The New-York Evangelist.

VOLUME LIX. --- NO. 16.

NEW-YORK: APRIL 19, 1888.

WHOLE NO. 3030

THE UNCHANGING GOSPEL. By Rev. Theodore L. Cuyler.

Last evening closed the twenty-eighth year of my happy pastorate among the people whom I serve. For three things I may sincerely thank the Giver of all mercies: first, unbroken health; secondly, an unbroken congregation; and thirdly, an unbroken faith in the glorious Gospel of the blessed God. During these fast-speeding twenty-eight years, many changes have occurred. Beloved faces have vanished at the touch of death. Little children have grown up into manhood and this blessed Gospel for nearly three and forty womanhood. This city has doubled in dimensions; the nation has had its baptism of blood. and its birth of impartial Freedom. But no change has come over my love for my devoted flock, or in the precious Gospel which I love to

Amid all the mutations which eighteen centuries have witnessed, the divine system of saving truth revealed in the New Testament has proved to be entirely immutable. Not a line has been added, not a syllable taken away. The waves of time which have swept away empires and systems of philosophy, dash in vain against the adamant of the Gospel. God who is its author, is unchangeable; He is the same yesterday, to day, and forever. His holiness, which abhorreth sin, is a part of Himself; so is His Justice, which punishes sin; and so is His Love, which pardons and saves every sinner who repents and believes on His Son Jesus Christ. To all these attributes this Gospel is essential; while they live, it must live. Light is composed of the seven different colors blended together; and in like manner the different attributes of God, when blended harmonious ly, produce the light which beams from Calvary. There has been no change in the rays of the sun since it shone upon Adam in the morning of Eden: there has been no change in the plan of salvation since that time when Paul declared that the curse of God would rest on even "an angel from heaven," if he should attempt to alter it.

(1) Human nature also is the same that it always has been. Amidst all the advances of Sahib, the instigator of the Cawnpore massascience and art and civilization, the human desperately wicked. An American can see himself just as distinctly in the mirror of the than he has outgrown the need of bread, or adopted an heir, afterwards known as the Náwater, or sunshine. If Saul of Tarsus needed na Sáhib, who after the death of the ex-Peshthe atonement, so do I as much as he; it meets my case just as well as his.

A common scoff of skeptics is that in the rapid advance of thought, this antiquated Gospel has become obsolete. These scoffers seem to forget that no possible advance in human knowledge can ever disturb an established truth. Euclid's famous forty-seventh proposition, is just as true now as it was twenty-one centuries ago; and for the very good reason that there has been no change, and can be none, in the nature of triangles. Wonderful progress has been made in our days in investigating the laws by which God governs the natural world: also in the application of these laws to brilliant inventions; but the laws have not altered by one iota. The lightnings which played around Paul's corn-ship, were the same which Benny Franklin caught on his kite string. The only difference is that Franklin knew things about the nature of the electric fluid that Paul did not know. If the laws of nature ceased to be immutable, then people would not risk building any more steam-engines, or putting up any more telegraphs. Now just as the advance of human knowledge does not affect the nature of laws and principles in the material world, neither can any advance in knowledge disturb the immutable laws and principles by which God governs the spiritual world. When there is a reaction against the circulation of blood, or against the theory that water will freeze at thirty-one degrees Fahrenheit, then there will be a reaction against the Gospel of Jesus Christ, and not one instant sooner. The Creator never changes first principles-in physics, or in ethics, or in His moral government.

(2) The Gospel also is exactly adapted to human needs in every age and in every clime. Wherever man suffers from the bite of sin, it cures him: wherever he suffers from sorrow, it comforts him: wherever he hungers for truth and holiness, it feeds him. Some plants seem to suit only the Tropics, and others the higher zones; but bread suits the dwellers in all climates. Water meets the universal thirst. "I am the Bread of Life"; "I am the Water of Life." An universal experience has proved the truth of Christ's declarations. Then, too, the virtues which the Gospel inculcates, and the graces which it produces, satisfy the universal standard of Right. Paper money, which is good in America, is not current in Canton or Calcutta. Gold is current the broad world over. So is the gold of the Gospel: leve, peace, purity, honesty, benevolence, truthfulness, ence, joy, and unselfishness, are current in every clime. Those who have lived out the Gospel most carefully, have always attained to the noblest and purest characters.

(3) The Gospel is God's master-piece, and it cannot be improved. In our day we hear about "new departures." This enlightened advanced theologians tell us. Yet the new theologians have not got rid of the old necesthe Almighty. Their telescopes have not dis- in hearts that had almost ceased to hope. covered anything that Paul did not knowbetter than they do-eighteen centuries ago. Spurgeon, the most successful preacher of this century, has said in his racy and pungent way, "Some modern divines whittle away the Gospel to the small end of nothing. They make dream. No sooner had they reached the river, pin securely fastened in the pavement a coin; certainties into probabilities, and treat eternal verities as mere opinions. When you see a preacher making the Gospel small by degrees, and miserably less, until there is not enough of it left to make soup for a sick grasshopper, get you gone! As for me, I believe in the cod-a need as deep as hell, and a grace as high as heaven. I believe in a pit that is bottomless, and a heaven that is topless. I believe in an infinite God and an infinite atone ment-in an infinite love and mercy-and in an everlasting covenant ordered in all things and sure, of which the substance and the reality is an infinite Christ."

There are plenty of false lights in these days, which attract only to bewilder, and allure immortal souls on the lee-shore of perdition How different from these floating delusions is that unchanging Gospel of Calvary, which rises like the towering lighthouse of Eddystone, with its beacon-blaze streaming far out that night the city of Cawnpore was illumiover the midnight sea! The winds of heaven nated. The Nana selected one of the houses

first object on which the awakened penitent fixes his eye; it is the last on which the gaze of the veteran is turned, as he departs into the noonday of heaven's glory.

To preach such a Gospel is the highest of earthly occupations. It is a joy to bring such "glad tidings," and a joy to receive them. For one, I can thank God from the core of my heart, for having been permitted to proclaim years. If He permits me to round up a full half century of service, my only prayer is that I may share in the joys of those who turn some wandering souls to the Saviour, and may escape the curse pronounced on those who subvert or pervert the glorious Gospel of the Lord Jesus Christ.

A VISIT TO THE HOME OF NANA SAHIB.

The Mournful Memories of Cawnpore. On the south bank of the river Ganges welve miles from Cawnpore, is the town of Bithoor. Facing the river front are fine temples, handsome residences, and broad flights of stone steps leading down to the water. At certain seasons of the year multitudes flock to the spot from all parts of India, for it is one of the places accounted sacred. The time of the full moon in November is regarded as peculiarly propitious, and is therefore the season for a great bathing festival.

Brahma, so runs the legend, after he had finished the work of creation, sacrificed a hecatomb in token that his work was good. An iron pin which had fastened his sandal, was picked up long after and inserted in the principal landing-place, known as the Brahma ghat, and is an object of worship by all the faithful.

But the little town which is held in such high veneration by the devout Hindu, has another and far different interest for the European residents of India. Bithoor has an unenviable notoriety as having been the home of Nana cre. This infamous man was the adopted son heart is the same depraved and deceitful thing, of Bajee Ráo, "the last monarch of one of who come to this place from all parts of India, those great Marhatta dynasties which had a branch railway has been built from Cawnlong shared the sovereignty of the central Epistle to the Romans," as any man could highlands." When dethroned he was assignwho dwelt in the old city on the Tiber. Man ed by the English to Bithoor, and was allowed an early morning train. Crowds of people has no more outgrown the need of the Gospel, an annuity of £80,000. Having no son, he wa, put forward a claim for the pension that had been granted his father, but this claim was disallowed. The son, however, secured the whole property of the old Marhatta chieftain, whose wealth had been enormous. "He had an excellent stable, horses, elephants, camels, and a menagerie which would have done credit to any Oriental from Solomon downwards, and his armory was stocked with weapons of every age and country. His reception-rooms were gorgeous, and he possessed a vast store of gold and silver plate.

When he came into possession of this grea wealth, the Nana entertained the English officials of Cawnpore in princely style, but ac- thing was invested. cepted no civilities in return, because the Government not recognizing him as a royal perand manifested a lively interest in all that re- conducted us to a little eminence from whence revenge over wrongs real or imaginary. When crowd of human beings. in the Summer of 1857 the native troops broke out into open mutiny, he at once declared the mutineers.

city of Cawnpore, Sir Hugh Wheeler, in comered under the protection of his officers and had torn them, with scant protection from the pitiless sun, and with scanty store both of food an attack upon the entrenchment. Every house which had sheltered either Europeans. twenty days. At the end of these days of untold anguish, the Nana, despairing of taking and men and so effective their fire, issued a ng to lay down their arms, should receive a safe passage to Allahabad.

