His disciples. Four times a day this form is re-

peated, even at the afternoon coffee, where all meet again around the table.

In the evening we enjoyed some quiet reading, including missionary papers and American reports, and after tea took a little walk which closed the calm, quiet day.

On the following Sunday we attended the funeral of a peasant's child, a little babe.

As the community of Kornthal are different in religious opinion from most of the neighboring towns, their funerals also are different from theirs, being held in the open air. They consider death as only a happy release from the sins and infirmities of life, and therefore make it an occasion of thanksgiving.

The villagers assembled in the space opposite the church. The men and women separated as before. The little coffin, covered with a white pall and a wreath was carried on the head of a woman, and then placed near the church door. The venerable "Herr Pfarrer," gave out a hymn, lining it, as we say, and it was sung by a choir of boys and girls, who stood near the coffin.

The procession then moved to the burying-ground, when the pastor made a long prayer, more the utterance of triumph than of grief, for it consisted, chiefly, of thanksgiving to the God who had redeemed it. Afterward he blessed the little casket, which without the pall showed a red cross, panelled in the wood. It was then gently lowered into the grave, and the mound covered with boughs of evergreen.

All was still and solemn, but few tears shed, and little of the outward semblance of mourning. It was as if an angel had said:

"Come fair child! I wait for thee,
On the golden shore of eternity,
I wait with a wreath for thy shining hair,
And a robe of light for thy spirit to wear."

So closed the peaceful Sabbath, and the bereaved mother "sorrowed not as one without hope."

During our brief stay in Kornthal we had many conversations about its religious history and tenets. We found that in one important point these people differ from us. They take the wafer at the sacrament, believing in consubstantiation.

They carry their sincere and consistent devotion into all the secular affairs of life. Not a house is built in the village without a meeting of the inhabitants to ask the blessing of God upon the household. And during a period of fifty years from the first establishment of the freehold, "not a single fire, not a single criminal case, not a single bankruptcy had occurred."

Surely, as we reflect on a statement like this, and think of this wonderful exemption from loss and calamity, we cannot but apply the words of David: "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling." J. B. H.

Professor Henry Drummond gave the address at the annual meeting of Lady Aberdeen's "Onward and Upward Association" at Haddo House. According to the London World he said: The great future of society must, by the nature of things, by all the traditions of the world's past, by all the laws of nature, and by all the facts of science, be the ascent of woman. God would come near their country through their sons, through their civilization, and through their churches, just in proportion as He came through their mothers. He added that recently he had, in connection with a prize competition in the Boys' Brigade, read through 700 boys' letters, in which, among other things, they were asked to state what influence chiefly kept them from going to the bad. Not one boy out of the 700 mentioned

his minister (laughter), but hundreds of them referred to the influence of their mothers. There is no fiction in the claim that mothers are well represented in the children they have trained for usefulness.

GRACE FOR GRACE.

It is a blessed thing to know that God's grace never gives out. The way to get it, says the Apostle, is to use it. "Getting rich," remarked a millionaire once to the writer of this, "is easy after you have the first hundred thousand." Then it does not exhaust, but multiplies itself. Every time the boy bends his bow he weakens it, even if imperceptibly; but every time he uses his arm, he strengthens it. The way to make money is to use money, the way to increase strength is to use strength; the way to get grace is to expend grace.

How many men religiously brought up but fallen into indifference to or neglect of the means of grace, ought to ponder this. Such men usually ascribe their mild form of infidelity to "the scientific spirit of the age." As a matter of fact it is due to unspiritual habits alone. All the books ever written do not affect the soul's comfort in prayer, if the soul keeps on praying. All the defences and answers to prayer ever presented do not do as much to maintain the spirit of devotion as the act of prayer. Grace does not spring up from philosophy, but from grace. Faith in exercise increases faith in possession.

How seldom in the Bible is divine grace represented by anything that is mechanical. Mechanism wears out, but divine power is perennial. Every summer almost we go by the scenes of our boyhood and look over familiar ground. There is the same glorious mountain, and at its foot the beautiful river; but the old cider mill has disappeared. Even its ponderous beams could not withstand decay. Down by the creek where we caught chubs and dace and sunfish, the grist mill is no longer found, and the dam has rotted down, and even the huge stones disappeared. By the ripples where we loved to wade and feel the wash of the cool stream, there is nothing left of the old tannery but the smell of tan-bark in the meadow white with daisies. But the same old streams flow on as bright and musical and undisturbed as though it were but yesterday we found in them perpetual holiday.

The river, clear as crystal, still flows from beneath God's throne. We are not about to exhaust the resources of love and omnipotence. The more we draw, the more there flows. It is not a cistern to which we come, but "living" water. The way to have grace is to use grace; and he who expends grace in gracious acts, has grace returned to him in abundant measure.

Mrs. Fawcett, of England, has for some time been collecting the photographs of babies whose mothers have received university educations. This collection she has lately presented to Newnham College, and it is said that a more vigorous and healthy set of young ones it would be hard to find. These sturdy little beings represent an actual condition and not a theory, so those who still object to the higher mathematics for women folks will have to move their guns to another point.

Mountain climbing, for persons with healthy organs, is regarded as one of the most useful of exercises, as it increases the activity of all the organs of the body, and at the same time occupies the mind, and all this in pure air. Roughly speaking, it may be said that by the increased action of the voluntary muscles the circulation and respiration are intensified, thus leading to increased metabolism in every tissue, including the nerve centres. Those, however, who have affections of the heart and lungs, or who have not had sufficient preliminary training for the great exertion required, should not undertake extensive climbing tours.

