

HERALD AND PRESBYTER

VOL. LXXXVIII.

CINCINNATI, O., JANUARY 3, 1917.

NUMBER 1.



REV. FRENCH E. OLIVER, D. D.
PRESBYTERIAN EVANGELIST
KANSAS CITY, MO.

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Herald and Presbyter

A PRESBYTERIAN WEEKLY PAPER.

MONFORT & CO., PUBLISHERS.

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HERALD AND PRESBYTER,
422 ELM STREET, CINCINNATI, O.

Entered at the postoffice at Cincinnati, O., as second-class matter.

THE WEEK OF PRAYER.

For many years the whole Christian world has set apart the first week of each year as a time for united and persistent prayer for the salvation of the world. For seventy years this first week of the year has been devoted to this august purpose, thus making it, practically, one of the sacred seasons of life.

But has it done any good? Have these prayers been answered? Has the world been brought to Jesus Christ? If it has not, why should we continue to pray? Is there any use in prayer? There are those who ask these questions in a shallow and thoughtless spirit, and think they have found an argument for irreligiosity and prayerlessness and unbelief. But they will influence only the uninformed.

These prayers have been marvelously answered. The whole world has not been converted, to be sure, but there has been wonderful progress in that direction, and there has never been a seventy-year period in the history of the Church to compare with the last seventy years, not even the seventy immediately following and including the earthly ministry of Jesus Christ and his inspired apostles. There has been many a Pentecost in these latter days, and the Gospel is now preached in all lands, and the Bible is now printed and circulated and read and loved in over five hundred languages and dialects. God has wonderfully answered the prayers of his people.

Seventy years ago Christian people were timidly asking that God would in some way open the doors of foreign lands so that the Gospel and the missionary might be permitted to enter. From most of those lands they were excluded. Some early missionaries were not permitted to speak of Christianity for many years. Now every country is open. Missionaries are welcome. They are free to teach and preach Christ. Most people to-day have never heard of the doors ever having been shut. God has marvelously answered the prayers of his people.

The steamship, the cable and telegraph and telephone and the newspapers have combined to make foreign lands close to us and have changed the conditions very greatly. When Drs. Martin, Happer, Corbett and Mateer went to China, it took them six months to go and six months more to get a letter back home and six months more to get an answer. Now the journey is made in a few weeks, and communication is direct and speedy.

Seventy years ago Christian people were praying that God would touch the hearts of some men and women and make them willing to go out as laborers in the far-off mission fields. Since then the student-volunteer movement has roused the hearts of thousands upon thousands of our

choicest young men and women in our colleges and universities, and in response to the call of God they have responded, one by one: "Here am I, send me." The mission boards have their waiting lists. God has marvelously answered the prayers of his people.

Seventy years ago but little money could be had for foreign missionary work. Boards were imperfectly organized and little money was in their treasuries. Churches at home were struggling with the tremendous home mission problem. The years have brought growth and prosperity. God's people have been blessed financially. Our foreign missionary boards have not nearly as much money as they need, but far more than they had in early days. The missions have been planted; churches and chapels have been built; hospitals and schools and printing presses have been planted by the hundreds. The foundations have been laid. Money is coming in. God has answered the prayers of his people in a marvelous way.

There is every encouragement to pray and to keep on praying. Millions of natives in those foreign lands have already been converted. A native ministry has been raised up in many countries. The churches have their native organizations and they are working for self-direction and self-support. Surely those persons do not know what they are talking about when they ask, "What good has it done to pray?" The whole world has not yet been converted, but it is turning. It is coming. The kingdoms of this world are to belong to our Lord and to his Christ. God does answer prayer.

THE FUTILITY OF WAR.

The world is growing very weary of this war. Were it not for the few who brought it on, for their own gratification, it would stop to-morrow. As a result of the intolerable conceit and selfish ambition of a few small-headed and hard-hearted rulers, millions of men and women and children have been ruthlessly slaughtered, countries have been ravaged, towns and cities have been devastated, thousands of homes have been destroyed, and nameless horrors have come into the experience of innumerable people of many nations. And the end is not in sight, and no one knows when it will be. The purposes for which it was started have not been attained, and the world does not know what those ends were intended to be, any more than one knows the purpose of a devastating conflagration lighted by the hand of a Nero to eat the heart out of a city.

