

The Pulpit

A SERMON
BY THE REV.
IRA W. HENDERSON

Subject: The Gospel of Christ.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church, on the theme "The Gospel of Christ, a Partial Message to Its Messengers," the Rev. Ira W. Henderson, pastor, took as his text Romans 1:16, "For I am not ashamed of the gospel of Christ." He said:

The last and perhaps the greatest privilege which our Savior has given unto us is contained in that command which, it is reported, He gave to His disciples nineteen centuries ago: "Go ye into all the world and preach the gospel to every creature."

Paul writing, as we have seen, to the Church at Rome, but a few years after the death of the Master, has given to us a record of his personal and profound conviction of the worthiness of the good news of the Christ.

This, the opinion of the pre-eminent evangelist of the Apostolic Church, still stands unchallenged. Through all the schisms of the centuries the Gospel has come down to us as pure and beautiful in its message, as strong and as potent in its power for good, as it was when first our Master preached, with His own dear lips, the message of salvation and abounding love.

To-day, as we stand just within the threshold of another century, with the memories of mighty eras lingering in our hearts, let us glance over the achievements of the church of the living God. Let us, as we stand at the parting of the ways, when to go forward is to accept new responsibilities and to receive renewed opportunities for service, look critically at the field before us. Let us determine what course, as Christians, we must pursue. Let us consider the message of the church to the men of to-day. Let us decide, as God may give us power, our duty as the messengers of the risen Lamb of God of whose gospel we are not ashamed.

About the year of our Lord the thirty-second a certain Pharisee, Saul by name, journeyed from Jerusalem to Damascus, "breathing out threatenings and slaughter against the disciples of the Lord." His intent was to bring bound to Jerusalem all Christians whom he might find at Damascus. While on his way and when but a few hours distant from Damascus the spirit of God came upon Saul and a marvelous conversion, worthy of the mission and of the magnitude of the man, took place. Saul's question, "Lord, what wilt Thou have me to do?" was the mainspring of action in his life. In the answer of our Lord came a prophecy of that work of evangelization which was destined to change the political aspect of the world, and to do much to ameliorate the social conditions and surroundings of human kind.

Paul was the first world-evangelist. His mission was to sow the seed in all the first century world. And so in the outpouring of a grateful heart—a heart thankful for success as a spiritual seedsman—Paul declares, "I am not ashamed of the gospel of Christ."

This same gospel it is which claimed the allegiance of Paul and which holds the fealty of men in every clime to-day, which has taught men the principles of right living and of eternal truth. To the influence of the gospel is due that esteem for woman which has raised her from a chattel to her rightful position as a forceful factor in society. To the gospel is largely due that beneficent scheme of education and that grander conception of the liberty of the individual.

The words of Christ foretold the doom of slavery. The eternal principles of the new commandment could not but be hostile to a system of human chattelhood.

The gentle teachings of the man of peace have entered into hearts in every epoch and in every land, strengthening and meliorating the individual character and life. Wherever the example of the Christ is followed there is prosperity and peace and purity of heart. Widely spread throughout a people it has made of that nation a mighty and a moving element in the political history of the world. Applied to the lives of men and women in whose hearts the love of God's law was uppermost it has given to us our Luther, our Wesley, our Lincoln, our noblest and our best.

But it is within the space of the past century and a half that the true mission of the gospel has been comprehended and advanced. Little more than a century is it since our first plans were considered to send Protestant missionaries to the East. To-day we have the missionary of Christ in every land. The message of salvation through the Son is reaching round the world.

But let us for the moment forget the things which are behind and look rather upon the present condition of humanity. Let us consider our duty as those who are "not ashamed of the gospel of Christ," to carry that gospel into every act, in every longed-for soul. What application has the gospel to the needs of to-day? How can we make it a force in the lives of men and of nations.

