



**THE DEACON'S DREAM.**

BY C. COTTON KIMBALL, D.D., BOSTON, MASS.

Having for some time had abundant opportunities for making the acquaintance of the best people of the churches—the elect of the elect—I have become to no small extent, socially enriched.

Among the earnest and good men and women, whose acquaintance I value most highly, few have given me more pleasure than Deacon Blank. He is a sparkling incarnation of good sense and kindly feeling; a model deacon, interested in every species of parish work, cheerful, sunny and indefatigable. It is one of the excellent peculiarities of this good man, that he will have his pastor's salary promptly paid, advancing, often for this purpose, sums from his own pocket. Not a shadow, he says, must fall upon the credit of his pastor.

"Saint," "Blessing," "My Right Hand," "My Good Providence," these are some of his pastor's synonyms for Deacon Blank; for he has poignant recollections of his experiences in a former parish, where his salary was always in arrears.

What interested me, however most strikingly in Deacon Blank, was his remarkable dream, which he related to me on a golden October Sabbath afternoon. He had long acted as treasurer of the church and had taken special delight in collecting and forwarding the missionary and other contributions; and this part of his varied labors seems to have been the inspiration of his beautiful dream. He whirled his chair around to face a crimson maple that glorified his grounds and told the story thus:

"I dreamed I was going through the air, high above the earth, with a strangely pleasant motion, more floating than flying; and, beside me was a very genial and agreeable companion.

"What am I doing?" I inquired of him.

"You are on your way to heaven," he said. "I have been sent to pilot you there. Your labors on earth are finished."

I was overjoyed with the prospect before me. I had speculated much concerning heaven, its scenes, its employments, its companionships, its libraries and archives.

"I have a favor to ask," I said, "I wish to be taken first of all, to the place where the records of the churches are preserved. I want to compare those of my own beloved church with the gifts of other churches I have known or read of."

"That you can do," said the angel, "I have orders to gratify every wish you express."

We entered through the most magnificent gates I had ever imagined; and floated high over a splendid city, great and exquisite buildings in the midst of emerald parks and adorned with lovelier vegetation, sweeter lakes and more musical streams and cascades than I had ever seen. But we did not stop till we came to a vast building which stood apart and had a more official look.

"This," said my companion, "is the Hall of Church Records." "Then" said I, "since you are so kind, show me at once the records of the Old First church."

"Certainly," he replied and opened a vast volume, where in letters of gold I saw the name of this church which I have served so long. My eye lighted upon a column, headed "Foreign Missions," and there, at the date of our last payment, I saw a credit of \$250. I was much puzzled. I remembered sending to the treasurer of the Board, on that very date, a check for \$1750, over which I felt not a little complacency. It seemed to me that, although a large part of the amount came from two persons, it was a very creditable sum for our society to give. But there stood the figures of that date \$250, and not a dollar more. I turned to the angel for an explanation, "How is it," I asked, "When I certainly sent on that date a church contribution for foreign missions of \$1750, that I see a credit of only \$250?"

"That is easily explained," said the angel, "your pastor's salary is \$1000, and the smallest amount on which he can support his family is \$2500, as you know if you reflect for a moment. He makes up the difference out of his patrimony, and by his wits though with pretty hard pinching, and so avoids debt. Therefore our Recorder, here, has transferred the \$1500 to the credit of your pastor. "See there," said he, and opening another volume which bore the title "FOREIGN MISSION CONTRIBUTIONS—PASTOR," I saw opposite the name of my beloved pastor, on the date I remembered so well that I sent the \$1750, a credit of \$1500.

"Ah I see" said I, remembering that, although my family was smaller than my pastor's, and I had practised rigid economy, I still had spent every year, over \$3000 to meet my own family expenses.

"Yes" said the angel, "Practically, your pastor made that contribution. It was not credited him on earth, but our books here are kept with absolute fairness; and the figures differ from those on earth. If you look

at the records of the other benevolences of your church you will be much surprised."

But I did not. I was so afflicted by this discovery, that I burst into violent weeping. My wife said to me, "Why John! What is the matter? Why do you cry so hard?"

I raised myself in the bed, opened my eyes, and found that I had dreamed, and yet, I could not but believe that there was more in it than in an ordinary dream. The next day I set to work to have my pastor's salary increased. I proposed to add the \$1500 which I was convinced belonged to him. The rest of the brethren, however, thought that I was partly crazy though all agreed that the salary was too small. After much debate, however, at our last annual meeting, we raised the salary from \$1000 to \$1700.

Our pastor was very much surprised and very much pleased. It "came in a good time" he said, "because the bills of William, his son in college, were more than he could pay, and he was unable to see his way through."

So spoke the good deacon, and looking out of the window upon the autumn splendor, he fell into a tender mood of musing which I did not dare to disturb. Would that more of our "old men might dream dreams."

**READJUSTMENTS IN EUROPE, GEOGRAPHICAL AND POLITICAL.**

REV. JOHN RUSK, PH. D., COLUMBUS, OHIO.

All this partition of territory in Africa and partial appropriations in Asia have changed and mixed existing bases till nations do not exactly know where they are. Great Britain, because of her vast business and rich domain, widely scattered is the most vulnerable of kingdoms. However, the colonial fever places other nations at her disposal also. The world is becoming smaller every day, things will take place in three months which, twenty-five years ago, occupied three years. Nations politically must adjust themselves to that.

In the partition of Africa, we may plainly see the intentions of Great Britain. Setting aside for a moment South Africa, she is in all negotiations endeavoring to safeguard Egypt. She has made large concessions especially to France in the Sahara, upper Niger and Lake Tchad regions and the great island of Madagascar for a free hand in Egypt from the Mediterranean to Victoria Nyanza and eastward to the fine harbor of Mombosa. But her flank is threatened from Massowah especially as the Italians desire Kassala. To surrender that, lays all the vast regions of the Central Soudan at the mercy of Italy. Surely if they are wise it cannot be done, because a road in the course of a few years will reach from Mombosa to Khartoum, to Lake Tchad. It may be asked why make Great Britain the centre of all this adjustment? Simply because she is the great colonizing power and is the most affected favorably and adversely by the changes. The absorption therefore of South Africa and its possibilities for Great Britain means a great deal.

Frenchmen make no secret that they have established themselves at two points, North Madagascar and Cochin China, for two reasons aside from trade: one to attack British commerce via Cape of Good Hope, the other to paralyze commerce via Hong Kong: thus breaking the nerve of connection at two points.

France is preparing for future work: two powerful ports Cherbourg and Brest lie suggestively on the line of British commerce. The Garonne River from Bordeaux to Narbonne will save distance around Spain and bring her channel fleet to Toulon. With Biserta in Tunis she is confidently assuming that she will command the Mediterranean, at least render it so insecure that she will divide the fleets around the Cape, attack them from North Madagascar as stated before, and from Cochin China upon the other side.

Great Britain at no distant day will be compelled to stand on land for the integrity of her territory. She must do it or die. Her Radicals or peace at any price men are a tremendous lot of foolishness to carry. A willingness to fight, and fight hard is a good insurance against it.

We have shown in a previous article that Great Britain by dividing up the Turkish question has lightened her load, permitting her to prepare to meet Russia in Asia. The way it looks now—is Great Britain alone able to stand against Russia and France? If not Great Britain will be compelled to join the Triple Alliance openly or really. Her ports for coaling are her strength and her weakness. Gibraltar is magnificent and romantic, but Spain will waken one day. She can certainly plant guns on her own territory that will leave Gibraltar high in the air.

Great Britain will find growing empires all about her. Her fleet is magnificent but the day is passed for her when she can say: "We never had in these modern days more than 2500 of our own men on one field."

These colonies will swarm with people and back of them militant empires. Will Great Britain build for that or idly dream that ships will save her?

The menace on the Asiatic side we can leave till later but she is confronted with a hard problem in Egypt. Will she fight for it? If she doesn't she might as well close up business, for having once lost prestige her colonies would drop off where able and there would be that atrophy which has distinguished some other nations we might mention: the descent is easy. Having settled the business of willingness she must get ready. It is not far from mighty Biserta to Alexandria. England will decide not very far away her future place among modern nations.

**ELIJAH UNDER THE JUNIPER TREE.**

BY REV. WILLIAM BRYANT.

Fled from a woman's threats, Elijah, the undaunted champion of Jehovah, vindicating his honor over four hundred prophets of Baal. We are surprised, but we need not be, for the same thing is occurring daily. There are all over our land faithful pastors who have never hesitated to dare the fiercest opposition in behalf of temperance or some other great moral question, and who stood like a forest oak with the gales blowing through its branches; and yet when some petty cabal has arrayed against them a small minority who always oppose plain preaching, have resigned their charges, and simply played into the hands of an ungodly opposition. Jezebel was not well enough entrenched in popular approval to have executed her threat, and Elijah did just as she desired when he fled from the kingdom. The conqueror of Baal's prophets was himself conquered by a woman's threats. We need not look far to understand the cause of his retreat.

Such exertions as his meant inevitably re-action. That tremendous strain on Carmel and the run of seventeen miles in a pouring rain to Jezreel must have a re-action. On Carmel Elijah had been wrought up to the highest tension. Every nerve and fibre thrilled with excitement. The warm blood fairly rushed through the throbbing veins and arteries. You can picture the flashing eyes, the clenched hand, the firmly planted feet, the strong mouth of that born leader of men. You can hear the clear tones, now levelling taunt and sarcasm at the false prophets; now earnestly beseeching the throne of God; now ringing like a trumpet over those rocky cliffs; "Slay every one of them; let not one escape." Then came the silence of a sleepless night and the early morning message to the nerve shattered man; threatening death. Then came the flight and then the prayer for death under the juniper tree. Perhaps you have heard some great orator, rising to the loftiest flights of eloquence, interrupted again and again by sounds of applause. Next day perhaps utter nervous prostration follows, so that a heavy footstep or a door banged suddenly is exquisite torture. We perhaps never felt such a re-action because we never reached such soul elevation. Our lakes are not fathomless because our mountains do not rise heavenward. There is no vast area of wreckage on our shores for we never know any tidal waves in our lives. Are we fortunate or unfortunate? Let each man answer for himself.

But it is also true that there are men who, like Elijah, can meet great emergencies but are prostrated by the unexpected. If Jezebel had sent an army Elijah would not have quailed. The pen is often mightier than the sword. Many a man would dare a bullet but quail before a billet. There are soldiers who never shrank before shot and shell, who have proved cowards before a succession of petty annoyances. Wearing business and domestic troubles have crushed many a lion-hearted soldier. Elijah could face all Israel openly, but the threats of a woman drove him to the wilderness and made him long for death.

Then his plans were apparently a total failure. Jezebel still ruled Ahab, and Ahab ruled the nation; radical regeneration of the people seemed hopeless. He was not afraid that God's plans had failed but he had suddenly divorced his plans from those of God, and saw failure in store for them. Was God dead? Was He powerless? Nay! but Elijah had staked everything on a certain mode of victory and that seemed like inevitable defeat. He felt that his work was done and would gladly die. Have we never in some utter pique at some personal disappointment in our plans of Christian work felt as if the sun had gone down at mid-day and would never rise again, and dark winter had disfigured the whole universe of God?

