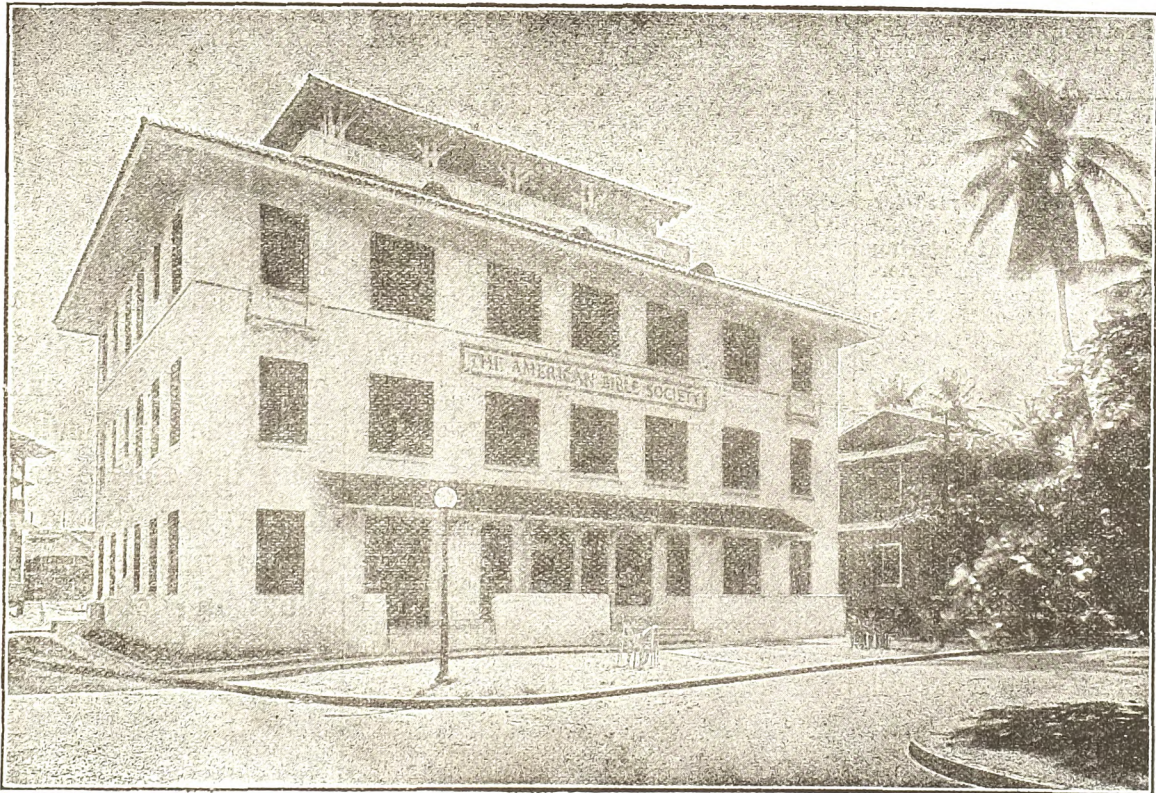


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CINCINNATI, O., MAY 30, 1917.

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CINCINNATI AND ST. LOUIS, MAY 30, 1917.

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Herald and Presbyter

A PRESBYTERIAN WEEKLY PAPER.

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CULTIVATION OF PATRIOTISM.

We are living in a stirring and critical time. Our nation does well to make itself sure of the reliability and patriotism of every citizen and of every resident within our borders. This is a time for true patriots to be unreservedly on duty and most watchfully on guard.

As a nation, we have been very easy-going. We have allowed vast numbers of people to become permanent residents of the country, for their own pleasure and profit, without application for citizenship and without assurances that they would be safe persons to have among our people. Many have lived here for years, thinking more of the country from which they came than of this country, and with loyalty and patriotism for the old rather than for the new. Some have lived here with professed animosity to our institutions and ready at any time to spread dissatisfaction and opposition to our country, and to be agents and helpers of the old country in any time of crisis or conflict. We realize now that this has been a mistake and a peril.

At the best, our nation is a most heterogeneous assemblage of people, made up of every nation, country and tongue on earth. We have entertained the assurance that these people are all liberty-loving, loyal-hearted and high-minded. We have thus idealized them. For the most part we are sure that this is the reality. These people came, many of them from hard conditions, that they might find a free, large and hopeful life for themselves and their children. But not all have been so minded. Some have come for temporal and temporary advantages, selfishly, and ready to sting the hand and bosom that have nourished them.

