God, who is the source of all authority, has appointed our Lord Jesus Christ the Ruler of Nations. The Bible, God’s revealed Will, contains law for Nations, and is the standard by which all moral issues in political life are to be decided. National acknowledgment of this authority, and obedience to this law, constitute a truly Christian Nation.

The New Year’s Peace.

I saw the portals of the dawning year
Thrown open to the light,
I saw pale Time, a hoary king, appear,
With crown of flashing crystals, cold and clear,
Shining upon his wintry locks of white.

He raised his quiet, earnest eyes to heaven,
The east bloomed into day.
"O world!" he cried, "the Old Year is forgiven!
Her sins that fell like bitter raindrops driven
On stormy seas, shall rise no more for aye!"

Then January, with childish grace
And merry song, arose;
And with her robes that shone like frosted lace,
And sweet smiles bright as sunshine on her face,
Stood like an angel purer than the snows.

I saw her tarry at the poor man’s door;
Her merry greeting rang
Like music through his cottage, and once more
His face grew bright—more bright than ‘er before—
And lifting up his face to God he sang.

I saw her kiss poor, tear-worn cheeks and bring
Light to the mourner’s eyes;
I saw the sad turn from their pain and sing;
I saw the weary bath in Hope’s pure spring—
That sweet Siloam that flows from Paradise.

O January! month of joy! we hear
On every side thy voice;
It fills our spirit with its life and cheer.
The future waits for all men bright and clear—
Each rising suncries to the world: “Rejoice!”

He treasures not our sins who rules in heaven,
Time with an angel-pen,
Each day-break writes that one sweet word: “Forgiven”
On every heart that for the right has striven;
Peace, kind as snow, makes fair the paths of men.

—Earnest S. Shurtleff, in Youth’s Companion.

We are able to publish in this issue, the Prize Essay on “Jesus Christ Our Nation’s Ruler.” The author, Dr. Wright, now deceased, was a man of great ability. An interesting account of his life and work will be published in our next issue.

With thankfulness and gratitude to Almighty God for all his mercies to us in the past, we begin the New Year with a determination and a covenant to walk closer to Him than ever, and to out-do all past efforts in our endeavors to serve Him. We earnestly hope that all of our readers will join us in this covenant.

It is our aim to make the Lesson Department of the Christian Nation supply every needful thing, possible, to assist the teacher in preparing for duty before the class. The Rev. J. S. T. Milligan will continue the Analyses, the Rev. T. H. Acheson will continue the Commentary, or Illustrative Notes. But to these we are now able to add a department “Lesson questions” by Uncle Robert, who is a minister of the Gospel, but who prefers to remain incognito.

The centennial of Washington’s inauguration will be observed by a fitting celebration in this city on April 30th next. The day will open with religious services in St. Paul church, conducted by Bishop Potter and the Rev. Morgan Dix. In this church Washington, vice President Adams, and the two Houses of Congress attended services on the day of Inauguration.

The formal Literary exercises will take place on the steps of the Sub-Treasury, corner Nassau and Wall Streets, at half-past 10 o’clock. Rev. Richard S. Storrs, D. D., L. L. D., of Brooklyn, will offer the prayer. A poem is expected from the venerable Quaker poet, John Greenleaf Whittier. Chauncey M. Depew will deliver the oration. The President of the United States will speak, and Archbishop Corrigan will pronounce the benediction. At precisely 12 o’clock a salute of twenty-one guns
The evils of cigarette smoking are forcibly portrayed by the following from the N. Y. Times:

"It is outrageous, sir, and I am surprised that the press does not make war upon the manufacturers." Thus spoke a Broadway dealer in smokers' goods to a Times reporter who had dropped into the store for a cigar and casually referred to the cigarette trade. The criticism had reference to the practice of offering premiums that enticed boys to excessive cigarette smoking. It sounded oddly—a dealer practically condemning a profitable branch of his trade.

"Yes," said he, "there is no question that demands more public attention than the prevailing methods of cigarette manufacturers to foster and stimulate cigarette smoking among children. Every possible device has been employed to interest the juvenile mind, notably the lithograph album. This can only be obtained by a requisite number of vouchers that the applicant has purchased so many hundred cigarettes. At the office of the leading factory in this city you can see any Saturday afternoon a crowd of children with vouchers clamoring for the reward of self inflicted injury.

The prize is nothing but a picture book given in exchange for certificates, but these cigarettes show that an equal number of cigarettes has been purchased, presumably by the child at the expense of its mental, moral and physical condition. Twelve different albums are now offered as prizes for smoking certain brands of cigarettes. Many a boy under twelve years is striving for the entire collection, which necessitates the consumption of nearly twelve thousand cigarettes. He will become demoralized, and possibly dishonest, to accomplish his purpose."

Heaven's massive gates of pearl, that swing open upon their golden hinges at the feistiest flutter of a cherub's wings, are bolted and barred to the drunkard; and though he come against them with armed hosts, 'twould be in vain. Heaven's portals, like the gates of Eden when our first parents had sinned, are kept by an angel-guard, whose swords, turning every way, flash forth the warning to the drunkard: Back, back, forever! "Nor thieves, nor covetous, nor drunkards, . . shall inherit the kingdom of God."

What, thou, shall we do, to save these hosts that are rushing into the jaws of death, into the mouth of hell! To redeem the drunkard is not easy. Nothing is impossible with God, but it does seem as though only a miracle of grace, not often put into practice, could redeem the drunkard.

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PRIZE ESSAY ON "JESUS CHRIST OUR NATION'S RULER."

REV. EDWIN S. WRIGHT, D. D.

The following Essay has been awarded the prize of $100.00 offered for the Essay that would best answer the question, "Should the State, as such, recognize its relation to Jesus Christ, the Divine Ruler and Lawgiver? Why? Why? Matt. 22: 21." There were over seventy essayists competing for the prize, which was awarded to Rev. Edwin S. Wright, D. D., of Amherst, Mass., by the judges, Rev. J. H. Seslove, D. D., of Amherst College, Gen. Clinton B. Fisk, Seabright, N. J., and Rev. D. G. Wylie, Ph. D., New York.

Dr. Wright died before this decision was made, but the check for the One Hundred Dollars has been forwarded to Mrs. Wright by the donor.

Of the remaining essays and many of them are most excellent, those most worthy will be published from time to time in the CHRISTIAN NATION through the kindness of the Editor.

In His Name,

R. H. M'Cready.

I am to discuss in these pages, the question, "Should the State as such, recognize its relation to Jesus Christ, the Divine Ruler and Lawgiver? Why? and How?"

At the outset of the discussion, it is assumed that Christ in his person and authority, is to be viewed as he is revealed in the Scriptures, and as he is accepted in the belief of evangelical Christendom.

On this basis of this admitted truth we shall endeavor to give some reasons why the State should recognize its relation to Christ as the Divine Ruler and Lawgiver, and to enquire how this recognition should be made.

We shall treat chiefly of the foundation principles which furnish the obligation of the State to acknowledge the authority of Christ in civil government.

The way will thus be made clear for the application of these principles in all their details, as the application may be needed in the progress of society toward a perfected Christian civilization.

By the State, we understand to be meant, the civil government in its various modes of administration, whether pertaining to Nations, single states, or to smaller municipalities.

In the first place, it is evident that all real relations which are established by Christ as the Author of Nature, and as revealed in his Word, should be recognized as basis of truth for the building up of society in its material, social and moral interests. In the sphere of nature these relations are plainly indicated in the laws which are impressed upon material things. In the higher sphere of law for the government of mankind in civil and moral relations, the same power must have established ruling principles of conduct, and of civil government founded in the relations of truth and justice, as they may be discovered by human reason for the regulation of human actions. Law and government can only therefore have a binding force upon the public conscience as they are founded in the principles of right and justice as they exist in the nature of things, as created by the Sovereign Lawgiver and Ruler. Moral precepts as revealed in the Scriptures, and the laws of nature are the same in their origin. Both are of divine authority.

In accordance with this truth, Sir William Blackstone, in treating of the nature of laws in general, says, "Upon these two foundations, the law of nature and the law of Revelation, depend all human laws." The learned and eloquent Hooker in his Ecclesiastical Polity, has confirmed this position in the familiar definition of law, "Of law it may be said, its seat is the bosom of God, and its voice the harmony of the world."

If therefore, in the order of supreme authority and power, as revealed in nature and in revelation, Jesus Christ is the ultimate source of law and government, the relation of the State to him cannot be ignored without the loss of authority and power in the State itself. That Christ is the source of this authority and power in the State, must be evident to every one who accepts
the Word of God as authoritative proof. In the Scriptures Christ is called the Divine Word who was in the beginning with God, who was God, and by whom all things were made. “By him all things were made, and without him was not anything made that was made.” “He is before all things and in him all things do consist.” All things are held together, and preserved by the immanent will which formed them, whether they relate to matter, to the animal kingdom, or to man. Those original powers which inhere in Christ are so related to each other, and to Christ as the Creator, the Divine Lawgiver and Redeemer, that they cannot be disregarded or set aside, or singly eliminated, without breaking up the order of creation, and defeating the design of law and government altogether; and thus undermining all just authority and power.

Man must have been created in view of the relations to law, both natural, civil, and moral, in which he finds himself involved as he rises into conscious intelligence, and a sense of his environment. He finds himself at once confronted by a divine law to which his moral faculties were made to respond. The Mosaic Code given from Sinai, was the announcement of the unchangeable principles of right and justice, and was “ordained by angels in the hands of a Mediator.” On this divine authority of Christ, all civil government must rest; and to this the general conscience is bound, even though Christ himself may not be known, or if known, not acknowledged. By the divine power the conscience becomes a law to itself, by which a sense of moral obligation is sustained, without which the enactment of civil law, and constitutions of government would be only as structures built upon the sand.

As by the violation of the laws which Christ has established in the physical world, there are natural penalties and retributions which follow, so in the realm of civil law and government, penalties and retributions must result from a departure from the principles which the divine Lawgiver has announced as the guide of civil rulers, and the permanent security of the people against unwise and unrighteous legislation.

In confirmation of this position, we have the inspired declaration that the authority of the State is based upon the ordinance of God, and that the subjection of the people to the authority of the State is required because the power of the State is ordained of God. “The powers that be are ordained of God.” Whosoever, therefore, resists the power resists the ordinance of God.” In the same connection we are taught, that the Rulers of the State are only the ministers of God to dispense law and justice in behalf of the people.

Thus a good conscience toward God as the source of authority in the State, becomes a sure incentive to obedience. The public conscience being first adjusted to the divine authority of Christ in law and government, becomes a ready helper toward a peaceful subordination to the authority of his ministers. “Wherefore, we must needs be subject, not only for wrath, but for conscience sake.”

Again, the obligation of the State as such, to recognize its relation to Jesus Christ the Divine Ruler and Lawgiver, is evident, from the general tenor of the Bible whenever allusion is made to his temporal authority and power. Our Saviour himself plainly signified his two-fold relation to the spiritual kingdom, and to the government of the State, when questioned by the disaffected Herodians and Pharisees in regard to allegiance to Caesar. “The powers that be be ordained of God.” Whosoever, therefore, resisteth the power resisteth the ordinance of God.” In the same connection we are taught, that the Rulers of the State are only the ministers of God to dispense law and justice in behalf of the people.

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Many of these opposing powers have already perished, and may yet perish, by vexatious judgments, by political revolutions, and by social anarchism. The decree of Heaven has gone forth, not to be recalled, “Yet have I set my King upon my holy hill of Zion. The Lord hath said unto my Lord, Thou art my Son, this day have I begotten thee. Be wise therefore, Oh ye kings; be instructed ye judges of the earth. Serve the Lord with fear, and rejoice with trembling.”

The prophecy of the dying Jacob also declared that Christ should be the coming Law-Giver, to whom the people would render their loyal homage. “The scepter shall not depart from Judah, nor a law-giver from between his feet until Shiloh come; and unto him shall the gathering of the people be.” In predicting the birth of Christ, the prophet Isaiah declares that “the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace, there shall be no end.” In his interview with Pilate, our Saviour when asked, “Art thou a king then?” promptly replied, “Thou sayest I am a king. To this end was I born and for this cause came I into the world, that I should bear witness to the truth.”

“If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.”

It was not the intention of Christ to deny his authority in civil government, but to indicate that the principles of his kingdom had a higher source than this world, or the authority of the Jews. The object of his reign and kingdom was not be accomplished by the weapons of war, nor by subduing his enemies with sword and battle-axe. He came into the world as the King of kings, to rule by the principles of truth and righteousness, and to sustain in the hearts and consciences of the people these principles as the foundation of all just civil authority and rule. The civil ruler is not himself the author of the power by which he rules; nor is his individual will that which binds the people to law and government. The higher law and the supreme will of Christ, are the ultimate standard of right; and hence the obligation of the State to recognize his higher will and rulership, and to be subject to it. If Christ is supreme, the State must be subordinate. Supremacy implies subordination. Sovereignty necessitates dependence, and righteousness binds the conscience to obedience.

All these we find in Christ, of whom it was declared by prophet: “Righteousness shall be the girdle of his loins, and faithfulness the girdle of his heaivs.” Without the recognition of his supremacy, there can be no ground for subjection to the civil government, except in the individual will of subordinate rulers and law-givers. There can be no final standard of justice higher than human, and no ultimate appeal beyond the imperfect judgment of men, who have no recognition of a divine authority and rulership, in the realm of perfect truth and justice. Hence, there can be no universal sense of obligation by which to sustain the force of legal enactments, or to vindicate them by just restraints and penalties.

Through all the ranges of power in government, from the police which guards a city to the rulership of a nation, there is no ultimate authority until we reach the throne of the Invisible, from whence proceed “the powers, that be.” If therefore, the ultimate authority of Christ in law and government, is the real source of the authority of the State itself, he should certainly be acknowledged and fully recognized in his true relation as the unseen Ruler of the State, as he is also accepted as the invisible Head of the church. While the powers delegated to the State are distinct in their office and design, from the powers entrusted to the church, they are one in their origin. And though the church in the abuse of its spiritual power has sometimes mistook its mission, and asserted its authority over the State; this by no means absolves the State from the obligation to recognize Christ
himself as its Civil Ruler and Head. No period of the world, and no generation of mankind can be exempt from this obligation. Because foundation principles are unchanging in their origin, alike in civil as in natural law. The principles of mathematics, physics, or ethics are the same for all ages of the world. So also are the principles of right and wrong, of law and justice. The State should therefore, unchangingly recognize its relation to Jesus Christ as the Divine Ruler and Law-Giver.

The second, and more practical enquiry, relates to the manner of this recognition. How is this relation to be recognized by the State?

First, the State should frame its laws, and regulate its institutions according to the principles which the Divine Ruler has revealed and distinctly defined in the Scriptures, as the unchanging principles of righteousness. Christ himself has proclaimed their sovereign authority. He has enforced these principles, and imparted to them a Divine sacredness by his teachings and his life. He has made them the test of individual character and of national virtue, reaching even to the thoughts and intents of the heart. As the incarnation of justice, truth and love, he gave a new and impressive sanction to the precept. "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself."

Thus in the person of Jesus Christ, grace and truth meet together, for the subjection of all nations to the sovereign rulership of the Divine righteousness and goodness.

The first step therefore, in the practical recognition of Christ in law and government, is to accept his authority as final, in all things relating to particular questions concerning civil society and civil rule.

Because Christ is now invisible, his authority is no less binding upon kings and rulers, and upon all government officers, than if he were enshrined in visible form and majesty. His invisibility may be essential to his universal reign. While on the earth, and in the body, the elements of his power were invisible and spiritual. The winds ceased, and the sea became calm, through the invisible power which was in the words, "Peace; be still." By the same invisible power, the deaf received sight, and the lame walked. It is in this unseen power of Christ, as the ascended King invisible, immortal, and eternal, that the State should recognize him in government, in all the practical details of law and administration, whether the form of administration be autocratic, monarchial, or democratic.

"There are differences of administration, but the same Spirit." The administration may change, and new forms of government may arise, by the demand of the popular will, through a growing sense of injustice and oppression, and from the desire of larger liberty in the exercise of personal rights. But in all changes of administration, the inherent power of government still remains as ordained of God. The State should recognize this silent, invisible power of Christ, "by whom kings rule and princes decree justice." In all laws and enactments on the part of the people, and of the authorities who rule over them, there should be the abiding assurance that there is a King, invisible, behind the king that is visible; a throne unseen behind the throne that is seen; an unseen law-giver behind the law; a judge not seen above the judge seen; in whom all just and ultimate authority resides, and who binds the conscience and heart of the people to truth and righteousness.

This ruling power of the unseen Christ, like the powers of nature, is unchanging and unchanging. It is in law and government, like the unseen force that rules the planets in their swift revolutions, and keeps them in their orbits with unvarying order.

The recognition of Christ as the Divine Ruler and Law-Giver should enter practically into the work of legislation, and into all measures of political reform. The principles contained in his teachings should be inculcated in our common schools, and in our institutions of learning, as a part of education which is essential to the good of society and to the security of the State itself.

The principles of piety and justice, and the Christian virtues, which lie at the foundation of a true Christian civilization, should be early impressed upon the minds of the young. Christ should be acknowledged as the object of faith and worship, at the educational fountains of national life, as well as in the halls of legislation, and in the worship of the church. While the State should not assert authority over the Church, it should not antagonize the influence of Christianity, by standing apart from the Church in its educational work. A chasm of separation should not intervene, which will indicate disloyalty to Christ, and a disregard of Christianity itself.

It is a happy omen for the kingdom of Christ, that the tendency of human thought is increasingly toward his coming and reign. Toward his finally acknowledged reign, the progress of political and moral reform is pointing. The chariot wheels of his coming are distinctly heard in the later deductions of science; in the framing of laws which aim at equality and justice; and in the louder demand of all civilized countries for such reforms as are in harmony with the revealed law of God, and with the spirit of the gospel.

The rulers and the people who come soonest into the recognition of Christ as the Supreme Law-Giver and Ruler; and whose laws and institutions become most nearly conformed to the principles of his kingdom, will be most quickly freed from the vices and the wrongs which afflict humanity, and will be found in the fittest posture for his final coming and reign.

In the practical recognition of the relation of the State to the authority of Christ, we shall find the only remedy for the evils of social disorder, and of imperfect political organization.

When the ruling principles of Christianity become dominant in the authority of the State, and when the moral code as revealed in the Scriptures shall become the basis of civil enactments, we may expect that the conflict between capital and labor will cease; that monied monopolies will give place to a more general diffusion of wealth; and that poverty and crime will subside under the healthful influence of just compensation for labor, and from the persuasive restraint of virtue and religion.

An all consuming anarchy will no longer be allowed to build distilleries for the manufacture of poisonous beverages, nor will saloons open their doors of death to the people, nor the national authority become the protector of a traffic which is the source of widely extended misery and crime.

The treasury of the State will no longer consent to be replenished by the pecuniary resources of business which leads to the violation of every precept of the law of God. When the State shall recognize its relation to Christ in its constitutional frame-work, and in the justice of its laws, and in the integrity of its officers, the Indian will no more be driven from his rightful domain by the greed of lawless adventurers, nor maddened into savage warfare by unjust enactments and violated pledges.

Wars with nations will cease under the recognized reign of the Prince of Peace. The angelic benediction which heralded his birth will be realized in "peace on earth, and good will to men," in a world long distracted by selfishness and sin.

For this desired period, a groaning creation, and an expectant church have long been waiting. To hasten its coming, agencies of Christian love are sending forth the heralds of the Kings into all lands to spread the knowledge of his reign, and the principles of his government.

The growing exaltation of Christ in Christian thought, and the widening influence which is felt in countries not Christian, by the gradual contact with a Christian civilization, are striking indications that Christ is on the throne, and that he is to be known and honored, not alone by a tolerating and suffering church, but in the affectionate recognition of all the nations of the earth, which in happy and loyal union will say, "The Lord is our judge; the Lord is our Law-Giver; the Lord is our King."
January 2, 1889.

IN THE SABBATH SCHOOL.


by Rev. T. H. Acheson.

INTRODUCTION.—The lessons for the first six months of this year are all found in this book of Mark, containing only sixty-six chapters, and from whom the book derives its name, was not an apostle. The first reference we find in New Testament history to him is in Acts 12:12, where, after Peter’s release from prison, we are told that he came to the house of Mary the mother of John Mark, whose surname was Barnabas and Saul when they return from Jerusalem. He is also with them on the first missionary trip on which they start from Antioch; but at Perge he turns back unwillingly and returns to Jerusalem.

In the same chapter we see him accompany Barnabas and Saul when they return from Jerusalem. He is also with them on the first missionary trip on which they start from Antioch; but at Perge he turns back unwillingly and returns to Jerusalem.

Why does Mark class both quotations under the name of Isaiah? It may be that he regarded the one from Isaiah as the more prominent and had his mind principally on that when he spoke. Or he may have used the name Isaiah as standing for the prophets; somewhat, one suggests, as we say the Psalms of David, though he did not write them all. Behold I send my servant, the Lord, who delivereth up to judgment the human race; and its meaning is connected with it. It is title to ask for remission, if we intend to sin on. Repentance means a change of mind; but as one writer well says, it implies a regret for sin and a change in the life.

And there went out unto him all the land of Judea. This sweeping statement, and the next expression, show how much attention John was attracting. Multitudes went to hear him. From Luke we find that both publications and soldiers were in his audience. All were baptized of him. This hardly means that all who came were baptized. The Revised Version prefers to think of the word all as referring to the name John, and so would then read: “And all they of Jerusalem.” John’s preaching was not fruitless. The people not only came and listened, but some, perhaps many, were baptized. Confessing their sins.

John’s baptism was a formal consecration of himself to his work. As a writer suggests, one might ask ourselves to notice some of the events that occur in the life of Christ before those recorded in this first chapter of Mark. Among the things that precede Mark’s record are: the announcement to Mary and the announcement to Joseph of the birth of Christ; the birth of the Saviour at Bethlehem with its attendant circumstances; the flight of the shepherds informed by the angel at night; the journey of the wise men; the flight of Joseph and his family to Egypt; their return; the circumcision of Christ; and his visit to Jerusalem at the age of twelve.

THE LESSON.

I. JOHN ANNOUNCED IN PROPHECY. (1-3.)

1. The beginning of the gospel, etc. This first verse is a title; perhaps meant for the whole of the book, or rather, a title to a number of the verses that follow. The gospel; good news, or good tidings. Certainly the gospel of Jesus Christ is good news to those who wish for a Saviour. The gospel of Jesus Christ. Does this mean the gospel that belongs to Jesus or that he depends on? The latter is perhaps the sense meant here. See from Isaiah 40:3. Instead of “As it is written in the prophets,” the Revised Version has: “Even as it is written in the book of Isaiah concerning him.” The first verse is a quotation from the second verse in Isaiah 40:3; and that in the third verse in Isaiah 40:3. Instead of “As it is written in the prophets,” the Revised Version has: “Even as it is written in the book of Isaiah concerning him.” How then does Mark class both quotations under the name of Isaiah? It may be that he regarded the one from Isaiah as the more prominent and had his mind principally on that when he spoke. Or he may have used the name Isaiah as standing for the prophets; somewhat, one suggests, as we say the Psalms of David, though he did not write them all. Behold I send my messenger. John was the messenger sent before Christ to prepare the way for him.

2. As it is written in the prophets, etc. The prophecy referred to in the second verse is found in Malachi 3:1; and that in the third verse in Isaiah 40:3. Instead of “As it is written in the prophets,” the Revised Version has: “Even as it is written in the book of Isaiah concerning him.” The first verse is a quotation from the second verse in Isaiah 40:3; and that in the third verse in Isaiah 40:3. Instead of “As it is written in the prophets,” the Revised Version has: “Even as it is written in the book of Isaiah concerning him.” How then does Mark class both quotations under the name of Isaiah? It may be that he regarded the one from Isaiah as the more prominent and had his mind principally on that when he spoke. Or he may have used the name Isaiah as standing for the prophets; somewhat, one suggests, as we say the Psalms of David, though he did not write them all. Behold I send my messenger. John was the messenger sent before Christ to prepare the way for him.

3. The voice of one crying in the wilderness, Prepare ye, etc. John here summons to the great work of the kingdom. This then, of the prophecy of Isaiah 40:3. The Spirit was here poured out upon Christ. Christ’s baptism was to be higher than John’s. This promise of John’s was fulfilled on the day of Pentecost (See Acts 1:5 and its surroundings); and perhaps at other times.

II. JOHN BAPTIZING AND PREACHING. (4-8.)

4. John did baptize in the wilderness. This wilderness was west of the Dead Sea. It does not appear to have been a desert but a sparsely peopled district. Did baptize; and preach. John was sent to prepare the way before Christ. Did baptize; and preach. John was sent to prepare the way before Christ. These two, at least, of the prominent ways in which he did his work, were those of repentance and confession. Repentance means a change of mind; but as one writer well says, it implies a regret for sin and a change in the life. Repentance and confession go hand in hand.

5. And it came to pass in those days that Jesus came from Nazareth of Galilee. Nazareth was perhaps his home yet, for it had been before. Matt. 2:23. He is Jesus of Nazareth. Nazareth is also called Nazareth of Galilee. Matthew tells us that John forbade him at first, but afterwards yielded. Various explanations are given of the significance of Christ’s baptism, and there may be more than one true explanation. Yet this is the one that follows; and how John baptized Christ was baptized as an example to others, though it does not seem clear that it was the duty of all men whether good or evil to be baptized of John. A more probable idea is that Christ’s baptism was a formal consecration of himself to his work. He was about thirty years of age at this time. Also the clause, which follows, would harmonize well with this explanation.

6. And he saith, Behold a virgin shall conceive and bear a Son, and shall call his name Jesus. This was fulfilled on the day of Pentecost (See Acts 1:5 and its surroundings); and perhaps at other times.
11. And there came a voice from heaven. Afterwards on the mount of transfiguration a voice comes out of the overshadowing cloud and calls those who are spoken. And in the same way before he left the world, his prayer that God would glorify his own name is answered by a voice from heaven. In this sublime scene recorded by Mark, we see the fact of the trinity. Christ the second person is on earth, the Holy Spirit descends upon him, and the voice from heaven is evidently that of the Father. Thou art my beloved Son, in whom I am well pleased. God acknowledges Christ as his Son and testifies to his Messiahship.

THOUGHTS.

1. Can we not rejoice since we are able to look back at a Christ who has come? The birth and life of Christ are history. “God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.”

2. Let us always exalt the Saviour above ourselves, whether our work for him be great or small. We are not worthy to unloose the latchet of his shoes. Truly he mightier than we!

3. It is well to associate repentance and confession. “He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy.”

4. It is well to study the life of Christ. For six months we are to go forward in the examination of this one life. Would it not be wise for us all now to resolve, as we stand together on the threshold of this book, that we will, with God’s assistance, know at this year’s harvest time far more of the character and work of his Son, the Lord Jesus Christ, than we at present understand?

Questions on Lesson I.

BY UNCLE ROBERT.

Who writes this gospel? Was he one of the twelve disciples? How did he know what to write? About what time is this supposed to have been written? What is the meaning of “gospel”? Why is this term applied to this subject? Does he go as far back in his history of Jesus as some of the other writers? Why does he call it the “beginning of the gospel”? Whom does the gospel concern? Who is Jesus Christ? How is he the Son of God? What does this prove? For what purpose did Jesus Christ come into the world? How did he come into the world? If he came to save sinners could he himself be a sinner? How was sin avoided in his entrance into the world? Was his coming expected? Why? When did he come, how was it known that he was the one expected? Briefly relate the incidents of his life before the “beginning of the gospel.”

At what age did he begin his public work? How did God assure men in the world what he was about to do for it? Was this foretold? By whom? What is the language? Are these passages quoted literally? Who was the herald? How did he attract attention? What was the nature of his mission? What was his first duty? (Prepare them for Christ’s coming). How did he do this? Why should repentance be his theme? What did he require of them in order to a profession of repentance? Did his rite signify pardon? Besides this profession of repentance, what would their submission show with reference to John? (Recognition of his official character). What would this prove? (That God had sent an efficient messenger, if they did not believe in Christ they were left without excuse). Was the whole nation warned? How shown? Did they accept John as God’s messenger? How shown? Have we any description of John’s manner of life? Dress? Diet? Of what importance was this that it should be recorded? To what order of worshipers did John belong? What was his second duty? How did he describe the Messiah, as to character? As to his work?

What was his third duty? Did he do this publicly? How was the opportunity afforded? Was John inclined to administer baptism to him? Why not? How did Jesus prevail upon him? What two things were done by Jesus’ baptism? How was John’s official act divinely recognized? What testimony did this afford to John? What use did he make of it? How did he point out the Saviour?

Among the Churches.

Reformed Presbyterian.

News Items—Rev. W. M. Glasgow and wife, after their marriage went immediately to Logan Co., Ohio, to spend the holidays. The congregation of Church Hill, Illinois Presbytery, on Dec. 19, extended a unanimous call to the Rev. J. Ralston Wylie. G. G. McLaury is canvassing within the limits of New York Presbytery for the sale of the Glasgow History of the R. P. Church. The Rev. S. G. Shaw, of Walton, New York, has built a mission chapel in which a Sabbath School is now held regularly, but in which he hopes to do some preaching later. The Rev. J. C. McFeeters has accepted the call to the New York church, and has entered upon the work. The Associate Presbyterian says: “The National Reform Association is pushing its work with energy. The Rev. J. M. Foster, one of the lecturers in the field, claims to have reached, in one week in November, through the pulpit, platform and press, 200,000 people. How much one man can do for the support and advancement of a cause, when his heart is in the work! It might be well for the cause of Secederism if we had a little of Mr. Foster’s energy.”

New York and Brooklyn.—Mr. Thomas E. Grescen lately asked to be relieved from the Superintendency of the Sabbath School of the Second congregation, on account of lack of time to give it proper attention, but was finally prevailed upon to withdraw his request for the present, and Mr. Henry O’Neill was elected to assist him. The session of the Brooklyn congregation has decided to hold communion three times a year hereafter. The Sabbath School of the Brooklyn congregation held its holiday anniversary on Dec. 27th eve. A good time was had, and presents for teachers and scholars were distributed.

New Officers.—Walton congregation has lately elected and ordained the following officers: Elders—P. R. Sanderson, and W. C. Dolg. Deacon—J. Henderson. Kortright congregation has received an addition to its board of deacons in the election and ordination of J. S. Porter and G. G. McLaury.

Rev. W. W. Carithers Accepts the Indian Mission.—The Central Board of Missions, at its regular meeting on Dec. 17, elected the Rev. W. W. Carithers to be Missionary to the Indians. He has signified his acceptance of the appointment, and with his family expects to go to the field at the earliest possible date.

Bellefontaine, Ohio.—The Logan Co. W. G. T. U. held an interesting convention in our church on the 7th of December. Mrs. A. E. McClure, one of our members, is president; she delivered a very instructive and practical address, which was heartily indorsed by the convention. Mrs. Patterson, of the Presbyterian church, made all the delegates feel at home by her warm address of welcome, and Mrs. Rev. J. J. Huston responded in a pleasing manner.

Secretary Rev. J. P. Mills gave an interesting National Reform lecture a few weeks ago.

Belle Center congregation expects to enjoy communion services on the second Sabbath of January.

Hopkinton, Iowa.—The communion services of the Hopkinton congregation were held in October, Rev. G. D. Trumbull assisting.

The young people’s annual reception at the pastor’s residence was given by our pastor and wife this year on All Hallowe’en. A program and literary made pleasant and profitable the early hours of the evening. This was followed by refreshments and a most enjoyable social time. Over eighty young people participated. Mr. R. J. Gubrie on behalf of the congregation presented our pastor (Rev. T. H. Acheson) with an elegant gold watch and chain.

The usual Thanksgiving services were observed, and a congregational meeting held immediately after the services, resulted in a resolution adopted and steps taken to proceed in making improvements on our church building and grounds. The amount considered adequate for this purpose is $500.

Two of our families have recently removed to Kansas. We regret to lose them, but our loss is Kansas’ gain to the church. Our warmest regards go out to these families in their new homes.

An exceptionally pointed, practical and awakening sermon on foreign missions was preached by our pastor on Sabbath the 16th ult. The annual collection for foreign missions on Sabbath 23d, was $60. Long continued fine weather and excellent roads have made church going and good congregations a specialty this fall and winter.
Parnassus, Pa.—Since my last communication, we have held three communions in our congregation. One in Manchester, with the Rev. J. R. Milligan as assistant. One in Parnassus with Rev. R. J. George as assistant. And one in Brooklyn with Rev. J. B. Wyle as assistant. At these communions there was added to our number, in all sixteen persons. This I think, is an evidence, that the work of the Lord, has been prospering among us the last year.

The Manchester Sabbath School is now in a prosperous condition; there are from forty to fifty scholars in attendance, and pursuing the same line of studies from Sabbath to Sabbath, that the other schools of our congregation pursue.

It was my good fortune to be able to attend the Sabbath School Convention, of the Pittsburgh Presbytery at Preston Grove on the 17th of August last; and from the benefit that all who attended that convention seemed to derive from it, I think it would be productive of much good to the Church, if all our Presbyteries would hold annual Sabbath School conventions. For we know “that as iron sharpeneth iron so does the countenance of a man that of his friend.”

A Burden Lifted.—Our readers are familiar with the heroic struggle of the Rev. A. J. McFarland and his congregation at St. John, N. B., to overcome and annihilate a monster in the shape of a church debt: and we can all therefore join in congratulations and mutual rejoicing over the Lord’s goodness in his dealings with them. The following letter, recently received by Mr. McFarland, tells the story more thrillingly than any words of our own could do!

“Hawessa, N. Z., Oct. 31.—To Rev. A. J. McFarland:—Dear Sir: I received your letter on the 16th October in answer to my letter asking for a full account of your church difficulties. You have given a satisfactory explanation, and I am very glad to be of some service in being able to lend a helping hand for so worthy an object.

I am also glad to hear that Mrs. Stevenson, my sister, has the friendship and sympathy of yourself and congregation. Undoubtedly your church and congregation have had many ups and downs, and have had to contend with many difficulties which makes the object more worthy of the support of any right-thinking person. Enclosed you will therefore find a draft for $2,700, or in English money £562 10s. By advice of my banker I am sending this draft differently to the way I sent the one to my sister, which you will see on looking over the draft.

Hoping this will find you and your sister in good health, and that this donation of mine will wipe away all your debts, is the earnest wish of your devoted friend,

James Mitchell.”

Well, who is this servant of the Lord, Mr. Mitchell? It is natural to ask such a question. Mr. McFarland endeavored to answer it to a reporter. We quote from a St. John paper:

In reply to a question regarding the history of this generous benefactor, Mr. McFarland said he did not personally know Mr. Mitchell, that no one in the congregation had ever seen him, so far as he knew, save his sister, Mrs. Stevenson, who is a member of the congregation, and to whom he refers in his letter. This sister gives the following facts concerning her brother and his donation to the church: He is about 72 years old. His parents, David and Rachel Mitchell, were Covenanters in Ireland, under the pastoral care of Rev. Mr. Sweeney. In 1833 he went to California, where he worked in the gold mines for three years and a half. He then returned to about 40 years old, he went to California, where he worked in the gold mines for three years and a half. He then returned to

United Presbyterian.

During the coming year the United Presbyterian is to give a series of articles on the “Distinctive Principles of the denomination,” by Dr. J. P. Lytle, and another series on the “Fundamental Doctrines of Christianity,” by Dr. J. A. Grier.

The Midland will furnish free to congregations lists of prayer-meeting topics for 1889, and then each week will comment on the topic for that week.

The Young Christian is preparing articles and having letters, which give reasons for young men to enter the ministry. There is much need in this direction.

The spirit of foreign missions is so marked in the Seminaries and Colleges at present, that some veteran workers on the frontiers of the Home field who see the crying needs of our own western country, are becoming somewhat alarmed lest there be no men for the home fields. At present there are not near so many calls. Now congregations are springing up very rapidly through western Nebraska, Kansas, and Colorado, as in Iowa and Dakota.


Rev. F. Meckemson is just installed pastor at Peebles, Ohio.

Large increases in membership are reported from First and Second churches San Francisco, Thompsonville, Connecticut and other places.

Keokuk Presbytery, Iowa, proposes to have a Presbyterial missionary.

The Annual “Orphan’s Home” entertainment and fair, this year, was held in the Central Rink, Pittsburgh, and was highly successful. This was the largest hall to be held, and all of its room was used. As around about the first Christmas the air was full of song, and many hearts were breaking forth in joy, so the return of the season, though after so many centuries, finds happiness, and expressions of joy all around us.
Throb, throb;—the pulse-beats of the dying year.
I'm lonely in my starlight gaze into eternity.

Hark! Hark! The town-bell tolls
The midnight knell. Methinks I hear the voice
Of angel shout:—Now going, going, gone!
For lo! the year Eighteen and Eighty-eight,
With all its ills and all its joys, had plunged
Into the sea;—God's memory. Our last
Year acts. Our tears, our prayers, our sins, our hopes.
Was such a leap interment evermore
Think you? Was such a summing of events
Annihilation sure? Ah! no, ye sons
Of men; the Eesurrection day must be
The Judgment too.

This hour presumes my death,
My life. If I persist in sin,—my death;
If I persist in right,—my life. I feel
As though a friend "had gone the way of all
The Earth."

Alas! I could not if I would
Restore to life the year now dead and gone.
I would not if I could; for, then like God
I might renew the time and give to all
Immortal youth, which is too long for sin
To mar the grace of God. Our God retains
Unfading youth for place where sin can play
No part. 'Tis in this world the war goes on.
'Twill have an end just as the year did end.
It is the will of Heaven.

The year waxed old
And died: but was its life congealed by sage
Of years,—old Winter's chilly breath to lie
In rigid palor 'neath the snow?
Not so.
It is the premonition of my end
Of days. As sure as I behold the new
Born year, I must behold eternity.
As sure as I beheld the dying year
All men must die. And now on bended knee
O God; before thy face I'd rather I
My child and all the friends I carry in
My prayers should die just like the year. Than live
The compound life of virtue and of sin
To moan our anguish evermore.

But let
The pure live out the measure of their days
And ripen into golden sheaves; with heads
So like the dying year all frosted white
With Winter's crystallizing breath,—which is
"Old age in way of righteousness." All days
And months and years of life on earth must end
Before the New Year of transporting joys
In heaven shall flood Celestial light upon
Our souls' enraptured gaze.

**APPEAL OF THE NATIONAL REFORM ASSOCIATION.**

The National Reform Association respectfully addresses to
American citizens a letter and appeal, which we publish in part:

Dear Friends:—The aim of our Association is threefold—conservative, reformative and perfective. We are seeking to defend the Christian institutions of our country from the assaults of the enemies who are conspiring for their overthrow; and to carry forward all movements of reform for the removal of the great evils that ruin our people and endanger the life of the nation; and we seek further the fuller development of the American Republic as a Christian State. Christian citizens, we bespeak your thoughtful consideration of the purposes, the principles and the practical results of our movement, and upon these we confidently appeal to you for your moral support and pecuniary aid. We find ourselves at this moment in the midst of boundless opportunities. The facilities for gathering the friends of the cause for public discussion and conference, and for the wide and rapid dissemination of our literature, make it possible to reach the public mind in a wonderfully brief space of time. It is the world's seed time. The public mind is in a most receptive mood, and the sowers are ready. Within the last year our Executive Committee has been compelled to decline the services of four able advocates of this reform who felt so deeply its importance that they were willing to enter the field as lecturers, but whom we could not employ for lack of funds. We recently closed, at Philadelphia, one of the most impressive and successful conventions in the whole history of the movement. One thought filled all hearts, viz.: that our country is ready to receive these principles, and they must be disseminated.

This year is the Quarter Centennial of our Association. It has been resolved to signalize it by a great enlargement of our efforts. It is proposed to hold a National convention in the city of Pittsburgh in April or May of next year. This is intended to measure the strength and growth of the movement and greatly to extend its influence and power. To give effect to our plans of work for this year we have resolved to raise a fund of twenty-five thousand dollars. Will you candidly consider these arguments in support of our appeal for your financial aid?

1. This is the crisis of our national life. 2. This movement is essential to the progress and triumph of all other reforms. It is essential because it is fundamental. 3. This Reform is for the honor of our Lord Jesus Christ. So deeply burdened are we with the sense of our responsibility in this matter that we cannot close this letter without one more effort to make it definite and personal: 1st. We appeal to men of wealth. God never entrusted such boundless resources of wealth to any people as are this day in the hands of the Christian men of America, nor ever opened such opportunities for its use.

2d. We appeal to the women of our country. Dear Christian women, there are millions of money under your control. We are well persuaded that this cause will appeal to your hearts. It was woman who cast into the treasury "more than they all." It was woman who brake the alabaster box and poured all the precious ointment on the feet of our dear Lord, "anointing Him to the burial." Not without the hand of woman will He be anointed to the throne, and the crown be placed upon His brow. If your hand held a ballot you would cast it now for Him. Perhaps it holds a coin, cast that for Him, and it may prove mightier than the ballot.

3d. We appeal to the young people of our country. Dear young friends, this cause is yours. If it succeeds it will be in your days. If it fails it will fail in your hands. If this reform does not come in your time, it will hardly be in time to save our country. If it succeeds the glory of its success will be yours. If it fails, its defeat will be your dishonor. Will you not consecrate yourselves and your all on this altar, inscribed, "Pro Christo et Patria." "For Christ and our Country!"

Our News Budget.

EDITED BY HARRELL S. Pritchard.

IMPORTANT W. C. T. U. MATTERS.

The National W. C. T. U. took action and decided that no woman can now secure the certificate of the National Union through its evangelistic department as an accredited evangelist or deaconess who has not pursued a course of study prepared by Rev. Alfred A. Wright, D. D., Dean of the Chautauqua School of Theology. This course embraces four years, includes in each year selected portions of the historical, practical evangelistic, and epistolary parts of Scripture; recommends the best of helps, and introduces the student to an acquaintance with the Greek text. The four years course covers the entire Bible, and, when completed, will have the faithful student more familiar with the Word of God than the majority of Students from our theological seminaries. This course of study is carried on by recitation, questions issued by Dean Wright, and fall examinations are required in the presence of competent committees. The tuition fee is an annual due of $10, payable at the Dean's office in instalments of $5.

This is done that the gospel may be carried by women not only into churches but among the masses who must be reached by an outdoor ministry if at all by accredited evangelists and deaconesses.

Miss Greenwood in an article to the Union Signal makes mention of these facts as Supt. of the Evangelistic Department.

Would it not be well wherever churches have deaconesses to have prepared a course of study for them to follow, or else to examine carefully this course and if it meets the approbation of the church to adopt it. Persons holding office cannot but feel that office in a better manner by following a carefully prepared course of Study of the Scriptures.

Mrs. Mary Clement Leavitt has been working in Madagascar speaking at one meeting to 1200 natives; very commendatory reports have been given of her work in that place. She expected to be at work in Natal, Africa. It is astonishing how the work has flourished and town in her hands. A Committee of the Chicago Woman's Club, with Mrs. Carse of Temperance Temple fame, appeared before the City Council asking that vagrant children shall be sent to school.

The Sunday Rest Bill has had a satisfactory hearing before the House. Petitions and circulars can be had of Mrs. J. C. Bateham.

Any persons wishing to help on the work which is of vital importance can now secure the certificate of the National Union through its evangelistic department as an accredited evangelist or deaconess, if they follow a carefully prepared course of study and if it meets the approbation of the church to adopt it. Miss Greenwood in an article to the Union Signal makes mention of these facts as Supt. of the Evangelistic Department.

CURRENT EVENTS AT HOME AND ABROAD.

—Two men, John Oleary of Pittsburgh, and Philip Egan, of January 2, 1889.

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The city is full of aliens, that it is a resort for Canadian paupers, and that the contract labor law is being openly violated.

She was beloved by all who knew her for her sociable and Christian manner by following a carefully prepared course of Study of the Scriptures.

John Pettus, a quaker old German, died of old age, at the Chambers street hospital, on Christmas. His death was hastened by starvation. Think of one dying of starvation in such a large and rich city as New York.

—A preliminary meeting of the Committee of the Presbyterian Church North to conclude arrangements for the joint meeting with the Committee of the same Church South, was held with closed doors in this city on Christmas. The object of the joint meeting is to try and consolidate the two branches.

—About twenty-six hundred men and women are thrown out of employment and twenty-six families have lost their homes and all of their effects with the exception of the clothes worn at the time, in Marblehead, near Boston. An explosion of Naptha or benzine occurred in the store of D. B. Powers and in less than three hours the whole business portion of the town was a mass of smoldering ruins. The cry for help is strong, as the winter is upon the sufferers, and no hope can be entertained of work in that place for many months to come.

—Another trial for supremacy in Public School affairs has just been settled in the tenth ward school in New York city. A Miss Murdock has been acting principal of primary school No. 1 of that ward for some months back. Owing to Catholic interference public sentiment which was in favor of Miss Murdock being made principal was kept at bay while a Catholic lady was being pushed for office. On the evening of Dec 26th a final meeting was held which resulted, through the manly stand taken by Fernando Baltes, in the election of Miss Murdock to the office. Mr. Baltes declared that threats and bribes had both been brought to bear on him in order to secure his vote against Miss Murdock, but while he was willing to be ruled by the majority he chose Miss Murdock as principal.

—It is said that Mr. Wanamaker will surely have a place in the Cabinet of Mr. Harrison, probably the Postmaster-Generalship, and that while Harrison does not like Mr. Blaine he may on account of the strong party influence brought to bear for Mr. Blaine appoint him as Secretary of State.

—On Dec. 24, the Pope made a speech in the Vatican in which he urged upon all his followers the necessity of their presenting to and urging the people to renounce him in the temporal power which the Church once had. He seems to be blinded to the fact that the time for such a ruling is forever past, long for its coming back again as he may. He found great fault with the Church and with Italy for his lack of power and seemed to forget that this is a season of rejoicing and thanksgiving for blessings received, and not of mourning for power lost.

—At the last regular business meeting of the Irving Temperance Union, Brooklyn, N. Y., the following officers were elected for the following year: President, C. H. Cook, Jr.; Vice President, A. A. Piper; Secretary, Geo. Schinzel; Asst Secretary, H. B. Gustin; Treasurer, Cha. Brooks; Chaplin, W. H. Wade; Captain, A. Rider Adviser, C. H. Mitchell.

This is not a secret society, but one of potential influence for good in the great city of Brooklyn. Mr. Mitchell, the advisor, is one of the most excellent young men of our acquaintance, and with the assistance of the Irving, as they are familiarly known, conducts a gospel meeting every Sabbath afternoon in Ridgewood Hall with an average attendance of nearly five hundred.
than that of a life in the bush. This advice, whether wise or after realising what it would sell for, to invest the proceeds in young children. He also left some considerable property at the time after her husband's death, she caused the farm to be advertised for sale.

A certain farmer—in some part of America, I believe—was taken ill and died, leaving behind him a widow and several young children. He also left some considerable property at the widow's disposal as sole executrix; but it nearly all consisted in land and farm-stock. On his death-bed the departing husband counselled his sorrowing wife to dispose of the farm, and after realising what it would sell for, to invest the proceeds in some other way which would be less troublesome and solitary than that of a life in the bush. This advice, whether wise or not, the widow determined to follow; and accordingly, some time after her husband's death, she caused the farm to be advertised for sale.

The sale took place, not only of the farm but of the stock upon it, and of some part of the furniture in the farmhouse; and the time was fixed for the widow to take her departure from the home of her married life.

And I may as well here, that, in spite of its solitariness, this home had been a happy one; for its owners were Christians. The greatest drawback there had been to their comfort, was, that they were at so great a distance from the public ordinances of religion. They had, no doubt, met this disadvantage by such social services as were at their command; but now that the head of the family was gone, the want was more than ever felt, and this was an additional reason for the widow's contemplated removal.

And, as I said, this time was fixed for this removal, and only one more night remained to be passed in the old home. In the morning a wagon was coming to convey the mother and her children and her chattels to the town she had fixed upon as their future place of residence, a long distance off.

In the course of the last day at her old home the widow received in notes and cash, a considerable part of the proceeds of her sale.

"Are you not afraid to have so much money in your keeping," she was asked when it was handed over to her, "so unprotected as you are?"

"You are mistaken," she answered; "I am not unprotected. I have no husband now, it is true," she added sorrowfully, "and I have no mortal arm to defend me; but God is my defence. He takes especial care of the widow and the fatherless."

There was not much danger, however, of any violence being offered to her—at least, there did not seem to be. The very loneliness and unprotectedness of the dwelling might almost have been considered a sufficient defense. Besides, it was not likely to be known that there was a large sum of money in the house; and even if it had been known, burglary was not a very common crime in that district; indeed it was so almost unknown that people were often in the habit of going to bed at night with doors and windows unfastened. The widow, therefore, without any apprehension of danger, deposited the money in a desk; and, when night drew on, she put her children to bed, then returned to the kitchen, and sat with her maid-servant (or help as she would have been called,) making some last arrangements for the morrow's flitting.

It was getting late, and the mistress, who stayed up later than the maid, was about to retire, when she was startled by a loud scratching and shuffling at the outer door, accompanied by piteous whines, which audibly proved that the importunate disturber was hungry, too, no doubt," thought the compassionate mistress; and she brought out from her cupboard some broken meat and scraps, which the dog eagerly ate. Then he contentedly curled himself round, and went to sleep, as much as to say, "I can make myself at home, you see." Soon afterwards the widow refastened her door, and was presently asleep also, in the chamber above.

She did not sleep undisturbed long. Both the mistress and the maid, indeed, were presently awakened suddenly by noises at the back part of the house, which could not be attributed to the howling wind and rain. They listened with bated breath,
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and were convinced that they heard footsteps and voices at the outside of a window. Then there was a violent crash, which made their hearts beat with terror; for they too well understood what it must mean. Thieves, robbers, murderers in intent, perhaps, were breaking in—were already in the house.

"The money, mistress; they are come after the money," said the servant, in a tremulous whisper.

What could two helpless, weak women do? There was not another habitation within a long distance of that lone house; not a human being near, save the children, who were yet sleeping undisturbed beside them, and the marauders below. The best and only thing they could do, they did. They fastened and barricaded themselves and the children in the chamber; and then thus enclosed, they committed themselves to God, their help and their shield, in earnest, agitated prayer.

All this was the work of but a minute or two; and while thus engaged, the persons below whoever they were, seemed to be in consultation. Not for long, however. There was another crash, and then a bolted door which led into the kitchen gave way.

Then, for the first time in that sudden alarm, the widows remembered the dog she had admitted into the kitchen two or three hours before. Probably she would not have recolected this circumstance even then, but for the deep growl which fell like music on her ears, as an answer to the prayer she had just put up for deliverance.

Then there was a fearful noise as of wrestling violently, mingled with shouting and exclamations of surprise and pain, and execrations, and savage blows, and terrific growls, increasing in intensity at every moment. Then was heard the voice of one man calling to his fellow to take off the dog before he was choked; and then more scuffling and wrestling, and louder tones of anguish and wrath—human and brutish—for a desperate fight was going on below.

Presently the noises were less distinct; the invaders had manifestly been compelled to draw back from the kitchen to the scullery, into which they had first broken. Then they became yet more distant; for the dog had followed up his unexpected attack so fiercely, that the robbers were driven altogether out of the house by the way they had entered it. Then the loud-mouthed bark of the enraged brute, as in an excited chase, emerged from behind a dark bank of cloud, shone out with sufficient brilliancy to show that two men were making their escape across the country, followed by the dog, who from time to time sprang upon them fiercely. Very soon, however, the vision faded away, and the remainder of the night passed off—sleeplessly, indeed, so far as the alarmed women were concerned, but peacefully.

It was found in the morning that the miscreants had obtained entrance into the house by forcing open a window-shutter; and but for the extraordinary and unaccountable presence of the strange dog, the property and lives of the little household would have been at their mercy.

The animal did not return to the farm after his chase, nor could the widow ever learn to whom he belonged. I think, how­ever, that no solution of the mystery is needed. The animal, in all probability, had accompanied some person from a distance who had been at the previous sale of the farm, and having lost his owner in the neighborhood, had returned to seek him. It was, no doubt, a matter of instinct, which might easily have been accounted for if the circumstances had been known.

At the same time, this explanation does not make the incident the less wonderful, and certainly not the less interesting. It would only serve to show how widespread are the ramifications of those small and apparently insignificant parts of the machinery of Divine providence which are comprised in the "all things" which, we are assured, do work together for good to them that love God.

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**LITTLE FOLK'S CORNER.**

Are You Safe?

Two little girls were playing with their dolls in a corner of the nursery, and singing as they played:—

"Safe in the arms of Jesus
Safe on his gentle breast,
There by his love o'er shaded,
Sweetly my soul shall rest."

Their mother was busy writing, only stopping, now and then, to listen to the little ones.

"Sister, how do you know you are safe?" said Nellie, the youngest.

"Because I am holding Jesus with both my hands tight!" replied her sister.

"Ah! that's not safe!" said the other child. "Suppose Satan came along and cut your hands off!"

Little sister looked very troubled for a few moments, dropped poor dolly, and thought seriously.

Suddenly her face shone with joy, and she cried out: "Oh, I forgot! I forgot! Jesus is holding me with his two hands, and Satan can't cut his hands off; so I am safe."

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**A Fresh Start.**

I dare say most of you little folk brought your copy-books home at Christmas to show your parents. I hope that, on the whole, they were creditable performances. However, I am much afraid that even in the best of them there was a bad copy or two. Who wrote all the way through, "Procrastination is the thief of time"? Ah, we know, though nothing shall ever draw the secret from us. Who shut his copy-book while it was wet, probably even then, but for the deep growl which fell like music on her ears, as an answer to the prayer she had just put up for deliverance.

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The animal did not return to the farm after his chase, nor could the widow ever learn to whom he belonged. I think, however, that no solution of the mystery is needed. The animal, in all probability, had accompanied some person from a distance who had been at the previous sale of the farm, and having lost his owner in the neighborhood, had returned to seek him. It was, no doubt, a matter of instinct, which might easily have been accounted for if the circumstances had been known.

At the same time, this explanation does not make the incident the less wonderful, and certainly not the less interesting. It would only serve to show how widespread are the ramifications of those small and apparently insignificant parts of the machinery of Divine providence which are comprised in the "all things" which, we are assured, do work together for good to them that love God.

I dare say most of you little folk brought your copy-books home at Christmas to show your parents. I hope that, on the whole, they were creditable performances. However, I am much afraid that even in the best of them there was a bad copy or two. Who wrote all the way through, "Procrastination is the thief of time"? Ah, we know, though nothing shall ever draw the secret from us. Who shut his copy-book while it was wet, probably even then, but for the deep growl which fell like music on her ears, as an answer to the prayer she had just put up for deliverance.

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**A Fresh Start.**

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Practical Man Wanted.

In order to be of practical service in this world, a man must have love for some truth, or cause, or party, or personal leader, and must be loyal to the object of his devotion. A man can compass any real good merely by being a hater, a scoffer, or a sneerer. A man may do harm to one side, or to both sides, in any great contest, by his hostility to one or both of the contestants; but he would be of little worth to either side through simply disliking the other side. You may think it shows your superiority for you to say that you care little who succeeds in a conflict which arouses the deepest feelings of your fellows on every side of you; but the history of the race shows that men who are worth imitating have never had that spirit as observers of the struggles of humanity in their day.—Sunday School Times.

A Mission Testimony.

A curter, an inveterate drinker, said, “I was never happy unless I had a quart pot stuck under my nose, now I am never happy unless I am either singing or talking about Jesus. If you want to know what change Jesus has done in me and my house, you just ask my missus; why, afore I could never eat aught, never wanted food, or aught of that sort, but now my wife tells me I eat so much that she has to have an extra baking; only takes away your appetite, robs your children, and dams your soul. I thank God that ever this mission was started; I have been now eleven months a happy and sober man, and I pray God to keep me humble and help me to serve Him as well and better than I used to serve the devil.” This man speaks well; his wife is converted too. Both are communicants.

Morality and Religion Contrasted.

When Ulisses sailed past the enchanted island where dwelt the Sirens, who had the power, by their sorcerous symphonies, to charm all who heard their music, he took the precaution to fill the ears of his crew with wax, and, binding himself to the mast, the alluring strains were without effect, and his barque held safely on her course. Thus, according to the subtle Grecian story, he was enabled to pass the fatal island without landing. But when Orpheus on his way to the Golden Fleece had to pass the dangerous shore, he, being a good musician, set up better music than that of the sea-nymphs, and enchanted his crew, who were therefore insensible to the alluring melodies of the Sirens. Thus, without resorting to the divinities of Ulisses, he was able to pass the treacherous shore—not only safely, but with disdain. To be insensible to the voice of temptation is good; to outdoing it is better.

Good for Evil.

Madame Sontag, the great singer, early in her career was hissed off the stage at Vienna by the friends of her rival, Amelia Steininger. One day Madame Sontag, then in her glory, was riding through the streets of Berlin, when she saw a little child leading a blind woman. “Come here, my little child; come here,” said she. “Who is that you are leading by the hand?” “That’s my mother; that’s Amelia Steininger.” She used to be a great singer, but now she can’t sing; she has loving and singing in her ears. “That’s my mother; that’s Amelia Steininger. She used to be a great singer, but she lost her voice; and she cried so much that the people heard her weeping and sobbing as if her heart would break. She refused to tell the cause of her trouble; but it was clear to all of them, as a little girl whispered to another, “That drunken boy was her brother.”

None of them noticed that a little girl ran away and hid herself. In a few minutes her playmates missed her, and hunted her. They soon found her weeping and sobbing as if her heart would break. She refused to tell the cause of her trouble; but it was clear to all of them, as a little girl whispered to another, “That drunken boy was her brother.”

Boys, see that your actions and lives may be so that your sisters may be proud of you. Never give them any cause to be ashamed of you.

Lighter Reading.

The Jerseyite would be happy if his shoes would only remain as black as they’re painted.
We have in hand a series of valuable missionary articles, which we purpose beginning in our next issue. Those now in hand are as follows: 1. What Missionary Biography Has Done; 2. Philip Doddridge; 3. Henry Martyn; 4. Turkey, her People and her Missions. These articles we have in hand, and are expecting others. A valuable feature about this series of articles is that each article has been written by a different author. We are confident our readers will find them interesting and valuable.

There are brighter prospects now than ever before of securing a proper recognition and observance by the State of the Lord's Day. A permanent and efficient organization of the friends of the Sabbath has secured the services of Dr. Crafts as its Secretary, and he has given up his congregation in this city that he may devote his entire time to the work. Dr. Crafts is already widely known as the author of the best book published on the Sabbath question, as an indefatigable worker, and as a speaker of splendid ability. We believe he will be to this Sabbath Association what Dr. Josiah Strong is to the Evangelical Alliance. We look for grand results and we pray the Lord not to disappoint us. We hope to lend what aid we can to this new crusade, to rescue the Sabbath from its enemies.