We find ourselves confronted by diverse and distracting social conditions. The tendency of the times is toward congregation in large cities. The older country life becomes distasteful, and men in the rush to gain a livelihood flock to the cities. Let us take as an example the City of New York. Here are some of the poorest; palaces, hovels; luxury and extravagance, penury and destitution; costly cathedrals erected to the glory of the living God, and beneath their very steeples disreputable dives dedicated to all that is bestial in man. Commercialism is the watchword. The spirit of combination is abroad, and we see huge gatherings of untold capital to control the industries of the world. Capital fears labor and

combines against it. Labor distrusts the concentration of wealth and attempts, with but moderate success, to protect itself from its fancied enemy. The immensely rich live their lives with but small care for or thought of the wretched existences worked out by their fellows in the slums. Vice shows its evil head at every turn. There is in New York a single square, within the bounds of which reside over 2000 human beings, who live under the most deplorable conditions. To our shores have come multitudes from every European nation, from nearly all the countries of the world. We have our "little Italy," our German colony, our French quarter, our Chinatown. Upon the same page of a daily newspaper we may read heart burning accounts of the unutterable misery of multitudes of our poor, and the story of how one man is attempting to control the supply of the diamonds, or the gold, or the steel, or the rubber, or the railroads of the earth.

Thus, in briefest, are described some of the conditions that make the social problem so disconcerting. Let us consider now our duty as men and women who love our Lord to carry His gospel of light and of life to a world that is so sorely in need of it.

The prime duty of the church, here as elsewhere, is to instill into the hearts and minds of men the necessity and the joy of the presence of the saving power of the Holy Spirit in the individual life. That's the spiritual function of the church. The duty of the church is to impress upon mankind the true relation of man to man and to God.

In order to impart her fullest influence it is necessary that the church be filled, individually and collectively, with the deepest grace and the noblest love for man. By the exercise of the true principles of the Christ Ideals in the commonplaces of life, the charge of inconsistency must be nullified. As a body and as individuals the church must be a brotherhood which, measured by its own ideals, is worthy. To the church do the people look for the purest, the most unselfish leadership. That the depth of the spiritual life within the church is a sure indication of the height of the morality of the people is demonstrated by the ages past. Upon us as Christians is laid the duty of the church to impress upon the national mind that the law of the universal brotherhood of man may become the law of our national and international life. We must convince the poor of their duty to the rich; we must convince the wealthy of the dignity of labor. Ours is the obligation to hasten the millennium of peace through the universal application of the law of love. To accomplish this purpose we must obey, in our daily lives, that command of the Master, "Thou shalt love the Lord thy God and thy neighbor as thyself."

The church must exercise her prerogative as the natural leader in all moral reform. That reform which has not the support of the church must sooner or later fail. She must insist on a clear public conscience and the logical sequence of her demands for purity in the private life. It is not the province of the church as an ecclesiastical body to claim temporal supremacy over the government of the city or the nation, but it is her duty as composed of voting individuals to demand, and to enforce the demand, that municipal and national government be unselfish. The policies of our large cities will be only so bad as the church cares to allow. In a country where the citizen is king and the ballot alone is supreme strenuously to maintain the honor of the sovereign people should be the high aim of the church.

The church must, however, keep strictly in mind the prime object of her existence. Her mission it is to preach the good news throughout the world. In the cities is her mission most difficult to fulfill. Here, by reason of the multitudinous obstacles that beset her path, she must use extraordinary measures to reach the people. It is not enough that the spiritual needs of the immediate congregation of any church be met. She must go to the people. That the pastor preach regularly twice upon the Sabbath, that the exercises of the Sabbath-school progress without interruption, that the prayer meetings occur as is their wont, that the church be prompt in her financial affairs, is not enough. A yearly contribution to missions in the foreign fields and the support of city missionaries do not constitute the whole responsibility of any church.

The grace of the gospel is for all men. Unto all men must the tidings be told. To the unhearing and the unseeing must the inspiration of the infinite Son be carried. Christianity must be proven a practical force in the common life. For the Christ life is practical life written large. As the only correct system of right living, as the ultimate scheme of salvation must the gospel be presented to the people. To them we must show that the promises of Christ are real, that Christianity is a synonym for brotherly love, for the deepest consecration, for the highest purity of life and motive,—that Christianity is Christlikeness.

The church must carry to the multitudes of the unsaved a gospel unadorned by her own insincerity and inconsistency. Her creed must be simple, her differences dismissed. Her forces must move in unison toward the common end. Set and party strife must be eliminated. It may be that the great divisions always will exist. Always the Catholics and the various Protestant denominations. But like a mighty army in which the different regiments have each their duty and their position under a common generalship, so must the church in waging the peaceful battles of the moral war march, side by side, sect by sect, creed by creed, in full and with solid front, forward to the victory under the common leadership of the King of Kings, who is Christ the Lord.