Ministers and Churches.**NEW YORK.**

THE SYNOD OF NEW YORK.—The executive committee of the Presbyterian Union will give a reception to the Synod on the evening of October 17, the annual meeting being held in the First Church, on Fifth Avenue at that time. The reception will be given in the Madison Square Concert Hall, and as the hall will accommodate more than one thousand persons, the Synod, members of the Union and their friends can be present. The several committees are arranging details, which will be made known through the secretary. This will take the place of the regular meeting announced in the manual for October 29.

ALBANY.—The First and Second Presbyterian and the First and Second Reformed Churches are closed till September. Pastors Dunn of the Third Presbyterian and Johnson of the First Reformed are in Europe. The State Street Presbyterian remains open, with the following supplies; July 29, the Rev. David Gregg, D. D., Brooklyn, N. Y.; August 5, 12, the Rev. Robert P. Kerr, D. D., Richmond, Va.; August 19, 26, the Rev. John L. Withrow, D. D., Chicago; September 2, the Rev. Herrick Johnson, D. D. The city mission is conducting a tent service in Clinton Avenue beyond Knox Street. The Rev. J. Wilbur Chapman preached there Sunday evening.

PITTSFORD.—We have received two numbers of "The Presbyterian Record," a bi-weekly, edited by the pastor of the First Church of Pittsford, Rev. A. W. Smith, and published by Wm. W. Gillis of the neighboring village of Victor, at 25 cts. a year. It has eight double-column pages largely devoted to the interests of that church, whose worthy history is known to many of our readers. The number of these local journals usually devoted to the affairs of single church, is now quite large, the Church over. They are, for the most part, issued monthly or ten numbers during the year, the months of July and August being omitted. As the depositories of local and current history they serve an excellent purpose. Any former residents of Pittsford and vicinity will do well to send a quarter to Mr. Gillis. The Pittsford Church has been highly favored. Its line of pastors includes names held in regard in all the churches and its present condition is one of growth and prosperity.

SCHAGHTICOKE.—*Another Veteran Soldier Gone.*—William P. Bliss, President of the Schaghticoke Powder Company, died on July 12, and was buried from his late residence in Schaghticoke, Monday, July 16. Mr. Bliss came to this place from Lee, Mass., in 1837 and united with the Presbyterian Church in 1838. In 1856 he was elected an elder and held the position until his death. He was a consistent Christian and a zealous worker, and contributed annually to the support of the Church and its different Boards nearly his entire income.

NEW JERSEY.

FRANKLIN FURNACE.—The Rev. George B. Crawford, after a most successful year as stated supply at Franklin Furnace, was installed pastor of that church on July 2d by a committee of the Presbytery of Newton. The Rev. G. G. Barnes presided and proposed the constitutional questions; the Rev. Samuel Carfile, D. D., preached the sermon; the Rev. William Hollinshed delivered the charge to the pastor, and the Rev. H. P. McHenry the charge to the people. E. C. C.

ILLINOIS.

JACKSONVILLE.—The Rev. Thomas W. Smith, a recent graduate of Union Seminary, was ordained in the Westminster Presbyterian Church, July 8th. Mr. Smith takes charge of the Lenox Church, New York City. He is the fifth young man of the congregation to enter the ministry since Dr. Schaff's pastorate began four years ago, and still another expects to go to the Seminary next year. One of these young men, the Rev. A. M. Ayers of Winchester, Ill., preached the sermon; the Rev. Dr. A. M. Morey of the State-street Church gave the charge.

WISCONSIN.

FORT HOWARD.—Eleven members were received at the July communion, nine on profession of their faith. The Rev. J. Frank Young, pastor, is much encouraged in his Sabbath School and Christian Endeavor work. He and his helpers carry on a flourishing mission Sunday School of fifty members, four miles in the country. This church has re-

cently organized a Brotherhood of Andrew and Philip with fifteen members. This is the second order in the state, the other being the Memorial Church in Appleton.

COLUMBUS.—The little band of Presbyterians at Columbus are worshipping with the other churches for the present. Elder Ezra W. Richmond and family, aided by others who live in his neighborhood, are carrying on a good Sabbath school in the country, 3½ miles from town.

IOWA.

ROCKWELL CITY.—This church, located at the county-seat of Calhoun County, and supplied by the Rev. A. G. Martyn, enjoyed a very interesting communion service on July 1st. Six new members were received into church fellowship on profession of faith, three adults being baptized, and three children. The Sabbath-school is in quite a prosperous condition, with a membership considerably over a hundred.

MINNESOTA.

TRACY.—The address of the Rev. L. F. Badger is changed from Groveland, N. Y., to Tracy, Minn. Although he will be missed from the Rochester Presbytery, he has a much larger field of usefulness where he has gone.

SOUTH DAKOTA.

WHITE.—July 8th three members were welcomed for the first time to the communion table. Rev. F. D. Haner is pastor, serving his third year, and the good attendance continues.

LEAD CITY.—This largest town in the Black Hills, and the location of the largest gold ore stamping mills in the world, and centre of mining interests in this region, now has the help of a Presbyterian Church. It was organized July 1st, with thirteen staunch members, most of them bringing letters from churches elsewhere, several indeed from Nova Scotia. The organization was gathered and effected by Rev. W. S. Peterson, who has been preaching to them steadily the past nine months. The field is very needy, the outlook encouraging, but the hindrances to the work are many and hard to overcome, even for Mr. Peterson, who is one of our best pioneer home missionaries in South Dakota. The mining interests here are pushed on the Sabbath the same as weekdays. The population seem intent upon securing the treasures of the earth rather than those of heaven.