On a recent Sabbath the Rev. James Kennedy, D. D., of the Fourth Reformed Presbyterian Church, this city, preached a sermon which he meant to be suitable for the closing Sabbath of the year. It was retrospective and prospective. We wish to speak here, however, more particularly of his theme, which was, applied religion. A more practical sermon we never had the pleasure of hearing. He illustrated the theme so happily and simply from the realm of science, as to give much information, show a plain correspondence in the truths of science and religion, and enforce the duty of love and service for one another. Applied science: the carrying out of the principles of science, harnessing the electric force to our cars and compelling it to speed us over the earth. Applied religion: act out the will of God in our every day life. Creeds and dogmas, said he, some preachers of the gospel falsely so called, affect to despise, but these very creeds and dogmas are to us in religion the principles which we must have in order to lead an intelligent Christian life. As well talk of applying science in ignorance of the laws of science, as to talk of applying religion without a creed, which is the vital underlying principle.

A prominent W. C. T. U. worker wrote us as follows: "I have just been finding in your paper this precious paragraph, that it is your positive conviction that the most wise and hopeful plan is to expend our means and efforts in moral and scientific educational work with the children. Now, like the sower who could not speak good English, I wish to say, 'Me too!' That has ever been my first aim. My second has been to enlist and educate as many adults as possible, for the children cannot teach themselves. After that, as many other good things as possible."

We thank our friend for her kind words, and now we wish to follow up this little introduction of the subject by calling attention to a generally prevalent false idea about the moral and religious education of children.

Parents consider it wise to have trades taught to their children, and in order that this may be done it is considered necessary that about ten hours of each day, for two or three years, be devoted entirely to that object. Books are bought for them, it may be, and frequently evenings are given to the hearing of lectures on industrial subjects connected with the trade which is being learned. All this is right and admirable. But as to teaching their children to be Christians: well, it is imagined that, by associating with themselves, and by visiting the Lord's house where Christians assemble, they will catch Christianity, just as they would catch the small pox or yellow fever by going to the pest-house and associating with the patients.

Again: mothers delight to spend an hour in the morning working with their flowers, and fathers find recreation in the garden in the evening, trimming, pruning, digging, etc. They say, also, that all this care is necessary for the cultivation of the garden. But the dear children, the flowers that are designed to bloom eternally in the garden of the Lord: how many mothers spend an hour a day, or an hour a week, in cultivating them—in pointing out the scylla and charybdis, the rocks on the roadway of life on which so many young lives are wrecked! And how many fathers gather their children about them in the evening, and endeavor to train their minds into righteous thinking! "Train up a child in the way he should go;" and we have God's assurance that "when he is old, he will not depart from it,"
To this the Editor of the Witness replied as follows:

When any one is heard crying out for religious liberty in this America of ours, and protesting against the introduction of religious principles into the politics and laws of the country, as a union of Church and State, it may, as a rule, be taken for granted that he either does not understand what he is talking about, that he is opposed to all religion, or that he intends to forward some design which is itself an attack upon the very principles he so enthusiastically advocates. An example of this was given when the Roman Catholic hierarchy had what they called a Freedom of Worship bill introduced at Albany, the object of which was to compel all wardens of prisons or asylums supported by the State to make provision for the holding of Roman Catholic services with all the pomp and ceremony in which they delight. It matters nothing that the Roman Catholics have exactly the same religious liberty which is allowed to Protestants in these institutions. They must have a special religious liberty of their own. This bill has not yet been abandoned by the Church authorities, and we will doubtless hear more of it at the first favorable opportunity.

The circular enclosed in Mr. Mudge's letter is a labored attempt to show that Senator Blair's amendment would bring about a union of Church and State, but the writer either did not understand his subject or purposefully misrepresented the matter. The proposed amendment ordains, among other things, that the States shall make provision for the education of their children "in virtue, morality, and the principles of the Christian religion," and it is pretended that this would necessitate the calling of a conclave of eminent divines, representing the different creeds, to declare what are the principles of the Christian religion, and that the setting forth of these principles in this authoritative manner would be equivalent to the action of the Council of Nice, called together by the Emperor Constantine to declare what the Christian world should believe.

The absurdity of this pretension appears on its face, for in the first place, no such assembly of divines could ever be called in this country to give an authoritative statement of the principles of Christianity; if called together, such a gathering could not agree upon any statement, seeing that Roman Catholics as well as Protestants would have to be admitted; and even if such a statement should be made, no one would or could be bound by it. The Witness would be among the first to repudiate any attempt to establish any other authority as to the true principles of the Christian religion than the Word of God.

In the second place, even if a declaration of the principles of religion could be obtained from such a source, and legally adopted as the standard authority for school-teachers, that would not in any sense constitute a union of Church and State, because the council of divines by which the said standard had been established would not represent any organized body; in other words it would represent nothing, and a union of an organized body such as the State with a nullity is a physical impossibility.

But Mr. Blair has expressly guarded against any such misinterpretation in the wording of his proposed amendment, which declares that, "No State shall ever make or maintain any law respecting the establishment of religion," and also that no public money shall ever be given "for the use or purposes of any school, institution, corporation, or person, whereby instruction or training shall be given in the doctrines, tenets, beliefs, ceremonies, or observances peculiar to any sect, denomination, organization or society, being, or claiming to be, religious in its character; nor shall such peculiar doctrines, tenets, belief, ceremonies, or observances be taught in the free public schools."

We are not prepared to give an off-hand opinion as to the merits of the proposed amendment, which does not strike us as being entirely practicable. The object of this article is merely to point out the extreme shallowness of the argument so often put forward that any introduction of religious principles into the affairs of the State is a blow at liberty of conscience or amounts in any way to the establishment of a State religion.

HOW TO MAKE PROHIBITION PROHIBIT.

PROF. W. J. COLEMAN.

The question of how to secure the enforcement of a law is sometimes of more importance than that other much discussed question of how to get the law itself. Most of us have learned by sad experience that it is much easier to make good resolutions than to keep them, and the State in this matter is not unlike the individual.

Without believing half that is said concerning the non-enforcement of prohibition in Maine and elsewhere, it is doubtful true that there is much evasion of the law. So much smoke cannot rise without some fire. The question then still remains of how to make prohibition prohibit. It is said that the prohibitory law cannot be enforced where the people are not in favor of it. It might well be added that it cannot be enforced where the people are in its favor, if the politicians are against it. While partisan feeling is as strong as it is at present, the law cannot be enforced where nine-tenths of the people are in its favor, if the one-tenth who are for liquor hold the balance of power between political parties. The very existence of Law and Order Societies is itself proof plenary that the regularly chosen and qualified officers nullify the law.

In the face then of so much difficulty on the surface, and of the inherent carelessness and selfishness of the mass of men, how shall such a law be made and kept effective? How shall the naturally inert mass hold in check the grasping, greedy, pushing few who make a rich and easy living, cultivating the weaknesses and vices of their neighbors?

In answer to these questions, we will deal in no general and delusive theories, but call attention to a parallel case where the Government of the United States now successfully enforces a prohibitory law on another line and against every adverse condition.

We refer to the laws against smuggling. It is true that some articles of small bulk and great value, such as diamonds and opium, have for a time escaped the payment of the customs, but the first man has yet to be found who retired on a competency gained on smuggling dutiable articles past the U. S. custom officers.

The writer happened to spend his early years near the frontier of the United States where smuggling was by no means uncommon and where the conditions for the enforcement of the law were very unfavorable. There was a long border to be watched by night and day. The majority of the people near the border smuggled more or less, and were almost unanimously opposed to the enforcement of the law. They would stand by one another steadily and an informer was almost unknown. Endless were the plans contrived to circumvent the officers, and courage and skill worthy of a better cause were shown in carrying on the business.

In spite of all this the law was enforced. The regular smuggler always tried it once too often. Then the trial and the fine swept away all his profits. It was profitable for a man who lived on the near bank to row quietly across a river a mile wide and buy goods for a little over half what he would have to pay at home, and it looked very easy, but in the long run it did not pay.

And why not? Here we reach the point of our article. The custom officer who detects and prosecutes a smuggler gets only half the fine imposed on conviction. Here is a system already in use by the United States Government that is effective in securing the enforcement of law even in communities where the law itself is unpopular. No Law and Order Societies are required to stop smuggling. No one talks much of the unfaithfulness of officers. The officers have never been heard saying that public opinion would not support them in enforcing the law. Smuggling is a business, too, where it is hard to get proof, for men are bound together by interest, and their violations of law are as secret as they can make them. Yet they are detected and punished. The custom


Christian Nation.

January 9, 1889.

“YE HAVE NOT PASSED THIS WAY HERETOFORE!”

SALLIE MORRISON.

“Ye have not passed this way heretofore!,” said Joshua to the assembled hosts of Israel, as they stood on the brink of Jordan. It was a new epoch in their lives. God was about to do marvelous things in their behalf, wonders which none but He could do. They were to “march through the flood on foot,” into the land of their inheritance. Perilous pathway to be approached only in God’s own appointed way. Their leader, Joshua, had received minute directions how to proceed; and these directions he passed on in faithful way to the people. The Ark of God must take precedence, and mark out the path for them. Sublime symbol of the Divine Presence, it must be the Breaker of the way. No unhallowed touch must come nigh it. An interval of two thousand cubits must separate it and them. Reversely, must they follow where it led. When the peril was over, it would land them in “a wealthy place.” The directions given by Joshua were implicitly believed and obeyed; and the Lord proved true to his word. “Jordan was driven back,” and Israel’s ransomed host passed over “right against Jericho,” the scene of their future activities and future triumphs. “Ye have not passed this way heretofore!” Do not the words awake echoes of sympathy in our hearts just now, as we come to the parting of the ways where the Old Year and the New Year meet? Soon we shall cross the border land into 1889. Does not a “still small voice” remind us, “Ye have not passed this way heretofore!”

The path will be a new one, an untried one. Peering into the future, there might be much of anxiety and foreboding. “Changes make our lives more tolerable, sometimes more comfortable.” We would not like to be among the num­sient to us. Let us not be forgetful that the future will bring us new joys too, as well as duties and sorrows. A bright light there will be in every dark cloud. Life will not be all soil and weariness. We shall have plenty of rest and love too. Joys will always preponderate. For God’s chosen ones, it is the law of the Kingdom: “One month at Lebanon; two months at home.”

“Ye have not passed this way heretofore!” The New Year will bring us new work for the Master, perhaps new fields of influence, new opportunities for service. Do we not desire to have it so, that 1889 may be the best, brightest, most beautiful year of our lives? Would we not have it a special year of grace? Just now it is the time to send up our petition to the throne of the Eternal for the help that we need. If “the Power that work­eth for righteousness” shall direct our efforts, they can be none other than successful. Let us pray that “the beauty of the Lord our God may be upon us, that the work of our hands may be established” forevermore.

“Ye have not passed this way heretofore!” We shall need a guide then, one who “will be a Sun and shield,” able to “give grace and glory.” It may be the death summons will reach us this year. We may be called on to “cross over Jordan, in the first month, when he overfloweth all his banks.” Even then, our God will make our way prosperous if we trust him. “Looking unto Jesus, the author and finisher of faith,” there will be no cause of fear. By the morning light, we shall all have passed “clean over Jordan.”

“Ye have not passed this way heretofore!” Are the words limited to earthly experiences? We think not. Eternity will not exhaust their fullness of meaning. In the heavenly home, where we shall see as we are seen, and know as we are known, there will be ever increasing developments of joy for redeemed souls. Every element of sorrow will be forever eliminated. “The Lamb in the midst of the throne will lead us and feed us,” as we join eternally in the jubilant “New Song” of the Upper Sanctuary. “Fullness of joy” will be ours then, in that land where time is not counted by years. “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.”

CENTRAL MASSACHUSETTS AND A FREE PRESS.

To the Editor of the Christian Nation:

We are having a new interest in the Christian Nation. We hope the stir so recently made in the country as to the place Christianity should have with the Public Schools, will bring your paper more into the public favor. Your paper has a satisfactory paper more into the public favor. Your paper has a satisfactory influence, new opportunities for service. Do we not desire to have it so, that 1889 may be the best, brightest, most beautiful year of our lives? Would we not have it a special year of grace? Just now it is the time to send up our petition to the throne of the Eternal for the help that we need. If “the Power that work­eth for righteousness” shall direct our efforts, they can be none
A free press is one of the glorious institutions of our country, and a most essential thing for the Christian people of America. We must have it, though it is for the loss of all consolation to or from Rome. Our favor is not for Rome, or anything short of Christianity. I trust the Christian Nation is ready with its sympathy to go with all the struggles of the American free press. "A clear field, a fair fight, and God defend the right," has been New England's motto in the past; it must be no less so hereafter. We must have the open chance, the wholesome opportunity, to ventilate our right in the air and light that belong to a free Christian people. We say to all such papers as yours and the American, God-speed. May you help us to be known, by your mission with the people, more and more with all we have in church and state, in all our institutions of religion and education, and patriotism, as "Free Christian America."

REV. FRANCIS RAND.

In our last issue we stated that we would this week give an article on the late Dr. Wright, the author of the Prize Essay on "Jesus Christ Our Nation's Ruler." We quote from the Amherst Record:

REV. EDWIN S. WRIGHT.

REV. EDWIN S. WRIGHT was born March 31st, 1815, in Bethany, Penn. His mother died when he was three months old, and his father, who was a missionary, removed to Rochester, N. Y. Mr. Finney, the revivalist, held a series of meetings in Rochester when Dr. Wright was about fifteen years old, which decided him to devote his life to Christ in the ministry. Henceforth he had an object to live for; and he could say with Paul, "This one thing I do."

He entered the Genesee Manual Labor School and there pursued a course of preparation for College. One who was a scholar with him in this school, and has been an intimate friend ever since, speaks of his personal qualities at this time as fascinating. Singularly beautiful in person, he had also those superior gifts of mind and heart which make one a general favorite among his companions. From this school he went in due time to Union College, which he entered in the class of 1838. Dr. Nott was then the President and the college was in a condition of great prosperity. This is shown in the size of Mr. Wright's own class, which numbered in all one hundred and twenty. He entered upon his life's work here, to grasp, the next moment, the hand of his Redeemer. No time was lost. Except for the day before his death he preached twice, going through the storm day and evening. His loss is the more deeply felt, because of the stroke. He had every promise of outliving many of whom we were fully acquainted. He seemed to be in perfect health a few minutes before his death, and there had not been the slightest premonition of the stroke. He had every promise of outliving many people who survive him. The call came, and we cannot doubt that he gladly obeyed. He fell with his harness on. Only the Sunday before his death he preached twice, going through the storm morning and evening. His loss is the more deeply felt, because of the peculiarly genial and social nature that adorned him to a wide circle of friends. In the few years of his residence in Amherst, he had come to fill a place the largeness of which none of us fully appreciated until it was suddenly made vacant. Deeply religious, he was never bigoted; orthodox, he was never narrow. I have never known a man of his age who was more hospitable to new ideas. Serious, he was never gloomy. He always brought good cheer with him; had a keen sense of humor, and contagious laugh with which everyone was familiar. Though independent in his views, he did not often antagonize men. Indeed, everyone loved him, and became his friend. In his ministerial life of forty years he had only three settlements. The one peculiarity of Dr. Wright which everyone noticed was his godliness. He was a saintly man. No one could hear him preach or offer prayer, without being impressed with a sense of his goodness. In ordinary conversation he turned as naturally to divine things as the needle turns to the pole. He lived on the borders of heaven. Death might be a surprise to him, but it could not be a regret. It is easy to think of him as at one moment here, and the next joining in the everlasting song. Few men have more to make this life attractive. In excellent health; with a congenial work; not too great for his strength; with a home, the refinement, culture, and cheerfulness of which were a constant refreshment and joy to him; beloved by all who knew him; taking a keen interest in all the affairs of life; he yet often turned his thoughts to the better country, and anticipated its joys. Nothing could be more fitting than the manner of his departure. He stepped at one moment here, to stride from the joys of the earthly home to the glory of the heavens. What seems so is transition. There is no Death! What seems so is transition. This life of mortal breath is but a suburb of the life elysian, whose portal we call Death.
IN THE SABBATH SCHOOL.

LESSON FOR JAN. 13, 1889.—"A SABBATH IN THE LIFE OF JESUS"

MARK 2:30-34.

ANALYSIS.

BY REV. J. S. T. MILLIGAN.


II. THE TIME: 1. The Sabbath day—the Jewish seventh day. 2. Straightway—was prompt in religion.

III. THE SERVICE: He taught—gave religious instruction.

IV. THE CHARACTER OF HIS Teaching:

1. Doctrinal. 2. Authoritative. 3. Not as the scribes.

V. THE EFFECT: 1. They were astonished. 2. One cried out.

VI. A PECULIAR CASE: 1. He had an unclean spirit. 2. He knew the Saviour to be divine. 3. He knew him to be holy. 5. He knew him as the destroyer of sin and Satan. 6. He desired to be let alone. 7. And to have nothing to do with Jesus.

VII. THE SABBATH DID: 1. He rebuked to silence the spirit. 2. He commanded him to come out.

VIII. WHAT THE SPIRIT DID: 1. It tore the possessed. 2. It cried with a loud voice. 3. And came out of the man.

IX. WHAT THE MAN DID: 1. They were all amazed. 2. They were in doubt as to the principle involved. 3. As to the principles involved. 4. His fame spread abroad.

X. AFTER SERVICE: 1. Went with James and John. 2. Into the house of Simon and Andrew.

XI. ANOTHER CURE EFFECTED: 1. The person was Simon's wife's mother. 2. The disease was fever. 3. The condition was preparation. 4. The occasion, they told him of her. 5. The method of cure. (1) He came to her. (2) Took her by the hand. (3) Lifted her up. 6. The cure. (1) Immediate. (2) Complete. 7. The evidence—she ministered unto them.

XII. OTHER CASES AND MATTERS OF INTEREST: 1. In the evening. 2. After sunset. 3. They brought all the diseased. 4. And those possessed. 5. And multitudes assembled. 6. He healed many sick. 7. Cast out many devils. 8. Suffered not the devils to speak because they knew him. 9. He knew the Saviour to be Master and Teacher. 10. He knew him to be the Messiah. 11. He knew the Saviour to be Israel's Sovereign. 12. He knew him as the Destroyer of Sin and Satan. 13. He knew him as the Destroyer of Hades. 14. He knew him as Jesus of Nazareth. 15. He knew him as the Son of the Highest. 16. He knew him as the Son of God. 17. He knew him as Jesus of Nazareth, the Christ.

PRACTICAL THOUGHTS:

1. The Sabbath is a suitable time for Christ's work. 2. The Synagogue is a suitable place. 3. The instruction of men in things of God and salvation is a suitable service. 4. Christ an efficient Saviour must be proved.

6. This did he by the miracles he wrought. 7. And with other records are all the need for our own and others assurance.

By REV. T. H. ACHESON.

INTRODUCTION.—Only nine verses are omitted between this lesson and the last. Yet even according to Mark's account some time has elapsed since Christ's baptism. Mark refers to three things in these omitted verses: the temptation of Christ; his preaching in Galilee; and the call of Peter and Andrew, James and John. These three things appear to be chronologically before the events of to-day's lesson. Efforts to harmonize the gospels do not all agree as to the order of events in Christ's life. Peloubet makes the time of the present lesson after the second passover in Christ's public life and in the second year of his ministry. According to Robinson's Harmony, these events take place between the first and second passovers; yet he seems to place quite a length of time between to-day's lesson an Christ's baptism; perhaps as much as one year. At any rate a number of events, besides those recorded by Mark's pen, may have occurred before Christ's teaching in Capernaum, of which we learn to-day. A parallel account with the lesson of to-day is found in Luke 4:31-41. An account parallel with the latter part of the lesson is recorded in Matt. 8:14-16. The events before us now follow one after the other in the order of time, except the 28th verse.

THE LESSON.

I. CHRIST TEACHES IN THE SYNAGOGUE, (21, 22).

21. And they; Jesus, with Simon and Andrew, James and John. Went into Capernaum. This was a town according to Bible maps, on or near the northern shore of the Sea of Galilee. If Matthew gives the right order, it may have been already Christ's home. He had left Nazareth and had gone to Capernaum. Matt. 4:13, compare Matt. 4:18-22. Or this verse may refer to his first chance in the city as his place of residence. Luke has this verse in 4:30-31. And straightway on the Sabbath day. On the next Sabbath he went into the synagogue. He entered into the synagogue. The services in the synagogue were not altogether like our regular preaching service, but partook somewhat of the nature of our conference or prayer-meetings. Here the lawyer read, And taught. It seems that there was more or less liberty of speech allowed in these meetings. Acts 13:14-15. Christ is here walking directly in the line of his mission. 22. And they were astonished at his doctrine: for he taught them with authority, and not as the scribes. The scribes were exponents of the law. They depended, we are told, to a considerable extent upon the opinion of predecessors. Christ's manner is novel to his listeners.

II. HE CASTS OUT AN UNCLEAN SPIRIT, (23-28).

23. And there was in their synagogue a man with an unclean spirit. He may have had his seasons of quietness, and so may have entered and remained unnoticed until he cried out. Demoniac possession is a very real condition in religious history. There are accounts of these possessed persons: "They were real sick persons with diseases of a peculiar character." This position is not tenable. To deny the literal possession of people by devils seems an impenetrable of the sacred record. The language of this narrative requires that certain things should be in the unclean spirit. Luke says of this same occurrence that there were two spirits in possession of a man. See Luke 9:41, Acts 19:18. Here the law was present. The impression made upon them is great. What thing is this? What new doctrine is this? for with authority, etc. The substance of the miracle was plainly evident to the persons present. The demonstration made upon them is great. What thing is this? What do the Jews do in this? His doctrine is this? for with authority, etc. The Revised Version thinks this reading preferable: What do thee and art, the Holy One of God? He has also just called him Jesus of Nazareth. The demon understands something; perhaps much, of the substance and work of Christ. See Luke 2:19.

24. Saying, Let us alone. There is no indication that Christ had spoken to him; but we know that Christ's teaching in general was in antagonism to the powers of darkness. This expression, "Let us alone," is omitted by the Revised Version. What have we to do with thee? The demon uses the plural. Bengel is quoted assaying, "Demons make common cause with each other." The demon says, "Let us alone. I have no business with thee, art thou come to destroy us?" The demon appears to be destruction in hell. I know thee who thou art, the Holy One of God. He has also just called him Jesus of Nazareth. The demon understands something; perhaps much, of the substance and work of Christ. See Luke 2:19.

25. 26. And Jesus rebuked him, antagonism between light and darkness; holiness and sin. Hold thy peace. This seems to refer rather to the demon's words, than to his loud cry as well. Come out of him. This is addressed to the spirit and not to the man. The spirit was in the man, for Christ tells him to come out. Had torn him. What tearing was is difficult to say. It may mean that the spirit induced the man to tear himself as a maniac might, or it may be that the demon threw him down or cast him out. What tearing was is difficult to say. It is difficult to say. It may mean that the spirit induced the man to tear himself as a maniac might, or it may be that the demon threw him down or cast him out.

25. 26. And immediately his fame spread abroad. This version anticipates the ones that follow. The report of Christ spread rapidly, but it would take some little time. Throughout all the region round about Galilee. The Revised Version reads: Into all the region of Galilee round about. This is perhaps better.
8 (24)

30. When they were come out of the synagogue. We return here to the narrative of that day's work. The house of Simon and Andrew. This may have been Christ's home also, or he may have lived in a house of his own. See chap. 2:15. Simon's wife's mother. Peter was a married man, and his wife perhaps accompanied him on his work at the fishercraft. See 1 Cor. 9:5. Luke says: "Was taken with a great fever." And anon they tell him of her. Luke says they besought him for her. It is well for us to take the ease of our friends, physically or spiritually ill, to the Great Physician.

31. He came and took her by the hand. It was part of the Saviour's work on earth to heal the sick. He took her by the hand perhaps to connect more prominently the cure with him. And immediately the fever left her. Disease must yield as well as the unclean spirit. The Prince of Life can easily drive away illness. He can grant spiritual health to the soul sick in sin. She ministered unto them. The fact of her ministering unto them shows the suddenness of the cure. There was no long period of convalescence. We see no means employed by Christ, except lifting her up and rebuking the fever.

II. Heals One Sick With a Fever, (29-31).

32. And at even, when the sun did set. This day had been the Sabbath which would end in the evening; and the Jews may have waited until that time, lest they should violate the day. Perhaps also the sick could be brought out with more comfort to them after the heat of the sun was diminished. They brought unto him all that were sick. The Saviour's work on earth to heal the sick. He took her by the hand and healed her of the fever. Luke says: "Was taken with a great fever." And anon they tell him of her. Luke says they besought him for her. It is well for us to take the ease of our friends, physically or spiritually ill, to the Great Physician.

33. He came and took her by the hand. It was part of the Saviour's work on earth to heal the sick. He took her by the hand perhaps to connect more prominently the cure with him. And immediately the fever left her. Disease must yield as well as the unclean spirit. The Prince of Life can easily drive away illness. He can grant spiritual health to the soul sick in sin. She ministered unto them. The fact of her ministering unto them shows the suddenness of the cure. There was no long period of convalescence. We see no means employed by Christ, except lifting her up and rebuking the fever.

IV. Heals Various Diseases and Casts Out Devils, (32-34).

34. And all the city was moved at the power of the Saviour's work on earth in healing illness. He can grant spiritual health to the soul sick in sin. She ministered unto them. The fact of her ministering unto them shows the suddenness of the cure. There was no long period of convalescence. We see no means employed by Christ, except lifting her up and rebuking the fever.

Thoughts.

1. God can overrule evil for good. This is evident in the case of the man possessed, of the woman ill with the fever, and of the other troubled persons of whom we read to-day. They were benefited themselves and the cause of Christ advanced.

2. Christ proved to us his own character. The historic account of these miracles should confirm our faith in the Lord Jesus Christ.

3. Christ has power over spiritual and physical evil. He cast out unclean spirits. He healed the sick. He can deliver us now from evil passions. He can heal many and various bodily ailments.

4. The teaching of Christ should come to us with authority. He does not speak as man speaks. He teaches us no error. We may not evade in this way or that his plain precept. We should listen to what he says, and take it as divine. He is the revelation of God.
Philadelphia, Pa.—The Rev. J. C. McFeeters will be installed over the Second congregation on Thursday evening of this week.

. . . Elder John B. Stewart has recovered his health, and resumed his place as Supt. of the Sabbath School of the Second church. The anniversary of the Sabbath School was held on the first Friday evening of the new year, and was also a reception to the new pastor and family. A delightful time was had, and at the close, Elder Thomas Walker, in a neat speech, presented a solid gold watch to Robert Dodds, presentor, in the name of the congregation.

Christmas Eve Event.—That man is a sociable animal, a creature of kindly thoughts and fancies, not Addison, nor any other man required to tell us, certainly not to those who congregated in Mr. Matthew Miller's house, 881 Eighth Ave., New York City, on Christmas Eve. The intensity and speed of modern life, the continuous strain of overwork, and the earnestness that pervades every form of it, produces a state of mind which breeds sadness, so that in these days when the sociable instinct is threatened with atrophy, and the capacity for pure enjoyment is apt to be blunted and oftentimes degraded, one rejoices to hear of such occasions as that referred to for unstringing the bow of life and indulging in the abandon of innocent mirth.

Mr. and Mrs. Miller have been connected with the 39th street Second Reformed Presbyterian Church since away back in the early days of its work. The love and care shown by the venerable Dr. Stevenson was in his prime. Their interest and activity in the various departments of the Church's work is known among the community, and especially are their names associated with the work of the young; in all the schemes for the welfare of the youth of the Church their hearty co-operation and sympathy have made them beloved by the young people, and won for them the high regard and esteem of all who know them.

This affection and esteem rose to high-water mark on Christmas Eve when some fifty members of the Young People's Christian Endeavor Association gathered together in Mr. Miller's house to assist Mr. R. J. Boyd, Secretary of the Association, and Messrs. Cox and Asfarian in presenting Mr. and Mrs. Miller with two splendid and highly finished crayon pictures of themselves. Mr. James T. Wiggins, an old scholar of his surprised host, in a few fitly spoken words presented the pictures to the worthy couple, and Mr. Miller, wholly taken by storm, both by the gathering and the present, capped the occasion by likening his position to that of the bricklayer who on rising from a severe fall with a hod of brick on his shoulder declared he “wasn't hurt, begorra, but speechless!” The Rev. R. M. Sommerville, who was present, with his wife and niece, expressed some beautiful sentiments, commenting on the great influence of Christian life and character on the young. Among those present were Mr. and Mrs. McArthur, lately arrived from Scotland, and related to the host and hostess.

The evening and part of the next morning was spent in lively enjoyment, but the best of things must have an end, says the wise saw, yet like many such proverbs 'tis but a half truth, for the best thing of the evening will not be lost, “good deeds never die.” Such manifestations of kindred love and humanest affection, sweteen the “common round, the trivial task,” and while the best thing of the evening will not be lost, “good deeds never die.” Such manifestations of kindred love and humanest affection, sweeten the “common round, the trivial task,” and while the best thing of the evening will not be lost, “good deeds never die.”

New Congregation.—The Interim Commission of Kansas Presbyterian met in Kansas City, Dec. 25th, and organized a congregation of thirty-one members. The elders are David Boyd, J. W. Wylie and J. L. Moreland, and the deacons, Mr. McIntyre, D. M. Quay, and Thomas Weir. A church belonging to the Friends has been rented, and will be occupied by the new congregation for the first time on January 1st Sabbath. Rev. J. Teaz, the Board's missionary in this city, is laboring with great diligence, and doing a good work.

The Sabbath School in connection with the congregation is in a prosperous condition, and a mission Sabbath school has been organized in a distant part of the city which has a regular attendance of forty scholars.

In this great city where wickedness so abounds there is surely not only room but need for this enterprise.

The infant congregation, weak in numbers but strong in resolution and endeavor, is earnestly commended to the prayers and substantial sympathies of the church.

Couples, Neb.—An election of officers for the S. S. of Eckley congregation was held Dec. 22, resulting as follows: D. Mearns, surpt.; A. R. Carswell, assistant; W. S. Orr, Sec. and Treas.; Miss Nettie Orr, librarian. . . On the evening of Dec. 6, Mrs. W. S. Fulton delivered an able and instructive address to the W. C. T. U. of this place.

Pittsburgh, Pa.—Messiah Mission Sabbath School held a novel entertainment on New Year's morning. The recitations and prizes were as usual. The novelty was that the scholars who were able, brought packages of coffee, salt, shoes, tea, woolens, and all kinds of useful things, as well as money, for mission scholars. We think this was capital.

Wedding.—We extend congratulations to Rev. and Mrs. E. M. Coleman, of Almonte, Canada. The bride was Miss Calderwood, a member of the East End, Pa., congregation.

United Presbyterian.

The Ninth Church Pittsburgh calls Rev. Robt. A. Elliott to come from Lisbon, N. Y.

The Steubenville Presbyteries, in open Presbytery have been pledging certain amounts to be paid each year for ten years for additional help in foreign mission work.

The Sabbath School of the Fourth Church Allegheny has undertaken to send out a foreign Missionary and support him at the annual expense of $1400. That is a working school.

During the year 1888 the Sabbath Schools of the church built a nice church edifice at Colfax, W. T., and are asked to build one at Horton, Kansas, during 1889. They will do it.

In Clinton Congregation, western Pennsylvania, Rev. R. B. Taggart, pastor, on Sabbath, Dec. 16, there was an increase to the church of fifty nine persons on profession, and of these about one-half were baptized. New life has come into that country congregation, and the whole community is stirred.

A Sabbath School Institute, lasting four days, under the management of Allegheny Presbytery, will be held in the First Church Allegheny, beginning Tuesday, Feb. 12. Among other well known workers who are expected to be present are Mr and Mrs. Crafts.

Rev. W. S. Harper, well known to many readers of this paper at New Concord, has been conducting special and protracted meetings in his congregation at Beaver, and a few nights ago was surprised by the gift of a fine gold headed cane.

Rev. A. Gordon has received a call from the congregation of Alliance, Neb.

Miss Nettie Anderson, well known to Washington, Iowa, readers of this paper, has just been offered a position of matron at the Freedman's College of Norfolk, Va.

Unity congregation near Okalahoma, Iowa, has been having a great awakening.

The First Church Washington, Iowa, has made a call for Mr. A. L. Davidson, a licentiate of Mercer Presbytery.

Lackawanna & Oak Congregation, in Western Pa., has made a call for Rev. I. T. Wright, recently of Philadelphia.
The Brookville Presbytery declines to present to Rev. Robinson, one of its pastors, the call given him by a Philadelphia church.

Rev. H. R. McChesney has been released from the charge of Sparta, Ills.

Rev. R. J. Love has accepted a call from Lebanon, Mo. Rev. N. A. Whitehall has been released from the united charge of Cuba and Pleasant Ridge, in Southern Illinois Presbytery.

Mercer and Conemaugh Presbyteries will make an effort to see if each Presbytery cannot support an extra foreign missionary.

Conemaugh Presbytery memorializes the next General Assembly to send down in overture the questions: "1. Shall Presbyteries be directed to refuse license and ordination to students of theology who are addicted to the use of tobacco in any form? 2. Shall Sessions be directed to refuse ordination to members of session elect who will not abstain from the use of tobacco in every form?"

Rev. Dr. J. R. Johnston of Washington, Pa., who has for several months been unable for his editorial work, again writes the first page of the United Presbyterian.

Miss Mary Clokey, daughter of the late Rev. Dr. Clokey, of Springfield, O., is preparing a book for mission band entertainments.

Monmouth Alumni who read the Nation may be interested in reading that in the thirtieth annual of the Philo. and Ecoritean Societies, held a few nights ago, the result was a clear victory for the Philos, who took every point and every Judge.

Our News Budget.
EDITOR BY HARRIET S. PRITCHARD.
CURRENT EVENTS AT HOME AND ABROAD.

The liquor men in Pennsylvania have good reason to fear that the Christian element in the community will stand the trials and sorrows, the sin and shame that the liquor forces upon them no longer, and keep inactive.

High or low license is left out of the question, but their opponent in this case for the liquor element to face is absolute Prohibition.

A plan is on foot whereby all churches, Catholic included, will unite with all temperance organizations in forming an alliance that shall have for its object the Constitutional Amendment forbidding the manufacture and sale of intoxicants as a beverage. The western part of the state is making the most rapid strides, expecting to form this week an association that shall be called the Citizens' Central Executive Temperance Campaign Committee of Western Pennsylvania, whose Headquarters shall be in either Pittsburgh or Allegheny, and whose motto shall be, "Union for the sake of Victory."

The Legislature just assembled at Harrisburg must pass the resolution submitting the question to a vote of the people, as the Republican party is pledged to do it, and does not dare to violate its promise.

—Mr. John Hannick Haxton, member of Parliament, has accepted an invitation to visit the United States early this year. He expects to appear before Congress in the advocacy of open-postage. He says that the Post Office Departments in both the United States and England will still have a large revenue from such a postage.

—Osman Diga is accused by some of his men with treachery. It is said also that he tried to send the members of his harem to Suskin, but the women were sent back to Handoreh by Arab scouts.

—Heronek, the Anarchist, convicted of conspiring to assassinate with dynamite Inspector Bonfield and Judges Gary and Grinnell, was refused a new trial. He is sentenced to twelve years in the penitentiary.

—Maryland sent out the State sloop Helen Boughman, commanded by Captain Kerr, to drive about 40 piratical vessels from the prohibited territory in Chester River. The Robert McCallister, a two-masted schooner fired upon the State sloop. Capt. Kerr gave it the benefit of the shell from the cannon borrowed from the Government and compelled it to surrender. The other boats escaped. The other five vessels captured fishing in the bay have been confiscated by the State and their crews are still in jail.

—The dead body of the Hon. John R. Martin, of Washington, Mo., a prominent Republican politician of the state, was lately found on the Iron Mountain track near Gratiot. He had been robbed of his gold watch and all his money. The last seen of him was on New Year's eve, and he was then under the influence of liquor. What a strong temperance lesson may be derived from his fate.

—The conference committees of the Northern and Southern Presbyterian church were compelled to adjourn their meeting without coming to a union of the two Presbyteries, on account of the refusal of the Southern Presbytery to admit the Negro to all the privileges of the church upon an equality with the white men in membership and church government. They will meet again on April 17, at Atlanta, Ga.

—The dreadful results arising from the publication of details about murder is seen in the many murders published lately in the English papers, clearly committed in a manner copied after that of the Whitechapel fiend. The English people are said to be in a terrible condition on account of them.

W. C. T. U. MATTERS.

We have opportunity to say a good word for that most welcome of our exchanges, the Union Signal. We might take opportunity any week, but just now it comes directly in our way. It starts the new year much elongated and with an increased number of pages, twenty in all. It has a new heading, not nearly so pretty and expressive as the odd one, but much more business like. The enlarged Signal puts a good deal more work onto the talented editor, Miss West, but she is fully able for it, and in the issue for January 3d, has given us a sample of what she can do, when she has room according to her strength. We extend our congratulations, both to her and to Manager Hall, and wish them success in getting the 100,000 subscribers they so richly deserve.

THROUGH the influence of the State W. C. T. U. the Alabama Legislature has passed a bill for the establishment of night schools in convict Stations. Remarkable success has resulted. At Platt's mines the company assumed the remuneration of teachers and agreed to erect school-houses for both races. Why can not something be done for the benefit and enlightenment of the prisoners in all our jails and penitentiaries? Is it to confine men and women for crimes committed and then deprive them of all employment, leaving them to be governed entirely by their own perverted minds, to mix with and talk over with others of like if not worse characters than their own, in their past lives, and as we see from results, taking lessons in crime to be practised when once free again. Oh when will the hearts and minds of a Christian people be touched so that they may feel and see the great need of something to be done to employ the minds and hands of those our benighted brothers and sisters!

A dear aged friend of ours, a W. C. T. U. worker, who although seventy years of age has gone regularly to the jail every Wednesday to talk to and pray with the poor fallen creatures there, and who has lately been made County Supt. of Jail Work said to us a few days ago: "I feel so badly each time after I leave the jail for those poor creatures. They seem so penitent and so anxious to do better while I am with them, but I fear that as soon as I leave they go back to their companions, and as they have no employment they have to employ themselves with their bitter thoughts, and I fear they become more and more hardened." Oh what can be done that will be of lasting benefit to them? We feel that the only thing is for Christians to rise as a body and demand a reform in the discipline and influence that is brought to bear on the Nation's weak minded and guilty sons and daughters.
January 9, 1889.

The Old Arm Chair

"I love it, I love it; and who shall dare
To chide me for loving that old arm chair?"

[Original]

Mother and Home.

BY EUPHEMIA J. CROTHERS.

Oh, the depth of that word "Mother"
From the lips of man or child!
Many volumes doth it utter
In its accents soft and mild.

Mother is a willing list'ner
While we plan our future bright;
She will share our deepest sorrow;
Will partake in our delight.

Mother's love affords a shelter.
When upon life's stormy main
On its fiercest waves we're tossing;
She will kind to us remain.

Yet, alas! I have no mother;
Now the world is dark and cold.
Other friends are but the echo
Of a story that's been told.

Home! A refuge from the trials
Of a world with frowning face;
When we're weary with all turmoil,
Doth enfold in its embrace.

Home! Mother! Ah, what a storehouse.
With those bright keys, mem'ry opes.
Home will foil our brightest hopes.

Double, double must be taken
From this earth to wean our love;
And to lure us to that haven
Where she dwells with Christ above.

Though our home is dark without her,
We will strive to meet her there,
In a home that knows no parting.—
May we for that home prepare.

The Three Spinners.

(Translated from the German of Hermann Grimm.)

BY EUPHEMIA J. CROTHERS.

Once there was a girl who was lazy and would not spin, no matter what her mother said to her. At last her mother became so angry and impatient, that she began to whip her daughter. The girl cried aloud. Just then the Queen was driving by and when she heard the noise she stopped, went to the house and asked the mother why she whipped her daughter so hard that her cries could be heard in the street. The woman was very much ashamed that the idleness of her daughter should be made public, so she replied, "I cannot keep her from spinning, she is forever at it and I am poor and cannot afford to buy the flax." The Queen answered, "There is nothing I like better to hear than spinning, the whirring of the wheel is very pleasant to me. Let me take your daughter to the castle. I have plenty of flax and she can spin to her heart's content." The mother gave consent, so the Queen took the girl with her. When they came to the castle, the Queen led the way to three rooms which were filled with most beautiful flax. "Now," said she, "spin this flax for me, and when it is done you shall have my son for a husband. I do not mind your being poor, for your unremitting industry is a sufficient dowry." At this the girl was greatly frightened for she could not spin, the flax even if she lived to be three hundred years old, and worked every day from morning till evening. As soon as she was alone she began to weep and sat quite still for three days. On the third day the Queen came in and when she saw that no spinning had yet been done, she was astonished, but the girl excused herself by saying she felt so badly about being away from home, that she had not yet begun to spin. This pleased the Queen, but as she was going out she said, "to-morrow you must begin the work." Once more the girl was alone. She knew not how to help herself out of the difficulty and in her trouble she walked to the window. Three women were coming toward the house. The first one had a very broad foot, the second a very large under-lip which hung down over her chin, the third, a very broad thumb.

They stopped before the window, looked up, and said to the girl, "what is the matter with you?" She told them, and they offered to help her in this wise: "If you will invite us to your marriage. The prince was delighted because he was to have such a clever and industrious wife. "I have three cousins," said the girl, "who have done a great deal for me, so I do not want to forget them in my happiness. Permit me to invite them to the feast dressed in a very odd manner. The bride said, "You are welcome, dear cousins." The bridegroom thought, "How did it happen that you have such queer-looking friends?" Then upon he went to the one with the broad foot and asked, "How does it happen that you have such a broad foot?" "From treading," she answered, "from treading." Then he went to the second and said, "How does it happen that you have such a hanging lip?" "From licking," she answered, "from licking." He then asked the third, "How does it happen that you have such a broad thumb?" "From twisting," she answered, "from twisting." These replies terrified the prince so much, that he said, "My beautiful bride shall never touch a spinning wheel again." So she was rid of the vexations spinning.

New York.

Party Calls.

There are certain small things all girls ought to know about—little forms of etiquette, the observance of which is expected among all well-bred people. Some understand by instinct, or inheritance, or by observation, but others appear to need a hint.
A lady once told me that she was much chagrined at having been guilty of not making "party calls," in a city where she had spent part of a winter and had been invited to several houses. She was refined and cultivated, but had never been much in society in large towns, and actually did not know what was expected of her until it was too late. She said that just before returning to her home, she heard a lady in the house where she was boarding ask another, "Have you made your party calls?"

The matter was a puzzle to her. At the first opportunity she asked a friend to whom she was not afraid to betray her ignorance the meaning of the expression, and found that by the etiquette of society it was the polite and proper thing for her to make a call at each of the houses where she had been invited. Imagine her chagrin on being told what a "party call" was! She did not wish to be considered crude or rude, but as crude or rude those hostesses must regard her.

In some cases, like hers, it is ignorance and in others it is negligence; but the lady who has invited you will be likely to set persons down as under-bred or ill-bred who fail of this small negligence; but the lady who has invited you will be likely to make a call at each of the houses where she had been invited. Imagine her chagrin on being told what a "party call" was! She did not wish to be considered rude or rude, but as crude or rude those hostesses must regard her.

In some cases, like hers, it is ignorance and in others it is negligence; but the lady who has invited you will be likely to set persons down as under-bred or ill-bred who fail of this small courtesy.

A good many instances have come to my knowledge since then, of young girls who have been honored by invitations to a choice garden or in-door party, and never afterwards took the trouble to call. I have known even a more discreditable thing—it is incredible, but true, that young people have actually left such a party without taking leave of their host and hostess!—Margaret Lake in January Wide Awake.

**Oiling Up.**

The best supplement of religion is common-sense. After having resolved to fulfill the highest possibilities of our nature, the wisest course lies in attempting to reach the mental and physical condition which render noble living possible.

A serene old lady, whose daily living was like noble music, was once asked by a moody young girl how she could exercise self-command without one apparent failure.

"My dear," said she, "the first secret of decent living is in the help and support we receive from above; the second lies taking care of ourselves. When I find I am more than usually sensitive to the worries of life, I take a half-an-hour alone and read a pleasant book or even take a nap. If the chariot-wheels jar in the gates, I say to myself, 'Come, come, Martha! We must stop to oil up!'"

"When I was a girl I had a quarrel with my best friend, and all because I had been up half the night before, and didn't know enough to take a nap before finding fault with her!"

"But I should grow selfish if I watched my moods in that way," said her little friends discouraged.

"O, bless you, it must be done with discretion! Regard your mind and body as delicate and complicated machines which must be kept in order. You wouldn't expect your watch to keep time if a breadcrumb had lodged among the wheels; why should you demand gentleness and patience of this human mechanism if you don't exert yourself to see that it is kept in repair?"

"I once had a fit of the deepest indigo blues, which yielded to an orange, eaten in a bright little room. The orange was so sweet, and the sunlight so dazzling, that I couldn't resist the conviction gradually stealing in on me that this is indeed the 'best of all possible worlds.'"—Youth's Companion.

**LITTLE FOLK'S CORNER.**

Little Three-Year-Old's Story With a "Moral."

A little girl, aged three, informed her mother that she knew a beautiful story about a giant. "Would you like to hear it, mamma?" asked she.

"Well, then," she continued, "once there was a great big, ugly giant, and he was very fond of eating little girls. One day as he was walking along through the woods, he met two little girls—one very good little girl, and one very naughty one.

"First he took a bit out of the good little girl, and he made up a horrid face, and said she tasted awful nasty; then he took a taste of the bad little girl, and he snacked his lips and said she tasted dreadful nice, 'cause you see, mamma, she had eaten nuts and raisins and candy when her mother told her not to, and that made her taste sweet. Then the old giant said, I'll never again eat a good little girl. I'll always eat the bad ones."—A Listener, in January Wide Awake.

**POET'S CORNER.**

From Darkness to Light.

BY A. G. LISTENER.

How dark, how dreadful is the noisome place; No ray of light illumines the frowning face Of the dark wilderness in which I dwell. No glimmering of friendly star to tell, No rift through which the long'd for light may show The path in which my weary feet should go. But longer here I dare not idly stand, For dangers threaten me on every hand; Swift Justice follows hard upon my track, Nor doth the hand of Mercy hold her back; And yet I cannot move a single pace, To right or left or forward, but I face An equal danger that I cannot shun— Bars every path to which I vainly run. Alas, is there no help, no succor near? And must I, all unaided, perish here? The thought was mad'ning, and I called aloud, And then a dear, sweet Voice came out the cloud Which said: "This is the way in which to go "And find escape from every lurking foe. "I can not see the way, I've sought in vain; "Oh, for a gleam of Light to make it plain." Sorely had the cry rose from my lips for light Than light appeared, first dim but growing bright, Revealing as it came, a Narrow Way Without a bend. Along a vale it lay. It pierces but the gloom that compass'd me: A single pace beyond, no light I see. And when my eyes could bear the growing light, I scanned the path along which lay my flight. It had been trod before. Foot-prints were there All marked with blood. What suffering was His share That went before. And in the blood I read "He that is in this path hath naught to dread, "For I have conquered death, destroyed its power, "And every hurtful foe that would devour. "Then come to Me, oh weary laden one, "Be not dismayed: I am the Son of Man." And with these blessed words there came a light So dazzling bright at first it dimm'd my sight; But when my vision, to the light now trained, Had swept the narrow path with blood-marks stained, It rested on a Being wondrous bright, From whose clear orbs there flashed the glorious light That caused the narrow path to shine as day And sweetest joy to walk in His own way. Then prostrate at His feet I humbly fell, But could not find a word with which to tell The love and gratitude that filled my heart, And only murmured, "Lord, how kind Thou art!" No more am I alone. He leadeth me: Secure from all the foes that seek my soul, Because my Saviour, King, all these control.
January 9, 1889.

Christian Nation

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Spiritual Life.
The experimental truth of religion has generally a greater influence than its theory. — Mrs. Howe to Dr. Watts.

Being in the way of my duty, I fear no evil. — Howard, the Philanthropist.

Christianity consists of the teachings of Christ, and of the life, individual and social, which is based upon his teachings and nourished by communion with him. — Gladstone.

When I think of the friends by whose kindness and love my life has been enriched and blessed through all these years, I often feel that, if I have done no other good than to call out the kindness which I have experienced from them, I have not lived in vain. May we all it.

...[rest of text]

A Bridge Over Which We Must Pass.

"Will you ask my pardon?" said a master to his servant with whom he had disputed. The answer was a surly negative. "Then I will ask yours," said his master, knowing that some one must always be the first to give in, and meeting his servant more than half-way with forgiveness and peace. What heart could withstand such a step toward reconciliation? Truly has it been said of forgiveness, that it is a bridge over which we all need to pass.

...[rest of text]

MIRACLES.

When Ulysses returned to Ithaca after an absence of twenty-five years, even his wife and family did not recognize him; — even as Jesus "came to his own, and they received him not." Ulysses bethought him of a bow, which he had left at home when embarking for the siege of Troy, and which no one else could draw. Seizing it, it yielded like a willow withes, and bends till the bow-string touched his ear. Thereupon all acknowledge him as the true Ulysses. To compare small things with great, our Lord gave a similar proof of His Divinity when He, too, stood a stranger in His own house, despised and rejected by men. He bent the stabbous laws of nature to His will, and proved Himself Creator by His mastery over the devil. —Condensed from Guthrie 

A Legend of the Fourth Century

A devil whom St. Patrick was casting out of a man, asked for another habitation. Being promised one, he said, "Thou wilt bid me enter a swine." "Nay, verily," said the saint, "I will offer thee a man to dwell in." When the devil was out of the man, the saint said, "Come now, thou foul spirit, I am the man, enter into me if thou canst." Then the devil cried out that he could not abide in so holy a tabernacle, and so fled away.

Teaching

Tyndale, the martyr and the translator of the English Bible, had for his motto: "Banish me to the poorest corner of the world if you please, but let me teach the little children and preach the Gospel."

"With Authority."

The great Napoleon gave this testimony: "My extreme youth, when I took command of the army of Italy, made it necessary for me to evince great reserve of manners and the utmost severity of morals. This was indispensable to enable me to maintain my authority over men so greatly superior in age and experience. I pursued a line of conduct in the highest degree irreproachable and exemplary. In spotless morality I was a Cato, and must have appeared as such. I was a philosopher and a sage. My supremacy could only be retained by proving myself a better man than any other man in the army. Had I yielded to human weakness, I should have lost my power."

LIGHTER READING.

"George, dear, what kind of fruit is borne by an electric light plant?" "Electric currents, of course.

A Scot, being shown Niagara, was asked if he had ever seen aught so beautiful and strange. He replied, "Well, for bonny, I'll no say; but eh, mon, for queer, I saw a peacock wi' a wooden leg at Peebles."

...[rest of text]
Christian Nation.

John W. Pritchard, Editor - 252 Broadway, New York.

God, who is the source of all authority, has appointed our Lord Jesus Christ the Ruler of Nations. The Bible, God's revealed Will, contains law for Nations, and is the standard by which all moral issues in political life are to be decided. National acknowledgment of this authority, and obedience to this law, constitute a truly Christian Nation.

Gov. Hill, of this state, in directing the public attention to the abominable consequences of the contradictory divorce laws of the various states, did the cause of righteousness a valuable service. Although the plan which he recommends for meeting the evil—a convention of the states to agree upon some law that might be at least uniform—is very faulty, we believe that the discussion which it is occasioning, will have the effect of lifting public sentiment on this question. The only perfect remedy, however, will be found in a national marriage and divorce law founded upon the divine law. Such an amendment to the National Constitution we advocate, and it must finally be secured if our nation as such is to continue in God's favor.

We do not believe that the national prohibition of the liquor traffic will be secured at a single bound. Politically, America is not an acrobat of such strength and skill. It will come by degrees. A man is occasionally heard of who believes he was turned from a sinner to a saint in a day. We have never met him. The converted men whom we have met "grew in grace," and are still growing. So we think the heart of the American people is already converted to prohibition, but it is too much to expect that they will cast aside every hindrance and reconstruct the government on this new basis in a day. We are laboring with prohibition in view, and are keeping our eyes steadily upon the goal. Disappointments do not discourage us; doubting Thomases do not shake our faith. What our eyes read of the promises of the Lord, our heart believes in, and our hands work for.

We note with pleasure the inauguration of a movement by Arthur D. Cochrane, one of the brightest and bravest young men in New York, to secure the passage of a law in this state prohibiting the sale of tobacco to minors under fifteen years of age. We desire to be placed on record as giving our heartiest endorsement to the movement. O, that there were an Arthur Cochrane in every state to push such a movement to success, and an extra to work for a law covering the territories. May his example raise up such, is our prayer.

There is a point here that all may not have noticed: if a boy can be kept from acquiring the use of tobacco until he is fifteen years of age, in but few cases will he acquire the habit after that period. A mother said to the writer only a few days ago, concerning her own son: "If I could only have prevented his learning to smoke, what a blessing it would have been." It is so much easier to restrain boys of fifteen and over from taking up such a habit, than it is to persuade them to give it up.

A writer in the New York Observer on the Chinese question, asserts that many people think the Chinese are of no advantage to us, but quite the reverse; that their constant coming and going is a hindrance to success in evangelizing efforts; that the presence of so many with us is an attraction for others, their relatives and friends; and that while it is not right to declare, "They must go," yet "there are not wanting those who think and say, it might have been better, after all, had the Chinese never come into the country." "Repeatedly," continues the article, "the present writer heard a Chinese missionary in San Francisco say he wished every Chinaman was back in China."

The article concludes with these words: "Though for various reasons measures for exclusion have so far been only in part successful, all resources of legislation and diplomacy are not yet exhausted."

We read this article with no satisfaction whatever, because we believe that such articles serve only one purpose, and that a bad one, viz.: to strengthen an unchristian prejudice already existing against the Chinese. The Chinese are not a detriment to this country. Under favorable circumstances, they make fairly good citizens. They are industrious, inoffensive and kind. There is a "Black Spot," in San Francisco, and a Mott Street in New York, where it is not pleasant to go because of the character of the Chinese inhabitants. So there are quarters in every large city, equally depraved and dangerous, where a Chinaman is never seen.

It is not a fair statement that the habits of the Chinaman are a hindrance to his evangelization. We might with just as much reason say that the nomadic habits of all our population are a hindrance to their evangelization; for as proportionately large a number are ever on the wing and away from the gospel's reach. Chinese missionaries and teachers throughout the country can testify that many hundreds of Chinamen are habitually in their places in the Sabbath School, and constantly under the blessed influences of the gospel.

That there are "Black Spots" and Mott Streets is a reason for greater effort in their behalf; and it is because of the grand truth of the brotherhood of man and the fatherhood of God, because of the yearnings of a Saviour who wills not that any should be lost; and because "all resources of legislation and diplomacy are not yet exhausted," that we still have hope for the Chinaman.
Enlightened Statesmanship.

Pro Christo et Patria.

Enlightened Statesmanship is the art of controlling the affairs of State so as to secure to all, every necessary privilege and comfort, together with the widest liberty of conscience in religion compatible with the requirements of the Word of God. “God is Light,” and Statesmanship that is Godward is Enlightened, but popular statesmanship is not always Godward. Enlightened statesmanship regards the Sabbath as the Lord’s Day—Popular statesmanship “knows no distinction in the days of the week”! Enlightened statesmanship guards the sanctity of marriage—Popular statesmanship excuses uncleanness and makes divorce easy; Enlightened statesmanship would everywhere and forever prohibit the liquor-traffic and place a premium on sobriety and integrity—Popular statesmanship exalts drunkenness and its legion of fellow-evil-s by legalizing the liquor-traffic. Enlightened statesmanship, in short, would apply every question of national policy to the righteious test of God’s law, and require conformity thereto in spirit and in operation; whereas popular statesmanship has no standard whatever of Right, and the result is a grotesque system of government from the certain destruction of which there is no escape except in obedience to “the law of revelation,” upon which, says Blackstone, with “the law of nature,” should “depend all human laws.”—Editorial, 1824.

THE CROWN RIGHTS OF KING JESUS.

OR THE GLORY OF CHRIST AS IT STANDS RELATED TO THE NATIONAL REFORM MOVEMENT.

[An Address at the Pittsburgh National Reform Conference.]

REV. I. N. HAYS, D. D.

I may well congratulate myself on the fact that the committee of arrangements has assigned to me such a grand and glorious theme. There is not a subject within the whole range of the practical working of this Association to which I can more heartily respond.

From my earliest childhood I have been accustomed to repeat and sing that beautiful hymn:

“All hail the power of Jesus’ name, Let angels prostrate fall; Bring forth the royal diadem And crown Him Lord of all.”

And when I sing that hymn I sing it with all the enthusiasm of my nature. To put that crown where it ought to be, is the object to which I have consecrated my life. I know of no higher service I can render or grander object that I can contemplate, and it seems to me this should be the very inspiration of this whole National Movement. I wish God’s name had been written, in characters of gold, in our National Constitution, and if I had the power, it should be written there before the rising of tomorrow’s sun. I can, however, imagine, how that name, by a sort of accident, might have been left out, and I am somewhat reconciled to this state of things by the fact, that our dependence upon Him has been recognized in the prayer offered up in and for Congress, in the appointment of Christian Chaplains in the army and navy, in the oaths provided for under the Constitution, and in the appointment of National fast and thanksgiving days, etc., but I cannot understand how it comes to pass that the name of Christ, our Mediatorial King, has been so studiously, persistently, and I had almost said maliciously, kept out of sight in all our national and official papers and proclamations. Just look at our last Thanksgiving Proclamation, and it was just as good as nearly all that preceded it, and from it you would not have known or even surmised that there ever had been such a being as the Christ of God. Indeed it would seem to imply that this world was still on treating terms with the God absolute, as though no indignity had ever been offered to his law and justice,—that all we have comes to us directly from the Father, without any reference to the atoning work of his Son Jesus Christ.

But is this the case? As I understand the matter this lost world of ours has no more right to expect anything from the God absolute, than the devils or lost angels have, and that the only reason why it was not blotted out of existence six thousand years ago, or immediately after the fall, was that the eternal Son of God undertook its redemption, and to this intent satisfy the demands of divine justice.

A story is somewhere told of a royal family which was called together to determine what was to be done to bring back a revolted province. In that council it was determined that the eldest son should undertake the task, and to do and suffer whatever was necessary to the full re-enfranchisement of the dishonored government. To this end he was to be clothed with full and absolute authority, and to be backed and sustained by all the power and resources of the government under which he represented, until the end intended should be accomplished.