The rainy season was at hand, and food in the little garrison was almost exhausted, and the ammunition nearly spent. Sir Hugh ed by a circle of worshippers. The broad Wheeler therefore consented to capitulate. Two dozen boats capable of conveying five crowded with bathers, a large proportion of much about "new light breaking out," and hundred passengers, were moored at a designated spot. On the appointed day at an early age will not stand the old doctrines so some hour, carriages and beasts of burden were sent wet garments clinging to them. Each worto convey the company from the entrenchment to the boats. It was a sad procession that ing, and priests were in attendance to receive sity human guilt, nor of the old attributes of moved down to the river, but there was hope

The Nana and his followers looked upon the spectacle with flendish delight, for they knew it was a march to a horrible death. During fruit, and of flowers, piled around him. We the hours of the preceding night, preparations had been made of which the victims did not this railing, and leave on the top of an iron and were in the midst of the embarkation than the blast of a bugle rang out on the still air. Instantly the straw thatch of the boats into which the women and children had been for the covetous priests. This pin, the credu- growth. hurried, burst into a blaze, and at the same time a fire of musketry from either shore was poured upon the helpless victims, and soon the dead outnumbered the living.

At six on the evening of the following day, the Nána Sáhib held a State review in honor of his victory, and was welcomed when he appeared by a salute of twenty-one guns. Three days later those who had escaped death and had been recaptured, landed at the very ghat from whence they had hoped to depart to Allahabad. The men were shot, but the women and children were spared to suffer a little

On July 1st the Nana took his seat as Pesh wa, on the throne in his palace at Bithoor, and

well near at hand. Not a single European was the message. then left in the city of Cawnpore.

became one of suspense, toil, and privation. the coming of the train. They chattered in-July, Bithoor was captured by Gen. Havelock,

when the Nána's palace was destroyed. beautiful with tropical flowers and foliage, mortal remains of the murdered ones, a sculp- age. tured angel with folded wing and sad of mien keeps watch and ward.

During a recent visit to Cawnpore, we went once more to this garden invested with sp sad an interest, and a few days later for the first time paid a visit to Bithoor. It was on the occasion of the great mela held in November. For the accommodation of the pilgrims

With a party of friends we left Cawnpore by were at the station clamoring for tickets: the nearly nude fakir; the pompous native gentleman in fine raiment, ostentatiously displayed watch-chain, gay umbrella, and patentleather shoes; the man low in the scale of caste and the proud Brahmin; the old man leaning upon his staff, and the child of tender years. Timid women, too, were there with faces closely veiled, and ornaments on feet and ankles tinkling musically as they walked -all rushing hither and thither, trying to find a place in the carriages closely packed long before the hour for departure. At every station along the way, there was a like crowd. But for the errand on which they were bent, Lane Seminary to the Chair of Apologetics the spectator could not but feel a sensation and Missions. This appointment will give

with native helpers, in order to meet with the to which he is called has been endowed by on, refused him the compliment of a salute. Gospel the crowds who came to worship, well-Outwardly he was loyal to the ruling power, comed our party on arrival at Bithoor, and lated to the English Government, whether at we could have a view of the throng. We saw home or abroad. Ever ready to confer favors the river glowing in the sunlight, and bearing and courteous in demeanor, few doubted his upon its broad bosom great barges laden with loyalty. Yet this man, so bland of counte- worshippers. The flights of steps leading nance and so fair of speech, carried a heart down to the water were crowded with bathers. full of hatred to the English, and burning for The opposite bank of the river also held a vast

After we had taken a glimpse of the multitudes congregated at this spot, we were conhimself on the side of the rebels, and joined ducted to the tents of our missionary friends Under the fine trees near these tents, a great Within a feeble entrenchment, whose site is company of women and children were seated pointed out to visifors to the now thriving on the ground. Some were preparing their food, others were resting, and others looking mand of the English forces at Cawnpore, gath- out with wondering eyes upon the little world around them. The incessant hum of voices, men the English residents of the city, and the neighing of horses, the trumpeting of ele there, almost under the shadow of the homes phants, the growling of camels, and the clangfrom which an awful danger, coming suddenly, | ing of rude instruments of music, made a deafening and distracting sound.

Breakfast was served for our party in the and clothing, they bravely and patiently en- dining-tent of our missionary friends, and dured suffering in almost every form. To the when we had been refreshed, with our friends commander of this brave little garrison, on as guides we made a tour of the grounds. On the 6th of June the Nana sent a letter, declar- the route to the principal temples and bathing ing his intention of immediately commencing ghats, there were streets of booths and tents occupied by merchants of every description. Here we found two tents devoted to opiumhalf-castes, or Christians of any race, he or- smoking. The curtains were thrown back to dered to be first plundered, and then utterly admit the air, for the sun was intensely hot, destroyed. Thus began a siege which lasted and we thus had our first glimpse of the opium-smoker. The use of opium is rapidly growing in India, and in some of our cities the entrenchment, so brave were the officers there are veritable opium dens, India's children working their own ruin with this perniproclamation, declaring that all who were will- clous drug raised upon their soil to send to

another people. We saw fakirs loathsome in the extreme with long matted hair, and bodies besmeared with ashes, sitting upon the ground surroundflights of steps leading down to the water were whom were women, who came up out of the water looking most uncomfortable, with their shipper carried down to the water some offerthese gifts. Near one of the temples, and at the head of one of the great flights of steps, was a low iron railing. Within the space thus inclosed sat a priest, with offerings of grain, of saw the worshippers thrust a hand through lous believe, once fastened the sandal of the divine Brahma. Near this place, held in peed the lame, the deformed, the blind, the leper, and the miserably poor, clamoring for alms. A strange mixture of religion, of husiness,

we were glad to retrace our steps.

storms have dashed against its gleaming lantern. But there it stands. It feels no jar, for it is founded on the Rock of Ages. It is the first object on which the awakened penitent storms have dashed against its gleaming lantern. But there it stands. It feels no jar, for it is founded on the Rock of Ages. It is the first object on which the awakened penitent storms have dashed against its gleaming lantern. But there it stands. It feels no jar, for it is founded on the Rock of Ages. It is the first object on which the awakened penitent storms have dashed against its gleaming lantern. But there it stands. It feels no jar, for it is founded on the Rock of Ages. It is the first object on which the awakened penitent storms have dashed against its gleaming lantern. But there it stands. It feels no jar, for it is founded on the Rock of Ages. It is the first object on which the awakened penitent storms have dashed against its gleaming lantern. But there it stands. It feels no jar, for it is founded on the Rock of Ages. It is the first object on which the awakened penitent storms have dashed against its gleaming lantern. But there it stands. It feels no jar, for it is founded on the Rock of Ages. It is the first object on which the awakened penitent storms have a streets, we passed at length through an arched only English-speaking churches, and have onto the first object on which the awakened penitent storms have a streets, we passed at length through an arched only English-speaking churches, and have onto the first object on which the awakened penitent storms have a street, we passed at length through an arched only English-speaking churches, and have onto the first object on which the awakened penitent storms have a street, we passed at length through an arched on the first object on which the awakened penitent storms have a street, we passed at length through an arched on the first object on which the awakened penitent storms have a street, we passed at length through an arched on the first object on which the awakene of revelry. But in the midst of his debauches then passed through a ruinous entrance into news reached the Nana that English troops the roofless palace. Taking a seat on a fallen were rapidly advancing. He determined, beam, we thought sadly of those who had once therefore, to put an end to the life of the pris-been welcomed to this place and treated with princely hospitality, afterwards to be brutally All the world knows the history of the mas- murdered by their treacherous host. The great sacre of Cawnpore, where on the evening of walls are now overgrown with weeds and chokthe fifteenth of July, by order of the infamous ed with rubbish. The Nana, if still alive, leads Nána, helpless women and children were cut the life of a vagabond outcast, a price upon down with sabres. The house was then lock- his head, his name a by word and a hissing. ed for the night, but with the dawning of the To the little town that once boasted as its chief day, the five wretches who had done such ornament this splendid palace with its gormurderous work again appeared, and unlock- geous furnishings, the messengers of the Gosing the doors, dragged forth the dying and pel now come, bringing good tidings, and the dead, and threw them together into a dry many listen apparently with deep interest to