BROOKINGS.—July 8th, the pastor of this church, Rev. A. M. Work, led them in welcoming twenty-eight new members, all but three by profession of faith. Six of these had not been previously baptized. Besides them five infants were also baptized. It was one of the red-letter days in the history of this church, being the largest number of additions to its roll at one time. Eight of them are heads of families. Both church and pastor are greatly encouraged. The average attendance at the Sabbath School the past month has exceeded 150 persons, and the church work is in splendid shape.

WASHINGTON.

NORTH YAKIMA.—Editor Evangelist: The fertile valley of the Yakima, interlaced with irrigating ditches and dotted with orchards and vineyards, has enjoyed a period of great spiritual prosperity during the past year. The First Presbyterian Church has especially prospered under the pastorate of the Rev. Monroe Drew. The Rev. Mr. Drew began his pastorate here a year ago, and within that time fifty-two have united with the Church. July 1st was the anniversary communion Sunday, at which thirteen persons united with the church, seven being by profession of faith. Mr. Drew came to us full of earnestness and zeal, which, coupled with his eminent qualities as a gentleman and speaker, have made him deservedly popular among our people, and a strong church society is being built up here under his efforts. The church edifice which has recently been repaired and renovated, is now illuminated by electricity, and taxed to its utmost capacity at each service. J. F. BROWN.

CONGREGATIONAL.

JOINING THE CHURCH IN YOUTH.—That staunch old Congregational paper, The Christian Mirror of Portland, Me., now conducted by the Rev. J. G. Merrill, does not hold to the strict tradition of the fathers on this subject. It asks: "Is it not a distinctive tenet of our New England churches that they only should unite with the church who have met with a change of heart? Certainly. But the age in

which we dwell is the age of Christian nurture. No longer, as in the days of our fathers, would Dr. Bushnell's master treatise upon this doctrine be regarded heretical. God regenerates children, and any child who, at the age of twelve, deliberately, prayerfully joins the church, has been born from above, we have reason to believe, no less than he who at older years may have passed through a more cataclysmic experience. Experience like that of Mr. Spurgeon, Dr. Cuyler, and many others who have advocated early church membership, goes to declare that our children and all children who are reared in Christian homes, ought rarely, if ever, to pass their twelfth year outside the membership of the church."

MISCELLANEOUS.

ABOUT "PASTORAL SIMPLICITY."—The Rev. Frank L. Masseeck, the pastor of the First Universalist Church, Mt. Vernon, N. Y., sends us this correction of a paragraph in this department:

TO THE EDITOR OF THE EVANGELIST:

Dear Sir; I do not know whether Dr. Adams, of whom the report noticed in your issue of the 19th inst. will see your little paragraph or not (subject, "Pastoral Simplicity"). If so he will probably make his own reply. I merely enclose his statement as published in a letter to The Christian Leader, Boston, issue of the 12th inst.

The Accurate Reporter.—A few days ago a very smooth and daring young swindler visited several members of All Souls' Church and succeeded in obtaining considerable money and a large amount of sympathy from these kind-hearted but unwise people. But he was soon suspected, the police were notified of his operations, and in twenty-four hours he was in custody. The newspaper accounts of his performances were extremely interesting as fiction, and showed what wonderful facility the modern reporter acquires in the art of misstating things. A brief paragraph which met the eye of the writer contained nine mis-statements in nineteen lines. One of these represented the pastor of All-Souls' Church as furnishing the young man with a list of parishioners wherewith to go on his swindling way rejoicing. When the aforesaid minister furnishes any unknown man with a parish list he will be a younger and less experienced man than he is now.

I do not believe Dr. Adams is much more "verdantly unsuspecting" than the writer of the paragraph who swallowed the tale simply because he saw it in the newspaper. Sometimes things seen in The Sun are not so.

Respectfully,

FRANK L. MASSECK.

Mt. Vernon, N. Y., July 20, 1894.

Institutions.

MARYVILLE COLLEGE.—This college gives distinction to one of the pleasantest and most healthful towns in East Tennessee. Its population is about two thousand five hundred. It is an exceptionally moral town, and does not tolerate a saloon. The campus consists of two hundred and fifty acres, covered with a beautiful growth of cedars and a noble forest. On these grounds stands six buildings, erected at a cost of eighty three thousand dollars. Two of the buildings are used for residences. Anderson Hall contains the College recitation rooms, the chapel, two of the literary halls and other rooms. The Fayerweather Annex to Anderson Hall, just erected, contains the recitation rooms of the Preparatory Department, the Chemical Laboratory and the other rooms of the Natural Science Department, Y. M. C. A. hall, the Rhetorical room, and the Bainonian hall. Baldwin Hall contains twenty-eight rooms for young ladies. It also contains the Co-operative Club dining-rooms, a music-room, and a reception room. Memorial Hall contains thirty-eight rooms for young men. The rooms in Baldwin Hall are furnished with bedsteads, wash-stands and tables. Students provide their own bedding. The Lamar Memorial Library building is a beautiful structure, and contains the library of twelve thousand volumes. All the halls are heated by steam. The climate of East Tennessee is a happy medium between the cold of the North and the heat of the South. The endowment of one hundred and seventy-five thousand dollars enables Maryville College to offer exceptional advantages to its students in giving them the best facilities and instruction at the lowest possible expense. Three hundred and seventy-five students availed themselves of these advantages during the past year. The President is the Rev. Samuel W. Boardman, D. D., LL. D., formerly pastor of the Second Presbyterian church, Auburn, N. Y.