He had lost faith too in human nature. So had David before him. So we are very apt to do under sudden disappointments. All men are in some phase of life disappointing, all but the Divine Man. But that need not make us misanthropical. We are often surprised at some unlooked for nobility of character. Let that balance our disappointments. We never yet helped men by despising them, only by sympathizing, feeling together with them. The heart is deceitful above all









TEMPERANCE.

WOMEN SELDOM DRINK.

Of all the blistering sights on earth, the worst is a drunken woman. Now and then you can see one in a certain part of town, but these are cursed with a depravity that shows even plainer than does their inebriety. The fatal thing about an intoxicated woman is that whenever you see one you remember her. It is a sight that does not readily fade from the mind. It is so out of all lines of propriety, of decency, of humanity that it appalls with its very outrageousness. No matter what a man may claim as his views on the subject of women he always proves his faith in her superior truth and purity by standing aghast at the sight of her maudlin condition. It proves how high is his ideal when he can look at this state in a woman with feelings no more akin to those in the case of a man than atheism is like religion. It is because he holds her higher, respects her more, gives her instinctively full measure of honor, that he feels shocked and outraged when she sinks so far as to pollute that purity.

Now and then a sensational writer stirs a ripple of attention by telling of the alarming prevalence of the drinking habit among women. As a matter of fact, it is a custom that never should, by the wildest stretch of malice, be called prevalent. When a woman does become intoxicated it seems that all the world knows it. So rare and surprising a thing is bruited abroad like the fall of a priest or the misstep of a clergyman. In our very surprise and attention to it we confess that it is unusual and unexpected. Men in society may be drunk as lords once a month, and all their friends may know of it; yet nothing is said of it which can or does harm them in the delicate esteem of the world. But just one lapse of this sort on the part of a woman is remembered against her forever; and men who hear her spoken of associate this record against her the very first thing that enters their mind. She is blasted for all time, and can no more wipe out the stain than could Lady Macbeth erase the proof of her terrible crime. But women do drink. It seems to be the last stage in a long downward course. Inebriety unhidden is her very last step. There is no resting beyond that. Once over the line that bounds the land of sobriety she is gone irredeemably. There seems no rescue for her. All her grace is gone. All that was once beauty has turned to hideous offensiveness. All that was gentle and kind is rudely vicious, brazenly cruel. Now and then a policeman picks one up late at night in some out-of-the-way place and brings her to the Armory. She is unloaded with the roughness male prisoners know, tempered a trifle simply because she is less likely to escape. She is never still, as some men are when in their cups, but seem to feel her degradation so fully that silence will drive her to thinking about it till insanity shall ensue. She talks constantly, employing language she never knew before, however low she sank. She seems to repel the faintest prompting of decent, womanly behavior and to crush with all the vileness she has heard in years, each instinctive prompting to be true.—*Chicago Herald.*

THE WILSON LAW SUSTAINED.

Judge Kinne, in the District Court at Vinton, rendered his decision in the celebrated Benton County original package case, the State of Iowa against Frank Hoff. He said it was conceded that on Nov. 1st, defendant sold beer at Vinton, and that sales were made by defendant as agent of the Anheuser-Busch Brewing Association, and that the beer had been manufactured by said association at St. Louis and placed in bottles, which were corked and sealed and in such condition imported into this State by said association and sold in the identical package in which they were imported and not otherwise. To this evidence and these facts defendant demurred: 1st, because so much of the prohibitory law of Iowa as prohibited the sale of beer in original packages is void; 2nd, that the Wilson bill is unconstitutional and void; 3rd, that no law has been passed in Iowa since the passage of the Wilson bill prohibiting the sale by importers intoxicating liquors in original packages; 4th, that the facts stipulated do not constitute a crime under the laws of Iowa. Some three months ago George Spaulding, a saloon-keeper was fined \$300 and costs for a violation of the law. Up to a week ago he had paid \$100 of this fine, when he left the

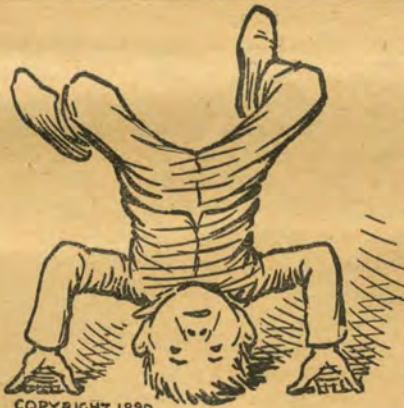


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town and attempted to ship his stock of liquors. The Sheriff, learning of it, seized them while in transit to the depot and now advertises the entire stock for sale at auction. This is the first instance known where liquors seized in a prohibition State have been offered for sale by officials. The Sheriff claims, however, that he has the right to do this and his opinion is coincided in by prominent members of the bar. The matter will probably be decided in the courts.—*St. Louis Republic.*



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## MAKING A RECORD.

## A Synodical Missionary's Burden.

Dr. B. had been riding all night. The night ride had been necessary in order to reach L. to participate with one of his boys in anniversary exercises. Of course he was weary after the sleepless night. Maybe, on that account, his glasses were a shade more blue than usual. At all events, when he had scanned the bundle of letters that had been forwarded to him at L., his face did not glow with the habitual cheery light. One letter, in particular, seemed to furnish the explanation of his unusual depression. This letter was from the School of the Prophets. Dr. B. had been looking for it. He had expected it to enable him to arrange pulpit supply for one of the best Mission Fields in the Synod. The principal church in this field is in a growing town at a railroad junction, the business center of a beautiful and developing farming country. With it, is an out-station, also on the R. R. Both churches have new houses of worship. There is also a good manse. To arrange for a minister for this important field was what Dr. B. had hoped the letter would enable him to do. Apart from the specific disappointment, there was that in the letter which wounded him deeply. "Tried every man in the senior class for B. but the same objection is made by each one. They all object to double fields!" Out of a class of more than 60, not one seems willing even to consider aught but single fields. And this is the day, too, of the grand missionary uprising among students! Can it be that men whom the Foreign Board cannot send abroad will not be called to scattering fields within the sphere of the Home Board?

The puzzled Superintendent of Missions began to ask anew the old question: "Does it pay the young minister to begin his work on the frontier? Is it fair to him to urge his doing it?" Happily a concrete answer was right before him in the occasion which had called him to L. The Pres. church here was celebrating its tenth anniversary. The first topic on the programme, as arranged for the occasion, was, "The Pres. Church in L. in 1881." The senior elder, a pioneer, told the story. There was no R. R. to L. then. The S. M. who organized the church had reached the village by a 22 mile drive. Having found 2 willing Presbyterians, he organized them into a church, and left them with a promise to do the best he could for them in the way of a supply. In May, a student from the Sem. came to spend his vacation on this field. At its close the most cheering feature in the outlook of the church was this student's promise to return at the end of his senior year. The pioneer's story was told. Dr. B. felt that he had much more promising fields in 1891. But his meditation was interrupted by the introduction of another elder, who was to present the results of a decade of faithful work in describing "The Pres. church in L. in 1891."

The student had kept his promise, and, in the face of flattering invitations from single fields, supposedly more favorable to that concentrated energy which compels rapid results, returned to L. He soon had other appointments. As a result of this scattering work, 4 outside churches were organized and each provided with a good house of worship. These also have become working centers for three additional ministers. Meanwhile the church in L. has developed so as to require the full time of its pastor, and that on a self-supporting basis. At last, through God's blessing on his own patient, self-denying energy, the pastor of this scattering parish has a single field. In the church of L. alone, during the decade, 268 members have been received, with a present membership of more than 230. A most beautiful church edifice has been built. The R. R. came and the town grew. The increase in membership has been largely from the world, and the church is alive and full of spiritual power.

The old look of eager hopefulness had returned to the genial face of the now jubilant Syn. Miss. "It pays. It pays," he sang in his heart. After the anniversary exercises he turned the "Minutes" to see the present status of the particular single field that the student of 1881 had been most drawn to. "Total number, 165!" Dr. B. smiled, yet his face shadowed again as his thoughts turned to the School of the Prophets. In his heart he felt no bitterness toward the students. He was rather sorry. And his prayer for the young man of God was that of an ancient teacher of a prophetic school, regarding a young man: "Lord, open Thou his eyes." G. N. L.

## World's Conference Y. M. C. A.

The Twelfth Triennial Conference of the Y. M. C. Associations of all lands is to be held the coming August in Amsterdam, Holland. The growth of the Associations in number and influence will make this Conference one of the largest and most profitable that has been held. In order to accommodate the delegates and their friends that may desire to accompany them, at the suggestion of the International Committee, State Secretary Hall is making arrangements for a special excursion party. Round trip tickets from New York via "City of Paris," of the Inman Line, July 22nd, to Liverpool, London, Dover, Ostend, Brussels, Antwerp and New York, will be \$128. The above tour, including the Conference, will occupy four weeks. By addressing Rev. Geo. A. Hall, 40 East 23rd St., New York, further information can be secured.

## A Lady Builds a Hospital.

How charity grows by its exercise. Lady Kortright, of London, becoming interested in the Presb. Hospital in Philadelphia, began by endowing a bed. She has now built a whole Ward for it, and she has begun to erect a Convalescents' Home in Chester County, which she proposes to endow. The joy of helping the poor and suffering, after the manner of Christ, is a sweet portion of Christian experience. Will not some devout Christian woman begin to lay plans for a Presbyterian hospital in St. Louis?

## THE DAY OF PRAYER AT McCORMICK SEMINARY.

Most delightful and profitable was the two hours' meeting in which the faculty and students of McCormick Theol. Seminary observed the Day of Prayer for Colleges. The chapel was filled at ten o'clock with the 170 students, members of the faculty and a few visiting friends. Instead of having some one of the faculty, or some learned divine from abroad, discourse on the special subject for the day, the meeting was made a conference, during which reports were heard from the widely extended educational field of this country and the foreign field. Among the students of this Seminary most of the States are represented and almost all the colleges, great and small, East and West, Presbyterian and Congregational, State and non-denominational.

Professor Curtis presided, and among the interesting visitors was Rev. Dr. Ganse, Secretary of the Board of Aid for Colleges. The devotional and prayerful character of the occasion was remembered at the beginning and at intervals throughout the service, the supplications, in every instance but one, and the remarks coming from the students. As the name of each college represented in the Seminary was called one of graduates rose and reported the religious condition of that Institution as he found it during under-graduate days, and as he knew it to be from recent reports received. And it was an interesting, and, on the whole, a very encouraging report from the field at large. It would be impossible in this brief article to summarize these reports. Let me rather chronicle some of the impressions made upon me by what I heard:

First. The immense advantage to the cause of religion there is in having colleges professedly and expressly religious in their purpose and management. The students from State colleges spoke of the difficulties attending aggressive religious work where the faculty could not officially endorse and further the efforts of the students. But the students from church colleges could tell of the blessed fruits of religious labors in which the faculty were leaders and encouragers. The reports of students in colleges preparing for the ministry bore testimony all one way, namely, that if the Church expects her ministry to be continually replenished, and laborers sent into the harvest, she must send her sons to be educated to colleges where Christianity can be officially endorsed and the Bible systematically taught. One professor in a Christian college was quoted as saying the faculty considered their work to that extent a failure if any young man graduated from that college without having become a Christian. Another college reported 101 students in college classes and every one a professor of religion. Do not such facts show where believing parents should send their sons and daughters to have the best influences brought to bear upon them?