We are all of us foreigners if we go back a few generations, or a few score or hundreds of years. But however ancient or modern the coming, the patriotism is a matter not to be determined by the number of years. We are to strive that all shall be vitally united into a strong, coherent, homogeneous people, with high aims and purposes, into one nation indivisible, with common and unquestionable patriotism.

This war is touching us to the heart. We have been in danger of becoming a nation of money-makers and of pleasure seekers, forgetting God and his laws and our souls and our duty to our fellow men. If we have to part with much of our wealth, and much of our ease and pleasure and prosperity, and with many of our highly-prized and well-beloved, we may be brought to our knees before God, where we may learn some most important lessons for the chastening, the purifying and the enriching of our souls.

The people of our land must come to have a united patriotism. We have been neglecting to teach this. We have turned

the Fourth of July and even Memorial Day, as some would turn the Sabbath, into days for games and desecrated them into carnivals of amusement instead of using them for the teaching of patriotism by means of strong and sober addresses and the singing of national hymns and anthems.

We are coming to our senses. Patriotic meetings are in order, and all over our country these assemblies should be held. Our churches have been the fortresses of the loftiest and holiest patriotism, and they need to be properly estimated and appreciated.

If our country is to be unified, it must be by a high and holy enthusiasm, in the ways of outspoken patriotism, true and pure religion, and noble and earnest living. The making up of a vast army and navy, essential for our life and protection, will call for representatives from so many homes that it will have a unifying effect. The holding a national liberty bond, of however small a denomination, will tend to keep people loyal to the Government, and it would be well to have one in every home. Every patriotic citizen should inculcate patriotism at every opportunity to the young and the less experienced. We must grow into a unified and homogeneous people by every method that can be devised and practiced.

But above all must we rely on the power of true religion and the ennobling grace of God. The higher the motive the higher and better will be the life. This is the time for mighty revival. This is the critical day in which we need to seek mightily for the power of God in the souls of all the people of our nation.

THE SABBATH AND THE WAR.

The evil elements of the nation are massing their forces for an attack on the Sabbath, taking advantage of the opportunity afforded by the interest in the war. The baseball leagues are trying to force the gates of their parks open on the Sabbath, compelling communities that never granted this permission to grant it now, under a promise to divide the receipts with some patriotic cause. It is a most unpatriotic and avaricious attempt to destroy the beneficent institution of the Sabbath.

In the same way men are working in fields and gardens on the Sabbath on the specious plea that they are patriotic in so doing. So some munition factories are trying to run seven days each week. Paraphrasing Madame Rowland we may say: O Patriotism, how many crimes are committed in thy name!

It is a most shortsighted policy to forget God. There are some things that must be done on the Sabbath as works of necessity and the zone of these is peculiarly enlarged in war times. But woe to us if we defiantly set at naught God's law of the Sabbath and, dishonestly, call that neces-

we fight in the flesh only. Our foe, who fights with uncommon skill and unexcelled nerve, is the quintessence of flesh-force. He can have no rival in wielding the arm of flesh. What is this "autocracy" but self-ology? What is German arrogance but self-centeredism?

Shall we of the United States, after our origin and history, forget God? Shall we ignore his dealings with nations in the past? Can we, independently of him, depend upon American skill, American genius, American organization, American money, American men?

On our coin we write, "In God we trust." But that is not enough. It must be written in our very hearts. It must be written in our plans. It must be written on American skies, so that the world may know that God has made America great, and that America goes not to battle without "the God of hosts" is with her. Our supreme need is the favor of the God of battles. We are in "perilous times." We should take nothing for granted. Have we not seen our crops in the South inundated only last year? Do we forget the record of God's dealings with Israel? Note the words: "I have also held back the showers from you, in the third month at harvest, and have rained upon a village here, and not on a village there; I rained upon one district, but the district not rained upon withered. So two or three villages traveled to the one village to drink water, but were not refreshed, yet they did not return to me, says the Ever-Living. Then I inflicted upon you blight, with mildew upon your plentiful gardens, and vine, and fig, and olive yards. The grub [boll weevil in the South!] devoured them, but you did not return to me, says the Ever-Living. I slew your soldiers by the sword, with the loss of your heroes. I have brought the stink of your camp to your nose, but you have not returned to me, says the Ever-Living." (Amos 4: 7-10.)