After an early dinner in the tent, we made But the Nana Sahib, though his vengeful our way to the railway station, hoping to catch spirit had reaped such satisfaction, was soon an irregular train leaving at five, but this had in an agony of terror, for English troops were been dispatched just before our arrival, and close at hand. He fled in hot haste to Bithoor, there was nothing to do but to wait for three slept that night in his palace, and with the set long hours. In an enclosure, separated from ting of another sun, under cover of the dark- us only by a high railing, was a great multiness, he stole away, and his life henceforth tude of pilgrims, waiting like ourselves for

His end we may never know. On the 19th of cessantly, and the din was almost maddening. At the appointed time the train arrived from Cawnpore, but to our disappointment it consist-The stranger visiting Cawnpore to-day is ed solely of carriages for pilgrims, and these, shown the "ghát of massacre." In a garden when the gates were thrown open, rushed to the train, which was speedily filled. One of shady and quiet, the attention of the visitor is the gentlemanly railway officials kindly placdirected to a marble slab which marks the site | ed at our disposal, and attached to the train, of the "house of massacre," and near this is his own private carriage, and we were thus the well into which the bodies of the slain were able to make the return journey to Cawnpore thrown. The place is protected by an iron in comfort. Thus terminated a memorable railing, and above the well in which repose the day at one of India's famous places of pilgrim-

LETTER FROM CHICAGO. McCormick Seminary.

Last week this institution closed what has been probably in all respects the most prosperous year in its whole history. During the year Fowler Hall has been completed, and this, with the two other buildings which were already in use for dormitory purposes, offers first-class accommodations for a large number of students. No other Seminary in our Church is in this particular better equipped than this. The total number of students in attendance during the year was 117, and the graduating class numbered thirty-six. Of this number twelve have offered themselves for the foreign field, while the others are offered immediate service in widely scattered fields in our own country. No one seems likely to have to wait five years, as Dr. Guthrie did. or even five weeks, for a pulpit.

The able Faculty of the Seminary, weakened temporarily by the illness and absence of Dr. Skinner, was strengthened by the unanimous election of the Rev. Dr. John DeWitt of Lane Seminary to the Chair of Apologetics pleasure at the holiday look with which every present satisfaction to all parties, and pleasure at the holiday look with which every present satisfaction to all parties, and pleasure at the holiday look with which every present satisfaction to all parties, and the parties are satisfaction to all parties. and that of her husband and her son, the Seminary already owes so much.

Our Churches of the North Side.

For many years Presbyterianism on the North Side made little progress. At the time of the Reunion we had three churches in this Westminster and North Churches, to form the Supreme Witness and Example of Inspirawhat is now known as the Fourth Church. The writer well remembers when this church. without a pastor, without much of a congregation, and burdened with a heavy debt, would have been in danger of giving up, but for the courage and devotion of its faithful Session. Now under the ministrations of its present pastor, the Rev. M. W. Stryker, and through the labors of preceding pastors, the Rev. J. Abbott French and the Rev. Dr. Herrick Johnson, it is one of the strongest churches in the city and in the West. During the past year it has greatly enlarged and beautified its church edifice, at a cost of several thousands of dol- on the current of interest created by his relars, every dollar of which was paid; has built and paid for a large and model chapel for its flourishing mission, and besides these large congregational expenses has contributed to missionary and henevolent objects upwards of delightful of all Mr. Darwin's works is the thirty thousand dollars. Probably there is no first he ever wrote." In minuteness of obserother church west of the Allegheny Mountains which surpasses, if there is any one that can equal, this record.

The next oldest church in this part of the city, though much further North, is the Fullerton-avenue Church, which within a little more than a week will dedicate a new, commodious, and beautiful house of worship. This church has greatly prospered under the ministry of its present pastor, the Rev. Robert F.

Next in the order of age is the Belden-avenue Church. This church is the outgrowth of a mission of the Fullerton-avenue Church. When it was organized four or five years ago, it was as a mission church, and in a quarter which it was thought would long be a mission field. But population has come in rapidly, and if the church continues to grow, as it has done from the beginning under the ministry of its only pastor, the Rev. Gerrit Snyder, it will soon be counted among the strong churches

of the city. Lake View, though outside of the limits of the city, is still a part of it, comes next with a new church, just dedicated, which has been made very attractive at a cost of about thirteen thousand dollars. It has a new pastor, the Rev. Mr. Hoke, who came to us from the then touching the hand to the forehead, and Southern Church, and pastor and people are bowing reverently, withdraw. There was a greatly encouraged by what has already been heap of the coin thus presented, a rich harvest accomplished, and by the prospect of future

Youngest in this group of North Side church es is the Church of the Covenant, the Rev. Dr. culiar sanctity, proud Brahmin priests were Breed pastor. This church has had a remarkreading the Shastars to the little groups gath- able growth. Though only about three years ered around them. Here, too, were congregat- old, it already takes rank among the strong churches of the Presbytery. A new church edifice, costing about \$45,000, has just been completed, and was dedicated last Sabbath. and of pleasure, was this mela ground! No Its exterior may be described in one word, as opportunity was lost of driving a shrewd bar- indescribable; and its main auditorium may gain; for the children and young people also be described in one word, as a gem, withamusements were provided, and for the de- out flaw and without defect. It is unique and vout Hindu nothing was lacking that could altogether admirable. The auditorium proper prove in any way an "aid to devotion." Tae will seat 1500 persons, and 2500 when the Sunneat was intense, the glare almost blinding, day-school rooms are opened into it. Thus we the dust stifling, the crowd exasperating, and have in this division of the city five churches, three of them strong, and all of them greatly Before returning to the tents, we asked to prospering, where but a few years ago we had that he had adopted the latter's reconstruction have warred flercely around its pinnacle; the in Cawnpore as his headquarters when in the be conducted to the ruined palace of the Nana but two churches, both of them feeble and lan-

brighter future is now opening.

The New President of Princeton College.

Dr. Patton, has been visiting here, the scene of his former labors and trials. Dr. Breed's church, which he did morning and evening to audiences which crowded the church in every part. His discourses were characteristically winning for him many new ones. If there are any who remember the past with bitterness, so that they are full of distrust with reference to the present and the future, they should be exhorted to

" Let the dead Past bury its dead."

In his new and distinguished position, for known to have rare qualifications, President Patton is in all honor and fairness entitled to be judged not by what he has done in a distant past, but by what he shall do in his new office. good, while in proportion as that is withheld, his influence and that of the grand institution and lessened. The new President was banqueted here by the local association of Princeton alumni. At this feast he made a speech, outlining in a satisfactory way his future policv. The report of his speech, which appeared in the papers next morning, contained a very serious error, which, as it was also sent forth over the country by the Associated Press, ought to be corrected. He was reported as saying that he distinctly purposed to make was exactly the opposite of this.

Enlargement at Lake Forest.

Recently THE EVANGELIST contained an extended account from one of its correspondents, of the new and good things which enter into the recent history and present high literary standing and hopeful prospects of Lake Forest University. But progress is so much the order of the day there, that already a new chapter recording new plans of enlargement requires to be written. At a meeting of the to the present time. Trustees this week, a plan was adopted for the enlargement of Ferry Hall, which will give accommodations for 138 more young ladies. The buildings, which will be begun at once, will be of brick, trimmed with Bedford stone. It will contain a library, gymnasium, and elevators. A chapel, detached from the main building, and capable of seating three hundred, will also be built. The whole will cost \$60,000, and on Sept. 1st the building is to be ready for occupancy. Among the large subscribers towards this building or towards the University, are Senator C. B. Farwell, who gives \$50,000, and CLEMENT.

Our Book Table.

give \$10,000.

These papers and addresses were contributed to this volume by men of all forms of evangelical faith, yet they blend in substantial unity. part of the city, none of them strong. One of While all the teachings of the book are not up these soon disappeared by the union of the to the level of Prof. Osgood's paper on Jesus tion, or of Prof. Townsend's on Bible Miracles, or of Dr. Chambers' on The Canon of Scripture, yet the whole book is a very practical aid to pastors, evangelists, and Christians in general, in solving the questions of inspiration that now fill the air. We hope that many editions will be called for.

> JOURNAL OF RESEARCHES INTO THE NATURAL HISTORY AND GEOLOGY OF THE COUNTRIES VISITED DURING THE VOYAGE OF H. M. S. BEAGLE ROUND THE WORLD, By Charles Darwin, M.A., F.R.S. New York: T. Nel-son & Sons. 1888. \$1.50.