Second. The many lines of Christian work into which students at our own and other church colleges are introduced. The reports showed that in every case these colleges had very active Y. M. C. A., with similar societies for the ladies in co-educational colleges. And there were no institutions of refreshment merely, but organized for aggressive personal work, for mission S. S. work, and for lay-preaching in destitute localities. The spirit of prayer and effort is broadcast among the colleges and the fruits thereof appear in McCormick students and in other seminaries of our church.

Third. College revivals are besought, fostered, and frequent. Over and over again the speakers reported revivals as being labored for in their colleges, and some that such seasons of grace were being now experienced in their *alma mater*. How blessed for Christian parents to know when they send their sons to college they are sending them into an atmosphere full of spiritual fervor. What joy to see him coming back to you each year tinctured, not with skepticism, but with zeal for Christ and His cause.

Fourth. The grand opportunity for men of wealth. Some of these colleges were reported as passing through a financial crisis. The West the North-west and the South-west, too, have just begun to work in the matter of higher education. Some of these younger colleges are reaching out empty hands to a church which has many men of wealth in it. Shall they ask in vain? Prayer unceasing should be sent upwards, till God shall move men who are the stewards of His wealth to lay a large proportion on His altar for Education. The Board of Aid for Colleges wastes none of its funds and knows where to place every cent that churches and individuals will give it.

The interest at this meeting increased through the two hours to its close, the two last speakers representing Oromiah College, Persia, and the Presbyterian College of Tokio, Japan, and so manifestly encouraging and blessed were the reports, that Dr. Herrick Johnson proposed that the students should distribute themselves for the evening among the various churches of the city, whose ministers and members would be delighted to have portions of the feast we enjoyed that day at McCormick. REV. JOHN CURRER, Chicago, Jan. 28th, 1891.

## Held a Meeting of their Own.

The good women in a certain church were not permitted to speak in meeting. There were about twenty of them and from four to six masculines. The male participation was formal and dull and otherwise not profitable. What did those good women do? They deserted the regular meeting, organized a woman's prayer meeting on another evening—all took part; waked up enthusiasm; gathered in their neighbors till their numbers were doubled; and soon a revival in the church followed. What became of the men's meeting? We have not been informed.

—The farewell speech of Secretary Windom was a forcible appeal to the country against the perils of a destroyed commerce and a debased currency.

—The Holy Scriptures are the WORD as well as the "concepts" of God.

## ST. LOUIS AND VICINITY.

—Geo. R. Wendling, the famous orator and lecturer, has been secured by the Grand Avenue church, St. Louis, for the evening of February 6, 1891. He has selected for his subject, "Saul of Tarsus." Mr. Wendling has a national reputation as a profound and eloquent orator and the lecture is said to be one of his ablest efforts. He will doubtless be greeted with a crowded house.

—Last Sabbath at Communion in the 2nd Church 16 members were received, eight of them on profession. Dr. Nicolls leaves this week to meet with the Committee on Revision. Rev. T. H. Cleland, D.D., of Springfield, is expected to supply his pulpit next Sabbath.

—McCAUSLAND AVENUE CHURCH elected and installed two elders on Sabbath Feb. 1st. Messrs I. N. Creeny and Fred Walton.

—WESTMINSTER CHURCH received 14 members last Sabbath morning on profession; twenty-four members, sixteen on examination and eight by letter, have been received during the first two months of Rev. Mr. Herenden's pastorate. God is blessing this people and they are greatly encouraged and gratified with their present ministrations. Congregations are greatly increased.

—A delightful Communion service at the Lafayette Park Presb. church Feb. 1. Twenty-six names added, 18 by letter and 8 on profession. Baptism administered to 7 adults and one infant. A very competent quartette choir of earnest, Christian people, has recently been organized, and adds greatly to the interest of the Sabbath.

—At the Central church Dr. Brank's, last Sabbath 14 members were received, 7 of them on profession. At the Grand Ave. church, Dr. Cannon, pastor, eight were received, five on profession.

—Meetings are being held each evening at Bethany church; last Sabbath four members were received, two on profession.

—The West Church held a very enjoyable communion the first in its new house, last Sabbath, receiving fifteen members, six on profession. The pews were assigned last week and already the congregation fills the new house under the popular ministrations of Bro. Ferguson.

—A meeting of the Presbyterian Union is to be held on Tuesday evening, 10th inst, at Mueller's Hall, on Olive St., near Grand Ave. Dr. Geo. P. Hays, of Kansas City, is engaged to make a popular address and it is hoped that there will be a large attendance of ladies and gentleman.

—Arrangements have been made for Union Meetings of Presbyterian churches next week both afternoon and evening in Dr. Brookes' church, Rev. William Dinwiddie, D. D., of Virginia, a well-known Evangelist and expositor of the Scriptures, is expected to preach and conduct the exercises. It is hoped that the interest manifested in the previous union meetings of last month may be developed into practical results by this joint effort of preaching of the Word and of prayer. These meetings will begin Sabbath evening, Feb. 8th.

## Help Needed—For New Mexico.

IN THE MID-CONTINENT of Dec. 11th, 1890, Rev. T. M. Marshall, of Chamita, New Mexico, made an appeal for assistance to open and establish a school at El Quemado. He said, "Mr. J. M. Martinez, a helper for years in Los Rincones, has just gone to live and preach at Capulin church on the Continental Divide, which has been vacant 20 months. We have a stone chapel and two rooms for a teacher there, but no teacher for 15 months. Could not 20 girls or boys, or both, give me 10 cents apiece a week for a year. A teacher would go to El Quemado with that much added to what the people there can raise."

We have just received word that part of this fund has been raised and a teacher secured, who will begin work as soon as assured of \$100 more for the year's work than the tuition will yield her. The tuition will not be much. The school will be the means of doing much good. Will not enough of our readers interest themselves sufficiently in this matter to make it a success? It is work for the kingdom of Christ. Only a part is lacking to make that available which is already pledged. Address Rev. T. M. Marshall, Chamita, N. M.

—The acceptance of the Chair of Theology in McCormick Seminary, by Prof. Willis G. Craig, now of the Chair of Church History is heartily received throughout the North-west. Dr. Craig has steadily risen in the respect and love of the church ever since his ministry began among us. His efficiency and popularity in the Chair of History for many years, gives assurance of success in a field so nearly related thereto.

—Dr. Briggs in his recent Inaugural intimates that inspiration belongs only to the "concepts" and not to the language of Scripture. As a concept can be communicated to the human mind only by language, how can man attain to any certainty as to the accuracy of the divine concept received, unless assured that its language as well as the concept comes from God?

—The meetings of the Assembly's Committee on Revision in Washington City, beginning with Wednesday the 4th inst, should be accompanied by earnest and continued prayer throughout the church that Divine direction may attend their deliberations and lead them and our church to harmonious conclusions.

—Our Assistant, Rev. D. M. Hazlett begins this week on our 6th page the preparation of Weekly Prayer Meeting Topics for Christian Endeavor. They are intended as suggestions and stimulus for all young people's meetings of whatever name. They will be found profitable and interesting.

—Gen. Miles is on his way to Washington City with nearly enough wild Indian chiefs to start another House of Congress.

## SUNDAY-SCHOOL.

## Lesson VII.

First Quarter. Feb. 15th, 1891.

## ELIJAH TAKEN TO HEAVEN.

2 Kings 2:1-11.

## GOLDEN TEXT.

"And Enoch walked with God: and he was not; for God took him."—Gen. 5:24.

## HOME READINGS.

M. Elijah Translated.—2 Kings 2:1-11.

T. Enoch's Translation.—Gen. 5:18-24.

W. By Faith.—Heb. 11:1-6.

T. Watching and Waiting.—Luke 12:35-40.

F. Ready to Depart.—2 Tim. 4:1-8.

S. "Abundant Entrance."—2 Peter 1:10-15.

S. Out of Great Tribulation.—Rev. 7:17.

## INTRODUCTION.

When our lesson opens the king is dead, and Ahaziah's short reign of two years is ended in the dust of death. Jehoram, another son of Ahab, is sitting upon the throne of Israel; but Jezebel still dwells in her favorite palace at Jezreel. The order of the narrative would naturally lead us to suppose that the departure, or translation, of Elijah took place very soon after the beginning of Jehoram's reign. Following the common chronology, this would give us, as the approximate date of our lesson, some time soon after B. C. 800. But the chronology of this period has not yet been made out with satisfactory precision.

## NOTES.

1. Elisha had been selected by the Divine will as Elijah's personal assistant and prophetic successor (1 Kings 19:16, 19-21). The statement in 2 Kings 3:11 shows that Elisha rendered to his aged friend, and teacher those personal services which are given by a servant or a son. The companionship between the two was evidently the tender relation of father and son. (See 2 Kings 2:12). Where the two prophets had been dwelling we are not told. Gilgal is the point from which they set out on their last journey together. There were several places bearing this name in the Holy Land. The best known is probably the Gilgal close to Jericho, where the children of Israel established their first camp after they had passed the Jordan under the leadership of Joshua. But as that Gilgal lies from fourteen to fifteen hundred feet below the level of Bethel, it cannot be the Gilgal referred to in this lesson, for it said that they went down to Bethel. There was another Gilgal (all places so named are now called *Jiljal* or *Jiljulia*) on the mountains about eight miles north of Bethel. It is probable that this was the place from which the two prophets began their journey. And as it lies retired some miles from the main road, it may have been for a time, at least, their home. It was Jehovah's purpose to take Elijah from his earthly labors at this time. It is the will of God that determines the time of departure for His saints (Job. 14:5). The prophet knew through some Divine revelation that his final earthly day had dawned, but with a tender solicitude he shrank from warning his faithful and affectionate friend of the parting that was so nearly at hand. But the Divine revelation had come to Elijah also. Each one knew that they two were treading the mountain paths of Israel for the last time together. Their hearts are full and their lips are silent. To the one, the solemn awful grandeur of God's eternal presence is coming nearer with each step of the way. For the other, the great sadness of that final moment that must break the fellowship that has grown so strong and sweet in those years of toil and sorrow—the deep shadow and stillness of the coming storm that shall leave his life lonely on earth, are filling his soul with a manly grief too deep for words or tears. Did they know that it was not death that was to divide them? Had the Lord given them some clear intimation of the manner in which Elijah was to be borne bodily into heaven? The natural construction of the language in verse 10 would imply that they understood.