Is the United States ready to ignore God's warnings and repeat Israel's mistakes, or the Titanic blunder? Shall we disregard the humiliating calculation that God's part in making a crop is 95 per cent. while man's part is only 5 per cent.? There is room for vaunting ourselves in the face of this authentic estimate?

If it is befitting, and who can doubt it, that our President should proclaim a day of Thanksgiving throughout the nation, acknowledging God in our harvests, is it not usually becoming that our Christian President should call upon the nation for a day of humiliation, prayer and fasting? Sacrifice is the watchword in all countries now at war. In this great time of self-abnegation, why could not the United States follow its day of humiliation, prayer and fasting with the surrender for one year, as an expression of loyalty, and as a contribution to the support of war, as well as an offering to God, of the "big four" national sins which cost the nation \$15,000,000,000? A special tax would then be required. Any unnecessary indulgence would be surrendered, and that to the help of the sinner as well as to the support of the nation. It is said that lust, liquor, amusements and tobacco cost the huge sum mentioned.

Europe has seen the sacrifice of lust, liquor and amusements, not only, but of her sons by the million. Her homes, her theaters, her art galleries, her sacred antiquities and much else has Europe sac-

rificed. European women are left widows; innocent children are left fatherless; the fields are untilled; the factories stand still; home larders are empty; existence itself is by economy, and life there is by license. Surely we of the United States can afford to express our sympathy in no less substantial a way than by sacrificing the four non-essential indulgences believed by many to be the four greatest sins of the world. If a kitchen waste of only \$700,000,000 annually is of sufficient importance to attract the attention of our great government, and call for an official protest, who can dare question the wisdom of asking the nation to at least cut this big waste bill of \$16,000,000,000 in two? And, in this connection, it might be appropriate for the authorities to request that our compassionate, philanthropically-disposed women shall discontinue the practice of sending to our soldier boys, by the millions, the deadly cigarette.

Surely the hour has arrived when the nation should take a sober breath. In our day of intelligence and Christianity Nero should not fiddle while Rome is afire. This is no time for fun, frolic and frivolity. Does it not become us, as a Christian nation, to turn unto God in humiliation, fasting and prayer, seek his face, and depend upon his grace? Will the United States, for which the Lord has done so much, forget God in this her greatest national crisis, or will she openly recognize him? Upon the answer of that question will depend our national destiny.

Meridian, Miss.

NEW YORK LETTER.

BY REV. CLARENCE G. REYNOLDS, D.D.

The American Tract Society appeals for not less than \$60,000 to supply more than two million copies of "The Soldier's Text Book" and Cromwell's "Soldier's Pocket Bible," also hundreds of thousands of leaflets, among them "The Converted Soldier," "Pivot Battles in Life," and "Sunny Jim's First-Aid Package," all being especially prepared for and adapted to meet the needs of the men in both the army and navy. The supply of gospel munitions in the quantities needed is dependent upon special donations, and a most earnest appeal is made for this vital and important work. Donations may be sent to Louis Tag, Treasurer, Park Avenue and Fortieth Street, New York, N. Y.

A delegation of five thousand men, accompanied by the officers of the Lord's Day Alliance of the United States, attended the Billy Sunday tabernacle meeting last Sabbath afternoon and heard the evangelist make a plea for the observance of the Lord's day. His meetings continue with unabated interest.

Rev. Dr. Wilson Aull, of East St. Louis, preached Sabbath morning in the Broadway Presbyterian Church, and Rev. Dr. S. C. Black, of Toledo, preached in the Throop Avenue Presbyterian Church, Brooklyn.

To the discredit of many young men, there are many applications for membership in the New York Friends Society, and to the credit of the Friends be it said that the applicants are asked to wait until after the war. The young men are sincere slackers and genuine "quakers."

Rev. David J. Burrell, D.D., of the Marble Collegiate, is spending ten days in the White Mountains.

Rev. Dr. Potat, of Furman University, North Carolina, gave the baccalaureate sermon Tuesday at the commencement of the Bible Teachers' Training School, Rev. W. W. White, D.D., President. There were thirty-five graduates.

