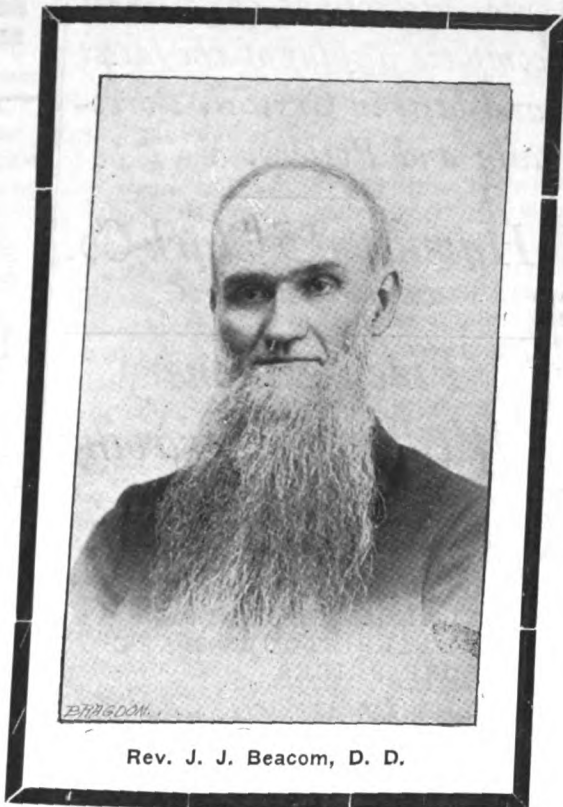


PITTSBURG, PA., THURSDAY, SEPTEMBER 25, 1902.

Presbyterian Banner.



Rev. J. J. Beacom, D. D.

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PITTSBURGH, THURSDAY, SEPTEMBER 25, 1902.

No. 15.

Chronicle and Comment.

China.

China is slow in getting settled. A report has come to London that from 300 to 1,000 native Roman Catholic converts have been murdered in the province of Sze-Chuen. There has been a large number of these indefinite reports, but this seems to have somewhat more of certainty in it. Ho Yow, the imperial consul at San Francisco, has pointed out in a striking way the possibilities for American commerce in the celestial kingdom. Recent events have given the American people more favor in the eyes of the Chinese than is enjoyed by any other nationality. An American syndicate is now negotiating for the construction of a railroad which shall open up the southern part of the populous empire, a region that has immense possibilities in the way of commerce. The cloud over the prospect is the possibility of a collision between the Russians on one side and the English and the Japanese on the other. Manchuria is the bone of contention. The alliance between the two latter nations had for its purpose the evacuation by Russia of three special provinces of Manchuria. This would practically restore the integrity of the empire. Under pressure of the dominant fleets of England and Japan, Russia promised to evacuate the three provinces on successive dates. In six months the province of Shing King, in which the important port of Newchwang is located, was to be free from Russian sway. Months have passed but no progress has been made in the movement; but, on the contrary, the Russian commander in Shing King has been ordered to expel the British customs officers from Newchwang. Nor has the Shanhaikwan railway been surrendered to the Chinese owners, but is still kept under Russian control. The Siberian railway not being yet in good shape for the rapid transit of troops, it is Russia's object to make delays until an army can easily be transferred from Russia, and so the preponderance of the allied navy be balanced. There are indications also that the French are taking steps to strengthen their navy in the Pacific, and, as France and Russia are allies, this does not add to the indications for peace. The reported murder of Catholic converts may be only part of the program for the interference of France and Russia in the internal affairs of the empire and for Russia maintaining her hold on the territory which she now occupies.

The Boxers Again. Mail advices received at Washington indicate that China is on the verge of another insurrection by the Boxers, which may compare with that of 1900. Excessive taxation and resentment against the missionaries are mentioned as the moving causes. The advices come officially from Minister Conger. The result of heavy taxation bears out what our State Department forewarned the Powers would be the result of demanding exorbitant indemnities. The province of Sze-Chuen appears to be the center of disturbance, and little doubt remains that there have been massacres of Christian converts and destruction of chapels in that district. Prince Ching acknowledges that a band of robbers had killed a Chinese preacher and seven Christians, besides burning some houses, but claims he has issued strenuous orders to have such fierce and lawless outbreaks quickly put down, and that the leader of the criminals, Li-Kang-Chung, and others have been arrested and executed. It runs, however, that massacres occurred as long ago as July. Dr. Canright, an American missionary at Ching-Tu-Fu, says eleven were killed and that the local officials refused to act against the Boxers. A report comes from Shanghai, notorious for sensational dispatches, that Ching-Tu-Fu is besieged by 50,000 Boxers and that its fall would precipitate a general uprising. Variance between Protestants and Catholics is also said to complicate matters. Both dispatches and comments in various papers indicate no friendly spirit towards missions.

Virchow.

This very distinguished man died in Berlin, 5th inst., at the advanced age of nearly 81 years. Competent authorities say that the history of scientific progress for 50 years past cannot be

fairly related without recounting a large part of his life work. Said the London Times: "The history of Professor Virchow's life and work forms one of the grandest illustrations of the triumph achieved over every obstacle by genius manifested in infinite labor, and guided by absolute love of truth and dauntless courage." The versatility of his talents is expressed by a summing up of his achievements, which states that he was "one of the greatest medical discoverers, the leader in Pathology, an authority in Ethnology, a pioneer in Anthropology, a noted archaeologist, an able linguist, and a brilliant, conscientious statesman." All knowledge seemed to have been within his empire. His greatest discovery is said to be that animal tissue, the human organism as well, is composed of cells. Never a practicing physician himself, he was in fact the leader and instructor in modern medical science. Public hygiene and sanitation received from him a powerful impulse. The various and multifarious character of his works and publications is simply bewildering. Egypt and Troy, the condition of the poor, the languages of all civilized nations, the mutations of politics, finance and sewage farms were among the subjects of which he might be called master. Much of his time was devoted to the instruction of artisans and the poorer classes. With Bismarck he had little in common, for Virchow was intensely, sincerely liberal and democratic. His views at one time led to his expulsion from his professorship in Berlin. His opposition to Bismarck was on one occasion so bitter that the German premier stooped to challenge him to a duel, and the meeting was prevented only by the interference of friends. Of the two the man of "blut und eisen" can hardly be esteemed the greater.

**Roumanian
Oppression.**

The treaty of Berlin recognized the independence of Roumania in 1878, and in 1881 it proclaimed itself a kingdom. Since then considerable progress has been made by the infant kingdom, but the simple principles of religious liberty seem to be not well understood by the authorities. This, too, notwithstanding that the treaty of Berlin, which gave independence to the country, made also religious liberty obligatory on its rulers. In a circular letter to the powers that are responsible for the setting up of the Roumanian state, Secretary Hay has referred to the clause which says: "In Roumania the difference of religious creeds and confessions shall not be alleged against any person as a ground for exclusion or incapacity in matters relating to the enjoyment of civil and political rights, admission to public employment, functions, and honors, or the exercise of the various professions and industries in any locality whatsoever." As regards the Jews, these regulations have been nullified. They have been excluded from the public service and learned professions; exceptional taxes have been levied upon them; they are debarred from living in rural districts; many branches of petty trade are closed to them, and they have, in short, been reduced to a state of wretched misery. Against this condition of affairs the Secretary protests, not only from principles of humanity, but because a wretched and impoverished people are seeking the freer air of the United States. Consciously and of purpose or not, the fact is, that this undesirable population are forced by their country to seek refuge in our land, and against this the protest is made. The Jews reach the number of about 400,000 in Roumania. The usual objection to them on the continent of Europe is not that they are not a thrifty people, well able to take care of themselves, but that they are too much so, and commonly outrun other people in the race for prosperity. It may be said that the probability of the great powers paying any real attention to the matter is hardly very great.

**Important
Decisions.**

Judge Buffington, in the United States Circuit Court, has decided that the feeding tables now used in every structural steel mill in the country, are an infringement on a patent owned by John Brisbin and Antonio Vinnac, of Pittsburgh. The invention is a combination of former inventions for

Side Lights Upon the Revival of 1800.

By William Speer, D. D.

No. I.

Social Condition After the War of the Revolution.

It is hard for the Christian people of America now, living in the enjoyment of an abundance and variety of the fruits of the virgin and generous soil of the new world, and sated with a profusion of wealth from its coal and iron and copper of the middle sections, and of gold and silver from those of the west, to conceive of the general poverty, the prostration of trade and most industries, the perplexity and unhappiness in the souls of the people of all classes and conditions, which existed in the time succeeding the war which, after eight years of desperate fighting and exhausting sacrifices, had effected our national independence.

The country was in a desperate financial condition. The trading classes, and creditors of the government and the separated States, were ruined or impoverished by the depreciation or repudiation of the deluge of paper money issued during the war. The operations of all departments of political administration were almost paralyzed from confusion and failures in the collection of any form of revenue. There was determined hostility to each other in the different sections of the country, arising from their conflicting interests as to agriculture and manufactures and trade, and from historical and colonial prejudices and social conditions. This was apparently so rooted and just that some prominent men in New England, in the South Atlantic States, and in the Mississippi Valley openly advocated a dissolution of the Union.

The intemperance and gross immorality produced among the men who had been separated from home influence by years of army life, infected their families and communities on their return to them. The morals of society in America were never so corrupt before or since, as when the intimate political relations and sentiments, which were held in common with France during our revolutionary war, and still more strongly after that nation had overthrown the monarchical and adopted a republican form of government, flooded the people here with French infidelity and French licentiousness. The sage wisdom, the peerless history and example, and the religious counsels and warnings of Washington, were the strongest bulwark of the popular mind. But the violent and mendacious assaults upon his character, and intrigues against his official acts and purposes at times threw him almost into despair for the future of the republic. He wrote his later State papers and affectionate farewell address to his countrymen with a view to their being pondered by the people of not only that but also of succeeding generations.