2. Why did Elijah ask Elisha to remain behind? Probably the best answer is to say that, where the Scriptures are silent, we do not know. Some writers have assumed that this request was made in order to test Elisha's fidelity and fitness to succeed him in the prophetic office. But, with all deference to those who hold this opinion, we ask, why should Elijah test in any way the man who had been selected and appointed as his

successor by the unerring wisdom of the Supreme Lord? That matter had been settled years ago on Horeb the mount of God (1 Kings 19:15, 16). Any explanation must in the nature of the case be nothing more than mere speculative conjecture. If we permit ourselves to guess at all, why not say that the affectionate old man wished to spare his companion the sharp, sudden wrench of the parting. Even if our beloved go straight to the arms of God, we miss them; and all the blessed consciousness of their infinite gain cannot altogether still the cry of our hungry hearts as we quiver under the agony of the loss.

But love was met by love. It really appears that each one was hiding his knowledge from the other. The Lord was indeed sending Elijah to Bethel, but He was also sending the prophet upon a journey the terminus of which lay far beyond Bethel. Only upon the greatest of occasions, and in moments of the most intense earnestness, would a devout Israelite permit himself to attest the truth of his statement by that most solemn of all Jewish oaths, *as the Lord liveth*. The other formula, *as the soul liveth*, was a more usual form of strong affirmation. When the two forms are joined together, as in this instance, they show the overwhelming intensity of Elisha's love for his spiritual teacher and father. I swear by the infinite, eternal life of God, and by the deathless immortality of thine own soul, that I will not leave thee so long as thou remainest upon earth. Compare with this, that other noble declaration of Ruth the Moabitess, Ruth 1:16-17; and for an exact counterpart of this two fold oath, see the magnificent assertion of Ittai the Gittite to king David, when the rebellion of Absalom had driven the king a homeless exile from Jerusalem,—*"As the Lord liveth, and as my lord the king liveth, surely in what place the lord the king shall be, whether in death or life, even there also will thy servant be."*—2 Sam. 15-21.

3. Bethel (meaning the "house of God"), now called *Beitin*, is one of the most ancient places in the Holy Land. Originally Bethel seems to have been a sacred "place" near the Canaanite city then called Luz. Abraham built an altar there (Gen. 12:8); Jacob saw his vision of the heavenly ladder there (Gen. 28:11-19), and there he received a second confirmation of the divine promise (Gen. 35:9-15). In the days of the Judges it was a place of popular resort; the highway between Bethel and Shechem is mentioned as a well-known feature of the country (Jud. 21:19). Under Samuel it became one of the places of general legal assembly (1 Sam. 7:16). At the beginning of the separate history of Israel, Jeroboam had given it an evil notoriety by making it one of the two centers of his calf worship. The place was about eleven miles north of Jerusalem, a little to the east of the great road leading northward to Shechem. The words of the prophet Amos, 4:4 and 5:5, represent both Gilgal and Bethel as places of idolatrous worship. It is therefore a little remarkable that schools of the prophets were now in existence at both points. Evidently the fiery test on Carmel had produced so strong an effect on the people that neither Jezebel nor Ahab dared again to attempt to suppress by force the Jehovah worship. The ministry of Elijah had wrought greater results in Israel than some suppose. Besides the half-pagan altars of a false worship were the schools of the true faith.

There had been assemblies of the prophets in the days of Samuel (1 Sam. 10:5, 6; 19:20), but the organizations to which the sons of the prophets belonged, seem hardly identical with those. It must be confessed that our knowledge of these organizations is largely a matter of conjecture, for the direct Scriptural information is very scanty. The references scattered through the first nine chapters of 2 Kings are about all that we concerning them. The sons of the prophets may have been actually children of the prophets, but it is generally assumed that they were, to a large extent at least, simply pupils of the prophets. The term "father" and "son" were, as it appears, frequently used to express the relation of teacher and student. It is therefore generally taken for granted that these communities were something like theological schools. It will be noticed that the three that are named are all located within a few miles of the frontiers of the kingdom of Judah, where under the rule of the good Jehoshaphat they might find a secure refuge in case of necessity (see Amos 7:10-13). Furthermore the fact that these sons of the prophets all knew the revelation of God concerning Elijah's departure, tends to confirm the impression

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that they were themselves prophets, not theological students. *To take away thy master from thy head.* Means to remove him from his earthly supremacy over Elisha. The answer, *Yea, I know it; hold ye your peace* means I know it, but I am too sad to talk about it.

4-8. The next community of the prophets was at Jericho, in the Jordan valley about thirteen miles southeast of Bethel. The Jordan river might be reached, at various points in its winding course, six or seven miles further to the eastward. As the two great ones went on their way from Jericho, fifty of the prophets followed them to some point from which they could see what followed. On the bank of the river Elijah rolled his long sheekin cloak into the semblance of a staff, and therewith struck the water. Immediately the river tide divided, leaving a path from shore to shore between the two walls of water. This was the physical miracle which in some scene represented the drying up for Elijah of that dark and pathless flood of death.

9, 10. On the other side of the river, the hour for parting was come. Elisha's request for a double portion of thy spirit, must not be understood to mean twice as much as Elijah had. In the division of a Hebrew estate, the eldest child received a double portion that is, twice as much as any other child. For instance, in a family of three sons, two of them would receive each one-fourth of the estate, but the eldest would take two-fourths. Elisha sought that gift that would enable him to carry on the work of God in a manner befitting the true heir and successor of Elijah. This gift, however, was one that only God could confer. If God should grant the request, Elisha would behold his master in the very moment and manner of his departure. It was a hard thing in the sense that only Jehovah could promise or grant it.

11. The end was come. While they walked on in that last earnest conversation, behold, a fiery chariot and horses of fire parted them asunder; and Elijah went up like a whirlwind into heaven. All that can be said here is simply that we are dealing with one of those great and wonderful works of God that man can never quite understand. Against a very common error it may be noted that the Scriptures say that Elijah was carried heavenward by the whirlwind, not by the chariot. The whirlwind appears to denote a terrific storm with its awful darkness and its terrors of lightning, thunder, and rushing, roaring wind. Many of the commentators shrink from accepting literally the statement concerning the fiery chariot with its horses that gleamed like flame. Perhaps they are right. But this is a plain historical document, and in such a document one does not expect the highly wrought figures of poetic speech. Did the servant of Elisha see at Dotham only another brilliant figure of speech? "The

Lord opened the eyes of the young man; and he saw; and, behold, the mountains were full of horses and chariots of fire round about Elisha." Compare that passage in 2 Kings 6:13-18. It looks very much as if in each case the beholder was permitted for a moment to look upon certain very real things that belong to the very real world of God. The Lord of glory was receiving with special honor one of the greatest of His servants, what wonder that the hidden mysteries were for a moment revealed? As to some other questions about Elijah's body, and about his place in heaven, the wise man will lay his hand upon his mouth and say, God knoweth.

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**THE FAMILY CIRCLE.**

**AN OLD SONG WITH A NEW TUNE.**

BY ELIZABETH P. ALLEN.

There's a saying old and rusty,  
But good as any new—  
"Never trouble trouble,  
Till trouble troubles you."

Trouble's like a thistle,  
That hangs along the way;  
It cannot fail to grab you,  
Some other bitter day.

But why not walk around it?  
That's just what you can do;  
Why should you trouble trouble,  
Before it troubles you?

Trouble is a bumble bee,  
It keeps you always vexed;  
It surely means to sting you,  
The next time—or the next.

But bless you, bee thinks only  
Of breakfasts dipped in dew;  
Keep right ahead—this trouble  
Will never trouble you.

Oh merry little travelers,  
Along life's sunny ways,  
When bumble bees and thistles  
Afright you at your plays,

Remember the old promise  
That your sorrows shall be few,  
If you never trouble trouble,  
Till trouble troubles you.

—The Independent.

**AN INNOCENT THIEF.**

"O Johnny, come down town with me, will you? I've to get some tacks for mother, and she gave me this three-cent piece to spend. See, it's old and thin and little. They don't have three-cent pieces in our mint now; but we can get two jaw-breakers and six marbles for it, all the same."

Dick had leaned over the wall, and given their signal of a long whistle followed directly by two short ones, which had caused Johnny Burt to appear promptly from behind the wood-pile.

"Well, all right. I say let's take the three-cent piece. Where did you say they did not have any now?"

"In the mint."

"Mint? That grows in our garden, but I never found much of a crop of silver in it," said Johnny, scornfully.

"Pooh!" replied Dick. "Do you mean to say you don't know what the United States mint is? It is where they make all the dollars and half dollars and gold pieces, and all the money that we use in this country. There is one in Washington, one in Philadelphia, and there's another, but I've forgotten where. Father's been in the mint in Philadelphia; and he says they save the water that the workman wash their hands in, 'cause there's little teeny-tiny specks of gold on them, and then they strain the water, and when every one has washed their hands there is quite a little pile of gold-dust, you know."

"My!" said Johnny. "I wish I could wash gold-dust off my hands." And he passed the piece of money back to Dick.

But "there's many a slip 'twixt the cup and the lip"; and the little coin slipped through Dick's fingers. I am sure you can't guess what happened to that little silver piece.

A very large, observant-looking old toad had been sitting in the shadow of the wall, blinking his yellow eyes, and on the watch for any insects that might fly past. He had not been listening to the boys' conversation, and did not know that it was a very indigestible bit of silver that suddenly flashed in the sun; and out went his long tongue, and in went the three-cent bit before one could say "Jack Robinson,"—in fact, the boys were too amazed to give any thought to Jack Robinson, or any of the Robinson family.

Johnny gasped, "He didn't, did he?" "Yes, sir, he did, sir!" said Dick, excitedly. But both boys looked anxiously in the grass to assure themselves that the money was really not there.

"Not a sign of it," said Dicky, seizing the astonished toad, who blinked and shrunk together while Dick probed and poked him all over. "Oh, the old thief!" and, taking him by the hind legs, he shook him violently; but poor Mr. Toad kept his wide mouth tightly shut. Dicky put him down and put his straw hat over him to keep him from hopping off.

"What'll we do?" he said.

Johnny thought of the jaw-breakers and marbles, and grew red with rage. "Ginger!" he said "I guess I wouldn't be robbed by a warty old toad. I'd kill him, I would." And Johnny pulled from his pocket a new double-bladed jack-knife which he had received on his birthday. Dicky looked doubtful.

"No, don't," said he: "you see he didn't do it on purpose. Probably he thought it was a bug. Father says they have to

be quick: the minute anything goes by they just have to grab it without stopping to look."

"Well," growled Johnny, "all I know is that's our three-cent piece, and we can't get any candy or anything without it. Give him here; 'twon't take a minute."

Dicky slowly lifted the hat. The toad's jewel-like eyes seemed to him to look at him beseechingly.

"Say John," he said, "I suppose, probably, he's got a wife and children waiting at home; and, you see, we're a good deal bigger than he is, and I think it's not fair play for two fellows like us to pitch on a little thing like him. Now, if he was our size, you know, it would be different."