Whether this story is founded on fact or fiction, it very admirably illustrates the relation which this rebellious province in God’s empire sustains to Christ, and through him to the God absolute. With the latter we have nothing to do whatever, but as guilty and condemned sinners we are not even on treating terms with him, and we can have no communication whatever except in and through a divinely appointed Mediator.

We are therefore not now under the government and control of the God absolute, but that of King Jesus whom the Father hath appointed his representative and our Mediator. Hence in the Psalm, God the Father is represented as saying, “Yet have I set my King upon my holy hill of Zion.” Isaiah in his prophetic vision says, “For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace; of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom to order it and establish it, with judgments and with justice from henceforth even forever.”

Daniel speaks of the Son of Man under the title of the Ancient of Days, and says, “And shall be given him dominion and glory, and a kingdom, that all people, and nations and tongues shall serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed.”

But it is in the New Testament, especially, that the supreme headship of Christ is brought into view. When Pilate asked Christ if he was a king, Jesus answered, “To this end was I born and for this cause came I into the world.” By a sort of unconscious inspiration his enemies wrote that memorable inscription over his cross: “This is the King of the Jews.” And then the apostle in the first chapter of Ephesians tells us for what purpose this supreme exaltation was given to Christ. “And hath set him at his own right hand, in heavenly places, far above all principality and power and might and dominion and every name that is named, not only in this world but that which is to come. And hath put all things under his feet and given him to be head over all things to the Church which is his body, the fulness of him that filleth all in all.” And again in Philippians second chapter, read as follows, viz.: “Who being in the form of God thought it not robbery to be equal with God. But made himself of no reputation and took upon himself the form of a servant and was made in the likeness of a man, and being in the fashion as a man he humbled himself and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow of things in heaven and things in earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.”

And then in the 15th chapter of 1st Cor. we have the limit set to the exercise of this supreme, delegated power, put in the hands of Christ as Mediator, viz.: Until he has put down all antecedent rule and authority, and when all things shall be subdued unto him, then shall the Son, also himself, be subject unto him that put all things under him, that God may be all in all.

Now if these Scriptures teach anything, it is that God the Father, in the council of eternity, foreseeing the fall of man, constituted his Son, Jesus Christ, Mediatorial King over this revolted province, and to this end set him a King on his holy
hill of Zion. Made him head over all things to the Church. Clothed him with all power in heaven and on earth and put at his disposal all agencies material and immaterial, celestial and terrestrial, whether there be thrones, principalities or powers, to the intent that at the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.

As I understand the matter there is not a breath that I breathe or a pulse I beat or a crumb of bread that passes my lips, that does not come to me by way of Gethsemane and the cross— is not mine on the behalf of Christ. For all things are yours; whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's, and Christ is God's.

And just so it is with nations. Nations no less than individuals are under the supreme authority of Christ. By Him kings reign and princes execute judgment. He lifts up one and casts down another. The nation or kingdom that will not serve him shall perish, yes, those nations shall be utterly wasted. The kings of the earth set themselves, and the rulers take counsel together against the Lord and his anointed, saying, Let us break their bonds assunder, and cast their cords from us. He that sitteth in heaven shall laugh, the Lord shall have them in derision. Thou shalt break them with a rod of iron and dash them to pieces like a potters vessel. This nation shall live just so long as it shall subsist the purpose of his Mediatorial kingdom and not one moment longer.

Such I believe to be not only the universal testimony of scripture but substantially the testimony of Christendom, the voice of the universal church. But here is the surprising and astonishing fact, that while we as individuals acknowledge the rights of Christ, and in our prayers at our tables, family altars and in our churches ask for food and raiment, temporal and spiritual blessings, righteous rulers and all needful national blessings, closing each prayer, and all we ask is in the name and for the sake of our adorable Redeemer and exalted high Priest, when we speak as a nation, or the nation speaks for us, this Name which is above every name is not so much as mentioned.

In other words we are practically a Christian nation without a Christ. Look at the facts in the case for a moment. So far as I know there has never been a national proclamation issued in which Christ's rightful supremacy over the nation was acknowledged, and in but two state proclamations has the name of Christ been incorporated. Some years ago when one of our own governors in accordance with his own religious conviction had not only written but actually printed his proclamation, in which Christ's authority over the government was rightfully acknowledged, such a howl was made about it that he actually recalled and recast his proclamation before it was issued. But the most astonishing event is yet to be recorded. Only a year or two ago, a union thanksgiving service was arranged for, to be held in one of our neighboring towns, in which order to secure the presence of a Jewish Rabbi, it was distinctly stipulated that the name of Jesus was not to be mencioned in connection with the services. To the honor of one of the Methodist ministers of that town, be it said, that he peremptorily refused to be present, saying he could not thus dis honor his Lord and Master, but shame, shame to that company of Christian ministers and people who on that day deliberately shut out the King of Glory from his own dwelling.

It seems to me that even Peter's impulsive act was small in contrast with such deliberate perjury and dishonor.

Is there not something passing strange in the fact that whilst as individuals we are so loyal to Christ, as a nation we are so disloyal to him, and all too in deference to the few Jews and infidels, who never did aught to make this nation what it is, and today are but as a drop in the bucket in comparison to the rest of the population.

But it is not simply a question of majorities, but one of right and principle—a question which involves the very existence and well-being of the nation. Christ can do without us. He that sitteth in the heavens shall laugh, the Lord shall have them in derision. From the throne of infinite Majesty he can sweep us away, as a nation, as with the breath of his mouth. But can we do without him? The government of this world is in the hands of him who giveth the kingdom to whosoever he will, and the knee that will not bow will be made to bend, and the nation or kingdom that will not serve him shall perish.

Here then is the very gist of the whole matter. It is no less our duty than our privilege to bring the crown royal and place it on the brow of King Jesus.

And now that this nation has succeeded in electing to the high office of the presidency of this great republic, a man who not only from his youth has been consecrated to God but from his youth consecrated himself to the service of this King of kings, may we not hope and pray that through him, we as a nation may be led to recognize the supreme headship of Christ and crown him Lord of all.

For my own part I could wish for no higher honor than to be permitted to head a petition which before next Thanksgiving day, would reach from here to Washington, asking him, as our Chief Magistrate, to no longer ignore the name of Jesus in his State paper, and official proclamations, but by word and example recognize the fact that:

"There is another King, one Jesus, and that the safety of the State can be secured only in the way of humble and whole-souled loyalty to his Person and obedience to his Law."

But if this is to be accomplished, we must be on fire about it. There must be blood earnestness in the effort. There must be loyalty to the rights of King Jesus, in the pulpit, in the pews, everywhere. We must labor and pray and preach this Christ until the very air about us shall become vocal with his praise, yes, until all things shall fall down before him, and all nations serve him; yes, until the whole earth shall be filled with his glory. Amen and Amen.

A Series of Missionary Articles.

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NUMBER ONE.

WHAT MISSIONARY BIOGRAPHY HAS DONE.*

J. BOGGS DODDS.

It has been said, "We are a part of every one with whom we associate," this may be paraphrased by saying, "We are part of every one whose life we read." There is no surer road to culture than to be with cultured people. As Joshua became great by his association with Moses, so may every one become noble by the influence of the truly noble of the earth. Time and opportunity may not afford us personal contact with the great. How then may we associate with them to better advantage than by reading their lives? What noble specimens of Christian character the grand missionary enterprises of the Church have given us? Where can be found inspiration equal to that found in the lives of those who have said, "Lord, here am I; send me." How marked the difference between the missionary enterprises of God's people and the commercial undertakings of the world's wise men. It is not a combination of selfish worldly interests, it is not a union of wealth and power to tyrannize over the poor and helpless. It is not the combination of ruthless tyranny and sordid ambition to obtain a glory that will fade in an hour of adversity; but the missionary enterprise is a strong combination of the noble and the good, of the white-haired saint whose hoary locks have become his crown of glory because he has long served Him who alone honors with true honor, and of the prattling child in the

* I am indebted to a book entitled, "The Great Commission," for many of my thoughts, and much information concerning the subject in hand.
Sabbath School whose lisping prayer goes with the penny into mission box; it embraces the stout-hearted warrior of the cross and the ardent, glowing, youthful disciple of the Meek and Lowly One. Missionaries are the representatives of the wealth of Christian affluence, the tongue of the learned, the prayer of the poor, the widow's mite, the Word of God, the power of the Holy Spirit, the protection of Providence, and the sanction of the High and Holy One who takes no delight in the death of the wicked. And why does the Church and the world to-day see such unaccountable demonstration of the weak blending in potential agency with the strong? It is because men and women have dared and done.

Among the friends and agents of this non-worldly confederacy are some whose names shine with peculiar lustre. Here female piety has recovered and displayed anew the glory which it won when alone it wept at the cross and was first at the sepulchre. Here offerings more costly than the "sweetest spices" of the sepulchre have been presented in the Christian martyrs of these modern times. Yes, now for they have occurred in the last century. How many a mother has become all but an actual martyr and in a Christian land, too, by giving up her son or her daughter, the stay and support of her life, to the progress of the conquest of the world to thecross. Did Spartan mothers, in buckling on the armor and giving the shield with the injunction, "Either bring it back or be borne upon it," show the courage of the widowed mother of Lyman, who upon hearing the intelligence that her son had been murdered by the cannibal Baltaes, said, "I bless God, who gave me such a son to go to the heathen, and I never felt so strongly, as I do at this moment, that some others of my sons may become missionaries also, and may go and preach salvation to those savage men who have drunk the blood of my son." What ancient Hebrew mother, receiving "their dead raised to life again," surpassed the self-denying faith of the widowed mother who could say of a son to whom herself and seven fatherless children were beginning to look for support, "Let him go; God will provide for me and my babes. And who am I that should be thus honored to have a son a missionary to the heathen?" And who when that son had labored successfully in India, and was laid in an early grave, could say of a second son, "Let William follow Joseph, though it be to India and an early grave!"

As we read the story of Christian devotion, we see the intellectual and highly accomplished "Daughter of the King" meekly, yet firmly, devoting herself to a distant and arduous career, ying with the hero in his defiance of dangers, and with the martyr in the endurance of persecution. If self-devotion is deserving of applause who is so worthy as Harriet Newell? If the heroic endurance of suffering is to be embalmed in the memory, who deserves a brighter memorial than Anne Hazeltine Judson—she whom neither solitary journey nor the indignities of heathen, nor the menace of pagan outrage and personal violence worse than a hundred deaths, could deter from serving her husband and his fellow prisoner, Dr. Price, who had become the victims of Burman cruelty?

But to speak of the examples of moral greatness, and the eloquence of moral heroism with whom the lives of devoted missionaries abound, would be a task to be undertaken only in eternity. What have been some of the practical results from the reading of such hero lives?
First might be mentioned the removal of delusive ideals of bold daring and noble self-devotion, and the bringing forward of examples of men and women whose lives thrill the soul and fire the holy ambition, not of the wayward restless youth and foolish maiden, but of the meek and lowly followers of the blessed Jesus. Prior to the rise of missionary spirit, the Church did little more than theoretically admire the self-devotion of the confessors and martyrs of Christ during the early centuries.

If the children of religious parents read the stories of wasting privations endured, of dangers braved and vanquished, of conflicts met and victory won, they read the lives of the enterprising merchant who spent his life among the wild men of America trading in furs, ammunition and glass beads, or they read the stories of horrid cruelty enacted on board the slave-ship and the pirate's cruiser; or perhaps they were satisfied with the adventures of Daniel Boone, Paul Jones and Spanish Buccaneers. But to the lives of those who have been active in the cause of missions are we indebted for the termination of this guilty delusion. They show that the church may not be tame and uninteresting in its work and in the character of the workers; that the world may not monopolize all that is fascinating in youthful eyes; that real greatness is not in slaughter and hard earned wealth; that true heroism may be embodied in active, actual effort. Because of these noble missionary lives, the church lives in a holier sphere and breathes a more noble atmosphere of life giving energy.

Never again will it be said that it is impossible to evangelize the heathen. The life of George Paull on the West coast of Africa is an undying witness to the practical value of one devoted life. Many pillars of memorial testify to the power of a missionary's devotion on "the island, of the sea afar off."

But not only have these devoted lives dispelled delusions, but they have given an impetus to Christian zeal hitherto unknown. How many of those now in the field have been impelled by missionary biography we cannot say. But judging from the increase of workers since the publication of the lives of such as Mrs. Shuck, First Female missionary to China, and Anne H. Judson, first female missionary to Burmah, it may be safely inferred that there is no more potent human influence drawing workers into the field than the lives of such heroes—the noblest the world has ever seen.

Another blessing flowing from the reading of lives devoted to mission work is the fact of increased liberality. Very few of the professed followers of Christ can read the lives and the appeals of missionaries without the conviction, that there is blessing and joy in giving more liberally to the cause of missions. And so, while the financial criterion is not up to the standard to which Christian liberality ought to reach, yet it is on the increase.

One need only to make note of the increased liberality of those who are conversant with the lives of eminent missionaries. The indifferent professor, if the grace of God be in him at all, though weak, will not be satisfied to spend his income on the lusts of the flesh if he reads the life and work of a Martyr or a Livingstone. It has led many who gave from impulse and at irregular intervals, to give systematically and so regularly that Mission Boards have been justified in extending their fields of labor.

The last that I will mention is that the biographies of missionaries lead to a more thorough consecration of Christian life and to a life of more earnest prayer. I will not illustrate this by any example. If one desires greater revelations of God's love, let him read the lives of the great and good among the missionaries of the Cross.

Would we be fired with devotion to the cause of mankind, to the saving of souls, to the bringing of the world to do homage to our blessed and exalted Redeemer, let us read the lives of Noahs, Eljahs, Deborahs, Pauls, Judsons, Besitos, and the hundreds of others whose works live after them.

KEEP your minister poor. There is nothing more ruinous than to pay a pastor too much salary. There are churches which pay their pastors eight hundred dollars per annum. What these good men do with so much money we cannot imagine. Our ministers must be taken in. If by occasional fasting for a day our Puritan fathers in New England became so good, what might we not expect of our ministers if we kept them in perpetual fast? No doubt their spiritual capacity would enlarge in proportion to their shrinkage at the waistcoat. We would suggest a very economical plan: small income and a donation visit. When everything else fails to keep him properly humble, that succeeds. We speak from experience. Thirty years ago we had one, and it has been a means of grace to us ever since.—Talmage in Observer
Christian Nation.

(39) 7

January 16, 1889

I. CHRIST ENGAGES IN PRIVATE PRAYER, (35).

35. And in the morning; i. e., the morning after the Sabbath day. Rising up, Christ was a real man. He ate and drank, walked and slept, as other men did. He had retired in some house in Capernaum, perhaps his own, on Sabbath evening. A great while before day. Luke says, "When it was day." He may use the word "day" for the beginning of day, the dawn, and Mark then, would mean "a great while before full day." The difference in statement, however, is not material. And departed into a solitary place; probably outside of the city. He wished to engage in prayer alone. And there prayed.
cannot be touched with the feeling of our infirmities, but was in all points tempted as we are, yet without sin. God is a
compassionate being. Christ is the revelation of God. Christ's
compassion was God's compassion. Put forth his hand, and
touched him; even a leper. Luke says he was "full of leprosy."
Lepers were according to the law to stay apart from other
men. Yet the Son of Man reaches forth his hand and touches
the unclean person. How near the pure and holy Son of God
drew in person to suffering humanity, when he was upon the
earth! How often we see personal contact in the case of those
healed. He touches them, or is touched by them. Such contact
was not necessary for the healing, but use to him to his Father.
For two reasons at least: to show his compassion and to connect
the cure with himself. I will. The leper feeling his need, and
wishing healing, expresses his desire: "If thou wilt," etc. Christ's
heart, stirred within him, moves him to comply, and the form of
his answer harmonizes with that of the request: "I will." Do thou
be clean. No means are employed but the touch and the word; if,
indeed, we can even call such means. Christ is willing to sanctify
all who come to him.

42. Immediately the leprosy departed from him. The cure
comes at once. It was not a curing of leprosy, but a cure of
nature's laws. Divine power was present. Disease has departed.
Health is here. And he was cleansed. He was physically clean
from the impurity of leprosy.

V. THE HEALED MAN DISOBEDIENTLY PROCLAIMS HIS CURE,
(43-45).

43, 44. And he straitly charged him. The word "straitly" is
deefined as, "narrowly, strictly." The Revised Version translates
here: "and he strictly charged him," and in the margin: "Or
eclusively." Christ strictly, positively, told the man not to make
the matter known. Sent him away. The next verse tells us
what he charged him and where he sent him. See thou say
nothing to any man. There may have been a number of reasons
on Christ's part why he wished the man to keep silent. One
evidence of this is manifest in the 45th verse where we see the
results of the man's disobedience. Christ was hindered after­
wards in his work by the excitement of the people caused by the
man's information. It is true that Christ did his work to be
seen and to convince, yet it appears that, for the present at least,
there may have been a sufficient reason is manifest in the 45th
verse where we see the results of the man's disobedience.

45. Began to publish it much. If he went to Jerusalem, he
would need to go to Jerusalem if he
would publishing. He was to be known. What effect did his
claim have? What was the natural impulse of the man? What
would Jesus teach by it? What would be the natural impulse of
the man to publish the news? What was the result of the man's
disobedience? Was the man's information a sufficient reason
for Christ to continue his work? Was it common for lepers
to approach the healthy? Common to seek a cure? What
did this man do? Why should he kneel? Does he have any
doubt of Christ's ability? Will not this account for his differ­
ent actions? What effect did his appeal have on Jesus? What
did he do? What did he say? What was the effect? Was it
the touch, or the will, or both that healed? Did Jesus always
touch those healed by him? Give instances of healing both
with and without bodily contact? If able to cure without, why did
he ever touch? How is this cure shown to be miraculous? What
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the touch, or the will, or both that healed? Did Jesus always

The Old Arm Chair

"I love it, I love it; and who shall dare
To chide me for loving that old arm chair?"

[Original]

Resting in Jesus.

One evening I sat in my chair,
With baby sleeping on my knee;
I held my precious load with care,
Just then this thought occurred to me:
Thus at the closing of life's day,
My weary frame on Christ I'd lay.
Thus in his ever willing arms
Reclining on his tender breast,—
Safe from the world's alluring charms
Thus would I lay me down to rest.
With childlike trust my eyelids close,
And in his loving arms repose.

Emma's Doll.

A little child was wandering through a barren lot, in the rear of
which stood a dingy building. It was a little girl of three years; she
seemed very much neglected. Finally, she seated herself near the
fence and said: "Oh, I wis' I told dit out on the street and dit a stit
I see out there for a baby. Tan't find any sin' far baby here. 'At
fence and said: "Ob, I wis' I to'd dit out on the street and dit a stit
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Mrs. Zerelda Wallace recently made a conversion to woman suffrage that is worthy of note. Rev. Joseph Jones, a brother of Rev. Sam Jones, has been a pronounced anti-suffragist. He was to reply to Mrs. Wallace at Cotton Plant, Arkansas, but at the conclusion of her remarks, announced himself a convert to the good sister's views, and pledged his support to the movement.

—Senator John A. Reagon, of Texas, has secured to his wife the privileges of the floor of the Senate at all times, by appointing her his private secretary.

—John Lloyd Thomas succeeds J. B. Hobbs in the office of Sec. of the National Prohibition Executive Committee, and permanent headquarters have been removed to New York.

—Our beloved Mrs. Woodbridge did invaluable service to the loyal unions of Pennsylvania. She is now doing evangelistic work in this state.

—From Michigan comes an appeal for aid to support three missionaries that are working in the lumber regions of that state, walking miles through the forest or over rough country roads from one camp to another, sleeping wherever night overtakes them, aiming if possible to preach every night in some camp or settlement where there is no minister. Their life is full of hardships, yet they willingly devote themselves to the work. The W. C. T. U. engages them, but finds it difficult to get even barely enough money to support them. Any money sent to the State Superintendent of Work Among Lumbermen, Marian Lunney, Evart, Mich., will be gratefully received and faithfully used. Mrs. Lunney reports 500 pounds of literature distributed during the year through the district. Her expenses were self-borne.

—The sign of the white ribbon on a lady's dress is a welcome one to the inmates of prisons, hospitals, and all such places, as they are sure of a friend in its owner.

—Frances E. Willard is hid from the public eye, until she can complete her biography and another book.

—The funeral services of Mrs. Mary E. Hartt were held at the family residence, 502 Madison St., Brooklyn, N. Y., on Wednesday, January 16th. The spacious rooms were crowded not only by friends of the family, but by representatives of the seventeen unions of W. C. T. U. of Kings County, of which she was president for the last five and a half years. Before she was called to be president of the County, she was president of a local union ever since the movement began. She was a Crusader and had consecrated herself to the temperance cause in all of its lines of work; being an ardent Prohibition and holding up the third party banner with a firm unswerving hand. She was vice president of the Womans' Prohibition League, and in both organizations she leaves mourning hearts who feel that the bravest, most unselfish heart among them has ceased its throbbing, and that a void is left in the ranks that only the all-wise Father can fill.

—Gov. Martin, of Kansas, in his Message just published, uses the following language with reference to the Prohibitory law in that great state:

"The change of sentiment on this question is well grounded and natural. No observing and intelligent citizen has failed to note the beneficent results already attained. Fully nine-tenths of the drinking and drunkenness prevalent in Kansas eight years ago have been abolished, and I affirm, with earnestness and emphasis, that this state is to-day the most temperate, orderly, sober community of people in the civilized world. The abolition of the saloon has not only promoted the personal happiness and general prosperity of our citizens, but it has enormously diminished crime; has filled thousands of homes where vice and want and wretchedness once prevailed, with peace, plenty and contentment, and has materially increased the trade and business of those engaged in the sale of useful and wholesome articles of merchandise. Notwithstanding the fact that the population of the state is steadily increasing the number of criminals confined in our penitentiary is steadily decreasing. Many of our jails are empty and all show a marked falling off in the number of prisoners confined. The dockets of our courts are no longer burdened with long lists of criminal cases. In the capital district, containing a population of 60,000, not a single criminal case was on the docket when the present term began. The business of the police courts of our larger cities has dwindled to one-fourth of its former proportions, while in cities of the second and third class the occupation of police authorities is practically gone. These suggestive and convincing facts appeal alike to the reason and the conscience of the people. They have reconciled those who doubted the success, and silenced those who opposed the policy of prohibiting the liquor-traffic."

The laws now on our statute books touching this question need few, if any, amendments. Fairly and honestly enforced they make it practically impossible for any person to sell intoxicating liquors as a beverage in any Kansas town or city. What is needed, therefore, is not more rigorous laws, but a systematic and sincere enforcement of the laws we have. The one addition I would suggest is a law providing for the swift and certain removal and punishment of county attorneys, sheriffs and other local judicial officers who fail or neglect to discharge their official duties as directed by law. The attorney general should be empowered to commence either in the district or supreme courts proceedings in ouster against any county attorney, sheriff, or other local peace officer, who neglects or refuses to do his duty in enforcing the laws prohibiting the sale of intoxicating liquors; and proof that "joints" or other places where intoxicating liquors are illegally sold, have been permitted to exist within the jurisdiction of such officers, should be made just and sufficient ground for their removal from office. With such a law to stimulate them, local officers would do their whole duty, and whenever and whenever they do this, the illegal traffic in intoxicating liquors can and will be suppressed.

Your attention is directed in this connection, to the very full and comprehensive report of the attorney general, whose knowledge of the working and results of our temperance laws is drawn from practical experience, and whose zeal, energy and courage in enforcing all laws has been conspicuously illustrated during his official term.
January 16, 1889.

Christian Nation.

Among the Churches.

Reformed Presbyterian.

Rev. W. W. Carithers and the Taylor Mission.—On Monday, January 14, a special meeting of Pittsburg Presbytery was held in the Wilkinsburg church. The meeting was called, in accordance with a request from the Central Board of Missions, to release Rev. W. W. Carithers from the pastorate of Wilkinsburg congregation, and take such other action as his removal would require.

In requesting his release Mr. Carithers said that for two reasons he felt it his duty to explain at some length his reasons for taking this step. It was a duty he owed to the congregation. Men had asked him, "What is the trouble at Wilkinsburg? I thought you were getting along well out there." We ought to have if we have it, that God can not remove a man from a field of labor without raising trouble to drive him out. Here there is harmony. If he had been asked, as was the Shunamite, "What is to be done for thee!" he could have answered that he was satisfied. "I dwell among mine own people." As to financial relations, Mr. Carithers said that the congregation had not at any one time owed for so much as two months salary, and every payment was in excess of what had been promised.

Mr. Carithers said further that it might be supposed that a man who would take no longer time to weigh all that was concerned in such a move,—the interests of the congregation, his own future,—was not the man to be trusted with important work of organizing a new mission. But he had not weighed the matter in that short time. Long ago in their home they had promised their God, that if he should give to them, in the regular way, an invitation to work in any mission, they would go; and when the communion season was near, in the Presence-Chamber of the King. He held out to them his golden sceptre, they could not stop to weigh reasons, they could but do God's bidding. As Secretary of the Board, he had been connected with the offering this work to others, and he could not ask another to go, in the service of the Lord, where he would not go himself. It was well known that the burden would fall heavier on his companion in life than on himself, yet he had never once said, "Let us go," her whole attitude had said "come." He believed that this was another indication of the Spirit. The congregation would have remonstrated, but he had said, "No, submission and not remonstrance is our duty." We look back with tears, but go forward with hope, and confidence in the Lord.

A paper was presented by the Wilkinsburg congregation expressing their love for their pastor, their sorrow at his removal, and their "humble, sorrowful and silent submission to the manifest will of God."

Dr. J. W. Sproull then related the circumstances of Mr. Carithers' election, showing that it was by the guidance of God and not in the wisdom of man that he was sent.

Rev. Patterson, of the U. P. church of Wilkinsburg, was called and spoke briefly of his pleasant relations with Brother Carithers, and wished him God speed.

Rev. Leissler, of the U. B. church, spoke, outlining his own experience as a missionary and encouraging Rev. Carithers and wife. Farewell addresses were read by Mr. Essler, representing the young peoples' prayer meeting; and by Mrs. George, representing the Ladies' Missionary Society. Remarks were made by Dr. J. K. McClurkin, presenting a well filled purse from the congress. Rev. R. J. George spoke, representing the children's "W. W. Carithers Mission Bond," presenting as token (fifty dollars) to their little companion, Mary Carithers. Miss Gibson spoke, representing the Longfellow Reading Circle of Wilkinsburg congregation, and presenting a purse and a very fine microscope in memory of his teaching in scientific fields.

Mr. Carithers responded briefly, expressing his appreciation of their tokens, but more of the love that prompted them.

A farewell meeting will be held in the Eighth Street Church Pittsburg on Wednesday evening. 16th.

H. W. Temple.

Sterling, New York.—The Day Stars of Sterling are still shining, and growing in number, in strength and in brilliancy.

On the evening of Dec. 19th, a parlor sale and social was held at the home of the treasurer, Miss Bart Hunter; the beautiful rooms were all thrown open, lighted brightly, decorated with fragrant plants, and filled with very generous, happy people.

The chief attraction was found in the bay window with its luxuriant ivy-bronze cage and the significant motto of the Band with its golden star suspended above. In here, on a large table, was found the summer's work of the Day Stars. Useful and fancy articles, suitable for Christmas gifts, sold readily, and the beauty of the table soon diminished, as the purchasers increased; but not one member was seen to look sober over this, and the weight of the money box was often joyfully tested. The attraction was in the pretty window, did I say? I am wrong after all, for the dining-room had a power to draw and hold the company, which the window did not possess. It was a cold night remember, and the cake and coffee were very good.

Some one tells me the dining-table was not the place of allurement, for the candy stand was thronged, and the delicious homemade candy quickly disappeared. Altogether, the first sale of the Band was a delightful success, and we hope to have another. The treasurer reports $587.6 as the result of what a few girls did for missions.

Great praise is due to the young leader, Miss Anna Belle Hunter, who has given all her time during vacation to the work. Thanks are also expressed to Mrs. John H. Graham, and Miss Aiken of Rochester, Mr. John Hunter, Jr., and Miss Jessie Kennedy of Syracuse, for very generous gifts for the sale.

The church service in the evening has been discontinued for the winter season.

The audience room of the church has been rendered more pleasing by the addition of a valuable clock, a gift of these same remarkable Day Stars.

Mr. Editor, do you wish I would never write again about this Band? Well, you come to Sterling, and see, if you are asked about the work here, what you will talk about. It will be the Day Stars.

BETH.

Mansfield, Ohio.—The Sabbath School anniversary at the Reformed Presbyterian church last night was a decided success in every respect. The church was filled to overflowing with friends of the children who were well entertained by what they saw and heard, for many of the performances by the children would have done credit to older heads. After the performance a number of prizes were distributed by the superintendent for committing the catechisms and Scripture, and then the children, together with their parents and all the members of the congregation, were invited to the lecture room, where the ladies were prepared to serve lunch and an hour or more was spent in social enjoyments and every person seemed happy. May they all pass through the year in the same happy frame of mind and heart, parents and teachers blessing children and children proving to be a blessing to the homes and the church.—Mansfield Daily News, January 2d, 1889.

On the first Sabbath of the New Year, at 3 p. m. we had a union prayer-meeting in our church, in which nine churches were represented and several hundred persons were present. Subject, "The Outpouring and Mission of the Holy Spirit." We felt that the Spirit was present, and the place was filled with his glory, while praise went up in the use of the Songs of Zion.

S. A. GEORGE.

New Alexandria, Pa.—On January 10 the Rev. A. Kilpatrick moderated a call which resulted, after three ballots, in the unanimous election of A. W. McClurkin. The best feeling prevailed and the prayer of all is that the pastor-elect may accept and soon be among us. The salary offered is $900, quarterly payments in advance. . . Miss Martha Cannon, of this place, has accepted the charge of the dormitory at Geneva college, Beaver Falls
Pa., and in company with her mother, and Miss Lizzie Beatty, also of this place, started for their new home on the 11th. We wish them success. . . Report says there are several Covenant families at the new gas town, Jeannette, this county, (Westmoreland).

Our heart made glad.—We call the special attention of our readers to the article in this issue about the Indian Mission. Notice the date and place of this meeting: Monday and Pittsburgh, 500 miles from this office. And yet a full account of the meeting is published in the issue of this paper for the second day thereafter. We wish we could have as wide-awake and competent a correspondent in every congregation as the Rev. H. W. Temple, whose article, written immediately after adjournment of Presbytery, was forwarded to us by special P. O. delivery.

Installation of Rev. J. C. McFeeters.—On Thursday evening of last week a very large congregation assembled in the beautiful edifice of the Second Reformed Presbyterian church, Philadelphia, to witness the installation of the Rev. J. C. McFeeters as pastor. Revs. T. P. Stevenson and R. C. Montgomery conducted the services. It was a glad time for the congregation.

News Items.—Mr. John Tibby, of Pittsburgh, has presented to the Seminary a crayon portrait of the late Prof. J. R. W. Sloane. . . Mr. Hugh Graham, of Philadelphia, is suffering with a nervous affection. . . Mr. J. H. Kirkpatrick, formerly of Utica congregation, now of Oakland, Cal., was a visitor to this city the present week.

Associate Reformed Presbyterian.

Rev. N. E. Pressly, Missionary to Mexico, who had been on a visit to the States, has returned to his post at Tampico de Tamanilpas, Mexico. He with his good lady, Rev. J. S. A. Hunter and his lady are doing a wonderful work in that benighted country. Bro. Hunter’s family have of late suffered with chills and fever.

Rev. Mason W. Pressly, of Philadelphia, Pa., is now with his father, Dr. J. C. Pressly, of Coddle Creek, N. C. He has been unfit for active work for some time and has come south for his health.

Rev. S. W. Haddon, Spotswood, Va., complains that his pulpit at Timber Ridge has been re-furnished. Says he, “Help those women who labored with me in the gospel.”

Rev. R. J. Mills who lately settled at Lancaster, S. C, enjoys a perpetual house-warming. All his wants are anticipated by his flock. This certainly is pleasant and encouraging to a young pastor.

Rev. W. M. Hunter, of Huntersville, N. C, is encouraged in his work at Prosperity. They are zealous in good works. Bro. Hunter is laboring amid scenes of his youth, thirty years ago.

Rev. W. L. Pressly, of Due West, S. C, labors under encouraging circumstances. His kind flock remembers him in his arduous labors, and manifest their kindness in a tangible way.

United Presbyterian.

W. W. White has entered on his work as Professor of Hebrew, at Xenia.

Rev. J. S. Martin, pastor at Cherry Fork, Ohio, is reported as on the sick list and unable for present work.

The Second Church, Allegheny, has elected Mr. Fife of the Seminary for the Foreign Mission field, and undertakes his support.

The Sixth Church, Allegheny, will support a Home missionary in some western field.

Eugene, Iowa, calls Rev. T. B. McKee, late of Summerset, Iowa.

Bethel, Iowa, calls Rev. J. A. Grier, licentiate.

In our next letter we will give a digest of the various suggestions recently offered for clinching a sermon.

What is the matter with Xenia, a strong U. P. town, that with law enough in Ohio to close the saloons, that city is yet permitted to indulge many saloons?

The Board of Publication has issued in small pamphlet form, a “Constitution for Young People’s Associations.”

Rev. M. W. Pressly, of the North Church, Phila., on account of protracted illness, has gone south to find new strength among friends and a congenial climate, for work in Philadelphia.

At Westminster College a goodly class has been formed for the study of the Bible after the systematic plans proposed by Prof. W. R. Harper of the Old Testament Student.

General Ekin and wife are both reported to be dangerously ill at Louisville, Ky.

The Young Christian, by its editor, is giving weekly lessons on the Life of Our Lord. And in the same paper the Rev. J. A. Henderson of Omaha, presents very suggestive helps on a prayer-meeting topic.

A writer in the Midland newspaper shows enthusiastic over the new life, the influx of new citizens, and the bright prospects of the town of College Springs in S. W. Iowa. He says, “We challenge any place west of Ohio to compare with this community for its intelligence, morality and good order. It is a solid, church-going community. There are no secret society people here, no atheists nor infidels, no Sabbath-breakers, no disorderly class of any kind or name.” Is this a new Eden? The geographical limits above given are rather hard on Indiana and Illinois, but very favorable to us of Ohio and Pennsylvania. Be it known that Revs. Wm. Johnston and T. J. Kennedy, and a big United Presbyterian church, rule College Springs.

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Choice Reading.

Gratitude.

A gentleman in Bombay seeing an anchor­
ite sitting under a coconut tree asked for an
interest in his prayers. The anchorite knowing
him well replied that he would comply with
pleasure but hardly knew what to ask for one
who seemed to have health and every element
of happiness, unless the thing most needed was
a grateful heart!

A great philosopher accustomed to receive
large fees from his pupil had an application
from a poor young man to be admitted to his
school. And what, said the sage, will you give
me in return? I will give you myself, was the
reply, I accept the gift said the philosopher, and
engage to restore you to yourself at some future
period, much more valuable than now. Thus
does the Great Teacher, for those who put
themselves implicitly in His hands.

Evangelical Religion.

If in evangelical preaching we are wrong
by all means let us know it. If any man has
a larger wisdom or truer method of meeting
the necessities of the age, I for one am quite
prepared to extinguish my little lamp and
set in his fuller sunshine. All we should aim
at is to be right and to be doing the largest
amount of good. This is the spirit in which I
wish to work. During my intermission of
pastoral labor I have had occasion to hear
ministers of various churches, and my testi­
mone is that when I enter a church where
they do not pray, but simply “aspire;” where
they have no doctrine, but only theory; where
they displace historical Christianity by the
unconditioned infinite “circumambient invis­
ible,” and where all the words are polysylla­
bles, I find a sad lack of active charity as
embodied in Sunday-schools, Dorcas societies,
sick visiting societies, and earnest, philan­
thropic work among the poor and outcast.

But where I find that the cross of Christ is
first, midst and last, I find the people stirred
with a holy ambition to make the world better
than they found it. Any religion that will do
that is the religion by which I am prepared to
live and in the hope of which I would dare to
die.—Rev. Dr. Parker.
from a minister’s preaching what his political opinion is. We will be glad to supply it.

A number of them might be cited. The Churchman, for example, contains forty-four pages, is printed as some of the New York dailies, so large and requiring so much paper, can yet be sold for two or three pennies a copy. But the New York secular daily is not one whit ahead of the New York Observer. Its agents are ever active to get impure literature into the hands of children. There is no more certain preventive of evil habits than to train and teach a child to think pure thoughts, by accustoming him to the reading of pure books. Up to this time so far as we have been able to learn the library authorities at Brockton, Waltham, Lowell, Bostou, Somersville, and Springfield, Mass., at Newport, R. I., and at Williamantic, Conn., have opened their rooms and libraries to children, and are adding juvenile literature; and in this city there have been formed the Children’s Library Association. “As the twig is bent the tree’s inclined.”

At the meeting of the Religious Press Club of this city, held last evening, this subject was discussed, “What shall we do with the temperance question?” A proposition from Mr. Maynard, of the Observer, to agitate for the introduction of a coffee house system in large cities, after the English model, was cordially endorsed. Mr. Graham, of the Church Temperance Society, spoke enthusiastically of the good results of the coffee houses in Liverpool and other English cities. Mr. Albert Griffin spoke by invitation, and warmly declared his faith in the wisdom of such a move. If the religious papers represented in the Club can unite in the agitation, a system of these strong counter-attractions to the saloon will be had that might ultimately include the entire country, and yield an abundant harvest of good.

Among the various lines of work for the proper care and training of children, an important one is the fitting up of public libraries for them. We can learn wisdom from our enemies. The devil’s agents are ever active to get impure literature into the hands of children. There is no more certain preventive of evil habits than to train and teach a child to think pure thoughts, by accustoming him to the reading of pure books. Up to this time so far as we have been able to learn the library authorities at Brockton, Waltham, Lowell, Bostou, Somersville, and Springfield, Mass., at Newport, R. I., and at Williamantic, Conn., have opened their rooms and libraries to children, and are adding juvenile literature; and in this city there have been formed the Children’s Library Association. “As the twig is bent the tree’s inclined.”

On Tuesday night, the Society for the Suppression of Vice held its annual meeting in Association Hall, this city. Dr. John Hall and Mr. Chauncey Depew spoke fearlessly and eloquently. They had each been warned, anonymously of course, not to appear. It is impossible to speak too highly of the work of this Society, and its keen, kindly, courageous, Christian agent, our country’s only Anthony Comstock. According to the Treasurer’s report, about nine thousand dollars were expended by the Society during the year. A most paltry investment, said Mr. Depew in the agitation, a system of these strong counter-attractions to the saloon will be had that might ultimately include the entire country, and yield an abundant harvest of good.
Enlightened Statesmanship.

Pro Chrisla of Patria.

Enlightened Statesmanship is the art of controlling the affairs of State so as to secure to all, every necessary privilege and comfort, together with the widest liberty of conscience in religion compatible with the requirements of the Word of God. "God is Light," and Statesmanship that is Godward is Enlightened, but popular statesmanship is not always Godward. Enlightened statesmanship regards the Sabbath as the Lord's Day—Popular statesmanship "knows no distinction in the days of the week." Enlightened statesmanship guards the sanctity of marriage—Popular statesmanship excuses unchastity, and makes divorce easy. Enlightened statesmanship would everywhere and forever prohibit the liquor-trade and place a premium on sobriety and integrity—Popular statesmanship exists drunkenness and its legion of fellow-citizens by legalizing the liquor-trade. Enlightened statesmanship in short, would apply every question of national policy to the righteous test of God's law, and require conformity thereto in spirit and in operation: whereas popular statesmanship has no standard whatever of Right, and the result is a grotesque system of government from the certain destruction of which there is no escape except in obedience to "the law of revelation." upon which, says Blackstone, with "the law of nature," should "depend all human laws."—Bishop Welby, 1844.

CHRIST THE NATION'S KING.

(An Address Delivered at the Philadelphia Conference on National Reform.)

The claim that Christ is the King of the nation involves the assertion of his authority over men, in political relations, of his supremacy in the management of national affairs, and of the duty of every Christian citizen to endeavor to establish this supremacy by all legitimate means.

The justice of this claim of present royalty for Christ may be inferred from the fact that he clearly asserts for himself supreme authority over the individual soul and life. Christ is in the world with all the rights of God in the individual. He said to his disciples the night before he suffered, "Ye call me Master and Lord, and ye do well, for so am I." The apostle teaches that it is the will of God "that at the name of Jesus every knee should bow and that every tongue should confess that Jesus Christ is Lord." Christ claims the man and the whole man for himself in obedience and service.

But man is a whole man only in relations. It is not only true that he is by nature adapted to life in relationships with other beings like himself, so that he easily adjusts himself to the duties and responsibilities which such relationships imply. The truth about man is that he finds himself only as he seizes into his life the relations of mutual dependence and cooperation in labor with other men. Their stimulating and enlarging influence is necessary to enable him to realize his own personality, to be altogether himself. In other words the relationships of life form the natural sphere of man's activity and the normal environment of his development and growth.

These relationships, which constitute the atmosphere of man's true life, are the domestic, the social, the political or national. Perhaps I need hardly point to the fact that I am speaking now only of what may be called man's horizontal relations, no reference to the relations in which he stands to God, the most stimulating and enabling of all his relations, being called for at this point in our argument. We assert, then, a place for man's political duties, natural responsibilities, among those of his primary and national relationships, in which he belongs by virtue of his nature and calling as a man. Man was made for the nation as truly for the home. Man was born to be a citizen, as Aristotle said so many centuries ago. He is so created and endowed that he can reach the full girth and proportions of his manhood, the measure of the stature of a perfect man, only as he realizes his obligations to that larger brotherhood which we call a nation. He is not, cannot be, all that he ought to be as a man, until he is all that he ought to be as a citizen. The duties of citizenship are part of the natural life of man. It is for this reason that it may be justly said that governments exist by a divine right, that the institution of the nation is of divine appointment. God made man, and God made man to be a citizen. It follows by a logical necessity that it is God's will that nations should appear in history, that men should be organized in communities under laws and governments.

If it be true, then, that man belongs by nature in political relationships, which shall say that in those relations he is emancipate from the authority of Jesus Christ? If he is Christ's servant he will show it here. He cannot be Christ's servant and not show it here. The best of man's life is his relational life and in all his relational life he belongs to Christ. By his arguments shall we be justified in saying that while a Christian man is bound to submit himself to Christ's authority, yield himself to Christ's influence, and open himself to Christ's inspiration in his domestic relations, in his social relations, in his business relations, while in performing the duties and bearing the responsibilities involved in his political relations he is justified in recognising some lower law and in acting under the impulse of some poorer motive? If man belongs in the nation, he is bound to serve Christ there as much as anywhere. This is man's largest sphere, these are man's noblest engagements, solemnest obligations—shall he not here if anywhere acknowledge Christ's authority and seek to do the will?

Oh! how much Christ needs trained, accomplished servants who have learned that there is no sphere of life in which they cannot serve him, that there is nothing worth doing for a man, which they cannot do for him. Christ cannot spare a single inch of manhood; he has redeemed and he can use it all.

F. Angélilto use to take the Sacrament before he began to paint a new picture. He had learned that he could paint for Christ.

Matthew Hale, the great English jurist, was accustomed to retire to his closet for an hour of solitary communion with God before he took his seat upon the bench to try a case in court. He had learned that he wore the ermine as Christ's servant.

Abraham Lincoln said of himself when he stood at the helm of the state in the storm, "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for the day." He had learned that the directing of the affairs of a nation is a sacred function in which he had a right to ask for divine guidance and support.

The welfare of a nation will depend largely upon the degree in which its citizens recognize the sacredness of their political duties. This it may be said is one of the spheres of life in which it has been most difficult to make men, even good and godly men, realize the force of the highest moral obligations and their accountability to God. John Ruskin writes of his countrymen: "If you address any modern English company as believing in eternal life, and endeavor to draw any conclusions from this assumed belief as to their present business they, will tell you that what you say is very beautiful but it is not practical. On the other hand if you frankly address them as unbelievers in eternal life and draw any consequences from their unbelief, they immediately hold you as an accursed person and shake off the dust from their feet at you." We need no much to learn that it is "practical" to be Christians in all departments of life. It is not fanaticism to demand that in the activities of political life and in the direction of public affairs, Christian men should feel that they are under sacred obligation to be governed by Christian principles of righteousness. Christ must reign there, too.

In the second place, the facts stated in the Scriptures concerning the meaning and purpose of Christ's mission in the world justify us in asserting for him this present Royalty.

All students of the Bible agree, I think, in holding that God has promised Christ an earthly Kingship. The question now in debate among Christians in regard to this matter is in what way is it God's will that his Son's Kingship on earth shall be established. The Scriptures are full of prophecies of royalty and dominion in this world for the Christ. The psalmist sings for God, "Yet have I set my King upon my holy hill of Zion." (Ps. 2:6.) Isaiah cries in joyful and triumphant anticipation
of the Advent, "Unto us a child is born, unto us a son is given, and
the government shall be upon his shoulders." (Is. 9:6.) In
another place the same prophet announces God's purpose that
his servant, to be sent in the fullness of times to redeem Israel
and the world, should exercise administrative and executive
regal functions as well as those of a teacher, "Behold I have
given him for a witness to the people, for a leader and com-
m\nder to t'.\'ole." (Is. 55:4.) Again Isaiah prophesies of the
Messiah, "Behold a King shall reign in righteousness and
princes shall rule in judgment." (Is. 32:1.) A passage whose
strain of prophetic proclamation is taken up and carried ou into
still distant future ages by St. John's announcement of the final
consummation of God's purpose in world history as an accom-
plished fact, "and the seventh angel, sounded and there were
great voices in heaven saying, 'The Kingdoms of this world
are become the Kingdoms of our Lord and of his Christ and he
shall reign forever and ever."' (Rev. 11:15.) When in a vision
of the night the prophet Daniel saw the Messiah brought before
God that he might receive his commission and endowment
for his work on earth, he (Daniel) saw that there was given unto
the Son of Man, "dominion and glory and a Kingdom that all
people, nations, and languages, should serve him." (Daniel
7:13,14.)

Jesus claimed this Kingdom for himself when he entered
Jerusalem on the first Palm Sunday in such humble regal state
as it was in his power to assume, and when in answer to Pilate's
question, "Art thou a King then?" he replied in common phrase
of assent, assertion. "Thou sayest, I am." We must notice, too, the prophecy of personality of which the Old Testament is full. It is foretold to Israel by Moses,
"A prophet will the Lord your God raise up unto you like unto
me." (Deut. 18:15.) That promise was fulfilled to Israel in the
long and splendid line of prophets which reached its culmina-
tion in Jesus Christ. And each one in that illustrious succes-
sion was in himself and his mission a renewed prediction and
assurance of the coming of the last and greatest prophet who
could say with divine authority, "I am the truth." Isaiah and Daniel foretold the Messiah in what they serve as
true as in what they said. So all rulership, kingship established
under the old dispensation had in it an element of Messi-
anic prediction. Samuel, Solomon, even Saul, and above all Da-
avid, each was a type of the coming King in whom all elements of
royalty, regality were to be found in perfect majes-
ty. This is the meaning of Ezekiel's prophecy, "And I the
Lord will be their God and my servant David a prince amou-
g the them." (Ezek. 34:24.) The name of David, Israel's ideal of
kingship, becomes a title of Christ.

It may be said, too, that Christ came to fulfill the polity of
Israel in the same sense in which he fulfills Israel's Law. He
said of himself, "Think not that I am come to destroy the law,
I am not come to destroy but to fulfill." (Matt. 5:17.) Christ
fulfills the Jewish law by disclosing and re-applying the eternal
principles of righteousness of which it was the partial and tem-
porary expression.

He fulfills the Jewish polity in the same way. The principle
which underlay the peculiar forms of the polity of Israel was
this, that God chose to reveal his will to man by means of the
laws and institutions of a free Commonwealth. Christ established
"community of thought" between this ancient method of divine
self-disclosure and his own mission by calling his Church a king-
ship. He began his public ministry with the proclamation, "Re-
pent, for the kingdom of heaven is at hand," (Matt. 4:17.) And
the Church of Christ taking the title in its broadest sense is in-
tended to be just what Israel was as a Commonwealth, a pro-
phetic microcosm, a divinely appointed miniature of a redeemed
humanity, of the world under the reign of Christ. The Church
as an organization for purposes of worship, instruction, mutual
edification and benevolence cannot be supposed to exhaust the
divine idea of the kingdom of heaven and of God.

This plain Scriptural truth of Christ's promised Kingship does
not need to be proved so much as to be applied and enforced.
For the difference of opinion existing among Christians in re-
gard to the way in which it is God's will that Christ's Kingship
on earth should be realized is of such a nature as to rob the truth
which all admit, of much of its practical power. The question is,
Is it the purpose of God to accomplish Christ's enthronement
over human affairs by the gradual extension of the sphere of his
supremacy, in harmony with the progressive developments of
Christian civilization, through the instrumentality of his servants'
active and intelligent co-operation, or by means of some sudden
Apocalypse of wrath and glory at the end of this current provi-
dential age? Is God doing it now and does he expect his people
to help him do it? Is Christ saving society in the same way in
which he is saving souls? Does "the whole duty of a Christian
man" include an earnest effort to establish the authority of Christ
the King over national affairs as well as over all other departments of the complex life of man?

Many Christians are withheld from entering upon this sphere
of activity by the view which they have adopted concerning
Christ's teachings in this matter. Christ, they say, requires no
such service of his disciples. He seems to have refrained care-
fully from even expressing an opinion about political or national
affairs. He drew no faint sketch of an ideal Christian state.
It has been said by some critics of Christianity that Jesus was
no patriot and that his teachings and influence furnish no direct-
ion or inspiration for citizenship.

In reply to these arguments it may be urged that it was of
the utmost importance that Christ should refrain from giving
the augest authority of his name to any form of ecclesiastical or
political institutionalism. All the world's new spiritualities
have died of that. The story has been told so often—a great
fresh spiritual impulse has been given to the world by the life
and death of one of God's prophets or heroes. This new truth
or spirit has been put into the armor of an institution in order
that it might have strength to conquer and that the permanence
of its influence might be secured, and in the end it has been
smothered in its armor. Let us remember that although Christ
said almost nothing about organization for his church, or about
rites and ceremonies, his disciples began very soon after his ascen-
sion to lay the foundations of that amazing edifice of ecclesias-
ticism, sacerdotalism, sacramentalism in which the free Spirit of
Christianity was so long imprisoned. Could Christ have chosen
a simpler rite of initiation than Baptism. Could Christ have
established a simpler service of communion than the Lord's
Supper? Yet see what systems of ceremonialism man's natural
instinct for institutionalism has constructed from such inade-
quate material. Men have always found it so much easier to erect
and maintain an institution than to persevere in the apprehen-
sions of a great truth or in the exercise of a peculiarly pure and
exalted spirit.
Captain Pratt was soon found and with enger ears and eyes we went to school to him for answers to the “Indian Question.” Captain Pratt is a man six feet in height, and every inch a soldier. His great, well-balanced head, dauntless profile, and kindly smile predict the qualities of a born leader. A native of New York state, reared in Logansport, Indiana, of Methodistic parentage and training, but a Presbyterian by reason of his wife’s preference, he has the root of the matter in him as a muscular Christian of the nineteenth century. Joining the Union forces as a volunteer at the outbreak of the war, he was appointed in the regular army in 1867, and assigned to a post in the far West. From that time he studied the Indian question at first hand, and is an expert, not excelled in all the nation. Later on, when his pre-eminent ability as an Indian civilizer came to be known, he was put in charge of the captured “hostiles” in Florida, where he remained three years. He now determined to establish a school, and put before our Eastern people a method which should apply Christian common sense to the problem of our red neighbors.

Carlisle had been a military station since 1757; in later years it had been used as a recruiting office and cavalry drill ground for prospective Indian fighters. Capt. Pratt, now and for many years belonging to the tenth cavalry regiment, was detailed by special act of Congress to found here and to conduct an Indian school in place of training men to fight Indians. I will try to reproduce some of the words of this statesman as we wended our way with him through the well-kept school, shops, and barracks, on pleasant rising ground dominated by the tall flag-pole and the red, white, and blue. His manner of speaking, though most courteous, is earnest and decisive. Many a man “gives a guess” in the very tones of his voice, but his is the voice and gesture of a man who knows.

“There are about two hundred sixty thousand Indians in the United States, and there are twenty-seven hundred counties. I would divide them up, in the proportion of about nine Indians to a county, and find them houses and work among our people; that would solve the knotty problem in three years’ time, and there would be no more an “Indian Question.”’ His folly to handle them at arm’s length; we should absorb them into our national life for their own good and ours. It is wicked to stand them up as targets for sharp-shooters. The Indians are just as other men, only minus their environment. Take a new born baby from the arms of a cultivated white woman, and give it to the nurture of a Zulu woman in Africa; take the Zulu’s baby away from her and give it to the cultivated white woman. Twenty-five years later you would have a white savage in Africa, and a black scholar, gentleman, and Christian in America. This sharply illustrates what I mean. We can, by planting the Indians among us, make educated and industrious citizens of them, in the briefest time and at the least expense. I would teach them trades and turn them loose.

“The Indians are naturally religious, an infidel is to them an anathema.—Chautauqua for February.

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“The Indians are naturally religious, an infidel is to them an anathema.—Chautauqua for February.
Lesson for January 27, 1889.—"Forgiveness and Healing."

MARK 2:1-12

REY. T. H. ACHESON.

INTRODUCTION.—Some of the events of the last lesson were Christ's preaching in Galilee; the healing of a leper who came to him; the leper's disobedient proclamation of the affair; and, on account of this, Christ's refraining from entering into a city and remaining in desert places. A few verses are now transcribed in Mark's record immediately after the last lesson, but some time has elapsed between the events of the two lessons. According to more than one harmony of the gospels, however, the events of this lesson follow chronologically those of the preceding one, and no one of the gospel writers records what occurred between the two series of events. Luke, however, says he prayed in the wilderness, referring, probably, to the "desert places" of Mark 1:42. Accounts parallel with the prominent feature in to-day's lesson are found in Mark 5:35-37, and Matthew 9:17-26. It may be well for us to follow this outline in our study of this lesson: I. Christ returns to Capernaum and labors; II. A paralytic is brought to him; III. The attitude of certain scribes to Christ's announcement of forgiveness; IV. Christ's answer in word and deed.

THE LESSON.

I. Christ Returns To Capernaum and Labors. (1,2).

1. And again he entered into Capernaum. Both of the last two lessons began with Christ at or near this same city. It was Christ's home at this time. Matthew says he "came into his own city." This city of Capernaum, though it had great privileges, did not improve them readily. See Christ's solemn words in Matt. 11:23, 24. Some have the opportunity to receive salvation. How sad, then, that many who have fail to use it! And it was noised that he was in the house. The report went out that this wonderful man was in a certain house. What house we are not told; probably the place where he made his home. In the fifteenth verse we read of his sitting at meat "in his house." He may have lived in Peter's home.

2. And straightway. The crowd assembled rapidly. Many were gathered together. His works alone would give us a clear idea of the size of the company; insomuch, etc. And he preached the word unto them. The Son of Man is not carried away by the wave of excitement so that he forgets his mission. The people are not forced upon him, but seek him to be his gos­pel. Christ was able to teach it in its purity and with power. The Word. He preached that which man's condition required and what God wished him to know. There is need to-day of a larger preaching of the word.

II. A Paralytic is Brought to Him. (3,4).

1. One sick of the palsy. The word "palsy" is a contraction for "paralysis." Paralysis is defined as: "Loss of voluntary motion, with or without that of sensation, in any part of the body." It is said that palsy, or paralysis, was used in a wider sense in ancient times and included catalepsy and tetanus. Whatever may have been the particular phase of this afflicted person's disease, we may see that he is quite helpless, for he is carried on his bed. Which un of you, if you have four, evidently one at each corner. Do we bring our friends to Christ?

4. Could not come nigh unto him for the press. Another touch to the picture showing us something of the excitement and interest. There are difficulties sometimes when we endeavor to come to Christ in a spiritual sense. They uncovered the roof where he was. There was probably an outside stairway upon which they ascended with their living burden. The covering of the roof seems to have been of some material easily removed. Luke speaks of there letting him down through the tiling. The let down the bed. The bed was a more portable article, of course, than those with which we are familiar. It was evidently something like a flexible mattress would be; and there may possibly have been a light frame work corded, on which the mattress lay. Observe the persistence of the men. They not only carry the sick man to the house, but upon the house-top, where they break through the roof and let the bed down to the place where Christ is.

III. The Attitude of Certain Scribes to Christ's Announcement of Forgiveness. (5,8).

5. When Jesus saw their faith. The energy they had shown in coming to him was an indication of it. It is best to include this and the paralytic in the previous verse. But they are not to be understood as attending all the services of the Synagogue. He who reached forth his hand and touched the unclean leper, now says to this troubled one, "Son." How close he at times draws near to men! Thy sins be forgiven thee. This does not appear to be an offer of forgiveness, or a promise that he will be forgiven, but the direct announcement of the fact of forgiveness which now takes place. Then the palsied man must have had faith in Christ. It seems here that Christ wishes to suggest the connection between sin and sickness. On this point it appears clearly to say, that sin is the cause of all human suffering, that the times specified sins may be punished by special sufferings, and that the natural result of certain sins is suffering of body or mind. Intemperance is an example of the latter kind of sin. Also it may be that the paralysis of this man was the punishment for a certain sin or sins. We must not infer, however, that the one who suffers the most sickness in the world is the most sinful. A godly man may suffer more illness than his wicked neighbor. Let us notice here also that Christ in announcing this forgiveness impliedly asserts his divinity.

6. The action of the scribes. These were learned men. They transcribed the law, explained it, and did perhaps other things. There were Pharisees present also according to Luke. Reasoning in their hearts. They did not know that their hearts were known to this strange man near them. The next verse tells us why. He knew that they had judged him by the law, and that he was blamed that he forgave sins but God only. They reason thus: No one can forgive sins but God. This person is only a man. Therefore in/pending to forgive sins he blasphemes.

IV. Christ Answers in Word and Deed. (8,12).

8, 9. And immediately when Jesus perceived in his spirit. Matthew says: "Jesus knowing their thoughts." He read what was passing in their souls. See Luke 6:8 and 9:47. Why reason ye these things in your hearts? Christ was not afraid to pass things to an issue. He puts this pointed question to the teachers of the law. Whether is it easier to say ... or to say. An emphasis is apparently on the verb, "to say." To utter one of these expressions is as easy as to utter the other. Or to say, Arise, and take up thy bed and walk. But if he uses these words, the evidence will be clearly before them whether or not he has power to act in accordance with them. The man's sins might have been forgiven without their seeing the evidence one way or the other. In at least one instance, the evidence of a cure was not at the time presented. He who has power to heal in a moment, has power to forgive sins. Also if Christ can heal in a moment the sick, he is divine and can forgive sins.