Announcement has now been made by Mr. Herbert Hoover, who was chairman of the Commission for Relief in Belgium, that, in view of the appropriation by the United States Government of \$12,500,000 monthly for relief in Belgium and Northern France, the commission discontinues its appeals for voluntary contributions, and even suggests

that pledges for future gifts be canceled. The American Government thus shares with the English and French Governments in relieving in part the needs of millions of people in Belgium and in a portion of France. No provision is made, however, for appropriation of money by the Government for relief in Poland, Armenia and other Bible lands, Serbia and other Balkan countries. The need not only continues in these stricken countries, but constantly grows. The need for relief of these suffering peoples, therefore, continues. It rests as a special obligation surely upon the churches and Christian people of the country. Literally millions of people in these countries, especially women and children, depend for life itself upon voluntary gifts of the American people. The Federal Council of the Churches of Christ in America, which has conducted a campaign to stimulate war-relief contributions by the churches, having spent about \$50,000 for this purpose during the past year from funds received especially for this purpose, reports from its New York office, 105 East Twenty-second Street, that an increasing number of churches are taking regular weekly or monthly offerings for war relief abroad, upon the basis of pledges by the church membership.

FROM PITTSBURGH TO DALLAS.

BY REV. S. J. FISHER, D.D.

The descriptive title often bestowed upon Washington as the "City of Magnificent Distances" finds an equal usefulness when changed to refer to our country as the "Land of Magnificent Distances." Only as one journeys day after day and night after night across the great fields of our United States do we realize what vastness of extent and what immeasurable possibilities of production and life are found within this wonderful realm. After a long night of travel, speeding over one of our great railroads, we woke in St. Louis, and lingering for a short time only, in the immense Union Station, sped on our way. Out through the pleasant suburbs, with beautiful parks and handsome apartment houses and charming residences, with roads and boulevards, which made us, as we gazed from the rear of the train, almost regret we were not riding in an automobile, we rode swiftly away. St. Louis is tied to Pittsburgh by many bonds of friendship, memory and mutual interests, and by thoughts of ministers going thither to wider usefulness from our own busy city, or coming thence to grace our pulpits and stimulate our religious life. So, with a regret that we could not tarry, we pushed on by a longer route than some of the delegates to the General Assembly chose. We had caught a glimpse of the turgid waters of the Mississippi just below its union with the Missouri, as we crossed the great bridge linked to the fame of Captain Eads and his partner, Andrews, a bridge which broke the barrier of travel and trade formed by the river and gave the city the impetus and opportunity of its rapid and continued growth. Some of us can recall the other great constructive feat of Captain Eads, the jetties of the Mississippi, by which narrowing the channel of the river as it poured into the Gulf of Mexico, it scoured its own channel, swept away the heaping bars of mud and sand, and made it possible for seagoing vessels to steam to New Orleans.

Occasionally we caught a glimpse of the Missouri, for we paralleled it, and near sunset we paused for an hour at the interesting and vigorous Kansas City. It was the evening of a warm day as we sought some exercise in traversing the hilly streets of its business section. 'Tis true, 'tis pity, that Kansas City is not in Kansas, and must look across the river which separates it from its true home.

It is a kind of *lucus a non lucendo*, an un-Kansas city. And it is a bothersome name, which its newspapers try to avoid by designating it as K. C., an abbreviated title. Then the night came down ere we reached Topeka, with its electric signs telling the traveler, as we looked out in the gloom, that here was another vigorous and charming city of Kansas. We woke to find our train passing into Oklahoma, and the delightful freshness of the names of the towns added to our enjoyment; for all along our way there were the sugges-

tions of Indian or Spanish life in the names of bright and promising towns and cities, not the repetition of old-world localities, in a poverty of choice. How much better to hear of Wichita or El Reno, or Oklahoma, or Chickasha, than to see the repeated names of Eastern cities or English hamlets! At Chickasha we alighted for our breakfast, entering the Hotel Geronimo, with its bas-relief portrait of the Indian chief over its portico, and entered a dining room worthy of the praise it aroused. For around the room runs a frieze giving pictures of Indian scenes. The hangings of the windows suggested Indian beadwork and weaving, while the bright brass electroliers bore arrows and arrowheads; and the service and food were not unworthy of the taste and ingenuity of the architect. We ate, probably with greater pleasure than many a white traveler enjoyed in the not distant past, when Geronimo and his tribe and others of the Chickasaw tribe roamed over these fertile plains. Not far away is Fort Sill, where he was confined at last to end his active career. In this great State of Oklahoma, for it is larger than many know, at one time dwelt these Indians and their negro slaves, the only territory where both Indians and negro were given allotments of land by the Government after emancipation. It is a State of great promise and possibilities, and we look out upon wide and fertile farms, decked with homes, some well built and others marked by every evidence of newness and freshness of plan. So we ride on and on until we reach and cross the Red River, the boundary line between this new State and Texas—a river at this season only in name, for its wide, sandy channel lies in the sunshine, scarcely damp with water, little suggestive of the torrent of the spring and rainy season. Past Fort Worth, another attractive, wide-streeted and prosperous city, we are carried, with its huge dome and lofty business blocks in the near distance, and then, with an occasional view of cotton gins, of mines where Mexicans work, of cattle farms tolerably well stocked, we journey until Dallas, with its attractive union station, is reached. We are in the hands of the hospitable hosts of the General Assembly, and in an ample number of gladly-furnished automobiles we are delightfully carried to our places of entertainment.