Never was the futility of war more thoroughly emphasized than at this time. Except for the slaughter of millions of promising and valuable young men, and the squandering of almost uncounted treasure wrung out of the hands of the suffering people, and the destruction of homes and

\$22,000 or more, for the purpose of remodeling the church building, does not seem to have restricted the church in its gifts to benevolences, but rather to have stimulated it. Giving is a matter of education and habit, and the more people give, the more they can give.

The church commenced a two weeks' evangelistic service Sabbath, Dec. 31st, to be conducted by the pastor. While it is difficult to awaken a spirit of liberality and get pocketbooks consecrated, it is a much more difficult work to awaken and consecrate the spiritual energies of the church and make it a persistent, consistent factor of righteousness. This is God's work, but we may be helpers. M.

GROVE CITY COLLEGE.

The trustees of Grove City College recently met at Pittsburgh, at the call of the President, Mr. F. R. Babcock. The chairman of the Finance Committee, Mr. John G. Pew, reported that a total of \$130,000 had been collected and that the Finance Committee was prepared to turn over this sum for the use of the institution. The money will almost entirely be devoted to endowment purposes. This large fund is the result of a campaign which was undertaken recently by the alumni of the college and by the trustees. As soon as Mr. Carnegie's gift of \$20,000 is received the total assets of the college will be increased during the current year by \$150,000. The trustees took up the question of remodeling the two chapel rooms at the college, as well as resolving that the old chapel room be remodeled and that it be converted into class rooms. This new change in the college will make available four new class rooms, splendidly adapted for classroom work. In addition, a new preparation room for the chemistry department will be made. The immediate necessity for these increased class-room facilities was made necessary by the announcement of the War Department that in the near future a unit of the senior division of the Officers' Reserve Corps would be established at Grove City College.

PRO AND CON

THE NEW MISSIONS CHAPTER.

Dr. Erdman has shown how the General Assembly has all kinds of powers, which the new chapter does not increase. In fact, it omits one. But those who propose to give the presbytery the last word in everything would unbalance our government.

Pardovan's Collections were made an authority for America in our colonial period. They said two hundred years ago that "the Church of Scotland denies the independency of the presbyteries and provincial synods as much as they do the independency of a single congregation." We do not want to be presby (tery)-gationalists.

The new chapter leaves the initiative with the presbytery. It is to "conduct" missions; the higher courts may "direct" the work. That is according to the Constitution and our best usage. It is also provided in the chapter that any presbytery or synod may keep all its money to use on itself, if it wishes. What more need be asked?

The new chapter gives room and makes missions the great work of all. Synods have been comparatively useless until they began to "direct" mission work. They are about the right size to give personal attention to every church and provide resources to man them, with volunteer management.

In some States presbyteries work independently. Dr. Adams, of Minnesota, had a pastor-evangelist in every presbytery. In some cases it works well. In others the work is cleaned up so that there is not enough for a live man to do. Others have inefficient agents or chairmen. Again, some have treasuries overflowing, and others not half enough.

Ohio has shown a still better way for most synods. Several have followed her example. Her field men are free to serve anywhere in the State. If one man has become unpopular by doing his duty, another man can be sent.

One man is chosen because he is especially good in finance, another in Sabbath-school work, another in evangelism, and another is a born peacemaker. They are called and sent where they can do the most good.

The presbytery loses no rights, for it is present in synod, *en masse* or by its trusted representatives. If synod goes wrong, presbytery will send up men to right it. There can be no Presbyterian church unless representatives can act, and there must be less efficiency unless we can have synodical direction. Iowa has found that it is vastly better to send all money to a central treasury. It can always pay its bills.

Our Home Board has been suspected and abused until many of the best friends the missionaries had have been alienated, and the income of the Board has been so reduced that only a fraction of the resources it might have had are available. It is time to give it a hearty support, for the work's sake. Otherwise the missionaries suffer. But the Foreign Board and all the others, as our agents, ought to have honor and funds enough to lead us in evangelizing every creature.

John B. Donaldson.

Chicago.

"INITIATION, DIRECTION AND CONTROL."

BY REV. J. ROSS STEVENSON, D.D., LL.D.

These words, adopted by the General Assembly of 1914 (see Minutes, p. 134), are being appealed to in the discussion of the new Chapter on Missions as establishing the supremacy of presbyteries in matters of missionary administration. The Standing Committee on Home Missions, which reported the principle of self-administration at the Chicago Assembly, was not serving as a Committee on Polity and presuming to announce a new interpretation of the Constitution. It was facing a condition, not a theory. Differences of opinion had arisen in the administration of missions between presbyteries and synods and the Assembly's Board, and these differences centered in the question of jurisdiction. It is well to note that the report which the Assembly adopted in 1914, and which gave to presbyteries the right of initiation, direction and control, gave the same right to synods. This was not meant to array presbyteries and synods against one another, but to define their jurisdiction in relation to the services of the Assembly's Board. What is the history of this right?

