

The Universalist.

J. S. CANTWELL, D. D., Editor.  
THE EDITOR is assisted by able writers in all departments. The interior and Western States are represented by regular correspondents. News from the churches solicited and always welcome.  
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FIELD AGENT, T. I. MOORE.

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UNIVERSALIST PROFESSOR OF FAITH.  
ADOPTED 1893.

I. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest and final destination of mankind.

II. We believe that there is one God, whose nature is Love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

III. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order, and practice good works, for these things are good and profitable unto men.

SATURDAY, JUNE 5.

Editorial.

Our Boston contemporary, The Watchman, makes a strong point in what follows: "A conclusive evidence of the low tone of civil morality is afforded by the lavish praise which good men award to a public official who simply does the things that his oath of office binds him to do. A mayor or a police commissioner who impartially enforces the law is such a rare phenomenon that the public feels called upon to extol his fidelity in unmeasured terms. If a man in public life does what he solemnly agreed to do when he accepted the office, with its honors and emoluments, men who ought to know better agree in treating him as if it were a matter for general congratulation that he had not turned out a rascal."

ATTORNEY GENERAL McKenna, is a member of the Roman Catholic Church. It will be recalled that when his appointment by President McKinley was rumored, and even after the appointment was duly made, and before confirmation by the Senate, Protestant bigotry found vent in asserting that a Roman Catholic should not be appointed to such a high position. The Attorney General has given recent evidence that his official action cannot be controlled by his religious sympathies. He has decided that the Secretary of War has no authority to permit the erection of buildings for private uses on property under exclusive control of the war department. This decision settles the question of the building of a Roman Catholic chapel at West Point, permission for which was granted during the late administration. The decision, while sound in itself, is particularly acceptable as coming from a member of the Roman Catholic communion, who thus decides an important question without regard to his religious affiliations.

AMID the experiences of life which presents so many vivid contrasts, and when change follows upon change, often times overwhelming us with the conviction of the instability of earthly affairs, how natural, and at the same time comforting, is the assurance that comes to us from Revelation that there is One who changes not, "whose years shall have no end." While all things around us force upon our convictions the vanity, brevity and instability of the hopes and the blessings of this earth, the assurance comes even as a voice from another world, that the great Author of all things, in all his ways and purposes, is immutable and eternal. Though "the grass withereth and the flower fadeth," and though the beauty and the glory of man departs, and even though his spirit shall fall and his life dry up before the breath of his Maker, yet our God endures and "His years are throughout all generations." Even though the earth whose foundations were of old, and even the heavens so vast in extent and so firm in their structure, should crumble with age, totter to their very base and fall to ruin in a general "wreck of matter," yet the Lord shall continue forever the same and his "years shall have no end." The very existence of a Supreme Being as the first cause of all things which all nature clearly proves, assumes and even embraces, is an evidence that the first cause shall have no end. Happy is that man, who can cleave to the thought of this Divine Being and find rest in his all-embracing arms.

THE meetings last week in this city, held at St. Paul's church, under the auspices of the Universalist Woman's Association of Illinois, of which a brief outline is given in another column, were an interesting and profitable series, and brought together a goodly number of our representative women from the city churches and several parts of the State. The program was faithfully followed, and not being overcrowded, gave ample time for discussion. The first day was devoted to reports from the League and Aid societies, and were of an encouraging nature, showing great activity in these departments of our work. The State Missionary work was also reported in a hopeful condition, eight more parishes having regular preaching than at this time last year. This is due to the supervision of our excellent State Missionary and is a decided testimony to the efficiency of that of-

ficer. Vigorous words were spoken in regard to the duty of Church Extension, and both home and foreign missions were duly considered. The obligations resting on our church in these directions were well set forth in the addresses of Rev. Messrs. Johnson and Jardine. Mrs. Anderson's paper on "Foreign Missions" was well supplemented by the remarks of Mr. Jardine who bore testimony from his experiences in India, as to the beneficent influence of the missionary work in that country. The Japan Mission received many encouraging words.