CLEVELAND LETTER.

BY REV. GEORGE A. MACKINTOSH, D.D.

Announcement of the raising of a \$15,000 fund to be used in liquidating the mortgage on Calvary Church was made at a reception and song recital held last Friday evening in connection with the twenty-fifth anniversary celebration of the church. Nearly a thousand persons attended the recital. The anniversary celebration ended on Sabbath morning, when Dr. Thomas S. McWilliams, D.D., of New York, a former pastor of the church, preached. Rev. Adelbert P. Higley, D.D., has been pastor of the church for nearly two years, succeeding Dr. McWilliams.

Rev. William Seiler, of Petrograd, Russia, and Dr. R. S. McArthur, of New York City, addressed a mass meeting in the Old Stone Church last Sabbath afternoon on the subject, "The New Russia."

The Army and Navy Post of the G. A. R. attended the morning services on Sabbath of the Bolton Avenue Church, listening to a memorial sermon by Dr. Elliott Field, the pastor. Rev. Edward V. Belles preached for Dr. W. C. Mickey last Sabbath evening at Bethany Church.

One of the members of the Euclid Avenue Church has printed for private circulation in the church a recent noble sermon by the pastor, Rev. Alexander McGaffin, on "The Compulsory Cross." It is a war sermon, showing that the cross is still conscripting many. "We stood aloof as long as we dared, going our own way and minding our own business, like Simon. We sat and watched Britain and France stagger bleeding along the Via Dolorosa. Enough of us said, 'Europe is nothing to us. What have we to do with these? Enough of us said that, to keep the tongue of the nation dumb and to stay its strong hand. But now a power we could not resist, the logic of events, or to give it its proper name the providence of a just and long-suffering God, has changed our role

from bystander and onlooker; it has laid the cross upon our natural resources and industrial strength for the service of the world." Dr. McGaffin showed how the cross is being thrust upon the young manhood of the nation. "It is also being thrust upon the motherhood of the land. It is conscripting the money of the country. All these crosses are the cross of Christ. Let us glorify the young men, the mothers and the money of the land, by putting them unhesitatingly into that noble fellowship with Christ."

KENTUCKY LETTER.

BY REV. JAMES F. PRICE, D.D.

Rev. J. M. Hicks, who went from Morgantown, Ky., to Jasper, Ind., is doing good work. They have repaired the manse, fenced the manse lot, and have the lumber on hand to build a new barn. They are also going to paint the manse. Mr. Hicks has received six members recently and baptized one infant.

The Oak Grove group, in the Presbytery of Logan, is working well. Rev. J. T. Neal, who is the present stated supply, held Mothers' Day services at two of his churches the second Sabbath in May. The church at Oak Grove has spent \$35 papering and beautifying the inside of the manse. They will soon treat the outside to a coat of paint. The churches are taking a subscription for the boards of the Church.

Rev. A. J. Thomson, at Water Valley, recently ordained two elders and two deacons and baptized one infant.

James T. Smith has organized six new Sabbath schools and reorganized eight others this year.

The Sabbath school at Travelers' Rest is doing well. The Endeavor Society numbers twenty-five active members. Miss Elizabeth Hemphill is doing a fine work for this community. Her sewing class has awakened a great interest among the girls. She has sixteen or eighteen girls in this class.

Rev. George S. Watson, pastor of our church at Booneville, delivered the class address and preached the baccalaureate sermon at the commencement exercises of the Mount Vernon school this year. Mr. Watson was once pastor of the Mount Vernon Church. The writer assisted Mr. Watson in a meeting at Booneville for ten days. There were six confessions and six additions to the church. Then the writer went to Sugar Camp, one of Mr. Watson's outstations, and held services for five days. There were twenty-four additions to the church, twenty-one of them being by confession.