10. But that ye may know. His purpose in exhibiting healing power was not only to work a cure. If he could have healed with a word, he would have healed this sick man. The answer of John was, he was the only one that could. But that ye may know. He emphasizes the power of God. His miracles are God's works, and they are works of grace, that is, God's power to do it. They are not just the works of man's power. Also if Christ can heal in a moment the sick, he is divine and can forgive sins. Therefore in the world as he walks among men he has this power of forgiveness.

11, 12. Arise, and take up thy bed, and go thy way, etc. A strange address to a man so helpless that he must be carried on his bed by four men! Yet with the command Christ gives him power to obey. In like manner God calls upon the helpless sinner to take up his cross and walk in faith. He cannot do it, but God will give him power, and he must try. And immediately he arose. The cure took place at once. No means are used. We are told of nothing being done but the word spoken. There is no convalescence. Strength has come into the man's limbs, and he arises. Took up the bed. This shows its portability. He who is borne on the bed at first by four men himself carries it. And went forth. Three things he does: arises, takes up his bed, and walks, carrying it. These things show how complete the cure is. He goes away well and pardoned. It had been a good thing for him to have sinned. He who has power to heal in a moment, has power to forgive sins. It is as the first time this name is recorded by Mark. It is expressive of the human nature of Christ. Hath power on earth. Here in the world as he walks among men he has this power of forgiveness.
Thoughts.

1. Let us use our influence over men to teach them the truth. When the people came in such numbers to this house where the Saviour is, what does he do? He does not forget his divine mission, he is not carried away in the excitement of the throng, but he remembers God's work and their needs. "And he preached the word unto them." We have our influence. Whatever it is, let us use it to bring men up, to lead them Godward. We can teach them in more than one way.

2. Paralysis is a good illustration of the sinner's helplessness. We know not what phase of this trouble in its wide sense that this man had, but he was helpless. The sinner is dead. The dust of the cemetery will as soon resume its former shape, speak, and walk, as the dead sinner will quicken himself and live a Christian life. "They that are in the flesh cannot please God."

3. The divinity of Christ shines out in this lesson. He forgives sin. He heals disease at once. We have not a Saviour who is simply man. "The Word was God."

4. Let us do what we can to bring men to Christ. This point is somewhat similar to No. 1, but it is important. Remember the exertions of these men who surmounted every obstacle and effort do we put forth to get them to the church or prayer-meeting?

5. Let us attribute excellence to our God. "They were all amazed, and glorified God." Man's chief end is to reflect and exhibit his character and his deeds.

Lesson for February 3, 1889.

Analy.

By Rev. J. S. T. Milligan.

Golden Text.—"If any man have ears to hear let him hear." Mark 4:23.

I. A Private Interview.

1. Between Jesus and his disciples—with the twelve.

2. And some anxious inquirers—those that were about him.

3. They sought an explanation of the parable.

II. Christ Discourses on the Privilege of Discipleship.

1. Unto them given to know mysteries of kingdom of God.

2. To others—unexplained parables.

3. That they may see without perceiving.

4. And hear without understanding.

5. And be converted and forgiven.

III. The Parable of the Sower Explained.

1. It was as easy to comprehend as other parables.

2. The sower a gospel messenger.

3. The seed sown is the word of God.

4. Wayside hearers are victims of satanic delusion.

5. Stony ground hearers are unconverted and superficial.

6. They receive it with gladness.

7. They have no heart soil for the word to root in.

8. They may endure for a time in external religion.

9. Persecution for the word's sake makes them to be dissatisfied with gospel relations.

10. That sown among thorns represents worldlings.

11. They may at times hear the word. 2. But it is choked.

12. That seeing they may see, and not perceive; etc. Here no
decietfulness of riches. (3) By lusts of other things.

13. The grace of God brings all true converts home to heaven.


Rev. T. H. Agneson.

Introduction.—Between the last lesson and the present are omitted the last sixteen verses of the second chapter of Mark and all of the third chapter. Among the events in this part passed over are: The call of Matthew; the presence of a number of persons in a house, and Christ's remarks called forth by the Scribes and Pharisees and again by the disciples of John and the Pharisees; his disciples plucking the ears of corn on the Sabbath day; Christ's healing the man with a withered hand; ordination of the twelve; his speaking of the sin against the Holy Ghost; and his mother and brethren coming to him.

At the first of this chapter we are told that he began again to teach by the sea side, and he entered into a boat and teaches from that, the people being on the shore. He speaks many things to them by parables. Matthew relates seven or eight parables, all of which appear to have been spoken at this same time. Meyer thus defines a parable: "The narrating of certain incidents, the sphere of natural events, with the view of thereby illustrating some truth or other." It is interesting to notice how plain and well known many of the figures are that Christ uses to illustrate his teaching: a sower going out to sow; the tares among the wheat; the mustard seed; the three measures of meal; the net cast into the sea; the lost sheep; the lost piece of silver; a hen gathering her chickens under her wings; adoo; a vine; a sheepfold.

Parallel accounts with to-day's lesson are found in Matthew 13:10-23 and Luke 8:9-15. Let us look at the lesson under the following somewhat general outline: I. Why Christ spoke in parables. II. The explanation of this parable.

The Lesson.

I. Why Christ Spoke in Parables. (10-13.)

10. And when he was alone. It seems that Christ spake at this same time other parables to the multitude after this one of the sower. The mystery of the Kingdom of God. It was not a mystery that could not be unravelled, because it was made known to certain ones. It became known to those whom God favored. Part, at least, of this mystery is the way of life. But unto them that are without. This expression is in contrast to the "unto you." This refers to the multitude; the rest of the verse. Those without are the ones outside of the number of the twelve and the others; and not willing to learn the true way.

11. Unto you it is given to know. It was of God that they were allowed to understand. The mystery of the Kingdom of God. It was not a mystery that could not be unravelled, because it was made known to certain ones. It became known to those whom God favored. Part, at least, of this mystery is the way of life. But unto them that are without. This expression is in contrast to the "unto you." This refers to the multitude; the rest of the verse. Those without are the ones outside of the number of the twelve and the others; and not willing to learn the true way.

12. That seeing they may see, and not perceive; etc. Here no little difficulty confronts us as to the meaning. Matthew treats this point more fully than Mark. There are, we may say, three views of the meaning of this verse. One view is that Christ veiled his teaching in parabolic form for the express purpose of keeping certain ones from understanding it. This was a punishment for their unwillingness to learn. Another view is that he concealed the truth in parables so that they would receive it into their hearts without knowing it; for had they known what it was they would not have received it. The third view is a combination of these two and is thus expressed by Dr. Crooks in Meyer on Matthew: "Christ's answer shows that His parabolic teaching was intended to be the punishment of the people's unbelief, and yet a penalty which carried in its heart a blessing." This view we prefer. It seems clear that one purpose of the parable was to keep, as a penal infliction, certain ones from knowing; and yet we believe the parables were given to them for instruction also.

13. Know ye not this parable? And how then will ye know all parables? There may be a rebuke in these words of Christ. He intimates to them that there will be others also to understand. Christ here gives us an illustration of the way to interpret parables.

II. Christ Explains This Parable. (14-20.)

14. The sower sowed the word. Christ Jesus was a sower. He went through Galilee sowing the word. He sowed in syna-
gogues, in private dwellings, by the sea side. He is sowing yet and on from week to week throughout the years. The Sabbath School teacher sows, the prayer meeting speaker sows, the father and mother sow; all Christians sow, or at least should, and the seed falls on the heart of the church goer, on that of the Sabbath School scholar, on that of the prayer circle and fellow church quarter. The Week of Prayer just over was not only a time of cultivation but a seed time. On how many different kinds of hearts the same life enveloping seed falls!

15. And how they, they by the wayside. Familiarity with the parable itself as well as knowledge of Christ's explanation is necessary. We were told that as the sower sowed some fell by the wayside and the fowls of the air came and ate it up. The fields were probably not fenced and there seem to have been paths across the fields, or through them. So the seed from the word would fall also in the path. The wayside was trodden hard, and the seed could not sink down into the soil. This fact may not have been intended by Christ to teach us directly the following truth; but at least it suggests it. Many hearts, by the troops of evil thoughts that have been brought on by the hordes of evil actions that have passed through the life, are trodden hard and insusceptible to truth. Matthew says that these persons "understandeth it not." Satan cometh immediately, and taketh away. Exactly how he works, it is hard to be sure. Some denote it by getting young people full of pleasure, of the right or wrong kind; by getting up family or church quarrels. Matthew Henry says of these birds of evil: "When, therefore, these fowls come down upon the sacrifices, we should take care, as Abram did, to drive them away; (Gen. 15:21) that, though we cannot keep them from hovering over our heads, we may not let them nest in our hearts."

16. And these are they...sown on stony ground. In the parable the reference does not appear to be to ground in which there are many stones mixed with the clay; but rather to a thin layer of soil on a stone or a stony ground. True faith had not found a lodging in their souls. Endure but for a time. As long as religion is pleasant, and is a floating thing, they are quick to grasp and quick to let go. As the growing stalk was scorched by the sun's rays and the sun's heat, so when the word of gladness; thin soil over rock would soon heat under the sun's rays and the seed sown in it would germinate with all the more rapidity. The class of persons referred to are those whose emotions are stirred, but that is about all. They receive the word with gladness. Types of the class are rich and poor, and the seed is cast with exciting revival services; although this fact is no argument against revivals properly conducted.

17. And have no root in themselves. There was no regeneration to root them. If one take away the right part of the over sower, what is the result? True faith had not found a lodging in their souls. Endure but for a time. As long as religion is pleasant, and is a floating thing, they are quick to grasp and quick to let go. As the growing stalk was scorched by the sun, and having no root, withered, so they do not endure. They receive the word with gladness. Types of this class are rich and poor, and the seed is cast with exciting revival services; although this fact is no argument against revivals properly conducted.

18. They which are sown among thorns. Palestine, we are told, is a great country for thorns. As the sower of the parable sowed, some of the seed fell among thorns, which sprang up and choked the growing stalks. And the cares of this world. There are many thorns in the life of our daily business. How often have we been confronted with our interest in the heavenly kingdom, and these prevent the gospel from having its proper effect. The mind cannot be absolved with worldly matters and give proper attention to the things of God. The desire to support, the desire to provide, the concerns of our daily business, womanhood, household duties, included these seed fell among thorns. "And the deceitfulness of riches. Many a soul has been lost because of money. "They that will be rich fall into temptation and a snare, and many foolish and hurtful lusts, which drown men in destruction and perdition. And the lusts of other things." Riches are not the only things men desire in this world. All these things perhaps combine in the same person to produce unfruitfulness. Choke the word and it becometh unfruitful. It is not said in the parable that the seed died because of the presence of the thorns; and it is not said here that the man is not saved; but such appears the meaning we are to take. See also John 15:17. The sin is not with the weakness of God, but our putting down on and on from week to week throughout the years. The Sabbath School teacher sows, the prayer meeting speaker sows, the father and mother sow; all Christians sow, or at least should, and the seed falls on the heart of the church goer, on that of the Sabbath School scholar, on that of the prayer circle and fellow church quarter. The Week of Prayer just over was not only a time of cultivation but a seed time. On how many different kinds of hearts the same life enveloping seed falls!

20. They which are sown on good ground; ground not hard or stony or thorny. It is ground that is suited to the growth of the seed. This class of persons hear the word, and they receive it rightly. Luke says: "Which in an honest and good heart, having heard the word, keep it, and bring forth fruit." Spiritual fruit is simply manifest itself. It is the duty of the branch to bear fruit. Some thirty-fold, some sixty, and some hundred. All Christians are not equally fruitful. Even among men who are born again through the power of the Spirit, there are different degrees of grace and activity. The fruit meant here probably includes the things added to the true being and enjoyment as well as that which elevates others and glorifies God.

Thoughts

1. How many different people may hear the same word? Every one of these classes in the parable was on an equal footing with the others as far as hearing was concerned. Thus it is with the world now. In Christian churches on Sabbath days every one of these classes is at times represented. Some will hear and Satan will keep them back. Others will hear and afterwards glorify God by their fruitfulness.

2. There is no power of Satan should not be overlooked. He is still in existence and carrying on his warfare against human souls. He is powerful and shrewd.

3. Human responsibility is not overlooked in this parable. Stumble not when affliction comes. Fight against the cares of this world.

Failure to produce fruit is not because of any defect in the seed sown. The word of God is pure and life-giving.

Questions on Lesson V.

By Uncle Robert.


Golden Text.—Mark 4:23.

Tittle of lesson? Why this title? What is a parable? Does this lesson contain the parable? With what respect to the parable, what does it contain? Who spoke the parable? Why did he explain it? Did the people ask for an explanation? If not, why? What did he say about seed and thorns? What kind of hearers did he say would be offended? Of what kind? What is meant by "offended?" By what? What is meant by being "alone?" In what way did he answer the latter question? Was it his purpose that the people should not understand the spiritual meaning of his parable? If not, why did he not explain it publicly? Why should he not wish them to understand? (Isa. 6:9-13; Rom. 11:7-11, 15, 20, 22, 25, 30-33).

Was not the time at hand to cut them off for their sins? Was not unbelief the cause of his rejection? Was not rejection nevertheless to his crucifixion? (1 Cor. 3:17). Is there not a time when God is not in the midst of his people? (Isa. 6:9). What is the effect of teaching by parables? (If understood, the truth is clearer; if not, it is darker.)

What is his reply to the first question? Does he intend to make his hearers use the lesson in his teaching? Does he wish his disciples to understand his spiritual meaning? Are the difficulties in this mode presents itself? How will he obviate this? What will he explain every parable? Will the explanation of this one be enough? (4:19; Matt. 13:36-41). What is his first explanation? What had he said about a sower? Who is the sower? What does he say about a sower? What is his first explanation? What does he say about a seed? What is the parable? With regard to the parable, what does the sower represent? What the fowls? What did he do? How may this hold good to-day? Why is Satan so hasty? (Luke). How may this hold good to-day? Does he say that many seeds have ever been this kind of hearers? What next explained? What does the stony ground represent? What had he said about that? What is meant by pruning up immediately? Is excessive joy sign of no lasting effect? What is meant by sun scorching? (Rom. 11:24); by heat and water? (Rom. 11:25). Where? How true to-day? Are such here now? What next explained? What did he say about seed and thorns? What kind of hearers are here represented? What do the thorns represent? How do they choke the word? What is the result? Any such hearers here? What next explained? What did he say about it? What is meant by good ground by heat and water? What is meant by good ground by heat and water? (Luke). By seed springing up and increasing? What is meant by fruit produced? Are all good hearts alike? How shown? What is meant by the seed multiplying? Object in sowing? What responsibility rests upon the hearer? Receptivity, fruitfulness of the heart are qualities which are to be kept in view. Hearers will be saved. Take heed how ye hear. How is the word made effectual to salvation? Any good ground here?
Among the Churches.

Reformed Presbyterian.

Northwood, Ohio.—Prof. Henry, who has been sick since first of Aug., is still in a critical condition. Our S. S. entertainment given Thursday evening, Dec. 27th was enjoyed by a large audience. The Literary Society gave an entertainment in the College Chapel on New Year's Eve. An infant child of John McKirahan's died of scarlet fever Jan. 10th, aged ten months.

Cedarville Ohio.—Quite an enjoyable time was had at the Covenant parsonage, Thursday. A goodly number of the members of the congregation, together with their friends, took the pastor and his wife completely by surprise, by suddenly appearing with baskets filled with creature comforts, with which a bountiful table was soon spread. The good will was particularly appreciated by the pastor and his wife. In one of the dishes handed to Mrs. Sproul on behalf of the ladies of the congregation was something which is not good, either to eat, drink or wear, but which procures all these necessaries. The fine day and the fine time made it an event which will be long remembered by the pastor and his wife.—Cedarville Herald.

Holmwood Congregation.—The congregation of Holmwood and Jewell have united by the members of Jewell becoming members of the Holmwood congregation. Rev. Mr. Spear has gone back to Ohio and is expected to return in six weeks and bring his family with him and make his home with us.

Almonte, Ontario.—Rev. E. M. Coleman, the popular young pastor of Ramsey R. P. congregation left some weeks ago for Pittsburgh to bring home his bride, Miss Maggie F. Calderwood. The marriage ceremony was performed, Dec. 27, by Rev. O. B. Milligan, assisted by Professors McClurkin and Willson, of the R. P. Seminary. They left at once for the wedding trip, arriving here Jan. 8th. They were met at the station by a “guard of honor,” composed of the young men of the congregation and escorted to the residence of Elder John Waddell where a warm welcome awaited them by the congregation. After a supper that was fit for a king, Messrs. James Waddell and J. W. Rose in well chosen words in behalf of the congregation, warmly welcomed the pastor and his wife. Mr. Coleman in a neat speech thanked the people for their kindness and presents to Mrs. Coleman and himself. Mr. Coleman’s popularity is evidenced by the presents he has received, among them being a driving horse, fur cap and cap, robe and furniture for study. Mrs. Coleman received a gold watch, silver cake basket, butter dish, spoons and many other beautiful and useful articles.

Ready for the Indians.—Rev. W. W. Carithers had his scalp fastened on very tight last evening at the Eighth Street R. P. Church. He is about to leave for Indian Territory, where he will establish a mission among the red men under the auspices of the Woman’s Missionary Society of the Pittsburgh R. P. Presbytery. All the Covenant congregations in the two cities joined in giving him a farewell reception last evening. Of course his cultured wife and child were included in farewell. Rev. Mr. Carithers has been located at Wilkinsburg for several years past. He volunteered for the Western Mission. His new home will be near Ft. Sill, in the Southwestern part of Indian Territory. That point is eighty miles from any railroad station, and the clergyman is now negotiating with the Government for a grant of land upon which is plenty of timber and limestone. From these materials he expects to build his own house. It is expected that ample money donations will follow the minister and his family from Pittsburgh.

Fully 700 people were present to shake hands with Mr. and Mrs. Carithers. Rev. Dr. D. McAllister, pastor of the church, acted as master of ceremonies. Hon. Felix R. Brunot was introduced as the former President of the Indian Commission under President U. S. Grant. The gentleman spoke pleasantly of matters he became conversant with while among the Indians of the far West several years ago. Prof. McClurkin also made an address. Miss Bressley, President of the Woman’s Indian Association, talked briefly, and so did Mr. and Mrs. Carithers themselves. Miss Martin presented to Mrs. Carithers on behalf of the ladies of all the churches a basket of flowers. The affair wound up with refreshments for everybody.—Pittsburgh Dispatch, Thursday, January 17th.

Pittsburgh, Pa.—Mr. Carithers expects to work among the Comanche tribe and has received a letter from Captain Pratt of Carlisle (Indian School) saying that several Indian Scholars of that tribe will graduate this Spring and be ready to assist him, and it is hoped that he can preach to them very soon. The three missionary societies here met in a union prayer-meeting on Friday afternoon and spent the whole afternoon in praying for the success of this mission. Mr. J. R. McKeel is back from California, on account of the crushing in of one of his houses in the last cyclone in Pittsburgh. Fifteen joined 8th St. at their last communion. Dr. J. W. Sproul assisted.

Nees Items.—Mr. Samuel Foster, father of Rev. J. M. and F. M. Foster, died at his home in Belle Centre, Jan. 15th. Geo. Alexander, Philadelphla, who died recently, left $1,000 to the Second congregation, and the same to the Third, also $500 to Rev. R. G. Montgomery.

Holding up the Blue Banner.—A little Covenanter boy in Kings County, N. Y., was asked at school to name the four oldest colleges in America. He replied promptly: “Yale, Harvard, Princeton, and Geneva.”

Salem Congregation.—Bethel branch of the congregation observed the week of prayer. The U. P. and R. P. congregations uniting. On the following Sabbath the Lord’s Supper was dispensed in the R. P. church. A missionary meeting was held on Saturday, Jan. 12. The principle features being an address from the pastor and a letter from the former president, Mrs. A. J. McFarland, St. Johns, N. B. Salem congregation has during the Fall erected a strong, comfortable and commodious parsonage. Mr. A. B. Temple, the pastor’s father, was the architect.

The Central Church, Omaha, has a prosperous mission under its care. In this mission chapel successful meetings have recently been held. Mr. G. G. Wallace, an elder of the Central church, writes, “The Sabbath School there has nearly doubled its size in six months overcrowding the building until it has become necessary to secure the use of a dwelling next door for three or four classes. As it seems imperative that we should have preaching in the mission building every Sabbath, and Dr. Williamson could not on that day leave his pulpit, and no other minister could be secured, a Sabbath evening service has been undertaken by laymen. Three of these meetings have already been held, a layman giving a short discourse—preaching a sermon if you choose to so call it.” What is it those Omaha people cannot do? Mr. Wallace, and Judge McCullough of the same session, both Monmouth College men of mark, are themselves—without ordination—quite competent to do such work as is here indicated.

Associate Reformed Presbyterian.

At the annual congregational meeting of the A. R. P. church, the 7th of January, 1889, the Rev. J. T. Chalmers tendered his resignation of the pastorate of the church. Falling health induced this action. Resolutions were unanimously adopted, granting Bro. Chalmers a vacation of twelve months that he may seek rest and recreation until his health may be restored. The congregation agreed to collect a subscription for a church building, which is expected to have a total of $10,000. The subscription list has already reached $2,500. Mr. Chalmers is expected to be here in February.

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Rev. W. S. Moffatt, Centerville, Mo., late of Arkansas wishes his friends and acquaintances to write him at the above address.

Rev. J. H. Simpson, Pickaway, W. Va., enters upon the new year greatly encouraged in his work. His people give him intimations that “his work is not in vain in the Lord.” He is “diligent in business, fervent in spirit, serving the Lord.”
January 23, 1889.

The Old ArmChair

“I love it, I love it: and who shall dare
To chide me for loving that old arm chair?”

The Song of Songs.
I'm a man that's fond o' music,
An' w'en folks are not around,
I kin make our old accordian
Squeak a mighty takin' sound;
An' th' tet banjer hangin' yander,
With its gentle plink, plink, plink,
'Pyears to git plump at the bottom
Of the deepest thoughts I think.

[Original]
Helen's Mission.
L. M. S.

It was with rather a sad and serious face that Helen dressed herself for Sunday School, on a cloudy Sabbath, the first of December. She had half decided not to go, but Mama thought best that she should, and as her little girl was very obedient, she took her cross and started. It was very unusual for our little friend not to want to go to Sunday School, and much more so to see the face that generally was beaming with happiness, so cast down. The secret of her trouble was that her teacher had been called to some far off part of India, and was obliged to go. As he was to start very early on the morrow, this was the only time he could bid her farewell. How many times he had comforted Helen and her mother, during the trials they had been through, and how many more times had he explained things to them that seemed almost unanswerable except by divine power.

And to think that now this dear old friend, as she called him, had to go away, was almost unbearable.

As she reached the Sunday School she lifted a little prayer that she might be strengthened, and be able to keep up in spite of her feelings.

The school session came to a close, and Mr. Allen had said farewell to almost every one. Finally turning to Helen, with one glance at the sad but sweet countenance, he said, [drawing from his pocket a little book]:

“Here, my child, take this as a little token from me, and remember that we all have a mission to perform on this earth: and just as I have been called to that far-away land, so you, my little friend, will also have something to do. For that sweet face and those serious thoughts were put here for naught. I leave you now, and may you be guided and prospered in all your undertakings.”

He was gone, but not forgotten. Those sweet lessons he had taught were not dropped by the wayside by any means. For months and years afterward they bloomed in that heart, and how many times during Helen's work [for she became an earnest worker for the Sunday School and many other good causes] did she think of that prayer that she might be guided, and truly she was.

Twelve years passed. Mr. Allen returns to the old village. Many dear friends have gone to their reward, and among them Helen's mother. Mr. Allen made his way to the same old church he attended so many years before. On entering his eyes fell first on her who used to be little Helen. As he held her hand all he could say was, “Surely time changes all things.”

“Very true, Mr. Allen,” answers Helen; “but those lessons you taught me are what changed me; and to keep this school until your return—adding many more to its lists and I trust to the record above—has been my mission.”

What a glorious welcome! To come back to his native town, and find seed sown many years before still springing up and bearing fruit every day.

Ah, yes, dear reader, Helen's mission was a grand one. Let us see what we can say of ours. Cannot we drop a few kind teachings here and there? And as Mr. Allen's led Helen to her grand mission, so may ours have a like effect.

TEMPERANCE AND W. C. T. U. MATTERS.

—Representative Brooks is presenting several amendments to his Pennsylvania High License Act. First: To make licenses transferable. In case the licensed saloon-keeper dies, a member of his family can continue the business until the expiration of the time for which the license was issued.

Second: To prohibit females and minors being employed at bars.

Third: To provide for the closing of bars at 10 P. M. and remaining closed till 6 A. M., but permits the councils of cities to extend by ordinance the hour of closing to midnight.

Fourth: To prohibit the taking away of liquor purchased in saloons, from the house. It is reported that there are other amendments from other sources to be introduced, but Mr. Brooks claims he will oppose any tampering with the provisions of this Act, and that he is prepared to fight any measure that would tend to injure the effectiveness of the law.

—Mrs. I. N. Taylor, President of Erie County W. C. T. U., has issued a leaflet entitled, “Prayer Alliance for the extinction of the saloon,” and it is based on the scripture promise recorded in John 14: 12, 13. It is gotten up with a pledge for obtaining signatures accompanied by a very earnest letter addressed to the officers and members of the W. C. T. U. The term of membership to this prayer alliance is signing the name to the pledge. A thank offering of five pennies or more will be gratefully received by the union sending out these pledges. The price fifty cents per hundred, 84.50 per thousand. Mrs. Taylor will furnish a sample copy to any one applying for it. She desires to introduce these all over the states and already she feels greatly encouraged at the requests sent in. We heartily commend this Prayer Alliance, believing with our loyal sister that when Christ's children ask in unity the request will be granted.

Send orders to Mrs. I. N. Taylor, Edinboro, Erie County, Pa. We herewith append the PRAYER ALLIANCE PLEDGE.

I. Because I believe it is the will of our Saviour that Christians should work as a unit against all evil, and because I realize the necessity of this unity of action against the saloon, the great evil of this country, and the bitter enemy of both home and church, I promise to pray daily for the unity of the temperance forces that they may move in one solid phalanx against the saloon and that they may elect law makers who are publicly pledged to out-law the saloon and to use the whole power of the government for the enforcement of these prohibitory laws.

II. Because I know the great power of the press in making public sentiment, I promise to pray daily that it may be converted from advocating license either high or low, to the pure standard of total prohibition.

III. Because I believe the Lord is able to overcome all evil and is on our side, I promise to pray daily for strength that I may do my full duty in abolishing the saloon, and that all temperance workers may have special wisdom and strength from on high to the end that the saloons may be forever abolished from the world and be remembered only as a hideous thing of the past.

To this pledge I sign my name.
Choice Reading.

Two Pictures.

I sketch two houses. The first is bright as a herrier can be. The father comes at nightfall, and the children run out to meet him. Luxuriant evening meal, grataiition, and sympathy, and laughter. Music in the parlcr. Fine pictures on the wall. Costly books on the stand. Well clad household. Plenty of everything to make home happy.

House the second. Piano sold yesterday by the sheriff. Wife’s fur at pawnbroker’s shop. Clock gone. Daughters in faded and patched dresses. Wife sewing for the stores. Little child with a horrid wound on her face, struck in an angry blow. Deep shadow of wretch­edness tailing in every room. Door bell. Little children hide—Daughters turn pale. Wife holds her breath. Bickering steps in the hall. Door opens. Fiend, brandishing his fist, cries, ‘Out, Out. What are you doing here?’ Did I call this house the second? No; it is the same house. Rum transformed it. Rum imbruted the marriage. Rum changed that paradise into a hell!”—Tatt­

Amusing Children.

There is a deal of common sense in the following, clipped from The Mother’s Magazine:

“While children are satiated with artificial means of amusements, the simplest and most natural sources of pleasure are often entirely neglected. For instance, a child brings in a handful of field-flowers; the mother says, ‘What litter you are making with that rubbish; let’s clear it all away, and play with your pretty doll.’ What a source of pleasure and instruction might have been derived from examining the different colors, the different shades of the same color, and the shape and texture of the buds and leaves.

‘I once saw a child take up a dead spider; the mother said, ‘Horr id, nasty creature; throw it away; never touch these nasty thin­gs; you may be bitten and hurt one of these days.’ What an opportunity was here lost of telling the child a number of interesting and entertaining particulars respecting the eyes, the feelers, the thread spun by the spider, the web, etc.

The Cross.

Dr. R. S. Storrs in a recent discourse makes the following eloquent allusion to the cross: “I do not marvel that God lover the cross. The world shows his power, but the cross shows his heart, shows his love and self-sacrifice. I do not marvel that he sets it up in unfa ding snow on the breast of the mighty western mountain. I do not wonder that he blazing it in a resplendent constellation among the stars, and when the modern sidereal astronomy tells me the sun, with all his system, is moving through space at the rate of almost six hundred millions of miles in a year, and that other stars are moving likewise with an equal rapidity, but that all are moving, as far as yet can be ascertained, by the most delicate lens of the mightiest telescope, in right lines of direction and not in closed circular orbits, I sometimes ask myself whether it may not be that some of these courses will be found by and by to be transverse to others, that the un­iverse itself shall at last be seen by us to be builded and fashioned in the similitude of the cross.”

A Chinaman’s View of a Text.

The writer was for a time a pupil in the White Street Mission­School in New York, but he is now a prosperous laundryman at King­ston, N. Y. In a recent letter to one of his former teachers, he gives the following bit of New Testament exegesis: ‘I led the Young Men’s Christian Association meeting on the Sunday before January 12th. The subject which I gave out. ‘The Christian must be born twice;’ and also read the Scriptures in chapter three of the Gospel St. John, and explain to them. I said if a man in this world born twice, he only die once, and if a man born once he die twice. I mean if a man born twice he must born again of the spirit; his soul shall save; that is, he only die once. If a man born once his body shall die, and his soul also perish; that is, he die twice. After the meeting was pass, one of the old gentlemen came to me and said, ‘Are you a missionary?’ I answered him, ‘No.’ I said, ‘I am a laundryman.’ And good people thought I was missionary.”

Surprising Drummers.

The Rev. A. E. Drumming, D.D., the manager of the Congregation­al­ist publishing house and Sabbath school work, and one of the busiest men in Boston, is an off hand, approachable man, with a bright winnings face, easy manner, and personal magnetism that contribute much to his success. He has none of the outward signs of his clerical calling, but looks more like a business man. He travels nearly all the time, and he says that in the use he generally passes as a drummer and is recognized by the fraternity as one of their number. On going to Minneapolis one Saturday evening, a smart young fellow approached him in a free and easy way:

“Going to stop over Sunday?”

“Stop at the Blank Hotel, I suppose?”

“No I am going to stop with a friend.”

“Come round to the hotel tomorrow afternoon and we’ll have a racket. Qu it a number of the boys will be there.”

“But to-morrow is Sunday!”

“I know it, and that’s why we can have such a devil of a good time.”

“O, I think that we fellows who are travelling all the time ought to keep Sunday,” said the Doctor.

“Yes,” assented the drummer goodnaturedly; “but I’ll bet you won’t.”

“I’ll tell you what I’ll do; I’ll go to church to-morrow, if you will!”

“I’ll do it! Where shall we go?”

“To the First Congregational. It’s the best church in town.”

“All right. I’ll be there, but I’ll bet you won’t.”

The drummer was there according to his promise, and could hardly believe his eyes when he saw his friend of the night before ascend to the pulpit. Dr. Drumming tried to find him after the service, but he had fled.—Leavenworth Journal.

Four Rules.

James Freeman Clarke had four rules, by virtue of which he was able to maintain good health and do a great amount of work, in spite of advanced age. “I have never been in a hurry,” he said, shortly before his death, in answer to a query as to what magic power he possessed. “I have always taken plenty exercise, I have always tried to be cheerful, and I have always taken all the sleep I needed.”

Absolute Obedience.

Louis XIV. tested Lord Stair by asking him to take an ailing with him. As soon as the door of the coach was opened, the monarch bade him pass and go in. The nobleman bowed and obeyed. The king said: “The world is right in the character which it gives you; another man would have troubled me with ceremonies and re­monstrances.”

Prayer.

It was decided, through discouragement, in a certain village to close the prayer meeting; but a pious old woman declared that it shuld not be so, for she would be there if no one else was. Next morning some one jestingly asked her, “Did you have your prayer-meeting last night?” “Ah, that we did,” she replied. “How many were present?” “Four,” she said. “Why, I heard that you were there alone.” “Oh, no, I was only the one visible, but the Father was there, and the Son was there, and the Holy Spirit was there, and we were all agreed in prayer.” Before long, from shame of themselves and from admiration of the old woman’s perseverance, the meeting was revived, and brought prosperity to the church.

We do not become righteous by doing what is righteous, but having become righteous we do what is righteous.—Luther.
January 3, 1889.

TO READERS OF ADVERTISEMENTS.

Readers of the "Christian Nation" who order any goods advertised in its columns or ask information concerning them, will oblige me very much by stating that they saw the advertisement in the columns of this paper.

J. W. Pritchard.

A Remarkable Flesh Producer.

WHAT

CONSUMPTION
CONSUMPTION
CONSUMPTION
SCROFULA
SCROFULA
SCROFULA
BRONCHITIS
BRONCHITIS
BRONCHITIS
COUCHS
COUCHS
COUCHS
Colds
Colds
Colds
Wasting Diseases
Wasting Diseases
Wasting Diseases

Wonderful Flesh Producer.

Many have gained one pound per day by its use.

Scott's Emulsion is not a secret remedy. It contains the stimulating properties of the Hypophosphites and pure Norwegian Cod Liver Oil, the potency of both being largely increased. It is used by Physicians all over the world.

PALATABLE AS MILK.

Sold by all Druggists.

SCOTT & BOWNE, Chemists, N. Y.

The Great Remedy in Consumption.

The Garrett Fence Machine.


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Epps's Cocoa

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by many years' experience in the functions of well selected Cocoa, Mr. Epps has provided our breakfast table with a naturally flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of food as constitute the fine proportions of well selected Cocoa, Mr. Epps has reformed man's digestive system, and the results are startling. The health of the nation is it is believed, will be univalved in the market.

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allow your lawn to dry up when you can have it luxuriant and green?

WHY

let your flowers wither and die, when by using

THOMPSON'S IRRIGATOR

you can have them fresh and blooming until frost?

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AN EXCELLENT LIQUID SPONGE DENTIFRICE.

It will cleanse and Preserve your Teeth, make your Gums Hard and Rosey, also add an agreeable Aroma to the Breath. A positive cure for sore or bleeding gums.

Mr. Hamilton:

Dear Sir:—From actual test I believe your Dentifrice, "Hamizu," to be unrivalled in the market.

Cordially,

R. H. L. Walters,
Surgeon Dentist, N. Y. City.

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Do you know that this is the treatment your finest clothes receive when washed with the ordinary laundry soap? You ought to.

The greatest wear on clothing is the constant rubbing in the wash. The hardest work in washing is the rubbing up and down on a board. You must admit that anything which does away with the rubbing, and is withal harmless, saves the wear and tear on the things washed as well as the poor woman who does the work. We claim that PEARLINE is that thing. The many millions of packages sold annually would seem to substantiate our claim.

Peddlers and some unscrupulous grocers are offering imitations which they claim to be Pearline, or "the same as Pearline." IT'S FALSE—they are not, and besides are dangerous. PEARLINE is never peddled, but sold by all good grocers.
God, who is the source of all authority, has appointed our Lord Jesus Christ the Ruler of Nations. The Bible, God's revealed Will, contains law for Nations, and is the standard by which all moral issues in political life are to be decided. National acknowledgment of this authority, and obedience to this law, constitute a truly Christian Nation.

It gives us pleasure to notice that our elder brother, the Christian Statesman, has donned a new suit. This is evidence of prosperity; the new suit will need also larger pockets. We extend hearty congratulations.

"It is not the duty of the State to make Episcopalians, or Catholics, or Methodists."—N. Y. Herald. But it is the duty of all men to have the State recognize in its fundamental law the Source of its authority, even God, and to see that the laws of the State are not subversive of His law, but in harmony therewith.

In all the history of national elections, we do not know that decency and honesty were ever more openly ignored than at the last election, and notably so in this state. The remedy is in the more frequent and positive teaching by pulpit and press of God's law as to bribery; in the enacting of preventive laws; and in the adequate punishment of proven violations. Here is a field for patriotic reform work that is largely unoccupied.

Is the world "going to the bad," or is it growing better? Dr. Herrick Johnson replies: "The world, on the whole, is mending. The skies are brighter than they were. 'Sins and bile' are a bad combination, but the power that makes for righteousness is too much for them." Let Dr. John Hall answer: "I should be very sorry if the press or if the general public took up the notion that we... are a forlorn hope, vainly struggling in a cause that is passing from our hands. That is not true to the truth of things." Later still we heard Dr. Hall say that the notion that ministers are not competent witnesses because they see only the good side of life, is a false notion. He declared that precisely the reverse is true: that they have a better opportunity of seeing the evil side of the world than any other class.

We note, as a matter of general interest, the recent organization in this city of the "National Academy of Theology." The membership represents various theological seminaries throughout the country, and the object is to advocate the necessity of adhering to historical and philological laws as "the sole human methods for discovering the facts of the Word." Commenting on this organization, an exchange finds reason for saying that, "much as the American theological scholars may gain for their common work through this academy, the different Christian organizations are likely indirectly to gain vastly more. The divisive lines will become of less importance, and the number of truths held in common will greatly increase."

Since Livingstone and Gordon entered into their rest, the commanding figure in their great work is Henry M. Stanley, the Christian soldier, statesman, and missionary. It was therefore glad tidings for the Christian world that reported his safety when most of us feared he was dead, or a prisoner. In a letter written by him, received at Brussels only a few days ago, Stanley refers to Emin Pasha, to whose relief he had gone, as well provided with everything needful. We quote a few sentences from his letter: "His soldiers blessed our black men for their kindness in coming so far to show them the way. Many of them were ready to follow me out of the country, but I asked them to stay quiet a few months, that I might return and fetch the other men and goods left at Yambunga. They prayed to God that He would give me strength to finish my work. May their prayer be heard!" Amen!

If, as a reader has privately suggested, any one has been misled into the belief, by our criticisms of the Government's arbitrary and unjust treatment of the Chinese, that we favor absolutely unrestricted immigration, we wish to remove that false impression. We are well aware of the dangers to our country from unrestricted immigration. Our Government, founded by Christians, and with Christian purposes in view, has already suffered partial subversion of these purposes by the immigration of hordes of enemies to Christian government—enemies indeed, ofttimes of all government. But immigration laws should be wise and just, and should apply to all foreigners alike.

And in this connection we are glad to note that the Ford Committee has concluded its investigations, and embodied the results in a Report, upon which a bill will, most likely, be based. The Committee recommends that intending immigrants be required to give three months' notice of their intention to come to this country, and to submit to an examination as to their fitness in all respects to become American citizens; that provision be made for their return, after two years, if found objectionable; and that the Government assume control of Castle Garden.

If the recommendations of this Committee shall become law, the conscientious and intelligent enforcement of such a law would reduce the dangers from immigration to the lowest minimum, and secure all its benefits.
Enlightened Statesmanship.

Pro Christo et Patriae.

Enlightened Statesmanship is the art of controlling the affairs of State so as to secure to all, every necessary privilege and comfort, together with the widest liberty of conscience in religion compatible with the requirements of the Word of God. Besides, the Light of the World, Christ, is God's Kingdom; and a popular state is not always Godward. Enlightened statesmanship regards the Sabbath as the Lord's Day—Popular state Christianity knows no distinction in the days of the week! Enlightened statesmanship guards the sanctity of marriage—Popular state Christianity excess unhappiness and makes divorce easy. Enlightened statesmanship would everywhere and forever prohibit the liquor-traffic and place a premium on sobriety and integrity—Popular state Christianity exalts drunkenness and its promotion of unhealthy habits, by legalizing the liquor-traffic, in short, would apply every question of national policy to the righteous test of God's law, and require conformity thereto in spirit and in operation; whereas popular state has no standard whatever of Right, and the result is a grotesque system of government from the untold destruction of which there is no escape except in obedience to the law of revelation, upon which, says Blackstone, with the law of nature, should depend all human laws.—Editorial, 1884.

CHRIST THE NATION'S KING.

As has been already said in substance, the faithful disciple of Christ,helper to the work of establishing a perfect moral ideal for humanity and of imparting to humanity the special wisdom of Christian centuries. It will be admitted, how­

ter, that in these words Christ teaches that there are duties 

which Christians owe to the Commonwealth as well as in the performance of the duties of private life.

We are reminded, also, that Jesus said, “My kingdom is not of this world.” (John 18:36). Did he mean that his kingdom was not to be in this world? He said of his disciples, “They are not of the world, even as I am not of the world.” (John 14:16). But was not Jesus in the world? Did he not pass through every part of human life redeeming and glorifying it? “We have not an high priest who cannot be touched with the feelings of our infirmities, but was tempted in all points like as we are, yet without sin.” (Heb. 4:15). What Christ meant by this by expressing concern regarding his disciples and his kingdom is shown in the petition which he offered for his followers: “I pray not that thou shouldst take them out of the world but that thou shouldst keep them from the evil.” (John 17:15). The phrase “of the world” is used by Jesus to describe participation in the selfish, sensual, proud and cruel spirit, of unrenewed humanity. It is in this sense that he said that neither his kingdom, nor his people, nor himself was “of the world.” Napoleon is reported to have said: “Alexander, Caesar, Charlemagne and myself have conquered peoples and erected empires by force of arms. Jesus alone of all the world’s conquerors achieves his victories and establishes his authority by the power of love.” Something like this Christ meant undoubtedly when he said, “My kingdom is not of this world;” it is not founded upon worldly principles, is not to be established by the use of worldly instrumentalities. “The kingdom of God is within you,” Jesus said, (Luke 17:21). I heard a Christian man remark a few months ago: “There are so many who profess that they are anxious to get into the kingdom of God, now I am especially anxious to get the kingdom of God into me.” Certainly there can be no kingdom of God for man until there is a kingdom of God in man. But the spirit of the kingdom within will create the atmosphere of the kingdom without. Christly souls will need, demand, produce, a Christly society. Children of the kingdom will never feel at home until there shall appear “the new heavens and the new earth in which dwelleth righteousness,” (2 Pet. 3:13). There are passages of Scripture which seem to prove that God intends to establish the kingdom of Christ on earth progressively, that this is the work in which he is now engaged and in which he requires the assistance of his servants. See what Isaiah says, “Thus saith the Lord God, Remove the diadem and take off the crown ... I will overturn, overturn it ... until he come whose right it is and I will give it to him.” (Is. 9:7). And what Ezekiel says, “Thus saith the Lord God, Remove the dam and take off the crown ... I will overturn, overturn it ... until he come whose right it is and I will give it to him.” (Ezk. 21:26, 27). Did not these great prophets foresee long processes of providential dealing and discipline among men and nations whose result was to be the final, complete enforcement of the Christ over human affairs? Did not Christ himself foretell the same course of history when he used the growth of the mustard tree from its tiny seed to its spreading and unbranching crown of branches, and the converting, gradually transposing and transforming influence of the mite of leaven in the mass of meal as the most appropriate illustrations by which to represent the progress of the kingdom of heaven in the world? Canon Freeman suggests the thought that when we offer together the petitions of the Lord’s Prayer, “Thy kingdom come, thy will be done on earth as it is in heaven,” and “Give us this day our daily bread,” we seem to ask for a “day by day” answer to each supplication. I think we ought to mean it so, to beseech God to glorify each passing day by gaining it some new territory on earth for the kingdom of heaven. In this prayer as in all prayer we should offer ourselves as instruments to be used by God in conferring upon the world the blessings that we ask for.

We reach these conclusions, then, that Christian manhood must include Christian citizenship, that God is now engaged in
establishing Christ's kingship in this world, and that in this divine enterprise it is the duty of every Christian man earnestly and actively to co-operate.

Let us now inquire what is implied in the assertion of Christ's present right of royalty in national affairs.

If Christ is the rightful King of the nation what form of government should the nation have, what functions should the government be allowed to exercise.

In answer to the former of these two questions it is enough to say that that is a Christian form of government which will hold a whole Christian man. We have no guide to Christ's will in regard to the political institutions by means of which he can best exercise his supreme sovereignty except the capacities and necessities of Christianly developed manhood. Men Christianly developed are found to be capable of self-government and to demand freedom. It can hardly be doubted that the ideal Christian state will be a Republic, a crowned Republic, a community of freemen who exercise their liberty under the authority of Christ.

In regard to the functions of a Christian government it may be said that we must come to recognize that fundamental fact that the nation is "a moral personality," and that government exists for moral purposes. If Christ rules through governments then we shall attempt to accomplish something more by means of constitutions and laws than merely to protect and foster the material interests of the people. It will of course be necessary to rigidly define the limits of the true sphere of governmental action, limits beyond which no interference with individual freedom must ever be allowed. But because we reject the Paternal Theory of the functions government, it is not necessary that we should adopt the Police Theory. Government is not "a necessary evil." "The less government the better for the people," is not a correct principle of political science. "Laissez Faire" shall not be the motto of the Christian state. It is not proposed that we should be moved by sentimental considerations to try again the experiment of "the Maximum." It is emphatically denied that it is a function of the government to support the church or to enforce the acceptance by the people of any form of religious doctrine or the practice of any form of religious worship. The spheres of the Church and of the State are clearly distinct and separate.

On the other hand it is asserted that the government is concerned with the moral interests of the people. Moral health is the essential condition of national perpetuity. It is admitted by all that it is the business of the government to provide for the permanence of the nation. The Christian citizen, who believes that Christ should rule through governments, will insist that the moral welfare of the people shall be carefully regarded in the legislation and administration of the state.

For example a Christian government will provide judiciously and generously for the intellectual and moral culture of its people. It must be determined by the study of the science of Christian statesmanship to what extent such provision should be carried. But all will admit that the state must give its children a measure of education to insure the stability of its own integrity and perpetuity; then will there be purity in our elections—protected quiet, is a fundamental institution of a healthy society, the rich and the poor, the laborers and their employers, to exercise a mediatorial sovereignty over the warring classes in society, the rich and the poor, the laborers and their employers; then will it be seen that a Sabbath, one day in seven of rest and protected quiet, is a fundamental institution of a healthy state; then will it be acknowledged that Christ's great law of marriage sanctity is an essential bulwark of the nation's prosperity and perpetuity; then will there be purity in our elections; then will there be honesty and faithfulness and disinterested patriotism in the performance of public duties; and to such a nation shall be fulfilled the prophetic promise, "Blessed is that people whose God is the Lord."

We feel ourselves justified in insisting that the character of this nation as a Christian nation should be maintained. We have the blood of Christian heroes and martyrs in our veins; principles of Christian righteousness were laid down as the foundation stones of our political system; our nation is the product of Christian energy, courage, wisdom, faith. It is right that all who believe that this nation belongs to Christ should unite in earnest efforts to defend and support, by all proper means of argument, education, organization, agitation, the Christian institutions of our country.

We should not be content with that, however. We should
make it our aim to establish Christ's supreme authority over the management of all national and international affairs. The time is coming, let us help it to come quickly, when principles of Christian love and righteousness shall control all legislation, administration, diplomacy. Then shall it be seen how “righteousness exalteth a nation.” “Then shall they beat their swords into ploughshares and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more.”

When John Calvin established a Christian republic at Geneva he had it decreed that the ancient monogram of Christ, I. H. S., should be engraved in stone upon the fronts of all the public buildings and wrought in silk upon the standard of state. So he claimed for Christ all functions of national sovereignty. Let us make the same claim for Christ in our country, that his royal right shall be recognized in our Constitution, in our laws, in all politics and policies, in the exercise of all executive authorities and judicial powers. Let us cherish the hope that it may be the high calling of this nation to establish and maintain a truly Christian government, a government that Christ can use as the organ of his earthly sovereignty, and this not for our own sake alone, but in order that our nation may be a standard to the people lifted up by God in following which they shall march together through the world's brightening morning toward God's goal for man.

**A Series of Missionary Articles.**

**Go ye into all the world, and preach the gospel to the whole creation.**

**NUMBER THREE.**

**PHILIP DODDRIDGE.**

ALBERT W. MCLURKIN.

His parents were Dissenters. His mother instructed him in Bible history by means of some Dutch tiles that lined a corner of their sitting-room. In boyhood he studied Latin and Greek under the Rev. Mr. Stott, who taught a private school in London. When ten years old he was sent to school at Kingston on Thames. His father died when he was thirteen years of age, and about that time he was sent to school at St. Albans, a school conducted by Mr. Nathaniel Wood. While there he became acquainted with Dr. Samuel Clark, who afterwards proved to be a valuable friend to the fatherless boy.

The Duchess of Bedford offered to bear the expense of his education if he would go to either of the universities and study for the ministry of the Church of England; and also, if she lived until he entered the ministry, to provide a living for him in the Church. Tempting and generous as the offer was, he most respectfully declined it, for he could not comply with the terms of ministerial conformity. At that time he was distressed lest he should not be able to pursue his studies for the ministry, and was actually engaged in the study of law when his esteemed friend, Dr. Clark, offered to remove his difficulties. In October, 1719, he entered the school conducted by Rev. John Jennings in Kibworth. "During the course of his studies at this place, he was noted for his diligent application to his proper business, serious spirit, and extraordinary care to improve his talents."

He was licensed to preach in 1722, and was settled over the congregation at Kibworth as successor to his preceptor, Dr. Jennings. Upon the death of Dr. Jennings, he succeeded to the care of his academy. In 1729 he was called and removed to Harborough, to be assistant to venerable Mr. Sorne. In the same year Mr. Doddridge, in conjunction with Dr. Watts and other Dissenters, established a school for preparing young men for the work of the ministry among Dissenters. He was appointed instructor of that institution, which soon acquired wide celebrity.

The Independent congregation in Northampton extended a pressing invitation to him to come and labor among them. His friends urged him to accept. Accordingly in Northampton he discharged the double duty of pastor of a large congregation and professor of the theological seminary. Students came to him from all parts of the kingdom.

In person he was above middle stature and very slender. He had a very remarkable sprightlyness and vivacity in his countenance that interested in the most unpremeditated attention both in private and in the pulpit. He was remarkable, too, for liberality toward those who disagreed with him. He had that charitable spirit much needed to heal the dissensions in the Church of Christ.

The exercise of this same spirit was manifest in his life, preaching, teaching, and writings.

As a preacher it is said of him, "That the vital truths of the Gospel and its duties, as enforced by them, were his favorite topics." He considered himself a minister of the Gospel, and therefore could not satisfy himself without preaching "Christ and him crucified." He never puzzled his hearers with dry criticisms and abstruse disquisitions; nor contented himself with moral essays and philosophical harangues, with which the bulk of his auditory would have been unaffected and unedified. He thought it cruelty to God's children to give them stones when they came for bread. He said, "It is my desire not to entertain an auditory with pretty, lively things, which is comparatively easy; but to come close to their consciences, to awaken them to a real sense of their spiritual concerns, to bring them to God, and keep them continually near to him, which to me at least is an exceeding hard thing." He seldom meddled with controversial points in the pulpit; never those with which he might reasonably suppose his congregation was unacquainted, nor such as with which they were in no danger of being infected. When his subject naturally led him to mention some writers from whom he differed, he spoke of them and their works with candor and tenderness, appealing constantly to the Scriptures as the standard by which all doctrines are to be tried. He showed his hearers of how little importance most of the differences between Protestants are, and chose rather to be a healer of breaches than to widen them. He always spoke with abhorrence of passionately inveighing against our brethren in the pulpit, and making Christian ordinances the vehicle of malignant passions. He thought this equally afronting to God and malicious to men; poisoning instead of feeding the sheep of Christ. "His sermons are remarkable for soundness in doctrine, for rigid method and clear statement, and for earnest application to the heart and conscience of the hearer." Some of his sermons were published. Among these were "Sermons to Young People," in which show his great interest in the young in regeneration.

As a teacher he was patient and painstaking. He cultivated the spirit of inquiry in his pupils and allowed them the greatest freedom in questioning. He did not have that breadth of mind enabling him to place distinctly before his scholars right and logical in philosophy and theology. He stated many theories, but could not powerfully state truth in theological training. For the statement of truth he was fitted rather for the pulpit than for the chair of theology. He was strong spiritually rather than intellectually. He was not, however, of an inferior rank intellectually, but he cannot be regarded as belonging to the first rank. He was successful as a teacher. From his classes preachers have risen to high rank in Great Britain, Holland, and America. He did not have either the time or the means to examine critically many matters of great importance to the Bible student of the first rank. His best known commentary is the "Family Expositor." It has been by his works of a devotional, practical character, and by some of his hymns, that Dr. Doddridge has endeared himself most of all to the Christian world. His "Rise and Progress of Religion in the Soul" has been translated into the languages of the continent. Dr. Doddridge's hymns are three hundred seventy four in number. His never robust frame, weakened by his incessant labors and a severe cold which settled on his lungs, caused fears to be entertained for his life. He was advised to try the effect of a sea voyage. "His sailed with his wife for Lisbon in 1751, and upon landing was completely exhausted, and sank to rest a few days, expressing to his wife his firm faith and joyful hope in Christ. His confidence is expressed in one of his best known hymns, on the words, "My heart is fixed, O God, my heart is fixed."
And no man had strength to tame him.

Lesson for February 10, 1889.—The Fierce Demoniac—

INTRODUCTION.—Our last lesson was the Parable of The Sower. It seems that Christ spoke quite a number of parables on that same day. Matthew records seven; or, eight, if we call the reference to the householder one. Mark’s record is not so full on these points as Matthew’s; but he writes a little that Matthew does not. In the evening Christ said unto his disciples,—others besides those of the twelve may be included here:—“Let us pass over unto the other side.” In a ship they start across the Sea of Galilee. A great storm arises, but Christ rebukes the wind, and says unto the sea: “Peace, be still.” “And the wind ceased, and there was a great calm.” Those with him are greatly impressed at this exhibition of his power. The end of this voyage is the beginning of the lesson for to-day. Parallel accounts with this lesson are found in Matthew 8:23-24, and Luke 8:26-39.

THE LESSON.

I. THE DEMONIAC DESCRIBED. (1-5).

1. And they: Christ and some of his followers. These latter learned by being with Christ. Unto the other side of the sea; the Sea of Galilee. Into the country of the Gadarenes. They appear to have landed on the south eastern or eastern shore of the sea. The gospels do not agree as to the name of the country where they arrived; but this can easily be accounted for on the supposition that one may have included the other, or that there were different names for the same place.

2. Immediately there met him out of the tombs. These tombs were perhaps caves or grottoes constructed or natural, in the mountains. It is said there is now a town called Gerasa, about the middle of the eastern shore of the Sea of Galilee, and that near this town are ancient tombs. We are also told that there are same dwellers in such tombs sometimes. Referring to another town that is marked further down on the map, south east of the sea, Meyer says: “Many old burial vaults are still to be seen at the place on which Gadara formerly stood.” There met him . . . a man. Matthew says there were two men possessed with devils. Luke, as well as Mark, speaks of only one. There is no necessary contradiction. This fact is cited for this very case: Lafayette was accompanied by his son when he made his popular tour through this country. Would there be any discrepancy in some historians speaking of one person and others of two? Mark mentions the more prominent of the two demoniacs. With an unclean spirit. Reference has already been made in the second lesson of this quarter to demoniacal possession. Certain persons were really inhabited by demons. These beings had great power over those in whom they dwelt. In the infortunate persons there appear to have been two intelligences and two wills. Demoniacal possession belongs particularly, if not exclusively, to the age of the world to which this lesson refers; yet can we prove that it does not yet exist? The spirit is called “unclean,” evidently because its nature is opposite to the purity of God.

3. I. Who had his dwelling. That is, he made the tombs his regular place of residence. No man could bind him, no, not with chains. This indicates his ferocity and strength. The Revised Version reads: “No man could any more bind him,” etc. This at least seems the truth, for Luke reads as though they had been able to bind him successfully at one time. Had been often bound with fetters and chains. Fetters would be for the feet. He would not send them to the place of torment. My name is Legion. The word “legion” comes from a division of the Roman army, containing several thousand men. The man may have used that term just as we do for a large number. For we are many. A number of demons possessed the same man. Luke says that many devils were entered into him.

4. And he besought him much. This was an acknowledgment of Christ’s power. He knew he must obey. We see the de men is earnest in his request. That he would not send them away out of the country. Their desire hardly is that he would let them remain in that country in preference to other places, but that he would not send them to the place of torment.

III. THE DEMONS ENTER THE SWINE. (11-13).

11. A great herd of swine feeding. Pork was a prominent article of food among the Roman soldiery. This herd may have been raised for their consumption. The Jew was not allowed by God’s law to eat the flesh of these animals or touch their “dead carcases.” Perhaps even trading in them was illegal, yet we are not told why or by whom these were kept.

12. Besought him . . . send us into the swine. Perhaps they ask this as something that would be more easily granted and that would prevent their being cast down to hell; or they may have purposes to destroy the swine, thereby to excite antagonism against Christ among the people.

13. And forthwith Jesus gave them leave. Why did Christ permit these devils to enter the swine? A number of answers might be suggested, more than one of which may be correct. It might have been done to give a startling exhibition of the effect of evil. If the consumers were Jews, this would be a punishment for their sin. It may have been intended as the penalty for simply carrying on such a trade. If the owners and keepers were Gentiles, they perhaps had no right to carry on such business in a Jewish country. The herd ran; urged on by the demons, or terrified by their presence.

IV. THE EFFECT OF THE WHOLE WORK ON THE PEOPLE. (14-17).

14. And they that fed the swine fled; in astonishment and alarm; and that they might tell the news. Told it in the city, and in the country. They made it known widely. And they went out to see. The people went. Though their tendency thus to act may have been greater than ours, this city was evidently somewhere near.

15. And see him that was possessed, etc. They had known of this terrible man before. Perhaps many of them had heard his cries and seen him in his wild state. Now he is sitting at Christ’s feet (see Luke), is clothed, and in his right mind. Luke tells us that in his mad condition he “wore no clothes.” And they
were afraid; because of the change in the man; and perhaps reference is here made also to the impression on them made by the destruction of the swine. They feel the presence of some great power.

16, 17. And they that saw it told them. Perhaps disciples and keeper of the swine united in telling of the deliverance of the possessed man and the destruction of the swine. And they began to pray him to depart out of their coasts. They would not wish him to go because he had healed a demoniac. It was because of the destruction of the swine. There may have been other herds, and they were afraid that he would work further destruction.