The Wednesday evening meeting was addressed by the Rev. Jenkin Lloyd Jones, who made a stirring speech, following Mrs. Sprague's paper on the "Child and its Environment," presenting the general topic of child nurture in an exceedingly thoughtful and earnest manner. The papers of the following day were mainly devoted to educational subjects, and were admirable presentations of their respective themes. We enrich our columns this week with the paper of Mrs. Morgan on "The Noonday Rest," and the letter of Mr. Samuel W. Allerton, our popular Chicago citizen, on "Success in Life." The paper on "Missions," by Mrs. Newport, and that of Mrs. Bryant on the "New Psychology," and Mrs. Chambers on the "Teachings of Modern Novelists," were other important features of this eighth May meeting. All things considered, our women are to be congratulated over the success of their endeavors to serve the church and the public in this interesting program.

ALL well informed Universalists understand that the doctrine of eternal punishment has been vigorously controverted in all ages of the Christian church. The teachings of Origen, Clement, and the ancient Universalist fathers are well known among all scholars. "The Merciful Doctors" was a phrase applied to those early theologians who rejected the idea of eternal torment, and taught the final restoration. In the Church of England, from the seventeenth century onward, many affirmations can be drawn from the works of leading divines inculcating the Universalist sentiment as to final destiny, and protesting against the dogma of eternal torment. It would be difficult to frame more concise arguments against eternal punishment than the following words of Jeremy Taylor, the golden mouthed Chrysostom of the English church, who, in his sermon on "Christ's Advent to Judgment" uses the following words which are worthy of quotation:

"It is a strange consideration to suppose an eternal torment to those to whom it was never threatened, to those who never heard of Christ, to those that lived probably well, to heathens of good lives, to ignorant and untaught people, to people surprised in a single crime, to men that die young in their natural follies and foolish lusts, to them that fall in a sudden gaiety and excessive joy, to all alike; to all infinite and eternal, even to unwarned people; and that this should be inflicted by God, who infinitely loves his creatures, who died for them, who pardons easily, and pities readily, and excuses much, and delights in our being saved, and would not have us to die, and takes little things in exchange for great: it is certain that God's mercies are infinite, and it also certain that the matter of eternal torments cannot truly be understood; and when the schoolmen go about to reconcile the divine justice to that severity, and consider why God punishes eternally a temporal sin, or a state of evil, they speak vainly, and uncertainly, and unsatisfactorily."

OUR UNIVERSALIST LIFE.

The Christian Register, the Boston organ of Unitarianism, is moved to the following righteous deliverance: OUR UNITARIAN LIFE.  
From time to time there is talk of "merging" Unitarianism in something else, of "ceasing to maintain separate existence as a denomination," since many of the ideas for which Unitarians have contended are being so rapidly adopted by the main body of the church. Such talk does not appear to have reckoned very accurately with existing conditions. How the churches, now banded together within this fellowship, can be "merged" in any other communion is not entirely plain upon the face of things. Certainly there is no sign that any other denomination wants these churches or would take them as a gift, could they be delivered over to such new affiliations. "Ceasing to maintain a separate existence" means, for the present at least, merely ceasing to exist. The proposal to close the doors of this number of Christian churches sounds rather cool when it comes from a source outside our ranks. When it comes from the inside, we must suspect that some kind of hazy ideal has been playing tricks with a well-meaning mind.

Sometimes it happens that the Universalist Church receives similar suggestions to those noted above, referring to the Unitarian denomination. Dr. Lyman Abbott's polite suggestion that the Universalist Church has fulfilled its mission and should now go into retirement, is well known, and has been widely repudiated by all who have spoken for our church. We also occasionally hear talk about "merging" the Universalist denomination with the Unitarian, or, at least, adopting some plan of union by which the work of the two churches would be consolidated. It seems from the above that the Unitarians repudiate very vigorously the idea that their Unitarian life can be merged into that of any other denomination.

The Universalist Church occupies substantially the same position. Our loyal workers do not propose to be "merged," or in any way given over to affiliations that will destroy, or even impair, the identity of their church, or to relinquish their work and Christian responsibilities to any other organization. Our church neither proposes to accept the advice of Dr. Abbott and retire from the field in favor of the liberal orthodox, nor to make the Unitarians our residuary legatees. We have our own work to do, our own denominational life and spirit to cherish, our yet unfulfilled mission to accomplish, and are well prepared to continue all our instrumentalities on an independent basis. We can adopt the words of the Register, and say, in reply to Dr. Abbott, that the proposal to close our doors "sounds rather cool when it comes from a source outside our ranks," and furthermore, that when such a suggestion "comes from the inside, we must suspect that some kind of hazy ideal has been playing tricks with a well-meaning mind."

