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## 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 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 preach.

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 harmoniously, 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 science and art, and civilization, the human heart is the same depraved and deceitful thing, desperately wicked. An American can see himself just as distinctly in the mirror of the "Epistle to the Romans," as any man could who dwelt in the old city on the Tiber. Man has no more outgrown the need of the Gospel, than he has outgrown the need of bread, or water, or sunshine. If Saul of Tarsus needed the anointment, 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 lightning 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. Bread meets the universal thirst. "I am the Bread of Life," "I am the Water of Life,"—a universal experience that reveals 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: love, peace, purity, honesty, benevolence, truthfulness, patience, joy, and unselfishness, are current in every clime. Those who have lived out the Gospel most gallantly, 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 much about "new light breaking out," and about "new departures." This enlightened age will not stand the old doctrines—so some advanced theologians tell us. Yet the new theologians have not got rid of the old necessity human guilt, nor of the old attributes of the Almighty. Their telescopes have not discovered anything that Paul did not know—better than they do—eighteen centuries ago. Episcopos, the most successful preacher of this century, has said in his racy and pungent way, "Some modern divines whistle away the Gospel to the small end of nothing. They make 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 colossal—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 atonement—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 on Eddy-stone, with its beacon-blaze streaming far out over the midnight sea! The winds of heaven have warred fiercely under its pinnacle; the

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 peasant fixes his eye; it is the last on which the gaze of the veteran is turned, as he departs into the noontide 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 this blessed Gospel for nearly three and forty 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, twelve 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 long shared the sovereignty of the central highlands. When dethroned he was assigned by the English to Bithoor, and was allowed an annuity of £30,000. Having no son, he adopted an heir, afterwards known as the Nana Sahib, who after the death of the ex-Peshwa, put forward a claim for the pension that was paid 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 great wealth, the Nana entertained the English officials of Cawnpore in princely style, but accepted no civilities in return, because the Government not recognizing him as a royal person, refused him the compliments of a salute. Outraged he was loyal to the ruling power, and manifested a lively interest in all that related to the English Government, whether at home or abroad. Ever ready to confer favors and courteous in demeanor, few doubted his loyalty. Yet this man, so bland of countenance and so fair of speech, carried a heart full of hatred to the English, and burning for revenge over wrongs real or imaginary. When in the summer of 1857 the native troops broke out into open mutiny, he at once declared himself on the side of the rebels, and joined the English residents of the city, and there, almost under the shadow of the homes from which an awful danger, coming suddenly, had torn them, with scanty protection from the pitiless sun, and with scanty store both of food and clothing, they bravely and patiently endured suffering in almost every form. To the commander of this brave little garrison, on the 6th of June the Nana sent a letter, declaring his intention of immediately commencing an attack upon the entrenchment. Every house which had sheltered either Europeans, half-castes, or Christians of any race, he ordered to be first plundered, and then utterly destroyed. Thus began a siege which lasted twenty days. At the end of these days of pitiless anguish, the Nana, despairing of taking the entrenchment, so brave were the officers and men and so effective their fire, issued a proclamation, declaring that all who were willing 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 Wheeler therefore consented to capitulate. The British boats capable of carrying up to one hundred passengers, were moored at a designated spot. On the appointed day at an early hour, carriages and beasts of burden were sent to convey the company from the entrenchment to the boats. It was a sad procession that moved down to the river, but there was hope in hearts that had almost ceased to hope.

The Nana and his followers looked upon the spectacle with fiendish delight, for they knew it was a march to a horrible death. During the hours of the preceding night, preparations had been made of which the victims did not dream. No sooner had they reached the river, 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 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 Nana Sahib 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 had been recaptured, landed at the very ghats from whence they had hoped to depart to Allahabad. The men were shot, but the women and children were spared to suffer at the long.

