

There is a great deal of injustice in this world and much of it is sometimes wrought in the name of the law. It would not help the "Mormons," however, if the same laws that are applied to them were enforced upon other religious bodies. The "Mormon" Church has never asked for this. We cannot say that the sects have never encouraged the attack upon "Mormon" Church property. However we can afford to bear the wrong if they can afford to aid in its perpetration. We have no doubt that the time will come when the treatment of the "Mormons" will be condemned by the country as much as it was once endorsed. Right will yet come uppermost and justice will one day be done.

THE MENNONITE RELIGION.

CENSUS bulletin 131 contains the statistics of 28 religious denominations including the twelve branches of the Mennonite family.

The Mennonites have never been fully numbered before. A few branches have made reports for denominational purposes, but anything like complete statistics has not appeared until the census of 1890. Though this religious family is quite a religious one in the United States both in wealth and numbers, yet little is known outside its own fold of its history, customs and doctrine.

There are 12 branches or sects known as Mennonites, but differing in some particulars. The parent sect is usually called the Mennonite Church. It has in the United States 246 organizations and 17,000 communicants, 10,000 of whom are in Pennsylvania. The value of its church property is given at \$317,000. It is represented in 17 States, and organized into 12 conferences.

This church traces its origin through Menno Simons, to the Waldensians of the Twelfth century. Menno, the man who gave a name to this sect, was born at Friesland, Holland, in 1492. He became a priest of the Roman Catholic Church, but in 1536 he changed his faith and at first identified himself with the Waldensians. Soon after he began to organize churches opposed to infant baptism and holding the principle of non-resistance. The first colony of this sect settled in America in 1683 at a place now called Germantown in Pennsylvania. At present Holland, Germany, Switzerland and Russia are represented in the Mennonite Church in this country.

In 1632 a confession of faith was adopted by the sect in Holland. It contains eighteen articles, and is accepted by all Mennonites in the United States. In addition to articles declaring the doctrines usually held respecting God, the creation, the fall of man, the redemption, the Scriptures, repentance, baptism, and the Lord's supper, the confession enjoins the practise of washing the Saints' feet, the marriage only of members of the same faith, the non-resistance of violence, counseling flight rather than the sword, the use of the ban or excommunication, and the shunning of expelled persons; it also forbids the taking of oaths.

The ordinance of baptism is administered to candidates on their knees by a bishop or minister, who takes water

with both hands from a vessel and pours it upon the head of the candidate, reciting the usual formula. Applicants who request it are baptized in the water, kneeling therein while the minister pours the element on their heads. The Lord's supper is observed twice a year, usually in the Spring and fall. After communion comes the ceremony of feet washing.

Ministers are chosen from the congregation to be served. The selection is made by vote. If the choice be unanimous, the announcement is made by the bishop, and the candidate after examination is ordained.

Among some of the Amish and Russian congregations the choice is made by a majority vote. When a plurality of candidates are nominated, a day is appointed to choose by lot one from among them. The deacons take as many books as there are nominations, none is placed a slip of paper on which has been written: "The lot is cast into the lap, but the whole disposing thereof is of the Lord." Each candidate draws a book, but he who draws that containing the slip is considered chosen and is ordained. Deacons are also chosen in this manner.

Difficulties between brethren are settled by arbitration. A member who refuses to settle in this way is expelled. Members can not accept any public office except something connected with school management.

There are eleven other Mennonite sects differing from each other, and from the parent sect only in matters of ritual or church discipline. The Amish stands first of these with ninety-seven organizations and 10,000 members; the General Conference Mennonites next, with forty-five organizations and 5000 members; third, the Old Amish Mennonite Church, with twenty-two organizations and 2000 members. The eight remaining sects aggregate about 7000 members, so that the total of Mennonites in the United States amounts to near 550 organizations and about 42,000 members.

REALISM IN THE PULPIT.

THERE is in New York City a place of worship known as the Broome Street Tabernacle. It is located in the most populous district of that city. It forms a central point between Mott Street and the Bowery, and Centre Market and Broadway. The pastor of this church is the Rev. C. H. Tyndall. His congregation represents probably the lowest strata of Gotham society. But it is his realistic method of inculcating Scriptural doctrine that attracts the attention.

Mr. Tyndall calls his system preaching by object lessons. He first tried it on children in Sunday schools and gradually came to adopt it in his regular services. It is in many respects very simple, though appearing rather dramatic for the pulpit. When he prepares a sermon on temperance, he has objects to represent every step on the road from the first glass to delirium tremens. He exhibits cans labelled beer, gin, whisky, and so on.

At the various points in his sermon, realistic scenes are presented to illustrate what he describes. When he comes to the closing act where the

drunkard is in the horrors of delirium tremens, Mr. Tyndall begins to pull snakes out of his boots, and from under his feet. Of course they are "property" snakes but he does it in so realistic a manner that old drunkards who happen to be present are deeply impressed. It is said, that though many in the congregation laugh at this system of preaching, there are others on whom it has a reformatory effect.

Mr. Tyndall has written a book, describing his system, and showing how his various sermons can be "staged" or "pulpited," and how they can be presented most effectively. There are several other preachers in the large cities who are preparing to adopt this system of inculcating religious and moral doctrines. Such a combination of the pulpit and the stage, of religion and the drama may prove an attraction to a certain class, but we do not think it will result in the promotion of that influence which elevates and redeems humanity.

DEATH OF SENATOR PLUMB.

THE dispatches bring news of the sudden death of Senator Plumb of Kansas, at his apartments in Washington, D. C. He died of apoplexy superinduced by overwork.

Preston B. Plumb was born in Delaware County, Ohio, October 12, 1837. He commenced life as a printer. He removed to Kansas in 1856. He was admitted to the bar in 1861, and was a member of the Kansas Legislature in 1862. In the same year he became reporter of the Kansas Supreme Court, and later on at the close of the year entered the Union army as a lieutenant. He served throughout the remainder of the civil war, and came out with the rank of Lieutenant-Colonel. He entered the Kansas legislature a second time in 1867, and was Speaker of the House in 1868. He was elected United States Senator from Kansas in 1876, was re-elected in 1883, and was, at his death, on his third term. The deceased Senator also figured as an author. In 1875 he edited and adapted a law work entitled "Practice Before Justice Courts in Kansas."

He was a strong and able man both physically and mentally. He was a great champion of Western interests and indefatigable in committee work. He was for a long time on the committees of Agriculture and Appropriations, and was chairman of the Committee on Public Lands. He was thoroughly posted on public affairs and gave his country the full benefit of his more than ordinary powers. His death will be greatly regretted by his constituents and by his associates in the Senate and is a loss to the nation.

ELECTRICITY AS A CENSUS AGENT

THE work of taking the eleventh census of the United States shows what perfection has been attained in this line as compared even with that of 1880. The schedules used in the last census provided each for some thirty details regarding a family of ten persons. The average family fell, however, below five persons. About 13,000,000 schedules were returned to the Census Office by 50,000 enumerators.