If one be tempted to suspect that the publishers wish to float Mr. Darwin's first book cently published Life, his suspicions will disappear after reading a dozen pages, and the longer he reads the more will be agree with the Duke of Argyll, who said that "the most vation, in quality of style, in freshness of materials, the book leaves nothing to be desired. While there is plenty of zoology and natural

history in general for the man of science, there is also plenty of pleasant picturing of the novelties of out-of-the-way travel for everybody. SLIPS OF TONGUE AND PEN. By J. H. Long, M.A., LL.B. New York: D. Appleton & Co. 1888. 40

Notwithstanding a tendency to hypercriticism in this little book, it is a very sound and useful hand-book to the best words and phrases of our language. As specimens of hypercriticism, take these: "Do not say 'I went all over the town,' for 'I went over all the town." "Do not use to beat for to defeat," "Do not say 'I cannot catch the train,' for 'I cannot catch up to (or with) the train." What are we to think of the advice to say naïfs men. naïves women, naïfs features? And what was Mr. Long thinking of when he wrote "Do not ther studies, which are mentioned at the close to behave oneself; to bemean oneself is to lower or disgrace eneself." We all know the signification of demean, but what is the meaning of bemean? Purists are often puritanic.

Morals versus Art. By Anthony Comstock. New York: J. S. Ogilvie & Co. 10 cents. Mr. Comstock here makes a legal argument

on the question, what is lewd, indecent, or obscene within the meaning of the law. There is no doubt that dealers are trying to make a large market for cheap photographs of the nude in this country, and that their motive is to make money under pretence of cultivating the æsthetic nature of prosaic Americans. If there ever was a Satan appearing as an angel of light, it is the reproduction of the nude in the interest of the fine arts. Fortunately our laws are explicit, and the New York Society for the Suppression of Vice has courage enough to prosecute anybody, whether on Fifth avenue or the Bowery, who violates

The Old Testament Student for April, admirable always, contains a note on the position of the elder Delitzsch, which agrees with what we have hitherto stated. The note concludes with these words: "That on a leading literary point he agrees with Wellhausen, is a fact;

It is a great pity that a work of such preten-sion as this, should be marred as it is by slovenly English, misspelled words and names, errors in matters of fact, and by theologic bias. Dr. Samuel Miller of the Seminary in Church stands on the lot just across the street | Princeton, is located in the College, and called from the Seminary grounds, on which stood in one place Samuel H. Miller, D.D. The the house in which Dr. Patton lived while he name Bourne in the text appears as Bowne in was a Professor in the Seminary. For this, as the index. Consensus appears twice within a well as for weightler reasons, it seemed fitting few lines as concensus. Rev. W. L. McCalla that he should preach at the dedication of the is called in the text Rev. M. McCalla, and he appears in the index as a D.D.—enough to make him turn over in his coffin several times, for he abhorred the degree as he did the devil. able, greatly pleasing his old admirers, and Guyot is called in one place Guiot. In the chapter on the growth of vital religion, there is a section entitled "From Scholastic to Vital Truth," in which scholastic stands for Calvinism, which the author represents as effete, and Vital Truth stands for Arminianism, which he says has not only "largely eliminated the Augustinian theology," but also " seems destined many of the duties of which he is already to give permanent character to American religious thought." The book strikes us as the work of a man who has made a large plan, has collected plenty of materials under each head. and then huddled together his facts, figures. a general and generous confidence given to and comments, with little regard to proporhim, may greatly increase his influence for tion and perspective. While all this is true, doubtless also there is a vast amount of useful and interesting matter in the work, not to be of which he is the chosen head, will be limited found in any other single volume, and the book will be worth far more than its cost to any reader who will take the trouble to verify its statements, and make allowance for the author's prepossessions. There will be special topics on which the reader must seek larger information elsewhere; for example, the treatment of the American Temperance Society, and the American Seamen's Friend Society, is inadequate, and there are many other cases that might be cited; and in the account given the College sectarian. What he actually said of recent infidelity, we find no mention made of that lion who became a lamb, Joseph Barker, or that lion who became a roaring rhetorician, Robert J. Ingersoll. In the account of Owen's experiment of a non-Christian community at New Harmony, no mention is made of the number of his direct and collateral descendants who became Christians. But as we have intimated, notwithstanding faults due to hasty handling of vast materials, the book is a cyclopædia of facts and arguments, showing the growth of Christianity from the colonial era-

STILL HOUSE. By Bichard Rothe. Translated by Jane T. Stoddart. With an introductory essay by the Rev. John Macpherson, M.A. New York: Funk & Wag-

To our taste, great as was Richard Rothe, most of what he says under the title Self-criticism, is tainted with egotism, many of his speculative sayings are obscure, and very many of his observations on various topics are painfully obvious. Undoubtedly there are grains of gold in this sand-heap, and many of them, but it was the editor's business to leave the sand in the original German, and put only great satisfaction to all parties, and should Cyrus H. McCormick and Jacob Beidler, who the gold into English. To make out of a great man's writings an interesting series of short sayings, it is necessary that they should have great intrinsic merit, be put in a pithy and pointed way, and touch human experience like a proverb. But, to use the expression attributed to Mr. Lincoln, we think that " for those who like this sort of thing, this is the sort of thing they will like."

THE UNITED STATES OF YESTERDAY AND OF TO-MORROW, By William Barrows, D.D. Boston: Roberts Bro-

"Tall talk" about American progress receives in this book a scientific justification. The large West, the great distances, the six growths of the States. Chicago as a type of growth, the great American desert, large landholdings, border life, education, lynch law, Eastern jealousy of the West, the Western railway system, and the empire of the future, pass in a review which is thorough and picturesque. The author knows and uses the large literature of the subject, and has made a remarkable book.

Our good friend, Dr. F. L. Zabriskie, has written a small pamphlet entitled The Bible a Workingmen's Book, sold for ten cents by R. F. Bogardus, No. 4 Warren street, New York. It is a very thorough piece of work, written in Dr. Zabriskie's sprightly, easy style, and adapted to do great good to workingmen. We often wonder whether the numerous tracts and treatises prepared for workingmen, really fall into their hands in any large degree. Pains should be taken really to distribute this one far and wide among the class for whom it was written, though of course all classes will relish its racy teaching.

The April Century is out of print, and a new edition will be issued in a few days. The edition of the March number was also exhausted soon after it appeared. A large first edition of the May number containing Mr. Kennan's first illustrated Siberian paper, is on the press.

The April Scribner's Magazine has an article on Gibraltar, by Dr. Henry M. Field, which is written in a most graphic style, and splendidly illustrated.

THE LIPE OF CHRIST. By Prof. S. D. F. Salmond, D.D. New York: Scrioner & Welford.

One of the Bible Class primers. It is thoroughly well done; all busy teachers should use it for its own merits, and as a guide to furuse demean for bemean. To demean oneself is of each chapter as "points for further inquiry."

COMMON SCHOOL LAW. By C. W. Bardeen. Syracuse C. W. Bardeen. 1888. This is the fourteenth edition of a book which is simply indispensable to teachers in public schools.

A cheap, paper cover edition of Dr. Pierson's stirring book, already noticed in this journal. Miss Con, or All Those Girls. By Agnes Giberne. lustrated by Edgar Giberne. New York: R. Carte Bros. 1887. \$1.50.

This English story for girls is Christian in tone, but it is too long. DAINTY DESSERTS FOR DAINTY DINERS. By Nellie Littlehale. New York: C. A. Moutgomery & Co.

Excellent recipes for average families. CASSELL'S COMPLETE POCKET-GUIDE TO EUROPE. Revised and enlarged. New York: Cassell & Co. Thoroughly well made in every respect, and really small enough for the pocket.

THE GRAPHIC SYSTEM OF OBJECT-DRAWING. W Handbook. By H. B. Jacobs and Augusta L. Br New York: A. Lovell & Co. Price per dozen, \$ Prepared for young children, and well adapted to their instruction.

Mr. Absalom Billingslea and Other Georgia Folk By Richard M. Johnston. With idustrations. New York: Harper & Bros. 1883. \$1.25. Very amusing pictures of Georgia life, paint-

Leaving under the Landschip

DEFECTS IN AMERICAN PRESBYTERIANISM. By Prof. Charles A. Briggs, D.D.