On July 1st the Nana took his seat as Peshwa, on the throne in his palace at Bithoor, and that night the city of Cawnpore was illuminated. The Nana selected one of the houses in Cawnpore as his headquarters when in the city, and to a small building but a few paces distant from the residence the prisoners were removed, and every night these unhappy captives heard the Nana the sound of revelry. But in the midst of his debauches news reached the Nana that English troops were rapidly advancing. He determined, therefore, to put an end to the life of the prisoners.

All the world knows the history of the massacre of Cawnpore, where on the evening of the fifteenth of July, by order of the infamous Nana, helpless women and children were cut down with sabres. The house was then looted for the night, for with this looting of the day, the five wretches who had done such murderous work again appeared, and unlocking the doors, dragged forth the dying and the dead, and threw them together into a dry well near at hand. Not a single European was then left in the city of Cawnpore.

But the Nana Sahib, though his vengeful spirit had reaped such satisfaction, was some in an agony of terror, for English troops were close at hand. He fled in hot haste to Bithoor, slept that night in his palace, and with the setting of another sun, under cover of the darkness, he stole away, and his life hid in the forest. His end we may never know. On the 10th of July, Bithoor was captured by Gen. Havelock, when the Nana's palace was destroyed.

The stranger visiting Cawnpore to-day is shown the "ghat of massacre." On a garden beautiful with tropical flowers and foliage, shady and quiet, the attention of the visitor is directed to a marble slab which marks the site of the "house of massacre," and near this is the well into which the bodies of the slain were thrown. The place is protected by an iron railing, and above the well in which repose the mortal remains of the murdered ones, a sculptured angel with folded wings and sad mien keeps watch and ward.

During a recent visit to Cawnpore, we went once more to this garden invested with a sad and an interest, and a few days later for the first time paid a visit to Bithoor. It was on the occasion of the great Maha held in November. For the accommodation of the pilgrims who come to this place from all parts of India, a branch railway has been built from Cawnpore to Bithoor.

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## The New President of Princeton College.

Dr. Patton, has been visiting here, the scene of his former labors and trials. Dr. Breed's Church stands on the lot just across the street from the Seminary grounds, on which stood the house in which Dr. Patton lived while he was a Professor in the Seminary. For this, as well as for weightier reasons, it seemed fitting that he should preach at the dedication of the church, which he did morning and evening to audiences which crowded the church in every part. His discourses were characteristically able, greatly pleasing his old admirers, and 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 many of the duties of which he is already 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. A general and generous confidence given to him, may greatly increase his influence for good, while in proportion as that is withheld, his influence and that of the grand institution of which he is the chosen head, will be limited 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 policy. The report of his speech, which appeared in the papers next morning, contained a very serious error, which, as it was also sent over the country by the Associated Press, ought to be corrected. He was reported as saying that he distinctly purposed to make the College sectarian. What he actually said 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 Trustees this week, a plan was adopted for the enlargement of Perry Hall, which will give accommodations for 128 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 \$300,000, 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 Cyrus H. McCormick and Jacob Beidler, who each give \$20,000.

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 part of the city, none of them strong. One of these soon disappeared by the union of the Westminster and North Churches, to form what is now known as the Fourth Church. The writer well remembers when this church, without a pastor, without much of a congregation, and 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. John 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 dollars, every dollar of which was paid; has built and paid for a large and modern chapel for its flourishing mission, and besides these large congregational expenses, has contributed to missionary and benevolent objects upwards of thirty thousand dollars. Probably there is no other 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. Coyle.

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 a large and modern chapel for its flourishing mission, and besides these large congregational expenses, has contributed to missionary and benevolent objects upwards of thirty thousand dollars. Probably there is no other church west of the Allegheny Mountains which surpasses, if there is any one that can equal, this record.

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CHARITABILITY IN THE UNITED STATES. From the first settlement down to the present time, By Daniel Dorochester, D.D. New York: Phillips & Hunt, 1888. \$1.50.