"Bosh!" burst forth John. "Go along and get your tacks. I won't go." And jamming his hat down on his head, he climbed over the wall and disappeared behind the wood-pile, thinking Dick would give in. But Dick picked up his hat slowly, looked reproachfully at the offending toad, and then, struck with a bright idea, called out: "I say, John, we can't get the money, but we can have some fun out of it. Come down town; and afterwards we'll have a regular trial, and have him for the prisoner. You can be the judge, and I'll be the policeman; or, if you'd rather, you can be the policeman, and we'll let Mary and Alice play, and then they can be witnesses or the jury. Say, that'll be fun!"

John's head bobbed out from behind the wood-pile. "Why so it will," he said, "All right, I'll go."

As Dick went to get a box for the prisoner, his mother met him at the door. She had been sewing at the window, and had overheard the argument. She smiled as she said: "Here's a box dear; and, after the trial, I should be happy to have the judge, jury, and policeman come in and have some of the ice-cream which Jane is freezing. And here is a verse for you:

"He prayeth best who loveth best  
All things both great and small;  
For the dear God that loveth us  
He made and loveth all."

—The Little Christian.

**DID NOT SEE IT.**

Clara Gray, as she came home from church, repeated to herself the text: "I was a stranger, and ye took Me not in; naked, and ye clothed Me; sick and in prison, and ye visited Me not."

The sermon touched many of the congregation deeply, but Clara's bright blue eyes remained dry. She was a girl of seventeen years, the child of a wealthy merchant, dainty and luxurious in her habits, with a fastidious, cold face and reserved manner. Her reserve she was proud of thinking one of the surest proofs of good-breeding. But Clara believed herself to be a Christian, and was desirous to fulfill her duty in every point.

"It is simply impossible for me to obey that text," she thought. "The Bureau of Organized Charities looks after all hungry people, no strangers ever come to our door, and papa would not ever allow me to go to the prisons."

She dismissed the matter from her mind and tripped up the steps of her luxurious home.

One of the maids, a German girl, followed her to her chamber to take her cloak and hat. Clara saw that her eyes were swollen with crying. Lena had been alone all day. She was only beginning to speak English and was the only German servant in the house. Last night a letter had come from the far-off village on the Rhine, bringing news that was hard to bear. The girl in her grief longed for a kind word. Clara spoke German. She was young. She would be sorry for her.

"Ach, Fraulein," she said, timidly, touching Clara's golden hair. "So schoen! My sister's hair—it is like that! And she is dead—little Louise—dead!" She burst into tears.

Clara drew back haughtily. Some Dutch child's hair like hers! This woman was so ugly, too, with her nose red and her eyes swollen with crying. And then, Clara hated a scene.

"I am very sorry if your sister is dead. I am sure. You can go now. I shall not need you any more," she said coldly.

When she had brushed and curled her pretty hair she went down to luncheon. Tom was there, for a wonder. Tom was her elder brother, a tall, handsome man, with a loud voice and flushed face. She would rather he never would come to luncheon; he laughed so foolishly and his breath smelled so of brandy.

But this was one of the days when Tom's voice was quiet and his face pale. He made no jokes, and ate nothing, but watched his little sister wistfully. How like she was to their mother!

There were times when Tom halted on his downward path; when he longed for that dead mother who had loved him. If there were some one to care for him now, to pray for him, to encourage him and him a little when he swore off from that accursed liquor!

He moved from his place and sat down by Clara. Presently he took her hand. "Clara," he said, "suppose you come to my room and let us have a talk? I want to be better acquainted with you. What do you say?" He laughed awkwardly, and added in a lower voice, "Mother and I used to have Sunday afternoon talks."

"I always practice sacred music on Sunday afternoons," said Clara calmly, withdrawing her hand.

Tom looked at her a moment and turned away. Something in his eyes made her start to her feet. The soul of her brother, "sick and in prison," had called to her for help, and she had not given it.

His father met him at the door. "Where are you going, my son?" he said.

"Down to the club, sir."

Clara read the whole story in her father's pale face. The hall-doors clanged as Tom went out. She crept to her own room and threw herself on her knees:

"Inasmuch as ye did it not to one of the least of these, ye did it not to Me."

For the first time in her life she saw that there are worse hungers and sickness than those of the body, and that that Christ sends us to heal them.

"Here am I," she cried with bitter tears. "Lord, let it not be too late!"—*Youth's Companion.*

**WORDS.**

Do you know, little maid, when you open your mouth  
That away to the east, to the west, north and south,  
On the wings of the wind, just like bees or like birds,  
Fly the tones of your voice and the sound of your words?

Do you know, little maid, that your mouth is the door  
All the words you will say, all you have said before,  
Are imprisoned within? Some are sweet, pleasant words,  
Which, when they get out, will sing just like the birds.

There are others so cross that they no one can please,  
And when they get out they will sting just like bees.  
Watch them close, little maid; when cross words stir about,  
Shut the door right up tight, and don't let them get out!

—Beth Day, in *Minneapolis Housekeeper.*

**A CATECHISM.**

I was visiting at one time, says a writer, a very dear friend, whose little son had not yet dropped his lisping accent. The pastor, who was a frequent visitor, was dining with us, and the little boy, a remarkably well-behaved child, was allowed to sit at the table. The flow of conversation passed without interruption, and not a word was spoken by the child, until the desert was served, with a very delicious sauce prepared after a most approved recipe, with the required proportion of wine incorporated. Then he asked: "Mamma, what ith thith thauth made of? It tathes very, very good." The mother replied: "Butter and sugar," thinking that would satisfy the young inquiring mind. He tasted again, then asked: "What elth is it made of? I tathe something elth." A glance across the table from the minister, seemed to say to the mother: "You are in a corner now; I wonder how you will get out of it." She then mentioned the spices and other ingredients, still omitting wine. The child said again: "It is very good," and continued eating. Presently he looked up, as if from a brown study and said: "Mamma, aren't you glad we are not the kind of folkth that eath whiskey?"

All present yielded to unrestrained merriment, except the mother, to whom the artless question came like an accusation, and made an impression which lasted through her life-time. The resolution was formed, there and then, that her boy should never become familiar with the taste of wine or other liquors at her table, and thus fall an easy prey to temptation in after years. From that time she never allowed one drop of intoxicating liquor to enter into any part of the food of the family.

The little questioner is now a strong temperance man, and doing good, faithful work as a missionary of the American Board in China.—*Union Signal.*

**A SENSIBLE GANDER.**

It would hardly be supposed that a gander would be wiser than multitudes of men, but such is the case, as the following incident proves.

Many years ago a saloon stood in the outskirts of Mount Vernon, Ill., on the Spring Garden road leading southeast. A mile or so away on this road lived a sot who visited this saloon almost daily, drinking when he could pay for the liquor himself or when any one else "treated him" to it.

In fact, this fellow spent most of his time at this "grocery," as a drinking-place was called in those days.

This toper's wife had at home a small flock of geese, and among them was a gander which for some strange reason followed his master every time he went to the saloon, plodding along a yard or two behind his miserable master's heels.

At the saloon the faithful gander would wait outside, hungry and patient, for the appearance of the unworthy man he loved so well. Once, while waiting near by, he was worried and cruelly bitten by a dog.

Another time in the night, when following his drunken master home, a fox sprang from the bushes and pulled some feathers out of his wing. But none of these things kept him from going daily with his master to the saloon.

If the man got too drunk to travel going home and lay down in the corner of the fence, as he often did, to sleep, the gander sat close by till his master could go on. Thus matters went for a long time, till one day at Christmas time a crowd of drinking fellows at this grocery caught the helpless creature and poured down his throat a half-pint of rum. In a little while he flapped his wings, squalled and went rushing about, here and there, and tumbled over drunk. There he lay a long time as if dead, and did not get home till the next day.

From this the gander learned a lesson, and was never seen at the saloon again.—*C. E. Cline.*

He who seeks happiness through the acquisition of earthly treasures, or even through the spiritual channel, putting the coveted treasure in the distant future, will fail. The man who does not find the tree of joy rooted in his own heart, to-day, is not a happy man.

have endeavored to have communion sacramental services regularly every 3 months. At each of these services, with but two or three exceptions, new names have been added to the membership, yet at the present we have about the original number of 60 on the roll. We have a Woman's F. M. Society, a live Y. P. S. C. E. and a well maintained prayer-meeting. During the early fall we held a week's special meetings with Rev. G. D. McCulloch, of Carrollton, Ill., to assist. There were no marked results. During the past year we have elected two new elders. We have added to and repaired the church building to the amount of nearly \$150. On the whole, our church is in a good, healthy condition, fairly prosperous. Our membership are chiefly females, consequently we are not strong financially. But a more faithful band of women may not be found in any church.—M.

MISSOURI.

—The address of J. S. Caruthers is changed from Perry, Kas., to Pacific, Mo.

—Any church about to lay aside reasonably good pews or chairs having no further use for them and are willing to donate or sell them cheap to a needy church will confer a great favor by addressing, Rev. J. S. Caruthers, Pacific, Mo.

—LA GRANGE.—I visited this place Jan. 16th and remained over the Sabbath, preached in the First church and had large and attentive congregations. Baptized two ladies. An elder and two deacons were elected and ordained. The church has no minister but keeps up its Sunday-school and prayer-meeting, and is a live church. God bless His faithful witnesses.—T. Gallaher.

—MOBERLY.—Deep religious interest still continues in this city. Sabbath, Jan. 25th, Rev. J. B. Welty, pastor of the First church, received 21 members into the church, 19 of them by profession. The trend of things in religion is upward. Salvation has come to many homes. The church is adding to her numbers and her people are much encouraged.

—MACON.—The Rev. F. W. Fisher, who has been pastor nearly five years has seen the membership increase from 25 to 67. Since Sept. last, letters of dismission have been granted to 9 persons. The membership will be about the same this year as last. The people have been putting forth every endeavor to finish their new house of worship. It will be dedicated shortly.

ILLINOIS.

—CENTRALIA.—The additions to the church during the past year just equal the loss by death and removals. The finances are in good shape. An indebtedness of \$300, the balance due on repairing and refurnishing the building has been paid. At the annual congregational meeting in January Messrs. John Gibbon and T. H. Robertson were re-elected ruling elders for 3 years, and C. B. Ulleytte and D. W. Andrews, Trustees for 3 years. The organizations of the W. H. and F. M. and Y. W. H. and F. M., and Y. P. S. C. E. Societies are active and zealous. The following covenant is printed in large letters and hung just back of the pulpit platform: "I take God the Father to be my Supreme Ruler, and the portion of my soul. I take God the Son to be my atoning Saviour, my Advocate and my Example. I take God the Holy Spirit to be my Counselor and Comforter. I take the Word of God to be my constant rule. I take the glory of God to be my highest delight and the great object of my life. I take the work of God to be my work, the will of God to be my will, and the people of God to be my companions and friends. I dedicate and devote myself unto the Lord, in all I am, in all I have, in all I can do. This I do intelligently, deliberately, sincerely, freely, fully and forever."—H.