And now a word upon the manner of the preaching of the good news. The gospel should be preached attractively. Water street missions and Salvation Army rooms may suit the preferences of that class to whose spiritual natures the workers may wish to appeal. Wonderful is their influence and to them be all honor. The average self-supporting poor man, however, does not care to feel under any obligation to the richer portion of the community for his spiritual sustenance. He feels, and

all too sadly with some justification, that the mission—the very name of which is distasteful to him—has been established so that he may have no cause to intrude his unwelcome presence upon the mother church. May God speed the day when the church will see her duty in this matter. The poor, whose only sin is poverty, whose piety is often more genuine than that nurtured in a protected home, should be given substantial opportunity to worship. The Moody revivals prove that the common people respond eagerly and in force to the appeal of the man in whom they can see and imagine only love. The common people heard Christ gladly when the learned scorned Him.

We often speak of the wilfulness of those who listen to our discourses upon the duty of evangelism to accept Christ as the personal Savior, and who do not heed our words. Generally we console ourselves with the thought that we have done our duty at any rate. Perhaps we have. But are we justified to say that Christ has been rejected. May it not be that the rejection has been, not so much of Christ as of our presentation of Him. Might it not be that another man with a different personality, with a different manner of expression, with a something in his nature that would bring him heart to heart with his listener, would convince this sinner, over whom we have tried and failed, of his absolute dependence upon the God who gave him life. The whole power of the body of Christ must be exerted to save men. Too often men are unconvinced because of our non-appealing presentation of the truths of the Bible story. Unto all people must the church of the twentieth century address herself. All men must the gospel be preached.

But this gospel of the Christ is not merely a system of ethics, not merely a scheme of life. It is more. St. Paul tells us that he is "not ashamed of the gospel of Christ, for," says he, "it is the power of God unto salvation to every one that believeth." Through it we know not only what God expects of us, but we have a knowledge of the nature of our heavenly Father. Christ came to preach the kingdom. The outworking in practical life of the principles of the kingdom will make such conditions as we have discussed impossible.

With the entrance of Christ into the heart man will become right toward God. Being in harmony with God he will be in harmony with his brethren. Let us apply ourselves, then, steadfastly to spread the gospel of salvation.

The gospel of our Lord and Savior Jesus Christ is the urgent, the immediate need of this world. Within its principles are contained the solution of all our most perplexing social problems. Let us bring our wandering brethren back from the distant country into the father's home. For ourselves let us strive to attain unto that perfection which was in Christ. Enthroned Christ in the hearts of men and the law of love, which is the ruling force in the kingdom of our God, will save mankind. They will come peace and happiness and joy. For they shall have come to pass the beginning of the endless life within God for us all.

Save men to Christ and you have saved the world.

The church is confronted with the most stupendous problem with which she has had to contend since the days of the apostles. First, the Lord God has given us the power unto victory. His gospel is our shield, our buckler, our guide. He doth lead, we need but follow. Let us then as men who are "not ashamed of the gospel of Christ" go forth to carry that gospel unto every needy soul. Let us live the Christ life that we preach. Let the church, relying upon the promises of our Lord, strike out boldly into new fields. Praying for divine guidance and trusting to the omniscience of divine love, let us find our duty and live up to it.

"Lift up your eyes and look on the fields, for they are white already to harvest."

Are you ashamed of the gospel of Christ?

The "New" Theology.

There are two fundamental respects in which exponents of the "new" doctrines of "truth" differ from their conservative brethren. First, the concept of sin omits entirely the element of guilt incurred by violation of the Law of God. "Sin is the transgression of the law" (1 John 3:4). Second, their insistence on the immanence of God in all mankind applies to unrepentant sinners the privileges and promises which in Scripture are reserved only for saints redeemed and justified.

This confusion of things which differ at the root of the errors set forth with so much ill-founded assurance. Meantime, alas, the people perish for lack of knowledge.—London Christian.

Not to Ourselves.

"Every human life that fails to hear its message and learn its lesson, or fails to speak it out, keeping it locked in the silence of the heart, leaves this earth a little poorer." "We cannot live unto ourselves. We belong to Him. We are the servants of every man we meet. This is our privilege, and if we do it unwillingly, it is a duty. We must use or lose the truth. Our service is the world's claim on us, but we owe it to ourselves to serve. No strong life was ever cradled in a monastery. The bread we break for men is twice blessed, and ours is the greater blessing.—Home Herald.