American Presbyterianism, as it is to-day, is the magnificent growth of a hundred years. But with all its greatness, it has some conspicnous defects, which render it less efficient than it might be, and prevent its realizing its

own ideal. (1) A very considerable portion of its ministers are without charges, and a still greater proportion of its churches without ministers, and there is no organized method of bringing the minister and the church together. Consequently there is an enormous amount of waste, desirable places. Most of the young men graduating from the seminaries get to work at once. A large proportion of them take appointments from the Boards of Home and Foreign Missions, and under the direction of the retaries and the Synodical missionaries, go directly to their labors. Others are recommended by their Professors, who are applied to by the Sessions of vacant churches for young ministers of promise, and thus do not stand all the day idle, but enter on immediate service. The difficulty is not felt at the beginning of ministerial life. But if a minister is obliged to resign his charge, it is not so easy to secure another. Vacant churches have no scruple in calling a minister who is already settled and doing a good work. But they are not so ready to call one who is without a charge, for they fear lest he may have lost his former parish by his inefficiency, and they are unwilling to run the risk of calling him. Hence it is not wise or prudent for a minister to resign his charge unless it be to accept another. Many modest and useful ministers are continually being forced out of the ministry, because they cannot find places of labor. This bears with great hardship upon those who are advanced in life, or in delicate health. These ministers, with all their wealth of experience, are often best fitted for the work of the ministry. In other professions, fifty years of age is no hindrance to success; it rather inspires confidence in a churches hesitate about calling a minister who has passed the age of fifty!

These things might be excusable if the the godly ministers who were so unfortunate middle life; but the churches themselves Christian work, and to direct them in it. would escape injury. The facts are, however, that the churches need the ministers more than the ministers the churches, and the reber of churches are constantly languishing and dying for the lack of ministers when there are ministers who would be glad to serve them, and under whose faithful care the churches would surely grow. The fault is in our methods. American Presbyterianism has no method for bringing the minister and the church together.

to use it just when and where it is most need- sadly conservative and inefficient. ed. When the minister needs a church, the Presbytery gives him no help; when the church needs a pastor, the Presbytery is si-Niccolls says in the last number of The Presbyterian Review:

The doctrine of the parity of the ministry has at times been a hindrance to efficient action, be-cause no one stood forth as a representative of the body, or was authorized to act for it. Jealousy of Church to look with suspicion on any movemen or regulation that would seem to destroy our min-isterial parity. The National Government is not a monarchy, nor in danger of becoming one, be-cause we have a Chief Magistrate or Governors would ours be less a Presbyterial form of government if some one was for the time specially chosen and charged with the administration of Presbyte-rial affairs."

These are the wise words of one of our most experienced and efficient pastors. The executive function in Presbyterianism has been neglected. Presbyteries are even afraid of executive committees. But the time has come when this dread of a bishop and of executive committees should disappear from among us. It is a mere tradition. The perils were once real, but they are now purely imaginary. The bishops of the Methodist and Episcopal Churches are executives, and add greatly to the efficiency of their Churches. American Presbyterians ought not to hesitate to follow the revise our Constitution, so as to make room for an executive officer. Every Presbytery ought to have an executive committee, and the moderators, as the official heads of the Presbyteries, should be, for the time being, clothed with all the powers of executive officers. In the larger Presbyteries, the moderators might be released from pastoral duties during the year of their moderatorship, in order to give their whole time to the exercise of this duty of general oversight. Without such an executive officer, it is, in my opinion, impossible for the Presbytery to fulfil its sacred duty of "caring for all the churches." an officer would be the official medium of communication between ministers and the vacant churches. He would be able to do many imand have a certain responsibility for the whole field of the Presbytery.

(2) The Presbyterian Churches of America recognize three different sets of officers in the same congregation-the Elders, the Deacons, and the Trustees. These are so many separate and independent bodies. They do not meet together except by mutual agreement, for measures in which all are interested. Sometimes they are rivals, and even in opposition one to the other. Many a sad instance might be told in which a conflict between the Session and the Board of Trustees has ruined a flourishing church. This is a great fault in American Presbyterianism. The Board of Trustees has certainly no authority in the Bible or the Presbyterian Standards. The Reformed Churches have a better way. The elders and deacons together constitute the Consistory, and the pastor is the executive head. In this way there is unity, cooperation, and efficiency. We doubt whether it is practicable at present to do let us not boast of these things, but learnaway with the American system of Trustees, which has indeed some advantages. There is a distribution of labor between the three bodies-elders, deacons, and trustees. But we plead for some general body like the Consistory, in which they may all come together with the pastor, so that there may be unity and harmony; that there may be no friction, but greatly increased efficiency. This might be gained by a very easy amendment of our Form of Government, introducing the Consistory, and defining its position and powers.

(3) The Church in the present century has carned to use the laity as never before in its history. The Sabbath-school has risen to congregation and without it. The number and denial

variety of these organizations are perplexing, and in some respects disorganizing. They create friction, and waste both energy and money. The effort of our times is to set every Christian man, woman, and child at work. The authorities of the Church neglected this work of organization. It has been left to zealous volunteers who have been interested in special objects. As our Presbyterian Church neglected to organize its Christian workers, they organized themselves as best they could.

According to the ideal of Presbyterianism, the elders, with the pastor as their executive, ought to organize and direct all the Christian activities of the congregation. This must be done if the Presbyterian system is to be efficient. But as everybody can see, the Sessions have not done this work of organization and direction, and Presbyterianism is to that exand in some cases unchristian competition for tent inefficient. The Sabbath-school ought to be organized and directed by the Session; but in most cases the Session has very little to do with it. The Sabbath-school teachers organize themselves and choose their own superintendents, and the question is not asked whether he is an elder or a deacon. Hence the Sabbath-school is an organization outside of the Church, and not under its control. The children of the Church are removed from the care of the pastor and elders, and trained under

other influence. Young men's associations and young ladies' ssociations of various kinds are organized as voluntary societies outside the church, with officers who are not the officers of the church. The result is that a very large portion of the Christian activity of the American Presbyterian people is outside the Presbyterian organization, without Presbyterian oversight and direction. We have no right to find fault with sions, which have been too conservative to undertake the manifold work of Christian life; and accordingly pious men and women have gone on without them, and have organized the work and have done it as best they could, without care whether it was in the regular way or not.

But the Presbyterian Church cannot afford to allow its people to be absorbed in work in lawyer, a physician, or a banker. And yet which it has no voice, and over which it has no control. It cannot safely permit this friction. waste, and confusion., It has sinned by its past inefficiency. It ought to repent and re-Church were provided with a surplus of min- form. It ought to take hold of all this variety isters. It would still be a great hardship to of Christian work, organize it, and make it more efficient. It is the duty of the several as to be displaced, or to have passed beyond Presbyterial bodies to train the people for

In this respect the Scottish Churches are greatly in advance of ours. The Established Church of Scotland has a system of guilds, in sult of this foolish policy is that a large num- which all the Christian activity of the people centres, and which provide instruction and training for workers, directs them to places of

usefulness, and supervises their work. The Free Church of Scotland is also organ izing these guilds, after the example of the mother Church. But the Free Church is pre eminent in its excellent system of instruction The Presbytery claims to have the oversight of Sabbath-school teachers. In all these

number of the Presbyterian Review.

(b) The Presbyteries should appoint Committhe Christian activities of the Presbytery. The cleanliness quickens self-respect. Sabbath school Committee might be enlarged

cient. work of the churches. The officers of the guild should be chosen from the elders, dea- themes of ethics are treated: cons, and trustees, with the pastor as the executive head. If there are any members of the congregation that are competent to hold office in the guild, they are the very ones that counsels of our ablest and wisest divines and ought to be either elders, deacons, deaconess es, or trustees. This is the ideal of organiza tion. But sometimes it is impossible to attain it at once. I recognize the fact that there are Presbyteries, Sessions, and Pastors, so conservative in their ideas, and so traditional in their nethods, that they will not do anything to encourage a movement forward, or out of the old beaten track. In such cases, there is no other way than to advance without them. Inefficient officers are the greatest hindrances to the efficiency of the church. The Scottish Churches, at the last Assembly, spent some time in discussing the question what to do with inefficient ministers. There is a great amount of inefficiency that is the result of ignorance of better methods. This may be removed by information and instruction. There portant things that are now undone. He would is also inefficiency from laziness, and that kind is be the head and centre of all its committees, of inefficiency needs stirring up. But there is inefficiency that results from discouragement. and such ministers need cheering words and helpful deeds. Inefficiency results also from lack of cooperation of the people. The great majority of cases of inefficiency may be removed by proper methods. But the stubborn inefficiency of traditionalism and conservatism, is the worst form of all. It is a Pharisaic inefficiency that will do nothing itself, and will not allow others to do anything. The only thing to do with such officers is to go over them or around them, and leave them in the

> No Church in this world is perfect. All fall far short of the ideal; but the living Church should ever keep its ideal in view, and aim at it. There are many things to be proud of in the history of our Church. Great things have already been accomplished in the hundred years that are gone-things which will be recalled on this centennial anniversary. But ing wisdom by the past, and correcting our mistakes, let us press forward to greater things in the century to come, to the end that our beloved American Presbyterian Church may be a powerful agency for the extension of the kingdom of God in the world.