They are impressed with Christ's power, but they would rather have him leave. They were sending away the offer of life, though they may not have known it.

V. THE RESTORED MAN DESIRES TO BE WITH CHRIST. (18-20.)

18. And when he was come into the ship. He was going away and one reason evidently was that they asked him to depart. They feared that he might be with him. Scarcely because he was afraid of again being possessed; but he felt that he would take pleasure in being with Christ and working for him. What a contrast the facts about the man in this verse and the fifteenth to the demon, but not that of the man. He knew what was best. He left this man as a witness for God. Let us remember that he has done much for all his people. How can they keep silent?

20. And he departed and began to publish. He was obedient.

In Decapolis. This was a region east of the Jordan and in the north eastern part of Palestine. It means: "With ten cities." And all men did marvel. There was an effect from his words. Why did Christ tell the man healed with leprosy to keep silence and then tell this man to make known what was done? There may have been less hability of public excitement among these people, for Christ was hardly so well known among them, and was now going away from them, and perhaps so far that there would be no danger of their following him.

THOUGHTS.

1. Christ uplifts mankind.
2. Evil spirits are subject to him.
3. The work of demons among men degrades.
4. Men may send blessing away.
5. It is a good sign for one to desire to be in the presence of Christ.
6. It is well for us to make known what God has done for us.

Questions on Lesson VI.

BY UNCLE ROBERT.


To what sea is there reference in the first verse? Upon which side of it is the country of the Gadarenes? From what place did he come? How did he travel? Was there anything remarkable about the voyage? Briefly relate? Upon landing what occurred? Was he alone? What is meant by his having an impure or wicked spirit? Was a person so possessed responsible for his actions? Was there any hope for his salvation in that state? Is there any difference in being very wicked and being possessed with a devil? Could common power dispossess the demon? Is miraculous power now committed to any for the relief of such distressed? Is it likely that the devil has such power now when there is no adequate power to meet him? Are not all held responsible for their conduct now? Could the individual prevent such possession? How about children? May not good people become insane? Does this seem to be identical with insanity?

Where did this man live? Was he dangerous? Why was he permitted to be at large? What is meant by "tame"? What is said about his distress? Who would want to be at the devil's mercy? How was it he met Jesus? Manner of coming? In what frame of mind? What did he say? In what tone of voice? Can you distinguish the personality of the man from the personality of the lewd spirit in what is said? What did he fear? Why? What did his fear move him to do? What does this prove as to punishment of sin? What did Jesus ask? Was this the name of the man or of the vicious spirit? Whose name did he get? May not the man have been known by this name? What explanation is given of the name? Do you know of any other one possessed of more than one demon? Does the man seem to have been constantly demonized? (Luke). In this confusion of persons may there not have been a return of personal consciousness? Again, may not this have been the first intimation that there were so many? For what did the demons use the man to plead for them? Where do you suppose they expected to go if he did? What expressions show their fear of him and of torment? What is mentioned in the seventh verse? What alternative does this present? Who suggests it? Are the devils not hierarched but the man plead for them? Could the disciples hear the demon? Is not this suggestive when considering the man's great voice? Have the devils a devilish motive in their request? Did they obtain their wish? Result? Was this anticipated? Can a demon possess more than one object at a time? Was not their number likely at least equal to the number of swine? How many would that be? How could so many be in one man, or even two? What must hell be? What did the swineherds do? What followed? Does Jesus seem to have progressed into the country? How may he have occupied his time? When the people come to him what do they see? What effect of the sight? Did they learn what had transpired? From whom? Did they believe the story? Was this true faith? Why not? What did it lead them to do? Motive for? Did Jesus acquiesce? What did he do? What incident transpired as he was leaving? What did this show? What did Jesus do about it? Did the man obey? Result of his preaching? Is it likely that Jesus ever returned to them? Is there not a warning here? Did he leave them with any reason of hope? Is there not hope here? Do we know that there was any but the one saved? Did not Jesus seek out that one? Will not Jesus bring home to heaven all for whom he died?

Bits of Wisdom.

Thoughts that are quickly "thrown off" by a writer or speaker, are likely to be quickly "thrown off" by a reader or hearer. It is only those thoughts that are dug for down deep in the thinker's mind, that are likely to be planted deeply in the mind of those to whom they are imparted. He who would impress others profoundly, must first be profoundly impressed.

*A one well-defined thought carried away from a lesson, from a sermon, or from a lecture, is more than can be expected for the average intelligent hearer. Most hearers do not do as well as that. In fact, he who does not carry fifty important truths in a single hour, to attentive listeners, ought to be disgraced if he finds that he has lodged one truth of the fifty in the minds of the better class of those whom he has addressed. Nor has every speaker even this reason for encouragement.

*A lesson must be looked at in good season if one would get a fair hold on it—as teacher or scholar. Almost every one would admit that. But the question is still an open one, How far ahead of the lesson-hour is a "good season"? A boy was asked on the Thursday morning what was the next day's lesson. He answered artlessly, "Oh! I don't look at the lesson until a few minutes before I start for the Sunday-school." Was his case an exceptional one? Whether it was or not, there are both teachers and scholars who begin the next Sunday's lesson on Monday morning, without thinking that they are ahead of time in so doing.—Sunday School Times.
Among the Churches.

Reformed Presbyterian.

Annual Report of the L. M. S. of 5th St. R. P. C., Pittsburgh—One more year has gone by with its events of varied experiences of joy and sorrow, of failure and performance, of efforts made whether successful or otherwise. One whole year. What a thought! What a stimulus this should be for us to make the most of our opportunities to labor in the cause of Christ. It is our high privilege as women to be permitted to bear a part in promoting the interest of His Kingdom.

As a society we held ten meetings during the year, which have been very well attended, although not all we could desire in that respect, our average attendance being twenty. We would urge now at this our annual meeting that we try to improve in the matter of attendance. One hour or one hour and a half each month is not much to ask and the ladies of this congregation could accomplish a great deal in even that short a time. The number added to our roll during the year is sixty. The decrease in membership is four, one by death and three by removal to other congregations. We still have a membership of seventy-two.

Of our work during the year we will only mention the most important. The report of the treasurer will tell what we have done with our money. Besides this two days' sewing by the ladies, one for the Allegheny General Hospital and one for the needy children of the Sabbath School. Visiting by committees of Society to different families in the congregation, and correspondence with our missionaries.

We have also had the benefit of hearing, through our pastor of our foreign mission, he having made a visit to that mission by appointment of Synod. We were represented at the Women's Missionary Society of Pittsburgh Presbytery by four delegates and the report of these in regard to our new mission is progression. Since that time things have assumed a more definite shape and we hope to be in correspondence with our new missionaries.

And now what shall we do for 1889? Will not some of our ladies suggest some new plan of conducting our meetings by way or giving them a more interesting nature. Our ways and means of raising funds, are, we suppose, as good as any; but shall the raising of money be our sole object? We think our Managers for 1888 have wide opportunities for work in this way.

And now, Old Year, Farewell! Welcome, New Year! And may we all health, strength, a hearty will and above all the Grace of God to enable us to accomplish a great deal more for the Kingdom of His dear Son.

Respectfully submitted,

MRS. S. MCNAUGHTON, Pres.
MRS. JOHN GIBSON, Sec'y.

TREASURER'S REPORT.

Receipts, 1888. Jan. 1, Bal. cash on hand, $2.49; dues and donations, $111.70; special subscription to L. P. M. S., $100.49; total, $214.50.

Disbursements, 1888. Mar. 2, Boy's Industrial School, Syria, $50.00; Apr. 5, Pres. Mission, $100.00; Delegates fare to Convention, $3.60; Nov. 5, Mersene Mission for purchasing bedsteads and closets for girls' room, $50.00; Jan. 3, 1889, Bal. on hand, $10.90; total $214.50.

In addition to the above $5.75 was raised by special subscription as a donation to the Janitress; and $11.70 for covering for the church carpet.

Very respectfully submitted,

MRS. WM. M. HICE, Treas.

Farewell Meeting.—We had a very fine farewell meeting in the B. P. church, Beaver Falls, for Rev. Carithers and family, Tuesday evening, 22d inst. I hope your correspondent here sent report of it. Addresses were made by Rev. Laird, of New Castle, Rev. S. J. Crowe, of Mercer, Rev. J. D. Morehead, of Presbyterian church of this place, Rev. Jno. Alford, of the B. P. church, N. S., and Professors H. H. George, W. P. Johnston, Geo. Kennedy, W. J. Colemen, R. Frazer, and J. L. McCartney, of the College, and Rev. R. J. George, pastor. Mrs. J. L. McCartney, in an appropriate and beautiful address, presented a purse containing about $140 in the name of the congregation, and Rev. Carithers responded in noble words, worthy of the lips of a missionary. It was a solemn, uplifting meeting.—Private Letter.

Belle Centre, O.—Our congregation enjoyed a very pleasant communion on the second Sabbath of January. The attendance during the week of prayer was large, and the interest manifested was great. The weather was disagreeable, but many attended every night, and some expressed a wish to continue the meetings one or two weeks longer. Some might object to holding such meetings on the ground that it would be of no lasting benefit to the congregation, but certainly no valid objection could be brought forward against such meetings. We need revivals in our congregations and they are brought about by prayer and special services. Seventy members sat down at the communion table, and seventeen were absent on account of sickness. No death occurred in our congregation during the past year.

Our session has appointed the following committee to make arrangements for Synod: Rev. J. J. Huston, Elders John Fulton, John Mitchell, and S. M. Torrence. United Mission will appoint a similar committee, and these two committees will meet in a short time and commence to make arrangements for entertaining delegates during Synod.

On Monday of communion the deacons presented our pastor a purse of money for which they received thanks.

Mr. Samuel Foster, a member of Bellefontaine, and father of Revs. J. M. and F. M. Foster, died in our town on the 10th of January. The disease was heart trouble and dropsy. Mr. Foster was born at Cedareville, O., Aug. 3, 1835. Age 63 years, 8 months and 13 days. All his children were present at the funeral, namely, Rev. J. M. Foster, Rev. F. M. Foster and wife, Mr. H. G. Foster and wife, Mrs. Dr. Weir, Mrs. Rev. D. G. Thompson, and Rev. and Mrs. F. P. Boyd. The funeral services were conducted by Rev. J. J. Huston, assisted by Rev. R. Hargrave. The remains were buried in Bellefontaine at the side of his wife, who departed this life three years ago. Our departed brother was looking forward to the meeting of Synod anticipating a family reunion at that time, but God had another plan and called him home to his reward.

Mercer, Pa.—Our beautiful town of Mercer is all astir over the subject of License or No License. We have been free from the curse of a licensed bar for some time, and feel assured of success in this line for the future.

Our church services are quite regularly conducted by our pastor, Rev. S. J. Crowe, who expects soon to remove his family from New Brighton to this place.

Our Society of Christian Endeavor still goes on with increased zeal and encouraging results. We are to have an open meeting on Friday evening at 7:30 p.m. in R. P. church, in which all active members are expected to take a part.

Revival services, following the week of prayer, still continue in several of our churches and great good is being done for the Master.

N. E. A.

Interesting Work.—The Slippery Rock R. P. Congregation observed the Lord's Supper on the second Sabbath of January.

Evangelistic meetings were held for a week, evenings. The whole community were invited to these meetings and to take part. The invitation was accepted, and large audiences mostly outside the membership gathered each evening, giving good attention and singing the Psalms with a revival spirit. One from the Roman Catholics and one from the world united with the church, like Christiana bringing their children. Also two young sons of the church.

Brother Smith attributes the general interest in these meetings to his frequent preaching in neighboring school houses and other places on Sabbath afternoons; arrangements are made by his members. Also, two mission Sabbath Schools are maintained by his people and the whole community seems to feel that he has a shepherdly care for them and their little ones, and they come. During one month, as he stated, by this method, he bore the message to one thousand people, while, had he remained within four walls, one hundred and fifty to two hundred would have been his limit. Let us not despise this mode.
Jesus preached by the well and wayside, as well as in synagogue and city. D. C. MARTIN.

Hopkinton, Iowa.—Christmas day 1888 with its gayeties and gladness has become memorable to us in a providence as sudden and sad as to cloud the holiday season, shadow the congregation and community with sorrow and grief to bottom and hearts immediately connected. Mr. Albert Joseph, brother of Miss Lillie Joseph, our missionary in Mercola, was teaching in the country. Coming home to spend Christmas with his children, he was returning that evening to his school when from some cause unknown his horse shied, throwing Mr. Joseph with such force from the buggy as to produce concussion of the brain. He was picked up insensible, carried into a house near by, where he lingered until the Friday following, dying at 6 P.M. without having regained consciousness. He was thirty five years of age. He leaves two motherless children. His wife died three years ago.

The Week of Prayer was observed by services each during the week, and public services on Thursday. Increased spiritual activity was sought, and steady interest was manifest in these meetings, which deepened as the week advanced.

One pastor has organized a musical, which meets weekly. With good weather and roads we have a full attendance of young people and others interested in church music. The custom is to practice church tunes first. Later we indulge—with moderation—in songs and instrumental music, closing sometimes with a social. A few Sabbaths ago we had a temperance sermon of such excellence that the W. C. T. U. hearing about it have invited the pastor to favor them with the same sermon at a Gospel Temperance Meeting to be held next Sabbath evening. A sermon on National Religion, two weeks ago, would have solicited a similar request from the Nation, had the editor been privileged to hear it. B. S. W.

Glimpses from Utica.—The Week of Prayer was observed here, in a union service, opening Sabbath evening in the United Presbyterian church with a sermon by the pastor, Rev. Orr; and closing the following Sabbath evening in the Covenanter church, with a sermon by Mr. Thomson, Licentiate. The meetings were marked by good attendance, increasing as the meetings advanced; the last evening, Sabbath, the church was filled to overflowing; a very pleasant feature of the meetings was a Bible reading at the opening of each service, in which many took part who had never done so before, particularly among the ladies; there is certainly nothing plainer or more instructive than the simple reading of the scripture.

Rev. Anna Shaw delivered a lecture on Woman's Suffrage, January 17th, in the Covenanter church. An hour before the time every pew was filled; and before opening the lecture aisles and gallery were one mass of eager expectant faces; so far as we have been able to learn all who listened were highly pleased, in deed we can scarcely conceive of any one remaining immovable under such an able presentation of the subject. Next week we expect to have the pleasure of listening to Mrs. Clara Hoffman; we hope the labours of these noble women will be followed with blessed results.

Bloomington, Ind.—The Bloomington Congregations observed the Week of Prayer by meeting together on the afternoon of each day of the week (except Thursday) spending from one to two hours in prayer and praise and conversing on the various topics assigned for the week.

These meetings were generally well attended. Mr. John A. Russell, an aged member of our congregation, was called away from our midst on the 6th of last December. For three weeks before his death he was never free from pain, yet he was patient under God's affliction. He had served the congregation faithfully in the office of deacon for a period of forty-two years. He was almost seventy-five years of age at the time of his death.

Anothor practice is to sometimes organize the session in presence of the whole congregation and examine and receive known candidates, but that at any time an opportunity will be afforded. Let certificates be acted on at the first meeting of session after being received and then announced the following Sabbath. Let a few judicious ones, specially instructed for this, sit in the rear of the audience, and make it their business to note strangers and unconverted ones present, and immediately at the close of the service go to these and personally invite them to meet the pastor in the study room immediately.

This is modified in other places, where a printed card bearing the invitation to come to meet the pastor, is by these watchers in the rear of the room, placed in a singing book and handed to strangers and unconverted ones at the same time that these persons are ushered into the pew. Or again it is modified where the watchers are not specially selected ones, but self constituted members of the church who go quickly in aisles and make it their concern to speak to some one and urge an immediate giving of self to the Master.

Another way in practice is at the close of the sermon to announce that a short prayer meeting will immediately follow the benediction, and all who stay will have opportunity to tell what is in their hearts.

Another practice is to sometimes organize the session in presence of the whole congregation and examine and receive known candidates publicly, so that some who may be thinking of taking this step but timid, may see and hear just what is done at such a time. Another practice in some places, especially in connection with special meetings, has been to give an opportunity just at close of sermon for any persons in the audience whose hearts are touched, to rise up and say a word about their souls, or tell of a new born faith.

Again it is suggested by "a layman" that the preacher sometimes give Christians in the audience an opportunity after sermon to speak, and that this would be likely to cause more talk after the congregation is dismissed, and make more people think, than the sermon without this.

Another experienced minister tells how he has asked all who wish to give their hearts to the Saviour to come forward to the front seat and some one would pray for them, and many have come.

It is quite likely that many persons whose ways have not appeared in print, nor been heard by your correspondent, are talking about these things. The Midland has done a good service in this matter.

United Presbyterian.

Last October the Midland of Omaha had a strong editorial under the heading "Clinch the Sermon." Attention was called to the fact that in many churches the congregation is regularly dismissed without affording any space or opportunity for one who may be impressed or under conviction to say so. The preacher may prepare his sermon for careless ones, and may touch some hearts to the quick, but he disregards that congregation and he and his elders scatter, and no opportunity has been opened up for the touched ones to rise up or come forward, and make known their desire to accept the invitation to come to Christ. The fruit is not picked when ripe, good impressions are permitted to be lost, and souls that might be led upward, go back to deadness.

This editorial with others in the same line, found an echo in many ministerial hearts, and through the columns of the Midland and in other ways, various suggestions have been offered for helpfulness to and climaxing a sermon at one time. It was recently made the subject of a day's discussion by the Ministerial Association at Pittsburgh. Some of the suggestions are here gathered up. Make a sharp distinction between professing faith in Christ, and uniting with a church. There ought to be an open door, every Sabbath or all the time for the former act, while it may not always be wise either for the professor or the church, that he be immediately received into full membership. Maintain a catechumen class, or learners' class, for the purpose of informing and leading onward the seekers until their minds are satisfied as to a particular denomination, and their hearts firm in the purpose to be identified with the church. After the sermon the pastor can invite any who are not now professors to join this class. Let it be known and fully understood that communion times are not the only times for receiving members, but that at any time an opportunity will be afforded. Let certificates be acted on at the first meeting of session after being received and then announced the following Sabbath. Let a few judicious ones, specially instructed for this, sit in the rear of the audience, and make it their business to note strangers and unconverted ones present, and immediately at the close of the service go to these and privately invite them to meet the pastor in the study room immediately.

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Associate Reformed Presbyterian.

Rev. J. L. Hemphill, Moreland, Ga., informs his friends that he is in a warm scene. His flock appreciates his services and assemble as his house with many other friends of other churches and make him and his family feel warm by leaving tokens of kindness. He hopes other pastors may be as happy as he and family.
January 30, 1889.

**Picture in the Fire.**

*Tina Temple.*

On the hearthstone's glowing embers
Gazed the child with thought profound;
In and out through Future's pathway
Her young mind in fancy wound.
Long she looked upon the picture
Stamped upon the coal so bright;
Then she turned to those about her,
That they might enjoy the sight.

"In the fire I see a picture,
Plain as in that little book;
I am sure that you will see it
If you'll take the time to look.
'Tis a shepherdess, so soft;
Her small hand a crook doth hold,
While the sheep in order follow—
She will guide them to the fold.

'Tis her: we well may call it
Just beyond a church doth stand;
Yet, no other living object
See I, but this quiet band."

They all lauged, while mother answered:
"What a strange, strange child you are;
For you can discern a picture
Where all others see a scar."

"Twas to her a disappointment
That they could not share the sight;
And she pondered long upon it,
On that dark and stormy night.
Oft the elements around her
To her view displayed their store.
Ever bringing to her mem'ry
Things that tired him most were that the rooks took no manner of
notice of him, being occupied with the more important diversion
of a meal.

Just then a bird with slender wings, barred breast, and fierce
expectant eyes, swept over the nearest clump of trees and hung
suspended in the blue air above the field.

His head turned from side to side; his wonderful eyes went
every way; his wings quivered slightly; breakfast was also in
his mind.

The sparrows crouched a little, dun b with awe and admiration.
How wonderful was this bird who could rest on the air as if up
held by unseen hands, or go up its windy highroads into the king-
doms of the sun; whose energy was as the storm, whose grace
and speed were as the lightning.

"I will be a falcon," cried the pert sparrow; "I will hover
too," and he sprang up with a twitter to join the bird of prey.

Meanwhile the hum-drum sparrow sat in the gutter, with the
sun shine on his breast, vigorously chirping his appreciation of the
delicious morning.

The air glowed with light, the wind was gay among the danc-
ing leaves, and it may have been my fancy, but I thought the
wind blew with a more delicious freshness, for the sake of that chirping sparrow.

—Little Folks.
CURRENT EVENTS AT HOME AND ABROAD.

—At the Berkeley Lyceum an entertainment was given which was a decided success both socially and financially. It was for the benefit of St. Luke's hospital at Jacksonville, Fla. The entertainment was principally Authors' Readings, the principal readers being Mrs. Julia Ward Howe, Col. Thomas Wentworth Higginson and Charles Dudley Warner.

—It is reported that a pipe line will soon be laid from the Lima oil fields to Cincinnati in order to convey the oil to that city to be used both for light and fuel.

—The Rev. Dr. Atticus G. Haygood, who was once elected a bishop by the Southern Methodists, states it is a mistake that the South is doing nothing for the Negro. He says the South is doing far more for the Negro than the North by its public school system. In the last seventeen years George has spent $2,550,000 to educate this people, and Alabama $1,000,000 more than we have, and Virginia has spent over $4,000,000.

—A Home for homeless boys has been donated by Morris K. Jessup at 2nd Avenue and 44th Street. It will accommodate 125 boys and cost about $85,000. A gymnasium is expected to be added before long. One hundred beds can be had for 45 cents each and 25 beds at 10 cents each. It is under the care of the Children's Aid Society.

—President Simmons of the Board of Education in New York city has caused great dissatisfaction among the people by the way he has acted in making up the Committees of Commissioners, giving the insignificant positions to his non-supporters, and the most important ones to the Commissioners who supported him irrespective of their abilities. The two best Commissioners in the body, Mrs. Agnew and Miss Dodge, he removed from the very best places that they could accomplish good in, and which they proved themselves so capable of filling. He deserves the just censure and contempt of the community.

—It has been decided that the plan to drain some of the water from Lake Erie into the Allegheny River by means of a canal would only prove a failure as the river is at a higher level than the lake, and theerfore the lake would only drain the river.

—Mrs. Youmans has been elected as engrossing clerk by the State Senate of Ohio, thus compromising a factional fight that has existed in that body for over a year.

—The Cornell students, numbering 1,200, have been all vaccinated, owing to a scare from one of their number taking chicken-pox, which was at first supposed to be small-pox. One of the strange things about the matter was that strong athletes fainted, owing to a scare from one of their number taking chicken-pox, which was at first supposed to be small-pox. One of the strange things about the matter was that strong athletes fainted away during the operation.

—Valuable ores and oils are said to have been recently discovered near Woodbury in Connecticut.

—Yale, Wesleyan and Trinity are among the fourteen New England colleges which have formed a Commission to secure uniformity and elevate the standard in examinations for admission. The Commission is considering the matter of securing greater proficiency in modern languages among other things.

—An extra session of the Legislature has been called by the Governor of Florida to establish a State Board of Health, and to inaugurate other measures calculated to improve the health and sanitary condition of the state. The people have been demanding this for a year, but the last Governor failed to respond.

—In the Catskill mountains pansy blossoms have been gathered late, and lilac buds are almost ready to burst.

—Mr. Henry G. Marquand has given his valuable collection of paintings, which represent a princely fortune, containing many rare gems, to the Metropolitan Museum of Art. The general public will be greatly benefited by this generous gift.

—The Mayor of Worcester, Mass., refused to permit the whistling soloist, Miss Chamberlain, to perform anything but sacred tunes in the theatre on a recent Sunday evening. Hence she refused to whistle at all.

—Twelve indictments have been found against parties in Monmouth Co., N. J., for illegal liquor selling, and several druggists of Asbury Park have been found guilty of selling liquor contrary to law. They will be prosecuted.

—It has never been shown that a single dollar more has been paid to the wage worker since the law against convict labor has been passed than what he would have received if the prisoners were allowed to work, yet 3,000 prisoners instead of producing anything for the state are compelled to be consumers. And besides this, think of the cruelty which governs men when they compel men of evil passions to spend all their time massing up evil thought against humanity when they might be learning some useful trade or employment by which they might become when liberated a help and not a hindrance and a curse to mankind.

—The old time followers of John Most of anarchist repute, are denouncing him as a traitor to the holy cause of anarchy. He now recommends the observance of the law and not the breaking of it.

—An immense rich vein of silver has been found near Duluth, Minn. The metal will run about $2,500, to the ton and is said to be inexhaustible.

—Miss Mary Garrett intends to spend $200,000, exclusive of any endowment she may make, upon a building for the school which is to be the Baltimore branch of Bryn Mawr College, near Philadelphia.

—Movements are afoot in different states for ballot reform.

—The Evangelical Alliance is doing a good work by house to house visitation, inviting the people to attend some church.

—Michael Dunn, an ex-convict, who spent thirty-five years of his life in various prisons, changed his course ten years ago and started a Home of Industry and Refuge for Discharged Convicts. At first he had to pawn the little effects he had to carry on his work. It prospered, and January 13 was its tenth anniversary, when a number of ex-convicts who had been benefited by it met with others in the chapel. There are forty ex-convicts at present cared for in the Home and the profit from the brush and broom industry carried on by it last year amounted to $2,500.

TEMPERANCE NOTES.

—The officials at Burlington, Iowa, seized the stock of Delaware & Pardy, wholesale liquor dealers. The case has been settled by the liquor dealers agreeing to pay all costs, and submit to a perpetual injunction, promising as a firm and as individuals never again to engage in manufacturing, selling, or keeping for sale by themselves or agents any intoxicating liquors in the state of Iowa, and to ship the liquors, which were to be restored to them, to Peoria, the sheriff keeping possession of the liquors until so shipped, and making sure that the shipping part of the contract is carried out in good faith.

—Mr. George Woodford has been hard at work, doing a great deal of telling work in California.

—Mrs. Anna Sneed Cairns, Supt of Legislative work in Missouri, has prepared an address to the members of the State Legislature asking them to enact a prohibitory law, and giving conclusive proofs that the majority of the citizens of Missouri desire such a law.

—A National Conference of Prohibition workers will be held in Louisville, Ky., Feb. 13 and 14. Opportunities for general discussion will be offered.
Choice Reading.

Good-cheap and Bad-cheap.

Cheap and cheat differ in the terminal letter; but they have come to mean the same thing so nearly that they might be deemed almost synonymous. Horne Tooke says: "Good cheap or Bad cheap—well or ill-bargained, bought or sold: such were formerly the modes of expression. The modern fashion uses the word only for good-cheap, and therefore omits the epithet good as unnecessary."

No matter what Tooke or fashion may say, it is certain, that if an article be sold below its absolute value, it may be cheap to the buyer, but somebody has been wronged or cheated. The workmen have been compelled to labor at long hours for low wages—and so they have been both oppressed and cheated. Perhaps the material used is fair-looking, but unsubstantial—a lie, a sham—and the buyer is deceived and cheated. Or the employer cheated himself from culpable ignorance of his expenses in producing his goods, and he makes an assignment; or the sheriff catches him suddenly, and his creditors feel bad and even sometimes angry. The cry of to-day is cheap! cheap! cheap! It is a bad cry, indicating a low average of public morality, and it forbodes disaster.

Society is best served when labor of all kinds brings a living profit, whether in the making or the selling of goods. The man who continually bellowes out cheap! is not far from a fool or a cheat. If he sells below real profit; he is a thief for the wrong way his lawful profit; he is a falsifier and a cheat if his goods are actually worth no more than the price he gets for them. There is a great deal of lying in advertising nowadays, anyhow, and poor human nature has an immense capacity for being gullied. Horne Tooke is mistaken; there can be no such thing as good-cheap.—Typographic Advertiser.

Sympathy in Affliction.

I lii'ning gem throws a new glint of light on what appeared to many a moving paradox, exquisite tenderness on one side and a knowledge of the excessively low on the other—two natures in the same person, the lower being in the ascendency when the light of life went out. His better nature is read in pathos and beauty as a friend and a father. It was written to Mark Clemens and has not been herebefore published. It is the comfort of a bruised and half healed heart to one in the pangs of grief.

"My Dear Mark: We are indeed greatly grieved at your calamity. I have no need to tell you, dear fellow, how constantly you are in our thoughts, and that I have not forgotten, and never can forget, who it was that watched with and comforted me the night a little space in my house was left empty. We know you will both have found comfort in that blessed relief, from which the sacred figure with the child on his knee is in all stages of our lives inseparable. 'For of such is the kingdom of heaven.' It is hard, God knows, to lose a child of any age, but there are many sources of comfort in losing one so young as yours. There is a beautiful thought in Fielding's journey from this world to the next, where the little one he had lost many years before was found by him radiant and smiling, building him a bower in the Elysian Fields, where they were to live together when he came to one in the pangs of grief.

Ever, old friend, yours ever.

CHARLES DICKENS.

The Difficulties of the "Double Basis."

Commenting upon the difficulties which attend the "double basis" temperance advocacy adopted by the Church of England Temperance Society, and by the Episcopal Church Temperance Society in this country, the Pall Mall Gazette says:

"When total abstainers go to church or to cathedral to listen to a temperance sermon they must experience considerable nervous trepidation, for they never can tell until the sermon has begun whether the preacher will try to convert them to the temperate use of one of God's good creatures, or whether he will exhort all men to follow their example and go in for teetotalism. The Dean of Rochester has come to sad loggerheads with the stalwart teetotalers who went to the cathedral to bear him abuse the publicans and exhort the impenitent drunkard, and were tormented to hear such 'disingenuous remarks' as 'that the individual who partook moderately was more manly and more noble than he who, owing to lack of moral strength, abstained altogether.' If things go on at this rate, no teetotalers will dare to go to hear a temperance sermon until they have had an opportunity of reading the MS. beforehand."

How Lord Macaulay Read.

When a boy I began to read very earnestly, but at the foot of every page I read I stopped and obliged myself to give an account of what I had read on that page.

At first I had to read it three or four times before I got my mind firmly fixed. But I compelled myself to comply with the plan, until now, after I have read a book through once, I can almost recite it from the beginning to end.

It is a very simple habit to form early in life, and is valuable as a means of making our reading serve the best purpose.

A Beautiful Illustration.

We have never met with a more instructive example of the secret influences of divine truth upon the heart of a child than the following, which is related of Mary Lodlue Duncan:

"When in her fourth year, her little brother struck her in a fit of anger she instantly turned the other cheek, and said mildly, "There, Corie." The uplifted hand was dropped; and when the child was asked who taught her to do that, she replied that she heard papa read it one morning out of the Bible at prayer-time.

Lifted Over.

As tender mothers guiding baby steps, When places come at which the tiny feet Would trip, lift up the little ones in arms Of love, and set them down beyond the harm, So did Our Father watch the precious boy, Led o'er the stones by me, who stumbled of Myself, but strong to help my darling on: He saw the sweet limbs faltering, and saw Rough ways before us, where my arms would fail So reached from heaven, and lifting the dear child, Who smiled in leaving me, he put me down Beyond all hurt, beyond my sight, and bade Him wait for me! Still not then be glad, And, thanking God, press on to overtake.

"Coming events cast their Shadows before."

From the start, the shadows have read, Pyle's Pearline is lighter than soap, muskler and washboard combined. It is the modern soap. Nowadays one cannot afford to reject a new idea because it promises "big things." These are days of "big things." Wide awake men and women are looking for them. She who refuses the aid of PEARLINE is behind the times—far behind. She might as well reject the comfort and aid of the steam car—sewing machine—telegraph—electric light, etc., because she does not believe in them. Millions appreciate Pearline, and have for years. Millions more will appreciate it—you will—why not begin at once to use it. Its prodigious popularity proves its merit—you have everything to gain, nothing to lose, therefore try it.

Beware.

Peddlers and some unscrupulous grocers are offering imitations which they claim to be Pearline, or "the same as Pearline." IT'S FALSE—they are not, and besides are dangerous. PEARLINE is never peddled, but sold by all good grocers.
Lighter Reading.

"Well Patrick, what struck you most during your Southern trip?" "The mule, sir!" replied Patrick, with a grin that disclosed the absence of nine molars.

A religious contemporary which points out that pugilists are "almost exclusively men who are without any religious instinct," forgets that they are all devoted musclemen.

Emperor William has consummated an intended reform in his household by dismissing all the French cooks in the palace. In a popular sense, the cooks, also, are consommated.

"Judge, how cunning and malicious these idiots can be." Judge : "Tut, tut, idiots are men of an imbecile. Judge: "Can you give any explanation of the motive prompting you to this crime?" Prisoner: "You don't know, Judge, how cunning and malicious these idiots can be." Judge: "Tut, tut! Idiots are men like you and me."

Husband: "What was that noise I heard as I was coming up stairs?" Wife: "I was warming your slippers, my dear." Husband: "Very thoughtful, wife. Kiss me, my dear." Tommy: "What's the matter with kissing me, too? She warmed 'em on me."

TO READERS OF ADVERTISEMENTS.

Readers of the "Christian Nation" who order any goods advertised in its columns or ask information concerning them, will oblige us very much by stating that they saw the advertisement in the columns of this paper.

A Remarkable Flesh Producer.

What Scott's Emulsion Has Done!

Over 26 Pounds Gain in Ten Weeks Experience of a Prominent Citizen.

I took a severe cold upon my chest and lungs and did not give it proper attention; it developed into bronchitis, and in the fall of the same year I was threatened with consumption. Physicians ordered me to a more congenial climate, and I came to San Francisco. Soon after my arrival I commenced taking Scott's Emulsion of Cod Liver Oil with Hypophosphites regularly three times a day. In ten weeks my avoirdupois went from 168 to 180 pounds; and over; the cough meantime ceased. C. R. BENNETT.

SOLD BY ALL DRUGGISTS.

The Finest and Best.

Scott's Emulsion of Cod Liver Oil—"The Finest and Best."

For the Teeth.

A toilet luxury free from all injurious substances, and a delight to the ladies. It will remove all odors arising from bad teeth.

25c. a bottle.

ASK YOUR DRUGGIST FOR IT.

Samples by mail on receipt of ten cents in postage.

Wet Your Lawns!

WHY allow your lawn to dry up when you can have it luxuriant and green?

WHY let your flowers wither and die, when by using THOMPSON'S IRRIGATOR you can have them fresh and blooming until frost?

SEND TO THE-

LAND IRRIGATION COMPANY

FOR A CIRCULAR.

712 Dekalb Avenue, Brooklyn, N. Y.

Mr. John Thompson, President
Land Irrigation Co.

DEAR SIR:—I have examined your Irrigator with the utmost care, and have exchanged views upon it with others who had also examined it, and I am free to say that I believe it is destined to become an essential to good gardening, and intelligent, successful farming.

Very truly yours,

J. W. PRITCHARD.

70 Putnams Street.

PANELED METAL CEILINGS. The best for Churches, Stores and Homes, easily fitted over any plastered ceilings, sold for circular. Give measurements for estimate. B. S. NORTON, 21 Warren St., New York.
God, who is the source of all authority, has appointed our Lord Jesus Christ the Ruler of Nations. The Bible, God's revealed Will, contains law for Nations, and is the standard by which all moral issues in political life are to be decided. National acknowledgment of this authority, and obedience to this law, constitute a truly Christian Nation.

The Call for the Annual Convention of the National Christian Association has been issued. It is to be held in Washington, beginning on March 5th at 9 a.m. Among the topics announced for discussion, there is one which is in itself the statement of a great truth, viz.: "All true reforms, like all true Christians, are one in Christ Jesus."

Not a day too soon has begun the aggressive work of Dr. W. F. Crafts and his Sabbath Association for securing a National Sabbath Law. In New York City the Saloon has made the bold demand for a law permitting the continuance of its business on the Sabbath as on other days; and so portentous of evil is this move that even the secular press—itself a sinner in the same di­rection but not willing to give Sunday completely into the devil's hands—has sounded a warning in vigorous language.

The following proposed Amendment to the Constitution has been introduced in the House in the form of a joint resolution, by Mr. Springer, of Illinois:

Article 16.—The Congress shall have power to make a uniform law of marriage and divorce.

If this Amendment can be secured it will provide a way for prohibiting polygamy by direct Act of Congress, and make a Constitutional Amendment for that purpose unnecessary, since this broader amendment will cover it. But the public should everywhere be educated to the point of demanding from Congress a marriage and divorce law that will not only be uniform but Scriptural.

Attention is called to the up-town exodus of churches in this city, by a writer, the Rev. Mr. Rainsford, in The Churchman. He says there is an apparent desertion by all Protestant churches, of the whole lower portion of the City of New York. The reason it would seem is that business demand for property is crowding them out. Down-town property has become too valuable for the churches to hold. But, while the churches are moving up-town, the needy poor remain down-town, and with only the Catholic churches left to meet their wants, untold thousands no longer have the Gospel preached unto them, and are starving for spiritual food.

In our anxiety lest our motives should be misconstrued and our work be unappreciated, and our hopes, desires, and ambitions find no response from those who, we fondly believe, should be willing to work with and through us, we ought to remember that our dear Lord—in comparison to whose claims for love and sympathy, our own are as nothing—was not only neglected, but even opposed, despised, crucified. We must expect coldness, slights and disappointments, and we do not secure the richest blessings of communion with God until we are thereby made strong to endure with patient submission every experience, and still press forward.

Certainly the most valuable and helpful publication for all who are interested in evangelizing peoples and nations, is Our Day. We read it with absorbing interest, and study it with increasing profit. No number of it in the past has surpassed in worth the issue for February, which contains the following leading articles: Perils of the Public Schools, Sunday Newspapers, New Reasons for Restricting Immigration, Education in Japan, False History in Robert Elsmere, Pagan Idols made in England, Robert Elsmere's Successor—a Serial, The Woman's National Council. We feel that we are doing our readers a real service in directing attention to this magazine, which every person in public life, at least, ought to read.

After one struggles in vain to make things go right, and they still go wrong, it is sweet to remember that there is One who works all things—even our own failures—together for good. This for those who love God. But when a nation lives a life of open violence against the God of nations, and is being constantly tossed about on the billows of his wrath, there is a grim humor in applying the balm of this comforting promise in such a case. We refer to France—a synonym for all that is unrighteous and unstable in National life,—and to the words of another, who, writing of the return to power of the duelist and demagogue, Boulanger, closes with these words: "Still, no one can deny that General Boulanger is a man of great force of character and will, a Frenchman, and not an enemy of France; and, better still, that God rules in nations as well as among men."

While the daily papers are busily engaged in discussing the probabilities of war with England and Germany, it is pleasant to turn away for a moment and contemplate a fact that speaks better things. At a dinner recently given to Mr. Phelps, United States Minister to England, the Lord Mayor said: "There have been misunderstandings, but the hearts of both nations still beat.
true. England will do her best to maintain friendly relations.

In case of future trouble, we will appeal to the sense of right in the Christian-like spirit of brothers.” On January 22, Lady Sal­

bury and Lady Rosebery called upon Mrs. Phelps, and inform­

ally presented her with a superb bracelet. The bracelet is in­

scribed: “Presented to Mrs. Phelps on her leaving England, as a
token of affectionate regard from some of her English friends.

January 22, 1889.”

So many questions are every week demanding our editorial

attention, that we are compelled, because of limited space, to
make our comments brief. There are some subjects upon which
we touch and drop with regret, wishing we had room to speak
our whole mind. One such subject is the treatment of prisoners
in our jails and penitentiaries. Given over, as these places are
usually, to the charge of politicians as reward for political ser­
vice, it is not surprising that there is insufficiency, neglect and
positive cruelty on the part of many of those in authority. If
prisons are for the punishment of criminals, the end is accom­
plished. But prisons are not designed for that purpose merely,
but that the incarceration of the prisoners may have a salutary
effect upon them also. And with this higher end in view, there
should be useful employment provided, and adequate attention
given to instruction in morals and religion; and, what is really
never done, instead of pressing into force all the ingenuity and
ingeniousness of the Commonwealth to settle the guilt of alleged
crimes upon the prisoners charged, there should be proper pro­
vision made to establish their innocence, if that be possible. In
the discussion of the great question of Prison Reform, this point
should not be overlooked. For it were indeed better that some
guilty men should escape than that any innocent should be pun­
ished.

The Christian world is laid under a debt of gratitude to Dr.
Andrew F. Peabody for the noble words which we quote from his
article on “Classic and Semitic Ethics” in the Andover Review:

“Jesus Christ, first and alone of all religious founders, raised
woman to her true place as man’s equal before God, and to her
rightful and enduring co-headship in the household, which by
His law can be dissolved only by death or by the crime which by
its nature disowns and severs the bond. Human civilization
owes a debt beyond all possible estimate to Christianity for this
section of its fundamental law. During the dark ages the sancti­
ty of home remained inviolate under the protection of the
Church. The Church of Rome deserves eternal gratitude for its
strict adherence to the evangelical rule. The instances in
which it has been induced by bribes or threats to sanction its
violation have been so few as to be marked historical events; the
conspicuous cases in which neither gold nor force could prevail
against its integrity form a much larger page of history; and the
myriads of families whose union it has made sacred and sta­
able have alone secured for us and Christendom homes, worthy
of the name. I lay intense stress on this point; for Christian
civilization at the present time is encountering no peril of so dire
portent as the loosening of the nuptial bond, with the inevitable
consequent profligacy of every name and type which is cherished
by the legislation of our State and country, but against which it
becomes the Christian Church to pronounce her inflexible pro­
test, remonstrance, denunciation, and anathema.”

In an earlier issue we gave brief notice of the annual meeting
of the New York Society for the Suppression of Vice. In our
department of Choice Reading this issue will be found a vigor­
ous sketch of its valiant Secretary, Mr. Anthony Comstock. Of
the actual work of the Society for the year, Mr. Comstock has
provided us with a short but comprehensive summary, as follows:

During 1888 we have made 94 arrests, secured 101 convictions,
with penalties amounting to 14 years and 7 months imprisonment
and $6,585 in fines. 8088 pounds of books, 50 pounds of stereo,
THE CHINESE EXCLUSION BILL.

SKEW DAWES OF MASSACHUSETTS.

February 6, 1889.

PROHIBITION AND CHRIST'S WORK.

REV. FRANCIS RAND.
The sad intelligence of the death of his father shocked and almost prostrated him. 

There are three spheres in which men achieve renown. Some, like Alexander and Napoleon, win it on the field of battle, among dying and dead. Their palms of victory are crimsoned with the blood of innocent millions. Widow’s sighs and orphans’ tears mingle with their halallemus of victory.

There are others, whose minds are so richly endowed as to command notoriety wherever their genius exhibits itself. Their honor is purer and nobler than that of the conqueror.

But there is a third class whose honor is more beautiful and lasting than either of the others; those who obtain it by a re-nunciation of self and a compassionate regard for mankind, are characterized by that charity which suffereth long and is kind. To this class Mr. Martyn belonged, and this lasting honor he obtained.

By imitating the example of Christ his Master, he rose serenely into the clear firmament, not like the meteor whose dazzling flash lasts for a moment and is gone; but like the grand and beautiful Sirius, which rises, in stately majesty, high into the heavens there to burn with a bright and steady lustre.

England has few sons of whom she may be so proud. Few of her towns are more honored than Truro, Cornwall Co.; for here, Feb. 18th, 1781, was born this noble self-sacrificing man. He laid everything upon an altar of entire consecration. He was born of humble parentage, as great men often are. His father was a laborer in the mines. Physical weakness was a family characteristic, and Henry shared this with the rest. But though tainted physically, his mental constitution was strong and vigorous. The strength of his moral character, though not conspicuous in his youth, afterward became a distinguishing trait of character.

When a child, he was characterized by a peculiar tenderness and inoffensiveness, which subjected him to the abuse of less refined natures. In gentleness of nature and loveliness of character, he was like the apostle John.

Henry did not have the advantages of an early education, which many enjoy. He was compelled to labor in the mines with his father, but even here, he had opportunity for study during the periods of rest.

He was soon sent to school in his native town, and, although ambitious, did not apply himself with diligence.

Mr. Martyn's labors soon broke down his delicate constitution. His health being much broken, he determined to return to England.

Soon he applied for a vacant scholarship in Corpus Christi college, Oxford, but failed in securing it. Stung by failure, he applied himself with diligence, and at the close of his course held not only the highest rank but also the title of: "The man who never lost an hour."

Soon he applied for a vacant scholarship in Corpus Christi college, Oxford, but failed in securing it. Stung by failure, he did not give up; misfortune instead of discouraging him was a spur to his ambition. Not long after this he entered Cambridge university. While here a great change came over his life. The sad intelligence of the death of his father shocked and almost prostrated him.

This providence was blessed in turning his thoughts to the serious side of life. The whole tenor of his life was changed, with increasing diligence he applied himself to his work, and at the close of his course held not only the highest rank but also the title of: "The man who never lost an hour."

His spiritual awakening was greatly increased by solitary meditation during the summer succeeding his graduation. He remained at Cambridge and became intimate with Rev. Mr. Simeon, who introduced him to some very worthy Christian young men from whom he imbibed his first impressions of the transcendent excellence of the Christian ministry.

Soon he abandoned his purpose of studying law, because, as he confesses, that purpose grew out of the fact that he could not consent to be poor for Christ's sake. He accepted the gospel ministry as his calling and from this time the depth and beauty of his spiritual nature began to beam forth.

It was a severe trial for him to bid farewell to the land of his birth and enter those ties which bound him to the hills and glens of Cornwall. The land of Wycliffe and Cranmer, Hampden and Sidney, was historic ground. His affectionate nature recoiled from bidding a final farewell to the parental earth-stone, with its tender associations. The thought of leaving brothers and sisters whom he loved so well, swept the chords of affection with the deepest emotion. But he renounced a still stronger affection.

An individual with whom it would have been happiness to have lived in any part of the world, and whose love shed its sweet radiance of peace into his soul, he left, in England, to see her no more on this side the grave. All this sacrifice he made for pleasing souls and for the sake of Christ whom he served.

He first offered himself to the Society for Missions to Africa and the East. From that time he held himself ready to go into any part of the world.

He was ordained a minister of the gospel in the English church, October 22d, 1813. For the time being, he entered upon his labors, as curate to the Rev. C. Simeon, in the Church of the Holy Trinity; and also took charge of the parish of Lolworth, a small town not far from Cambridge. He lamented that, "Want of private devotional reading and shortness of prayer, through incessant sermon making, had produced much strangeness between God and his soul."

In less than two years, he was appointed chaplain to the East India Co., and July 17, 1805, he sailed from Portsmouth, England, on the "Union East Indiana," never to return. Calcutta was his destination, where he arrived after a voyage of nine months.

He remained in the vicinity of Calcutta for some time, learning the language, and was finally appointed to Dinaapore, some distance up the Ganges, his future field of labor. Many and great were the difficulties he encountered in learning the Hindustani and Bahrmi languages, with their numerous dialects, but he triumphed over them all.

But there were other discouragements. The natives regarded him as an enemy because he was an Englishman. There was an inconsistency in England sending missionaries to a people she had subdued and held in subjection by arms.

The English residents in India, and especially the higher classes were hard for the missionary to reach; their coldness and indifference was as bad as the hostility of the natives.

Mr. Martyn's labors soon broke down his delicate constitution.

He was called to travel seventy and even one hundred miles to solemnize marriage ceremonies. In March, 1808, he completed a translation of the New Testament into Hindustani. Like Paul he made missionary journeys into the surrounding countries, preaching the unsearchable riches of Christ.

His health being much broken, he determined to return to England, that he might regain his native vigor. He began his homeward journey, but before he completed it, he was taken to his

A Series of Missionary Articles.

"Go ye into all the world, and preach the gospel to the whole creation."

NUMBER FOUR.

HENRY MARTYN.

G. M. ROBB.
February 6, 1889

Christian Nation.

home on high. When at Tocat, Pereira, the death angel called him and he surrendered his soul into the hands of his Redeemer, Oct. 18, 1912, in his thirty-first year. So died this man of God. He exemplified the meekness and gentleness of Christ. In his mind, richly endowed by nature and grace, were exhibited the true modesty of learning and the true humility of Christianity. Eminent for learning he was also eminent for piety. The radiance of his native talents was lost in the brightness of his Christian graces; by which he “shone forth as a light in the world, holding forth the Word of life.” He walked with God and God took him. The life of sacrifice closed in peaceful triumph, and with Elishe we may exclaim, as we gaze after him: “My father, my father! the chariot of Israel and the horsemen thereof.”

In the Sabbath School.

Lesson For February 17, 1889.—The Timid Woman’s Touch.

Mark 5:25-34.

ANALYSIS.

REV. J. S. T. MILLIGAN.

GOLDEN TEXT.—“Be not afraid, only believe.”—Mark 5:36.

I. THE SUBJECT.

1. A certain woman.
2. Who had an issue of blood.
3. Of long duration—twelve years.
4. A great sufferer. (1) By her disease. (2) By ignorant physicians.
5. Had spent her all.
6. And was growing worse.

II. WHAT SHE DID.

1. Heard of Jesus.
2. Came to him.
3. Touched his garment.
4. Mentally concluded—that I shall be cured.

III. WHAT SHE EXPERIENCED.

1. The fountain of her blood dried up.
2. That she was healed of her plague.

IV. SHE IS DISCOVERED.

1. Jesus perceived that virtue had gone forth.
2. He turned about.
3. And said who touched my robe.
4. Looked round about to see.
5. The disciples ridicule his conduct.
6. The woman came and confessed.
7. Though manifesting much fear by trembling.
8. Humbly confessed what she had done and felt.

V. HIS BENEDICTION.

1. Called daughter.
2. Commended in her faith.

THE LESSON.

I. THE SUFFERER. (25, 26.)

25. And a certain woman. We are not even told her name. The Bible does not speak of her again, as far as we know. The design of the occurrence and of the narrative was not to make her the prominent figure, but her healer. There is some reference in history or tradition to this woman, but perhaps without foundation. Which had an issue of blood twelve years. This made her ceremonially unclean. See Lev. 15:25-30. Her trouble was of long standing. She would be all the more anxious for cure. Every sinner’s spiritual malady is permanent, but that fact cannot prevent cure from the healer of souls.

26. And had suffered many things of many physicians. There were physicians in those days: and the fact that she had endured so much at their hands would not necessarily prove their incompetence. Yet we are referred to Geikie for information as to medical work in those days, and from what he tells us and furnishes us we can easily see how unsound and foolish such practice was. If the woman did not actually suffer at their hands, she may have been long wearied by unsuccessful methods of cure. And had spent all that she had. This shows how she had desired healing. It gives us another fact as to the extremity of her condition. It would seem also that she was a widow woman. No effort of any kind, no matter how long continued, will heal the diseased soul. There is no earthly physician that can do it. Christ alone must be resorted to. This lesson, and similar ones that we may draw, are taught only by suggestion. And was nothing bettered but rather grew worse. This is another fact that strengthens the reason why she should come to Christ. The worse we are, the more need that we resort to him at once.

II. SHE TOUCHES CHRIST AND IS HEALED. (27-29.)

27. When she had heard of Jesus. How much she had heard of him we are not told, but she had heard enough to believe that she could heal her. Knowledge precedes faith. The millions of heathen beyond the seas need to know first of Christ before they can believe. Came to the press. He was on his way to the home of Jairus and many people following him, thronged him. Came . . behind. Perhaps womanly modesty, coupled with reluctance to make known the character of her disease, kept her from coming before Christ. She may have been influenced also by her respect for the exalted character of Christ. And touched his garment. Matthew says: “The hem of his garment;” or, as in the R. V. in this place in Matthew: “The border of his garment.” It was hardly the tassel, as one view would have it. The garment was the outer garment; and the border was perhaps somewhere near the waist. This kind of garment is probably referred to in Num. 15:38.

28. For she said; within herself, or rather spoke. It may have been loudly enough for herself to hear. If I may touch but his clothes. Why did she think of touching him? The woman, though she may have heard much of him, perhaps never heard of any one being relieved in this way. She may have thought that contract was essential. Yet let us observe that she relied not on the clothes but on Christ. She at least thought him to be a prophet with divine power; and perhaps she already believed him to be the Lord. Her’s was a touch of faith. The ordinances are to us the hem of Christ’s garment.

29. And straightway. “Straightway or ‘immediately’ seems to be a favorite expression with Mark. The fountain of her blood was dried up. The cure came at once. What a contrast between the “many physicians,” her long malady, the spending “all that she had,” and the Great Physician, the speedy cure, “without money and without price!” Felt in her body
that, etc. This probably means that new vigor was at once experienced by her.

III. Christ directs his attention to her (30-32.)

30. And Jesus immediately knowing in himself. He did not need to have some one tell him of her cure. That virtue had gone out of him. See Luke 6:19. The Revised Version reads in this place in Mark: "That the power proceeding from him had gone forth." The language in either case speaks as though this power had gone out from him involuntarily. Possibly this might be true of his human nature, for it is not certain that it knew everything. When a child he grew in wisdom and stature. He does not appear to have known that the fig tree was fruitless till he came to it. Yet of course his divine nature knew. This power had gone forth at the exercise of his will. Turned him about in the press. The woman apparently hoped that she would remain unobserved by him or the people, or both. Who touched my clothes? Christ does not allow her to remain hidden. She is to receive further blessing and Christ's work is to be extolled.

31. And his disciples said unto him, etc. The multitude was thronging him and it would be no wonder that some one should come in contact with him. There is a rebuke in the question of Christ's disciples. They presume to judge, but they do not understand. Many of the multitude may have touched the garments of Christ. Why would he notice, then, the woman's touch? The difference between her touch and that of others would be that hers was the touch of faith. Many use Christ's ordinances. With some it is the contract of faith. With others it is not. Some will be saved through these things. Some will be lost near the life boat. It is not simply the touch but the character of the touch.

IV. The woman acknowledges and is comforted. (33,34.)

33. But the woman fearing and trembling. She seems to have thought that her cure had been secured in an improper manner. Christ's inquiring and looking after her appeared to her as though he would call her to account for what she had done. Her sin also and the presence of the crowd may have augmented her feeling. Knowing what was done for her. She had felt in her body that she was healed of her plague. Her knowledge enabled her to testify. If the Christian feels within himself that he is saved, has the witness of the Spirit, he can witness from the depths of his own experience. Came and fell down before him. It is a good thing as one suggests for one who fears and trembles to fall down before Christ. And told him all the truth. Luke says she "declared unto him all the people for what cause she had touched him, and how she was healed immediately." She told him "all the truth." How many things were embraced in this we do not know. She may have stated the length of her illness, her many ineffectual attempts at cure, her agitation. Turning to the woman's cure, he says, "Thy faith hath made thee whole." He does not appear to have known that the fig tree was fruitless till he came to it. Yet of course his divine nature knew. This power had gone forth at the exercise of his will. Turned him about in the press. The woman apparently hoped that she would remain unobserved by him or the people, or both. Who touched my clothes? Christ does not allow her to remain hidden. She is to receive further blessing and Christ's work is to be extolled.

34. And he said unto her, "Daughter." The words that come are not words of rebuke. How pleasantly they must have fallen upon the woman's ears! To the paralytic who came to him, borne of four, Christ said, "Son." This term of address, "Daughter," is found here only among Christ's recorded conversations. Thy faith hath made thee whole. Faith was the instrumental means. Christ was the healer, but she receives cure through his faith. Evidently the woman was not in an urgent case laid before him. It was a good thing as one suggests for one who fears and trembles to fall down before Christ. And told him all the truth. Luke says she "declared unto him all the people for what cause she had touched him, and how she was healed immediately." She told him "all the truth." How many things were embraced in this we do not know. She may have stated the length of her illness, her many ineffectual attempts at cure, her agitation. Turning to the woman's cure, he says, "Thy faith hath made thee whole."

Thoughts Involved or Suggested.

1. Christ can heal the worst diseases. This woman had been ill twelve years and was growing somewhat worse. What did this matter so far as Christ's power is concerned? He can heal today the most permanent kinds of diseases. It is true there are some forms that he seldom, if ever, does cure; but this should not stop the mouth of prayer, when our friends or ourselves are ill. Let us not lean too much on earthly physicians, but more on the author and preserver of life.

2. The troubled go in the right direction when they come to Christ. Are we in distress because of sin? Then let us hasten along the highway that leads to his throne. If we are alarmed for our soul's salvation, and are trying of our own accord, this method or that, we may be sure that we will receive no more good than the woman from her many physicians. "Not by works of righteousness which we have done, but according to his mercy he saved us," Romans 3:28. Let us touch him with the hand of faith. It does not matter how much we read of God's word, how often we sing his psalms, how frequently we pray to him, how often we attend church, Sabbath School, and prayer-meeting, if our contact is not of faith, we will never be saved.

4. Let us never exalt our judgment above that of Christ. The disciples seem to correct Christ for asking who, in the thronging crowd, had touched him. "Yet saith the house of Israel, the way of the Lord is not equal. Oh house of Israel, are not my ways equal? are not your ways unequal?" What God says or does is not for us to correct.

5. Let us acknowledge to God and to the world blessings that God bestows upon us. "Were there not ten cleansed? but where are the nine?" Also we must not keep silent always in the presence of the world. Let it know what he has done for you.

6. Christ never repels those who come to him in faith. He tells the woman to go in peace. He will receive all who come in dependence on him. "He that cometh to me shall never hunger; and he that believeth on me shall never thirst."

Questions on Lesson VII.

By Uncle Robert.


How was Jesus received when he returned from Gadara? What urgent case is laid before him? What is he asked to do? Did he comply? Was his presence necessary? Did he ever cure at a distance? In what way only did he come to do so? Jesus was willing to stop his teaching and go to cure a sick little girl. What disturbed him when he was on his way? How did he know that any one had touched him? What did he say? How was he first answered? Do you suppose that the woman denied? What did his disciples say about it? Did Jesus explain to them why he asked the question? What did he do next? Did he seem to know who did it? What did the woman do then? Did she want to tell that she had touched him? What made her tell? What shows her agitation? Did she publicly give her reason for touching him? What was wrong with her? How long had she been ill? Had she ever tried to be cured by whom? Did she get any relief? What effect did their treatment have? What was her case pronounced to be? In what other way did she suffer? To what extent? What had led her to come to Jesus? Did she believe that he could cure her? What did she think that she needed to do to be healed? Did she think that this could be done without his knowledge? Why had she sought the cure in this way? Did she realize her hope? How fully? Did she think this till? Why should Jesus call for such an acknowledgment? Was he angry with her? What did he say to her? What was it that made her touch effective? Does boldness prove faith? Does timidity disprove it? Will real faith of any degree lead to use of means for healing the soul? What are the outward means whereby Christ communicateth to us the benefits of redemption? Do we need his bodily presence now?
Among the Churches.

Reformed Presbyterian.