THE DIVINE HUMANITY.

MOSES teaches us in his history of divine creation, that man was created in the image of God. In other words, he was made in God's likeness, and endowed with the same intellectual, moral, and spiritual nature. There is a mental and moral likeness between the divine and the human. God and man have certain elements of nature and character in common. The same words have the same meaning when used in describing the perfections of the nature and character of God, as they do when used in determining the nature and character of man. If this is not so, then they mislead and deceive us.

Thought, purpose, plan, will, knowledge and wisdom are the same in nature with God as with man. Benevolence, love, justice, righteousness, holiness, mercy, truth, piety; compassion, tenderness, grace, favor, pardon, forgiveness and reconciliation have the same meaning when applied to God as they do when applied to man.

On any other theory the Bible would be to us a sealed book, a revelation of God would be impossible, and man would be unable to gain any knowledge of the divine nature and character. It is only on this theory that we can think of, or reason about, God with any degree of certainty. The scientific study of nature shows that God and man think alike. If this were not so, man could not understand or comprehend the thought of God. Science is man's interpretation of nature. But to interpret nature man must understand the divine thought revealed in the universe. Science is man's reading of God's thought, and to do this he must think like God. There must be a mental likeness between man and God or science is impossible.

If theism, and not atheism, is true, God is the author of nature; his thought is revealed in nature and science, if true, is the correct reading of that thought. Thus to read nature requires a mind in harmony with it, and adjusted to it, and in moral unity with the God of nature. God and man must be as one, or man cannot know God or understand his works. The theistic spirit is, therefore, more scientific than the atheistic spirit.

Faith is a better qualification for scientific study than skepticism; and Boyle, Newton and Herschel were more reliable interpreters of nature than Spencer, Comte and Mill. The physical is grounded in the moral unity of nature, and all embracing natural law is born of all comprehending moral order. So science, as well as religion, is possible; actual, real, because of the existence of a divine humanity.

Man as divine is natural and supernatural. He is natural because he is in part organized of material elements and natural forces, and he is supernatural because he is above nature and can control her elements, direct her forces, and appropriate her wealth of material to his many and varied uses. Science has its miracles as well as religion, and man wields a power above nature, and is, therefore, supernatural, but not unnatural—above, but not contrary to, nature.

Man's activities are conditional, but are not caused by nature. Nature furnishes material, but man builds with it, and he could not build without it. The soil is given by nature, but man cultivates it. The soil is the condition of the culture, but not its cause. So in all man's works, nature is the condition; man is the free, active, conscious and responsible cause.

Man, as divine, is a creator. He has created art, science, language, literature, law, government, education, manufactures and religion. His creative power has given us music, poetry, architecture, sculpture and painting. But in all this creative work nature has conditioned his activities. He can not work without nature, for skill demands material on which to operate; but nature is not cause, only condition. Man interprets nature. If intelligence is necessary to interpret

nature, intelligence was necessary to create nature. The intelligent man who interprets, proves the existence, and reveals the nature of the intelligent God who creates. If only a rational intelligent and free man can understand and comprehend the universe, only a rational, intelligent and free God could create the universe. The divine man is a revelation of God. The divine child reveals the divine Father. The way to the divine Infinite is through the divine finite. God is in the universe and in man, and he reveals Himself in us and to us.

A LITTLE JOURNEY IN MAY.

If you take but one journey in the year, my city friend, let it be in May. Failing in that, October is also a royal time, but May is really the merriest month of all the long glad year. I make but two journeys in the year, and these are the months I choose, and I am well versed in the lore of the seasons, as a dweller in a country village should be. I have just returned from my May pilgrimage, and my heart is full of its beauty. It was the second week in May that I fared forth. I had been shut in through all "the furious winter rages." I had avoided the blasts of March also, though I had enjoyed its sun. April had afforded some rambles in search of hepaticas, blood-root, and spring beauties, and the greening grass had been a perpetual delight. But it was not until I began my journey in the cars that I fully realized that spring had come. I began to take note of the trees as we sped along.