It is a great pity that a work of such pretension as this, should be marred as it is by slovenly English, misspelled words and names, errors in matters of fact, and by theological bias. Dr. Samuel Miller of the Seminary in Princeton, is located in the College, and called in one place Samuel H. Miller, D.D. The name Bourne in the text appears as Bourne in the index. Consensus appears twice within a few lines as consensus. Rev. W. L. McCalla 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. Guyot is called in one place Guot. 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 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, and comments, with little regard to proportion 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 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 propositions. 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 Seaman's Friend Society, is inadequate, and there are many other cases that might be cited; and in the account given 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 cyclopaedia of facts and arguments, showing the growth of Christianity from the colonial era to the present time.

THE UNITED STATES OF VERMONT AND TO-MORROW. By William Barrows, D.D. Boston: Roberts Brothers, 1888.

"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 land-holdings, 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. Zabriske, has written a small pamphlet entitled The Bible a Workingman's Book, sold for ten cents by B. F. Bogardus, No. 4 Warren street, New York. It is a very thorough piece of work, written in Dr. Zabriske'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 LIFE OF CHRIST. By Prof. S. D. F. Salmond, D.D. New York: Scribner & Wells, 1888.

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 further studies, which are mentioned at the close of each chapter as "points for further inquiry."

COMMON SCHOOL LAW. By C. W. Bardon. Syracuse: C. W. Bardon, 1888.

This is the fourteenth edition of a book which is simply indispensable to teachers in public schools.

THE CAREER OF MISSIONS. By Rev. A. T. Pierson, D.D. New York: R. Carter & Bros. 35 cents.

A cheap, paper cover edition of Dr. Pierson's stirring book, already noticed in this journal. Mrs. Cox, of All Throats, By Agnes Gibbons. Illustrated by Edgar Gibbons. New York: R. Carter & Bros. 1887. \$1.50.

This English story for girls is Christian in tone, but it is too long.

DARNEY DESSERTS FOR DARNEY DESSERTS. By Nellie M. Littlehale. New York: C. A. Montgomery & Co. 50 cents.

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 ALBION STREET BY GOSSETT-DRAWING. With a Hand-Book. By H. B. Jacobs and Augusta L. Brower. New York: A. Lovell & Co. Price per dozen, \$1.20.

Prepared for young children, and well adapted to their instruction.

MR. ABRAHAM HILLIENHOLM AND OTHER GEORGIA POLES. By Richard M. Johnston. With a. Augusta L. Brower. New York: Harper & Bros. 1888. \$1.25.

Very amusing pictures of Georgia life, painted by a real artist.

Correspondence

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 conspicuous defects, which render it less efficient than it might be, and prevent its realizing its own ideal.

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.

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.

These things might be excusable if the Church were provided with a surplus of ministers. It would be a great hardship to the godly ministers who were so unfortunate as to be displaced, or to have passed beyond middle life; but the churches themselves would escape injury.

There are several things that ought to be done at once. (a) The ancient system of deaconesses ought to be revived. We have large numbers of "devout women" who give themselves to works of charity and of benevolence; but they have no official connection with the Church.

(b) The Presbyteries should appoint Committees on Christian Life and Work, to look after the Christian activities of the Presbytery. The Sabbath school Committee might be enlarged to do this more comprehensive work.

(c) The churches should organize guilds, and endeavor to unite in them all the voluntary work of the churches. The office of the guild should be chosen from the elders, deacons, and trustees, with the pastor as the executive head.

(d) The Presbyteries should be reorganized to recognize three different sets of officers in the same congregation—the Elders, the Deacons, and the Trustees. These are no honorary and independent bodies.

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.

Young men's associations and young ladies' associations 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.

How many homes have we in our towns and cities which are graduating into society such characters as these—bodies saturated from birth with the virus of evil appetite and tendency, soured poisons 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?

It is interesting to study the methods of development and reformation used in this prison-school, and to observe their success. We are reminded of the course of instruction which we received at Williams College under our dear lamented master, Dr. Mark Hopkins.

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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.

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YOUNG CRIMINALS.

By Rev. William R. Terrett. Many receive, perhaps few read carefully, the annual report of the New York State Reformatory, which is located at Elmira.