Rochester, N. Y.—I wrote you once before telling you about the G. M. Elliot Missionary Society, but perhaps you would like to hear more about it. The society was organized last April with four girls, members of Mrs. A. D. Crowe's Sabbath school class, the society now numbers ten. On December 13th last they held a parlor entertainment and sale at the house of Joseph B. Robinson, from which the net proceeds were $20.00, which were forwarded to Mr. Elliot, for the Southern Mission. The fancy table was supplied with the work of the members only, with the exception, of a painting, which was contributed by Mrs. Crowe. We think that the Society deserves great credit for the work that it has accomplished since its organization.

Eekridge, Kansas.—Mrs. Sarah Curry, relict of Samuel Currie, died at the residence of her son-in-law, Alexander W. Dill, where she made her home, on Dec. 18th, in the 72nd year of her age. She was a good woman, honored and loved, had always been a generous supporter of the church, and contributed largely to our church building here. Her body was taken to Winchester and laid beside the remains of her husband.

Messrs. George M. Young and I. R. Finley were added to our Board of Deacons by ordination and installation on Jan. 10th.

Eckley, Nebraska.—During the week of prayer we held a meeting every evening. The attendance was pretty good at all the meetings and a good degree of interest was taken in all the exercises. It having been determined to have an increase of officers in the congregation, an election was held the 21st of January, 1889, which resulted in the choice of Messrs. James M. Woodside and Hugh McIntyre for elders, and Messrs. A. R. Carssel, and R. H. Crozier for deacons. Monday, Feb. 4th., was appointed for their examination and ordination. We desire to call the attention of members of the church who are thinking of changing their location, to this part of the country, and will cheerfully give any information in our power. D. D. Meears.

P. O. Address, Gowles, Neb.

Parma, Pa.—Being now without a pastor, preaching is supplied by the students of the Theological Seminar. Judging by the young men that we have already heard, the general verdict is that the reputation of the church for good and talented preaching, is not going to suffer in the least at their hands. Each of the three branches are supplying themselves with preaching. Parma has preaching every Sabbath. Our Sabbath School anniversary was held on the night of the 21st of December. The superintendent reported one hundred and thirty scholars enrolled for the year; and the average attendance much in advance of any former year. The collections for the cause of missions for the year amounted to about one hundred dollars. The interest taken in the school by old and young, seems to be increasing every year. A. C. Copeland was unanimously re-elected superintendent, and William Ewer, treasurer. The Ladies' Missionary Society held their general meeting for the year, Thursday of the week of prayer. Contributions for the year, about $125.

Holmwood, Kansas.—Holmwood and Jewell are now one. Some three weeks ago an election of officers was held in the Holmwood congregation, which resulted in the re-election to the eldership of I. R. Tippin, and W. D. Tippin to the deaconship, which offices they respectively held in the Jewell congregation. The session was also increased in the election of D. B. Sterrett to the eldership, and the deacons' board likewise in the election of Thomas McClure to the deaconship; both were formerly members of Jewell. A time was fixed for their examination, which being attended to, and the examination sustained, January 28th was appointed as the day for their ordination and installation. I preached in Holmwood on Sabbath, January 27th, and on Monday, after the sermon, performed the work assigned me, of ordaining D. B. Sterrett to the office of elder, and Thomas McClure to the office of deacon, "by prayer and the laying on of the hands of session," and, together with I. R. Tippin, elder, and W. D. Tippin, deacon, installing them in their respective offices in the Holmwood congregation. Holmwood is now well officered, having five elders and four deacons, and men well qualified for their respective offices. Brother Speer has intimated that he will accept their call, and will be here with his family by the first of March. And thus the members of this flock, after years of patient waiting, are soon to behold their teacher. And under his superintending care, may this branch of our beloved Zion "grow as the lily, and cast forth its roots as Lebanon." P. F. Boyd.

Notes from Selma.—(The following Report from Selma Mission was sent us several weeks ago, but was overlooked. We crave pardon from Mrs. Dill and our readers.—EDITER.) After a speedy and prosperous journey, we arrived in Selma, Oct. 10. The city was entirely quarantined on account of yellow fever; we had a health certificate from our doctor in the North, and were admitted. We went directly to Brother Elliott, where we were made welcome by Brother Elliott and wife. We feel as much at home with them as with our brethren in the North. A bright-eyed little daughter had come to cheer their home during our absence. All the brethren and friends here received us kindly, we felt as though we had come home. Our teachers were anxiously awaiting our arrival. School opened Oct. 15, with encouraging prospects. More applied than could be admitted, as our force of teachers had been reduced; we are trying to teach as many as we can. Our workers are earnest and consecrated, willing to do extra work to relieve Mrs. Dill. Our teachers are all colored, we find them most agreeable Christian ladies. Miss S. R. Guy, our City Missionary, has been sick during a part of the time, we missed her from her post, we are happy to say that she is convalescent, as is also our Little Esther, who has lain for three weeks with "typhoid malarial" fever. Religious instruction is made the prominent feature of the school as it has been in the past of Knox Academy, we have the same exercises as we had last year. (The catechism is taught in each room additional.) The Bible is a daily text book. In our prayer meeting Thursday morning each teacher bears her class recite what they have learned during the week in the catechism. All recite the Bible verses learned. The workers here do not object to all the religious instruction being given that it is possible to give. We see and know the need of it. More than three hundred children receive such instruction daily. What shall the harvest be? It is our duty to sow the seed, we know some will fall on good ground. Our Pleasant Grove Mission is prospering. Mr. J. H. Pickens is teaching there and superintends the Sabbath School, he has over forty in school. He is doing good work, and our attendance is good on Sabbath, from forty to sixty Mr. Dill preaches there every Sabbath morning, and has appointments to preach other places in the afternoon, when he is able to do so. I must not forget to speak of our Thanksgiving barrel of clothing that we received from the L. M. S. of New Concord, Ohio. The clothing and shoes enabled many little children to attend our school in the county, where the people are very destitute. There were care and prayer manifested in the preparation of the articles. Testaments were in the pockets of the dresses, which we hope may be the means of bringing many from darkness to light. We also receive papers bearing names we do not know, but the Master knows. Miss Martha Cannon's Mission Class of Morning Sun, Iowa, sent us papers and psalm books that have been gladly received. Dear brethren, follow your gifts with your prayers. We need your prayers in our work here, we all need the prayers of God's people, that many may be saved; and darkness be dispelled. Mrs. J. W. Dill.

To the Members of the Reformed Presbyterian Church:

Dear Brethren.—In accordance with the instructions of last Synod, and after a careful survey of the difficulties of the undertaking, the Central Board of Missions has finally inaugurated a mission among the Indians.

Much anxious thought was occasioned by the problem, who will undertake the work? Where can we find a leader who will be both willing to go and effective when he does go? We feel now that the Lord has marvelously solved this difficulty. After earnest prayer
that our choice might be the choice of God, Bro. W. W. Carithers was elected as the missionary to this new field. The call came very unexpectedly to himself. Convinced, however, from special spiritual experiences and from very marked leadings of Providence that the call was the call of the Master, he speedily and cheerfully responded "I will go." With his family he is now on the way to his future field of labor. He expects to reach his destination on Saturday evening, February 9th, and to begin work at once.

The Board therefore requests that on the following day, the second Sabbath of February, our pastors and people make special supplication for this Brother and his family in their lonely field and for this Mission in its very beginnings. We also ask that in addition to the sermons preached upon the importance of this work, and the prayers offered for the blessing of God upon it, our congregations make special offerings on this day for its support. We ask for gifts of love. We appeal to the faith that works by love.

From the great interest in this effort that has already been displayed, and from the quickened missionary zeal that seems to be thrilling our church, we believe that a generous financial response will be made, and that the undertaking will not be allowed to fail through any failure in us.

The sacrifice which Brother Carithers was called upon to make, was not light. He has left a comfortable home, a prosperous congregation, a loving people. The severance of the pastoral relation was a cause of profound sorrow to his flock.

On the other hand he goes forth to live in a tent, until by his own efforts he provides a dwelling for himself and family. He goes to a lonely post, seventy-five miles from a railroad. He must meet the discouragements peculiar to pioneer mission work. Here he will encounter difficulties which he cannot overcome unless he is heartily sustained by our congregations.

This field, which is now opened up to our efforts, is in the southwestern part of the Indian Territory, near Fort Sill. The work is to be carried on among the Comanche Indians, a tribe characterized by noble traits. They number about sixteen hundred persons, and so far as we can learn, no living voice has ever told them of Christ. No Christian hand has ever offered them the waters of salvation.

Perishing heathen for our neighbors! In view of such a fact, these words that we write seem cold indeed. The way is open. The herald is ready. Shall the gospel be preached to these dying men, women and children?

We appeal to the women of our Church. Their faith first pointed the way to this Mission. Their hearts first responded to this cry for eternal life. If their willing hands and consecrated energies are enlisted in this work the Indian Mission will soon be efficiently equipped. If they with us hear and heed this call, none can tell whereunto this effort will grow, either as a means of blessing to our souls, or as a channel of salvation for the red man sitting in darkness and in the shadow of death.

Surely our responsibility to these people is great, in view of wroths done to them in the past, and in view of dangers that are threatening. Even now the press is telling of a private gift of $100,000 for the establishment of Catholic Missions among the Indians.

As faithful followers of Jesus Christ we must not feel constrained to enter this door which Providence has so clearly and so quickly opened in the pathway of our Church.

Has indeed the love of Christ melted our souls? Have the breathings of the Spirit really awakened our lives? Are we for Christ and for Christ only? If so, if these things be in us and abound, what shall be our answer as the Savior points us to the destitute forgotten Comanches?

Dear brethren, we dare not now turn back or look back. The command of Christ has been given us. His eye is upon us. His searching test has been recorded "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

J. K. McLURKIN,
Cor. Sec., Central Board of Missions.

Remittances to be sent to the Treasurer,
J. R. McKEE,
708 P Av., Atchison, Kansas, Kan.
February 6, 1889.

The Old Arm Chair

"I love it, I love it; and who shall dare
To chide me for loving that old arm chair?"

In the Secret of His Presence.

In the secret of His presence
I am kept from strife of tongues;
His pavilion is around me,
And within are ceaseless songs!
Stormy winds, His word fulfilling,
Beat without, but cannot harm,
For the Master's voice is stilling
Storm and tempest to a calm.

In the secret of His presence
Jesus keeps, I know not how;
In the shadow of the Highest,
I am resting, hiding, now!

In the secret of His presence
All the darkness disappears;
For a sun that knows no setting
Throws a rainbow on my tears.
So the day grows ever lighter,
Broadening to the perfect noon;
So the way grows ever brighter,
Heaven is coming, near and soon.

In the secret of His presence
Nevermore can foes airm;
In the shadow of the Highest,
I can meet them with a psalm:
For the strong pavilion hides me—
Turns their fiery darts aside.
And I know whate'er betides me,
I shall live because He died!

In the secret of His presence
Is a sweet, unbroken rest;
For the Master's voice is stilling
Widening as it nears the sea.
I am resting, hiding, now!
Keeping mine, and keeping me!

In the secret of His presence
Jesus keeps, I know not how:
In the shadow of the Highest,
I am resting, hiding, now!
My Mother's Gold Ring.

A WIFE'S STORY.
TRANSLATED FROM THE GERMAN, FOR THE CHRISTIAN NATION, BY SARABELLE RAYLES.

I have a husband who loves me, and proves himself a kind and loving father to our children. He is a carpenter and is well able to support his family. When we were engaged every one considered me the most fortunate girl in the village. I also was of the same opinion. Everything at our wedding was happy and cheerful, and so were the first six years of our wedded life, which we spent in contentment and undisturbed peace. During the last three years we were again as happy as in the beginning of our married life. But, oh! many dark days and sleepless nights lay between, whose recollection even now fills me with deep grief.

I still well remember the day that my husband drank the first glass of brandy. He went to buy some tea and sugar at a shop in the neighborhood. It happened that he had exactly three cents change. The church-warden who kept the shop, evidently had no copper money, and as it was a cold morning he persuaded my husband to drink a glass of brandy for the three cents change. He came home more briskly than usual and said, "I think you and the children ought to dress better according to the times, and I can buy the horse and wagon which neighbor Barton last offered for sale." "Dear George," I said, "we certainly are as well dressed as it is suitable for our circumstances. And as for the horse and wagon, I hope you will not think about them, until we have paid the debt which still rests on our house." He answered me by a scornful look and passionate word. Never will I forget this day, it was his first unfriendly look. Tears filled my eyes, and when he saw this, it seemed to make him sorry. He moved towards me to kiss me and now for the first time I noticed that he had been drinking. This discovery fell upon my heart as a hundred weight. Soon afterwards,—it was short time after breakfast as I was clearing the table,—I heard our little Robert, who was then only five years old, crying bitterly. I was going to see what was the matter with him when he came running to me with his face covered with blood. He said to me, "Father took me on his knee and was playing with me; then all at once he struck me in the face." I asked him why his father had struck him. The child's answer was, "Father kissed me and then I said to him, 'Dear Father, you smell like the old drunken fiddler, Isaac.'"

My husband was very surly during the whole day. The next morning he said little and seemed to be ashamed and humbled. He worked very industriously and was especially kind to little Robert. I constantly besought God that even yet he might lead him in the right way. A week elapsed without a repetition of this act, and I even flattered myself with the hope that he would never again fall into this sin. But soon either the church-warden again had no change or else my husband experienced a temptation which he could not withstand; at all events, he again came home drunk.

I will never forget the expression of his countenance as he stepped in the door that evening. We had waited supper for him fully an hour. The tea-pot stood on the stove and the cakes which I was accustomed to prepare for him in the evening stood untouched, although the children were beginning to be hungry. A gloomy look of scorn lay in his eyes. He seemed to be conscious of a sin which he did not wish to confess. We seated ourselves silently at the table. During the whole unrefreshing meal he scarcely glanced up to look at us. Then he immediately went to bed and fell asleep. After I had brought the smallest child to bed, I kneeled down by the bed in which my poor, misguided husband slept and poured out my heart to God. Hot tears, such as I had never shed in my life before, flowed from my eyes. It was now evident to me that unless some radical change would come over him, my best earthly friend and the father of my children would become a drunkard. The next morning, immediately after breakfast, I ventured to speak to him very gently about the matter, but although I could scarcely refrain my tears, he remained unmoved and became still harder and more indifferent both toward the children and myself. How many winter nights have I and the children who were formerly such a happy group, spent alone weeping and listening if I could hear my husband's step and see the door open! Half with longing and half with anxiety have I awaited his home-coming in the evening.

Nearly three months had elapsed, during which his condition became worse and worse. One morning when my husband had gone to work I resolved to make a visit to the church-warden. I found him alone in his shop, explained our condition to him and begged him to give no more intoxicating drinks to my husband.
He told me that would do no good, for if he did not give it to him another would. He also said he did not believe that my husband would drink more than would do him good. He then referred to the Holy Scriptures, and he thought also that it is the duty of women to remain at home and not to trouble themselves with affairs which do not concern them. At this moment some customers came in and asked for brandy. The church-warden then gave me to understand with all politeness, that I would do well to go home and take care of my children. With a heavy heart I turned away from him. It seemed to me as if a flood of trouble and affliction rushed in on me. On my way home I passed the house of our wealthy landlord whose name is Johnson, and I was called in. He had just returned from the field. When I saw how greatly the children ran to meet him, and the kind look he exchanged with his wife, and then I remembered that we were married on the same day and then I compared my own condition with theirs, my poor heart gave vent to itself in a flood of tears. He and his wife knew well why I wept. He kindly exhorted me to take new courage and confide in God's help. He said, "The darkness and cold are often greatest before daybreak." He belonged, with his wife, to a temperance society which he said had often kept him from destruction. Before his marriage and a year afterwards he also had the habit of drinking some brandy daily. But now he was free from it. Shortly after his marriage he went bail for a neighbor who ran away and Johnson was obliged to pay for him. He could not do it at the time and his best piece of furniture he belonged was on the side of temperance, and had often said he was free from it. Shortly after his marriage he went bail for a neighbor who ran away and Johnson was obliged to pay for him.

One month passed by after another. Decorum and happiness wholly disappeared from our house. My husband neglected his business and it was evident that soon we would suffer from extreme poverty. So I taxed myself greatly and even then it was almost impossible for me to keep my children decently clothed all the time and to protect them from hunger. Sometimes my husband earned a shilling, but the brandy-seller was as sure of it as if he had it in his pocket. At times it seemed to me as if I had lost all love for my husband because he acted so indifferently towards us whom he should protect and provide for. But when I looked at our children and thought of the early happy years of our wedded life and how loving and kind his whole bearing had been, I felt sure that the bond which united us was insoluble. His desire for drink had been so great that the church-warden had him imprisoned because of his debts. Never will I forget the grief which seized me when the constable came to take him away to jail. I had not thought that my love to him was so strong, as he had brought upon us such an oppression of misery I packed together the most necessary of the few things that still remained to us and departed from the house in which, at first, we had been so happy, and afterwards so miserable. My five children followed me crying bitterly. The jail was in the near city. "O George," I said, "if you had only belonged to the temperance society, it would have saved you from this betsy!" He sighed but answered nothing, and we went several miles without speaking a word.

[CONCLUDED NEXT WEEK.]
Choice Reading.

A Pathetic Remonstrance.

A pathetic letter was found in the pocket of a fatally injured drunken man in an Illinois village, a few days since. While intoxicated he fell over the guard railing into a basement, fracturing his skull so that the physicians at once pronounced his injuries fatal. The following affectionate letter was found in his pocket: "My Darling Husband: Remember, wherever you are, that you have a home, and a wife who devotedly loves you. If you are in trouble, and sick, you know where to come. Carry this in your vest pocket; and remember it is written by your dead baby's mother.

How sad to think, with such a message of love in his pocket, this man persisted in wickedness unto his death. And how truly he represents every sinner that perishes.

Soul-Satisfaction.

A significant interview with the leader of society at Long Branch, the past season, is given in one of the secular papers. This lady, it is said, "created a perfect furor with her beauty, her diamonds, her dresses, and her dogs. During her stay of over four weeks, she changed her toilet five times each day, and never appeared in the same dress twice during the entire time. She brought forty-eigl trunk with her when she came, and express packages arrived daily containing new articles of dress. She had five maids, each of whom is an artist in her individual line. She had over two hundred pairs of shoes and slippers, some of the latter embroidered with real pearls and thickly studded with precious stones of all colors." Thus the report goes on at great length. Yet she dropped sentences during the interview revealing that all this did not satisfy her; and that she was even happier in earlier life she was a poor girl hired out as a nurse.

What commentary on the vanity of all human possessions this is; and what a corroboration of the divine teaching that they cannot satisfy the longings of an immortal soul.

The Shame of Sin.

A striking spectacle was witnessed in the Four Courts of St. Louis recently. A young man was under arrest for some crime. Before being committed to prison, he was taken to the photographer's rooms and his picture taken to be sent to the various cities keeping "rogues' galleries," to be hung up on the walls with the faces of other criminals kept there. The description of the feeling manifested by the young man on this occasion is both touching and suggestive. "Big tears formed in his eyes and fell down on his cheeks. He dropped his head on his breast and cried. He was so overcome with emotion that he could not speak until he was again placed in his cell in the jail. After swallowing great lumps in his throat, he said he now felt he had dropped from the role of a gentleman to that of the lowest criminal; and the thought of his picture being placed in the rogues' gallery was more than he could bear.

How dreadful it be classed with the workers of iniquity and to become the spectacle before men and angels of one who rejected light and truth, and basely sinned against a great and gracious God.

Unperceived Help.

A night of terror and danger because of their ignorance, was spent by the crew of a vessel off the coast of New Jersey, a short time since. Just before dark a bark was discovered drifting helplessly, and soon struck her bows so that she was made fast on a bar and in momentary danger of going down. A line was shot over the rigging of the wreck by the life-saving crew, but the sailors did not understand that it was a line so connecting them with the shore that they might seize it and escape. All signs failed to make them understand this. So all night the bark lay with the big waves dashing over it, while the crew, drenched and shivering, and terrified, shouted for help. In the morning they discovered how unnecessarily they had suffered, and how all night the line lay right in their reach by which they might have been saved.

It is an illustration of many a soul on life's stormy sea. Tossed and wave-beaten, they cry for mercy. God's answer is immediate. His mercy and grace are ever just within reach. But how often, failing to appreciate that "the word is nigh us," we spend hours of anxiety and pain, when we might have at once reached up and caught hold of the divine and loving hand.

An American Giant.

"There were giants in those days"

The American correspondent of the London Christian writes thus of a western hero:

Anthony Comstock! Announce this name anywhere throughout the land, and you call out the bitterest hate or the profoundest gratitude. We know of no man having more enemies; probably no man has more friends.

The enemies have openly declared themselves; the friends, in thousands of instances, are secret. And why? Anthony Comstock is a unique man. Fifteen years ago, a green country lad, he obtained a situation as porter in New York City, where he first discovered traps, pits, gins, and sundry devices destructive and damnable to young men. The revelations of such Satanic ingenuity horrified and terrified him. At once, not poising his notions on their results, but with daring impecuniosity, and raging with righteous indignation, he gave himself to God as a protecting shield to young men, and as an avenging sword to their corrupters.

During these years he has seized and destroyed nearly fifty tons of plates, stones, and tools, employed in the pestilent and nefarious traffic of mental and physical pollution; arrested, prosecuted and imprisoned hundreds of proprietors, publishers, and agents; demolished corporations, annihilation lotteries, exposed swindlers, and "hunted criminally" either into penitentiaries or out of the country. Every villain, blackleg, blasphemer, and unconscious swindler grapples his teeth in hot anger at his name; while every parent and friend of youth, whether openly recognizing his work or not, must revere it.

The press of the country has hailed him, caricatured him, and conspired against him. No wonder. One chief source of their income, illegal advertising, he has uprooted. The infidels have violently attacked him. A petition of 70,000 signatures, headed by Robert Ingersoll, was laid before Congress for the repeal of the Comstock law, which closed the mails to vendors of impure books and obscene pictures. Comstock prayed and the infidels were defeated. But he carries an honorable scar on his cheek, where the assassin's knife opened four arteries, almost succeeding in the dashingly attempt to take his life. From our long acquaintance with this brother and his work, we revere him as a man of deep piety, and of earnest purpose.
TO READERS OF ADVERTISEMENTS.

Readers of the "Christian Nation" who order any goods advertised in its columns or ask information concerning them, will oblige us very much by stating that they saw the advertisement in the columns of this paper.

A Remarkable Flesh Producer.

**WHY YOU SHOULD USE**

**Scott's Emulsion**

**Cod Liver Oil with HYPOPHOSPHITES.**

It is used and endorsed by Physicians because it is the best.

It is Palatable as Milk.

It is three times as efficacious as plain Cod Liver Oil.

It is far superior to all other so-called Emulsions.

It is a perfect Emulsion, does not separate or change.

It is wonderful as a flesh producer.

It is the best remedy for Consumption, Scrofula, Bronchitis, Wasting Diseases, Chronic Coughs and Cold.

Sold by all Druggists.

**SCOTT & BOWNE, Chemists, N.Y.**

The Finest and Best.

**EVERY LADY WANTS A SILK DRESS.**

This is your opportunity. A new departure. Silk-dress from the manufacturer to you.

Our reduced prices bring the best goods within reach of all. We are the only manufacturers in the U. S. selling direct to consumers.

You take no risk. We warrant every piece of goods as represented, or money refunded. See our references. We are the oldest Silk Manufacturers in the U. S. Established in 1838, with over 50 years experience.

We guarantee the

**SILK DRESS SILKS,** for richness of color, superior finish and wearing qualities, to be unmatched by any make of silks.

O. S. CHAFFEE & SON,

Mansfield Centre, Conn.

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Published in the United States and Dominion of Canada are kept on file at Geo. P. Rowell & Co.'s Newspaper Advertising Bureau, 10 Spruce St., New York. Customers have FREE ACCESS to Complete Files.

Wet Your Lawns! **WHY**

Let your flowers wither and die, when by using THOMPSON'S IRRIGATOR you can have them fresh and blooming until frost?

—SEND TO—

**LAND IRRIGATION GOMPY**

FOR A CIRCULAR.

712 Dekalb Avenue, Brooklyn, N. Y.

**HAMIZU**

A toilet luxury free from all injurious substances, and a delight to the ladies. It will remove all odors arising from bad teeth.

25c. a bottle.

**Ask Your Druggist For It.**

Samples by mail on receipt of ten cents postage.

At Wholesale by C. N. Crittendon, Wholesale Druggist, Fulton Street, New York.

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**For the Teeth.**

AN EXCELLENT LIQUID SPONGE-CROSS DENTIFRICE. It will cleanse and Preserve your Teeth, make your Gums Hard and Rosy, also add an agreeable Aroma to the Breath. A positive cure for sore or bleeding gums.

Mr. Hamilton:

Dear Sir:—From actual test I believe your Dentifrice, "Hamizu," to be unrivalled in the market.

Cordially,

R. H. L. Walters,

Surgeon Dentist, N. Y. City.

The purest and best ingredients only used in its composition.

£ 0c. a bottle.
We have not heretofore commented on our difficulty with John W. Peitchaed, Editor - 252 Beoadway, New Yoek.

In the last issue of the New York Observer, four and one-half of its long columns were filled with a most interesting account of the exercises in more than a dozen of the leading colleges. In the Christian life there is no power except as we receive it from God, and education, to one who does not have within him the principle of the Christian life, is more dangerous than helpful.

We have not heretofore commented on our difficulty with Germany respecting the Samoan Islands, for the reason first that the facts of the matter were difficult of access, and also because we hoped and in part believed the conduct of the German authorities at Samos, in so far as our interests were concerned, would be satisfactorily explained and apologized for. But Bismarck has shown a disposition and intention to ignore our rights and establish German supremacy by force of arms. Senate's action was therefore fully justified. Aside from all considerations based upon the injury of American citizens and the insult to our flag, our Government is by treaty pledged to maintain the independence of the islands, and will of course do so, having without division made a large appropriation for this purpose. We are without hope of a peaceful settlement, but it must not be at the expense of national dignity and honor. In the light of recent events, Bismarck's character is losing its lustre.

We propose to give here a statement of our reasons for differing from the valued subscriber who, reasoning thus, wrote us as above:

1. The subscription price of the Christian Nation is two dollars per year. Until our list of names is greatly enlarged and our advertising receipts increased, we cannot afford to send it, year after year, as a rule, for less than that.

2. We have in mind a reduction of the regular subscription price (or an increase in the size of the paper), and in order to this, we are using every lawful means within our ability to get new subscribers.

3. But people will not subscribe for a paper until they are persuaded it is the paper they want; so, to induce non-subscribers to try the paper, we offer it for one year to new subscribers at an introductory price.

(Other reasons are in our mind. For instance: it is customary to pay a commission to an agent for new subscribers, we have actually paid such a commission on each of many hundreds of our old subscribers, and there is nothing unfair to old subscribers in granting the benefit of this commission to a new subscriber who will send his name and money direct to this office; we can afford to send the paper for one year to a new subscriber for the sake of the profit on his subscription at regular price in future years, but we cannot afford to lose our profit every year by sending the paper to old subscribers at a reduced price; and so on, ad infinitum almost. But)

4. Old subscribers are not asked to pay more than the regular price, and they should not object to the loss sustained by us in giving the paper to new subscribers on trial for one year at a reduced rate, if we are willing to bear it.

5. And finally. The object in view in publishing the Christian Nation is three-fold, Christian, patriotic and philanthropic: we believe the main body of its subscribers are in full and profound sympathy with these purposes, and are too unselfishly in earnest to object to our plan of missionating for new subscribers.

See our new Table of Subscription Rates on First Page, next week.
Enlightened Statesmanship.

Pro Christo et Patria.

THE PROHIBITION AMENDMENT IN PENNSYLVANIA.

REV. GEORGE WASHINGTON.

Since the text of the amendment is not likely to be different materially from that offered elsewhere, a few remarks may not be amiss in anticipation of some objections that may be presented. This amendment does not propose to decide upon the one wine or two wine theories; nor the lawfulness of using fermented wine at communion; nor does it exclude either fermented or distilled liquors from the use which some may wish to make of them for medicinal or mechanical purposes. Further, this amendment does not decide upon the vexed question, whether social drinking is a sin per se or not. It says only this, that drunkenness is a great and growing evil, that our land is threatened with a deluge of it, that vice and crime are on the increase because of it, and that a complete quarantine is to be established against the traffic in alcoholic liquors, except where the plea of necessity or mercy may admit them.

The advocates of the one wine and two wine theories may unite, and the defender of the moderate use of pure wine, and all who deprecate the vast amount of drinking that is indulged in by the people. Those who favor low license have tried it and found it a failure. High license has not decreased drunkenness, except where the license has been high enough to be practically prohibitory.

The states that have tried constitutional prohibition are so well contented with it, that they show no signs of retracting their steps.

It is not necessary for the advocates of the amendment to prove that it is the only method of prevention, nor to show that there is no other. It is only a human device to overcome a great evil, like a quarantine against any disease among either cattle or men. We are to use our wisdom, in all these matters of government, to devise the best means to decrease crime and to encourage virtue, and ultra measures are essential in times of great peril.

The fact that there has been a failure lately in so many states to pass the constitutional amendment makes this effort of unusual importance. This contest may be made a Waterloo to the whiskey power. But we need not only to use every energy, but also to cry mightily to the God of our salvation, that he may not put us to flight before our foes.—The Psalm Singer, Beaver Falls, Pa.

REV. D. MCALLISTER, D. D., LL. D.

We all understand this to be a good work in political and civil life, and the only question for us to discuss is what part we will take and how we will take it. Without wishing to dictate, I desire to say, that the duties of Covenanters in this case are not different from those of other people. If a thing is right for myself it is right for my neighbor.

The position of the Reformed Presbyterian Church on this question opens it for discussion, and I would say first, that we should be ready to further the work by making known the nature and benefits of constitutional amendment. Our Church has maintained that moral principle ought to go into constitutional law, and is now very glad to avail itself of the opportunity to acknowledge the moral truth of temperance. The duty of our Church is to show that its members are the purest patriots, and have the most intense love for their country. Here is a chance to show that you love your country; there are sacrifices to be made, and the men in our Church are ready to make them. All of the temperance forces must unite if they want to win. If the amendment is a failure, I don't know but that it will be the blessings that will come will more than repay for the work.

Finally, I would urge upon Reformed Presbyterians to distinguish between the position of political dissent from an immoral constitution and approval of a righteous amendment to it. If you understand yourselves you'll not vote for anything else. You say if we vote for the amendment, that it would be enough; to let us vote for everything. There are many aliens who are Reformed Presbyterians, and they can't vote unless they swear to the constitution.

But, if I could vote for an amendment which would cause the law of God to be recognized in the constitution, why can't I vote for this one? The man who can't vote for this can't consistently vote for the great one which we expect to come up some day. I have talked to my friends and have told them that I intend to speak for this, give money to it, and, when the day comes, I shall go to the polls and proudly cast my vote in favor of it.—Report of a Sermon, in Pittsburgh Times.

A Series of Missionary Articles.

"Go ye into all the world, and preach the gospel to the whole creation."  
NUMBER FIVE.

TURKEY—HER PEOPLE AND HER MISSIONS.

JAMES REYNOLDS.

In endeavoring to learn of the progress of the gospel in Turkey we are led out into a very wide field and a very interesting one. All that is dear to us—all that we hold in memory of the earliest history of mankind belongs to this country. All that links us with the common origin of our race is very intimately associated with this locality. Here was that paradise where God planted Adam and Eve and clothed them in innocence and gave them authority over all the creation, and here he talked with them face to face. Here it was that all the beasts of the field passed in review before Adam when he gave them their names. This was once the abode of perfection, of peace, and of happiness, where the lion and the lamb lay down together and where sin was not known. From this paradise our first parents were thrust out when they sought to make their pure and holy natures a law unto themselves and disobeyed God's command, and here in this great country they spread abroad and multiplied in number and in wickedness upon the face of the earth. This land was the scene of the first birth, the first murder, the first marriage, the first curse, the first death. Here too was Noah's home and the scene of that devastating flood that swallowed up all but eight covenant souls, who, upon one of the mountain peaks of this interesting locality, bowed their knees and their heads in thanks-giving to God for their deliverance. Here also was the home of Covenant Abraham, and it was from one part of this great land to another he traveled to the promised Canaan where he died. Here, too, Israel came after their forty years of wanderings in the wilderness, and began their prosperous and rebellious career which culminated in their removal from their promised inheritance far away from their homes, but still in the country of our study. Here through those seventy years of dismal captivity they hung their harps upon the willows and in mournful cadences sang those beautiful songs of Zion with which we now love to praise God. Here also God's covenant people lost their nationality. Here, too, the blessed Redeemer himself lived and walked and taught among men, and here his disciples saw him enter heaven. This is the land of Isaac and Jacob, Elijah and
February 13, 1889.

Christian Nation.

David and the prophets, and the scene of all that which clusters about not only our own history but about the history of God's dealings with us and his revelation to us, and to it he first gave the Redeemer, to it it first came the Christian religion.

That branch of the subject which has been given to me includes but a portion of the great Ottoman Empire, and yet it includes a country more than half as large as the United States covered with a population nearly as large—over one million six hundred thousand square miles of territory with a population of over forty-two millions of people. It is a large country and a great people. When we remember, too, that within the bounds of this Ottoman Empire during the earliest years of Christianity there flourished some of the most important Christian churches, planted by the Apostles themselves and watered by especial and copious showers of divine grace, and that at its great commercial metropolis, Constantinople, named from a Christian Emperor, at a later date, was the seat of religious learning of the eastern branch of the Christian Church, where some of those whose names are still revered in theological research, promulgated in the clearest manner and with the loftiest eloquence, the simple truths of the gospel, we are led to wonder at the tremendous power of man's unregenerate will for evil, and the great depths to which it will carry him away from God's grace. The study of the Mohammedan religion, which is the religion of both Church and State in this great empire, is the study of one of the most stupendous successes of Anti-christ, and of the seductive power of false religion upon the ignorant mind. The natural disposition of man to look up to some god, to bend the knee to some divinity, coupled with the cupidity of man and his love of power and fame seized upon by shrewd leaders, and used with selfishness, though ostensibly beneficent motives, erected this great, this enduring wonder. The power of the gospel of Jesus Christ has no limit; but its most successful combatant so far in the history of man, is the bigoted, falsely taught, arrogant and self-complacent will, benighted with a false religion and controlled and guided by a selfish, self-aggrandized, jealous monarchy. These Turks in their native state are a pious people after their sort. They profess a belief in God—the same God that we worship. They have their so-called revelation from God—their Koran—which stands to them in place of our Bible. It came to them when they were in the depths of ignorance—heathens knowing no God—only beginning to learn of one, with but little true knowledge of His attributes, and engrafted itself upon their hearts with no ordinary appeal to their better natures. If it was self-contradictory, they were too ignorant to discern it, if it gave rein to some of their baser passions, it only so far commanded itself in it that it allowed them many of their accustomed worldly pleasures while it still gave them a passport to eternal bliss and peace. It was committed to memory and made a part of themselves, and became a rule of life to them as would their own thoughts and desires. It showed them a heaven to gain and peoples with saints glorified from among their comrades who died on fields of strife for the success of the religion it taught. It filled that heaven with enjoyments, many of which are always dear to the basest of human natures, and it appealed to them to propitiate a god that could and would confer upon them at death such luxuries of selfish enjoyment. It showed them a hell to be shunned and filled it with the lost souls of those who fell enemies to Mohammed, and who died refusing to embrace his message. It held up to their gaze the horrors and tortures in store for those who neglected to learn his precepts or who refused to obey their superiors, their leaders. While it knew no Christ, it prepared its students for his rejection, by magnifying God and his attributes after its own way, and coupled this with the teaching that the claims of such an one as Jesus Christ must be false and he be an impostor because he claimed equality with God and thus detracted from the position and the glory due to God alone. It enjoined prayer to God and exalted its power to bring the desired results. It was interlarded with quotations from God's own Word and gave its students man's history from his creation including God's dealings with Abraham, Isaac and Jacob, sometimes lauding, sometimes burlesquing this sacred narrative and thus prepared its readers for successful resistance of the claims of God's own revealed will to man, or the encroachments of a truthful ministry. And why all this persistent teaching? Simply that men might be bound hand and foot in one united bondage to the will of men; that they might become a peculiar, powerful, united, chaste, desperate people, fighting the battles of their leaders as they would those of their God; sustaining the power of their superiors against the world as they would their own life; steeling their hearts against any other doctrine than that taught by their Koran as they would shut out the evil one from their heart's stones; teaching from their well-stored memories their little ones, those dependent upon them, those with whom they met in every intercourse in life, the same doctrines that were actuating them and constantly preparing new hosts to take their places when they should be called to enjoy that sensually luxurious heaven to which their whole lives had looked forward, the hope of which had given them all their inspiration.

All this is true of this almost numberless people—numberless because they so resist any effort to compute their number that their census is largely estimated. And yet their very alphabet was given them by Christian missionaries and their first steps in learning, and in all that made them outwardly differ from the brute they fed, were directed by devoted and humble followers of the Lord. Their thwarted minds, stunted intellects, passionately sensual and ambitious desires, were all implanted, it would seem, by the arch fiend of hell himself, to hopelessly indoctri­nate them in a belief that must certainly carry them down to a perdition replete with horror—full of everlasting woe.

This is the kind of a people the humble follower of the Lord Jesus finds when faith has buoyed his heart and led him to take his life in his hand and go away into an unhealthy climate, far from home and friends and comfort and society and civilization and all that is dear to us here in this world, to seek to build up the Master's kingdom and to impart to those who never knew it, the precious word of life. He don't meet the ignorant untaught heathen whose coarse, brutal nature in its calmer moments looks out vacantly and uncertainly for some superior thing to reverse, some God to worship; and who stands waiting, when you have once overcome his natural antipathy to strangers and won his confidence, to hear of Him who died to save. Methinks it was a pleasure to show such an one the way of life, a great boon to direct that vacant mind to the God that created it and to the Saviour who can sanctify it, when compared with the repellent influence of such a stunted nature and bigoted disposition as I have depicted as the necessary outcome of over a thousand years of such teaching as the Koran gives its readers. Think of him when you have used all your arts and artifices and in humble dependence upon the inherent communicatory power of the message you bring him, standing ready to spit upon your message and upon you, because he already has a message that guarantees him eternal happiness. Then, the religion of this people is propagated, sustained, taught, encouraged and enforced by the civil government. All legislation of a civil nature is first compared with the ecclesiastical system and then to conform thereto before it is promulgated. The counsellors near the throne, whose voices and influence mould the dictum of the monarch, are devoted, bigoted priests, enthusiastic in their belief, leaders of their respecting clans, and all-powerful to overawe and enslave the minds of their subjects and eager to strengthen and perpetuate a system that brings to themselves power, influence and ease. These poor benighted people therefore are not only inoculated with a false belief but are encouraged and overawed in its practice by the constant fear of the loss of what little liberty they have; and indeed of their lives. Millions of people shackled with, humanly speaking, invulnerable chains of a false re-
ligion, fettered and driven under the torturing lash of an ambi-
tious, selfish, narrow priesthood and ever kept in terror of their
most powerless and that the hearts of such a people are turned
to their priests. Shall we wonder that God's word seems almost
powerless and that the hearts of such a people are turned
hopelessly away from the benign influences of the gospel of
true liberty and perfect peace?

Yet with all this the history of the progress of God's cause,
among even these people, is full of evidence that His word is
eternal and His power to melt the heart infinite. But few years
have passed since the missionary was allowed in the country at
all, and the history of all those missions now established clearly
shows that he is looked upon even yet with great jealousy, and
and still the progress of the work has been great. The natural
productiveness of the soil and the commercial importance of the
country have led other civilized nations to impress by dint of
sheer force through successive years, some of the more liberal
shades of thought upon the people and their necessary contact,
at commercial centers, with people of more enlightened, pro-
progressive, Christian ideas, has modified and to some extent
destroyed their exclusiveness and opened up their country to
the merchant, along with whom comes the missionary and the
enlightened Christian teachers who plant schools and colleges
and missionary stations, and churches, and libraries, and emob-
bling means and instrumentalities, and God's blessing crowns the
effort to the salvation of large numbers of those who are brought
unto which they are to be plunged at the will of their rulers and
into which they are to be plunged at the will of their rulers and
and narrow hearts shall be filled with the light of the Sun of
righteousness and made large by the abiding and sanctifying
influence of the gospel of grace, and that Saviour in whom
the highest and most precious graces are attained only by the
highest and most precious graces are attained only by the
greatest self-denial, and that the higher altitudes of Christian
admirations shall be filled with the light of the Son of
righteousness and made large by the abiding and sanctifying
power and influence of His Holy Spirit? These influences now
at work, their success, their efficiency, their scope—all lead to
that such a result might be accomplished.

Brethren, these pictures do us good. They create enlarged de-
\begin{verbatim}\end{verbatim} 

Vol. 10, No. 4.
In the Sabbath School.


Golden Text.—"And they went out and preached that men should repent."—Verso 12.

Analysis.

By Rev. J. S. T. Milligan.

I. Preliminary Incidents.
1. He went out from thence—Capernaum.
2. And came into his own country Nazareth and Galilee.
3. His disciples came with him.

II. Personal Work.
1. On Sabbath days.
2. In synagogues.
3. Teaching—he began to teach.
4. Many heard.
5. A few healed.
6. He went round about.

III. The Events.
1. They were astonished.
2. And wondering inquired in doubt: (1) From whence hath this man this power? (2) What wisdom is this? (3) Mighty works are wrought by his hands.
3. Inquired in confidence: (1) Is not this the carpenter? (2) What wisdom is this? (3) Mighty works are wrought by his hands.
4. Men are offended at divinity in humanity and want all the credit for the human element. They were offended at him.
5. The unbelief of men in regard to God's unspeakable gift is most marvellous.
6. Notwithstanding agents are to be multiplied and the work to be done.
7. It is an honor and a privilege to be an ambassador for Christ and a laborer for humanity.
8. Those who labor for Christ are, in gospel lands, to be multiplied and the work to be done.

IV. The Commissions The Twelve.
1. He called the twelve.
2. Sent them forth two and two.
3. And gave them power over unclean spirits.
4. Commanded them to take only: (1) A staff, (2) Sandals, (3) And one coat. But no (1) Scrip (2) Bread, (3) Or money.
5. To stay in one house.
6. To shake off the dust of their feet against those who would not receive them.

The Twelve Accept the Commission.
1. And went out.
2. And preached repentance.
3. Cast out devils.
4. And healed the sick by anointing with oil.

Practical Thoughts.
1. Jesus in the flesh could not compass the work to be done.
2. He manifested an earnest and zealous compassion for suffering humanity.
3. He accomplished by mighty works wonderful results.
4. Men are offended at divinity in humanity and want all the credit for the human element. They were offended at him.
5. The unbelief of men in regard to God's unspeakable gift is most marvellous.
6. Notwithstanding agents are to be multiplied and the work to be done.
7. It is an honor and a privilege to be an ambassador for Christ and a laborer for humanity.
8. Those who labor for Christ are, in gospel lands, to be supported by those to whom they minister.

Rev. T. H. Acheson.

Introduction.—When Christ healed the woman whose cure was related in our last lesson, he was on his way to the home of Jairus, whose daughter was lying at the point of death. Before he leaves the scene of the woman's healing, word arrives that the girl is dead; but Christ proceeds to her home and brings her back to life. There may have been other events that occurred before those of to-day's lesson. Matthew records the restoration to sight of two blind men and the healing of a dumb man possessed with a devil. These two events may have taken place between the present and the last lesson. Matthew 13:35-38 harmonizes with the first account in to-day's lesson; and Matthew 10:1-42, with the exception, possibly, of 2-4, is parallel with the latter portion of this lesson. Luke 9:1-6 appears to be the same as the second part of the lesson before us. Under the following division let us study these verses: I. Opposition to Christ in his former home; II. Christ's sending forth the twelve.

The Lesson.

I. Opposition to Christ in his Former Home (1-6).
1. And he went out from thence; perhaps from Capernaum. And came into his own country; to Nazareth or its vicinity. Christ was born in Bethlehem; but some time after he and his parents have returned from their flight to Egypt, they dwell in Nazareth that the saying might be fulfilled, "He shall be called a Nazarene." Here it seems that Christ lived till manhood. See Luke 2:41 and Matt. 4:13. He had left Nazareth and made his home at Capernaum, where he probably lived yet at this time. Why did Christ take this journey to Nazareth? Perhaps because his relatives dwelt there, and because of a special interest in his old community. And his disciples follow him. They do not follow after at another time, but they go along with him. Their association with Christ was a school fitting them for their future work.

2. And when the Sabbath day was come. These words imply that he was there a little time. He began to teach in the synagogue. He used the Sabbath day rightly. He went to the synagogue because there he would find a number of people. Men needed to know. He knew what to tell them. He desired to make it known. There was more or less freedom of speech allowed in synagogue service. These services were somewhat like both our church and prayer-meeting services, and yet probably different in a measure from either one. Many hearing him were astonished. They were amazed, but their astonishment did not produce the proper effect upon them. From whence hath this man these things? Instead of attributing his power to God, as they should have done, they ask where does he get it; perhaps implying that he might get it from some other than a heavenly source. What wisdom . . . such mighty works. They admit both his wisdom and his power, but they do not admit the conclusions to which the knowledge of his wisdom and power should have led. They refer to mighty works of which they have heard, and not to what they now saw, for he did not work much in this way here. See verse 5.

3. Is not this the carpenter? Conybeare and Howson say: "It was a custom among the Jews that all boys should learn a trade. 'What is commanded of a father towards his son? asks a Talmudic writer, 'To circumcise him, to teach him the law, to teach him a trade.' " So it appears that this question is not asked in a loose form, but that Christ really learned the trade of a carpenter. This name then was a wider term than it is now. It embraced other or all workers in wood. The Son of Mary, Joseph may have been dead at this time. The brother of James, and Joses, etc. These persons may have been either his real brothers and sisters, or children of Joseph by a former marriage, or relatives of Christ. We incline to the first view. And they were offended at him. The Revised Version reads: "And they were offended in him;" and its marginal reading shows the Greek to be: "And they were caused to stumble in him." Though they admit his wisdom and his mighty works, they will not believe in him, because he is one of their own community and a plain man. They were unwilling to be convinced. They were deceived also in their conclusions.

4. 5. A prophet is not without honor, but in his own country, etc. Christ explains the prejudice of his old community. They were looking for a Saviour of a more dignified and exalted exterior. And he could there do no mighty work. Matthew says: "And he did not many mighty works there because of their unbelief." Unbelief was evidently not only the reason that he did not but could not perform mighty works. It does not seem certain to us at least that Christ always required the condition of faith in those who were healed in or those who brought them; yet such may have been the case. See how he commends faith, 2:5; 5:34; 9:23, 10:52. Still we can see how it would stand directly in Christ's way here. It would prevent persons from coming to him for healing. It would, if persisted in after a miracle, prevent the exhibition of God's glory. Also let us remember that Christ will heal no soul that does not have true faith in him. Save that he laid his hands upon a few sick folk, and healed them. He probably found faith in a few. The people were not universally unbelievers.

6. And he marred because of their unbelief. It was an un-
II. Christ's Sending forth the Twelve. (7-13.)

7. And he called unto him the twelve. They seem to have been chosen before. See ch. 3:14, and Luke 6:13. And began to send them forth. The language implies that he does not do this sending all at one time; perhaps he sent out the different couples at different times, or sent them out more than once. They had been with Christ for some time. There would be benefit to them now in exercising practically their knowledge; also the work needed them. By two and two. They could help one another. Their double witness to the truth would be stronger. And gave them power over unclean spirits. The Revised Version says that he gave them "authority" over these spirits. Luke says: "Gave them power and authority." As a writer, quoted in Peloubet, neatly says, they were both qualified and authorized. This power was given to them to aid in their work.

8. 9. Commanded . . . take nothing for their journey. One reason for this would be to teach them dependence on God. Save a staff only. Matthew says: "Nor yet staves." Different kinds may be meant, or possibly a Greek might reconcile the two statements. No scrip: "No wallet," in R. V. This was perhaps a leather bag or pouch for carrying food and perhaps other articles. No money in their purse. The girdle was the purse. In the absence of all these things they would need to be supported by the people among whom they came. But be shod with sandals. In Matthew we read: "neither shoes." They were not to go barefoot; neither were they, it seems, to have the more elaborate "shoe." They were to wear a less complete shoe apparently; what our translation here calls sandals.

10. In what place soever ye enter into a house, there abide. Perhaps this was to give their work a more steady, respectable appearance. We are told by a writer in Peloubet that it is a custom now to invite strangers to eat and that it is accompanied with ostentation and hypocrisy. Christ may have meant to prevent this.

11. Shall not receive you. They would not be received by all. God's offers of grace are rejected even to-day. Men shut heaven's doors against themselves. Shake off the dust under your feet for a testimony against them. The R. V. says: "For a testimony unto them." It was probably both in meaning. The shaking off the dust seems a renunciation of fellowship with them. Verily I say unto you etc. These words to the end of the verse are omitted in the R. V. In Matthew both versions have them. The meaning is that since these places sinned against more light, it would be even worse for them at the last than for those wicked cities of old.

13. And they went out and preached. They obeyed, and they had learned to preach from the Great Teacher. That men should repent. The meaning is hardly, in order that men should repent, although that was their purpose too; but they preached the doctrine that men should repent. John the Baptist preached repentance. Christ preached it. In the thirteenth verse we see them obeying and succeeding.

THOUGHTS.

1. Those who are not believers in Christ at all should, apart from prejudice, sum up and consider the proofs for his character and work.

2. Let us not belittle true worth if it happens to belong to our neighborhood.

3. Let us remember that unbelief hinders our well-being.

4. Those whom God sends forth he fits for their work.

5. It is well to have associates in God's work.

Questions on Lesson VIII.

BY UNCLE ROBERT.


How did Jesus find the little girl when he arrived at the house? Would not her father wish that the woman had not detained him on the way? What did Jesus say to the father when he first heard of it? What did he say when he went into the house? What did he mean by that? (John 11:11-14). What did he do? Do you remember any other cases of raising the dead? What would he teach by this? (John 11:25, 26). Children need the Savior as well as grown people, and Jesus is just as ready to help them.

Where did he go after raising the girl from the dead? What was the name of his own country? Do you remember what made him leave it before? Did he go alone? What did he do there? How soon? Was it not for that that they drove him away? What did the people generally think about him? What is it that gave them such surprise? Did they acknowledge his power in teaching? In working? How did they regard him? What was the cause? Could his preaching do them any good while they felt that way? If his teaching and his work were so good as to be right for them to feel that way? How did he answer them? Strange that this should be so! What did such feelings amount to? How did it hinder his work? Was he unable to do anything? Even unbelief could not keep him from proving his divine mission. How did he regard their unbelief? Did he ever marvel at belief (faith)? What elements of unbelief may be seen here? May not some one thing wrong in our hearts cause us to lose all?

What did Jesus do next? How did he multiply his efforts? Is there any significance in his call? How many disciples has he? How does he send them out? Why so? Any practical lesson in this? How does he qualify them? Would not the power include the right? How could he do this? (Both inhere in him.) Is this practical now? Are Christ's ambassadors qualified miraculously now? How must they qualify? How were they to prepare for their tour? See Luke about the staff. What is a scrip? Why should he give such in structions? Could they be practical generally now? Why? Did Christ change these directions afterward? (Luke 22:35-38). What regulation were they to observe when working in a village or city? What significance would there be in shaking the dust off their feet? What was about the punishment of such a place? The Lamb is also a Lion. Ps. 50:22. What was the scope of their preaching? Is that sufficient now? (Matt. 28:20; Heb. 6:1-3.) How did they exercise this power? See James 5:14. Was such anointing for life or for death? If for life, is there authority here for the so-called sacrament of "extreme unction?" What is a sacrament? Which are the sacraments of the new "covenant?"

ADDED POINTS.

There is no better way for a disciple of Jesus than for him to follow Jesus. The disciple may not always know why the course of Jesus is the best one. And Jesus is ready to lead his disciples now as when he went to Nazareth.

One reason why the day of public worship and the place of public worship should be improved by the religious teacher, is the fact that then and there he can find an opportunity of teaching. If you want to reach the people, go where they are, and speak to them while they are before you.

"Is not this the carpenter?" "And they were offended in him." There is logic for you! And there is a bit of history which is repeating itself on every side of us to day.
Among the Churches.

Reformed Presbyterian.

Beaver Falls, Pa.—We have just passed through a communion season which on the testimony of a great many was the most enjoyable of any ever observed here. Twenty-four new members were added to the congregation—a number equal to our first membership. Eleven of these were received on certificate, nine on examination and profession and three on profession. The services on Saturday were solemnized by the baptism of a young man, one of the fruits of Salma Mission. Rev. Mr. Carithers, on his way to his work among the Indians, assisted in the service, and we had before us an example and felt the influence of that very thing which in special meetings for nearly three weeks we had been seeking, a consecrated life. That which made our communion so profitable was the prayer-meetings we had held characterized as they were, by so much warmth and interest, and the secret of our prayer-meetings was the little consecration meetings held in the session rooms, after the regular meeting was dismissed, by all who wished to remain. Here we exchanged thoughts more freely, brought special requests for prayer and sought the fuller outpouring of the Holy Spirit. These have been times of revival and refreshing. Increased interest is aroused in our home mission work. A committee whose purpose was not to excommunicate the Lord and those who would dare dissent from the Sabbath among our town people has been doing good work. Evangelistic meetings are held in the church on Sabbath evenings and personal efforts are made to secure the attendance of those who have no place of worship. Arrangements are being made by the professors of the college for similar meetings in another part of the town.

Burdett, Kansas.—Burdett is one of our most westernly stations, situated in Pawnee Co. on the plains of western Kansas. Having been appointed by our Board of Missions to labor for three months at this place and Quinter, I thought you would not object to a line from the frontier of Covenanter civilization. I wish to say for our Covenant brethren that they have come out here to get cheap homes and seem to have brought their industrious habits with them, and that if all were as industrious as they are this section would soon be covered with pleasant homes and productive farms. They have at great sacrifice to themselves built a nice church which is almost free of debt and which is said to be the second if not the very best we have in the whole state. They hope to be reinforced in the spring by the accession of another family from the eastern part of the state. They have sustained a great loss in the death of Mr. Craig, a Methodist lady, who moved with them to the Lord and who would doubtless have soon become a member of the church with them if her life had been spared. She was raised by her own sollotation enough funds to purchase two beautiful chandeliers, an elegant hanging lamp and a pulpit desk which adorn the church. She was about to start east to visit among friends in and around Pittsburgh, to solicit funds for canceling the balance of the debt upon the church, when she was taken sick and soon removed to the upper sanctuary where there are no church debts to cancel. While the brethren here have suffered some, yet it is nothing compared with what the brethren in Illinois and in the eastern parts of the state have in former times, and whilst the brethren from whose congregations they have come would gladly have retained them, I hope these places will soon be so to the church what Illinois once was an and Kansas and Nebraska are now to the church, posts well established from which to make still further advances until we stretch the line across the Pacific Ocean.

T. J. Allen.

The following very complimentary paragraph is from a recent issue of the United Presbyterian: "The Reformed Presbyterian, or Covenant Church (Old School) is not a large body, but it commands a wide influence. It is aggressive in its conservatisn. Its peculiar belief, relating to the sovereign rights of Christ, awakens deep conviction. Its antagonism to current beliefs and institutions develops a sturdy strength. The great energy which it has manifested has borne its proper fruit in a growing strength. The ministry has doubled since 1856, numbering now 118, and the increase of membership has been three-fold; 10,970 being reported for 1888. Its foreign missions have been richly blessed. In Syria and Asia there are nearly thirty stations with schools, and one has been established in Cyprus. The delegates sent to visit the missions report nineteen native Christians as nearly ready for licensure. The work has reached the point at which more complete local organization is necessary, and the organization of the Presbytery of Asia Minor is recommended. Successful mission work is carried on in this country among the Chinese and the Freedmen. The college and the theological seminary also are doing a good work, both in preparing young men for the ministry and in general education."

United Presbyterian.

A Committee from a large Presbyterian Church near Pittsburgh, has been approaching Rev. D. F. McGill of our Sixth Church, Allegheny, and before this, would have called Dr. Moorehead if there were any hopes of getting him. The Committee so far is unsuccessful.

The Board of Foreign Missions, through the generosity of some friend, is distributing copies of Dr. Pierson's "Crisis of Missions" free.

The Detroit Presbytery, the majority of its ministers and congregations, is going over to the Presbyterian Church.

A Second Church has been organized in Sterling, Kansas.

1253 baptisms (we would say conversions) are reported for the year 1883 in Ialbolt Presbytery, India.

Rev. J. W. Martin, of revival fame, is assisting the pastors of Eastern New York in special meetings.

The U. P. Church at Beaver Have given up the field, and sold the church building.

Rev. A. B. C. McFarland has been released from the Charge of Fairview Congregation, in Butler County, Pa.

Rev. R. H. Barnes goes to Hiawatha, Kansas.

College Corner, Ohio, has called Mr. Krohn, now in the Xenia Seminary.

Rev. D. F. McGill, of Allegheny, sends to his members cards about as follows:

"M—— Please call on at No. Street. If they do not attend church let them know they will be welcome at ours."

It is noticed that not a few western pastors who go into print about their respective towns, point out each for his own place, the advantages over all other places. Big adjectives abound in the dictionaries in use in Kansas, Nebraska, and California.

The Board of Church Extension is in straits for want of money.

The Day of Prayer for Colleges (Jan. 31st) was observed by special services and by sermons in Westminster and Monmouth.

North Cadar, Kansas, has called Rev. R. E. Stewart.

Rev. Dr. W. G. Moorehead will teach the S. S. lesson to the teachers of Xenia, Ohio. He has had much experience in working with normal classes at Chicago and Northwood.

Congregational.

A Phenomenal Success.—The Tompkins Avenue church, Brooklyn, Rev. Dr. R. R. Meredith, pastor, is doing a wonderful work. On the first Sunday in January it entered its new house of worship, which will accommodate more than any other church building in America. Since then the audiences at the Sunday services and the Tuesday evening Bible class have so crowded the building that some four hundred aisle seats have been ordered. In spite of these crowds, however, the work has been deeply spiritual. On Sunday, Feb. 3, Dr. Meredith received one hundred and thirty-six into his church, nineteen who took the decisive step for the first time. The attendance at the prayer meeting has been so great that it has outgrown the lecture-room, which will accommodate five hundred. The meetings are richly spiritual, and a tone of personal consecration is manifest in all
that is said by the members. At the close of one of the recent meet-
ingus, Dr. Meredith said that, contrary to his usual custom, he was
going to ask all those who were without Christ and would like to start
to follow him, dating their resolve then, and those who would like to
ask the prayers of the people, to do so by rising. In the quiet and
solemn moment following about thirty responded. At the next
prayer-meeting about fifteen rose under similar circumstances. Of
those who, in this thoughtful and serious way, made a decision for
Christ, as well as of the thirty-eight who joined by confession of faith
Sunday, fully two-thirds were young men. One can see from these,
figures that the great size of the church is not allowed to draw it
away from the true idea of faithful Christian work which should mark
every band of Christ's followers.

miscellaneous.