—WEST OKAW.—Our people had the pleasure of welcoming three members at the Communion service, Jan. 25th. Our building has lately been repaired, papered and painted. At the congregational meeting, Jan. 3rd, Messrs. N. McNaull and T. Milliken were re-elected ruling elders, and the finances placed in good shape. A series of meetings commencing with the week of prayer have been held. The membership has been revived and quite a number added to the church. We have an active Ladies' Missionary Society raising funds for a missionary in Persia. The Rev. O. P. Galloway has been with us for nearly four years. We hope to organize a Y. P. S. C. E. soon.—M.

—JERSEYVILLE.—This congregation was made to rejoice Sabbath morning, Jan. 26th, by the presence of their pastor, Rev. Ira C. Tyson, D.D. Three months or more ago he was prostrated with a malignant form of carbuncle on the back of his neck. When this disease had reached the crisis blood poisoning set in and his recovery seemed extremely doubtful. Many and earnest prayers went up on his behalf from the people, and the feeling is shared by all who know the circumstances that he has been raised up in answers to prayer. Brethren of the Presbytery are taking turns in supplying the pulpit. Dr. Tyson has so far recovered that on the 27th, when the opening services were about concluded, he entered the church under the care of his kind and skilful, Christian physician. It was an agreeable surprise to the congregation and they rose up to greet him, and at the conclusion of the service joined in singing Montgomery's beautiful version of the 23rd Psalm. The collection for Foreign Missions that day was enlarged by thank offerings. The Christian patience with which their pastor has borne his sufferings has been to them all a means of grace. The congregation has been held together well during this trial of their faith and the Sunday school has increased in numbers. It has always been a live school.—R.

—GREENFIELD.—Rev. J. N. Beall was employed by the Session to act as Stated Supply, Sept. 1st, 1888. He is still serving the church with acceptability and efficiency. At the commencement of this relationship with Rev. J. N. Beall, the church roll showed a membership of 60 names. Since that time 4 have died, 6 have taken letters, and one has been removed for cause. We

west and Chenoa 12 miles Southeast of us have both called pastors. They are young men in the Senior Class of the McCormick Seminary and will enter upon their work in May.

OHIO.

—WOOSTER.—Jan. 25th, 39 members were received in the First church, 32 on profession. This is in part the result of meetings in the city in which Evangelist Whittle has assisted. Rev. O. A. Hills, D.D., pastor, has been indefatigable in his labors in the pulpit and in private, but his work was greatly hindered by a sprained ankle that compelled him to preach sitting in a chair. This he did very successfully and to the great enjoyment of his people. One good lady remarked that "if Dr. Hills had only sprained his other ankle too, he might have been instrumental in converting the whole town." The church is revived as it has not been for many years, old and young seemingly alike awakened to their obligations.

TEXAS.

75th Anniversary A. B. S. The Managers of the American Bible Society have voted to observe the 75 Anniversary in May, 1891, with appropriate public exercises. It is greatly to be desired that the auxiliary Bible Societies throughout the land, should mark this year, either at the time of their respective anniversaries, or by holding special meetings for the purpose. Also, all the Pastors of Churches are respectfully and earnestly requested to deliver discourses, in their own pulpits, on successive Sabbaths in April and May, 1891, concerning the value of the Holy Scriptures and the importance of their wide spread circulation. I respectfully ask all the pastors in Texas who will consent to do so, to inform me by postal card, or give their names to their respective church newspapers, that a list may be published. Colporteurs of the American Bible Society have carried to the homes of Texas, 260,453 copies of the Scriptures at a cost of over \$80,000, and visited 383,570 families of whom 56,540 were found without the Bible and 48,856 supplied, besides 26,374 destitute individuals. On an average about one family in seven found without a Bible. There are 130 Auxiliaries in the State.—W. B. Rankin, Dist. Supt., Austin, Texas.

COLORADO.

—BRUSH.—The church at this point, Rev. G. C. Hunting being the popular pastor, is erecting a house of worship. The building is of wood, will seat about 150 persons and cost \$1,500. The people having worshipped in a school house since their organization four years ago, rejoice in the prospect of soon occupying a more commodious building.

OKLAHOMA.

—OKLAHOMA CITY.—The Presbyterian church of this place, Rev. W. L. Miller, pastor, is in a flourishing condition. Though scarcely fifteen months old, it has had for nine months a comfortable house of worship and has received into its communion ninety-three members. Of these, three have died, seven removed, and one proved unworthy, leaving a membership of eighty-two. Twenty-three of these joined yesterday, Jan. 25th, most of them heads of families. The Sabbath-school is large and interesting, and the Ladies' Miss. has a membership of fifty-three. The regular weekly meetings are well attended, and since their organization they have raised nearly four hundred dollars by fairs, socials and suppers, all of which has been expended on the field.

NEW MEXICO.

—CHAMITA.—Rev. T. M. Marshall, who has been laboring here among the Mexicans and Indians for nearly 7 years, writes the following:

"Dear Brother:—Yours of the 14th (Jan.) was received 3 hours after Leeta, our 3 year old daughter, had died of tonsilitis. We are sad. Four children have died in this case. Our oldest, a son, is all that is left, and he is sick with the same disease, but not badly. He and my wife had smallpox in Dec., and just as I thought I was all through nicely, our Leeta took down and died. I think I must get away from here. I intended to go last year but did not. I have been cook, nurse, doctor and all since Dec. 1st, and dug the grave, made the coffin and conducted the funeral services, because best what you get here is of the poorest, and some things you cannot get at all, speaking ordinarily."

—Are not many of our Home Missionaries heroes? Could not some of their burdens be borne by others to the fulfilling of the law of Christ?—H.

THE PRESBYTERY OF CINCINNATI.

At its last meeting took up the question of young people's societies, and the following action was taken:

Resolved, That Presbytery hereby appoint Permanent Committee on Young People's Societies, of nine members, at least five of whom shall be ministers and elders, and one-third of whom shall be chosen annually at the stated spring meeting of Presbytery. It shall be the duty of this committee to cooperate with pastors and sessions in the work of young people's societies organized to promote personal piety and activity in Christian work, and in the formation of new societies. This committee may appoint of their own number, or of other members of Presbytery, or of the Church, special committees to aid and counsel in regard to missions, prayer-meetings, conventions, temperance entertainments, and whatever may help to promote the growth and usefulness of the young people's societies, and shall report to Presbytery at its semi-annual stated meetings. A Permanent Committee was appointed

under this resolution, consisting of Revs. J. M. Anderson, Wm. McKibbin, D. D., H. J. Steward, Ph. D., W. A. Major and A. M. Dawson, Elders S. J. Broadwell, Wm. McAlpin, L. M. Dennis and Louis H. Blake-more. The committee was directed to prepare a memorial to the General Assembly, asking it to take action on the general subject of young people's societies, and report the same at an adjourned meeting to be held Feb. 16.—Herald and Presbyter.

SOUTH DAKOTA.

—PARKSTON.—Rev. Thos. Bayne has been engaged to supply this church one-half his time in connection with the Kimball church for the present.

—RAPID CITY.—Forty dollars to Foreign Missions was the recent contribution of this church, and they propose soon to do better for Home Missions. Rev. H. F. Wilber is pastor.

—LENNOX.—The Ebenezer German Presbyterian church here welcomed 4 members last Sabbath, 2 of them by profession. Rev. August Busch is their minister and is preaching to increasing congregations.

—BRIDGEWATER.—Ten members were publicly welcomed on the 18th inst., all on profession, six of them also by baptism. Under the lead of pastor A. C. McCauley, they observed the Week of Prayer as did most of our churches, and the Lord evidently heard their prayers.

—WOONSOCKET.—On the 11th inst. 5 members were welcomed, 3 of them by profession and baptism, all adults. Eleven such have been received during the year of the pastorate of Rev. T. C. Miller, 7 of whom had not been baptized. All this too without any special public meetings.

—ST. LAWRENCE.—Has experienced a very helpful quickening and will have some accessions from the world as part of the results of union evangelistic meetings by them and by the M. E. church under the two pastors. The Synodical Missionary lent a helping hand the 18th inst.

—TYNDALL.—Under Rev. C. K. Smoyer and the M. E. pastor, three weeks were spent in special evangelical meetings and have forced the world to say, "Behold how these Christians love one another." Part of the results apparent to the Synodical Missionary, who, by their invitation, preached to them the 21st and 22nd inst., are, Christians quickened, pastors encouraged, and some souls earnestly inquiring the way of salvation.

—FIRST GERMAN.—The First German church of Turner county and the first also in the Dakotas, is 9 miles southwest of Lennox, and Rev. Ludwig Figge has been their pastor from the first, now over 12 years. Two more new members were recently received. Bro. Figge is the oldest white Presbyterian pastor in Dakota. His church has now also come to self-support. They have besides a house of worship also a manse and glebe and all free from debt.

—BLUNT.—Has enjoyed the ministerial services of Rev. E. Shultz but four months, yet in that time they have welcomed 7 members by profession, 2 of whom are parents, and 5 of whom had not been baptized. 18 children have been baptized, 6 in one family and 4 in another. Ten dollars have been given to Home Missions and other features of church work are kept up accordingly.

—GALENA.—This is the name of another promising church organization, affected after several days preaching by Rev. E. J. Nugent, Presbyterian Evangelist in the Black Hills. There are 8 member, 5 men and 3 women, and all but one previously church members elsewhere. The elders are Messrs W. L. J. Thomas and H. J. Van Alstine. This congregation was served last summer by Middler W. N. Crozier, of McCormick Seminary, and pays appreciatively for preaching. Galena is a mining town and in the location of paying silver mines. It is near enough to Piedmont for the two to be served by one minister.

—HOWELL.—This church is in north Hand county, 18 miles north of Miller, and Rev. M. E. Chapin has been their minister for nearly four years. He is in the midst of seven townships in which also he has regular preaching points and no one else even a S. S. service. Adjacent to these are seven other townships in which there are no preaching or S. S. service, at least in English. Dr. Chapin and his helpful wife manage to reach with gospel work nearly 150 families scattered over their wide parish. This church maintains a Woman's M. S. and a Y. P. S., and not long ago contributed of their poverty five dollars to Home Missions. The latest item we note to their credit is ten dollars to Synod's college at Pierre. Bro. Chapin began his work as a minister in Dakota over 11 years ago and never seemed happier than now in the midst of this region the mildest of winters.

H. P. CARSON.

IOWA.

—DUBUQUE.—The Third church held its last service in the old building the 25th inst. 20 members were received, 16 by examination, making 47 since the pastorate of Rev. Geo. W. Smith commenced last April. The new church will be dedicated on the evening of the 16th prox., Rev. Dr. Burrell preaching the sermon. He will also deliver his noted lecture on Cromwell next night for benefit of this church. The first annual congregational meeting was held on the 26th, electing Robert Young and D. W. Mason elders; Edwin Court, C. Reifsteck, L. W. Barker and Marion Putnam trustees.

—Rev. Geo. W. Smith addressed the students of Lenox College twice on the Day of Prayer for Colleges.

PRAYER-MEETING TOPICS

And Daily Bible Readings.

BY REV. JAS. H. BROOKES, D.D.

FEB. 11TH.—THE WORLD'S ATHEISM.—PS. XIV.

