

from this Temple we saw fragments of ruins and Roman pottery, vases, basins, decanters, small vats, urns, etc., some enamelled in Græco-Roman and Pompeian style. Soon after this President Hintze took the steamer for the capital, and I proceeded to Antioch. On my road to this town, which the Turks call Antakeeah, I saw even more evidences of the Greek and Roman conquest and dominion. Although I tramped eighteen miles without discovering an inhabited village, I found ruins and debris all around. The Turkish government are building a State road parallel or even upon portions of the ancient Imperial Roman road, which through neglect is unfit for travel, and—will the reader believe? it?—the modern Turk is actually macadamizing that road with the marble, mosaic work, bricks and tiles of the Greek and Roman empire, which they extract from tumuli or mounds of ruins. The workmen and road masters find this material easier to reduce into macadam than the flint rocks of the neighborhood. Where once stood marble halls, granite porticos and regal villas the gazelle now grazes on the fallen walls and the chameleon slowly changes color as he creeps over the granite, marble, pottery, or withered branches, and at sunset the jackal begins his mournful howl.

Antioch is in very much the same condition. There are ruins all over. Behind the city is a mountain spur, crested with crenelated fortifications guarding the whole city on one side. Behind the embrasures are niches in which anciently stood archers, outposts of imperial legions. Now all this is in decay; only here and there a buttress stands intact.

In front of the town flows a river whose waters are tepid from running through a shallow and sluggish marsh, no longer drained as anciently. A solitary bridge spans this stream, and to make the city impregnable there stands a rickety old Saracene cannon, on wooden blockwheels, in front of the bridge. Near by sits a Turkish artillery man resting his chin on a carbine, and smoking a cigarette. He is supposed to be on duty! Turkey is so all over. The Turks will squat or dwell anywhere they can, never attempting any improvements. They cut down a forest; when it is gone they burn weeds as fuel; when these too are consumed they mix manure and grass, and when no more grass is found they move off. So well is this trait understood by the Bedouins, their co-religionists, that these Arabs carefully transmit to their descendants the following: "Remember, sons of the desert, to steer clear of the Osmanli; for where a Turk puts his foot down, thenceforth the grass no more grows." In Antioch (with 6000 inhabitants) there are numerous Christian sects, Jews and Mohammedans. Among the Mohammedans here are Pharisees and Sadducees! The Pharisees strictly hold the religion of Mohammed, but the Sadducees deny the resurrection, and instead insist that after death good men are born again and bad

ones pass into oxen, dogs, camels, etc. As a consequence, they never hurt or strike any animal, lest they might unwittingly torture a brother, and themselves receive after death even a less noble incarnation than the animal they abuse. C. U. L. ANTIOCH, Syria, July 24th, 1889.

LETTER FROM MISSOURI.

The good people of Maryville have politics, temperance, religion, in plentiful quantities. With their eleven churches, and, of course, eleven ministers, there are quite enough societies and systems from which to select a path to lead to the realms of peace hereafter. The thought strikes me that one church, of the right quality, would be better than all of the eleven. The Scriptures inform us that there is one hope of our calling, one Lord, one faith and one baptism, and they warn us against the lo heres! and lo theres! that were to be multiplied among the children of men. And here are perhaps eleven ministers to be paid each a salary of \$1000 per year. Rather expensive for a town of 4500 inhabitants, especially as at least ten out of the eleven denominations must be found in error, for the Savior plainly proclaims against a plurality of gospels. His gospel is to be preached to all the world and its ambassadors are to go forth without purse or scrip and not preach for hire or divine for money. He instructed his apostles to preach faith, repentance and baptism for the remission of sins and the laying on of hands for the reception of the Holy Ghost.

So far as has come under my notice these churches, or their ministers, do not preach this kind of a gospel in its entirety. I have attended three meetings here and failed on each occasion to hear the full Gospel of Christ taught. I heard quite a number of wholesome views advanced, and moral truths, clothed in beautiful language and enunciated according to unexceptional rules of rhetoric. Such I have often heard by able lecturers who made no profession of religion. Such are taught in the enlightenment of civilization in all countries and are excellent so far as they go; but they fail to formulate the grand system of the Gospel as taught anciently by Christ and His Apostles.

Rev. T. H. S. Kenney, the Baptist minister, is certainly a genial gentleman. He possesses versatile abilities. As a speaker he charms the attention of his audience. His enunciation is clear and his rhetoric unexceptionable. But, like most other ministers, he needs converting to the order of the true Gospel, as he fails to preach it in its fullness.

If the people are satisfied, and, upon the free exercise of their agency, choose these shallow systems to live and die by, it is their privilege; or at least they have it in their power so to elect, and I would offer no hindrance to their wishes more than to offer them the plan of the Gospel as laid down in the Scriptures, should it be in my power.

I gave audience of two hours at the Catholic Church. Father Anselm scolded his congregation nearly an hour for what he called the "mortal sins" some of his flock committed two weeks previous, in going out doors during divine service. From his account, the act was not a courteous one; but it often occurs that people are excusable for withdrawing, even though it be in the time of service. It is something, however, that should always be avoided unless a condition unforeseen occurs to render a withdrawal imperative. Also some had failed to attend the ceremony of mass, for which neglect the speaker pronounced rather strong denunciations. After which the priest subsided into a more benign influence and began the ceremony of mass, occupying about one more hour of precious time, as the benches were growing hard on which we sat. But that was the ceremony I went thither to see, and I looked and listened with deep interest. I beheld the form of the ceremony, but failed to be instructed. There was erected, back of the speaker's stand, a splendid altar. Six candles standing upon it were lit by a little boy dressed suitably for that service.

The priest issued from an adjoining room dressed in his priestly garments and was attended all through the ceremony by two little boys, dressed in character, whose part of the ceremony consisted in kneeling, shifting the Bible to the right and left of the priest to suit his convenience; in lifting the skirt of his robe, ringing of bells, and bringing what I supposed was called "holy water" in glass vessels, etc.; all of which was done at the proper per time when the right one was given.

At intervals beautiful singing came from the choir situated in a gallery at the back of the audience. During the ceremony the back of the priest was towards the audience. He assumed a variety of solemn and quite graceful postures, knelt and rose up frequently before the altar, often making the sign of the cross. All was done with solemnity; but there was in it nothing explanatory or edifying to a stranger.

One object attracted my attention. It was the representation of the Virgin Mary which had its place toward the upper portion of the altar. It represented a female in full stature attractively clothed, with a form perfect in symmetry and grace. The linaments of the face were exquisite and seemed to radiate the charms of benevolence and charity. It was certainly a beautiful ornament, but, it seemed to me, it was wonderfully out of place.

Mary, as the mother of Christ, is a personage of great distinction, and eternal will be the glory that awaits her. Untinted will be the honors which glorified beings will pay her through the eternal ages. But it seems to me the Catholic idea is to deify her beyond what is really her true position. They seem to elect her as the intercessor between them and the Heavenly Father; making her the chosen advocate to represent their