Constitutional Rheumatism.

Dr. W. H. Morgan an eminent dentist of Nashville, Tenn., who is dean of the dental department of Vanderbilt University, and formerly president of the National Dental Association, replied, when asked about the Electropoise:

"I can only tell you about my own case. I have constitutional rheumatism, and I have suffered more or less all my life. My right leg was dwarfed a little from suffering with it in my boyhood. From 1860 to 1890 I was never in any conscious moment free from pain except during a severe illness. For several years I have been so I had to use a crutch and stick in order to walk at all. I had been so badly afflicted with rheumatism that I could not, with my crutch and stick walk more than 50 yards.

"Mr. DuBois called on me, asked me to try the Electropoise. I refused because I failed to get any substantial relief from the treatment prescribed for me by the most eminent physicians. I commenced the Electropoise with no faith in it. In two weeks I was better and almost free from pain. I have been using the Electropoise ten months, and though I am 73 years old and have suffered all my life, I can now walk a little without either crutch or stick; I can, with a crutch and stick walk half a mile. My digestion has become good, and a heart trouble, incident to my rheumatism, which manifested itself in the loss of a beat occasionally, and a pulse always as high as 90 and sometimes 100 per minute, has given away and has given me no more trouble. My pulse has come down to within the seventies per minute and my health has in every respect greatly improved.

The above statement of Dr. Morgan's condition was given in 1892; to a recent enquiry, he replied, June 25th, 1894: "I have continued to improve until now I do not use a crutch at all, and I value the Electropoise more than ever."

We will be glad to mail you a descriptive book of the Electropoise, giving the theory, the results, the price, the ease of successful application, its differences from other remedies, and why it is able to effect cures when they fail.

ELECTROLIBRATION COMPANY,
1122 Broadway, New York.

LONG BEACH PARLIAMENT.

July 22-28. Chautauquans now in session. Lecturers: Dr. Jesse Hurlbut, Homer E. Sprague, LL.D., Leon H. Vincent, Dr. Thomas Gulick, and others.

Next week: Sunday School Assembly. Morning and Evening Sessions. S. S. Normal Class, conducted by Dr. R. R. Doherty; Primary Class, by Mrs. Ostrander; Lectures, "Charles Dickens" and "Thackeray"; Leon H. Vincent; Addresses, by Dr. Hurlbut, Mrs. S. W. Clark and others. Evening Entertainments, Dr. Thomas Gulick, Dr. Jno. L. Scudder, Charles F. Underhill. Cool breezes, fine snuff, elegant hotel. Trains leave foot E. 34th St., New York, and Flatbush Av., Brooklyn.

EXCURSIONS TO OCEAN GROVE AND ASBURY PARK.

The following arrangements for Excursions have been made by New York and Brooklyn Societies:

Y. P. S. C. E. of Hanson Place Baptist Church, Brooklyn, Excursion to Asbury Park, Saturday, July 21. Leaves Brooklyn, 9 A.M.; New York, 9.30 A.M. Returning leaves Asbury Park, 7 P.M.

United Chapters of King's Daughters and Sons of New York and Brooklyn. King's Daughters' Day, Tuesday, July 24. Excursion to Ocean Grove for benefit of Tenement House Work, leaves Brooklyn, 8 A.M.; New York, 8.30 A.M. Returning leaves Ocean Grove 9.30 P.M. Trinity M. E. Church Epworth League. Epworth League Day Excursion to Ocean Grove, Wednesday, July 25th. Leaves New York, 8.30 A.M.; Brooklyn 8 A.M. Returning, leaves Ocean Grove 7 P.M.

First Baptist Church of Brooklyn, excursion to Ocean Grove, Saturday, July 28, and Embury Epworth League of Embury M. E. Church, Brooklyn, excursion to Asbury Park, Tuesday, July 31st, both with same time schedules as Epworth League Day Excursion of Trinity M. E. Church.

LOW RATES TO DENVER, COL.

The Baltimore & Ohio R. R. Co. will sell round-trip excursion tickets to Denver, Col., from all points on its lines east of the Ohio River, August 8th, 9th and 10th, valid for return passage on trains leaving Denver August 19th, 25th and September 18th.

The rate from New York will be \$47.75; Philadelphia, \$47.75; Baltimore, \$47.40; Washington, \$47.40; and corresponding low rates from all other points.

Passengers taking the B. & O. have a choice of routes, going via Pittsburg, Akron and Chicago; via Grafton, Bellaire and Chicago, or via Parkersburg, Cincinnati and St. Louis; double daily service of express trains, with Pullman sleeping and dining cars on all routes.

For more detailed information, address C. P. Craig, G. E. P. A., 415 Broadway, New York, N. Y.

Agricultural Department.

Rural and Farm Notes.

In Western New York the prospect is good for a good crop of apples and in fine condition.

Make your plans now for a garden of small fruits next summer. Many kinds should be set out this fall.

It is a great mistake to cut away the leaves of grape-vines in order to let the sunlight in upon the growing fruit. The bunches that grow in the shade of thick leaves are the best and least liable to disease.