The Testimony of an Eminent Lawyer, an ex-Attorney-General of
the United States, was given at one of Mr. Moody's meetings in Ore­
gon. Judge George H. Williams said: "I have been poor, and I
have been prosperous; I have been in lowly positions in life, and in
high positions of trust and honor; but my soul was never satisfied
until I found Christ, the shadow of a great rock in a weary land. My
morality, in which I trusted, was but a great Chinese wall shutting
me out of the kingdom of heaven."

The Roman Campaign Against Dr. McGlynn advanced another
stage last week. On Sunday, January 20, a notice was ordered by
Archbishop Corrigan to be read at mass in every church of the diocese.
It recapitulated the offences of Dr. McGlynn, and referred in general
terms to his last attack on the Pope, in which he exprest spoke
compassionately, but not reverently, of the head of the Church as "an
old bag of bones." The Archbishop then proceeded to say: "In or­
der, therefore, to safeguard the interests of souls, for whom I must
render an account on the day of judgment, I hereby make and declare
attendance at meetings of the Anti-Poverty Society a reserved case."
This means that, while absolution is not absolutely withheld from
Roman Catholics who attend Dr. McGlynn's meetings, ordinary priests
cannot give absolution, but must refer the culprit to the Archbishop
himself. They will not then be entitled to absolution, but if the sin
be confessed, and pardon be implored, the Archbishop will take the
matter under consideration, and grant or withhold absolution accord­
ing to his judgment. Dr. McGlynn's old parishioners at St. Stephens,
and many other Catholics who attend his meetings, will now, there­
fore, have to decide whether they will desert him or dispense with
the absolution of their confessors. As Dr. McGlynn's audience on
Sunday night was larger than usual, it may be inferred that the Arch­
bishop's threat has not scared them.

National Christian Endeavor Day.—May I call attention through
your columns to the National Christian Endeavor Day which will be
observed by the Societies of Christian Endeavor on the 23rd of Feb­
uary or if more convenient same day near that date. Two simple
methods of observance are suggested. First, united and earnest
prayer in the regular prayer meeting of that week for the sister socie­
ties and for the work everywhere, and secondly a thank-offering on
the part of each Society for some missionary board of its own denom.
ination, either home or foreign or both, as their church may direct.
This month of February marks the eighth anniversary of the establish­
ment of the first Society. In the aggregate the gifts of these seven
thousand Societies and their four hundred thousand members may do
not a little towards filling many depleted treasuries and towards edu­
cating the young people to give as well as labor through the recog­
nized channels of their own church. Truly Yours,

F. E. CLAEK.

Church News.—We are very much pained to learn of the continued
ill-health of the Rev. David McFall, of Boston; but there is more hope
for his ultimate recovery since he has consented to take a few months
complete rest.

Brooklyn Congregation has again been visited by death. On
Thursday of last week, after a very short illness, the disease being
pneumonia, Miss Ellen Wassen, a most estimable Christian lady, and
an efficient teacher in the Sabbath School, entered into rest.


The Old Arm-Chair

"I love it, I love it; and who shall dare To chide me for loving that old arm chair?"

WHEN WIFE'S A-GO'N AWAY.

BY LU B. CAKE.

Somehow yarns around the grocery
Ain't so funny as before,
An' I'm all the time forgettin'
This or that 'ere little chore;
When I get out in the kitchen,
Want to hang around an' stay;
Guess I'm foolish cause this ev'nin',
Why, my wife's a-go'n away.

She's a-fixin' things up for me
With a thoughtful, lovin' care,
Tellin' me that somethin's here,
An' somethin' else is over that;
Lookin' sober, speakin' low-voiced,
Though she hasn't much to say;
Ketchup her eyes on me all dim-like—
Guess she hates to go away.

Wish 'twas over—wish 'twas way off—
Wish we didn't have to part;
That's just what I keep a thinkin'
An' feelin' in my heart,
Praps our specerts see much furder
Than the partin' of to-day,
An' jest hint what they can't tell us,
When a loved one's goin' away.

Calls to mind another journey,
By an' by we all must go,
Wonder who's a gettin' ready,
For the train that moves so slow?
Brings the tears to think about it,
So I git nigh her an' pray
It may be my time for starin'
Just when she's a goin' away.

My Mother's Gold Ring.

A WIFE'S STORY.

TRANSLATED FROM THE GERMAN, FOR THE CHRISTIAN NATION, BY SARABELLE BATELLE.

(Concluded.)

We had lost sight of the last houses of the village when our minister, who was taking his morning ride, met us. A few words from this man, I thought, would have done much to induce my husband to join the temperance society, and now he would be, what he formerly had been, a good father and a loving husband.

It was with effort that I suppressed the painful feelings that arose in me at this thought. "Where are you going?" he asked.

My husband, whose cheerful disposition made him happy even in very trying times, immediately answered, "As the Levite and priest have already passed by, the Samaritan, certainly, is not far off." He did not anticipate how quickly this remark would actually be realized. At this moment we saw a horse and wagon behind us which came towards us with unusual rapidity.

When we entered the cottage we found some bread, meat and milk on the table. Mr. Johnston's wife, Susan, had bought these things over for the children. I sobbed aloud with grief and joy. "Dear Jenny," he replied, "I fear greatly that God will not hear my prayer because I have so deeply offended Him, nevertheless I will try." We closed the doors and he prayed with such humility and earnestness, that I confidently hoped that ultimately God's grace would obtain the ascendancy in his heart.

At this stage of his conversation, the minister slowly rode away without replying a word.

Robert called after him to ask him if he would let Tim come over to see him and he could have all his pinks and marigolds. When we entered the cottage we found some bread, meat and milk on the table. Mr. Johnston's wife, Susan, had bought these things over for the children. I sobbed aloud with grief and joy. "Dear George," I said to my husband, "you used to pray, so let us thank God that he has delivered us from this trouble." "My dear Jenny," he replied, "I fear greatly that God will not hear my prayer because I have so deeply offended Him, nevertheless I will try." We closed the doors and he prayed with such humility and earnestness, that I confidently hoped that ultimately God's grace would obtain the ascendancy in his heart.

When I arose the next morning, the sun had not yet risen. To my astonishment I saw that my husband had already arisen. During the last year his concern had not been to rise early, and now you must suffer for your foolishness. I have given you proper instruction and a good example but you were deaf to the former and did not follow the latter." "Reverend Sir," answered my husband, "to speak plainly, your teaching and example have been my destruction, for I have followed both. You did not consider it wrong to take intoxicating drinks. If you can stop at the proper limit, your weaker brothers can not do it. You advised me not to take the pledge. I have faithfully followed your advice. You have said that in many cases a glass of brandy did a person good and you yourself have used it at certain times. I therefore followed your example. If instead I had followed the example of my neighbor Johnston, I would not have plunged my wife into misery and have brought my children to beggary."

While my husband was talking in this way he directed his look upon our children. When he had finished speaking he burst into tears. The minister slowly rode away without replying a word.

I rejoiced in the midst of all our misery, to see that the hard crust which had formed around his heart had melted. As wax must be softened by heat before it can be shaped into any figure, so the human heart is softened by suffering, and a deep and lasting impression, which is very evident, is made from above. "Dear husband," I said to him, "we are still young and it is not yet too late. Let us rely upon God and then everything will be well."

He made no reply and continued on his way without saying a word, while he shed hot tears.

February 13, 1889.
hedge. I prepared the breakfast as well as our present poverty permitted. He sat down, ate with a good appetite and spoke but little, but from time to time I saw tears in his eyes. I feared that he might fall again into his old sin if he met his former companions or went into the church-warden's shop. I had even thought that I would urge him to move into another village. After breakfast when the children had gone out he asked me very earnestly if I did not have a gold ring. "Yes, dear George," I said, "it was my mother's ring. On the day of her death, she drew it from her finger and gave it to me. I would not willingly part with it. If we are honest and industrious we will certainly prosper." "Dear Jenny," he said, "I know well how highly you prize this ring. I remember with emotion, the first time you told me the story of your mother's death and how your tears moistened this ring. It was exactly one month before our marriage. I wish you would bring me the ring, dear husband."

I remembered this ring. It was exactly one month before our marriage. When I brought the ring to him, he asked me very earnestly, to put it on his little finger. I did it with trembling hand and gloomy forebodings. "Now Jenny," he said, "we are prepared to go out, pray that God may help me."

My heart was somewhat disturbed and I looked after him not without mistrust. Behind our cottage was a small hill from which the church-warden's shop could be seen. I soon climbed up there. I fervently besought God that he would guide my husband. Two of his former companions with their glasses in their hands stood before the shop-door and beckoned to him. It was a hard moment for me. "George," I cried, although I knew he could not hear me, "go past. Think of your poor wife and of your starving children. My heart beat audibly when I saw that he stood still and turned towards the shop. He reached out his hand to both his old companions. They seemed to offer their glasses to him but he shook his head and stepped on. "God be thanked!" I cried out and ran down the hill with light steps, took my youngest child in my arms, covered him with kisses and bathed him with tears of joy.

When it was ten o'clock the Squire's son came and brought a piece of meat and some meal. My husband would probably not come home before evening, he said, because he was going to work on the Squire's barn. The Squire took him to work for two months. He came home early and the children ran up the hill to meet him. He was serious, yet at the same time cheerful and kind. "I have prayed for you, dear husband," I said to him. "And the merciful God has helped me," he replied. I consider this evening the happiest of my life. Who can describe the joy which a true wife feels when her husband who was lost is found again?

The two months which George had engaged to work for the Squire passed quickly away. Besides this work, George still found enough time to work in our garden and to make and repair all sorts of necessary things in the house. It would soon be acknowledged that he now had become sober and temperate again, and people believed it so much the sooner when many customers of the church-warden made him the target of their scorn. He enjoyed saying, "the one who laughs at the last, laughs best." He was a good workman and obtained plenty to do. He soon made up Johnston's money, and from this time we lived with them in very close and cordial friendship. One evening Mr. Johnston said to my husband it would be a good thing if he would join the temperance society. When he first gave up drinking brandy he did not ask him to do it because he feared that his strength might fail him. "But," he said, "you have not tasted a drop for more than five months and it would now be well for you to join." "Friend, Johnston," replied my husband, "when one year has passed happily then I will join it. I have withstood this temptation five months and those who were ever addicted to drink know what that means. When the inclination would many times seize me again, I looked at this gold ring and thought of my duty to God, to my wife, my children and to society. I remembered that my wife had received this ring from her dying mother for a gift, with her last words and admonitions. I thought of death and eternity, and God strengthened me that I was not allowed to be carried away by this sin, which would make me unhappy both in this life and forever."

About a year from the day that I had placed the ring on my husband's finger, Mr. Johnston brought over the temperance pledge. We were all sitting around the table. After supper little Robert climbed up on his father's knee, kissed him and said to Mr. Johnston, "Since we rode home in your yellow wagon, Father has not once smelled like old Isaac, the drunken fiddler."

Mr. Johnston opened the book, my husband signed the pledge, and reached to me what was now a thousand times more valuable—my mother's gold ring.

**Let It Help You.**

Shortsighted, and to be pitied, is the woman who rejects this wonderful article—PEARLINE. Inconsiderate the one who does not supply her servants with it. Its popularity—innumerable sale and the hundreds of imitations—all tell of its usefulness; besides, it's old enough to have died long since were it at all dangerous to fabric or hands. On the contrary, in doing away with most of the rubbing it saves the worst of the wear.

Use it without soap—It is economical.

**Beware**

Peddlers and some unscrupulous grocers are offering imitations which they claim to be Pearl ine, or "the same as Pearl ine." IT'S FALSE—they are not, and besides are dangerous. PEARLINE is never peddled, but sold by all good grocers. 174 Manufactured only by JAMES PYLE, New York.
Choice Reading.

Three Remarkable Prayers

The devils pray, and their prayers are answered to their own discomfort. The Galilean pray, and their prayer too is granted; for the Lord departs, and leaves them to their own abandonment. The deliverer one prays to with Christ; his prayer is not heard, but a better lot is assigned,—a home duty, which if he will fulfill shall be with his Lord forever.—Dr. Whedon.

Faith-training.

Richard Cecil going into a room, found his little girl very bright and happy with a box of beautiful beads which had been given her. She ran immediately to him to show them. "They are very beautiful, my child," he said, "but now, my dear, throw them behind the fire." The child hesitated a moment, in view of the great trial. "I shall not compel you to do it, but leave it to you. I will only say, that you never knew papa to ask an unkind thing of you. I cannot tell you why; but if you can trust me, do it." After a great effort, and reasoning within herself that her father's statement were true, she threw it behind the fire. Her father said nothing more at the time; but next day he presented her with something far more beautiful, and which she had long desired. Then he told her that his purpose had been to teach her to trust, and therefore obey, her Father in heaven, and to be willing to give up many a thing in life at his desire, without knowing the reasons why.

Faith Rewarded and Enriched.

A dying woman, lying on a hard bed in the infirmary-ward of a workhouse, in answer to the question, "Do you know Christ?" said: "Yes, I do know and love him. His presence makes an heaven of this room. If you beased up my bed with gold and silver, and if you could give me the Queen's carriage and horses, her palace, and her garden and all her beautiful flowers, and health and strength to enjoy it all,—I would not take them, if they would hinder me from going home to my Saviour. They talk of the pains of dying,—these will but hurry me to Jesus and to heaven."

An Incident.

On a railway train the writer noticed the entrance of a mother and little son who were unexpectedly greeted by a friend of the mother's. The friend was only going from one way-station to the next, while the others were on a long journey. There happened to be but one vacant double-seat in the car; and into this the boy slipped, taking the seat next to the window. His mother, eager to improve the ten minutes with her friend, asked her son to give up his seat and take another for that little time, so that she could sit with her friend for that little time, so that she could sit with her friend

Brute Power and Violence of Sin

On one occasion when a young man employed in a large manufactory applied for membership of the church, witnesses were required as to his character. The testimony of his employer, given with emotion (though not a Christian himself), was to point to an iron chain, and to say: "That chain was forged for W. I was obliged to chain him to the bench by the week together, to keep him at work. He was the worst boy in the whole establishment. No punishment seemed to be of any avail. I could not trust him out of my sight. But now, sir, he is completely changed; he has really become lika lamb. He is one of my best apprentices, and I would trust silver, wish untold gold. I have no objection to his being received into communion, and only wish that all my boys were to go with him." This prodigal and rofian had been thus changed from the power of Satan unto God by reading a religious tract.

The Secret of Success.

A lady not ungifted with genius, wrote a story. It was returned by the publisher with the kind information that it was rubbish. She at once wrote to the publisher, telling of how she hoped to win a way for herself. She told of her little ones, and their winning ways, and told simply the short, sad story of her life, asking if it were best for her to continue to try to write. The publisher answered: "Your last effort is a good one—far better than the other story. It deals in homely truths in a most entertaining style. I will publish it. Included and a check for ten dollars. Don't try to write about things and sentiments of which you know nothing."

How to Spoil a Child.

1. Begin young, by giving him whatever he cries for. 2. Talk freely of his great cleverness. 3. Tell him he is too much for you— that you can do nothing with him. 4. Let him learn to regard his father as a creature of sin. 5. Let him learn (from father's example) to despise his mother. 6. Do not care who or what his companions may be. 7. Let him read stories about pirates, Indian fighters, and so on. 8. Let him roam the streets in the evening and go to bed late. 9. Devote yourself to making money, remembering always that wealth is a better legacy for your child than principles in the heart and habits in the life, and let him have plenty of money to spend.
LIGHTER READING.

Belinda—"What would you say, my dear, if I should tell you that young Springley has asked me to be his wife?" Mabel—"It would not surprise me; I have always said he was eccentric."

Tom Corwin, of Ohio, was a ready man. John C. Calhoun is said to have once pointed away, and got looked when I get home!"

At a recent school examination the son of a coal dealer was asked how many pounds there was in a ton. He was sharp enough to reply: "Maybe you think I'm going to give it away, and get looked when I get home!"

"Jane," said Mr. Phurry, "what was the subject of the minister's sermon this morning?"

"The sin of betting on elections," replied the wife. "It was, hey? That sermon will just drive me away, and I'm going to look at it when I get home!"

At a recent school examination the son of a coal dealer was asked how many pounds there was in a ton. He was sharp enough to reply: "Maybe you think I'm going to give it away, and get looked when I get home!"

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Or any Disease where the Throat and Lungs are Inflamed, Lack of Strength or Nerve Power, you can be Relieved and Cured by

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Christian Nation.

John W. Pritchard, Editor - 252 Broadway, New York.

An arrangement has been effected to attempt a settlement of the Samoan difficulty by a conference at Berlin of representatives of the Nations interested. This is a most happy issue, and every Christian heart will pray for a fair and peaceful adjustment of respective interests and claims.

No one needs to ask what is God's law concerning drunkenness and the drunkard-maker. The Bible is definite and specific on this matter. And since it is true that only those national and state laws are righteous that harmonize with God's law; we are ready immediately for the question, what law concerning liquor-traffic, that has been proposed, will fully harmonize with God's law? Local option? No. High license? By no means. But only the "Thou shalt not!" "Thou shalt not!" "Thou shalt not!" of Sinai. Absolute prohibition.

Dr. Joseph Parker, of London, has begun a series of "Smoking Sermons." That is to say, he has thrown open the doors and the pews to all classes, who are permitted to enjoy their pipes during the service if they choose. Of course the crowds are immense, and the questions which the Doctor is requested to answer are curious and often embarrassing. But he does not flinch. He believes he is reaching a class of the poor that can be reached in no other way. We are certain that it is better—inconceivably better—to preach the gospel to the poor while they are enjoying their pipes than that they should be without preaching.

The religious intolerance of Russia, bitterly exercised by the Czar Nicholas, the grandfather of the present ruler, whose dictum was: "One country, one language, one religion," is sustained with more than filial obedience by the grandson. His policy has not prevented the increase in numbers of the Nonconformists, but the Lutherans of the Baltic provinces, the Stundists of Central Russia, and the Armenians of the East are persecuted without unsparing hand. Quite recently a Lutheran minister was banished to Siberia for receiving back into his Communion some conscience stricken souls who had abandoned the State Church to return to their early faith. But the courage of the Christians as always, is equal to every persecution inflicted.

Japan is to be a constitutional government. It is the first among the nations of Asia to take such an advanced step, and its new form of national life will be taken on some time during the coming year. The Constitutional Congress will consist of two Houses, one containing the people's representatives, elected by general suffrage, the other, or upper house, will contain the hereditary lords of the Empire with perhaps some other elements. Japan's constitution is the result of Count Ito's careful observation and examination, during several years, of our own system, and the political institutions of European countries. It has been drawn with the help of some of Japan's wisest statesmen, and under their advice it has received the sanction and approval of the Emperor. Japan and the United States, her citizens and our own, are warm friends, and sustain many fraternal relations. Our country should be the first to extend congratulations, as we will be the last to cease praying for Japan and the Japanese.

We are in receipt of a letter which we must decline to publish; but we give one sentence that our readers may have a good idea of the character of the whole letter. We quote: "Is not the tendency of the ministry at the present day, one of extravagance and luxury, endeavoring to be transported to Paradise on flow'ry beds of ease?"

We reply: No, we are certain it is not. It is not the tendency of the ministry of the smaller churches; and we do not believe it is any different among the ministry of the larger churches, as a rule. But ministers are human, and therefore imperfect, (we th'nk the Lord for this), and it is very likely that there is an occasional one whose besetting sin is extravagance and love of ease. But as a class, God's ministers are the worst paid, most economical, hard working, self-sacrificing, and yet the grandest men in all the world. The Lord raise up more like them!

The Editor of this paper is not a minister, but he enjoys all the peculiar environments of most of them, except the donation parties.

The Christian at Work very sensibly takes Congress to task because of the duty levied on English Bibles.

"Last week we noted very briefly the fact that the tariff bill pending in the Senate imposed a tariff on Bibles printed in the English tongue which every one reads, and admitted free of duty Bibles printed in Roman, Coptic, or Malagassian, which nobody reads. Lexicons and commentaries are also subject to duty. The same provisions in the main are to be found in the Mills bill passed by the House. Here then, we have both houses of Congress each passing a bill for the reduction of the revenue and each retaining a clause subjecting to duty Bibles and commentaries; the duty on the Bibles in the Senate bill varies from $1 to $4 on every copy of the Scriptures imported in this country. Reduce the revenue by taxing English Bibles, English prayer-books, English commentaries! This thing would not have been attempted in the earlier days of the country, or if attempted would not have been submitted to. "The word of God is not bound;" so said the apostle 1825 years ago. But Congress seems determined that the word of God shall be bound; and when in a different sense it is nicely "bound," you have to pay $4 tax thereon. The ministers of Washington ought to preach on the value of a free Bible, and if possible get these Bible-high-tariff members of the Senate and House to listen to some truths of which they seem sorely in need."

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NEW YORK, FEBRUARY 20, 1889.

TWO DOLLARS PER YEAR
Enlightened Statesmanship.

Enlightened Statesmanship is the art of controlling the affairs of State so as to secure to all, every necessary privilege and comfort, together with the widest liberty of conscience in religion compatible with the requirements of the Word of God. "God is Light," and Statesmanship that is Godward is Enlightened, but popular Statesmanship is not always Godward. Enlightened Statesmanship regards the Sabbath as the Lord's Day—Popular Statesmanship "knows no distinction in the days of the week." Enlightened Statesmanship guards the sanctity of marriage—Popular Statesmanship excuses unfaithfulness and makes divorce easy; Enlightened Statesmanship would everywhere and forever prohibit the liquor-traffic and place a premium on sobriety and integrity—Popular Statesmanship endorses drunkenness and the encouragement of fellow-evils by legalizing the liquor traffic. Enlightened Statesmanship, in short, would apply every question of national policy to the righteous test of God's law, and require conformity thereto in spirit and in operation; whereas popular Statesmanship has no standard whatever of Right, and the result is a grotesque system of government from the certain destruction of which there is no escape except in obedience to "the law of revelation," upon which, says Blackstone, with "the law of nature," should "depend all human laws."—Editorial, 1854.

"CHRIST OUR NATION'S RULER."  

CHRIST AND CIVIL GOVERNMENT. 

REV. R. C. WYLIE. 

Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent unto him their disciples with the Herodians, saying, Master, where is it meet that Cæsar sit? But Jesus answered and said unto them, render unto Cæsar the things which are Cæsar's; and unto God the things which are God's. Matthew 22:16-21.

What is the proper attitude of civil government toward religion? This is one of the most vital questions that can engage the attention of any people. Solve this problem and you decide the fate of nations for weal or for woe.

It is maintained by some that the problem is already solved. The founders of the American Republic solved it, it is said, by decreeing the divorce of Church and State.

But the separation of Church and State does not solve it. We must now face the question, "What should be the attitude of the government toward religion in a country where Church and State are divorced?" The decree of divorce does not declare what the relation of the government toward religion shall be, but what it shall not be, and it does this in one particular only. It leaves the real question unanswered. True there is progress made toward the solution of the problem, and progress in the right direction. There are a number of all the possible relations in which the State and religion, the union of Church and State is not the proper one. We simply eliminate this element from the problem. It is our duty to go on and determine which of all the possible relations in which the State might stand toward religion, is most in harmony with the will of God.

It is generally maintained by those who think that the separation of Church and State has solved the whole problem, that religion and the State have nothing to do with each other. Politics and religion have also been divorced. The ideal State is the secular State. Religion must not meddle with politics, and politics must not meddle with religion.

It is proposed that we investigate this subject. And as the Scripture passage at the head of this paper is often quoted to prove that Christ willed the complete secularization of the State, it may be well to preface our investigation by inquiring into the teaching of the passage. The narrative evidently implies that the Jews were exercised over the same problem that now engages our attention. One party held that it was not proper for a Jew to recognize or help support the Roman government by paying tax. Another party held that it was perfectly proper for every party to come to Jesus and presented to him the problem for solution. True their purpose in coming was bad. It was not to learn their duty and then go and practice what he taught. Their question was designed to ensnare him. But that does not change the fact that they were exercised over the problem as to the relation of religion to government. But there is still another fact lying on the surface of this narrative. Why did these Jews interrogate Christ at all on this subject? Evidently because they believed he would have some doctrine to set forth on it. And the answer he gives shows that he had, though not in the line which it was anticipated. Evidently the religion of Christ is so complete that it fits him better than any other possible sphere of action. But does this teaching of Christ enjoin the divorce of politics and religion? A knowledge of the things that by right are Cæsar's and of the origin of this right, together with a knowledge that duty to Cæsar is modified by duty to God, impels us to say, Christ did not will the separation of religion and politics.

In our investigation of the subject we will divide it into two parts, for the sake of convenience and clearness.

I. The relation that exists between civil government and religion.  

II. The obligation which this relation lays upon civil government.

In the discussion of the first part of our subject we can narrow the field considerably by remembering that, towards many religious truths, the government sustains no relation at all, or at least none that can be defined and expressed in political documents. Coinciding with the decree of divorce between Church and State, we maintain that the State is to assume no relation toward the creed of any Church as a religious document. The real question is, are there any religious truths that relate specifically to politics? To determine, therefore, what the State should do to religion, we must know what religion has to say about the State. To know what should be the attitude of the government toward Christ, we must know Christ's attitude toward government.

What then are the points of contact between God and government?

I. The origin of national life reveals a relation between God and government. God's hand forms the nations. They are his offspring. It is not meant that nations come into existence merely under divine providence. This can be said of any association of men, good or bad. A company of thieves comes into existence under God's providence. But God wills the existence of nations as he does not a company of thieves. He permits the latter, he requires the former. "Man is by nature a political being." According to his constitution, man's normal state, his "true state of nature," is in the political body. When God made the human family he formed the germ of national life. True the nation is not merely a large family. Neither is the oak merely a large acorn. But the acorn contains the "promise and potency" of the oak. It is sure to develop into the oak under proper conditions. The family contains the "promise and potency" of the nation. The family is the germ from which the nation springs. The nation, with all its sovereign power and overshadowing grandeur, is developed from the family as truly as the oak is developed from the acorn. It follows therefore that man is by nature a political being. But that nature is from God. Nations are from therefore God in a twofold sense. He formed the germ of national life, and he so arranges his providences as to favor its development. He does at least as much for the formation of nations as he does for plant the development of life. But the Scriptures are not silent on this subject. When God chose Abraham and called him out of Ur of the Chaldees he gave him this promise, "I will make of thee a great nation." "I will make nations of thee and kings shall come out of thee." "God . . . hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

Whatever other truths are taught in these texts, certainly the truth is here taught that nations owe their existence to God. True the hand of man is employed in carving out the great em
pires of the earth. But man's political faculty is corrupt, and as a result human ambition outruns the good pleasure of God. But instead of the violence, cruelty and bloodshed often attending the birth of nations, proving that nations are not of God, they only prove the perverseness of human nature, and that man politically, as well as in all other respects, is a fallen being.

2. The authority which civil government wields is of divine origin. How does government come into possession of its tremendous authority? Where is the sovereign power of the nation located? One school supposes man's state of nature to be outside of civil society and independent of all government. Every individual in this state of nature is free and sovereign. No one has a right to rule another. No number have a right to form a government that will rule over others. The only method by which government can be organized is by the voluntary consent of all who enter it. By a compact formed of men emerging from this state of nature, whereby each one agrees to renounce certain of his natural rights on condition that the remainder of his rights be protected, government is instituted. This theory is therefore known as the "Social Compact Theory." According to it the philosophical basis of authority is the social compact. The individual is the sovereign and the authority of government is delegated by the individual citizens. The government possesses just that amount of authority which the individual citizens surrender to it for the purpose of government. The power of the government is simply the capital stock which the citizens have invested with which to do business.

But this is a theory of anarchy, not of government. If government has no firmer foundation on which to rest than compact it is incapable of governing. The very idea of government implies the wielding of force often times in opposition to the will of the individual. When the will of the government clashes with the will of the subject, the power wielded by the former is not the power delegated by the latter. And if the compact is the sole basis of the authority wielded, this basis fails away the moment the will of the government and the will of the individual come into conflict.

Yet we must not overlook certain elements of truth in this theory. The people choose their own form of government, they elect their own rulers. By their representatives they make their own laws; they may change their form of government at will; and all this is provided for in the Constitution, which, again, is a law emanating from the people. There is therefore a compact formed by the people. But what we deny is that this compact forms the philosophical basis of authority. Government must exist. God wills it. In willing its existence he gave the authority necessary for its existence and divinely appointed mission.

God is the author of national existence. The people composing the nation set up and carry on the government. God is the source of the authority they wield. God has therefore made the nation a moral person, clothing it, and not the individuals composing it, with sovereignty. The Scriptures are certainly very clear on this subject. "God hath spoken once, twice have I heard this, that power belongeth unto God." "There is no power but of God. The powers that be are ordained of God. Whose resisteth the power resistent the ordinance of God." "By me kings reign and princes decree justice. By me princes rule, and nobles, even all the judges of the earth." The compact formed by the people is based upon the grant of authority by God to the people. And this grant is the philosophic basis of government. Without it there can be no government. It is the basis not only of the right but of the obligation to constitute government. It furnishes the ground on which the compact formed by the people itself stands. This is the reason why civil government may punish with fines, imprisonment and death, those who violate the compact and laws based upon it.

3. The Lord Jesus Christ is the Governor of the nations. God is the author of national existence and the source of all authority. Jesus Christ, the God-man, the Mediator, has been made Ruler of all things. There are two supposable ways in which the government of the universe might be carried on. God might govern as the absolute God, without the intervention of a Mediator. Or he might govern by the appointment of a Mediator. The latter is the method he has chosen. Jesus Christ is the Mediatorial Ruler. All things are put under him. He is the Lord of Providence. Nations rise and fall under his sceptre. He overrules them in the interest of his universal kingdom. When they cease to be serviceable to the cause of righteousness he dashes them to pieces as a potter's vessel.

The kingly office of Christ is that in which his mediation culminates. As prophet he reveals to us the will of God. But how much of that revelation portrays a kingdom, the kingdom of heaven with the Mediator on the throne. As priest he died to make atonement for sin. But the cross was not the culmination of his mediatorial office. It was the way to the throne and the cross and the sceptre of universal sway. To see the culmination of the mediatorial system we must behold Jesus on the throne swaying his sceptre over all.

The relation of Christ, as mediatorial ruler, to God, finds its parallel and illustration in the history of Joseph. He was made lord of Egypt. Only in the throne was Pharaoh greater than he.

This kingdom formed the subject of some of the grandest of prophecies. "The government shall be upon his shoulders. Of the increase of his government and peace there shall be no end." "I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him."

This kingdom was a favorite theme with the writers of Hebrew song.

The second Psalm relates entirely to the mediatorial kingdom. It speaks of the razing of the nations against the king, and of their plots to become independent of the laws both of God and his Christ. It pronounces these efforts to be folly and sin, declares that Christ rules by appointment of the Father, announces the ruin of the nations that refuse to give him allegiance, and commands all nations to bow to his sceptre before the iron rod, uplifted by the divine hand of the king, falls upon them in wrath.

The twenty-second Psalm, after portraying the suffering of Christ, closes with magnificent description of his kingdom which he obtains as the reward for suffering. It declares him to be the governor of the nations. The forty-fifth and seventy-second Psalms speak of his righteous rule, the overthrow of his enemies, and the universality of his domain. Many other Psalms are equally explicit in ascribing to Christ dominion over the nations.

Christ himself often spoke of this kingdom. The following are a few of his many utterances on this subject. "All things are delivered unto me of my Father." "All power is given unto me in heaven and in earth." "The Father loveth the Son and hath given all things into his hands." "The Father judgeth no man but hath committed all judgment unto the Son."

The Apostles of our Lord went everywhere preaching this kingdom. Paul declares that God hath put all things under his feet. He teaches that as his reward for humiliation, suffering and death he has received a name that is above every name. He designates Christ as "the blessed and only potestate, the King of kings and Lord of lords." John speaks of him as the prince of the kings of the earth, the King of kings and Lord of lords.

By way of objection to this position concerning Christ's kingdom, it is sometimes said that his kingdom is in the church and not the nations. But we know of no Scripture authority for confounding the church with the kingdom of Christ. No one can take the Bible and read with even a moderate degree of care the numerous references to the kingdom of Christ, and conclude that his church and kingdom are identical. Let any one try the substitution of the word "church for kingdom," and the word "kingdom for church," in those passages where the words re-
A few such trials will convince even the most skeptical that these are not synonymous terms. Dr. Edersheim refers to the church, whether visible, (according to the Roman Catholic view,) or invisible, (according to certain Protestant writers.) "In a note on the same page he says, "It is difficult to conceive how the identity of the Kingdom of God with the church could have originated. Such parables as those about the sower, and about the Net, (Mat. 13, 3-9; 47, 48) and such admonitions as those of Christ to his disciples in Mat. 19, 12; 6, 33, and 6, 10, are utterly inconsisent with it. We reject this objection therefore as having no foundation either in reason or in Revelation."

But we are met here with another objection, based upon our Lord's words. "My kingdom is not of this world." It is maintained that Christ here denies that he has any authority over this world. No Scripture text has ever been more grossly abused or misused, to do service in a more unrighteous cause than this one. To understand it we must take it in its connection. Christ was before the bar of Pilate. The Roman governor had asked him if he was the "king of the Jews." Jesus answered him; "Slayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me; what hast thou done? Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. Pilate's question, "what hast thou done," was designed to bring to light what Christ had done to establish his kingdom. Christ's words are a specific answer to that question. He does not deny, but admits that he is a king. He denies that he has committed any act of treason against the kingdom of Caesar. The last sentence, "now is my kingdom not from hence" will serve as a key to the whole passage. Evidently Christ is here speaking of the source or origin of his kingdom and the method of its establishment. "My kingdom," said he, "is not from hence," that is, from the world. The two expressions, "not of this world," and "not from hence," mean the same thing. They refer to the source of authority and not the sphere where authority is exercised. They contain a denial that his authority comes from men. "If my kingdom were of this world then would my servants fight that I should not be delivered to the Jews." That is, if he obtained his dominion as men do, through human agents, they would fight for his cause and by force secure his throne. Christ denies three things in this answer to Pilate. (1) That his kingdom is of worldly origin. (2) That it is established by force of arms. (3) That it is worldly in its administration. He asserts and denies nothing as to the sphere of his authority.

It is said again, "the kingdom of Christ is spiritual, it cannot therefore include the nations." Why not? What is the force of the word "spiritual" when used to qualify the term kingdom of Christ?

Does it mean that Christ only rules spirits, and has no control over the matter? Then he has no dominion even over the bodies of his own people. But Christ does rule matter. Our bodies and spirits are both his. The wind and the sea obey him. The term "spiritual," when used to describe Christ's kingdom can only mean that it is established and carried on not by carnal means but by spiritual, even by the force of truth, that it exists not for carnal ends but for the higher spiritual interests. We conclude therefore that Christ rules the nations, and every effort to dethrone him by men and devils, by open antagonists or enemy in disguise ends in failure.

The Divine will is the supreme law for nations. If nations exist in the sphere of the divine government, they exist in the realm of law, for God governs by law. We do not believe in the reign of law in any such sense as would exclude personal lawgiver. But the very fact of a supreme ruler implies a supreme law. He rules by law and not otherwise. That there is a supreme law which human enactments cannot annul or supersede is evident from the fact that national existence is conditioned upon national righteousness. "Righteousness exalts a nation, but sin is a reproach to any people." "At what instant I shall speak concerning a nation and concerning a kingdom to pluck up, and to pull down and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good whereby I said I would benefit them." In the second Psalm the nations are represented as plotting to throw off the authority of the divine law. They are enjoined to desist from this wicked and foolish undertaking, if they do not they will be broken to shivers. The condition of national existence and prosperity is submission to the divine will. That will is therefore supreme. Nations find it necessary to legislate on the same subjects that are contained in the divine law. There is not a precept in the decalogue on which civil governments may not, under certain circumstances, make laws. The same issues arise now that arose at Sinai. This very fact ought to be sufficient proof of the supremacy of that law.

Its authority is not null and void. Its wisdom is not behind the times. God's law is a finality for men. Human legislators can do no better than to "think the thoughts of God after him." Concluded next week.

A Series of Missionary Articles.

"Go ye into all the world, and preach the gospel to the whole creation."

NUMBER SIX.

"GATHERING JEWELS."

HARRIET S. Pritchard.

Hand in hand, together they trod

Through years two-score and seven,

Their only staff was the Word of God,

Their path was the way to heaven.

This is the first verse in a most beautiful poem dedicated to the memory of James and Matilda Knowles, who died but one week apart, and who had lived lives devoted to God and his work. This poem composed by George F. Sargent, is to be found in a book edited by Rev. Duncan McNeil Young, and published by the son of those two missionaries of the cross, William Knowles, 104 East 13th Street, New York. The name of the book, "Gathering Jewels," is very appropriate, for in the language used in a paragraph of the volume, "It is only after such men pass away and their relatives are permitted to look into the 'private jewel box,' as it were, that we come across the brilliant diamonds of thought, the glowing rubies of expressed gratitude, and may be, some softly-tinted pearls of faith, hope and charity, all lying together in the receptacle, which, even if humble in workmanship, is full of priceless treasures."

To those who are engaged in missionary work, and we believe all true disciples of Christ are missionaries, this work will prove to be not only a pleasure but of profit to them, for in it are incidents in the life of these workers, told in such a simple way, picturing the homes visited and the persons met and conversed with, telling of their unbelief at first, but in many cases their acceptance of and rejoicing in the "truth as it is in Christ Jesus."

James Knowles, born at sea, Dec. 1811, one day after the drowning of his father, is taken by his mother to the town of Ballymena, County Antrim, Ireland, to the home of his grandfather where he was brought up. In 1826 he was apprenticed
to a printer, and in 1832 he arrived in Philadelphia, Pa., but set
down to work in New York City, becoming a member of Rev.
Dr. McLeod's congregation of the Reformed Presbyterian
Church, Chambers Street, continuing with this congregation
until after they removed to Prince Street.

In 1830, he was married to Miss Matilda Darroch, a member of
Dr. McCarthey's Canal Street Presbyterian Church, and a
teacher in the Sabbath school.

Matilda Darroch was born in March, 1811, near Ballymena,
Ireland, but had emigrated to America. She was left an orphan
at the age of six years, but had been cared for by an uncle.
When only eight years of age, she went to the corner of the
house and asked the Lord to be a father and a mother to her.
Not having conveniences in the house, she used to repair to the
barn for study and prayer. Shortly after landing in America,
she accompanied a friend to church in Brooklyn, but on returning,
as she stepped from the ferryboat she fell into the river and
came near being drowned. She said it was because she had
travelled on the boat on Sabbath, and vowed she would never
do so again, which vow she faithfully kept.

In 1850 Mr. Knowles was carefully examined, found qualified,
and was duly ordained a ruling elder in the Second Reformed
Presbyterian Church.

In 1870, he visited Europe, his boyhood home. After spending
two years in Europe, he returned to New York, and was installed
an elder in the Allen Street Church.

In 1848, Mrs. Matilda Knowles earnestly desired to be in the
place of some women ordained to go to India.

In 1880, when fifty years of age, while her son was in the war,
she was engaged as a Bible reader and visitor.

In 1862, during the war, she started a sewing-school in Riv-
lington Street, which eventually merged into the Harper and
Fiske Industrial school, which met every Saturday. Gathering
together seventy-five to one hundred children she taught them to
sew, and endeavored to lead them to Christ.

Her life was always characterized by sincerity and steadfast-
ness of purpose. She says:

"All difficulties can be encountered and many overcome by
prayer. I feel more and more the blessedness of the privilege I
enjoy in being permitted to labor for Christ in the salvation of
so many poor souls, and in being the means of aiding so many
who are sick, cast down and discouraged.

"I often think of the words of Christ, 'Compel them to come in,'
They walk with God, whom none can shame
From trusting in His holy name,
Who looking for a glorious morn,
Shrink not before the lip of scorn.'"

Our Missing Link gave many graphic recitals of the good
work she accomplished. One is of a young Englishman, twenty-
four years of age, who had contracted the seeds of consumption
at sea during the war. Although not morally bad he was wild
and thoughtless. At last, without work, sick and down hearted,
Mrs. Knowles meets him and points him to Jesus. At first he
thinks he is good enough, she shows him the falsity of depend-
ing on oneself for salvation, she finds work for him, but it only
shows him how utterly helpless he is. She gets him into St.
Luke's hospital, and in a short time he is brought to the feet of
Jesus for all hope of eternal life. She visits and cares for him
both temporally and spiritually, until he is at last called home
rejoicing in his Saviour.

The book is full of incidents of how intemperate husbands
experience a change of heart and become good husbands and
fathers. How intemperate women are also turned from the
error of their ways, how fallen women are taken by the hand and
redeemed, how Jewish women accept Christ. How Roman
Catholics are given the loan of Bibles to read and afterwards buy
them, gladly receiving the Word; how sick and helpless persons
are cared for, the hungry fed, the naked clothed, work provided
for the distressed, families sent in the hot summer months to the
country or seashore for recuperation, how peace is restored be-
tween husbands and wives, how impostors are detected; in fact
all states and conditions of those out of Christ are so forcibly
and truly portrayed that it seems as if the book were prepared
purposely for the benefit of all those doing the Master's work.

The most touching part of the recital is where the husband is
called home after an illness of but two day's duration, and how
the wife just one week afterwards follows; taken away by the
same disease, pleuro-pneumonia, after the Lord had accepted her
prayer:

"Oh, use me Lord, use even me,
Just as Thou wilt, and when and where,
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share."

She was always willing to toil in any direction so that she
might win souls. Her last exhortation to her son was, "Be faith-
ful, humble, meek, and constantly keep at the Master's feet until
He calls you up higher. Be kind, gentle, and patiently for-
bearing with your sister."

This son William is such an one as might be expected from
such worthy parents, kind-hearted and generous, giving up all
thought of self in his efforts to be a benefit to humanity at large.
His father made many covenants with the Heavenly Father,
and this child of the covenant has surely fallen heir to all the
traits of character that made both parents a blessing to their
fellow beings.

We would advise our readers to procure a copy of these Mem-
oirs, by sending $1.00 to Mr. Wm. Knowles, 104 East 13th
Street, New York City, as no book to our knowledge, will so
profoundly stir the mission spirit in the human heart.

In the Sabbath School.

Lesson for March 3, 1889.—Jesus the Messiah.—Mark 8:27
—9:1.

ANALYSIS.

BY REV. J. S. T. MILLIGAN.

I. THE OCCASION.

1. As Jesus went out from Nazareth.
2. The disciples were with Him.
3. By the way of the villages of Cesarea Philippi.

II. THE MANNER OF INTRODUCING THE SUBJECT.

1. By question.
2. By the question "Whom do men say that I am?"
3. Whom do ye say that I am?"

III. PREVAILING ERRORS.

1. That He was John the Baptist.
2. That He was Elias.
3. And others say one of the Prophets.

IV. THE TRUTH DECLARED.

1. By Peter speaking for the rest
2. Thou art the Christ—the Messiah.

V. SILENCE ON THE MATTER EXPRESSED FOR A TIME.

1. They must learn more themselves.
2. The basis must be further laid in miracles.
3. The issue must not be prematurely made.

VI. CONCOMITANT INFORMATION.

1. That the Son of Man must suffer many things.
2. Be rejected of the elders, chief priests and scribes.
3. Be killed.
4. And after three days rise again.

VII. THE DOCTRINE OF CHRIST'S SATISFACTION SHOULD BE
EARLY AND CLEARLY TAUGHT.

1. Even though opposed by disciples like Peter.
2. Though incompatible with human nature.
3. It is according to the mind and character of God.

VIII. CORRESPONDING HUMAN OBLIGATIONS.

1. Served to both sinners and disciples.
2. To follow Christ and be like Him.
3. To deny themselves.
4. Take up his cross—the duty of each.

IX. THE REASONS ENFORCING.

1. Those who shall save life by failure shall lose it.
2. Those who lose life by duty shall save it.
3. The soul is of more value than the whole world.
4. Nothing can be given as an equivalent for the soul.
5. The Son of Man shall be ashamed of those ashamed of Him.
6. The kingdom of God was near.

PRACTICAL THOUGHTS.
1. Every moment should be improved.
2. Current errors should be known and refuted.
3. The sentiments of the godly should be elicited.
4. The truth concerning Christ is most important.
5. Those truths that concern His character and work are truly essential.
6. His anointing and appointing by the Father is primary.
7. His atoning work and satisfaction rendered for our sins not to be overlooked.
8. Those denying or denying to be rebuked. The origin and influence is satanic.
9. Practical religion is inseparably connected with the theoretical as evidence of relation to Christ.
10. The incalculable value of the soul and spiritual things must be emphasized.
11. The doctrine of rewards and punishments exerts a powerful influence.
12. Christ and the faithful are the heirs of grace here and of glory hereafter.

REV. T. H. ACRESON.

INTRODUCTION.—The last lesson told us about Christ being rejected by the people in his old home of Nazareth, and of his afterwards sending forth the twelve two by two to labor for him. Quite a number of events are recorded between these two lessons by Mark, (6:14-9:27) We shall not rehearse them. To-day's lesson leads us farther into the knowledge of Christ's character and the character that his true followers should have. Parallel records are found with some variety of detail, in Matt. 16:13-23, and Luke 9:18-27. The following division will be followed in our consideration of these verses: I. Christ's messiahship; II. He foretells his suffering; III. Self denial and cross bearing by his followers; IV. His coming again to the world.

THE LESSON.

I. CHRIST'S MESSIAHSHIP. (27-30.)

27. And Jesus went out; from Bethsaida. See verse 22. There were two towns of this name. This one was probably Bethsaida Julia on the east of the Jordan. And his disciples. Perhaps the twelve only are meant here. What close fellowship they had with the Saviour! Into the towns; rather " villages." Of Caesarea Philippi; a town north or north east of the Sea of Galilee, named from Tiberias Cesar and Philip. There was another Caesarea near or on the Mediterranean. These "towns" would be those in the locality of Caesarea; tributary to it; perhaps suburban. He asked his disciples. . Whom do men say that I am. Luke tells us that he asked this question when he was alone praying, his disciples being with him. He seems to feel the need of having his messiahship brought out prominently among the twelve. They believed him to be the Saviour, but he wanted the fact impressed upon them, better realized by them, brought more to the surface of their consciousness.

28. And they answered, John the Baptist. Herod who had slain John was one of this class. Matt. 14:2. Some say, Elias. This may have been because of Malachi's prophecy of the coming of Elijah, Mal. 4:5. But these persons did not know he had come in the person of John the Baptist, Matt. 11:14. Jeremiah's name was mentioned by some according to Matthew. One of the prophets. Two things are noticeable here in the answer; that many acknowledged him to be a prominent man, but no class is referred to as acknowledging him as the Christ. Evidently only a few did so.

29, 30. But whom say ye that I am? Christ brings the question home. There is an emphasis on "ye." How important a question for every man and for all parts of the world to-day! And Peter answered. Peter, impetuous in character, answers as the spokesman of the twelve. The reply is not to be viewed as his alone. It is to a greater or less extent the answer of the disciples. Thou art the Christ. Thou art the Messiah, the anointed one, the one whom God has sent to perform the work of redemption. (Charged them that they should tell no man of him.) Matthew: "That he was Jesus the Christ." He may have desired to keep down fanaticism on the part of the people, which would hinder his work, and he may have wished to prevent the opposition of the rulers of the Jews and of Herod.

II. HE FORETELLS HIS SUFFERINGS. (31-33.)

31. And he began to teach them. Matthew says: "From that time forth began Jesus to shew." It seems that he had said little or nothing before on this point of his coming trials. The announcement of them would now come in appropriately after the prominent confession of his Messiahship. They needed to be led on. Must suffer many things. Just what things we are not told. He suffered a number of things before his death. And be rejected of the elders, and of the chief priests, and scribes. These were the Sanhedrin. By this body Christ was condemned to death, but he was executed by the Roman power. See ch. 14:53, 64; and ch. 15:1. The ones who should have been foremost in welcoming the Redeemer of Israel are the foremost to bring about his death. And be killed, and after three days rise again. Plainly does Christ state these coming facts. The disciples were slow to believe these things. Their eyes seem turned too much toward a temporal kingdom and its power. Three times in Mark's narrative we read that he told that his disciples plainly that he should be killed and should rise on the third day. See9:31, 10:33. Yet after one of these utterances we read that "they understood not that saying." Notwithstanding these plain utterances it does not appear that on the third day the disciples were looking for his resurrection at all. See John 20:9. And even when the women came from the sepulchre and tell these things unto the apostles, "The words seem to them as idle tales, and they believed them not."

32, 33. Spoke that saying openly. He told them plainly, frankly. And Peter. Foremost before in confessing, he is the one now who rebukes. Took him. Took him aside. And began to rebuke him. He "began:" he did not finish. Christ interrupts him. When he had turned about and looked on his disciples. The rebuke given to Peter is intended to teach the disciples also. Get thee behind me Satan. The sword of Justice is found in Christ's words as well as the tone of love. What a contrast to other words spoken a few moments ago to the same Peter! Matt. 16:17. Christ's meaning is perhaps this: Thou temptest me as Satan tempts; or, I see Satan behind thee tempting me through thee. Thou savorest not the things that be of God, but the things that be of man. R. V.: "Thou mindest not." The reference is probably not to Peter's character in general but to his action now. Thy mind is not in the direction of the divine plan concerning the sufferings and death of Christ, but it is the line of men's expectation of temporal power and glory.

III. SELF-DENIAL AND CROSS-BEARING REQUIRED OF HIS FOLLOWERS. (34-37.)

Here we mount another step higher. Not only is Christ to suffer but there is to be denial and suffering on the part of those who are his followers.

34. Called the people. The following teaching is not for disciples only but for all who wish to come after Christ. Whosoever will. He who comes after Christ must do so of his own free will. No one is compelled to be a Christian. "Ye will not come unto me." Come after me. There is a coming after Christ on the part of every child of God. It is as much opposed to following evil as north is to south. We follow Christ's example and his word. Let him deny himself. The general duty of self-denial appears taught here. He who desires to set sail for the heavenly harbor should nail this color to the mast. Man loves sin, and even after conversion he takes pleasure in it. We are to deny ourselves sin; sinful pleasure, dishonest baseness;
Thoughts. plainly says. redemption of sinners. of the gospel are referred to here. Jerusalem and his coming in power in the wonderful conquests. Perhaps Christ's coming in power at the terrible destruction of. February 20, 1889. methods, improper associations, impure words. We are to deny ourselves over-indulgence in right things; and luxury, at least sometimes. We are to deny ourselves for our own growth, peace, and reward; for the elevation of others; for the glory of God. And take up his cross. This seems to us difficult to understand exactly, as well as the next verse. As Christ took up his cross and suffered, so we it seems, are to be willing to suffer the trials that belong to the Christian life. Luke says; "Take up his cross daily." And follow me, hardly following Christ in general; but in the matter of bearing the cross, and perhaps in that also of self-denial.

35. Will save his life. "Life" is perhaps taken here to mean this worldly life with its sinful pleasures, and this physical, temporal life. Whosoever saves this, thus it takes it in preference to the higher life, will lose the latter, his real life. Whosoever is unwilling to lay down his bodily life, if called upon to do this for Christ, will lose his spiritual life unless he repents. Shall lose it; the higher, the spiritual, the real life. Whosoever shall yield up the worldly life of sinful things, or his physical life for the sake of Christ, shall save the eternal life. Mark the motive: "For my sake and the gospel's." This relinquishment of the earthly life does not purchase heavenly life, but is the indication of salvation.

36, 37. What shall it profit a man. It is well to look to our own profit as a subordinate motive. If he shall gain the whole world; with its wealth, honor, power, ease. "If "he should; but he never will. And lose his own soul. R. V. says "life," but the meaning must be the same. He could not keep the world long. Soon he will have lost both. Or what shall a man give in exchange for his soul? The standpoint of time here is perhaps the Judgment day. If a man's soul is lost, what will he, what can he give for its ransom? Though he had the whole world then, it would not be enough to give. Of what stupendous value to us our souls are!

IV. The Coming of Christ. (38, 9:1.)

38. Shall be ashamed of me and of my words; ashamed to take Christ as his Saviour, to "come after him;" ashamed to accept and act according to his teaching. There were probably some in Christ's day who felt to a considerable extent the nature of his words and his true character, yet were kept back by the fear of man. In this walterserous and sinful generation. Adultery seems to be taken as the symbol of unfaithfulness in a preeminent degree. Of him also shall the Son of man be ashamed. He will be ashamed of, he will not lovingly recognize and receive, those who in this world were ashamed of him. When he cometh in the glory of his Father with the holy angels. Christ is the exalted of God. He will come with a glorious retinue. This is the same one who is rejected by the Sanhedrin.

2:1. This verse, as in Matthew, properly belongs in the preceding chapter. Some ... which shall not taste of death. The time seems to be some little distance away. Have seen the kingdom of God come with power. This cannot, of course, mean the Judgment. Pentecost was a coming in power but seems too near. Perhaps Christ's coming in power at the terrible destruction of Jerusalem and his coming in power in the wondrous conquests of the gospel are referred to here.

Thoughts.

1. What a glad thing for us it is that Jesus is the Christ!
2. In the sufferings of Christ let us see God's purpose for the redemption of sinners.
3. Let us not be so unreasonable as to fail to believe what Christ plainly says.
4. Let us bring our minds into harmony with God's purposes and not harbor the distorted notions of men.
5. Everyone should follow Christ, deny himself, bear his cross.
6. The soul is worth more to us than this revolving globe.
7. Let us keep our eye on the Judgment day.

Questions on Lesson IX.

BY UNCLE ROBERT.


What important event took place since our last lesson? Who put him to death? In what relation did John stand to Jesus? What contrast had he drawn between Jesus and himself? Did John himself really understand how Jesus was the Messiah? (Matt. 11: 23.) Is it not likely that the works of Jesus satisfied him? Must not every one saved come independently to the same conclusion? (John 4: 39-42). After John's death, where did Jesus and his disciples go? What did Jesus ask his disciples "by the way"? What was their answer? Do you know who gave this answer? Do we know who thought the first? Had the second any ground for thinking of Elias? How were they wrong? Was any one of the prophets particularly mentioned? Did Christ not know what men thought? Why did he ask the question? What is his next question? Who is first to answer this question? Was he answering for himself or for all? Is it likely that they had never discussed this question among themselves? Did they not sometimes have their private discussions? (9: 33) What is his answer? What addition to this do we find in the other evangelists? How does Jesus ratify this answer? Had he told them who he was? How did they know? [The Spirit of God prepared their hearts for using evidence and enabled them to come to the correct conclusion. It was a revelation to them.] Must not every one saved come independently to the same conclusion?

Did he think that they were now ready to go out and preach him as the Messiah? On the contrary, what did he do? Why? Since they have come to know him as the Messiah, what do they need to learn next? [The nature of his work.] What does he teach them about that? Could the disciples alone hear this teaching? Had not the previous conversation been among themselves? How had they come to have such a good, quiet talk? Must not Jesus' prayers have assisted them in arriving at the knowledge of his divine character? Are the disciples prepared to bear his reproaches? How shown? The first to confess is the first to fall into temptation. Did Jesus keenly submit? What did he do? Why, do you suppose, did he look on the disciples? Why were the disciples unprepared for this teaching? How does he rebuke Peter? May not they all have felt rebuked? How was Satan evident? Why did Peter not recognize him? [Because he was only expressing his own preconceived false opinions. He was still attached to the carnal.] Is not the notion subject to peculiar temptations? (1 Tim. 3: 6). Satan is satisfied if he can only destroy truth with error. (2 Cor. 2: 11). What kind of a preacher of the Messiah would Peter have made now? What was the Jewish view of the Messiah? After they had learned of the Messiah's sufferings, what did they need to learn next? [The sufferings of his people.] Would this consist with their preconceived notions? How public was this teaching? What does he say that every one must do that will follow him? How far must he go in self denial? How does he reconcile his followers to the possible loss of life? What does he set before man as his chief interest? How is he led to see this? If a man loses his soul, can he redeem it? What could he give in exchange for it? How can only a man save his soul? [Accepting Jesus as the Christ (Messiah).] How will he lose his soul? (V. 38). What does he teach respecting the time when he will establish his Messianic Kingdom? Is Christ our Mediatorial King now? Does Jesus and his Kingdom fulfill prophecy? Must not every one saved come independently to this conclusion?

—It makes little difference to Jesus what men think of him, but it makes all the difference in the world to them. Yet Jesus is interested in knowing what men think of him,—interested for their sakes, not for his own.
Among the Churches.

Reformed Presbyterian.

Almonte, Ontario.—Sabbath, Feb. 4th, was communion Sabbath in the Ramsey R. P. congregation. On the preceding Sabbath the pastor, Rev. E. M. Coleman, preached a powerful sermon from 2nd Cor. 7: 1. On Thursday Rev. A. M. Milligan, who was assisting, preached from John 4: 29 "Come see a man, which told me all things that ever I did." Mr. Milligan preached again on Saturday, from Rom 8: 17. On Sabbath "the great day of the feast," Mr. Milligan took for his text, Matt. 25: 13 "Watch therefore," taken from the parable of the ten virgins. Such a sermon has rarely shaken the walls of the old church, although we have heard many strong men, and sons of the mighty.

In fancy we saw the rider on the pale horse whose name was Death, we saw the Bridgroom coming surrounded by that great company which no man can number, before whom every island fled away and the mountains were not found, and we saw the Bride arrayed in fine linen embroidered with gold, having the finery of God, and her light like unto a stone most precious, even like a jasper stone, clear as crystal. Had we no oil in our lamps we felt that the shutting of the door would be the crack of doom. On Monday Mr. Milligan had for his subject, the defences of the gospel. Phil 1: 17. As we listened to this born leader of men, we felt that when the shout of battle came, "Who is on the Lord's side?" Ramsey's sons would not be last to respond. We are glad to see that the Christian Nation's editor does not stand in the shoes of a coward. Yours truly, I. W. Rose.

A Card.—All pastors and others who have been, or are engaged in special evangelistic work, during the synodical year, will please communicate with the undersigned, suggesting difficulties, needs, success, etc., so that as practical a report as possible may be prepared for the next meeting of Synod. Clerks of Presbyteries in the A. P. Church, are also expected to transmit their reports on the state or religion to the same committee.—John Teaz, 817 Walnut St. Kansas City, Mo.