There is an almost verbal repetition of this inspired little ode in Ps. liii. Yet the few changes in the phraseology are significant. For example, the Divine Being is mentioned seven times in each Psalm, three times as Elohim, and four times as Jehovah in the former, and seven times as Elohim in the latter. In the former "they have done abominable works"; in the latter "they have done abominable iniquity." In the former "they are all gone aside"; in the latter, "every one of them is gone back."

1. We have the atheist's creed and its fruits. The fool hath said in his heart, There is no God. "They are corrupt; they have done abominable works, there is none that doeth good." The seat of atheism is the heart, not the head, and the atheist is meaner than the devil, for "the devils also believe and tremble." Jas. ii. 19; Ps. xcii. 5, 6; Prov. i. 7, 22, 32, xiv. 9, xxvi. 10, 11; Lu. xii. 10; Rom. i. 22-25.

2. The Lord's knowledge of all this atheism and folly. "The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God." Ps. xi. 4, xxxiii. 13, xlv. 21; lxvi. 7, xxxix. 1-4; Prov. xv. 3, 11; 2 Chron. xvi. 9; Jer. xvii. 10, xxiii. 24; Matt. ix. 4; Jno. xxi. 17; Heb. iv. 13; Rev. ii. 23.

3. The result of the investigation is the discovery of universal depravity. "They are all gone aside, they are all together become filthy [putrid, rotten, or as it is in the margin, stinking]; there is none that doeth good, no, not one." Gen. vi. 5, viii. 21; 1 Kings viii. 46; Job. xiv. 4; Ps. li. 5; Isa. i. 5, 6, lxiv. 6; Jer. xvii. 9; Rom. iii. 9-19; Jas. iii. 2; 1 Jno. i. 8, 10.

4. Added to this deep depravity is their hatred of God's people. "Have all the workers of iniquity no knowledge? Who eat up my people as they eat bread, and call not upon the name of the Lord." Ps. ix. 13, xxv. 19, xxxiv. 21, xxxviii. 19, xli. 7, lix. 4, cvi. 4; Matt. xxiv. 9, 10; Lu. vi. 22; Jno. xv. 18, 19, xvii. 14, Tit. iii. 3; 1 Jno. iii. 13.

5. Yet there are times in peril or sickness, when the worm of conscience begins to gnaw, and they are filled with undefinable terrors of a coming judgment. "There were they in great fear: for God is in the generation of the righteous." Ex. xv. 16; Prov. i. 24-27, x. 24, xxviii. 1; Isa. xxiv. 17, 18, lxvi. 4, ii. 10, 19, 21; Ps. lxxiii. 6; Rev. vi. 12-17, xi. 10-12.

6. Even then, however, they ridicule the faith of God's elect. "Ye have shamed the counsel of the poor, because the Lord is his refuge." Ps. xli. 13-16, lxxiii. 3-8, lxxxix. 50, 51, cxix. 51, cxxiii. 3, 4; Neh. iv. 2-4; Job. xii. 4, xvi. 4; Jer. xviii. 27; Lu. xvi. 14; Jno. xvi. 33; 1 Cor. iv. 13.

7. Then follows the prayer, leading on to complete and glorious deliverance at the coming of the Lord. "Oh, that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad." Isa. ii. 1-4, xi. 6-10, xxxv. 8-10; Jer. xxiii. 5-8; Amos ix. 11-15; Zech. xiv. 1-5; Acts xv. 14-18; Rom. xi. 25-27.

MARRIED.

CROSS-WARE.—At the residence of the bride's parents, Hon. George W. Ware, of Jerseyville, Ill., on Jan. 21st, 1891, Mr. Edward Cross and Miss Lulu Hazen Ware, Rev. Ira C. Tyson, D.D., officiating.

SOMETHING NEW FOR CHURCHES.

Mid-Continent.—May we, through the columns of your paper, tell a large circle of readers of a novel church entertainment which proved so successful for us that we desire to interest others in it. An old castle, mountains, river and a far distant moon, form the background for a beautiful garden of living, breathing, singing flowers, who with the gardiner and his rival "The man in the Moon" tell in charming words and witching strains, a dear little story of "Moonlight music, love and flowers." Universally pronounced by churches, Sunday-schools Y. P. S. C. E.'s and Y. M. C. A.'s a delightful entertainment. For particulars address, Mrs. E. M. Bush, 413 Main St., Evansville, Indiana. (Enclose 2 cent stamp.)

"Governor Beaver," says the Christian Statesman, "has taught a Bible class in the 1st Presb. church, Harrisburg, during his official term. Many have been added to the church as the fruit of these labors. On a recent Sabbath the Governor, who is also a ruling elder, occupied the pulpit and gave an earnest and eloquent farewell address to the church and his class."

A characteristic advertisement in its straightforward business talk is that of J. H. Gregory, the veteran seedsman of Marblehead, Mass. Mr. Gregory's reputation for fair dealing and exact fulfillment of promises is a hardy annual, and has never failed to justify the entire confidence of his customers. All who want reliable seeds should be sure to send for his 1891 catalogue.

IF those 200,000 ESTEV ORGANS were placed on top of each other they would make a very high column. To realize how high take Mt. Everest, the highest mountain in the world, 29,000 feet high; put on top of that the highest mountain peaks of Bolivia and Chili, about 23,000 feet; on top of that the highest peaks on the east coast of Africa, about 20,000 feet; on top of that place Mt. Popocatepetl, 18,000 feet; on top of that place Mt. Orizaba, the twin of Mt. Popocatepetl, 18,000 feet; on top of that put Mt. St. Elias, also about 18,000 feet; on top of that Mt. Blanc, the highest of the Alps, 15,732; on top of that the highest peaks of the Pyrenees, about 11,000; on top of that the highest mountains of Georgia, about 6,703; on top of that Mt. Washington, 6,285; on top of that the highest mountains of Australia, 7,000 feet; and all of these great and wonderfully high mountains of the world, placed one on top of another, would only make a mountain peak less than one fifth of the height of the 200,000 ESTEV ORGANS.

"Why do they call them fountain pens?" "Oh, I suppose, because they are forever overflowing."—Puck.

Oh, this ringing in the ears! Oh, this humming in the head! Hawking, blowing, snuffing, grasping, Watering eyes and throat a-rasping, Health impaired and comfort fled, Till I would that I were dead! What folly to suffer so with catarrhal troubles, when the worst cases of chronic catarrh in the head are relieved and cured by the mild, cleansing and healing properties of Dr. Sage's Catarrh Remedy. It purifies the foul breath, by removing the cause of offence, heals the sore and inflamed passages, and perfects a lasting cure.

"Quick! pull your head in!" cried Fritz to a traveler, who fully occupied a window in the steamer cabin. "Why," asked the frightened passenger. "So I can put mine out." said Fritz, suiting his actions to his words.

Shakespeare will please excuse us if we modify him thus: Thrice is he clad who hath his system strengthened with Ayer's Sarsaparilla, and he but naked, though arrayed in furs, whose blood is poor or with disease corrupted. An incomparable medicine.

Dignified stranger (on railway train): "No, I am not traveling for my health. I was a delegate to the Pan-American Congress." Enterprising Drummer: "That so? I'm in the hardware line myself."—New York Weekly.

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## LITERARY CORNER.

## BOOKS.

ETCHINGS IN VERSE. By Charles L. Thompson. A. D. F. Randolph & Co., N. Y. \$1.25.

Our well known friend, Dr. Chas. L. Thompson, formerly of Kansas City, now of New York, is famed for his "diversity of gifts." He has long been an editorial contributor to the *Interior*, and his articles in prose and verse have found entrance to the best journals and magazines of the land. He has humored his literary proclivities by collecting in very modest guise, for his friends, about half a hundred of his best verses which are published under the above title, in Randolph's elegant style. One might almost be tempted to write a book just to get the Randolphs to print it. Dr. Thompson's verse is arranged under several heads, Songs of Faith, Songs of Sentiment, Songs of Travel of Camp, etc. Under each of these departments he has given us choice specimens of his varieties of poetical style and measure, illustrating wide versatility of taste and thorough study of the rhythmic art. These verses are fresh and sparkling, and many of them very choice. The little book is dedicated to Dr. W. C. Gray, who is a long-time friend and himself a versifier of no humble order. This volume will gratify Dr. Thompson's hosts of friends east and west and will stimulate the desire for more of his exquisite work.

THE STORY OF IOWA. By William J. Harsha, Omaha, Neb. The Central West Co., cloth, \$1, paper, 50 cts.

Dr Harsha presents as the fruits of his historical researches in Iowa, 340 pages of interesting and instructive facts relating to the origin and growth of Presbyterianism in the Hawkeye State. His design was not to give a complete history of our church work in Iowa, but rather an account of the hardships endured and the successes achieved by our early missionaries and their wives. Evident pains have been taken to collect from many available sources, facts and incidents illustrative of the subject. Many serious difficulties lie in wait in such an effort in the broadness of the theme, in the relative sparseness and abundance of material in different localities, and in varying personal estimates as to the value of men and of work accomplished. The time for writing the history of Presbyterianism in the West has not yet ripened. Prejudices disappear and true estimates mature by age. But it is full time to be at work collecting fragmentary material and sketches out of which to weave future history. This is what Dr. Harsha has successfully accomplished with patient and painstaking research. This character of the book will leave it open to criticism from various quarters as to inequality of space assigned to persons and places and so on; difficulties that inevitably grow out of the nature of the work at this stage of history. These facts, together with the modest claim of Dr. Harsha should be borne in mind in judging of the work, and localities not fully represented and where material has been found difficult of access, should gird themselves to search out and furnish historical facts for future use. This volume is written in very scholarly and interesting style and is a noble roll of early traditions of our church in the northwest. The commemoration of the work of the fathers is their best eulogy, while it forms one of the most forceful arguments for faithfulness in the sons who build on other men's foundations. The troubles inherent in the work should not prevent Dr. Harsha from prosecuting his historical enterprise for our church in the Western States.

THE BOOK OF ISAIAH. By Rev. Geo. Adam Smith, M. A. Vol. II. Isa. xl-lxvi., with a sketch of the history of Israel from Isaiah to the exile. N. Y.: A. C. Armstrong & Son, Cranston & Stowe, St. Louis. \$1.50.

This volume completes the Commentary on Isaiah in the Expositor's series. In a recent review of the first volume we spoke of its high character and of the ability with which it is prepared. It is divided into four books, dealing respectively with The Exile, The Lord's Deliverance, The Servant of the Lord, The Restoration, followed by an index of chapters and an index of subjects. The sketch of the exile is of remarkable critical and historic value. This is the last of the volumes for 1890, of the Expositor's Bible of expository lectures.

THE LIFE OF ALEXANDER DUFF. By Elizabeth B. Vermilye, Chicago. Woman's Press. B. Missions, N. W. 48 McCormick Block. Cloth, 30 cts., paper, 18 cts.