They had the first faint pinkish green of early spring, that indefinable color, so fascinating to the eye of the artist—that tint which art has found it so nearly impossible to copy. There were no full-grown leaves as yet, except those of the poplar, which made bright green patches among the softer shadings of the woods. Their white shafts gleamed in the dull forest like silver spears. But the general coloring of the landscape was indescribably beautiful. Every wayside weed was a subdued splendor. Every twig was a symphony in faint pink. Every roadside hedge had innumerable shadings of delicate colors. The marshes were most magnificent. Their green was the greenest thing on the face of the earth. And there were acres of cowslips without a break in their golden glory.

"Continuous as the stars that shine And twinkle in the milky way," they stood in never ending line, like Wordsworth's daffodils, and made just as jocular a company. Then there came miles and miles of blue violets, growing close to the track, such as you had not seen since you ramed, when a child, far from all the haunts of men.

You wanted to take the whole world in your arms and kiss it, as you gazed. And every little stream and brook that tripped with its feet of silver, and its voice almost articulate of perfect joy, was full to overflowing, and sparkled in the sun, and the rivers were of the same divine blue as the skies above.

But oh, the mosses in the green coverts, with all their shy, sweet graces! How beautiful, how delicate, how entrancing they were. It was worth a king's ransom to see them, clustering and clinging to the gnarled roots, to logs and stones. Then the constant moss! No spring will come to the gray old world without its comfort to the heart.

But how the spring leaped forward in a week! On the return journey, which was by another road, I could but note the great change. The trees were almost in full leaf. Every wood was green now, and literally carpeted with nodding trilliums. They waved in the breeze and shook out their white flags, as though nature were calling for a truce in this Field of the Cloth of Gold which the dandelions made under our feet.

Never was there such a splendor of dandelions since the world was made, I am sure. Talk of the poppies of California; what are they besides our May-day meadows, when cowslips and dandelions possess the land! And then we have loved them from our infancy. Always may the old flowers bloom in the old places for me. The dear common things are the best. But the fruit trees, wild and tame, were regal things of all. In every bit of woods there were the thorn apples, sweetest, most ethical of all, with a pink that shames the inmost heart of sea shells, and an odor that is an ecstasy. And the wild plum ran rampant everywhere. In the orchards the crab apple trees were miracles with their multitude of blossoms, and the cherry trees one wreath of white. Plumes of purple lilac and sprays of flowering current gladdened the gardens, and the iris was blue in the shallow pools. The great miracle play of spring was on the boards.

But as far as my fellow travelers were concerned it might as well have been left unperformed. There seemed to be no seeing eyes that day on board. I never saw a passenger glance out of the window. The men read newspapers or talked business. The women gazed with vacant faces

at their fellow passengers, or down the dull aisle of the car. Not one took in the great panorama. I have often noted the same fact, though there are occasionally exceptions to the rule. I have ridden through all the magnificent spectacle of the autumn woods, with the same insensible crowd as have you, dear Editor, and with what regret. If all this glorious show was unattainable, if it were far and costly, and much advertised, how many of these people would desire it, and mourn the inability to see it. But so near, so common, so superlative. How shall we make those blind eyes see? How can we introduce them to their own woods and orchards and meadows, to sunrise, and sunset, and the imperial night?

HATTIE TYNG GRISWOLD.

—The Rev. William H. Noyes was resigned as a missionary in Japan of the American board, on the ground that he is uncertain whether he believes some of the doctrines inculcated by the board. It was his avowal of a belief in probation after death that brought about the famous controversy over that question in the board some years ago.

—The Old South Church, of Boston, according to the Congregationalist, is prepared to establish a valid claim to the famous Bradford MS. The document was taken from its Prince Library, as the writing on the fly-leaf and the records of the library show conclusively. The Old South Church does not desire the custody of the volume, but naturally wants its rights acknowledged.