The ladybird is a valuable insect destroyer. It is the special enemy of the little green aphid that destroys tender plants, and the ladybird is always seen on rose bushes in summer time, because the aphid especially attacks the rose.

M. A. Thayer, the great small fruit grower of Wisconsin has ten acres of Warfield strawberries in cultivation, and is testing sixty varieties to find a better one, if possible. From ten acres of Ancient Briton blackberries in 1893 he cleared \$6,000, or \$600 an acre.

A writer in the New England Farmer says that the reason why there is so much sorrel in the fields of New England is that the land is deficient in potash. He advises a liberal application of this chemical, in almost any form, when preparing the land for a crop, and believes it will not only dispose of the sorrel, but will also benefit almost any useful crop.

Plant the wild cherry. It is fully as valuable as the walnut. It grows to great size and height, and will furnish merchantable lumber. It grows more rapidly than walnut, and is freer from insects and borers. It ranks next to mahogany in value. There is not much difficulty in transplanting the young trees. This timber question concerns every farmer.

The wheat crop just harvested is immense, but the farmers are not happy, as the price is low and not likely to improve, unless Congress does something or nothing, pretty soon, which, like the verdict of a petit jury, as lawyers would say, no man can foretell. The Indiana Farmer says: "Under the circumstances our readers must excuse us for not advising about selling. If we had wheat and owed money and had no other resource we would sell and pay our debts. But if we did not need the money at present we would hold awhile and hope for better prices."

Speaking of the advantage of potted strawberry plants over those grown in the usual way, a writer in the Rural New Yorker says he had a good crop of as fine berries as he ever saw this spring from potted plants set out last September. Another grower says he has counted on large numbers of potted plants from 75 to 100 berries. We are giving special care to a bed of early set plants, watering them frequently with diluted liquid manure to see what can be done in forwarding them in this way. It is much less laborious than potting, and some growers think it equally successful.

Persimmons may be a profitable crop in some sections of Southern Indiana, and possibly in central counties also. We hear of one man in Washington County who has an orchard of 500 persimmon trees, which at three years old began to give him paying crops. The fruit is put up in neat boxes of a pint capacity, which readily sell for ten cents in any of the large cities. By some process this grower has discovered, he keeps the persimmons in perfect condition all through the winter, or as long as he desires. The persimmon has no insect enemies, is perfectly hardy, wonderfully productive, is a universal favorite, and deserves a place in every orchard.

Prof. Lazenby of the Ohio Experiment Station is authority for the statement that "as a rule varieties of strawberries that have the most vigorous and healthy foliage are the least productive, while those with a weaker growth of foliage and a greater susceptibility to leaf blight are usually the more prolific." There are several exceptions to this rule, for the Parker Earle, Gandy, Jessie, and other large and thick leaf varieties are among the most productive. But we think the plants of several kinds available to crowd each other too closely, and thus reduce the yield of fruit. This seems to be the case in our place, and we are thinning out parts of several rows to see whether we are correct in the theory or not.

Financial aid assured for life, to buyers, with thousands or hundreds. Write Hill & Co., 165 Broadway, N. Y.

For peach-tree locusts take an ordinary fifty-gallon cask of the wash, which would be enough for 800 to 1,000 peach trees, dissolve twenty-five pounds of common potash, and add one gallon of crude carbolic acid; then mix lime enough with it to make a good thick wash, that can be applied to the base of the trees, at any time during April or very early in May, with an old brush or swab that is convenient. This is Mr. J. H. Hale's remedy.

Harris' Rural Annual for 1894, issued by Joseph Harris and Company, Moreton Farm, N. Y., has this to say of currants as a paying crop: We are among the few who raise currants in any quantity in the vicinity of Rochester. We have about three acres in bearing, and have had for the last two years over 15,000 pounds of currants each year. We usually have no difficulty in obtaining five cents per pound for them, and get them picked for one cent per pound. This nets us \$600 for the three acres. The cost of cultivation is not heavy, nearly all the work being done with the horse. We fertilize the bushes every year with superphosphate, nitrate soda, and potash, and keep the bushes well pruned. There is almost always a good demand for currants in the small towns and cities, where remunerative prices are often obtained for the fruit. There is opportunity for anyone living near a market of this kind to make a very respectable sum each year from a few hundred well cultivated currant bushes.

HOUSEHOLD.

PRESSED CHICKEN LOAF.—Boil the chicken tender; pick the meat from the bones and chop, not too fine; season with salt and pepper; add the broth in which it was boiled and press into a mould. When cold cut in slices.

COOKING BUTTER.—A reform is needed, much needed in the kitchen for the banishment of cooking butter. Only one kind of butter is fit to eat, and that is fresh butter. Any other grade will spoil the meat, toast, beets, cake or whatever it is put on or in.

TO SERVE COLD BEEF.—Cut cold roast beef in slices, put gravy enough to cover them, and a wineglass of catsup, or a lemon sliced thin; if you have not gravy, put hot water and a good bit of butter, with a teaspoonful of browned flour; put in a closely covered stew pan, and let it simmer gently for half an hour. If you choose, when the meat is done, cut a leek in thin slices, and chop a bunch of parsley small, and add it; serve boiled or mashed potatoes with it.