Rev. M. E. Gabard will have a road rally at the Lower Marrowbone Church Saturday, June 2d. The road has been surveyed and the machinery purchased to make a good turnpike from Burkesville to Glasgow. When the machinery arrives the work will begin at once. He will have communion at Casey's Fork Church, May 3d, on the Sabbath.

Rev. Mr. Culpepper, the evangelist, is holding a series of services at Princeton. They have a large tent, but they had to put rows of seats on the outside to accommodate the throngs that go to hear him.

APPROPRIATE RESOLUTIONS.

The Indiana Commissioners to the General Assembly at Dallas passed the following resolutions:

"Resolved, That the presbyteries of this synod be urged to devote a reasonable amount of time at their next regular meeting to a review of the more important transactions and deliverances of this Assembly, and that they urge every pastor to make his congregation familiar with the same, to the end that every member may be brought into sympathetic touch with the policy and spirit of the whole Church, and to take a lively and personal interest in all its activities at home and abroad.

"Resolved, That pastors be requested carefully to study the addresses and papers to be sent down to our church officers containing addresses and resolutions passed by the Assembly, in order that they may obtain material from them to present to their congregations the tremendous is-

sues and responsibilities now before our Church."

MICHIGAN LETTER.

BY REV. WILLIAM BRYANT, D.D.

It would seem to an ordinary mortal as if the churches had their hearts and their hands sufficiently full with the multitudinous duties already added to their usual tasks, without asking them also to act as agents for floating the big war loan. About everything has already been assigned to the churches in looking after the poor, especially the poor because of the neglect of the laws of God; in caring for the support of the hospitals, which ought to interest a non-churchgoing man at least as much as the man who is financing a worldwide church; in raising money for Y. M. C. A.'s and Y. W. C. A.'s, which return as little to the churches for value received as if they were not Christian institutions, and in all eleemosynary and altruistic schemes that the ingenuity or the laziness of the outside world could shoulder upon the Church. Now the "Bond Men's Club of Detroit," which finds the job too hard for it, is asking the churches to have a "Liberty Loan Sunday," when an appeal is to be made for purchasing bonds. It is not possible for any of us to be too patriotic, nor are we at all likely, as a rule, to make too great a financial sacrifice for our country. But is it fair to add this obligation to all of the varied obligations now loaded upon the churches? Why not ask all the myriad fraternities to do something special to give the nation a good reason for their existence? No doubt they are doing a great deal for their own members, but who ever asked them or expected them to do anything for the man outside? Here is a great opportunity to prove their value, by talking up and taking up, and persuading others to take up, "Liberty Bonds." We all want to see this done, but is the Church the only live body in existence, that it must do everything that is worth doing? And must it devote a Sabbath service to that object?

Our Methodist brethren can certainly teach us something in the way of raising money for the "Old Preachers and Widows," as it is expressed in a circular recently issued, and sent to every member of every church in the Detroit Conference, even to those who have only united with the Church this year. It is proposed to raise \$700,000 as the first unit of the \$1,000,000 endowment apportioned to the conference. One Detroit man has agreed to give \$122,500 if the \$700,000 is secured in cash and subscriptions before Oct. 1st. Every preacher is to give 2 per cent of his salary every year until the million dollars is secured, so it may be taken for granted that there will be some hustling to get the matter out of the way as soon as possible. Ordinary subscriptions will run three years, the first installment to be paid Oct. 1, 1917, the second Oct. 1, 1918, and the final payment Oct. 1, 1919. As at present the Detroit Conference pays for fifty years of active service only \$238 a year, which is the extreme amount paid, there is certainly need of an advance step. We may be allowed to wonder how it would strike the Presbyterian ministers of the Synod of Michigan to be assessed 2 per cent of their salaries annually until a certain total amount was secured for the "Old Preachers and Widows." Presbyterianism is not quite a democracy, but it is too much in that line to stand that sort of an assessment without the murmur of a rebellion. If a minister with a small salary gives his tithe as a religious duty would one-fifth of the tithe be his share to this particular cause?

WILSON COLLEGE.

The commencement of Wilson College Chambersburg, Pa., will take place June 9th to 12th. Saturday, June 9th, will be Alumnae Day. On June 10th President Ethelbert D. Warfield will preach the baccalaureate sermon in Thomson Hall. Tuesday, June 12th, at 10:30 a. m., the commencement exercises occur in Thomson Hall, with an address by President Chapman A. Herrick, LL.D., of Girard College on "The Book of Books." There are twenty-seven in the class of 1917.