> It is they who glorify who shall enjoy Him they who deny themselves, who shall not be denied; they who labor on earth, who shall rest in heaven; they who bear the cross, who shall wear the crown; they who seek to bless others, who shall be blessed.-Dr. Guthrie.

Virtue consists in making desire subordinate to duty, passion to principle. The pillars of great importance; Christian associations of character are moderation, temperance, chasvarious kinds have been organized within the tity, simplicity, self-control; its method is self-

YOUNG CRIMINALS.

By Rev. William R. Terrett. Many receive, perhaps few read carefully, the annual report of the New York State Re-Here are interesting and suggestive facts conof character.

The law permits to be sent to the Elmira Reformatory young men between the ages of sixteen and thirty who have been convicted of a felony for the first time. Fifty-nine per ways, and often exposed, could impose upon one of the impacts of the institution are wn. cent. of the inmates of the institution, are un-

der twenty years of age. Here are youths, then, who in most cases ism." But it is the same thing over again. may be said to have graduated from the home Luther R. Marsh is about seventy-five years into the prison. No one can doubt the fact of old, and has always been able to "see thro taint and incompetency, who reads the story taint and incompetency, who reads the story and home make the man. In the cases of fortythousands of dollars upon her. There is no
nine per cent, of these youthful felons, certain
thing strange in this. We could give names of nine per cent, of these youthful felons, certain thing strange in this. or probable descent from drunken parents can be traced; fifty-eight per cent. had parents who were either entirely without education, or could simply read and written the could give hames of thing strange in this. We could give hames of thing strange in this. We could give hames of thing strange in this. We could give hames of the could give hames of the beginning of history this class of women have been making spoil of old men of wealth through supernatural pretensions. could simply read and write; eighty-two per cent. were the children of poor people. The about ten years ago appeared at a mission in character of the homes of fifty-two per cent. Water street, professed to be converted, joined was "positively bad"; of only nine per cent. one of our most noted Methodist churches on cent. were at home up to the time of crime. The character of the associations which sur-lectured at a town in New Jersey. At that rounded these youths before they fell into time she tried her hand at fascinating miniscrime, was "good" in the cases of only two ters and laymen, as some learned to their sorthese organizations, since they have done that work which we failed to do. The great fault oent. Of forty per cent. it could be said that panied by a little glrl, who she claimed by a little glrl, who when they entered the institution, they showed positively no susceptibility to moral impresThe family entertaining her and the minister sion; thirty-one per cent. showed "possibly at the church soon discerned that she was brasome." Only seventeen per cent. of these zen, brutal, deceitful, and dangerous, and drove youths just from home, gave upon careful ex- her off under threats of arrest. "Whose pleasamination evidence of possessing any "moral eth God shall escape from her; but the sinner sense, filial affection, sense of shame, or sense of personal loss."

> cities which are graduating into society such failure of judgment in the ordinary line of busicharacters as these-bodies saturated from birth with the virus of evil appetite and tendency, souls poisoned by the atmosphere of vile and contagious association which they have always breathed, stunted and dwarfed, if not deformed, in all the higher qualities and attributes of humanity? Society and the Church can do more than they have yet done to heal the bitter fountains from which such poisonous streams of life flow. We must find a way to brighten and sweeten, purify and ennoble, these homes.

It is interesting to study the methods of development and reformation used in this prison-school, and to observe their success. are reminded of the course of instruction which we received at Williams College under our dear lamented master. Dr. Mark Hopkins. His plan was to develop the whole man: he taught in this order, physiology, mental science, moral science, and religion all the time. of the ministers and the churches, but it fails things our American Presbyterian Church is Under the highly intelligent management of Superintendent Z. R. Brockway, the attempt There are several things that ought to be is made at the Elmira Reformatory to open done at once. (a) The ancient system of out, stimulate to healthy activity, broaden deaconesses ought to be revived. We have and strengthen the whole complex nature of lent. Such "oversight" is worthless. As Dr. large numbers of "devout women" who give these young criminals, and this effort is atthemselves to works of charity and of benevo- tended with gratifying success. Our homes lence; but they have no official connection with the Church. In England and in Germany there are institutions for the training of deaconesses, and the same are proposed by the consessed forth as a representative of the body, or was authorized to act for it. Jealousy of episcopal domination, and a determination to guard our individual rights, have led us as a ment in the Church of Scotland is Prof. A. H. mental quickening by physical training for gress were free from such nonsense. They reconstructed to act for it. Jealousy of conesses, and the same are proposed by the mental quickening by physical training for gress were free from such nonsense. They reconstructed to act for it. Jealousy of conesses, and the same are proposed by the purely educational purposes," by the scientification of the conesses, and the same are proposed by the scientification of the conesses, and the same are proposed by the scientification of the conesses, and the same are proposed by the scientification of the conesses, and the same are proposed by the scientification of the conesses, and the same are proposed by the scientification of the conesses, and the same are proposed by the scientification of the conesses, and the same are proposed by the scientification of the conesses, and the same are proposed by the scientification of the conesses, and the same are proposed by the scientification of the conesses, and the same are proposed by the scientification of the conesses, and the same are proposed by the scientification of the conesses, and the same are proposed by the scientification of the conesses, and the same are proposed by the scientification of the conesses, and the same are proposed by the scientification of the conesses are proposed by th Charteris of Edinburgh, who has written an nasium. If in our large cities the means of admirable article on the subject, in a recent keeping clean even could be put within the easy reach of the lowest classes of the people, might not something be done to lessen youth tees on Christian Life and Work, to look after ful crime? It is found at Elmira that enforced

It seems that the youths in this institution to do this more comprehensive work. If the get a much more thorough training in morals Presbyteries would devote more attention to than do the pupils in our public schools. Morsuch practical matters in which the laity are al science and practical morality have been interested, and less time to mere technics of taught admirably by Prof. Collin, who has ecclesiasticism, they would be far more effi- been called to teach in the Law Department of Cornell University. The outline of one of (c) The churches should organize guilds, and Prof. Collin's lectures on temperance, which endeavor to unite in them all the voluntary is printed in this report, gives an illustration of the breadth of principle with which the

> TEMPERANCE. Temperance is, as I conceive, a sort of order and control of certain pleasures and desires; this is implied in the saying of a man being his own

"There is something ridiculous in the expression 'master of himself,' for the master is also the slave and the slave the master. . . But the true meaning of the expression, I believe, is that the human soul has a better principle and has also a worse principle, and when the better principle controls the worse, then a man is said to be master of kimself; but when the better principle is over-

of himself; but when the better principle is overcome by the worse principle, he is in this case
called the slave of self, and unprincipled."—Plato,
the Republic 430;-11, Jowett 256.

"And if thy right eye causeth thee to stumble,
pluck it out and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into Gehenna.
And if the right hand causeth thee to stumble, cut
it off and cast it from thee; for it is profitable that
one of thy members perish, and not thy whole one of thy members perish, and not thy whole ody go into Gehenna."—Jesus, Matt. v. 29-30,

"Wherefore, if meat maketh my brother stum-ble, I will eat no flesh for evermore, that I make not my brother to stumble."—St. Paul, 1 Cor. viii.

disgrace. No laws for the government of our conduct are more clearly written by our Creator, and no violations of laws are more promptly and severely punished than violations of the laws of physical health. Violations of these laws constitute the most fundamental and unpardonable, or at least the most inexcusable sins. Disease dis-ables, imprisons, and causes suffering both to one's self and friends. Disease has no place in nacure except as the result of sin (violation of divine law), or inevitable accident. Presumptively the soul of man (the man himself) is to be benefited by passing through this mortal life, only as such life is healthy. So far as he is unhealthy, he perhaps loses the benefit of living.