To understand the spirit of the social life and the popular literature in some of the principal cities of America at that time, it is necessary to learn thoroughly the influence which our relations to France exercised upon them. There was a peculiar fascination in the French assumptions of literary and scientific supremacy. It injected here the vanity and

pride which had estranged the French national heart and mind from divine truth and from God. The grateful and intense political sympathy of the American people generally towards France blinded our people to the moral and religious dangers. The French Revolution was a desperate struggle to break the chains with which since the days of Charlemagne the Roman religious tyranny and falsehood had loaded that unhappy nation. It was a wholesale overflow of priesthood and slaughter of priests, and that included monarchical institutions vitally allied and political aristocrats. It was under the name of "liberty," a wild abandonment of all law, whether of God or man. It rejected all the commandments of the decalogue, and the Bible, from the beginning to the end of it. The most extraordinary picture in American history is the abasement of many of its wise men and great men to this bloody Molech, and amidst the drums and trumpets and flutes and harps which celebrated his praise.

It would be profitable to reveal to the present generation the dual character and life of most American politicians and scientific and literary men of that period. Paine's "Age of Reason" and the deism of the French Encyclopedists they affirmed to be their confession of faith. The writings of Voltaire, who boasted that what the twelve apostles had built up his arm had thrown down, and reviled Christ as a common malefactor, they heralded as their theology. Some of the men whose names rank highest in political position, in science and in literature upon the pages of our school histories and class books, were in their private lives licentious, intemperate and profane blasphemers.

It becomes us to look at the crowning scenes of this godless liberty in France. The National Convention and Parisian public authorities in August, 1793, celebrated a grand festival to Nature. In November following they paraded the streets in a festival to Reason. In the latter a beautiful woman, who was an actress and courtesan, was set up as "the living image, the masterpiece of Nature," and the goddess of Reason. The church of Notre Dame was crowded with drunken and dancing and howling devotees of the religion of Reason, and they accompanied the thunder of the organ with their drums and dances and obscene actions. In September the convention abolished the Sabbath and substituted instead, through the influence of the philosophers, who extolled the forms and religion of China as superior to those of Christianity, three decades of days in each month, and to these and the twelve months, they gave new names, drawn from the general course of the seasons in nature. The casting out of the worship and laws and gospel of God brought a terrible harvest. The scenes of bloodshed by the guillotine and mobs and assassinations, the hellish barbarities, the brutal debauchery and licentiousness of that time are well known.

Thomas Paine, an Englishman, was a member then of the National Convention. The next year he was in prison and apprehending, perhaps, the guillotine; but while in it he dispatched a part of the precious manuscript of his "Age of Reason," to be published by his co-believers in the new republic across the Atlantic. It is distressing to trace the sad fruits which the infidelity of France bore in the soil of America. The public men in sympathy with France were seduced into immoralities which have painfully blotched their characters. Franklin, who was really of English quaker descent, sometimes affirmed that he was brought up a Presbyterian, and taught the Shorter Catechism, and all his life he showed at times the power of his early education in the Bible. But when an ambassador in France he theatrically embraced Voltaire before a French audience in order to exhibit his fellowship in the same liberal doctrines. His lewd life was in sad contrast to his unparalleled high reputation in science and in diplomacy, and to his practical wisdom in the concerns of this world. Jefferson betrayed in his creed and conduct his religious Welsh ancestry, and his professions of agreement with the thoughts and measures of Washington. Freneau, editor and poet, his violent partisan ally, by his malignant hostility to Washington and to revealed religion, brought dishonor upon his collegiate education at Princeton. Aaron Burr, the brilliant grandson of Jonathan Edwards, the profoundest and saintliest of American religious teachers, became by his profligate licentiousness, by his deliberately planned murder of Alexander Hamilton, and by his treasonable schemes to break off the West from the Union, the most detested of politicians and an outcast from decent society.

But we must not dwell longer upon these shocking pictures. They are given here in order to explain the gloomy declaration of the pastoral letter of the Presbyterian General Assembly in 1793, when it says: "We perceive, with pain and fearful apprehension, a general dereliction of religious principle and practice among our fellow-citizens, a visible and prevailing impiety and contempt for the laws and institutions of religion, and an abounding infidelity which in many instances tends to Atheism itself." "The profligacy and corruption of the public morals have advanced with a progress proportioned to our declension in religion. Profaneness, pride, luxury, injustice, intemperance, lewdness and every species of debauchery and loose indulgence greatly abound."

There was infinite meaning for good in the appointment of this first great political experience of the juvenile republic. God, in his wise and loving guidance of his Israel within it, taught several lessons suited to be remembered for all future time:

1. The final results of Roman Catholic education. Those of Romanism, not as it exhibited itself in this country, modified and restrained by Protestant influences

but Romanism, as its semi-heathen origin and nature, its political ambition and its unsatiable avarice, have brought forth the fruits of a dozen centuries' cultivation, mature, fermenting and seed-bearing, amidst a proud, sensitive and affectionate European people.

2. The madness and folly and depravity, the political and social ruin, wrought by human wisdom, when it departs from the authority of God's revelation of the primordial principles and facts of all science, which he has given in his eternal Word.

3. The infinite importance that all American education, intellectual and moral and religious, personal and social, political and ecclesiastical, shall begin and ever be carried forward, in complete accord with the divine summaries of moral law, and of the fundamental facts of history as to the past and prospects of the future of mankind, and of the plan of salvation which God has revealed in the Old and the New Testament.

4. That there is now before the Church of God and this nation and the world but one sure trust and hope. It is in God's fulfillment of his promises to bestow the final, glorious gifts of his Holy Spirit, which are reserved in heaven, awaiting the supplications of his saints, and fruits meet for repentance.

CANADIAN PRESBYTERIAN GUILD.

Rev. W. S. MacTavish, B. D., Ph. D.

(Convener of Canadian Assembly's Committee on Y. P. Societies.)

In a recent number of the Banner, I observed this statement: "The General Assembly at New York adopted a recommendation of the Committee on Bills and Ordinances, appointing a Special Committee of the Assembly, consisting of four ministers and three elders, to consider, and if the way be clear, to formulate some plan whereby, without interfering with the interdenominational fellowship now enjoyed by them, the Young People's Societies of our churches may have the results of their work regularly presented to the Assembly, and may receive the benefit of the guidance and inspiration of the Church as a whole, as represented in the Assembly; the committee to report at the Assembly of 1903." I have thought that a statement regarding what is being done by the Assembly's Committee in the Presbyterian Church in Canada might be of interest to your readers.

Long before the Y. P. S. C. E. sprang into existence, Presbyterian young people had been organized under various names and forms in individual congregations in this country. But no form of organization ever became so widely popular as Christian Endeavor. This is evidenced by the fact that the General Assembly took no official recognition of young people and their work until the Christian Endeavor movement became so widespread as to compel attention. That the Christian Endeavor is still the most popular organization for young men and women is made clear by the fact that out of the seven hundred and eighty-four societies reporting to the General Assembly this year, five hundred and eighty-six are Christian Endeavor.

But though the society has been and is still a powerful and popular organization, though it has been signally honored and blessed of God in the past, though many societies are still enjoying a rich measure of blessing, and though thousands of young people are devotedly attached to Endeavor principles, and wish to be affiliated with the world-wide movement, the conviction seems to be growing that interest is on the decline. There are reasons for fearing that the enthusiasm so characteristic of former days is seldom witnessed now. There seems to be a reaction in some quarters against the pledge, and the young people appear to desire something more elastic, and something broad enough to develop the mental as well as the moral and spiritual qualities with which they have been endowed.

Such was the condition which our committee had to recognize. The situation was a difficult one. Could there be such an organization effected as would suit all classes of young people—those in the city as well as those in the country; those who have enjoyed the advantages of a good education as well as those whose educational facilities were very limited; those who desire to see nothing in the Church but a strictly religious order, as well as those who seek after something entertaining? After earnest and careful discussion the committee a few months ago decided to prepare a Model Constitution. This Constitution, having been submitted to the presbyteries for criticism and suggestions, was afterwards presented to the Assembly and adopted by that body. It is hoped that the Constitution is elastic enough to suit societies differently situated, and comprehensive enough to meet the needs of all young people. While it retains many of the essential features of Christian Endeavor, it has incorporated some things for which no provision has hitherto been made. One safe proviso has been inserted, viz., that a Christian Endeavor Society now in existence need make no change in its constitution. This is a wise move, because if a society has done satisfactory work in the past, and is satisfied with its present methods, nothing is gained, and something may be lost, by making a change. Those societies which adopt the Model Constitution and subscribe to its pledge, will be in affiliation with Christian Endeavor. It is hoped that by whatever name the society is known, it will consider itself part of the Church's machinery and as such report to the General Assembly.

The pledge reads as follows: "Believing on the Lord Jesus Christ as my personal Saviour, and seeking the strength and guidance of the Holy Spirit, I promise that I will strive to order my daily life in accordance with God's Word and my Saviour's example, and will, by word and act, endeavor to commend the gospel to others. As an active member, I promise to support my own Church, to be faithful in attendance at the meetings of the Guild, to cultivate a spirit of Christian friendship with the young people of the congregation and community and to take such part as I am capable of in the devotional services and active work of the Guild." A Guild may decide not to adopt the pledge. In that case its members are not divided into active and associate.

The main change, however, consists in the broadening out of the work. It is proposed to make four departments—devotional, missionary, educational and social. Each of these is to be in charge of a vice-president, who will hold much the same relation to the society as the convener of committees in the Christian Endeavor now hold. It is not necessary to organize the Presbyterian Guild in all four departments, but if all four should be organized, then each vice-president may be made responsible for one meeting each month. The distribution of the work under each department is as follows:

1. Devotional—(a) Young people's prayer meetings; (b) Evangelistic and aggressive work among the young people of the congregation.