GREEN GOOSE AND GREEN APPLES.—Truss and singe a young, fat goose, core some apples, rub the inside of the goose with a little thyme, salt and pepper, fill up with apples, and roast till done. Bake a few apples in the pan with the goose, and when you are about to make the sauce from drippings, press apples through a sieve with sauce. Baste the goose often, but do not stick a fork in the bird when turning. This recipe is worth saving. Delicate green goose, served in this style, only needs a bouquet of celery, a roll, a bite of cheese and a swallow of black coffee to make it complete.

TOMATO JELLY.—To make tomato jelly for salads, take a can of tomatoes, or, in tomato season, eight medium-sized tomatoes, skinned and stewed. Take also one-fourth of a box of gelatine. Pass the tomatoes through a sieve or strainer to remove the seeds, etc. Season with pepper and salt and then add the gelatine, which has previously been melted in hot water. It is now ready to be poured into a mould, and then should be placed on the ice to set. When cold garnish with crisp lettuce leaves and pour over the whole a mayonnaise dressing. Or the jelly may be broken up and used as a garnish itself, with the lettuce and dressing in the centre of the dish.

THE LUSCIOUS WATERMELON.—Watermelon is rather too rich for a big dinner. As a finish for a poor dinner, it is just right. The tidiest way to serve the fruit is without the rind. Buy a large melon and divide it. Cut one half into slices about three inches thick; trim off all the green and white, fork out the seeds and cut the red meat into cubes. Send to table in a glass dish or salad bowl, lined with crushed ice. This fruit should be ice-cold, blood-ripe and pripping like the honeycomb with sweetness. Use the rind to cover the remaining half, which will do for an introduction to breakfast.

TO FILL UP FLOOR CRACKS.—If your kitchen or any other floor that you do not wish to carpet shows unsightly cracks try the follow-

(Continued on Page 31.)

THE POPULAR SCIENCE MONTHLY FOR AUGUST.

The Chaos in Moral Training. By Prof. JOHN DEWEY. Points out the confusing character of much of the training as to right and wrong given by parents to their children. The facts are drawn from the recollections of a class of students in ethics.

A Proposition for an Artificial Isthmus. By ERNEST A. LESUEUR.

A scheme for an immense dam between Scotland and Ireland which shall enable the tidal power in the North Channel to be utilized. This power would be transmitted electrically to the British industrial centers.

Rain-Making. By Prof. FERNANDO SANFORD. Gives the natural laws upon which the fall of rain depends, and shows up the imposture in the claims of certain well-known "rain-makers."

The Story of a Great Work. (Illustrated). By J. JONES BELL.

An account of the construction of the tunnel under the St. Clare River.

OTHER ARTICLES:

MILK FOR BABES (Illustrated); NATURE AS DRAMA AND ENGINEERY; THE NOCTURNAL MIGRATION OF BIRDS; MODERN VIEWS AND PROBLEMS OF PHYSICS; FORM AND LIFE; ACCURACY IN OBSERVATION; THE PHOTOGRAPHY OF COLORS; SKETCH OF WILLIAM MATTHEW WILLIAMS (with portrait).
CORRESPONDENCE: EDITOR'S TABLE; LITERARY NOTICES; POPULAR MISCELLANY: NOTES.

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DEMPSEY & CARROLL,

Art Stationers,

UNION SQUARE, NEW YORK.

Wanted—Evangelists of July 12th.

Once more we are obliged to ask friends who do not keep a file of the paper and who make no special use of it after reading it themselves, to favor us by sending us their copy of that date. We are quite out, and unable to comply with special calls for it. We cannot say that we dislike to be embarrassed in this way, but we shall nevertheless strive hereafter to keep a few copies in advance of all demands on the part of the public.

We take this opportunity of thanking a number of kind friends who have come to our rescue in two or three similar emergencies recently.

Important to Pastors, Sunday-Schools and Churches!

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NOTICES.

Minutes of the General Assembly.

The Minutes of the General Assembly of 1894, will be published on or about August 1st, and the bound volumes containing the Reports of the Boards will be issued at the same time.

The price of the Minutes in paper cover will be \$1.00, and of the Reports, 25 cents. The Minutes in cloth binding will cost 25 cents extra, and the same additional charge will be made for the Reports in cloth. Ministers and others desiring cloth-bound volumes, will please address **REV. W. H. ROBERTS, D. D.,** 1334 Chestnut Street, Philadelphia, Pa.

At a meeting of the Executive Committee of the Presbyterian Union, held on June 26th, 1894, it was unanimously decided to give a reception to the Synod of New York, on the evening of October 18th, the annual meeting of the Synod being held in this city at that time. The Reception will be given in the Madison Square Concert Hall, and as the hall will accommodate more than one thousand persons, the Synod, members of the Union and their friends can be present. The several Committees are arranging details which will be made known through the secretary. This will take the place of the regular meeting announced in the Manual for October 23. **WM. N. CRANE, Chairman.**
FREDERICK A. BOOTH, Sec'y, 19 E. 16th St., New York.

MARRIAGES.

STANTON-AUGHEY.—In Chariton, Iowa, June 24, 1894, by Rev. W. C. Atwood, Dr. John H. Stanton of Chariton and Miss Gertrude E. Aughey of Mulball, Oklahoma.

DEATHS.

HELM.—Entered into rest on Saturday, January 13, 1894, at Irvington, N. Y., Eliza M., widow of Rev. James I. Helm, S. T. D., in the eighty-fourth year of her age.

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THE ELEVATION OF HOUSEHOLD LABOR
TO THE DIGNITY OF A PROFESSION.