May not the science of morals, the facts of our highest obligations and responsibilities in all departments of life, be taught in this way in our public schools without offending any one's religious prejudices? The pastors of El mira have charge of the religious instruction of the youths. All branches of learning are taught in the Reformatory: the physical sciences, history, political economy, civil government, English literature, while all the pupils earn useful trades and crafts.

What are the results? The results are such as to prove, I think, the redeemability of the most depraved natures, if taken hold of in time. The young may be saved, however badly born and bred: that is the lesson which the successes of this school teach. It is estimated that of the whole number committed to the in stitution, eighty-three per cent. are reformed, do not return to criminal practices, but leave the institution to lead honest and respectable lives. That is good work surely, even allow-ing for a certain degree of inaccuracy in such an estimate. May we not learn to apply these an estimate. May we not learn to apply these ennobling and redeeming methods of culture to the bodies and minds and souls of the young among the poorest classes, more thoroughly and universally than we have done? So many then would be saved from their first crime.
Saratoga Springs, March 28, 1888.

The Religious Press.

The Christian Advocate's editor, Dr. J. M. report for the year 1887, which has been presented to the Legislature of the State, will be found instructive reading by the State, will be Buckley, has given much study to mental found instructive reading by those who are rious affair. As was to be expected, a movestudents of the science of moral reformation. ment is being made on the part of land-owners in Westchester county, to displace Luther R. cerning the influence of heredity and environ- Marsh from the important commission whose ment during childhood upon the development duty it is to value the lands to be taken by the son of the year: city for park or other uses:

That a bold, vulgar woman, through pretendmay surprise many, and may lead some to think that "there is something in Spiritualtaint and incompetency, who reads the story heart is snares and nets, and her hands as of the antecedents and moral condition of the antecedents and moral condition of the story heart is snares and nets, and her hands as bands." She does tricks that he cannot extense young criminals. It is plain that blood plain; flatters his vanity, and he lavishes

This adventuress, claiming to be a countess could it be called "good"; and sixty-three per probation, took a letter from the pastor, and went forth seeking whom she might devour. She struck out as a lecturer and evangelist

shall be taken by her."

The impairment of the faculties, the result How many homes have we in our towns and first seen in the decline of logical power, or the ness, but in a weakness of will, or judgment or abnormal freaks outside of the usual course In his old age Commodore Vanderbilt fell into the hands of "mejums," so did Prof. Hare, Judge Edmonds was a notable case of the final though gradual loss of reason. Yet the logical faculties of these men remained in good working order for a long time afterward. Ex-Senator Jones of Florida is a similar instance of reasoning power remaining and judgment failing, though not through Spiritualism. Such men are as obstinate in their freaks and persistent in their errors of judgment as they were firm in their natural and regular business: for the conceit that their judgment is sounder than that of others, goes with them to the end.

> The Examiner thus comments on a single phase of the Woman's Congress recently held at Washington, D. C., namely, the much favor shown to the political theories of some of the

> leading delegates: In all this effort to advance the cause of woman suffrage, there was one feature that is quite novel, and is worthy of encouragement. It has been the fashion in platform oratory on this subject, for advocates of woman suffrage to represent women as trampled under foot by the tyranny of men, and refused the exercise of an inalienable right. This involved the still den, and that for the future the first mission-ary work to be done by them is among their of front is to put the own sex. This change agitation on a moral and respectable basis, When women representing a majority of their sex ask for the right of suffrage, the demand will meet with respectful consideration.
>
> But women will now be called upon to answer

the question whether they have not the right not to vote. This is the real question at issue. Citizenship is an onerous thing, and the per formance of its duties is no light matter. not the mere depositing of a ballot in a box once a year, and the payment of annual but much more. In the last resort, the ballot must be sustained by the bayonet, if necessary and unless the power to sustain it exists, it has no effect. The Southern negro has the ballot, but in many States his ballot does not count in a political contest, because there is no enforcing power behind it. He may cast a majority of the votes, but he cannot get them counted, and his will is set aside by the more powerful, though numerically inferior race. If a case should ever come in a community where the women voted substantially on one side, and the men on the other, and the women should cast the majority vote, until human nature is radically changed, there would be a similar result. The powerful minority would set aside the will of the majority. There is no magical efficiency in a ballot to effect revolutions; it is the force behind it, which may be called on if necessary, that men obey. And the fact that woman is physically unable to back her ballot with force, is a reason why the duty of voting should not be laid on her against her will. To attempt such a thing, under the plea of emancipating her, is only to bind her with chains worse than man has ever devised.

To give the woman suffrage movement moral basis, therefore, it is necessary, first of all, to gain woman's consent to this enlarge-ment of her duties. For a small minority of the sex to attempt to thrust such a burden on the rest of their sisters, would be an act of op-pression, for a parallel to which the annals of man's "tyranny" might be searched in vain.

The Christian Union makes some sugger tions which it hopes the labor journals will repeat and perhaps discuss:

The Courts of New York State-and, we be leve, of other States as well—have held that a railroad is in the nature of a public trust, and subject therefore, as mere private enterprises The public are not, to public control. venience of a great railroad strike is great, and the public has a right to protect itself there-from. The only way in which it can protect itself therefrom is by providing some other way by which employes can seek redress for real or fancied grievances. We suggest that a representative of the Brotherhood seek a conference with some representative railroad man who has shown a practical interest in and sympathy with workingmen-say Mr. Chauncey M. Depew, for instance—and see if in such con-ference there cannot be arranged a plan of arbitration for the settlement of such difficul ties, either voluntary on the part of both corporation and employes, or compulsory, impos-ed by legislation. It might well at first be voluntary, and if successful might eventually be recognized and established by law. Since arbitration was established in England by Mr. Mundella, strikes have been almost abs unknown. If the representatives of both capi tal and labor could agree upon a plan, they could secure without opposition from the Leg-islature any action that might be necessary to carry it into effect. If it succeeded in one or on one great trunk line, it would, ooner or later, be taken up elsewhere. And ff, as the result of the conference, no agreement could be reached, the workingmen would be in good position to demand of the Legislature such a law as would enforce arbitration whether the railroads accepted it or not. Such a demand, under such circumstances, would secure the support of many in the community who

have suffered from such commercial convulsions as have recently inflicted great injury in the coal fields of Pennsylvania and along the line of the Chicago, Burlington & Quincy in the West. A strike allies the community against the strikers; a demand for such legislation as would afford workingmen protection and make strikes unnecessary, would ally the community in its favor. Try the experiment. Why not?

The Christian Inquirer turns attention to the ex-church-goers, a timely topic at this sea-

In our cities many members are lost to the churches by reason of a change of residence Not a few such have come from the country of from other cities. Without personal acquaint-ances, and missing the associations and in-fluences of their former church life, they have found it difficult to feel at home in their new surroundings, and have soon abandoned church going. But what is the real cause of defec-tion? Ordinarily no member loses his regard for the church till he loses his first love to Christ. So long as he cherishes fellowship with Him, he prizes the privileges of the Lord's house and the communion of saints. At the same time he is charitable in his jndgment of his fellow-members, and more ready to take blame to himself than to censure others. Bu when his own religious life is neglected, then he is ready to abandon the church altogether. In some cases his fellow-members may be to blame. Undoubtedly many people who are no

tures were published in Welsh, under the superintendence of Dr. William Morgan, vicar of Llanrhaiadr yn Mochnant, in Denbighshire. The Archbishop of Canterbury, Dr. John Whitgift, liberally contributed to the expenses of

gift, liberally contributed to the expenses of the translation, in conjunction with Dr. Gabriel Goodman, Dean of Westminster, a native of Rufhin.

This first edition of the Bible in Welsh was printed by Christopher and Robert Barker, 1580, London, in folio, black letter, and the typographical execution is very handsome. It contains 555 leaves, and comprises the Old Testament, the Apocrypha, and the New Testament. It has contents to each chapter, and is divided into verses throughout. There are some marginal references, and a calendar. Prefixed is a dedication in Latin to Queen Elizabeth, signed "Gulielmus Morgan." The New Testament of this edition was formed from Salisbury's translation, but revised and corrected. The coadjutors of Dr. Morgan, in this Resolved, That if the eather of said statements is Resolved. That if the author of said statements is Resolved. That if the author of said statements is Salisbury's translation, but revised and corrected. The coadjutors of Dr. Morgan, in this laborious undertaking, were Drs. William Hughes, Hugh Bellott, David Powell, Edmund Price, and Richard Vaughan. "This Welsh version, including the subsequent revisions," says the learned Rev. John Hughes, "reflects obstacle to woman suffrage is the un-ss of women to assume this new bur-the Word of God faithfully rendered from the original tongues, for which the English version served as an excellent guide. The style of it, upon the whole, is classical and perspicuous. The Welsh translators conducted themselves with great impartiality, in some instances more tions evidently prove that the Cambrians did not servilely copy the English translators. They were men of the first respectability as scholars and divines, and their work bespeaks

them to be such." Dr. William Morgan was born at Gwibernant, in the parish of Penmachno, in Carnaryonshire. He was educated in the University of Cambridge, and was afterward vicar of Llanrhaiadr yn Mochnant, in Denbighshire. In 1595 Dr. Morgan was preferred to the Bishopric of Landaff, and in 1601 was translated to the Bishopric of St. Asaph. He died Sept. 10, 1604, and was buried in his church.