2. Missionary—(a) Missionary meetings; (b) City or local mission work; (c) Temperance; (d) Systematic giving; (e) The support of missionaries or helpers in the home or foreign field.

3. Educational—(a) Organizing and maintaining classes for Bible study; (b) General Assembly's plan of study; (c) Literary studies; (d) Lecture courses.

4. Social—(a) Seeking, welcoming and introducing new members; (b) Visiting the sick; (c) Promotion of mutual acquaintance and good feeling by means of social gatherings.

The Guild is expected to report annually to the Session giving statistics as to membership and contributions and some account of the year's work. This report, the moderator of session is to forward to the convener of the Presbytery's Committee on Young People's Societies.

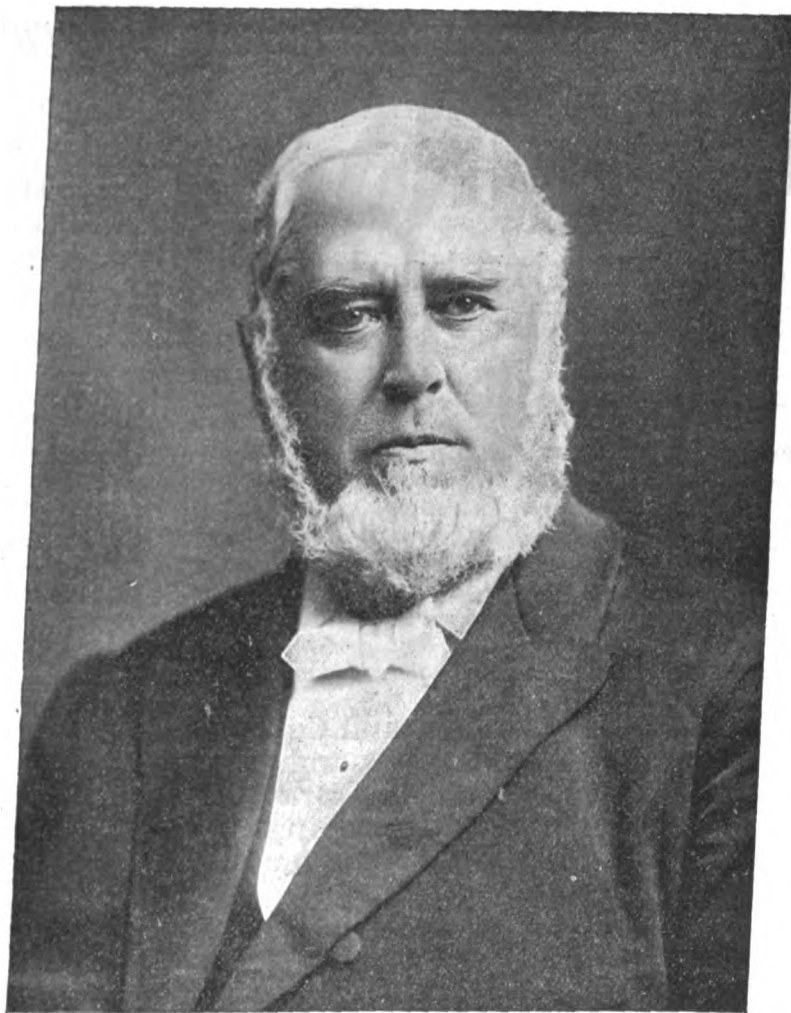
Will the society organized under this new Model Constitution be a success? Who can tell? It is safe to predict that if the young people take hold of it with the same earnestness, devotion and consecration as they once espoused, the cause of Christian Endeavor it will be a success; but if they are not animated by the same spirit of consecration it will not be. No organization, however good, can run itself. No association, however praiseworthy its aim, can accomplish much without leaders. If the Presbyterian Guild be ignored by ministers and sessions it may accomplish something, but the fruit can scarcely be as abundant as it ought to be.

Deseronto, Ontario, Canada.

An Important Christian Duty.

Meditation is one of our most difficult Christian duties, but at the same time it is one of the most important. We can read or hear of a dozen books more easily than we can meditate properly on one; but yet our inward thoughts are the only tests by which we can know the real state of our minds. Whatever we turn to naturally when alone is the thing that engrosses most of our regard, and therefore we should often look inwards to ascertain if our thoughts are stowed for eternity, and how far they are devoted to the service of God. Religious meditations have been compared to the blossoms on a tree in spring; many of them fall off, some to nothing, and end in vanity. And yet they are the first things in which spiritual mindedness consists, and there can be no fruit, good or bad, but what proceeds from our thoughts.—The Churchman.

Presbyterian Banner.



Rev. William J. Reid, D. D.

Pittsburgh, Pa., Thursday, October 2, 1902.

Presbyterian Banner

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PITTSBURGH, THURSDAY, OCTOBER 2, 1902.

No. 16.

Chronicle and Comment.

The President's Injury.

The injury received by Mr. Roosevelt at Pittsfield, Mass., has developed consequences serious enough to break off his journey through the West. At Indianapolis,

after making several speeches during the day, it was suddenly announced that an operation was deemed necessary. The patient was taken to St. Vincent's hospital and an abscess was removed, which had resulted from a bruise below the knee. The surgeons were positive in prohibiting a prolongation of the tour and in prescribing a rest of ten days or two weeks. The President has since returned to Washington, where he was joined by Mrs. Roosevelt. On Sunday a second operation was performed and the prospect is that the President will have to submit to a longer confinement than was expected. He puts a cheerful face on the matter and all reports are encouraging. The accident has brought out some very strong expressions of disapproval of having our chief executive so much exposed to unnecessary danger and fatigue in long journeys and among immense crowds of all sorts of people. President McKinley lost his life at a public reception. Mr. Roosevelt has had a narrow escape. Public questions can be better discussed in careful state papers than by speech from an observation car. Besides, say the objectors, a President has enough to do to make it fit that he should husband his strength.

The Strike.

The wretched condition of affairs in the anthracite region may be suggested by some extracts from the reports of two or

three mornings. September 22—The Thirteenth regiment was ordered out at midnight. It is an additional regiment to those already in the field. The sheriff could not cope with the situation. At Archbald 200 strikers ransacked the quarters occupied by about 40 workmen, and drove the men back into the washery. Then, returning to the colliery proper, they drove out the engineers, firemen, pumpmen and guards. Two men were shot, one a striker, the other a workman. On the same night the steam pipes of the Pennsylvania Coal Company were destroyed by dynamite. Two cooks were rescued from a threatened lynching. Same date the town of Shenandoah was in disturbance by a mob of 5,000, assembled to resist the arrest of men charged with stealing coal. The miners at Williamstown have been parading all day. Night of 23d, strikers visited the home of a non-union man at Wiconisco, taken from his bed and beaten. At Oliphant, two brothers, named Lundon, were ambushed and shot down in the road, one probably fatally wounded. Two non-union men were seriously beaten by soldiers, which "made no end of friendship for the soldiers among the strikers." A culvert on the Lackawanna road was blown up by dynamite. Coal is carried over this road. A striker was shot by a guard at Archbald and will probably die. Taylor, a striker, shot by officers, died. Some parties had placed sticks of dynamite under the house of Joseph Harrison. Non-union men were attacked at Warrior Run; 25 deputy sheriffs went to quell the disturbance. Negroes were employed at the Lebanon steel works. This was followed by the firing of pistols for hours in the vicinity of the works; several volleys were fired at the buildings, and a messenger boy was killed. A citizen was wounded. September 24—"Despite the presence of troops in these districts rioting and general lawlessness continues in the entire hard coal country." At Forest City much excitement was wrought up by strikers interfering with and beating men who had returned from work. At Priceburg a crowd was chasing non-union men. "A general hunt was organized." Charles Webster had three ribs broken and his head battered; Charles Foley had his head badly smashed; Fred Mason was badly used up with clubs and stones. The Ninth regiment has been called out. President Mitchell says the situation is unchanged. "Reports are coming in from every direction of non-union men and others being shot and clubbed." Governor Stone has been asked to place the county of Schuylkill under martial law.

Foreign Notes.

The official organ of Roumania calls upon the press of that country to make an emphatic protest against what it calls an interference on the part of a foreign government in a trade law controversy. The influential Vossische Zeitung says: "The matter cannot be disposed of so easily, since Roumania's existence was made possible by the Berlin treaty, and one of the conditions of that treaty was religious liberty in Roumania. Secretary Hay's note was not addressed to Roumania, but to the signatories to the treaty. Evidently the Zeitung supports the stand taken by Mr. Hay. It is now said the Jews will be prohibited from emigrating to this country, and so their condition is not bettered.—Reports from London say that relations between Great Britain and Venezuela are on the point of being broken off. On various matters of difference Venezuela is charged with assuming such an angry attitude as to leave the impression on the British government that she is seeking some cause for a quarrel. One bone of contention is the ownership of Goose island, about which the British State office has no doubt whatever. The island is not found on any ordinary map. One British official expresses the wish that "the United States would take over the whole country, then perhaps we could get some peace." It is believed the Venezuelans are counting on being taken care of under the Monroe doctrine if they should push matters to an extremity. Great Britain has returned an official answer to the note of Mr. Hay in reference to Roumania; no other power has done so. German anti-Semite papers ridicule the note, but more humanitarian papers regret that Germany did not take the first move in the subject.—Not for a long time has so lively a question been thrust into British politics as the educational bill. The Nonconformists and the Catholics are dead set against it, and it looks very much as if Balfour's first important move may end in defeat.—There is something like a positive effort in Spain to discourage bull fighting. Men and women of cultivation are turning against it and the language of some of the best papers is very strong in its condemnation. On the other hand the horrid amusement seems to have a hold on the tastes and imaginations of the people that may take centuries to do away with.—One thousand persons are said to have been killed by earthquakes in eastern Turkestan during the early part of September.