In this subject two assumptions are made; first, that household labor, by those employed in it at least, is not at present regarded in the light of a profession; and second, that it is possible so to regard it. Are there sufficient and well-founded reasons for these two assumptions?

First, do we know beyond question that the ordinary domestic servant, before choosing her work, has not weighed and carefully considered its demands and her fitness for them? Are we quite sure that she has not employed conscientiously every means afforded to qualify herself for the efficient discharge of her calling? Have we any reason for believing that she does not recognize in her work a worthy profession and that she does not strive constantly for a first position in it?

It is true that in monarchical, conservative England, the land of homes, an appreciable absence of some of these conditions has been noticed and remarked upon by Mrs. Gladstone, Emily Faithful, and other noble women, conspicuous for their devotion to the home. The papers of these writers suggest that to the English housewife various problems of domestic service are presented for solution. It is true, also, that the last British Consul's report from Rio Grande do Sul shows that the absence of pacific relations in Brazil is not confined to political subjects or circles; for it is stated that "not one per cent. of the male or the female servants will sleep in their masters' houses. They insist on leaving at the latest by seven in the evening, and will not return before seven or eight in the morning. For this reason some of the houses have a pane of glass in one of the windows taken out, through which the baker and milkman pass their goods on their early morning rounds without troubling a member of the family to get up and open the door. It is said to be quite common for a good cook to insist on the family dining not later than five o'clock, in order that she may be able to put the kitchen in order and go home early. If these or any other demands are not granted, the servant leaves without any notice, there being apparently no law of master and servant in Brazil. The wages average from two to three pounds a week with food, and the servants, as a rule, purloin enough every night to provide a supper at home. These servants are nearly all negroes or mulattoes, and are nearly all freed slaves; but in spite of all these drawbacks they are generally preferred to white servants, who in Brazil have nearly all worse failings than the blacks."

Nearer home, in the beautiful islands of Bermuda, where to the visitor nearly all of the conditions of life seem ideal, we are told that housekeeping is, if possible, more trying than elsewhere. Even in small families with two or three maids the washing must be sent out; the bread must be purchased, not made at home, and so on.

Even in our own country, boasting ever of the freedom and independence of its people, a degree of tyranny and dependence has been experienced. From the Atlantic to the Pacific the domestic service problem is, unfortunately, an exhaustless topic of conversation and discussion.

Reduced to its lowest terms, this may perhaps be represented by one word—dissatisfactory. The mistress is dissatisfied with the service rendered; the maid is dissatisfied with her work. As a direct result of these conditions we are losing the home, with the strength and grace and richness of life which the word implies. We are accepting in its stead the poor, frivolous, distorted existence afforded by hotels, boarding houses, ocean steamers, and palace cars. In this exchange the individual life suffers first, the national life later. No unusual sensitiveness is required to perceive the rumblings of revolution, the trembling of the social fabric.

If we have not over estimated the seriousness of this general unrest, so widely acknowledged, one of two policies forces itself upon us; first, a comfortable, *laissez faire* attitude, justifiable, because we believe the historian to be right in asserting that the greatest human evils correct themselves and the excess of misery ultimately induces its alleviation; or, if not this attitude, then one more in accordance with the spirit of the times, active, aggressive, scientific, searching, first for causes, which in their turn reveal remedies.

Let us for a moment apply the scientific

method, and, if possible, through effects discover causes.

Few will deny that domestic service is very generally regarded with great disfavor. The most superficial observer may have noticed the constantly increasing preference for work of almost any other kind. The work preferred may be more tiresome, more monotonous and more unhealthful than the rejected household labor; still the mill, factory and shop life of many kinds is more attractive. Why? Sometimes, but not always, because higher wages are received; often because the wages seem higher because they are all in money in hand, not partly in board and lodging.

Physicists tell us that to work is to overcome resistance. This requires energy, duly proportioned to the resistance. Is it possible that the common conditions of domestic service represent greater resistance, and require therefore more energy, than the chosen labor apparently more severe?

Is it possible that the definition of hours and of duties, the prompt, systematic, methodical, accurate, responsible habits required in business are really more congenial than the absence of these conditions as seen in the majority of households? Is it possible that some degree of pleasure is derived from the facility resulting from the performance of a duty under the supervision of a skilled instructor? May it be true that the time is past when even faintly defined traditions of slavery are tolerable? Do the times demand the emancipation afforded by even a few hours of freedom daily? May it be true, again, that this ability, possible in business life, to command a portion of one's time, renders such life less menial, and therefore more to be respected?

May the fellowship and companionship and the suggestiveness of the life and activity seen daily in the streets, form an influence unfavorable to the uninteresting, monotonous home life?

Do the working girls' clubs and organizations of various kinds, affording occasional contact with kindly women of culture and refinement, answer a need keenly felt and truly appreciated?

Is there any reason why these organizations should not oftener embrace girls in domestic service? Does a universal consideration shown by mistresses render this consideration needless?

Whether or not any or all or none of these specific reasons may explain satisfactorily the general disaffection towards household labor, the fact remains, and is self-evident. Further, we see and hear everywhere that organization is a characteristic of the times. Training and administrative ability are requisite for its successful accomplishment.

Woman's work is frequently criticised as feeble. It is said to demonstrate that women have attained but mediocre results in the various lines of work they have undertaken. Is there any relation between these two statements? Is woman's failure to reach a high standard of excellence due to her indifferent and insufficient training?