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 cent. of the inmates of the institution, are under twenty years of age.

Here are youths, then, who in most cases may be said to have graduated from the home into the prison. No one can doubt the fact of original sin in the sense of hereditary moral taint and incompetency, who reads the story of the antecedents and moral condition of these young criminals.

The impairment of the faculties, the result of old age or incipient insanity, is not always the result of decay of logical power, or the failure of judgment in the ordinary line of events, but in a weakness of will, or judgment, or abnormal freaks outside of the usual course.

The Examiner thus comments on a single phase of the Woman's Congress recently held at Washington, D. C., namely, the much favored 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 of a most encouraging nature. It was the formation of a platform 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 their rights.

"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 word 'master' is that of a man who has a better principle and has also a worse principle, and when the better principle controls the worse, a man is said to be master 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 431-32, Jowett 326.

"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 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 should perish, and thy whole body be cast into Gehenna."—Jesus, Matt. v. 29-30, R. V.

"Therefore, if I must speak my brother stumbles, I will eat fish for evermore; but I make not my brother to stumble."—St. Paul, 1 Cor. viii. 13.

Bodily ill-health or disease is prima facie a 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 those of the laws of physical health. Violations of these laws constitute the most fundamental and unpardonable, or at least the most heinous, sins. Disease, disability, imprisonment, and causes suffering both to one's self and friends.

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 institution, eighty-three per cent. are reformed; do not return to criminal practices, but leave the institution to lead honest and respectable lives.

The Religious Press.

The Christian Advocate's editor, Dr. J. M. Buckley, has given much study to mental states and ailments, and makes this interesting revelation and comment on a recent notable affair.

That a bold, vulgar woman, through pretended spiritual manifestations, by means of a very old trick capable of being performed in three ways, and often exposed, could impose upon one of the shrewdest lawyers in New York city, may surprise many, and may lead some to think that "there is something in Spiritualism."

The Observer notes that the tercentenary of the translation of the Bible into Welsh, occurs this year, and is to be duly celebrated.

Wales honors itself this year by giving honor to the Book which has made Great Britain what it is among the nations. It celebrates the tercentenary of the translation of the Bible into Welsh, by erecting a memorial to the translator, Bishop Morgan, at St. Asaph, and by establishing a Welsh scholarship for Biblical learning.

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.

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have suffered from such commercial convulsions as have recently afflicted 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 workmen 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 season of the year. In our cities many members are lost to the churches by reason of a change of residence. Not a few have come from the country or from other cities. Without personal acquaintances, and missing the associations and influences of their former church life, they have found it difficult to feel at home in their new surroundings, and have soon abandoned church-going.

Whereas, in a recent report of the minority of the Committee on Territories of the House of Representatives in the Congress of the United States, upon a bill introduced in favor of the admission of a new State, there were inserted the following and many other kindred statements and changes against the people of the Territory of New Mexico, to wit: "That the people of New Mexico have retained all the vices and none of the virtues of their ancestors; and that the practice of the two sexes living together out of wedlock, and raising families in this unholy connection, is the almost universal custom."

Resolved, That we solemnly declare that such a state of affairs, or anything approaching it, does not exist in our Territory now, nor do we believe that such a state of affairs ever did exist in any Territory of the United States, unless possibly in small and isolated spots, and in our opinion, such statements originated in the spite but sensational brain of some of our New Mexico newspaper editors.

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

To the Editor of The New York Evangelist: Dear Sir: Enclosed please find resolutions adopted at a meeting of the Presbytery of Santa Fe, yesterday, April 9th, setting forth the false character of the "Minority Report" now before Congress in relation to New Mexico.

Resolved, That we solemnly declare that such a state of affairs, or anything approaching it, does not exist in our Territory now, nor do we believe that such a state of affairs ever did exist in any Territory of the United States, unless possibly in small and isolated spots, and in our opinion, such statements originated in the spite but sensational brain of some of our New Mexico newspaper editors.

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