This is the ninth volume in the series of Missionary Annals, published by our Woman's Board of N. W. In 125 pages are condensed the main incidents and prominent lessons suggested by the life of the missionary hero of India. It is a very readable and helpful story as here presented and many persons will be interested in it who could not find time to go through the larger work of which it is mainly an abstract. This series will sure prove highly valuable by increasing the knowledge of missionary lives and labors.

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MRS. MAYBURN'S TWINS, with her trials in the morning, noon, afternoon and evening, by John Habberton, author of "Helen's Babies, etc." Philadelphia: T. B. Peterson & Bros., 306 Chestnut St. Price, 25 cts.

All who have read the other stories of this author know with what charm he portrays the doings and sayings of the little ones. This story is no exception and its account of one day with the little ones is very true to human nature. The book is dedicated to "Mamma, my heroine, who may be found in nearly every home in the world, in heartiest sympathy." It is replete with humor and life.

## GLIMPSES AT THE MAGAZINES.

THE FORUM for February contains The Vanishing Surplus. Senator John G. Carlisle. Formative Influences. Prof. B. L. Gildersleeve of the John Hopkins University. An autobiographical essay giving reminiscences of old Southern life. The Next Step in Education. President C. K. Adams, of Cornell. Was the Emin Expedition Piratical? E. L. Godkin. The Physical Basis of Mind. Dr. Henry Maudsley. Bowdlerized Biography. Walter Lewin. As the Chinese See us. President W. A. P. Martin. The Farmer's Changed Condition. Prof. Rodney Welch, of Chicago. The Government and the Indians. Hiram Price. A criticism of our Indian policy and of its administration. The Four Modes of Life. Major J. W. Powell. Political Progress in Japan. Rev. Dr. W. E. Griffis. 50 cts. a copy, \$5 a year; published by The Forum Publishing Co., New York.

Some hitherto unpublished Letters of Charles and Mary Lamb cover the first pages of the ATLANTIC for February. They are most carefully printed, nothing is suppressed in them, and they are quite fully annotated. Professor Royce's second "Philosopher of the Paradoxical" is Schopenhauer. He treats most ably Schopenhauer's place in the world of thought. Mr. Percival Lowell's "Noto" is continued. Alice Morse Earle has a paper on "The New England Meeting-House," full of curious bits of information. Mr. Alpheus Hyatt writes on "The Next Stage in the Development of Public Parks." Frank Gaylord Cook contributes a paper on "John Rutledge." William Everett has an article on the French Spoilation Claims, and Theodore Roosevelt, "An Object Lesson in Civil Service Reform." Mr. Stockton's serial, "The House of Martha," is as amusing as ever, and The "Fortunes of Felicia" are also reaching their climax. Houghton, Mifflin & Co., Boston.

## NOTES.

We are in receipt of another new volume of PETERSON'S NEW 25 CENT SERIES

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**WOMAN'S SPHERE.**

—The increasing call for lady practitioners in Glasgow has led to the founding of a medical school for women in that city, in connection with Queen Margaret's College. There are already four such schools in the United Kingdom.

—A scholarship of \$200 is offered by the Vassar Student's Aid Society to a student who shall pass without conditions all the requirements for admission to the Freshman Class of Vassar College at the examinations to be held in June, 1891.

—There is a present craze among collectors for old tapestries. Six tapestries that were sold some fifteen years ago from the old Livingston manor-house for \$100, have just been sold for \$20,000; and five large, old Flemish specimens, which Mr. William C. Prime, the well known archaeologist, paid \$600 for in 1872, are now valued at \$5,000 apiece.

**Uncle Remus's Daughter.**

Miss Camilla Urso Harris, oldest daughter of Joel Chandler Harris, the Atlanta humorist, is about to go to Italy to pursue the study of art. She is now 20 years of age and is a girl of remarkable beauty and talent. She paints with wondrous skill, and her gift at sculpture is equally amazing. One of the figures executed by her when only 15 years old has just been presented to the Atlanta Historical society; it represents "Uncle Remus," the character her father has so delightfully delineated. Miss Harris leaves unfinished a battle scene—an episode of the march to the sea—which General Sherman pronounces a masterpiece already; this work will not be completed until the artist has finished her course of study under Sig. Marchesini at Florence.

**Rustic Dairies in the City.**

Immediately around the great buildings in Washington, such as the Treasury, the Army and Navy Department, etc., where large numbers of young men are employed; there have sprung up during the last few years, says the *Woman's Journal*, rustic dairies, as they are called, several near each building, where you can obtain a large, honest glass of delightful fresh milk for five cents; also Maryland biscuits for one cent apiece, or six for five cents. The Maryland biscuit is a sort of great home-made cracker without soda. During some hours of the day these dairies are crowded with customers, and the young men from the public offices who used to throng to drinking saloons, now, to a considerable extent, take milk instead. Side by side with the efforts to close the saloons should grow the opening of such establishments as these, where physical requirements may be duly met. Great milk farms abound around Washington, and milk is plentiful and excellent. Artificial ice, too, is manufactured in large quantities for its preservation. With our great network of railroads, every city might be equally well supplied, and milk seems to be more attractive than any other substitute for liquor. Temperance women would do well to note this interesting and hopeful tendency at the national capitol.

**A Spanish California Wedding.**

Nothing was more attractive than the wedding cavalcade on its way from the bride's house to the Mission church. The horses were more richly caparisoned than for any other ceremony, and the bride's nearest relative or family representative carried her before him, she sitting on the saddle with her white satin shoe in a loop of golden or silver braid, while he sat on a bear-skin covered *anquera* behind. The groom and his friends mingled with the bride's party, and all on the best horses that could be obtained, and they rode gaily from the ranch house to the Mission, sometimes fifteen or twenty miles away. In April and May, when the land was covered with wild-flowers, the light hearted troop rode along the edge of the uplands, between hill and valley, crossing the streams, and some of the young horsemen, anxious to show their skill, would perform all the feats for which the Spanish-Californians were famous. After the wedding, when they returned to lead in the feasting, the bride was carried on the horse of the groomsman. One of the customs which was always observed at the wedding was to wind a silken tasseled string or a silken sash fringed with gold, about the necks of the bride and groom, binding them together as they knelt before the altar for

**XV.**



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the blessing of the priest. A charming custom among the middle and lower classes was the making of the satin shoes for the groom for the bride. A few weeks before the wedding he asked his betrothed for the measurement of her foot, and made the shoes with his own hands; the groomsman brought them to her on the wedding-day.—*Century.*

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HOME NEWS.

There is no change in the Illinois contest for Senator. All parties are watching their opponents eagerly ready to take advantage of the slightest change.—Findley, O. is in arms against the gamblers of the city. The grand jury has returned 30 indictments and many are leaving to escape arrest.—The Indiana Farmer's Alliance are to have a paper to represent their cause in that State.—Reports from the South say that severe storms, accompanied by hail and wind have caused great damage, especially in Texas.—Speaker Witter of the Montana Legislature died at Dillon, Jan. 30.—A syndicate of Boston importers has been formed to act in concert with the Chicago importers to test the legality of the McKinley bill.—Chinese are still being smuggled across the Canadian border. Certain individuals are suspected of aiding them by wagons and sleighs. As many as 50 per day are thought to have arrived in that way.—A case of leprosy has been reported to the Wisconsin board of health. The patient is a Norwegian woman recently come from the old country.—The house committee on commerce has recommended the bill permitting R. R. Companies to give reduced rates to commercial travelers.—The Illinois legislators will, it is thought, request the representatives at Washington to support the anti-lottery amendment to the constitution.—The Crane Iron Works at Catsaqua, Pa., next to the largest pig-iron producing establishment in Eastern Pennsylvania, has been sold to an English syndicate for \$3,500,000.—Sir Charles Tupper, Canadian High Commissioner to England, is coming home, and there are rumors that he bears important opinions from Lord Salisbury on American affairs.—The famous explorer, Lieutenant Schwatka, was seriously injured in Mason City, Ia., Jan. 30th. He was ascending the stairway of the Park Hotel, and when near the top fell backwards over the banister to the floor beneath. The physicians state that his recovery is very doubtful.—The U. S. senate will hereafter meet at 11 o'clock instead of noon, as present, and as the morning business will be limited to one hour, it is expected that rapid progress will be made. Meanwhile individual senators are to be allowed to call up measures not included in the regular list, in the morning hour, and it is believed that some advancement of business will result from the use of this privilege.—A machine has been invented and is in operation in Chicago which will revolutionize the cordage and twine industry. The machine, it is claimed, will extract with great rapidity the fibre from almost all kinds of fibrous plants and that the price of binding twine can be reduced to one-fourth its present price by its use.—Col. Wm. F. Vilas was formally elected Senator to succeed United States Senator Spooner in joint convention of the Wisconsin legislature. Col. Vilas was born in Vermont in 1810; graduated from the Wisconsin State Uni., and Albany Law School, and began the practice of the law when twenty years old. He was Postmaster General and Secretary of the Interior under the Cleveland administration.—Mr. H. E. Taubeneck the Alliance member of the Illinois legislature who was accused of being one Rogers a convict who escaped from the Ohio Penitentiary has gone to Columbus with a committee of investigation and thoroughly cleared himself from the charge.

FOREIGN NEWS.

Senor Felipe Poey, the renowned Cuban philosopher and naturalist, is dead. He was born in Havana in 1802.—Advices from Berlin state that prominent German free traders contemplate holding an international free trade congress, and that invitations will be sent to leading advocates of free trade in Europe and America.—A syndicate of German bankers has offered fifty million lire to secure the contract to supply the city of Naples with water.—The paupers of Limerick, Ireland, have refused to go to work in the place of the municipal laborers now on a strike.—By the capitulation of the men on the North British Railway, the Scotch Railway strike has been broken. There will be much suffering among the men, thousands of whom will not be reinstated.—Lady Henry Somerset has assumed the secretaryship of a committee having for its object the organization, in London and the provinces, of branches of the American sisterhood known as the Daughters of the King. This will be the first attempt to introduce the association in England.—Advices from Massowah, on the Red sea, state that a terrific storm, followed by floods, has caused enormous damage throughout the island of Massowah. Over 160 persons lost their lives.—A vigorous reply has been made to the lord mayor of London by General Booth of the Salvation Army, who repeats and maintains his declarations as to the existence of extraordinary distress in that city and country. The general declares that his assertions are confirmed by the clergy.—Berlin special says the Emperor will shortly relieve Chancellor von Caprivi of the position of the premiership and will entrust the office to Dr. Miguel. Von Caprivi will remain Chancellor of the German Empire and Dr. Miguel will retain the finance portfolio in the Prussian Cabinet.—Spain has accepted the proposal of the United States government for the negotiation at Washington of a reciprocity treaty relative to American trade with Cuba. In political circles it is said that the only serious difficulty in the way of formulating and adopting such a treaty appears to be the American's inflexibility on the tobacco question.—The "Art Students' Fund" is a plan proposed by Mr. John Armstrong Chanler, husband of Amelie Rives, the Virginia authoress, in order to give financial aid to deserving American students who may wish to pursue their studies in Paris. Mr. Chanler proposes to raise a sufficient sum of money to guarantee five years of study abroad, \$900 a year being considered sufficient for this purpose in each case.



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