"The Incompatibles."

The Fortnightly Review for September publishes an article which Catholic papers are trying to minimize, but which may be taken as another indication of the unrest that has begun to be felt among the adherents to the Italian Church. The author, Rev. Arthur Galton, may not be a great weight in theological or ecclesiastical circles; still he has the power of saying some forcible things. The gist of the matter is in the sentence: "It is obvious to every one who studies history, with an impartial mind, that the English people and the Roman Court are Incompatibles." And again, "In spirit, in aims, in methods and institutions the English people and that narrow oligarchy of Italians which pretends to be the Catholic Church, are by their respective qualities necessarily opposed to each other." Since the ninth century the Papacy has been a political and financial organization masquerading in theological guise for the attainment of wealth and temporal domination. This, Mr. Galton says, is the feeling of many of the English Catholics, and he says there is a combination of 150 Catholic priests, whose object is to free themselves from the domination of the Roman Curia and yet somehow retain their connection with the Catholic Church. The leader of this movement has authorized Mr. Galton to speak for him, which he does chiefly by quoting from the leader's official statement. This statement is a strong arraignment of the government by the Roman Curia. "The Catholics of England, both clergy and laity, have been treated as mere chattels, or tributary serfs, as dependents in body and soul. Rome governs us irresponsibly, as though we were aborigines in a South Sea island." "Secular priests are only money-making machines for their bishops and the Roman Curia." These are

Side Lights Upon the Revival of 1800.

By William Speer, D. D.

No. II.

"He Will Thoroughly Purge His Floor.

The holy Lord God Almighty requires of every man, and of nations, and of the Church, thorough cleanness as a preparation for his bestowments of mercy and power. This is the purpose of his chastisements, often sore and great. The three great eras of the kingdom of Christ, its advent, its final triumph over all its enemies, and the last judgment, Jesus and the prophets and apostles often taught, would be accompanied by great wars, famines, pestilences, earthquakes, tokens in the heavens. The second era, upon which we appear now to be entering, would be further signalized by great increase of knowledge, the running of many to and fro, the successful preaching of the gospel in all the world, and the downfall of false religions and the kingdom and power of Satan.

Any one of the several subjects indicated would far more than fill a paper like this. How vast and revolutionary, for instance, have been the wars in America, Europe, Africa and the old Asiatic empires within the last two centuries. But let us take up now that of pestilence, as one less familiar to our readers, and specially in order to show its connection as a national chastisement with God's preparation for the great outpouring of the Holy Spirit, which speedily and mercifully followed it.

We notice, first, the extraordinary atmospheric influence which introduced them, something over which man can exercise no control; then the sympathy of all departments of nature; then the succession of disorders, ending with the final terrible plague. It was remarked by contemporaneous writers that about this time the whole country appeared to be visited with a variety of fevers, some "of the most malignant natures"—as the Rev. Samuel Miller, afterwards the first professor in Princeton Theological Seminary, wrote—and "unprecedented in the medical records or popular traditions of this country." They were attributed by the people to the extraordinary "protraction and intenseness of the summer and autumnal heat." There was dysentery, cholera, and scarletina. A strange, violent influenza affected people with coughing, sneezing, free bleeding at the nose, and pains in the head and eyes, to such an extent altogether as to nearly arrest social intercourse and public worship. Peculiar forms of these diseases appeared in the domestic animals. There was no rain. The ground was dried up; all vegetables were few and defective; cherries, apples and other fruits were small and shriveled. Nature trembled under judgments like those described by Joel and other later prophets of Israel, which prepared the way of the Lord, and which would awake repentance of sins, and assure in their time the mighty effusions of the Holy Spirit at Pentecost.

These calamities were premonitory to one which far exceeded them in extent. That was the terrible pestilence commonly named the yellow fever, from its excessive

discoloration of the patient in the tongue, the skin and other visible surfaces, and all the excretions of the body, which was caused by the poisoning of the organs connected with the secretion of bile. It had long been known as a denizen of the tropical and sub-tropical regions of America. It had accompanied the period of the Great Awakening under the preaching of Whitfield, Jonathan Edwards, and others in the years 1741 and 1766, and visited to some extent the localities within the middle and northern States; but it had implanted or disseminated there no widespread or permanent detriment. In 1791 and '92 it came in vessels from the West Indies and carried off some victims from Philadelphia and New York. Under climatic conditions, which were perpetuated and even increased in their intensity, the West Indian plague was in 1793 brought into the country at several seaports. It spread over the nation as far north as New Hampshire and Massachusetts, whence traders carried horses and hay and cotton goods, to exchange for sugar and coffee, and for the molasses, of which they made rum in quantities. It appeared in the Carolinas and Virginia and Maryland, and in many places in New York and the middle States.

Philadelphia was the principal commercial port, trading already to distant India and China. It was the capital of the nation. In these first years of the administration of Washington its political and social influences, for good and for evil, extended over all the country. It was the Jerusalem of the tribes. In July a load of damaged coffee from the West Indies was discharged at the Arch street wharf. The filthy, narrow, heated streets along the Delaware river, densely inhabited by the poor, were ripe for the tropical infection. The fever came down upon them with a deadly fury never witnessed before or since in the pestilence of this country. There were blocks near the river in which, as it ran from house to house, every one, old and young, was seized, and nearly all of them died. The plague quickly spread with unparalleled violence into various other parts of the city. There was universal panic. Well-to-do families fled into the country. The streets were silent. A man might walk, as was said at the time, for a square and meet with no one except such as were hurrying to find a physician, or a nurse, or an apothecary, or a coffin maker. Several of the principal physicians died. Dr. Benjamin Rush says he visited and prescribed for as many as a hundred and fifty patients in a day. Men stopped his horse frequently as he hurried through a street, or clung to the bridle imploring for a prescription. Some who had money offered him extravagant compensations for a visit to their family. He could get little sleep in the night for the incessant ringing of the door bell. Several of his office students and members of his family died, his own health was broken down, and he came near dying himself.

Death reigned with dreadful and irresistible dominion over all nature and laid his hand upon all the employments of men. The air seemed deprived of vitality and loaded with the elements of death, so that with any exertion men sweated profusely, had no strength and perhaps suddenly died. Only fruits and vegetables could be used for food. Meat was poison, and a meal of it often produced death. Horses, not feeding on flesh and less in contact with men, suffered less, but most domestic animals of every kind, dogs, cats, rats, poultry, even the house flies, died. The street gutters were foul and offensive with a poisonous, sulphurous odor. It was a melancholy sight to behold, most of the doors and shutters of houses closed, and half of them marked with a sign of warning against the plague within. The only sound commonly that attracted the ear in a street was the mournful rumbling of a hearse or vehicles, sometimes a common cart, or hand barrow of a negro, bearing off the dead. Corpses could not be conveyed to a distance. The regular places of burial soon became overcrowded. The public square, subsequently named after Washington, on Walnut street, near the government buildings, and surrounded by offices and fine dwellings, had already been taken for a "potter's field." Now it was made a graveyard for the victims of this pestilence. What is at present so beautiful a grassy spot became loathsome with numerous hastily made mounds of up-turned clay.

The description here given of the great pestilence of the last years of the eighteenth century, when compared with that given in our preceding paper of the social condition of the more influential classes, is surely all that is needed to make plain the purpose in it of the All-seeing and Holy One who rules over the earth and the heavens, and one of whose greatest mercies to our young republic was such a vindication as this of his attributes and rights. The representation of these facts is slighted by the historians, who see nothing of the hand of God in its many wonderful manifestations throughout the whole course of the way in which he has led and kept this nation. But the Christian eye plainly discerns that it was thus he thoroughly purged his floor; that he warned in it evil-doers to flee from the wrath to come, and admonished nominal followers to bring forth fruits suitable to their professed repentance. It was a preparation for the mighty displays of his grace and mercy in connection with the outpouring of the Holy Spirit, which were already commencing in the land. It was a memorial for all the future and for each passing generation, that faithful preachers of the gospel must not neglect to tell sinners of God's holiness and justice, as well as of the compassion of Christ; to warn souls of God's unquenchable anger, as well as tenderly invite them by the offers of an atonement which cleanses from all sin.

Presbyterian Banner



First Presbyterian Church, Allegheny, Where the Synod Will Meet.

Pittsburgh, Pa., Thursday, October 9, 1902.

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PITTSBURGH, THURSDAY, OCTOBER 9, 1902.

No. 17

Chronicle and Comment.

The Strike Conference.

The President was so deeply impressed with the appalling consequences of the anthracite strike that he invited a conference at Washington between the operators on one side and John Mitchell and others representing the miners. Both sides were fully represented, although Mr. Cassatt, of the Pennsylvania railroad, was not able to be present. The President said that the contention not only affected the two parties interested, but the public; that "the situation has become literally intolerable. I wish to emphasize the character of the situation and to say that its gravity is such that I am constrained to urgently insist that each one of you realize the heavy burden of responsibility that rests upon him. In my judgment, the situation imperatively requires that you meet upon the common plane of the necessities of the public. With all the earnestness that is in me I ask that there be an immediate resumption of operations in the coal mines in some such way as will, without a day's unnecessary delay, meet the crying needs of the people. I appeal to your patriotism, to the spirit that sinks personal considerations and makes individual sacrifices for the public good." Mitchell declared that he was willing to favor the return of all the miners to work and to submit the grievances to arbitration. The operators declared they could not consider any proposition that came from Mitchell. To cut off a discussion the President asked both parties to retire and consider his message and meet him at 3 o'clock. At the second meeting there was no change in the attitudes of the two parties. So ended the conference, and it is very possible it has put off the final settlement of the matter. In fact, from the first, the hopes held out of some settlement through politicians, extra session of the Legislature or interference by the national government, has done much to prolong the contest and to obscure the vital questions at the bottom of the whole affair.