Stars That Shine at Night.

The promises of God, scattered throughout the Bible, are like stars in the firmament; if it were always day we should not know that the sky was so full of them, but when night approaches they begin to shine. When the night of affliction overtakes the child of Heaven the promises of God are seen to shine forth one after another in the firmament of His Word.—D. L. Moody.

The Essential.

Peace and submission are the essentials. The moral being may moralize his sufferings by using natural facts for his own inner education. What he cannot change he calls the will of God, and to will what God wills brings him peace.—Amiel's Journal.

OUR FUNNY LANGUAGE.

You take a swim,
You say you've swum;
Your nails you trim,
But they're not trum;
And milk you skim,
Is never skum.

When words you speak,
Those words are spoken;
If a nose you tweak,
It's never tooked;
Nor can you seek
And say you've soken.

If a top you spin,
The top is spun;
A hare you skin,
Yet 'tis not skum;
Nor can a grin
Be ever grin.

If we forget,
Then we're forgotten;
Yet if we bet,
We haven't botten;
No house we let
Is ever lotten;
What we upset
Is not upstten;
Now, don't you think
Our language rotten?

—Dorothy McCanless, in the New York World.



Some men never know when to let bad luck alone.—Life.

"Is he out of danger?"—"No. The doctor still attends him."—Cleveland Plain Dealer.

"Are there any sharks around here, captain?"—"I don't know. Never stopped at the hotel."—Life.

"Here's another battleship talked of."—"Ah! What displacement?"—"Ten million dollars."—Puck.

Sons of rich men leave behind them, As they zip past those who drive, Dust and odors to remind them, That it's lucky they're alive.

"He's perfectly wild over his new auto."—"Huh! You should see him under it."—Milwaukee Sentinel.

"Ring—'Is he a hard man to work under?'"—"Sting—'I thought so when he fell off a ladder onto my head.'"—Judge.

"Do you believe in signs?"—"Sure. How else would people know what business you were in?"—Baltimore American.

"You are too young, my dear, to marry and leave a good home."—"But, papa, John says that won't be necessary."—Judge.

Sillicus—"How can a man tell when he is really in love?"—"Cynicus—"He can't tell till it's too late."—Philadelphia Record.

"That pretty Alabama girl has a very mobile countenance."—"Well, she comes from there, you know."—Baltimore American.

'Tis often said that money talks, To this I must agree; For all that ever came my way Soon said "Good-bye" to me.

She—"My! what a wicked parrot! It must have been kept on board a ship?"—He—"No, ma'am; in a garage."—Yonkers Statesman.

"Dis paper," said Languid Lewis, "tells about a boss runnin' away with a woman, an' she was laid up for six weeks."—"Dat ain't so worse," rejoined Boastful Benjamin. "A friend ur mine wunst run away with a boss an' he was laid up for six years."—Chicago Daily News.

"What are your opinions on that question?"—"My dear sir," answered Senator Sorghum, "this is no time to ask a man his opinions; the chief use in adjourning Congress is to give great men a chance to get out among their constituents and stock up with opinions."—Washington Star.

"Gracious, my dear," said the first society belle, spitefully, "I do hope you're not ill. You look so much older to-night."

"I'm quite well, thank you, dear," replied the other. "And you—how wonderfully improved you are. You look positively young."—Philadelphia Ledger.

The Greatest Indian Organizer.

Pontiac exemplified at once the best and the worst traits of the American Indian. He seems not to have been so great a warrior as Osceola, nor as able a general in the field as Cornstalk, nor so unselfishly a patriot as Tecumseh. But as an organizer among a people with whom organization is almost impossible, and as a master of the treacherous state-craft of his race, he probably surpassed them all. As soon as his death was known, the French Governor at St. Louis sent for his body and buried it with full martial honors near the fort. "For a mausoleum," Parkman finely says, "a great city has arisen above the forest here; and the race whom he hated with such burning rancor, trample with unceasing footsteps over his forgotten grave."—From "The Conspiracy of Pontiac," by Lynn Tew Sprague, in the Outing Magazine.

Our Vast Dairy Industry.