In 1707 the General Presbytery took the initiative by instructing every minister of the presbytery to supply neighboring desolate places. A little later this presbytery appealed to the churches of London and to the Presbytery of Dublin for assistance because of "the distressed condition of these provinces, with respect to religion." In 1717 the synod undertook, on its own motion, to raise funds for pious uses and to appoint a treasurer to take charge of funds to "be disposed of according to the discretion of the synod." For a number of years, as far as the records show, the General Synod had the right of initiation, direction and control, collecting funds, sending missionaries to any part of the country, making missionary appointments for settled pastors, commanding them to fill their appointments on pain of the synod's censure, and instructing presbyteries to let them go and put nothing in their way. The presbyteries were then weak, their ministers and churches scattered and burdened, and they were evidently willing to consign any rights as to mission work to the stronger and more compact body, just as some presbyteries today look to the synod, with a well-organized Home Mission Committee, and a paid agent to superintend all their missionary interests, especially in unoccupied territory.

On the formation of the General Assembly one of the first subjects of action was missions. Steps were taken to secure missionaries and funds for their support, and to send them to frontier settlements of New York and Pennsylvania with instructions to preach the Gospel, administer other ordinances, organize churches and ordain elders. That the Assembly claimed the right of initiation, direction and control is evidenced

by the fact that in 1791 the Synod of the Carolinas was granted leave to manage the matter of sending missionaries to places destitute of the Gospel within their own bounds, they reporting annually to the Assembly. This delegated right was surrendered eleven years later when the same synod requested the General Assembly to take upon them the direction of the missionary business within their bounds.

When the Home Board was organized in 1816 presbyteries and synods felt unable to cope with the baffling mission problem within their respective bounds. Hence, through the Assembly they constituted a Board to which authority was given to send missionaries wherever needed, and "to superintend generally under the direction of the Assembly the missionary business." By assigning to this Board the superintendence "of the whole course of home missions," presbyteries waived, at least for the time being, their right of initiation, direction and control, and were satisfied to let the Assembly's agency carry all the responsibility, just as the other Boards have been constituted to superintend missionary or benevolent interests for the whole Church, under the jurisdiction of the General Assembly, from which body each Board receives its orders and to which it is accountable.

From time to time there has emerged a growing presbyterial consciousness which has questioned the authority of Assembly Boards in general, and of the Home Board in particular. In 1830 the Presbyteries of Union and French Broad challenged the power of the Board to judge the orthodoxy or morality of a minister who is in good standing in his own presbytery. The Assembly's answer is significant: "The Assembly would say that though they do not recognize in the Board of Missions the authority to sit in judgment upon the orthodoxy or morality of any minister who is in good standing in his own presbytery, yet from the necessity of the case they must exercise their own sound discretion upon the expediency or inexpediency of appointing or withholding an appointment from any applicant, holding themselves amenable to the General Assembly for all their official acts." In 1852 a memorial was presented from the Presbytery of Logansport, desiring the Assembly to say whether the Board of Missions has the power to reduce the amounts recommended to be given in aid to any churches under the care of any presbytery without consulting such presbyteries. It was resolved "that while the Assembly expects the Board of Missions to pay great respect to the advice of the presbyteries touching missionaries laboring within their bounds, yet, in the distribution of its funds, the action of the Board must be controlled by the state of its treasury and the relative importance of the various missionary fields under its care." In those days the opinion was expressed in certain quarters that the Boards were too strong and independent, and had too much influence in shaping Assembly deliverances. This feeling was very manifest in the Assembly of 1853 throughout a long debate, and it culminated in 1860 in a movement, under the leadership of Dr. Thornwell, to resolve the Boards into more representative and more easily-controlled committees. In the great debate which followed the arguments of Dr. Charles Hodge prevailed and the Boards were continued. Restlessness under Board direction and control is not peculiar to the home field. Missions under the Foreign Board when they approach the desired stage of self-government begin to petition for the right of initiation, direction and control in the administration of funds. This administration question as related to home mission funds was before the Assembly's Standing Committee in 1914.