The British people are greatly interested in the results of American labor and have made careful investigations to discover wherein its strength lies. A recent report to the British Iron Trade Association brings out some important facts. The committee think that the influence of trade unionism is not nearly so strong nor so aggressive in the United States as in the United Kingdom. In Great Britain there are, in round numbers, more than 1,900,000 members of trade unions, while in the United States and Canada, with about twice the population, there are only about 1,600,000. Germany has something like the same proportion as this country and Canada. Proportionally to the populations, Great Britain has many more than twice the number of members of unions as this country. The report says: "The almost absolute freedom of labor has been the chief instrument whereby it has won such conquests in the field of industrial economy during the last quarter of a century." The committee think the trade union is not generally recognized as a militant force in the United States, and few employers acknowledge it as of much influence. Recent events would hardly sustain this view. While in all countries cheapening processes have greatly increased during the past 25 years, these have been carried farther in America than anywhere else. A rail roller is paid less than one cent a ton, where 15 were paid not long ago. A wire-rod roller is paid 12 cents, as against \$2.12 at not a very remote date, "and yet he earns larger wages at the lower figure." The rate of wages of 20 years ago would now pay a wire-rod roller \$424 a day. "The average output per worker has increased enormously." At the Edgar Thomson works the average output of pig is 795.5 tons annually per workman, including all hands. At Homestead the average wage for all, excluding officials, is \$2.73, while wages of rollers and heaters rise to \$15 per day. The men have every encouragement to do the best they can for their employers. "The human factor and personal equation count for more in the United States than they do in Europe. Workmen appear to enjoy a larger measure

of independence." They are able, as a rule, to save money. Two things are specially noted: the encouragement and reward of workmen's inventions, and the readiness with which workmen of exceptional capacity can become employers and capitalists. Both tend to promote amity between employer and employe.

Free Trade.

Readers of the English magazines are familiar with the fact that there are many writers making an urgent attack on the principle that has for the last half a century been the established doctrine of British financiers. "The principles of free trade, perhaps, have been a little out of date of late," remarks the London Times. "They have certainly not found many converts outside of the United Kingdom." The paper then goes on to give some account of the discussions in the Economic Section of the British Association, which met lately in Belfast. Mr. Allen advocated a moderate measure of protection for Ireland. He aimed to show that the decline and depopulation of the island were in some measure due to the adoption of free trade. In a subsequent paper another scientist tried to show that the declining population was associated with many signs of increasing prosperity. The Association did not take, however, to Mr. Allen's views; on the contrary, "universal dissent was expressed from the writer's opinions." As for Mr. Allen's moderate measure of protection, the Times remarks that protection is always moderate in its initial demands, but that it grows by what it feeds on. The editor then proceeds to show that Ireland is, perhaps, the most prosperous of all linen-making countries and that protection of the raw material would work disastrously for the weavers. The editor then disposes of the much-talked-of "British Zollverein" by saying that it would require a central, imperial authority, which none of the colonies will allow. As for Preferential Duties, "the insurmountable obstacle is the persistent adherence of the United Kingdom to the policy of free trade." So the Times does not expect much change.—The Democratic party in New York has nominated Bird S. Coler for Governor on a platform of "commercial freedom." More specifically: "Tariff taxation, like all other taxation, should be limited to the necessities of the government, economically administered. It should be imposed for public objects only and never for private purposes. When tariffs are not needed for revenue they should be eliminated. The policy of reciprocal trade is the traditional policy of the Democratic party and is in harmony with the spirit of the times. The period of exclusiveness is past. We are opposed to any system of government that raises hundreds of millions of dollars more than is necessary to pay the expenses of the government," etc. It may be interesting to note whether this proclamation will have any effect on the election.

Two Little Wars.

The distribution of honors at the coronation brought to the remembrance of the British people that there were three wars in progress in Africa at the same time, but two were overshadowed by the gigantic contest in South Africa. One was against the Ugandese mutineers in the northern part of the Uganda Protectorate. After their revolt and defeat in 1899, these had taken refuge with the restless tribe of Lango, north of Victoria Nyanza and northeast of Albert Nyanza. Out of this refuge they made repeated raids on the Protectorate, until an expedition was organized against them under Major Delme-Radcliffe. The mutineers were armed with modern rifles, well furnished with ammunition and fought as fanatics mostly do. The grass was from six to nine feet high, the swamps were all full, and the smallpox broke out among the British and their allies. But British devotion to duty succeeded and the mutineers scarcely any longer exist. The Lango are said to be intractable and treacherous, but the moral effect of the expedition is expected to be salutary and beneficial to the advance of civilization throughout Africa.—The other expedition was against the Aros, the "head-hunters" of a district near the southern part of the Nile, about Cross

Side Lights Upon the Revival of 1800.

By William Speer, D. D.

No. III.

The Spirit of the Revival.

This revival is not to be regarded as an independent action of the Spirit of God. It is to be traced far back in its deep and wide relations to the preaching of the primitive Christians upon the western coasts of Europe, and the conversion of the Teutonic and Celtic tribes who were to occupy in time the continent of North America and to build here a new empire, upon principles new to the experiences of worldly powers, and with effects which would revolutionize the governments and education and religions of all mankind.

Then it is to be considered in the light of the final great advances of Christianity in recent centuries. After the pride and lusts of apostate Christianity had been allowed to manifest to heaven and earth their necessary fruits in the bestialization and desolation of nations and churches, the Holy Spirit again moves upon the face of the darkness and chaos. The Protestant Reformation gives the Word of God to the souls of men. It throws open a hidden hemisphere for the expansion and enrichment and elevation of the race. What have come to be named the Puritan Revival that colonized America, and the Great Awakening that fixed the foundations of the nation's spiritual faith and life, were the divine preparations for the birth of a nation new in character and power. Upon its infancy was poured the baptism of the Holy Spirit, which has been called the Revival of 1800. The juvenile republic was washed by this heavenly rain from the filth and poison of the dead and decayed creeds and worship and customs of the most of European and Asiatic Christianity. Upon the Church of Christ in America was put the white raiment and to her was assured then the ring of happy betrothal, and the pledges of investment with spiritual power and honor, which will in God's time draw all nations to love and sympathy with her as the pure bride of Christ. Here in the present and future is she to be taught knowledge worthy of her dignity and promised influence in the earth, and conceptions and sentiments worthy of the imperial dominion and honor which she has been made to share by the covenants of heaven.

To understand the spirit of the revival of 1800 we must saturate our mind and heart with the history and sufferings and aims of the men of preceding times, whose character made America what it is: in the sixteenth century Martin Luther, John Knox, John Calvin, William Tyndale and Ulrich Zwingli; in the seventeenth, Richard Baxter, John Howe, Alexander Henderson, George Gillespie, Cotton Mather, John Elliot; in the eighteenth century, the mighty preachers, English, Scotch and Welsh, whom God raised up to renovate and spiritualize the established churches and convert tens of thousands to living faith in Christ. In the American colonies the power of Jonathan Edwards, in his preaching and writings, was effective in awakening men to repentance, and di-

recting spiritual efforts towards revivals, beyond those of any other man in the later ages of Christianity. The preaching of Whitfield, the Tennants, and Samuel Davies, moved great multitudes to flock together, anxiously inquiring the way of salvation. These general advances in the mother countries and in America were God's preparations for the bestowment of the great spiritual gifts, and the characteristic life, and the requisites for the distinctive organization of ecclesiastical and evangelistic enterprises, which were the primary religious needs of the republic now beginning its existence. The young nation started thus upon its career rich with religious wisdom and knowledge, and endowed with valuable experiences, beyond any other one ever born in the human family.

The perilous political and moral condition of the nation excited the utmost anxiety for the welfare and stability of the institutions which it was attempting to build. The antagonism of parties and interests was so rancorous and extreme as to have nearly prevented the formation of a federal constitution, and delayed long the ratification of it by some of the States. The slow and uncertain tidings from Europe made it seem as if the wars which raged from one end of the continent to the other, and which were carried into Asia and Africa, were shaking to pieces the governments and religions of the past. Atheism, anarchy, desperate and false and vain devices of resistance on the part of rulers and priesthoods, merciless bloodshed, unrestrained passions and lusts, appeared to be mixed as in one boiling caldron, the fires of which were heated from hell, and stirred and fed by the fiends of the pit.

It is a conception of this desperate state of religion and social life in the more settled communities, and of lawlessness, robbery and murders on the frontiers, which enables one to understand the plain, vehement, necessary style of many of the sermons of the revival of 1800. Strong diseases can only be met by strong remedies. The texts were often taken from those of the psalms and prophets, which were inspired in view of conditions of the Israelites in their frequent wars with their powerful heathen neighbors, or for the general support of God's people in similar circumstances. The second psalm, for instance, was a favorite subject of exposition and application. The rage, the tumults, the vanity of the schemes and plots of those who seek to break the bands of God's laws, and cast away the obligations of obedience to the kingdom of his Anointed, were familiar to their hearers from the spirit and conduct of many men among them, and from the newspaper reports of transactions in Europe. But Jehovah, they might be assured from the teaching here, was only thus breaking old systems of iniquity with a rod of iron, and dashing them in pieces like a potter's vessel. It was the omnipotent preparation to set the Lord Jesus Christ upon his throne; to ex-

alt his offices as prophet, priest and king in the honor and gratitude and obedience of his Church. Thus prayer and labors and oblations would be enlisted for the salvation of the heathen, and for the extension of the kingdom of righteousness and peace to the uttermost parts of the earth. But the one absolute condition, these fervent preachers urged, upon which the blessings of earth and heaven will be granted to any soul of man is, that he shall submit, as a justly condemned rebel, with trembling fear of the wrath of God and the eternal perdition of his enemies, to the scepter of his Son, and shall ever walk in the way of his commands and example.