—An assignment by a college is a new feature of the prevailing financial distress. The trustees of Coats College for Women, founded by the late Jane Coats, of Greenacres, Ind., made an assignment May 24th. The liabilities amount to \$14,000, while the assets consist chiefly of unpaid subscriptions to the college, which it will be hard to realize on. The college will be continued until the end of the present term in June, when an effort will be made to maintain it under different management.

—Our brother of the Universalist Herald has had an experience with particular results. He explains: "Those writing poetry for the Herald must fix it up as they are willing for it to appear in the paper. The editor is not much of a poet, and not willing to 'doctor up' poetry that may be sent him. Our printer has some aspirations in this direction, and at his suggestion we undertook to overhaul a manuscript sent to our office for publication. We were under the impression that we did a good job, but lo, and behold! the original writer failed to recognize the verses as his, and was not favorably impressed by them. We have decided not to attempt to overhaul any more poetry."

—Swami Vivekananda, the young Brahmin who won much attention during the Fair at the world's congress of religions in this city, seems to be giving poor return for all the courtesy he received while here. He is particularly vigorous in his attack on American church women, assuring his Indian friends that when a woman here has failed by all manners of unlovely means to catch a husband she becomes "an old maid" and joins church, where she and the "priests" make a "terrible mess of religion." The Brahmin then goes on to insist that the congress of religions in Chicago was a fine thing for the oriental religions and made Christianity a ridiculous claim. He further launches viciously at the missionaries sent by England to India, and has done all he can to retard the spread of western ideas in his native country. Vivekananda received altogether too much attention when he was a visitor to the Exposition. Had he been received on his merits alone he would now be much more modest and altogether less offensive.

MORE WORDS OF APPEAL.

1. But few collections from parishes for the General Convention have yet been received. I would earnestly request pastors, treasurers of parishes, committees, or other officers having responsibility in the matter, to hasten the sending in of the annual contribution. Do not wait to add to the amount already secured, or to make up the entire sum called for under the last apportionment, but kindly remit the sum already in hand; then, if more can be obtained, let it come later, as an additional offering.

2. The books of my office show a large number of Cent-a-Day pledges on which payments are now due. Some who sent such pledges in 1895 have made no payment, although the pledges have been running upwards of two years. Other subscribers have paid for one year—perhaps they did so soon after subscribing—but they have sent no returns for the second year. May I not venture to urge those thus in arrears to remit without further delay? I hardly need to say that it would greatly relieve the present financial situation, as related to the General Convention, if all the friends included in the two classes just named should at once make payment of the amounts due on their respective pledges.

3. In connection with the foregoing request, I desire to call attention once more to the conditions of the Cent-a-Day pledges. The obligation is not merely to accept a box, and from time to time make returns of its contents, but the agreement entered into by signing a pledge, unless specially limited, binds the subscriber from the date of the pledge until such time as request for its cancellation be sent to the Financial Secretary. There is no hardship in this, for any subscriber wishing to cancel his pledge may do so at any time by making request therefor, and paying whatever may be due at the time when such request is made. The continuous-

ness of the pledges is an element of merit in the plan; and my word of exhortation to all subscribers is to this effect: keep up the pledges you have signed, unless absolutely unable to do so; reduce the amount subscribed, if it is absolutely necessary for you to do so, and make your promise to stand for one-half cent per day, and even one-quarter cent per day, if such a sum is all that you can spare to be divided between the State Convention and the General Convention. But keep your name on the list of Cent-a-Day helpers, and do not grow weary in well doing. Dr. Atwood has well said, "A regular system of raising money for missions, strictly adhered to, until we all accept it and fall into line with it, is the great dependence for the sinews of the church's war;" and he adds this suggestive statement: "Just a little sympathy with a plan capable of such expansion as the Cent-a-Day plan, expressing itself in a little time given to it in each parish, would solve our financial problem in a twelvemonth."