It is well to note that part of the report of this committee, which is generally overlooked, and which recognizes a responsibility which the Board has to the whole Church for the proper use of funds placed in its hands. In this matter the Board can not have as many different masters as there are presbyteries. It is under the orders of the Assembly not only as to the appropriations

in general which are to be made, but as to the policies which are to be maintained. Through the Council of the Reformed Churches our Assembly has entered into covenant with sister denominations as to the principles of comity which are to regulate home mission operations. Two years ago complaint was made to the Assembly that in certain regions these principles were being violated. The Assembly did not refer the matter back to the synod or presbytery involved, but turned it all over to the Executive Commission with power to adjudicate. The Foreign Board can not permit the missions or the missionary presbyteries to override its judgment as to what the will of the whole Church is regarding missionary principles and methods and the right use of benevolent funds. To constitute a Board to superintend the whole mission business, and then to withdraw this supervision and place it in the hands of constituent and dependent presbyteries or missions, is equivalent to saying that the Board must simply serve as a common treasury upon which each presbytery may draw for its calculated share. This certainly has not been the Church's interpretation of the Constitution throughout a hundred years of history.

Some may say that the action of the Assembly in 1914 is contradictory. It gives power to the presbytery, and concedes a similar power to the synod, and to the Assembly's Board. This apparent contradiction is found in the Constitution. Chapter X of the Form of Government gives presbyteries the power "to order whatever pertains to the spiritual welfare of the churches under their care," the whole right of initiation, direction and control. Chapter XII states that to the General Assembly belongs the power "of superintending the concerns of the whole Church," which certainly indicates some right of initiation, direction and control. These seemingly conflicting powers are easily reconcilable where grace abounds and under the "friendly discussion" which Dr. Charles Hodge recommended sixty years ago for the settlement of differences between presbyteries and Assembly Boards. The action of the Assembly of 1914 is in direct line with the historic practice of the Church, and has nothing in it that contradicts the proposed new Chapter on Missions.

NEW PUBLICATIONS

The Book of Books. A Device for Imparting Knowledge of the Scriptures. \$2.50. Published by the Endeavor Printing Company, Endeavor, Pa.

On three small shelves stand sixty-six small wooden blocks, each one bearing the name of one of the books of the Bible, in order. They are grouped in colors, there being ten different groups, to represent the divisions of the Bible. It is very beautiful. Each block looks like a miniature book. Children will readily learn the names and order of the books of the Bible. Older persons will be interested. It is adapted to children and to all classes and ages.

Christus Consolator. By Rossiter W. Raymond. Cloth. \$1. Thomas Y. Crowell Company, New York.

This is a volume of striking and consoling Christian verse, the title of the well-known and beautiful initial poem being given to the collection. Dr. Raymond is a great engineer and for many years was United States Commissioner of Mines, but he is a poet and a thinker and leader in religious lines.

PAMPHLETS.

Synod of New York. Minutes of 1916. Rev. J. Wilford Jacks, D.D., Geneva, N. Y., Stated Clerk.

Synod of Missouri. Minutes of 1916. Rev. J. H. Miller, D.D., Kansas City, Stated Clerk.

Synod of Arkansas. Minutes of 1916. Rev. W. B. Miller, D.D., Van Buren, Ark., Stated Clerk.

Synod of Kentucky. Minutes of 1916. Rev. Edward L. Warren, D.D., Louisville, Ky., Stated Clerk.

MISSION WORK

THE NEW DAY FOR THE RED MAN.

BY REV. DUNCAN MCBUER.

In thinking of the new day for the red man we must get rid of some of the things that belongs to the old day. We must lose sight of the old idea that the Indian is not able to compete with his brother in white, if the right kind of training can come his way. No greater educator ever set feet in the new West than Dr. David R. Boyd, President of the University of New Mexico, and this is what he says: "Stock up the Indian with the ideas of the white man, treat the Indians like you would white folks, and then you will get good results in the work of making the Indian a good Indian and a useful citizen of the country." No better class of men ever came to any country than the men who came to this Indian country as missionaries at the beginning and middle of the last century. Had the men who had the placing of these missionaries had half the vision of the men on the field, the Indian would have been studying fifty years ago what he is studying to-day. It seems to have always been the case that the ones in Church and State who have known the least about such great problems have been the ones who have decided their destiny. And we have many departments of Indian affairs to-day just because of the lack of vision of the ones who held the reins in days that have gone.

In the blacksmith shop at Chilocco School is Isaac Seneca, an Indian. He is at the head of that department in that great school; a graduate from Carlisle, a great student; crossed the Yale and Harvard lines in football; a member of the All-American football eleven. Every boy that enters Chilocco must spend ten weeks during his stay in the blacksmith shop under Isaac Seneca. His work will tell.