The spirit of many of the psalms and much of the prophecies of the old and of the new testament, and of the constant teachings of the Lord Jesus, as thus truthfully expounded, and thus earnestly and honestly enforced upon the minds of men, explains the piercing effects of the warnings and exhortations of those faithful preachers, in this and the other great revivals of the past centuries; and how they drew thousands, and even tens of thousands, together in vast audiences in the open fields and roads, poor and rich, low and high, conscious as through the Holy Spirit every soul is of sin and the need of an atonement, to accept gladly of the compassionate offers of the gospel. This was the preaching which kindled a true and heartfelt missionary spirit in the churches. It was this teaching which dug deep and solid foundations for the organizations devised under it to supply the blessings of the gospel to the neglected and destitute populations of this country, and 'o spread them abroad to all the perishing races of the world.

The elders of the churches shared thoroughly in the spirit of the pastors. They realized that their office implies a divine calling to share in the administration of the gospel; that they are not mere under-servants, to sweep the halls and chambers and carry and wash the dishes, of the feasts in God's house. The earnest meetings which they held in school houses and dwellings, their affectionate words of counsel to troubled and inquiring souls, their acts of help and charity to the humbler membership and people, were means greatly blessed of God in giving extension and effect to the influences of the Holy Spirit upon the souls of the people through the proclamation of the pulpit.

But the excellency of the power of this, as it must be in every true revival of religion, lay in the prayer, mighty and effectual, which continually ascended to God. There were men in the ministry and eldership who were so filled with the Spirit, through their constant and close waiting at the foot-stool of the throne, that they had to but ask in regard to the numerous wants and difficulties of even ordinary life, and they received; they had but to knock, and it was wonderful to see locked and barred doors fly open before them,

to go in the paths of service and duties of mercy. The memories of some of those pastors and elders and members of the churches abide to the third and fourth generation of the people amidst whom they lived, refreshing and reviving still, like those of Moses and Elisha and Paul in the Scriptures. What an offense it is to God, and in that what a wrong it is to man, that our pulpits and ecclesiastical education and literature, do not often declare these wondrous works, and show his strength to this generation, and his power to every one that is to come.

The stories transmitted of the operation of the Holy Spirit upon the tender and sympathetic hearts of the women and children were often deeply affecting. Women went long distances from home, through the lonely forests, to pray together with weeping and entreaty for impenitent ones and for enlarged gifts of the Spirit, and spent hours thus, sometimes the night through; while their husbands and brothers would follow with bleeding hearts, and keep watch around that wild beasts and Indians and bad men might not harm them. Boys and girls at school would sometimes break out in sobbing and weeping, to ask the teachers to tell them how to get rid of the burden of sin in their hearts, and to find peace in Jesus. Children converted, and ignorant negroes, in some cases, poured out testimonies to the grace of Christ in their own experience, and gave descriptions of the work of Christ through his Word and Spirit for the instruction of the perplexed and doubting about them, which astonished old and educated listeners with their clearness and truth, and their effects towards convincing and comforting such persons.

Now are not these representations of the fruits of the Spirit, in connection with the showers of the revival of a century ago, as one of the succession from the centuries preceding, sufficient to assure the Christians of to-day that the glorious promises as to the future which we read in Isaiah and Micah, and Malachi and Zechariah, and the still more sure ones of Jesus Christ and his apostles, will in every jot and tittle be fulfilled? And so, too, will be their solemn and tremendous warnings to all who, having eyes will not see, and having ears will not hear.

A REMINISCENCE OF DR. JOHN McMILLAN.

By Warren S. Dungan.

Believing that anything relating to life of the celebrated pioneer Presbyterian minister of Western Pennsylvania, Rev. John McMillan, D. D., would be interesting to many of our readers, I will relate a circumstance which is in my memory as vividly as any fact in my early recollection.

My father, David D. Dungan, was a member of the Frankfort Springs Presbyterian church, in the bounds, at that time, of Washington Presbytery. The last meeting of that presbytery which Dr. McMillan attended was held in that church. Dr. McMillan was entertained at my father's house. The doctor frequently during his stay at our house at that time, stated to me in my hearing that he would never attend another meeting of presbytery. His

work was done. He had no desire to prolong his earthly existence, but preferred to depart and enter the realities of the future life, trusting in God for what that should reveal. He seemed to have a premonition of his departure before another meeting of presbytery; his positiveness and seeming assurance that his life would end within the next twelve months, is that which riveted my attention and awakened my curiosity. But that which indelibly stamped this picture on my memory is what follows. At one time, while expressing himself so freely and positively on this subject, he was eating peaches. Father had a fine peach orchard. The doctor seemed to relish them as well as any of us, and I noticed that when he ate a peach he slipped the pit into his pocket. Father noticed the same thing, and finally said to him: "Doctor, if you are so confident that your end is so near, why do you preserve the pits?" "To plant them," was his reply. "But you do not expect to live to eat of their fruit," my father said. "No, but somebody else will," he said. And I learned a lesson I have never forgotten. An octogenarian Christian, exemplifying in his last days the virtues summed in the decalogue, "Love God with all thy heart and thy neighbor as thyself. This was in 1832, at the fall meeting of presbytery, and he died November 16, 1833.

DR. MOFFAT IN COLUMBUS.

By Rev. A. A. E. Taylor, D.D.

The last Sunday of September was a gala day in the Broad street church of the capital city of Ohio. It was the feast of dedication of the Broad street church, the most prominent congregation of our denomination in the city, after an existence of fifteen years of undedicated service. The chief speaker was President Moffat, of Washington and Jefferson College, and two grand old-fashioned sermons he gave us. Straightforward, profound in thought, logical, with little effort at ornamentation or other rhetorical effect, they moved forward in stately style unto the conclusion. The morning discourse on "I am the Way, the Truth, and the Life," made a deep impression on the fine audience, that packed floor and gallery. Dr. Moffat was entertained by his fellow alumnus of Washington and Jefferson, Rev. William Stuart Eagleson, Superintendent of the Board of Public Charities, and his hospitable wife. These two men are of the same physical type of Western Pennsylvania manhood, though the president is Ohio born. Tall, broad-shouldered, straight, dignified, they walk as if they had breathed the mountain air in youth, meant business and had no place for foolishness. Fifteen years ago this same month, Rev. Francis E. Marsten, D. D., pastor of the old First (Hoge) church, feeling the pressure of the drift of residence uptown, and not being able to induce the old church to move, took with him a colony of about one hundred members, swarming mainly from the old hive, and safely hived them on a prominent corner lot upon East Broad street, the fashionable thoroughfare, just a mile from the hive. Here a fine stone chapel was immediately built, with a handsome organ, presented as a memorial. Many of the wealthy and well-to-do were called and prosperity

attended the enterprise. Seven years later the main building was completed. It was a handsome and lofty stone edifice, said to be modeled after the church of the late Phillips Brooks in Boston. However, a debt of about thirty thousand dollars was contracted, the whole property being estimated as worth one thousand dollars. Dr. Marsten's health gave way under his indefatigable efforts and he was compelled to leave the church of his upbuilding. Four years since Rev. Samuel S. Palmer, D. D., was called to the pastorate from Oakland, California, both he and his estimable wife being graduated from Wooster University. The new pastor was a success from the word "Go." Members began to flock in to hear his popular and eloquent gospel sermons, many were added to the church—better than all, many converts among the young. Last year there were over one hundred additions and the total membership rose to over eight hundred. Dr. Palmer set himself to face the heavy debt at once, and by two well-timed efforts the amount was raised and happy pastor and people united in glad dedication of their grand church at last. On Tuesday following, Mr. John H. Converse, chairman of the Assembly's Committee on Evangelization, of which Dr. Palmer is a member, addressed the laymen of the church with deep spiritual power. The services were continued nightly during the week, followed by the communion on the Sabbath following.

The First church, much weakened by the colony, clung vainly to the old historic site until two years ago, when it also migrated to a fine locality nearly a mile east of the Broad street church, and built a handsome chapel, hoping soon to add the main edifice when building shall become less expensive than now. It is somewhat pathetic to see the old building given over to secular uses. Standing on a corner diagonal to the State House, it has been for half a century one of the public landmarks and greatly beloved of all Presbyterians. The tall, graceful spire was condemned as unsafe and was taken down, and under the ungainly stump a daily newspaper has its offices and busy workshops. It shocks the senses to see what seems like a profanation, but it must needs be that offenses come. The old "F Street church," Washington, has become a billiard hall, with a bar attachment; the old Pine street church, St. Louis, is debased into a livery establishment, and on the site of Dr. Rice's old Central church, Cincinnati, stands a monumental yard. Dr. John C. Watt became pastor of the First church nearly fourteen years since and came out with the old church, trekking eastward. He is greatly beloved and has been very successful, having received since moving large accessions; during one year exactly one hundred. There is a prospect of a splendid church here, where the new displaces the old. Other churches in Columbus are generally flourishing, being well manned. The city itself is growing amazingly. Five suburban roads bring a well-to-do class of residents into the city. Although this is originally a Methodist town, yet our Church has ever had a noble band of ministers and laymen and laywomen, flaunting the bonnie blue banner in the face of every foe.

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No. 18.

Chronicle and Comment.