Whatever may be her powers in other fields, the home, in the nature of things, is woman's realm. Is she in danger of losing her kingdom through an insufficiency of the training needful for successful administration? Do schools and colleges qualify for boarding houses and hotels chiefly? Is not the willingness to accept such conditions a reflection on her so-called education? To what school or college shall we look for a training illustrating truly the higher education; the development of power, the direction of which circumstances of after life will determine, but the foundation of which the training must lay?

Instruction and training are widely different; the one fits for life, the other does often the reverse.

While time lasts, the home, or an excuse for it, must exist. From this center radiate the physical, mental, and moral influences which shape and develop the national life. Here, therefore, is demanded the highest development of all of the powers. Does any other field demand more of women or offer more? When the college student recognizes the significance of this demand she will see as well that all and more than her course at present offers is needful for intelligent home-keeping. Art, sciences, language, political economy, etc., are instruments whose use will be required daily. She will discover that but the alphabet of these subjects has been acquired. With this recognition and responsive training the home will gradually adjust itself to the conditions of modern life. All clocks, so to speak, have been set at standard time.

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(Continued from Page 28.)

ing receipt for them: One pound of flour, three quarts of water and a teaspoonful of alum and make a paste of them, cooking well together. After removing from the stove stir into it a lot of paper that is torn in small pieces and let it soak, stirring as much as you can. The paper should be stirred until it is all in a pulp and the mass is so thick that it is difficult to stir longer. Apply it to the cracks—be sure the floor is freshly cleaned first—and force it in, smoothing it off even with the surface. Leave it to dry thoroughly and you will find it is more lasting and a great deal cheaper than putty. This can be painted right over as though it were wood.

MAKING APPLE BUTTER.—The Country Gentleman has the following: Cider made from sweet apples will make a better article, but if it cannot be obtained, common cider may be used. Take the cider as it runs from the press, before any fermentation has taken place, and boil it down in a tin or copper boiler (never use iron) until it has evaporated fully one-half; while it is boiling, all the scum that rises must be carefully removed, and as soon as it is thick enough, add a quantity of good tart apples, pared and cut into quarters, taking out all the cores. Fill the boiler half full of the quarters. Keep up a slow but steady fire, and be very careful to stir the apples every few moments, to prevent them from sticking to the bottom and sides of the kettle. When the apples have boiled about fifteen minutes, and have settled down a little, add more, until the boiler is quite full enough; now cook to a pulp, stirring it almost continually. When it is finished, showing no whole piece, but all one mass of pulp, turn it into jars or firkins, and let it cool; cover it and store in a cool place. It can be seasoned with spices, while cooking or afterwards; ground cinnamon and cloves are the best suited as a flavoring. One and a half bushels of apples, after they are pared and quartered, are enough for one barrel of cider before it is boiled down.

WHEN TO USE COLD CREAM.—A chemist, speaking of the frequency with which women anoint their faces with cold cream, says that in no instance should it be used except where the face has become roughened by the wind, and then applied only for a night or two; that it gives an oily look to the face and has a tendency to enlarge the pores of the skin; that if the skin needs a tonic, cocoa butter or coconut oil thoroughly rubbed into the skin morning and evening, after having bathed the face in warm water, will improve the complexion in a very short time, and will not raise the small crop of hair that is almost inevitable with the nightly use of cold cream.

PIGEON PIE.—Clean and truss three or four pigeons, rub the outside and in with a mixture of pepper and salt; rub the inside with a bit of butter, and fill it with a bread-and-butter stuffing or mashed potatoes; sew up the slit, butter the sides of a tin basin or pudding-dish, and line (the sides only) with pie paste rolled to quarter of an inch thickness; lay the birds in; for three large tame pigeons, cut

quarter of a pound of sweet butter and put it over them, strew over a large teaspoonful of salt and a small teaspoonful of pepper, with a bunch of finely cut parsley, if liked; dredge a large tablespoonful of wheat flour over; put in water to nearly fill the pie; lay skewers across the top, cover with a puff-paste crust; cut a slit in the middle, ornament the edge with leaves, braids, or shells of paste, and put it in a moderately hot or quick oven for one hour; when nearly done, brush the top over with the yolk of an egg beaten with a little milk, and finish. The pigeons for this pie may be cut in two or more pieces if preferred. Any small birds may be done in this manner.

CLAM CROQUETTES.—The clams are first scalded five minutes in their own liquor, drained very dry and chopped fine, then mixed with the following mixture: Put into a double boiler a half pint of cream. Rub together one tablespoonful of butter and two of flour; stir this, with a pinch of ground mace and a shake of cayenne, into the boiling cream with the clams and stir over the fire until it thickens; then add the beaten yolk of an egg and a teaspoonful of chopped parsley; stir until very thick and turn out to cool. When cold shape into small cylinders, dip in egg and bread crumbs and fry in smoking hot fat. This same mixture may be put into the clam shells (which should be nicely cleaned and washed), brushed over with the yolk of an egg, sprinkled with bread crumbs, a bit of butter on top, and browned quickly in a hot oven.

The first thing to be done for inflamed feet is to take off and throw away tight-fitting boots, which hurt the tender feet as much as if they were put into a press. Then take one pint of wheat bran and one ounce of saleratus and put it into a foot-bath, and add one gallon of hot water. When it has become cool enough put in the feet, soak them for fifteen minutes and the relief will be almost immediate. Repeat this every night for a week and the cure will be complete. The burning, prickly sensation is caused by the pores of the skin being closed up so tightly by the pressure of the boots that they cannot perspire freely.

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