4. While I send out the foregoing request, making appeal to parishes that have not sent in their Easter contributions to General Convention, and to signers of Cent-a-Day pledges to remit the amounts now overdue, I realize that something more is required if we are to obtain the means to carry us through the present year without increasing the debt of the General Convention, and without abandoning important enterprises for the support of which we are firmly bound. The Japan canvass for the current year now stands at something above \$5,000, and we need \$2,000 more to go through the year, and not less appropriations for that mission so as to impair its efficiency. For our home work we require several thousand dollars more than is now assured from the payments of quotas and Cent-a-Day pledges, if such a financial report is to be presented at Chicago, in October next, as will be creditable to our church and gratifying to the members of the General Convention there assembled. Where are we to look for offerings to bring up these deficiencies and to provide sufficient means for carrying on the work for which so many and such inviting opportunities are now presented? We can only look to those who love their faith and their church; those who are willing to make sacrifices, if need be, for the support of movements so absolutely essential to the progress and prosperity of our church. Doing much and giving generously depend upon our believing strongly and having a great love for the cause. My appeal is to those who have the faith, and who have this great love for the interests which are at stake. I appeal to the parishes, which, as yet, have taken no contribution for the General Convention uses, or for the Japan Mission for 1897, that they should act at once, and make a contribution large or small, in aid of the important work thus indicated. And I appeal to individual believers, not included among Cent-a-Day subscribers, or among the contributors through parish offerings, that they, prompted by a feeling of what is the need of the hour and the importance of the work, should decide to give something, and to give at once, so that our General Convention may gather the required means to discharge the obligations which devolve upon it in the extension of Christ's kingdom on the earth. May we all of us esteem it both a privilege and a duty to lend a hand in the doing of such work.

HENRY W. RUGG,  
Financial Secretary.  
PROV. DENCE, R. I., May 29, 1897.

MINISTERS' MEETING POSTPONED.

The Chicago Minister's meeting which was to be held next Monday at Oak Park, is postponed for one week on account of the necessary absence of Rev. R. F. Johnson, who was to be the host of the occasion. The meeting will be held on Monday, June 14th, when it is expected that all will be in readiness for an interesting time. Mr. Johnson avails himself of an unexpected opportunity to visit the Southern cities, and this necessitates the postponement of the meeting.

Universalist Personal.

Dr. Flanders, whose illness we noted in our last issue, is now with his family, at Tryon, N. C.

Rev. Ira A. Priest, recently elected President of Buchtel College, was one of the preachers at the Ohio Convention this week.

Our readers will note that Rev. Lee S. McColister, of Detroit, and Dr. Nash, of Lombard University, will attend the District Union Rally of the Y. P. C. U. at Englewood, June 14.

Rev. T. B. Gregory, of this city, was the preacher at Grand Rapids last Sunday. Rev. Robert Jardine, of our North-side church, supplied his pulpit, and Rev. James Gorton preached at the North-side.

Rev. John C. Burruss, the old-time editor of the Universalist Herald, may now be addressed at De Funiak Springs, Florida. His former address was Natusauka, Ala., where he published the Herald for nearly forty years.

Rev. Dr. Hanson delivered the memorial address, May 30th, at Santa Paula, Cal. As some of our readers know Dr. Hanson was chaplain of the old Sixth Massachusetts regiment that immortalized itself April 19, 1861, in Baltimore.

Rev. Lyman Ward, of New York City, has recently returned from a successful tour in North Carolina. He addressed large and enthusiastic audiences in several localities in that State. Mr. Ward is the pastor of our Harlem, N. Y., parish.

Rev. R. F. Johnson started on Monday for a tour in the Southland. He goes to Nashville, Chattanooga, Richmond, Fort Monroe and Washington, and expects to return June 13. It will be seen by the notice, in this column, that this will necessitate changing the Ministers' Meeting to one week later, Monday, June 14.

Exchange Notes.  
Cleanings of Editorial Opinion.

The First Woman's Vote.  
(Galignani's Messenger.)

Women have begun to vote in Italy. That is, one woman has voted—a certain Olympia Cauzani, of Castelvatere, who, her husband being ill, went to the urns and wrote the vote for him. The deputy who can boast of having obtained the first female vote in Italy is Deputy d'Andrea.

Dr. Hall's First Fun.  
(Christian Work.)

Rev. Dr. John Hall, we believe, has made his first public pun, and got off his first joke. At the meeting of the Tract Society last week, he declared the criticism of all the tall buildings of the Presbyterians and the American Tract Society to be "higher criticism." No wonder the meeting laughed.