The Call to Arms. Governor Stone has called out the entire division of the National Guard of Pennsylvania to preserve the peace and lawful authority in the anthracite coal region. The language of the call is very remarkable and is worthy of being carefully pondered by every thoughtful citizen. In part it reads as follows: "In certain portions of the counties of Luzerne, Schuylkill, Carbon, Lackawanna, Susquehanna, Northumberland and Columbia tumults and riots frequently occur and mob law reigns. Men who desire to work have been beaten and driven away and their families threatened. Railroad trains have been delayed, stoned and the tracks torn up. The civil authorities are unable to maintain order and have called upon the Governor and commander-in-chief of the National Guard troops. The major-general commanding will place the entire division on duty, distributing them in such localities as will render them effective for preserving the public peace. As tumults, riots, mobs and disorder usually occur when men attempt to work in and about the coal mines, he will see that all men who desire to work and their families have ample military protection. He will protect all trains and other property from unlawful interference and will arrest all persons engaging in acts of violence and intimidation and hold them under guard until their release will not endanger the public peace; will see that threats, intimidations, assaults and all acts of violence cease at once. The public peace and good order will be preserved upon all occasions and throughout the several counties, and no interference whatever will be permitted with officers and men in the discharge of their duties under this order. The dignity and authority of the State must be maintained and her power to suppress all lawlessness within her borders be asserted." The operators who met President Roosevelt have scarcely made any stronger charges of violence and lawlessness against the strikers than are here made in a general way by Governor Stone. What some are asking is, Why was not some action taken months ago, when matters were about in the same status as to violence, intimidation, and mob brutality as they are now. A condition that calls 10,000 men into field service, as enlisted soldiers, is one of the most serious crises that have ever confronted popular government.

Trolley Strikes. For several weeks there have been repeated riots on the Hudson Valley Electric Railway at various points along the line. At

Glenn's Falls, Saturday, October 4, "cars were fired upon, stoned, and wrecked; the police were shot at and several conductors injured." What seems incredible is that a clergyman is reported to have been the leader of the mob in which about 2,000 persons took a part. The said clergyman is in politics, however. Governor Odell has ordered several companies of the State militia to the scenes of lawlessness.—After the New Orleans Railways Companies' cars had been completely tied up for eleven days by strikers, an attempt was made on the 8th to resume business. A conflict ensued between the strikers and those who attempted to fill their places. Nobody was killed, although more than 100 snots were believed to have been fired. Of those more seriously injured were six policemen, a dozen non-union men and one striker. After one melee the police arrested the non-union men for carrying concealed weapons. The strikers who made the attack seem to have escaped. The mayor requested the governor to call out a force of militia, and the railway company announced its determination to run the cars on the 9th. Men have come from Chicago and elsewhere to take the place of the strikers. This naturally increases the bitterness of the contest.

New York Pirates. It will surprise some people to know that there are active pirates conducting their nefarious business in the immediate vicinity of New York. At present coal is one of their hobbies. Two of the profession recently "held up" a scow loaded with bitumin-

ous coal and took off ten tons. Heretofore their industry has been confined to anthracite. A representative of one of the coal railroads says they have become so strong of late years that the owners of the road have given up trying to drive them away. The boats seem to be built for the purpose, holding about five tons. If driven away from one side of a scow another crowd will operate at the same time on the other side. When the weather gets really cold the railroad men think a scow will have to carry a Gatling gun to get up the bay with a cargo of coal. It is one of the signs of the times.

The Doctors. Among the many remedies offered for the present crisis in the anthracite coal region are the following: Governor Stone has placed himself on record as in favor of compulsory arbitration, but there is no such law on the statute book, the legislature is not in session and might not pass such an act if it were; and President Mitchell says the unions would not accept compulsory arbitration. Justice Shiras has pointed out that arbitration cannot be made legally effective while the unions are unincorporated, and very few of them show any disposition to take that course. In New York the State Democratic convention declared that the anthracite mines should be taken possession of and operated by the national government. It has been calculated that, as government work is usually done, this would make coal cost about \$20 a ton; besides, it is not clear how the United Mine Workers could under such a scheme be compelled to work when they wanted to go on a strike. Mr. Bryan calls for the enforcement of the anti-trust law, and, if present laws are not sufficient, Congress should be called and enact new laws. He is also reported to favor a law that will discriminate in favor of an individual as against a corporation. Why one man should be favored over a hundred men, women and children, represented by a corporation, is by no means diaphanous. The remedies suggested nearly all fail in the matter of time; they will not provide fuel for this winter. A very common mark of them is their despotic features; they usually aim at restricting American liberty, they would take away the freedom of contract, they would compel a violation of contracts, and some would deprive citizens of their property, in violation of every constitutional guarantee, in a style more Russian or Turkish than Anglo-Saxon.

The Salvation Army. General Booth, of England, is now in this country, and this fact has induced some prominent persons to make an effort for a union of the two branches of the Army, and perhaps, incidentally, of the two branches of the Booth family. The attitude of opposition between the father and the sons and daughter is anything but edifying. There seems to be no doubt that the original Army would be pleased enough to welcome back the seceders, who take the name of Volunteers. But the Volunteers have grown to considerable importance in this country and do not exactly relish returning in a secondary capacity. Their headquarters in New York are said to have cost \$400,000. They claim to be more in touch with the spirit of this country, being inclined to democracy, while they charge the Salvation Army with being autocratic or despotic. The Volunteers refuse to give up their form of government. General Booth has two sons and a daughter in this country, all enlisted in the Volunteer movement, but the father and his descendants do not meet.

Foreign Notes. Clouds seem to thicken around the Balfour ministry. The Educational bill is rather expected to bring defeat or something nearly equivalent. Even some of the Tory strongholds are in bitter opposition to what would virtually make the elementary schools nurseries for the Anglican Church. It is predicted that the bill must either be withdrawn or modified so that its most ardent friends would hardly recognize it. But the most startling matter to Mr. Balfour is a "slashing indictment" of the government from Sir Michael Hicks-Beach, recently Chancellor of the Exchequer, and for twenty years a high official under Tory rule.

Side Lights Upon the Revival of 1800.

By William Speer, D. D.

No. IV.

Many Shall Come From the East and West.

To the West the Church of Christ has pursued geographically a continuous course. Its principal evangelistic centers have been Antioch, Rome, the Alps, Germany and the British Islands. Persecutions have purified and glorified it. Its small band of witnesses were preserved by a wondrous succession of miracles of grace, clad in sheep skins and goat skins, hid in icy caves and secret dens, mocked and scourged, tortured and slain by civil rulers and religious inquisitions, until the ordained term was fulfilled, and they have come down to give additional force to the testimonies of the everlasting gospel sounded in these days to every nation and kindred and tongue and people.

In the utmost stormy coasts and islands of the British Islands God had been gathering, during all the centuries of Christianity, refugees from Roman persecution, families holding the faith preached by the primitive disciples along the shores of the Mediterranean and among the tribes of the interior. When his time came there flowed forth from the seaports of Wales and Scotland and Ireland, across the Atlantic, the people who, in New England and Pennsylvania, and the Carolinas and the valley of the Ohio, were to be the most pure and vigorous and steadfast witnesses for Christ in the new world.

The successive rains of the Holy Spirit in America found their warmest welcome, and the soil best prepared for them and the most fruitful in harvests of all good, in the settlements occupied by the descendants of the primitive Presbyterian creed. Pennsylvania, through the efforts and liberal and evangelical spirit of William Penn, became the home of the largest body of them. It was among the richest in material resources and was the most central as to position, among the colonies. But still more important to the future of the republic were the sound wisdom, the thorough patriotism, the experiences in the republican government of the Church, existing in an element which helped so largely here to give to the new nation its federal constitution, its supreme court, its complete and practicable methods of establishing the general and all co-operating forms by which the foundation of the entire structure would be the will of the people; the people as made competent by education, the education as made truthful and just and merciful by the Word of God.

The revival of 1800 quickened into extraordinary activity and energy the sympathies and efforts of the Presbyterian population of the nation. They engaged zealously in efforts to publish the Scriptures, from which sprang in Philadelphia the first Bible society of the country; and to form various religious and humane associations. Presbyteries and synods had done much missionary work; now the General Assembly of 1802 organized a Standing Committee of Missions as its agency for sending preachers of the gospel and the Scriptures to the destitute classes and regions of the country. But

God had another and far greater purpose to accomplish through this outpouring of the Holy Spirit. It must set flowing the streams of the river of life in the predestined westward course which would bring together effectually the massive heathenism of the East in Asia and the irresistible power of divine truth; a giant flood which cuts through and melts down all the mountains in its way, and will "fill the world with fruit."

It has pleased God ever to bestow great benefactions of territory, wider openings of doors for the effectual preaching of the gospel to mankind, and more abundant gifts of material riches, in connection with the great spiritual advances of his kingdom. So it was in the revival of 1800, and the new era of religious progress which it signified. The wars of Napoleon in Europe, and the prospect that Great Britain, by her powerful navy, would seize the French possessions in the valley of the Mississippi, enabled the American plenipotentiaries, Monroe and Livingston, to purchase them in 1803 from the first consul, soon to be emperor, for the insignificant sum of fifteen million dollars. That acquisition at once more than doubled the previous area of the territory of the nation, and determined its rapid progress westward in population, wealth and power.

The practical operations of modern foreign missions began in 1646 with the Presbyterian John Eliot's preaching to the Indians of Massachusetts and New Hampshire; and his aid in starting an Indian mission school, now Harvard University; and in the publication of the first books printed in the new world, an English psalm book and his own translation of the Bible into the Indian language, upon a press sent to him by Baxter and other friends in London. The opening of the nineteenth century cast before the feet of the Church almost the entire Indian population of the continent, or the avenues of access to them.