The Churchman queries whether the great "Hindrance to Unity" among churches is not one of temper, rather than of doctrine or prac-

That which needs to be cultivated now is generous appreciation of what one's neighbors are doing, a careful study of their position from their own standpoint and an abandonment once for all of the habit of saying dis agreeable things for the sake of saying. Let the effort of the day be toward compre hensiveness. There is need of it. It is no doubt a delightful thing to make sport of, or turn up the nose at, those who do not agree with one's own cherished beliefs. But it is the most perilous amusement to which the religious mind can addict itself. The one power which can hope to prevail against unbelief and cruel evil, is the might of Christian love, the charity which is something far above tolera-tion. This power must seek its strength in quite other ways than in petty bickerings and

The Independent is in search of "The Best Man" for the Republicans to nominate for President, and names the following "in the order of preference in which they seem to stand

at the present moment": Sherman's name is well fitted to head the list. Honest John Sherman, the wheel-horse of the Republican party, the sturdy supporte of sound finance, the champion of a free ballo in the South, the man of integrity, experience, true statesmanship—he is a candidate to beget confidence and make new friends to the party from every section of the country.

Chauncey M. Depew, steadily and rapidly growing in public favor, is a man of great business capacity, a natural leader, a discreet poli-tician, an orator of almost matchless versatility, and a candidate who is undoubtedly able to carry New York. If the nomination is given to the East, Depew or Hawley will undoubtedly be the lucky man.

William B. Allison will have the unanimou

and hearty support of the Iowa delegation His public and private record is without a flaw is a man of sterling worth; safe, sound id. He would be heartly supported by all good people, and would make an excellent car didate. If the nomination goes to the Wes Allison's chance seems now to be next to She

Senator Hawley measures well up to the presidential standard. His services in the House and Senate at Washington have distinguished him for broad statesmanship, devotion to the best interests of the country, and sound political judgment. He is a speaker of great power, a soldier of fame, and a gentleman of spotless character. He is high in the confidence of the party in the East, and a campaign under his leadership would be brilliont at the under his leadership would be brilliant, enthu-siastic, and aggressive.

Indiana, as one of the uncertain States, could doubtless be brought into line by Senator Har-rison. He has steadily grown in public favor,

and would be acceptable to the East as well as the West. With Harrison from Indiana for President, and Morten or Miller from New York for Vice-President, the Republican party would make a magnificent fight.

With either Depew or Hawley from the East, or Sherman, Allison, or Harrison, from the West, the Republican party would, we believe, be sure of success. Let us have the best of these, or a still better man, if he can be found before the Convention meets, and we will have a campaign worthy of the issue, an issue worthy of the country, and a result worthy of a united party whose past history has been without a parallel in the annals of the world.

RESOLUTIONS TO THE POINT.

Raton, N. M., April 6, 1888. To the Editor of The New York Evangelist:

Dear Sir: Enclosed please find resolutions adopted at a meeting of the Presbytery of Santa-Fé yesterday, April 5th, setting forth the false character of the "Minority Report" now before Congress in relation to New Mexico. Will you please to give place to these resolutions in your paper. We feel that truth and honesty and the good of our country, and the good of our work in this country, demand that this report be contradicted. You will therefore oblige by giving a place to these resolutions.

it is our belief that other denominations of the Church are making rapid progress also, so that all Christians coming to said Territory can find a home in the Church of Christ, and be as free from harm or molestation as in any State in the Union; that the cause of education is making rapid progress everywhere, and that the majority of our people will compare favorably in point of morals with those of any other Territory, and many, if not all, of the States.

thing more.

Resolved, That if the author of said statements is still living, we desire to call vividly before him the said case of Ananias, and also express the hope that God may have mercy on his soul.

J. McGAUGHEX, Stated Clerk.

BY BEV. J. ELDER CUMMINGS, D.D.

Some years ago, on one of the visits of the Rev. E. Payson Hammond to Glasgow, my good friend attended one of his meetings, and waited to take part in the after-meeting. He distinctly remembers (for it is strange how many of the incldents of that evening have come quite freshly back to him) how, on this occasion, he resolved, instead of going round to three or four people as usual and saying a few words to each, to devote himself specially to one case—any that the Lord directed him to—and make the way as clear as possible to that one. It happened that he was sent to a young girl, to whom he talked for a long time, and who at length professed to see the truth, and to trust the Lord. She was very happy and very thankful. When bidding her good-by, my friend enjoined on her that the first thing she must do was to go home and tell her father and mother what had taken place, and what cause she had to bless the Lord. On returning from the meeting, through the Park, he can remember saying in his heart: "Ah! such cases are very pleasant to see and to think upon; but I fear many of them turn out to be mere passing emotion, like the morning cloud or the early dew, which soon vanishes away!"

He heard no more of the case. Years passed on. He did not know the family, and did not see the young girl again.

But the other week he closed a busy Sabbath's work by taking part in a special meeting. It had heen intimated by thilk in which it was reted that and saying a few words to each, to devote himself

But the other week he closed a busy Sabbath's work by taking part in a special meeting. It had been intimated by bills, in which it was noted that "Mr. — would address the meeting." When it was over, an after-meeting was held, and my friend was asked to go to a man who had made a special request to see him, as he had something to say to him. When he was able to get to him, he found a big man, who was alternately rejoicing, weeping, and praying for his wife. As soon as he was sufficiently composed, he told the following singular story:

ciently composed, he told the following singular story:

He had had a young daughter, now dead, who had attended a meeting for the young, held by Mr.

Hammond, and had there been spoken to by Mr.

She came home, and told her father and mother that she had given her heart to the Lord, and was trusting in Him for salvation. Both parents became very angry, and she had suffered not a little in consequence.

and was trusting in Him for salvation. Both parents became very angry, and she had suffered not a little in consequence.

Time passed on, and the girl was called to prove her faith upon a sick-bed. Notwithstanding medical skill and parental care, she grew worse. Shortly before her death, she called her father and mother to her bedside, and said she had a message to give them, which she hoped they would deliver. Would they seek out Mr. ——, who had spoken to her at the meeting, and would they tell him that she was dying, trusting in Jesus? They gave the promise that she asked, and shortly afterwards she "fell asleep."

At first the delivery of the dying message was delayed. Then it was felt to be difficult and awkward to give it after so long a time. In a word, the promise to the dead child was broken. Months went on, and it was forgotten. But just ten days ago, the father, passing through a busy street, saw a bill announcing an evangelistic meeting. He never went to such gatherings; but this bill caught his eye, and as he read it over, he came to a line at the foot "Mr. —— will address the meeting." All the story of the past, and the remembrance of his dead daughter, came back to him. He hastened home, and told his wife what he had seen.

"Wife, we manu gang to that meeting, and speak to that men' 'Wife, we maun gang to that meeting, and speak to that man.'

'Na, na, what will ye dae that for?'
'Yes, I maun gang. I have broken my word to
puir Jeanie; but I'll gang and keep it noo.'
'Weel, I'll no gang; and if ye wull, ye maun gang

'Weel, whuther or no, I'll be there. 'Weel, whuther or no, I'll be there.'

He went, but lingered long at the door before entering. For quite a quarter of an hour he walk ed up and down, hesitating whether he should ge in. At length he did enter; and it was a momen tous decision for him. In that meeting he found thrist, and Christ found him. And now, weeping in mingled joy and sorrow, he was telling out the story of his dead child, who had found the "Way of Peace" before him, and had gone before to glory. And he was telling it in the ear of the worker, who after many days of "tarrying," was seeing the power and the grace of God.

Are there not workers, and these not a few, who will take courage, thank God, and go on with a braver heart, as they read? Though the vision "tarry, wait for it, because it will surely come; it will not delay." "Work done for God, it dieth not."—The British Messenger.