I never think of these government or church schools for the Indians without thinking of their homes, and only through their homes do I try to see these schools. If the schools do not make a change in the homes and on the farms they might as well be stopped. We are making the Indian the monarch of his own household. The sooner the Indian is able to get rid of his guardian the better. He has the guardian to-day, not because of his fault, but because the Government did not get him ready for Statehood. We taught him of the glory land and the Government taught him mathematics, but neither taught him the value of his earthly inheritance, and so he has become an easy prey for the grafter. Five thousand Indian boys and girls are now in the schools of Oklahoma: public, government and church schools.

We must get rid of the idea of a half-built shanty on the hillside as being an Indian church. Such is not a typical Indian church. They want the best.

One minute after President Roosevelt signed the Statehood bill that made Oklahoma a State, I heard our Presbyterian church bell ringing. I heard the remark: "Old Indian Territory has gone." Many an Indian shed tears that day. Many thought it was a dark day in their history. It remains to be seen what the results of that day are to be. As I visit the Indian schools and the church schools, and find such a splendid array of men and women in these schools, and a great host of splendid students, I can not help but believe that if the Government and those in authority in the Church will stand in closer relation to the ones on the field the problem will be solved for the best and the Indian will take his place by the side of the white man in all the undertakings for the making of a better world.

A great thing needed in this new day is an educated ministry. It is coming. These get ready to do the work they will have to do.

The barn and the manual-training house

and the domestic-science house all speak of great things for the Indians, and are a great part of the new day in Indian life. These are the three greatest factors in the making of the Indian.

John Robe, Superintendent of Dwight Indian Training School, which is our Presbyterian school in Oklahoma, has the following to say about the "New Day": "The morning of a 'New Day for the Red Man' is already breaking. For the last several decades the few who were educated and who showed the civilizing influences of the Christian religion have been living in this new day. Many people would be surprised to know the places of trust now occupied by Indian men. Just now the majority are being brought to the higher plane, and for them the new day is dawning. The early history of the Eastern Oklahoma tribes of Indians reveals that they were a sober and industrious people. Then, following the missionary, came the lawless, uncivilized, white scoundrel, who introduced whisky, dissipation, dishonesty and deception, until the Indian, not being able to distinguish the good from the bad, quite naturally became distrustful of all white people and their schemes. The Indians now realize that there are good and bad white people, as well as good and bad Indians, and they will soon be able to judge the good and the bad as we do ourselves."

Every election puts "John Barleycorn" a little farther away from Oklahoma. How we all rejoiced when the whole State of Arkansas went so strong for prohibition, and, recently, we hoped for the State of Missouri to take away the stench from our northeast border. When whisky is no more, and every Indian child is being educated and trained by the elevating influences of the Gospel of Christ, and those who love the "law that make wise the simple," then indeed will the "New Day" for the Indian be light about us.

The following is from Professor Edward Swengel, Superintendent of Mekuskey Academy: "Before Roger Williams was banished from Salem colony he advocated the education of the Indians. From that time to the present there has always been a strong sentiment of this kind among the American people. Although the Indians may have been wronged many times in the past, no one can reasonably contend that our Government is not doing the right thing for them at present. There may have been mistakes made, but no great question has ever been handled without some errors. When the unruly tribes were confined to the reservations under military guard and many of their leaders were carried far from their homes to prison it seemed the means of civilization were severe, but when some of these prisoners learned the white man's way they asked that more of their people be educated, and it was the means of establishing the great Carlisle Indian School, the first of its kind in the United States, and the beginning of the system of education that has continued to this day. For years it was the tendency of the American people to educate away from manual labor. The Indian parents arrived at the same conclusion as their white neighbors, that their sons, if educated, should become lawyers, doctors or bankers. Some were able to reach the goal, but many were doomed to disappointment. A new day has dawned for the Indian. The educational system all over America is facing about. The public schools are taking up the work of manual training to some extent, but the United States Government is going a step further and introducing it in all its Indian schools. Under the course of study recently adopted half the time is devoted to academics and the other half to industrial instruction. The purpose is to give the Indian pupils practical education. The Government does not stop even here: practical farmers are employed on the reservations to go among the Indians, visit their farms, and assist them in every way possible. Field matrons are employed to advise with the wives and the mothers as to the care of their home and their families."

Carloads of pure seeds have been distributed among the Indian farmers; thou