The dairy industry is one of our greatest industries, turning out, according to the last Government Year Book, a valuation of \$665,000,000 of dairy products annually. This is larger than any farm crop except corn. It is larger than the meat industry, and when combined with the total valuation of dairy cows, \$482,000,000, it reaches a total of \$1,147,000,000. This is a greater value than all our meat cattle, hogs and sheep. Besides, it is an industry that tends to intensify farming methods, and where people live on small farms and closely together, it is found necessary, in order to keep up the required land fertility and realize the most from farm forage.

Budapest is one of the few clean cities in the world.

How Honest Men Become Criminals

"It is quite possible for a normally honest man to become a criminal by suggestion," was the curious statement made by a well-known New York detective who was in Washington recently on business. "I am referring now to men who permit themselves to develop an abnormal interest in the ways of professional criminals.

"I wouldn't call it a safe thing for any man to attempt to figure out in his mind what he would have done to escape arrest had he been in the boots of some captured criminal whom he had read about. But that's a thing that thousands of men who think they're honest are doing all the time. When there's a big man hunt on they follow it with acute interest, put themselves in the place of the hunted man, and dope out schemes of escape for him. A certain percentage of such calculators are bound to experience the hankering, sooner or later, to put their schemes for evading the officers of the law into practical operation, if only for the foolish purpose of finding out how their plans will work.

"Working in New York now on a salary of a few dollars a week is a broken, middle-aged man who used to be treasurer of a bonding and indemnity company at a salary of \$10,000 a year. This man developed a queer bug for mentally tracing the movements of fugitives from justice, especially embezzlers.

"I was acquainted with this man, and he endeavored to pump me for all I knew about such cases. He liked to talk about the fleeing ones. He laid out routes for them in his mind. He knew the extradition laws by heart and had at his fingers' ends every country in the world to which a pursued man could run without fear of extradition. Once I gave this man a talking to about this hobby of his.

"You'd better can that stuff," I told him, 'or it'll begin to fester in the back of your head and get you going. I've known such things to happen, and no man is more than one-eight as strong as he thinks he is. If I didn't know you pretty well I'd have my suspicions of you as it is."

"Well, he only laughed and told me that he was interested in the subject just as other fellows were interested in old fiddles or rare postage stamps or the trim of their whiskers.

"Anyhow," he laughingly added, "if I did jump, and you were sent after me, you'd never be subjected to the embarrassment of taking me, because you'd never get me. If I couldn't beat all these pin-headed fugitives in making a safe and sure getaway, so that none of you would ever nail me, I'd want to have my head bagged."

"Not more than six months after that he made his jump and I got him as easy as hot-footing a banana peddler. I went straight to the little villa he had taken outside Genoa, Italy. When I nailed him he was the most stupefied man you ever saw, for he'd made his hop at the beginning of his month's vacation, and had laid all his plans with what he thought was masterly adroitness, according to his chart, with thirty days' margin of time to accomplish the scheme in. In consideration of his returning most of the swag he only got eight years.

"That man put himself in the way of becoming a criminal by suggestion. His studies of the movements of fleeing absconders developed an irresponsibility in him and an ache to put to the test the getaway plans that he spent so much of his time in dopping out while yet he was an honest man.

"There is no calculating how many shoplifters, especially young women, are led to try that sort of thing through hearing and reading about professional lifters. Not long ago, in a New York department store, a girl was nailed while trying to lift a pair of inexpensive gloves. The girl had an account at the store for any amount that she chose to spend up to the thousands. She wasn't arrested, of course, but she was led to the rear office and chided by the head of the firm in a gentle sort of way.

"Perhaps you should put yourself in the hands of a specialist for treatment," he said to the girl, who wept softly. "With you, beyond a doubt, it is kleptomaniac—it must be."

"No, it isn't," replied the girl with the utmost candor. "It's not kleptomaniac at all. I don't believe in such silliness. I just wanted to see if I could do it without being caught, that's all. A lot of the girls were talking about shoplifters—they seemed so fascinating—and the girls dared me to try. I meant to exhibit the gloves to them as a trophy and then send them back to you by mail, anonymously. You won't ever breathe a word of it, will you?" and the head of the firm, knowing pretty well which side his bread is buttered on, of course only tells the story without using the girl's name, but the incident illustrates an occurrence which is common. Plenty of women lift things from counters just to see if they can do it without being caught, and when they succeed in getting away with it once they try it again and again, and allow the habit to become fixed upon them until the inevitable day of discovery arrives.