A flood of Americans and Europeans had been pouring towards the West for half a century; some of it good, much of it lawless, depraved, drunken; many of them banded for robbery and murder. Powerful and warlike Indian tribes were corrupted and driven for self-preservation to war, and bloody and barbarous revenges. Families were massacred or carried off into a horrible captivity from the settlements in Ohio and Western Pennsylvania. There was but one power that could overcome these hosts of savages. There was but one defense for the scattered and often helpless whites. Nothing else could introduce peace and order and civilization in the immense and attractive prairies and valleys and mountains of the center and west of the continent. The valley of the Ohio was then the one great passageway thither from the East. At the head of that way the same divine providence which had prepared it had located the Presbyterian race, qualified above any other one in capacities, and by centuries of discipline in Europe, for the task of carrying Chris-

tianity and civilization over the continent, and equipping them for the spiritual conquest of Asia.

It is this omnipotent and omniscient preparation of the God of all the earth for the great task which he now committed to the young republic in America that explains the peculiar power of the revival of 1800 in the West. It reveals to us why the great executive organization of the Presbyterian Church for the evangelization of the world must be begotten in the valley of the Ohio; to be transferred by the next generation to the chief metropolis of the foreign commerce, and of the wealth, and of the exterior evangelistic opportunities of the nation, at New York. The first requisites for the advance and success of the Church in foreign missions were imparted: a mighty baptism of the Holy Spirit; a conception of the future superior share of the West in the supply of laborers and financial means and practical energy; and a realization of the ordinance of God that the appointed progress of the kingdom must be the same with that of the sun in the heavens, and that of the political empires of the earth for the past three thousand years.

The middle of the nineteenth century brought another great advance. It was not the immense spiritual rain which the amazing political events of that time, and the coalescing and unions of Christian bodies, especially the Presbyterian, seemed to presage. But it endowed the nation with the gold and silver of California and the Pacific States. It revolutionized the course of modern commerce and its political relations. It brought at least face to face the opposite civilizations, the potencies and the religions of Christianity and heathenism. From 1846 to 1867 there were added to the nation by war and purchases new territories on the Pacific coast, in parts extending from the arctic circle into Mexico, amounting to one thousand eight hundred millions of square miles, a sum equal to that of the original thirteen States of the Union. There were in them but one-third of a million of inhabitants, Indian and Spanish. But the enormous wealth of precious metals obtained from them has been equal to the whole of what the world possessed before that time.

Now, finally in the years when that century ends and a new one begins, the hand of the Omnipotent Sovereign, with bewildering suddenness, casts upon us far-off possessions in the Philippine Islands, and the Hawaiian Islands, and the West Indian Islands, and the care and nurture of Cuba; which together form the most commanding locations about the Pacific Ocean, or related to future connections with it. The West and the East are still more closely brought together. As suddenly, and with a vehemence which involves the great European powers in the coming conflict, first he enables us by the all-potent weapons of determined peace, patient kindness and Christian education, to ally with us the versatile and energetic Japan-

ese nation; then he overwhelms by internal war the political constitution of the Chinese empire, and the confidence of the people in their gods and ancient religions. He marvelously saves the empire from disruption and ruin by European merciless greed, through the intervention of the United States. China is made thus politically and religiously the helpless and grateful ward of American Christianity. He summons now Christian men and women of all professions and of useful capabilities to give life and knowledge and money to the final stupendous battle of the gospel of the Son of God with the earthly dominion of the powers of darkness.

What are we doing when these stupendous events are occurring, and when the

heavens are darkening and the earth quaking with the signs of increasing and universal storms of divine wrath with all unrighteousness and ungodliness of men? How many there are among us who hear the mutterings of the thunder as they draw near, and notice the flashes of the lightnings, and turn away to their farms and their merchandise, to their eating and drinking, to their marrying and giving in marriage, as in the days of Noah and Lot.

The time of the latter rain is upon us. A pentecost, not of primary witness, but for the final triumphs of the gospel of the Son of God. A waiting, no longer that of a little band of disciples; not now with barred doors in an upper chamber and in terror of enemies; not to go forth with neither gold nor silver, nor two coats nor

shoes, nor staff nor wallet. The church now abides in peace and comfort; her followers number many millions; the gold and silver thousands of millions; the vehicles of easy travel encompass and run throughout every continent.

What is the infinite need of this crisis of heaven and earth? It is the prayer which shall bring again the rushing, mighty wind, so that it shall fill, not this or that house, but the nation, the world; that shall scatter forth thousands of evangelists and teachers and helpers. And then, tongues of fire that will kindle churches into burning zeal and love and spiritual power, consume all that is evil from them and from all the souls of men, and send forth light and joy to all the darkness of this sinful world.

Letter From Scotland.

By Jane Margaret M. Cunningham.

The last letter from Scotland which appeared in the Presbyterian Banner was concerned chiefly with the visits of various notable personages to our country. To the list we must this month add His Majesty the King, who has been cruising around this part of his dominions, landing here and there to the delight of the inhabitants, and showing interest and pleasure in all he saw, and in the manifestations of loyalty made by his people. The king is now at Balmoral, and apparently quite as able to enjoy country sports and pursuits as in former days. The Braemar Highland Gathering, which, owing to national anxieties and sorrows, has not been held for three years, took place on September 11, and was singularly brilliant and successful. The weather was perfect, and Clunie Park, surrounded as it is by woods and mountains, was the most beautiful spot that could have been chosen for the day's proceedings. Highland games—(which include Highland dancing and much bag-pipe playing, besides tossing the caber, putting the stone, and other less distinctively Scottish exhibitions of strength and skill)—are always a picturesque and interesting spectacle, but the Braemar gathering had a unique interest from the presence of the king and queen and members of the royal party from Balmoral. Both their majesties looked well and cheerful. The king, the Prince of Wales, and the two little princes, Edward and Albert, were in full Highland costume. The queen had her camera with her, and took a snapshot of the march-past of the clans—the Balmoral Highlanders in Royal Stuart tartan, armed with claymores; the Invercauld contingent in Farquharson tartan, with sprigs of fir in their Glengarry bonnets, and carrying Lochaber axes; the Deeside Highlanders, and the Duff Highlanders, carrying pikes, and wearing badges of holly. There was a crowd of over 5,000 onlookers within the park. The financial proceeds of the gathering fell to the share of the Braemar Royal Highland Society, a benevolent organization for the support of widows and the aged.

A few days ago Edinburgh had the pleasure of welcoming the Scottish Horse, a regiment which has seen two and a half

years' hard service in South Africa. In procession through the city the men were headed by the Marquis of Tullibardine, their commander, and by Lord George Murray, adjutant. In speaking at a banquet afterwards, the Duke of Atholl mentioned an interesting historical fact, viz., that the last time a Marquis of Tullibardine and a Lord George Murray marched into Edinburgh together was after the battle of Prestonpans, in the Jacobite rising of 1745. Times have, indeed changed. The present marquis and the present Lord George Murray marched at the head of a regiment which has done loyal service for King Edward of England, which contained many Australians and Colonials, as well as Scotchmen, and was first under fire at Johannesburg.

General Sir George White, V. C., the hero of the siege of Ladysmith, was lately in Aberdeen for the purpose of opening an institute in commemoration of the officers and men of the Gordon Highlanders who fell in the South African campaign. The institute contains reading rooms, refreshment rooms, devotional rooms and bedrooms for the use of soldiers. In the course of his speech, Sir George White noted with pleasure that the institution is to be conducted on strictly temperance principles. "I say," he said, "with the strength of fifty years' service with the colors, that in order to fulfil the contract entered into with his nation with endurance, nerve and courage, the first and greatest essential for a soldier is temperance."

Those Edinburgh citizens who are interested in the cause of temperance are awaiting the November municipal elections with much anxiety. We quote from the papers: "A great effort is to be made to capture the licensing bench, which for two years has been of too teetotal a complexion to satisfy the liquor interest. . . Very little change requires to be made in the personnel of the present magistracy to convert a minority favorable to the publicans into a majority. It is reported that one or two candidates have already been secured, and that funds to carry on the fight are not lacking." This is a grave outlook for the welfare of the community.

To the great regret of the literary world,

who had hailed him as a rising star upon the realms of fiction, Mr. George Douglas Brown, a native of Ochiltree, Ayrshire, died in London on the 28th of August at the age of thirty-three. Last year he published "The House with the Green Shutters," a terribly tragic, but altogether remarkable story, which at once made him famous. At the time of his sudden death from pneumonia he was engaged in completing another novel, which will probably be issued shortly. He was buried on September 2, in the parish churchyard, Ayr.

The centenary of the birth of Hugh Miller was celebrated at Cromarty, his birthplace, in the end of August. Leaders in science, in literature, and in the Church have taken interest in the celebrations, and there has been a revival of enthusiasm about this self-taught man of genius. Till he was thirty-two Hugh Miller worked as a journeyman mason, or carver of tombstones. At the age of thirty-seven "he burst on the Scottish public as a pamphleteer and newspaper editor of remarkable intellectual power and culture; possessing ample knowledge of the ecclesiastical history of his country, and by and by, as it appeared, of geological science; familiar with literature in poetry, biography and philosophy, and endowed with a gift of literary expression which won the admiration and envy of his contemporaries." It was largely due to Hugh Miller as editor of *The Witness*, that the laity of Scotland became interested in the question of Church government, which led to the Disruption in 1843. All his power and influence were flung into the controversy, and the Free Church owes him a debt which perhaps is hardly clearly enough recognized to-day. But though his fame as a controversialist may be forgotten, his other writings will keep him in remembrance. "The Old Red Sandstone" and "My Schools and Schoolmasters," are sufficient in themselves. By them Hugh Miller made his mark in literature, and he will always hold a high place amongst that noble class of men—men of whom America has given such magnificent ensamples—who, by native work, patient self-training and strong religious faith, have risen from obscurity to be leaders of their generation, champions of liberty and pioneers of thought.