The Voice from Above.  
(Zion's Herald.)

Listen to the voice from above—that is always the safe, and the only safe rule in character-building. Some one stands above you, some one waits and watches beyond you. The path has been traversed, the pitfalls are known. Always, and clearly that voice comes calling from above. Obey it! Never was it known to speak falsely. Other voices have misled, but the voice of Christ and the voice of the true man at his moral height are always true.

An English Revivalist's Prayer.  
(Christian Register.)

An English revivalist recently offered this prayer: "O Lord Jesus, bring these dear souls before thy Father. Say to God that they are dear to you. Tell him that you'll take as a favor done to yourself any help that he gives to them." An orthodox minister of Liverpool who heard this prayer was properly shocked by such an outbreak of polytheism. But how is the common mind to distinguish between this language and the ordinary evangelical doctrine of mediocrity?

Reunion Among Presbyterians.  
(Presbyterian Banner.)

While we do not cherish any extravagant hopes of the immediate reunion of the Southern Presbyterian Church and our own, greatly as we desire it, yet the indications are decidedly in that direction. Ministers are passing from one of these bodies to the other, intercourse between the ministers, elders, and private members of the two denominations is becoming more frequent, and the ties of Christian affection are becoming stronger and stronger. This is especially manifest in what have been known as "the border States."

"Unacclimated Nerves."  
(New York Advocate.)

Sudden changes of work, society, residence, and climate are often a terrible tax on vital force, and the more public the situation, usually the greater the strain. Sir Frederick Bramwell, giving evidence concerning dynamo engines in a certain part of London, used the phrase placed above this note. The nerves of the public are entitled to protection; real nuisances should be suppressed, whether they affect sight, hearing, or smell. But they will always remain much room for self-protection. It is an art worth studying, to conserve nerves.

Children's Day.  
(Journal and Messenger.)

Children's Day is important in its relations to the older people. No service need be more drawing than this. Father and mother always care for that in which their boys and girls have a part. Talk to the young, and the old will listen. Give the young something to do, and the more mature will be sure to be on hand when the affair takes place. Let the fresh young voices tell of the Lord's work and sing of his joys, and the older hearts, calmed by its joy, and the older indifference and the world, may yield as the earth does at the springtime to the sunshine and showers.

Crisis in Foreign Missions.  
(The Watchman.)

There is a general conviction among Protestant Christians that the work of foreign missions is approaching a crisis. They do not believe in the doleful prophecies of those who rejoice in the alleged progressive decline of Christianity as a token of a new dispensation, but there is an uncertainty as to whether or not the church of Christ engages with great vigor and resources in this work, though she may do as much as she has done, she will fail to utilize the superb opportunities now opening for the extension of the kingdom of God. The peril is that she may fail relatively, if not absolutely.

The Bible in the Public Schools.  
(Jewish Messenger.)

Reading the Bible in a public school, once declared unconstitutional in Ohio, has now been similarly decided in Michigan. It is a pity that some educational boards leave no discretion to their principals. There are so many chapters in the Bible that even liberal liberals will agree are useful lessons for the young that it is strange that so few principals limit to these their daily readings. And yet the Western court decides that the reading of one of David's psalms is interfering with one's liberty of conscience, and the Bible must be enjoined until the highest court declares otherwise. Why is it that fairly educated people look for points of disagreement instead of agreement?

Electricity in Egypt.  
(Advance.)

For thousands of years the Nile has enriched Egypt, but the cataraacts of the river have been regarded as an obstruction of commerce, a hindrance in travel, a detriment to the close union of Upper and Lower Egypt. But Egypt, aroused by English enterprise, has so far rubbed the sand out of her eyes that she is beginning to see great potentiality of wealth in the cataraacts of her ancient river. They may be used for generating electricity, and all the year round they could draw cars, drive cotton mills, supply motive power for sugar factories and various other industries. Owing to the cost of transportation, coal is very expensive in Upper Egypt, but Professor Forbes, who has been making a study of the subject, says that a vast amount of power is running to waste in the cataraacts of the Nile which may be economically turned in the direction of productive industry. The next ten years may witness a great increase of the wealth of Egypt brought about by the magic touch of electricity.