"The people who become criminals by suggestion are nearly always the veriest pligs at any line of work they take up, for first-rate criminals are born, not made, by suggestion or in any other way. When Jimmy

Hope, the cracksman, was working he was just as much of a genius in his particular line as Paderewski is said to be at piano thumping or Saint-Gaudens with the sculptor's clay."—Washington Star.

FLORICULTURE FOR CRIMINALS.

An Experiment in the Penitentiary of New Mexico.

Floriculture as a means of refining the nature of the hardened criminal is the remarkable experiment that is being carried on at the Territorial penitentiary of New Mexico in Santa Fe.

In a well equipped, thoroughly modern conservatory, which has been constructed in the prison, some of the most desperate criminals in America care for a profusion of flowers of many kinds. General interest is taken in the conservatory among the 250 convicts in the penitentiary, and it is no uncommon thing, says the Santa Fe correspondent of the Los Angeles Times, to see a "lifer" caring for a lily or a rose.

Since the convicts in the New Mexico penitentiary took up this new work the morale of the institution has greatly improved. "There is hardly a convict in the institution who does not welcome a chance to work among the flowers. Bouquets are clipped and taken to lonely cells and dried flowers are carefully pressed between the leaves of books from the penitentiary library.

Superintendent H. O. Bursum has been quick to recognize the good that the conservatory is doing, and every convict who desires to work among the flowers has opportunity to while away time in the greenhouse. Assistant Superintendent Garrett is enthusiastic on the subject of floriculture in penal institutions.

"There are few natures, no matter how bad they may appear to the world in general, that do not respond to the refining influence of flowers," said this official recently. "An hour in the greenhouse beats any number of hours in solitary confinement when it comes to making a convict tractable. He forgets for a moment that he is in prison. He fusses around among the flowers and his brain is soothed by the sound of the fountain. Time flies rapidly instead of dragging, and the poor chap actually enjoys life. He takes the remembrance of all this to his cell with him perhaps in the form of a bouquet. He sings or whistles cheerily and his good spirits prove infectious. Thus, unconsciously, he assists in raising the general morale of the prison.

"If convicts were given more such work to do in their idle hours—more gardening and raising flowers—instead of moodily pacing the prison yard in quest of exercise, or being kept pegging at contract labor all day, there would be fewer tragedies in penitentiaries—fewer attempts to break out and fewer officials sacrificed in doing their duty. Anything that can take a convict's mind off himself is a great advance in prison methods. Our little greenhouse has done more good than all the dark cells and other means of punishment ever devised."

Rapid Transit Car Cleaning.

"How long does it take to clean the windows of one of our cars?" said a railroad man at the Reading Terminal. "Well, just as long as it takes one man to clean one of the windows. That is not very long, is it? The fact is, the pressure on the rolling stock of all railroads is so great now that when a train comes in enough men are put to work cleaning it to enable it to take its place in an outgoing train in a few minutes. As you can see for yourself, there is a man on the ladder of every window of this car—and every man is working as rapidly as he can to clean his particular window. When he's done they are all done and the windows are cleaned. The same crew then tackles another car, going over it in the same way. A few minutes does the job."—Philadelphia Record.

Reason For the Heavenly Ladder.

A young lady who taught a Sunday-school class of young boys was often nonplussed by the ingenious questions sometimes propounded by her young hopefuls.

One Sunday the lesson touched on the story of Jacob's dream, in which he had a vision of angels descending and ascending a ladder extending from Heaven to earth. One inquiring youngster wanted to know why the angels used a ladder, since they all had wings. At a loss for a reply, the teacher sought to escape the difficulty by leaving the question to the class.

"Can any of you tell us why the angels used a ladder?" she asked. "One little fellow raised his hand. 'Please, ma'am,' he said, 'praps they was moultin!'"—Harper's Weekly.

Indian Philosophy.

The other day Elsie, the oldest living Tonkawa Indian, was making some purchases in one of our hardware stores, and the enterprising salesman called her attention to a washing machine which he said would make "Blue Monday" a day of pleasure. Old Elsie admired the gayly painted machine, but when she was made to understand for what purpose it was intended she sniffed the air in contempt. "Me no wash. Pale r. ce wash, wash—all time wash. Wash Monday, Monday, Monday, heap wash. Indian no wash; all time dirty. Pale face wash; all time dirty, too."—Tonkawa (Okla.) News.

The phrase "sinusosity of explanation" is Mr. Cleveland's own coinage.