Tabor, Kansas.—It is some time since we contributed anything to the page of Church News in your very valuable paper. Your paper has become a necessity in our household. The Tabors Congregation is still working. Missions, Prohibition, and the other schemes of the Church receive due attention. The Week of Prayer was observed with more interest than ever before. The pleasant weather, beautiful moon light nights, and the purpose to close the exercises of the week with the Lord's Supper, did much to render the services of the week interesting, instructive, and solemn. Other things contributed their part, to make the exercises solemn. The sad thought, that, lately three young members of our congregation, Thomas Blair, William Coulter, and Miss Minnie Hutcheson, having finished their work here, were called home to join in the triumphant song of the Redeemer. These, with the sore affliction of Mrs. Mary Ann McNeil, who died Jan. 15th, cast a veil of sorrow over the whole congregation. Another source of interest was the laying aside, that old habit, custom, or whatever you may call it, that women are not permitted to speak or pray in public. Men and women, young and old, stood upon an equality. This added life and interest to our meetings. We may frankly say, that some of the ladies, responded. All did well and some remarkably well.

The senior elder of our congregation,—Thomas Reid,—was nearly killed by being thrown from his horse Jan. 20th. As it is he has received injuries which, it is feared, will confine him to his house the remainder of his days.

The missionaries to the Indians,—Rev. W. W. Carithers, and wife, were with us Jan. 31st, and addressed our Ladies Missionary Society. We enjoyed their addresses very much. They carry our best wishes with them as they go to their new field of labor.

The enclosed clipping from the Morning Sun News gives an account of a farewell meeting for them in Sharon Church, Jan. 30.

Yesterday was a red letter day for the people of Sharon. The occasion of the meeting, as before announced, was for the purpose of bidding farewell to Rev. W. W. Carithers and wife, who are on their way to Fort Sill, Indian Territory, as missionaries. After devotional exercises C. D. Trumbull spoke of the Reformed Presbyterian Church as a mission church. Rev. Carithers gave some reasons why he and his wife were to become missionaries. At this hour dinner was announced. Tables were arranged in the church in such a manner that several hundred could eat at one time. Now this dinner was no ordinary affair; it was more like a marriage feast than anything else, and the fragments that were left would fill many baskets, although it is estimated that between four and five hundred people partook of the bounteous repast. After dinner Rev. Black, of Wyman, addressed the people; subject, "What we owe the Indians" Rev. T. P. Robb also gave a short address referring to the peculiar features of the occasion which are many, as all our readers well know. A collection was taken up for the cause and many liberal contributions were received. Among the audience we noticed persons from Morning Sun, Wyman, Washington, Roscoe, Mediapolis and Linn Grove. Sharon may feel proud of the manner in which the entertainment was planned and executed. It was an occasion which will be a bright spot for many a day in the recollection of Rev. W. W. Carithers and wife. They will start for their field of labor next week with the best wishes and prayers of many friends who hope and believe that success will crown their future efforts among the wild men of the west.

Church News.—J. S. Thompson, licentiate, has received a unanimous call to Ulica, Ohio.

Rev. John Graham closed his pastorate at Rochester, last Sabbath. The congregation held a meeting last week at which Mr. Graham was voted a present of $200, and $20 per Sabbath for preaching as long as he is willing to supply the pulpit.

On a recent Sabbath the Rev. Dr. J. McAllister spoke on missionary work among the Indians and made an earnest plea for the proper prosecution of their work. In his discourse the gentleman warned the government against Catholic missionaries, saying that they are receiving aid from the government while teaching the Indians to recognize the sovereignty of the Pope. "It is suicidal," said he, "for the government to furnish aid for training up the Indians into loyal subjects."—Pittsburgh Paper.
POET'S CORNER.

GOD WILL GIVE THEE REST.

Take thy staff, O Pilgrim!
Heavy though the load,
Press with patience onward
To the blest abode.
Trials now beset thee;
God knows what is best;
He will not forget thee,
He will give thee rest.

Take thy staff, O Pilgrim!
O'er the self same road
One who trod before thee
Bore a heavier load.
Gird thy loins then Pilgrim,
Count not gain or loss,
No conquest without conflict,
No Crown without a Cross.
Onward press then Pilgrim;
Rest will come at length:
Shouldst thou faint or falter,
God will give thee strength;
Then when day is ended
When adown the west
Golden tints are blended,
God will give thee rest.

—Geo. F. Sargent.

ELSLIE.
BY EPIPHANIUS WILSON.

Who is this little fairy
That trips into my room?
Is it a witch from Deutschland,
With step so light and airy
And tender cheek abloom?

From Hartz or woodland river
I think she must have flown;
Her spell is strong upon me,
And when she smiles I give her
My heart to be her own.

Sometimes her speeches broken,
Britain or Vaterland
Recall; in every nation
Her smile would be a token
The people understand.

Three years she has been living
Among the grass and flowers,
This fay, who comes to see me,
More wisdom to me giving
Than all my studious hours.

HUMILITY.
BY ANNIE BRONSON KING.

There is a grace we oftentimes forget,
Which yet doth shine the whitest of them all.
He whom the Romans, Philip Neri, call,
Knew well, not perfect was the crown;
Unless this one fair virtue ruled the rest,
Unto the Fathers in the council-place
The word was brought that God had sent the grace
Of prophecy into a young nun's breast.
"Go, Philip, learn," they said, "if this be true."
He travel-stained into her presence came,
Bidding her loose his sandals. Angry shame
Dyed all her face. Swift homeward Philip flew.
With, "Hail Father, here's no care for thee,
No miracle since thine humility."

—Chautauquan.
Newcomb. Her other friends she did not mind, for they all knew clothes with work-hardened hands and rustic manners to Harold confessed she did not wish to introduce him in his country-made pretty writing desk where the dainty cards were already laid out suddenly felt so delicate of cousin Ben's feelings she would have so are his Mother's doughnuts. But I should as soon think of doing it. This is just the very reason why I am not willing to let them's pause she said with the best grace she could command, "Very well. If you prefer that to inviting Benjamin we will give it up," said Mrs. Manning in the sweet and stately way that "I don't like to hear you speak in that way of your cousin Benjamin. It is not kind," said Mrs. Manning. "I am not speaking in that way of him, Mother; and I feel as kindly as you do. This is just the very reason why I am not willing to let him show to such disadvantage. It would not be treating him as a friend," replied Mabel, tossing her curly head. "I would almost rather give up having a birthday party than to put Ben in such an awkward position."

"Very well. If you prefer that to inviting Benjamin we will give it up," said Mrs. Manning in the sweet and stately way that always made Mabel aware nothing could be gained by pouting or teasing. But as to giving up the party that was easier said than done when half of her friends had already received a hint of it, and her new evening dress was nearly finished. So after a moment's pause she said with the best grace she could command, "Well, Mother, I will do as you think best," and turning to her pretty writing desk where the dainty cards were already laid out she added the name of Benjamin Campbell to the list of invitations.

If she had told her Mother in plain English why she had suddenly felt so delicate of cousin Ben's feelings she would have confessed she did not wish to introduce him in his country-made clothes with work-hardened hands and rustic manners to Harold Newcomb. Her other friends she did not mind, for they all knew Ben was as good and faithful as the sunshine, and was working and studying hard to fit himself for college. But Harold had come from New York to visit his cousin, Judge Parker's son, and all the girls declared he was "too stunning for anything." They had been told that his father could buy the whole of Estabrook, and his pocket book would never know the difference, and that the family lived like princes and princesses. Indeed the young man could gossip by the hour in an off-handed way about—his friends, who were not what you call "rich,"—no, they were not worth more than a million or two, but then they understood how to get fun out of life and they weren't bad fellows to know. Mabel's young head was completely turned by his fine stories, his killing bows and his gallant airs. To her he seemed to have stepped out of a fairy book.

Harold accepted his invitation to the party in the most elegant phrases and upon the very latest style of stationery. "Is it so natural for him to do exactly the right thing," said Mabel, when upon the morning of her birthday she received an exquisite bunch of red and white roses with a card attached bearing the engraved name of "Mr. Harold W. Newcomb." And her pretty lips curled scornfully as she thought how Ben Campbell had only nodded brightly when he met her on the street, and said, "all right, Bel, I'll come."

Evening came and Mabel stood before a curtain of ox-eye daisies, radiant in her new rose-colored cape, receiving her guests. Ben Campbell was one of the first to arrive and she could hardly conceal her mortification when she saw that he wore his gray school clothes, with his rough brown hands, showing well below the too short sleeves. She wished he would not call her "Cousin Bel," in that hearty way, though she had never thought to be ashamed of that before. As soon as she could manage she got him into the library to look at a portfolio of engravings with Amy Hall, who had a lame ankle, and was obliged to be quiet.

Mabel laughed and talked merrily with her guests, but gave frequent uneasy glances toward the door, waiting for the principal one to arrive before the music should begin.

The little glass clock upon the mantel had chimed nine, and a quarter past, when at last Mr. Newcomb entered. Mabel felt at once that something was wrong. Instead of coming forward with the airy grace she had expected, he paused and looked about the room vacantly, although his clothing was of the finest fabrics, and he wore an exquisite tie and flashing diamonds, it seemed as though she were looking at him through a distorted glass so that everything was a little away. When after a pause he advanced with a little lurch, he laughed foolishly as he took her hand and said, "How do Miss—, beg pardon, forget your name, but never saw you look better, 'pon my word, never did, look first rate." Mabel felt her face growing very hot, but she said quickly "We began to fear you were not coming, Mr. Newcomb. Now we shall expect you to be very agreeable to atone for your tardiness. Here are Miss Dutton and Miss Bailey, whom you know."

Mr. Newcomb laughed again, throwing his chair forward in a silly way as he made another lurch which was intended for a bow and said, "Very happy I'm sure, never saw you look better, never saw any of you look better, 'pon my word."

Then he relaxed into silence trying to brace himself firmly against a large chair.

"Do sit down," said Mabel, "I am afraid you are not quite well." "O yes!" responded Harold, raising his eyelids with an effort, "I was never better in my life, never saw any of you look better, 'pon my word."

"Where is your cousin Charley?" interrupted Mabel. "Are we not going to have the pleasure of seeing him this evening?"

"Oh Charley! He, he!" and Harold laughed more foolishly than before. "Charley, he's all right, he's 'sleep on the table, left him there 'sleep. The old judge went away, you know,—all went away—and we got the keys—went down cellar, you know, found the closet—all right—brandy enough and lemons—got lemons, pineapples and you'd better believe we did a heavy lot of..."
February 20, 1889:

**Christian Nation**

How to Teach.

Charlie’s got a weak head, but I’m all right. Got any ton’s sash pulled it out, so that it dragged in long shining folds upon the floor. Then he laughed boisterously, becoming suddenly spised cousin Ben she begged him go for her Mother who was occupied in the supper room. “Don’t be troubled cousin Ben, I’ll take care of him,” said Ben, coming forward with a quick under occupied in the supper room. “Don’t be troubled cousin Ben, I’ll take care of him,” said Ben, coming forward with a quick understanding of the situation. Then walking up to the fine gentleman, he took him by the arm and said in a confidential tone, “Come, let’s get out of this.”

Harold looked at him stupidly a moment and said, “wher’ want to go? Want to introduce me to your tailor?”

“Yes,” laughed Ben, “he’s a good fellow.”

“Well let’s go and find some good fellows. It’s horrid dull here, le’s have a smoke,” replied Harold. Then without a word or sign of adieu he took Ben’s arm, turned his back upon the company and left the room with an unsteady step.

Once out of doors Harold showed a strong desire to rest upon every door step, and to embrace every tree trunk, but Ben half coaxed, half carried him along till they reached the judge’s door. Here he left the nearly unconscious fellow in charge of the coachman who took him up stairs with no gentle grasp, saying, “Once the judge finds out the state Mr. Charles is in and how I hoped he would have the manners to leave his elbows at ly on. But for the young hostess a false note had been struck properly, when she was seated herself at the piano and began to play a spirited, dashing polka; so the evening entertainment went gaiely on. But for the young hostess a false note had been struck that put everything out of tune.

The Romans were provoked by the interruption of their pleasures; and the rash monk, who had decended into the arena to separate the gladiators, was overwhelmed under a shower of stones. But the madness of the people soon subsided; they respected the memory of Telemachus, who deserved the honour of martyrdom; and they submitted without a murmur to the laws of Honorius, which abolished for ever the human sacrifices of the amphitheatre. There is no great improbability in this account when the state of parties in Rome is considered. On his return to the city Honorius had sought to please the clergy by visiting the shrines of the apostles; and the emperor, in his generous boldness of Telemachus, an Asiatic monk, whose death was more useful to mankind than his life.

“The Romans were provoked by the interruption of their pleasures; and the rash monk, who had decended into the arena to separate the gladiators, was overwhelmed under a shower of stones. But the madness of the people soon subsided; they respected the memory of Telemachus, who deserved the honour of martyrdom; and they submitted without a murmur to the laws of Honorius, which abolished for ever the human sacrifices of the amphitheatre. There is no great improbability in this account when the state of parties in Rome is considered. On his return to the city Honorius had sought to please the clergy by visiting the shrines of the apostles; and the emperor, in his generous boldness of Telemachus, an Asiatic monk, whose death was more useful to mankind than his life.

The Last Combat in the Coliseum.

The gladiatorial shows of ancient Rome were continued long after Christianity had obtained a formal ascendency in the imperial city, and when the pagan temples had been destroyed or closed. The first Christian emperor issued an edict against them; but they were too deeply rooted in popular favor to yield to his authority. Many hundreds of gladiators were still annually slaughtered in the citie of the empire.

Tradition ascribes their final suppression to an incident which occurred during the reign of Honorius, at the commencement of the fifth century. When that emperor returned to Rome after the defeat of Alaric by Stilicho, public games were celebrated with unusual magnificence. Gibbon, in a characteristic passage, thus alludes to the circumstances:—“Amidst the general joy of the victory at Polenta a Christian poet exhorted the emperor to extirpate by his authority the horrid custom which had so long resisted the voices of humanity and religion. The pathetic representations of Prudentius were less effectual than the generous boldness of Telemachus, an Asiatic monk, whose death was more useful to mankind than his life.

**Choice Reading.**

*How to Teach.*

Teachers must give special care to the ignorant. The great bell of Moscow is too large to be hung. Some teachers are so learned that they cannot make themselves understood, or else cannot bring their minds to give plain talks. In both cases the question, continually asked at Moscow, might be put, “Why was it made?”

**Agencies.**

Miss Guthrie had her “Children’s Church” in the notorious Canongate, perhaps the raggedest street in Great Britain,—being herself the pastor, with a heart if not lips, as eloquent as her father’s. “We employ three great evangelizing agencies,” said one of the workers there, “soap, water, and catechism.”

**Spreading the Gospel.**

A thrilling story is told by Dr. Wayland, who was present at New York on the return of the commissioners who closed the war of 1812 by the Treaty of Ghent. The anxiety of all to learn the result grew more and more intense, as the vessel drew near the wharf. The fact was announced as soon as the tidings could be heard by those on shore. Men immediately dashed back into the city in all directions, shouting as they ran, “Peace!” Every one repeated it. From house to house, from street to street, the news spread with electric rapidity, “Peace! Peace! Peace!” Men flew to and fro, bearing lighted torches, and shouting like mad-men, “At Peace, Peace, Peace!” Few slept that night, but gathered in groups by the freises or in the streets in mutual congratulations, and telling the story of old wars and anxieties. Thus every one became a herald; and, in this sense the city was evangelized. But when Jehovah has offered this world a treaty of peace why is not similar zeal shown in proclaiming the good news? Why are men perishing all around us, whom no one has personally offered salvation through a crucified Redeemer.
"American Watches Are Sweeping the World."

ABOUT AMERICAN WATCHES. 

From F. E. Tupper, Dec. 5, 1899.

A Magazine Article And An Interview With Charles R. Crossman.

The December number of the American Magazine— which has shown so much encouragement to American ideas and industries—contains an interesting article on American watch-making. The author of the article gives graphs and statistics showing the growth of this industry in the United States, and he quotes Mr. Chas. R. Crossman, of the firm of L. Hamilton & Co., 23 Maiden Lane, in the consideration of its commercial aspects. Although Mr. Crossman's firm is general dealers in watches of all makes, he speaks very strongly in favor of American watches. For example, he says: "If a person asks me why I consider the American watches superior to others, I answer that, aside from that kind of thing, the American watch is not only a better buy, but the case is superior to the case of the imported watch. In the American industry, there are practical reasons why the American watch and especially the Elgin, is the best and cheaper. The American watch will, as a rule, stand more hard usage and keep good time; its exposed parts are better made, and although the case may not be so elaborately finished as some grades of Swiss watches of comparatively the same commercial value, but this is more than counterbalanced by the finer finish of the case parts, the close adjustment to temperature, the interchangeability of parts of the movement, and the ease with which they are repaired for repairing purposes."

"The question of relative merit in Swiss and American movements may still be an open one personally, I prefer the American movement; but our case are, beyond doubt, more elegant and artistic than those made in Europe. Therefore I have no hesitation in advising Americans to buy American watches—for their strength, their accuracy and their beauty. We Americans, finally, now furnish finished and decorated cases with most of our watches; and that seems, also, to be a potent argument in favor of American manufacture."

Mr. Crossman is a high authority on watches, and his opinions and quips have special value at this holiday season. With a view to obtaining further information from him a reporter called yesterday and had the following interview with him: "What has been the effect of the political campaign of 1898 on the sale of American watches?" asked the reporter. "Very encouraging," replied Mr. Crossman. "The political campaign has added to the interest and the demand for American watches. We really notice a difference since the late campaign that we did not see in previous years. You see the so-called 'protected industries' that are 'sweeping the world,' are those that sell, and we feel that the American watch industry has unquestionably done more for the industry good through political means than in years past."

"What about the prices of American watches?" "They are exceptionally low at present. Let me show you a few samples," Here Mr. Crossman laid before the reporter, many styles of American gold watches and a few silver watches. The cost of these ranged between $50 and $100, much to the reporter's surprise. Other very fine watches cost from $60 to $80. Then there was an endless variety of ladies' watches at very low cost. On the whole, it seemed clear enough that a visit to Messrs. Crossman & Co. would be advantageous purchasers, whether in the line of watches, diamonds, or jewelry.

TO READERS OF ADVERTISEMENTS.

Readers of the "Christian Nation" who order any goods advertised in its columns or ask information concerning them, will oblige us very much by stating that they saw the advertisement in the columns of this paper.

A Remarkable Flesh Producer.

Scott's Emulsion of Pure Cod-Liver Oil and Hypophosphites is about the most palatable milk available in scrumpulous & wasting diseases. It is acknowledged by physicians to be the finest and best preparation of the class for the relief of consumption, scrofula, general debility, weakness, rickets, pellagra, rickets, scurvy, children, and chronic coughs. All diseases. Scott & bowed, New York.

"The finest and best."

Wet Your Lawns! Why allow your lawn to dry up when you can have it luxurious and green? Why let your flowers wither and die, when by using THOMPSON'S IRRIGATOR you can have them fresh and blooming until frost?

Send for Circular.

712 Dearborn Ave., Brooklyn, N. Y.

Mr. JOHN THOMPSON, President Land Irrigation Co.

DEAR SIR,—I have examined your Irrigator with the utmost care, and have exchanged views with others who had also examined it, and I am free to say that I believe it is destined to become an essential to good gardening, and intelligent, successful farming.

Very truly yours,

J. W. Fitchcock.

Wet Your Lawns!

For a Circular.

712 Dearborn Ave., Brooklyn, N. Y.

PANNELED METAL CEILINGS.


Mr. HAMILTON.

Dear Sir:—From actual test I believe your Dentrifice, "Hamizu," to be unrivalled in the market.

Cordially,

R. H. L. WALTERS, Surgeon-Dentist, N. Y. City.

The purest and best ingredients only used in composition.

£0. a bottle.

Ask your druggist for it.

For the Teeth.

A toilet luxury free from all injurious substances, and a delight to the ladies. It will remove all odors arising from bad teeth.

25c. a bottle.
Christian Nation.

John W. Pritchard, Editor - 252 Broadway, New York.

God, who is the source of all authority, has appointed our Lord Jesus Christ the Ruler of Nations. The Bible, God's revealed Will, contains law for Nations, and is the standard by which all moral issues in political life are to be decided. National acknowledgment of this authority, and obedience to this law, constitute a truly Christian Nation.

Ogden, Utah, has broken the Mormon band and elected an entire city ticket (including mayor) by a Gentile majority of nearly five hundred. Lord, bless Ogden; and may it be the first fruits of Thy Spirit's perfect work of redemption for Utah.

Uncle Sam began national housekeeping with thirteen, but now has forty-four state-like daughters, the two Dakotas, Montana and Washington, having been signed and "sealed" to him last week. Literally, as it were, these four states comprise a small nation "born in a day."

Only a fraction of the capital necessary to organize a new company to carry forward the work on the Panama Canal could be raised, and the old company's affairs have passed into the hands of a receiver. It is feared that suspension of work on the Isthmus may be the cause of riots, and for the maintaining of order, and the protection of American citizens residing there, the United States Senate has appropriated $350,000. M. De Lesseps has retired to his palace-home on the Suez Canal, at Ismailia. "Man proposes," but another and mightier than he maps out the final end.

The particular attention of ministers, and also of our readers generally, is invited to the revised Rates of Subscription on the first page. The Announcement there made for the first time, is the outgrowth of many years' experience, and the summing up of careful and thorough study and inquiry concerning the whole subject. We believe it will meet every want, work no unfairness to anyone, and secure a larger constituency of subscribers than we have as yet enjoyed. It will do so if ministers will present the claims and value of the paper to their congregations; and if all readers will remember the offer to new subscribers and to clubs, and missionary for the paper at every opportunity.

The Liquor laws of this State, say the friends of High License, are so numerous and contradictory, that when a dealer is actually guilty of a transgression, seems to be "one of those things no fellow can find out." Reasoning from this alleged state of things, it is by them urged as a sufficient reason why the Legislature should pass the High License bill now pending, that it will simplify all matters and put the dealer defenceless before the law. That is a politician's argument of the gaudiest sort. We note first that the present condition of the liquor laws of this state is the result of designing politicians, who were desirous of standing in with and protecting the liquor dealers. In the second place, plain and well-defined restrictive liquor laws, which it is not possible to misunderstand, are constantly and openly violated and no punishment follows: the dealers are now as defenceless before these laws as they would be under a new general law. We note in the last place, that to license a moral evil at any price, can never be right. "What to morally wrong can never be politically right." The liquor traffic can never be licensed without sin.

Hindrances to Reform.

The world is slow to accept great reforms—slow to accept reforms, great or little.

Why? First, there is the corruption of the human heart—its native tendency to evil, its love of sin, which prevents it from accepting the good. Evil is its good. Therefore, in the face of the plainest and most convincing arguments in favor of the utility, pleasure and general advantage to be found in the way of reform, the corrupt heart still clings to its idols. A man may be convinced that such and such a course of conduct is wrong, but if he is not converted, he will still follow the evil course. What drunken is not convinced that his course is wrong and that its end is death, temporal and spiritual. He knows it better than you can tell him, but he keeps on in the dangerous course.

Secondly, If the reforms on foot at present in this country are to succeed, somebody is bound to lose something—something of ease, power, wealth, pleasure.

If the temperance reform succeeds, the liquor men and their dependents it is easily seen will lose much in the way of worldly gain, the great political parties will lose prestige, power, pelf.

Why do the brewers, distillers, saloonists, and corrupt men in and out of politics, fight with tooth and nail the woman suffrage reform? For the same reason. Their corrupt, satanic means of living, by which so many thousands on the other hand die, would be cut off, their occupation gone.

Why is the Sabbath reform so hard to accomplish? Because there is both money and pleasure in violating the fourth commandment. Railroad, street car, and other corporations and thousands of individual violators of this law of God, would be deprived of the pleasure of counting their unhallowed gains on Monday. Truly "the love of money is a root of all evil." The mongrel, swine eating, hog-loving inhabitants of Gadare, think more of their hogs and gain than of Jesus, and his power and miracles, and the wonderful possibilities for good by leaving him in their midst. The ultimate economy, profit, prosperity and happiness, the reforms mentioned would accomplish, weigh as nothing against the present advantages.

Third. Indifference is a Chinese wall against the accomplishment of much needed reforms. This wall is built up principally in the churches. Cold indifference on the part of those who ought to burn with zeal and abound with labors for the honor of God and his truth. What can we expect the World to do when the Church is so indifferent in the matter? Is it to be wondered at, that reforms make such slow progress? The only wonder is that they make any progress at all.
Enlightened Statesmanship.

Enlightened Statesmanship is the art of controlling the affairs of State so as to secure to all, every necessary privilege and comfort, together with the widest liberty of conscience in religion compatible with the requirements of the Word of God. "God is Light," and Statesmanship that is in Godward, though popular statesmanship is not always Godward. Enlightened statesmanship regards the Sabbath as the Lord's Day.—Popular statesmanship "knows no distinction in the days of the week." Enlightened statesmanship guards the sanctity of marriage.—Popular statesmanship excuses unchastity and makes divorce easy; Enlightened statesmanship would everywhere and forever prohibit the liquor-traffic and place a premium on sobriety and integrity.—Popular statesmanship exalts drunkenness and its legion of fellow-evils by legalizing the liquor-traffic. Enlightened statesmanship, in short, would apply every question of national policy to the righteous test of God's law, and require conformity thereto in spirit and in operation; whereas popular statesmanship has no standard of Right, and the result is a grotesque system of government from the certain destruction of which there is no escape except in obedience to "the law of revelation," upon which, says Blackstone, with "the law of nature," should "depend all human laws."—Editorial, 1844.

"CHRIST OUR NATION'S RULER."

CHRIST AND CIVIL GOVERNMENT.

REV. R. C. WYLER.

[CONCLUDED.]

Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither esteem thou for favor of men, nor regardst the person of men. Tell us, therefore, what thinkest thou? Is it lawful to give tribute to Cæsar or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the image and superscription? They shew unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's, and unto God the things which are God's. Matthew 22:15-21.

The perfection of the divine law is evidence that it is binding upon nations. It is our rule of duty, not only in some of the relations of life, but in all the relations of life. We have already shown that God is the author of our political nature. It is not a result of the fall, though it has not escaped the calamities of the fall. Has God left any part of our nature without law? Did he leave our political nature lawless? Then in politics there can be no sin, for where there is no law there is no transgression. Though men have long wished that this were so, and have acted as though it were so, certainly it is not so. God's law touches man's nature at every point. It speaks in tones of authority to citizens, enjoining upon them their political duties. It issues its commands to rulers and all in authority from the highest to the lowest. It speaks in the thunders of Sinai to the nation itself. It declares that the nations shall submit to Christ. It threatens complete national ruin in case refusal to obey the divine behest is persisted in. There is therefore a "higher law" for nations. The fact that even so-called Christian rulers and lawmakers often grope in darkness and disagree as to the right policy to be followed in certain cases does not change the fact. In politics men have so long closed their eyes to the light of God's law that they have been struck, we fear, with judicial blindness. They grope in darkness at noon. Their eyes are accustomed to the light the law of God throws upon political duty, hence they cannot see, simply because they have refused to see. The greatest need of our times is the application to our politics of teachings of the ancient sages who wrote the inspired Book.

"As men divinely taught, and better teaching The solid rules of civil government, In their majestic, unaffected style. Than all the oratory of Greece and Rome, In them is plainest taught and easiest learned, What makes a nation happy and keeps it so; What ruins kingdoms, and lays cities flat.

Having set forth the relation that exists between God and government, it is now our task to show what obligation is thereby imposed upon nations.

1. It is the duty of nations to know the relation between themselves and God. While all God's works are under law, all have not the faculties of intellect necessary to know that law. Inanimate nature is under law which it obeys. Yet it has no knowledge of that law. Intelligent beings are under a higher form of law which they are capable of understanding. Our position is that the nations are under a law which they have the power to comprehend intelligently. We will occupy no space to meet the quibbles of those who deny the moral personality of nations. We care more for facts than for mere words. We maintain that nations are not only under law, but law which appeals to the intelligent and moral natures of the subjects of it. This one of the chief things meant when we say that nations are moral persons. It follows therefore that nations are capable of understanding this law and are under obligation to understand it. The fact that the law is often addressed to nations by inspired prophets implies their duty. Such prophets as Jonah and Isaiah address themselves chiefly to nations. To deny the ability and the obligation of nations to understand the law under which they exist is to impeach the wisdom of God.

2. Nations are bound to obey the divine law. It is better wisdom to know our environment and adjust ourselves to it. God's decrees have placed nations under law. We cannot change the decree. To ignore or transgress the law under which he has placed us results in death. This is as true of nations as of individuals. The nation's environment being such as has been described, it is wisdom to adjust itself thereto. Failure so to do has proved the ruin of nations in the past. This truth affords the only satisfactory explanation of the downfall of nations.

Neither wealth nor education, nor military prowess can take the place of national righteousness. When the ten plagues of Egypt are sent upon a nation of what avail is national wealth? When the angel of death draws his sword against the thousands of Sennacherib's army, of what avail is military prowess? When the Almighty thunders in his ire, and hurls hot thunderbolts against a godless nation's battlements, blasting its wealth, overshadowing its glory, leaving ten thousand dead on right and left hand, of what avail are such strongholds in iri re? Who can stand up against him when once he is angry?

3. The government of a nation should legislate in harmony with these principles. It is a common belief that expediency is the guide for legislative assemblies. Expediency is defined to mean fitness to effect a purpose intended. It also means the quality of aiming at selfish or inferior good at the expense of that which is higher. It is often opposed to moral rectitude. This word seems to have both a good and a bad sense. In which of these senses is the word expediency the guide for legislators? Since expediency as opposed to the moral law, is said to be the standard of legislation, the word must be here used in its bad sense. Our conviction is that this is the reason we have so much immoral legislation. Our lawmakers have yet to learn that the immoral can never be expedient in the best sense of the word. It is important that we know what place expediency is to fill in government and what relation it sustains to the divine law. Expediency in the good sense is often to determine what subjects laws are needed. To say that the Bible is the law for nations does not mean that every command it contains is binding on nations, nor does it mean that legislatures are under all circumstances bound to make laws on every subject treated of in its pages. If it meant this we would have legislation on every religious subject. How then are we to determine what are proper subjects of legislation? And especially how shall we know what moral subjects demand statute laws? Every subject that arises in the political sphere is a proper subject for legislation. The law of God and expediency are to determine what is a proper subject of legislation and when that legislation is needed. Government exists for a cer
The saloon endangers the health, the property, and the morals of any one: but solely because it endangers public morals. "Sabbath desecration is always a sin whoever does it. It should be suppressed in the political sphere, and our lawmakers must face it. What is the right kind of Sabbath legislation? Let us keep before us the principle that governments on a number of moral issues now in the political sphere. It will aid in determining the proper legislation on the subject of marriage and divorce. This subject is in the political sphere without any doubt. If God has made marriage and who may not, we are not to oppose expediency to God's law, and make law at variance with his. If he has said that the union of one man and one woman constitutes marriage, we have no right to legislate contrary to this. We should not even tolerate polygamy. We are now tolerating it in Utah and other western territories at the fearful risk of incurring the divine displeasure. If God has said what constitutes a just ground for divorce, we have no right to legislate contrary to his decision. Our loose divorce laws, made at the dictate of expediency in the bad sense, are a foul blot on our so-called Christian civilization. Our five, ten, or even fifteen reasons for divorce, when the law of God mentions but one; our omnibus clauses under which divorce may be granted for almost any conceivable reason, all done, is said, because it is expedient, are working fearful havoc with the family relation and with virtue as well. God's curse rests upon the expediency that dares to override his law, and upon the people that adopts such a method of expediency.

The principle now under review will aid in determining the right kind of Sabbath legislation. The Sabbath question is in the political sphere, and our lawmakers must face it. What is the standard of legislation? Is it expediency as opposed to the moral law? If so, we may as well prepare to bid farewell to the Sabbath as a day of quiet rest and worship. We hold that governments have no more right to trample divine law underfoot than individuals have.

The government itself should honor the Sabbath law of God. Its whole machinery should rest on the Sabbath. To carry the mails on that day is needless, and is a great wrong. It practically puts the mail service into unchristian hands. Our laws should suppress the public desecration of the Sabbath as endangering to public morals. Sabbath desecration is always followed by vice and immorality. It should be suppressed in the interest of public safety.

This same principle will lead to the enactment of right temperance laws. The saloon question is in politics, and in to stay so long as the saloon system exists. What shall be our standard of legislation? Let us keep before us the principle that governments are to suppress "whatever is injurious to the public health, the public safety, and public morals." They do this irrespective of the quality of the act considered apart from the public interest. A wooden side-walk in New York would not be tolerated. Not because it is a sin to make wooden side-walks, nor yet because it demoralizes any one: but solely because it endangers property. The saloon endangers the health, the property, and the morals of the people. This has been the theme of so many temperance lectures, and is proved so conclusively by carefully-prepared statistics, that we will not now dwell upon it. But the police power of the State involves the right to suppress whatever is injurious to public health, public safety, and public morality. Our courts have so decided.

The construction of wooden side-walks may be prohibited because such side-walks endanger public property. May not the saloon be suppressed when it endangers public health, life, property and morals? The prohibition of the liquor traffic is the only proper method of dealing with it. Are we asked for the principle in the divine law which requires it? The answer is not hard to give. This method is required because no other conceivable method is moral. A license law upon the statute books of a Christian people is the abomination of desolations standing where it ought not. Keep it before your mind that the saloon breeds vice and crime, destroys life and is a standing menace to the public safety, whatever may be said of the righteousness or wrongfulness of the acts of buying, selling, or drinking a glass of wine. The State is to protect the public. To license that which endangers the public is therefore a sin. It is a sin both of omission and of commission. It is a neglect of the end for which government exists, and it is affording legal sanction to the evil it should suppress. The State that licenses an evil is unfaithful to its mission. It is guilty of two great evils. It neglects duty and throws the shield of protection around a great public wrong. No revenue argument should be allowed any weight in opposition to moral principle. Right and truth outweigh millions of revenue. "Better is a little with righteousness than great revenues without right." "Ye shall be ashamed of your revenues because of the fierce anger of the Lord."

The greater the revenue derived from an evil source the greater the moral evils resulting therefrom. The immorality of license may be easily illustrated. If the construction of wooden side-walks is found to endanger city property, it becomes a duty to prevent it. It would be of the nature of bribery for government to accept a fee paid for the purpose of buying the right to endanger property in this manner. The State is to punish theft, not because it is a sin to steal, but because it injures others financially and morally. For government to accept a fee paid for the purpose of securing the protection of government in stealing, and thus injuring others morally and financially is bribery. The State should suppress the saloon because of its financial, sanitary and moral effects. For government to accept a fee paid for the purpose of buying the right to carry on a trade that destroys property, endangers health and life, and corrupts morals, is not of the nature of a fine, as is often said, but is bribery of the very worst kind.

License does not contemplate the destruction of the traffic. But it is the duty of government to suppress it. License is therefore wrong. But it is said, public sentiment has not yet risen to the grand height necessary for the enforcement of a prohibitory statute; High License is the high water-mark of public sentiment. Even if this were true it proves nothing. We are not so much concerned about what public sentiment is, as we are about what it ought to be. If public sentiment is wrong the laws which it brings forth will be wrong. Our position is that public sentiment is not the supreme law. There is a law to which it should conform. The great duty of moral reformers is to develop a sentiment in harmony with the moral law. But it may now be asked, what kind of legislation should we have just now while that sentiment is in process of formation, and before it is sufficiently strong to make a perfect law? Our answer is, let the law be moral as far as it goes. If it errs at all let its sin be one of omission only. If it does not reach the full length of the law of God let it be parallel with that law as far as it does reach. Whatever it does not contain that should be in it, let its contents be moral.

While there is no command in the Bible which says "thou shalt prohibit the traffic in strong drink," there are principles there which make the duty just as imperative. 4. These principles should be embodied in the National and State Constitutions.
After all that has been said it should not be difficult to establish this proposition. If we have succeeded in establishing our position up to this point this proposition follows as a logical necessity. What is a constitution of government? It is of the nature of law. It is fundamental law. It is the law not for individuals, but for the government. It is the law laid down by the nation to control its agent the government. If the nation desires any particular thing done, the sure way to get it done is to say so in the constitution. If the nation wishes a certain statute law, the way to get it is to bind the legislature in the constitution.

It follows therefore, from the place filled by the constitution that it should embody the principles we are advocating. The constitution is like the foundation of a building. The statute law and the various institutions and usages are like the superstructure. The foundation should be equal in length and breadth to the superstructure. If in our political building there are parts without a foundation under them, they are unconstitutional.

The contents or a constitution prove that it should embody these principles. It is the fundamental law because it contains fundamental principles. These principles are fundamental. To ignore them is to ignore the chief corner stone of the political building.

It is sometimes said by way of objection that these principles are religious. The constitution is political. Religious dogmas would be out of place in a political instrument. But we have already shown that there are some truths which are both political and religious. There is, in the very nature of things, a relation between God and government. To object to the embracing of these political-moral truths in the constitution because they are moral is a political crime.

But, it is said, the government must not take sides on religious: its proper position is neutrality. We concede that the government is to be neutral on questions of a purely religious and ecclesiastical nature. It is not to concern itself about our private belief or unbelief. It must be neutral as to our individual relation to Christ. But it cannot be neutral as to its own relationship to God and his law. It cannot be neutral as to its own observance of the Sabbath. Neither can it be neutral on any moral issue in the political sphere. Nor can the constitution be neutral on these points. It either furnishes a basis for moral legislation or it does not. It is either for Christ or against him.

These principles should be in the constitution because that document is the people's law. It is their will expressed in the form of law. It is the supreme human enactment. It is the voice of the political sovereign. Here if anywhere the people will declare their submission to Christ and his law.

But we are told that it would be far better to put Christ in the hearts of the people than to labor to write his name in the constitution. There is nothing we desire more than Christ in the hearts of the people. But it must be Christ the nation's king as well as Christ the Saviour of sinners. And if Christ is really in the people's hearts he will be recognized in government. What folly to urge this as a reason against the proper acknowledgment of Christ as the nation's King. The things that are in the people's hearts, in so far as they are political, are the very stuff of which constitutions are made.

The fact that we have a written constitution is a reason for placing in it a recognition of Christ and his law. There is no divine law requiring a nation to enact a written constitution. If we chose we might be governed by an unwritten constitution. But having elected to have our constitution written, we are at once bound to make it as perfect as we can. We must put into it sound political timber. Above all we must build upon the corner stone, which is Christ. The Church is not bound to prepare a written creed. But if it chooses so to do, that creed must embody such principles as the supremacy of Christ and his law. To ignore these principles would be equivalent to the denial of them. The child in the family is not bound to write out rules for his conduct. But if he does he should make them as perfect as possible. And if he ignores, in such rules, the authority of parents, he in substance denies their authority. If the state, in preparing its rules of political conduct, ignores Christ and his law it in substance denies divine authority.

We are not in favor of creating any artificial relation between the state and religion. We desire simply to recognize the relation God has formed. Union of church and State is an artificial relation. God is not its author. No one need ask then why we would not have the State teach the doctrine of the Atonement, the Resurrection and the whole religious creed. These truths have no political character. To put them in the frame work of a State is to create an artificial relation. But to ignore the principles thus embodied, and declare no rights, is to place the opposite kind. It is to rend asunder what God has joined together.

It violently wrenches from the political sphere principles placed there by God and essential to the State's well-being.

The constitution should be amended so as to embody these principles because it does not embody them now. We are, historically, a Christian people. God sifted three kingdoms to obtain the seed with which to plant this land. Our traditions are all Christian. Our civilization is Christian. Many of our laws, institutions and customs are Christian. Our constitution itself, with all its defects could have originated only in a Christian land. But all this does not prove that it embodies the principles for which we are contending. A diligent search for them from the preamble to the fourteenth amendment will fail to discover them. It is said by some that they are found in the Oath, in the mention of Sunday as a dies non, and in the dating of the instrument, "In the year of our Lord." But the name of God was purposely excluded from the oath, so that when it is administered constitutionally the president does not appeal to God. The reference to Sunday only makes it a dies non in the ten days the president may retain a bill for signature. It enjoys nothing, and furnishes the basis for no law.

When Congress was petitioned for a law against the carrying of the United States Mail's on the Sabbath, the report adopted virtually declares that the Constitution bestows no power upon Congress to enact such a law. The dating of the Constitution was done by the Clerk of the Convention. It is no part of the document, has no legal force, grants no power to any branch of the government, and declares no rights. It is what any skeptic would do in writing a letter or in drawing up a legal document, and would never be appealed to to prove his Christianity.

But the constitution furnishes evidence against the objection now under review. It declares "The Senators and Representatives before mentioned, and the members of the several State Legislatures, and all executive and judicial officers, both of the United States and of the several states, shall be bound, by oath, to support this Constitution, and to do justice to all mankind, according to the principles and laws of nature, religion, and the Constitution of the United States." For the adoption of it was the cause of dropping the name of God from the form of oath prescribed for the President. It was contended that an oath containing an appeal to God is a religious test. The words "so help me God," were omitted to harmonize the oath, with this clause of the constitution. If, therefore, the constitution thus rigidly excludes all appeal to God, it cannot be held to embody the principles for which we are contending.

The rule is, at this juncture, for the opponent to shift his ground and maintain that these principles ought not to be in the constitution, just as stoutly as he before contended that they are there. He contends that it would be unjust to those who do not believe them. It would abridge his rights. He could not swear to support it if it should recognize Christ in whom he does not believe, and the Bible which he regards as a fraud.

We have labored to show that these principles are true. We have also shown that the constitution cannot be neutral concerning them. If their insertion abridges the rights of skeptics
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**Christian Nation**

**In the Sabbath School.**

**Lesson for March 10, 1889 — The Child-like Spirit.**

—Mark 9:33-42.

**ANALYSIS.**

BY REV. J. S. T. MILLIGAN.

**GOLDEN TEXT.** — Whoever shall not receive the kingdom of God as a little child — he shall not enter therein. — Mark 10:15.

I. THE PLACE.

1. At Capernaum.
2. In the house.

II. THE OPPORTUNITY.

1. The dispute among the disciples as to who should be the greatest.

III. THE METHOD.

1. By questioning — He asked them.
2. By illustration — He took a little child and set him in the midst.

3. Deliberate and familiar converse.

IV. THE LESSON.

1. The desire to be first — betitudes and esclaves.
2. To love and embrace children as Christ did shows true nobility.
3. To treat kindly the humble disciple and to receive them into our hearts is to receive Christ.
4. To receive Christ is to receive the Father.

V. AN IMPORTANT INCIDENT AND LESSON.

1. The casting out of a devil by one not a disciple.
2. Seen and reported by John.
3. Considered wrong and forbidden by disciples.
4. But approved by Christ (1) Because done in His name (2) Therefore by a friend and believes and not a villifier of Christ.

VI. A MOST IMPORTANT PRINCIPLE.

"He that is not against us is on our part."

VII. THE LANGUAGE OF ACTIONS IS A TRUE CRITERION.

1. By giving the slightest favor to Christ's children as such love to Him is indicated and will be rewarded.
2. Observe to the least of them as such will be most severely punished.

PRACTICAL THOUGHTS.

1. Corruption creeps out in the conduct of true disciples.
2. Ambition for honor exists even in the church and would possibly ill-inure in a Christian nation.
3. Ambition is a "green eyed monster" that works great harm to society and even to the individual.
4. No ambitious man ought to be honored or elevated, nor will they be in Christ's kingdom.
5. It is the humble loving man who can condone to the least for their good, that can be trusted.
6. This is the index to true faith in Christ and it is true faith in Him that fulfills all divine conditions.
7. The external following of Christ with a formal profession is well enough.
8. But a practical doing of Him honor and service is still better and not to be forbidden.
9. The combination of these makes the full character and fulfills the conditions.
10. The doctrine of a general judgment and a final state of rewards and punishments should excite a sense of responsibility to God and qualifies for every relation and duty in life.

— REV. T. H. ACHESON.

**INTRODUCTION.** — In our last lesson we had before us the messiahship of Christ, his suffering foretold, his sharp rebuke of Peter, some of the important elements in the lives of those who "come after" Christ, and a reference to his coming later into the world again. In Mark's record two important events and a statement concerning Elias, occur between this and the previous lesson. The first of these is the wonderful scene in the mount when Christ takes Peter, James, and John with him and is transfigured before them; and Moses and Elijah came from heaven and talked with the Redeemer. The second event is the casting out by Christ of a dumb and deaf spirit from the son of a man who had brought him without success to Christ's disciples.

Accounts parallel with to-day's lesson are to be found in Luke 9:46-50, and probably in Matthew 16:1-6. Let us study the lesson under the following somewhat general division:—I. The dispute among the disciples: II. A lesson in humility: III. John's question.
THE LESSON.

I. THE DISPUTE AMONG THE DISCIPLES. (33-36.)

33. AND HE CAME TO CAPERNAUM. This city had formerly been his home; perhaps was yet. In this place he had done many mighty works. He asked them. Christ had either overheard the conversation of the disciples or by his divine power knew it. What was it that ye disputed, etc. The R. V. reads: "What were ye reasoning in the way?" The disciples in the journey had probably fallen behind Christ and at some distance from him their discussion would occur. 

34. BUT THEY HELD THEIR PEACE. They were ashamed to acknowledge what had been the bone of contention. According to Matthew they ask who is the greatest in the kingdom of heaven. Perhaps they were silent for a time and then asked the question; and they may also have asked it without acknowledging that it was the occasion of their dispute. They had disputed among themselves, who should be the greatest; or in R. V.: "who was the greatest." The eyes of the disciples seem still to have been set on a temporal, earthly kingdom; and they expect to occupy positions in this kingdom. Now they dispute as to who will be the greatest, or who is the greatest; who will secure the reward. It is to be given for higher, holier reasons. The motive decides the character of the action. Two persons may place the same amount in the contribution basket; yet one may do it in the name of Christ, and the other in the name of self. Verily, this word makes more impressive Christ's words at times. He shall not lose his reward. Here the principle of reward is clearly brought out. It belongs to the administration of God's kingdom. The desire to receive reward is not unworthy. Else why does God promise this? Is it not as a stimulus? Even Christ had before him, and labored for, his reward. This seems the meaning of those words: "Who for the joy that was set before him endured the cross." Yet our desire for reward must be kept subordinate. Let us do things to Christ's name, for the glory of God.

35. AND HE SAT DOWN, AND CALLED THE TWELVE. The teachers, often if not always, set down when they taught. Christ has chosen of importance to convey. He makes preparation for it. If any man desire to be first, the same shall be least of all, and servant of all. The idea is hardly this: that he who desires to be first will as the result of that desire be made low; but rather, that he who desires to be prominent will find the way to such prominence in humbling himself and serving others. According to this view, it is right for us to desire for prominence in Christ's kingdom. But of course it must be a subordinate desire.

36. AND HE TOOK A CHILD. He will teach an object lesson. Christ used many illustrations. When he had taken him in his arms. Christ is tender and kind. He took pleasure in this child as well as in childlike qualities. In my name. Not hardly, those who came in my name; as one interprets, "because my name (Jesus the Messiah) contains the sum of his belief and confession." but: whosoever receives in my name, from love to me, in obedience to my commands, receiveth me. Observe the closeness of the connection between Christ and the believer. Received him that sent me. Notice also the closeness of the connection between the Redeemer and the Father. The Father, the Son, and the believer are all associated. There is great encouragement in this verse both to be humble and to receive the humble. Let us serve the lowest of God's children, for we are still serving him. Him that sent me. The Father was one of the causes of redemption, yet Christ was another. He was not sent unwillingly.

III. JOHN'S QUESTION. (38-42.)

38. AND JOHN ANSWERED. Part, at least, of the connection here lies in the expression, in thy name. Christ speaks of receiving persons in his name. John remembers one who was casting out devils in that same name. We saw one casting out devils. It appears that the disciples had seen one who had sufficient faith to cast out devils. He was one removed from the inner circle about Christ. Yet he was a true disciple. In thy name. He was relying on the power of Christ to perform the work. He may also have pronounced the name of Christ in casting out the devil. Peter said to the lame man at the gate called Beautiful: "In the name of Jesus Christ of Nazareth rise up and walk." We forbade him. The disciples not only disbelieved in the propriety of his work, but they told him to cease. Because he followeth not us. John says "us," there may have been a feeling or unrighteous superiority on the part of the disciples. Let us not oppose all those who simply do not work for Christ as we do.

39. BUT JESUS SAID, FORBID HIM NOT. Did Christ not desire this man's work stopped. He was a true follower. A writer neatly says: "Thus sparks, from which flamed forth the power of a higher life, had fallen and kindled beyond the circle of disciples, and Jesus desires to see the results unchecked." For there is no man which shall do a miracle, etc. The R. V.: reads: "which shall do a mighty work in my name, and be able quickly to speak evil of me." There was no danger that such a man, one who had reached such a degree of religious experience as to perform miracles, would soon speak against Christ. "No man speaking by the spirit of God calleth Jesus accursed." For he that is not against us is on our part. In another place Christ says: "He that is not with me is against me." This latter expression may refer to harmony of heart and the expression of the lesson to external observances. The Int. Revision Com. is thus quoted on these two passages: "The saying in Matthew refers more to inward unity with Christ; this one to outward conformity with his people." Perhaps so.

40. FOR WHOSOEVER GIVETH YOU A CUP OF WATER. A small favor, even this will be rewarded. In my name. Observe the motive. Because ye belong to Christ. Another reason, the two are not the same. Let us reflect that this water is not given with the primary design of securing the reward. It is to be given for higher, holier reasons. The motive decides the character of the action. Two persons may place the same amount in the contribution basket; yet one may do it in the name of Christ, and the other in the name of self. Verily, this word makes more impressive Christ's words at times. He shall not lose his reward. Here the principle of reward is clearly brought out. It belongs to the administration of God's kingdom. The desire to receive reward is not unworthy. Else why does God promise this? Is it not as a stimulus? Even Christ had before him, and labored for, his reward. This seems the meaning of those words: "Who for the joy that was set before him endured the cross." Yet our desire for reward must be kept subordinate. Let us do things to Christ's name, for the glory of God.

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42. WHOEVER ONE WHO ACTS THIS WAY IS GUILTY, AND NEEDS TO FEAR. Shall offend. Cause to stumble; cause to fall into sin. Perhaps real spasm is included. How solemn and sad a truth it is that we draw one another into sin! One of these little ones; one of these humble followers. It is better for him. Notice the awful fate which is said to be better than the result that will follow the offending of one of these followers. That a millstone were hanged about his neck. The millstone meant here is the large kind that was turned by an ass. One author says that casting into the sea "was not a Jewish method of putting to death, neither was it a practice in Galilee, but belonged to the Greeks, Romans, Syrians, and Phoenicians."

THOUGHTS.

1. Let us shun envy and jealousy. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others."

2. Let us remember that Christ fully understands the motives that influence our action. He knows every thought and purpose. He knows why we help our fellowmen.

3. Let us remember the closeness of the union between Christ and his people. If we are his children, let us be glad that we are so closely identified with him. If we are receiving Christ's people, let us rejoice that we are dealing with him. If we are tempted to treat them ill, let us be warned.

4. Let us rejoice that God is pleased to reward us. If he does not do it in this world, he will in the world to come. What riches of grace he may shower upon us as the reward of our actions here, we do not know. Let us remember his promises, but labor first for his glory.

5. Let us try to understand the nature and demands of Christ's kingdom. Let us pray for the guidance of the Holy Spirit.

Questions on Lesson X.

BY UNCLE ROBERT.


After his disciples had acknowledged his true character, what farther evidence did Jesus give of his Messiahship? Were all witnesses of this? Would their high expectations be realized in this? In which state is Jesus now? Humiliation—exaltation;
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cross—crown; obedience—reward. The Jews thought both states in the same person incompatible or at least incongruous.

Where do we find Jesus in this lesson? What question does he ask his disciples? Was he ignorant of the nature of the dispute? Why did he ask? What do they answer? Why not? What do we generally think when people refuse to answer a fair question? What was the difficulty? Some think (see Matthew) that they now, to get out of the difficulty, proposed their question to him, but I think it as probable that they first brought up the subject by their question, perhaps by previous consent, and he in reply asks this question and they are conscience-stricken.

Turn or look may aid in effect (Lu. 22: 61). What may have led to his first remark? Does this remain an established principle in his government? What is meant by it? Should such ambitions be in the followers of Christ? Why not? How only can such things be exterminated from the heart? What should be the prevailing characteristics of the Christian? How does Jesus illustrate this? How does he show that such a disposition is to be proven? How does this test the matter? When practically proven, what is enjoyed? Does Christ come into the heart alone? Everything to the glory of God and our enjoyment of him.

What matter does John bring up in this connection? What did Jesus say to John? Why had the disciples forbidden him to work? Why does Jesus say that they did wrong? Is it the form or the reality that Jesus wants? How did this man prove that he had the reality? In discipleship, what principle holds good? What is necessary to proof of discipleship? Is it in great or in little things that the true spirit is shown? Are great things necessary to discipleship? Will every expression of love to Christ be rewarded? How dear to Christ are even these little workers for him? (See punishment of injurer). What is the greatest wrong that we can do a disciple? On what principle are they avenged? See the identity of Christ with his people.

**Among the Churches.**

Reformed Presbyterian.

**Glimpses from Utica, O.**—The Diligent Mission Band of Utica, O., gave a parlor entertainment at the home of their leader, Miss Boyd, on Friday evening, Jan. 18th. The program opened with Scripture reading and prayer, followed with Recitations by the youngest members, and an exercise—"How the story was told." In this all the members took part, representing different countries, en costume, and each related the way in which the wonderful Christmas story was first told them. At the conclusion of these exercises cake and fruit were served. The interest of friends was substantially shown by the generous collection which delighted the hearts of the little folks.

An hour of social pleasure closed the evening.

At the beginning of the year the members were asked to give a penny a week and a prayer to the cause, which each is believed to have done. Their contributions they have devoted to the Boys' Industrial School at Latakia. The success attending their second anniversary should give them much encouragement for the coming year.

La Junta, Colorado.—One of the pleasant features of our migratory work is that each place we stop soon becomes home. Kansas City, Minneapolis and now La Junta each have pleasant associations for us. The work here has grown in interest since our arrival Nov. 1st. Our people live from three to six miles from town, and we have Sabbath school and one sermon five and one-half miles from town each Sabbath morning. These services are now held in Mr. Hill's house, but a new school house is about completed and services will soon be held in it.

Every two weeks we have service at 3 P. M., in the Presbyterian Church in town. At these services we have an excellent attendance. I have preached frequently in town in the evening.

On Sabbath evening, Jan. 27th, a union service was held in the M. E. Church. The Sabbath Question was discussed and every one urged to sign the petition to Congress, asking their favorable action on the Blair Bill. On the following Sunday evening I preached in the same church from the text, "Jesus: the Sabbath was made for man." The house was full and considerable interest manifested in the subject.

During the week of prayer, union meetings were held in the Presbyterian Church. We also had three meetings in the country.

There is abundant opportunity and a crying need. Our people are doing good work in the country, but the opportunities for reaching the unsaved there are few compared with what they are in town. We hope before long to see a church building erected and a bright energetic man permanently in this field. There are a good many things to encourage immigration to this place. The climate of Colorado is world renowned and needs no commendation. The soil is equal to the climate in excellence and under irrigation produces every kind of crop grown in this latitude. Improved systems of irrigation are occupying the attention of our state legislature, and also the United States Congress. Under irrigation, this part of the United States will be the most valuable as well as the most healthful of any portion of our country. Near the vast mines silver, gold, lead, &c., and with abundance of excellent coal, Colorado must soon occupy a leading place among the states of the Union.

There is an opportunity now to invest to good advantage, but people generally wait until they see the quality of the soil tested, then they pay for what they might have had by the exercise of a little faith.

The intelligence of the people of the west is proverbial. There is a larger proportion of educated people west than east. They are young men and women seeking homes; this makes society pleasant and also furnishes a most important field for evangelization. These young people must be held in lines of virtue and sobriety. If left without religious influences they become careless.

La Junta is at present a prospective County seat. A former property owner is having a library building and kindergarten rooms constructed. He provides the library himself and also furnishes papers and magazines for a free reading room. The Santa Fe R. R. Co. promises to have been forty telegraph and ten telephone lines to its employees in this place. This makes business and rents profitable.

We have had the pleasure of having two members of the Central Board visit us here. The families of Messrs John A. and Jas. R. McKee were with us over Sabbath, Dec. 10, and on account of destruction of property by the storms in Pittsburgh, Mr. Jas. R. McKee has paid us two more pleasant visits on his way to and from Pittsburgh.

We feel confident that if the Church could understand the nature of this work, that it would receive a fuller share of encouragement and support.

J. MILLIGAN WYLIE.

Kansas City.—The newly appointed missionaries to the Indians met in Kansas City on the 5th inst., and after spending a day or two among our people, forming new acquaintances, and purchasing supplies, departed for the Indian Territory. We all enjoyed their visit exceedingly, and it is to be hoped that they will carry with them pleasing memories of their short stay among us.

Mr. and Mrs. Carithers with their little daughter are well known to the church in the East, but Mr. John Lee, of Wahoo, Nebraska, is known only to a limited circle of friends in the West. He has been known by Mr. Carithers the "Greatheart" of the party, and those who know Mr. Lee best, and are familiar with the story of Bunyan's Pilgrim, will recognize the eminent fitness of the appellation. Mr. Lee is a man of magnificent physical proportions, with a heart equally...
large, strong, steady and faithful, and one of the most indefatigable and consistent missionaries to be borne with them to their chosen field. During each of our weekly prayer meetings, a pleasant and profitable hour was passed in our own missionary enterprise, and if she succeeds, as she no doubt will succeed, in winning the hearts of the Indians, as she has in winning the hearts of our people here, then the friends of the Indian Mission may well feel encouraged.

Mrs. Carithers has won many hearts during her short stay in Kansas City. His presence among us has been felt as a benediction and inspiration in our own missionary enterprise, and if she succeeds, as she so nobly did in winning the hearts of the Indians, as she has in winning the hearts of our people here, then the friends of the Indian Mission may well feel encouraged.

The missionaries received much kindness and courtesy from business men, and others in this city, especially in purchasing supplies.

On the evening before their departure Mr. and Mrs. D. M. Quay tendered them an informal reception at their home, where at the close of our weekly prayer meeting, a pleasant and profitable hour was spent, and tokens of affection and sympathetic regard were given to each of the missionaries to be borne with them to their chosen field of labor. We all felt it was good to be present, and frequent expressions of satisfaction were made at the thought that Kansas City contains to-day an organization of our church for permanent effective work. This city is not geographically contiguous to the new mission field, but commercially it stands in the closest relationship.

It is the great distributing centre for the entire southwest, and especially for the new prospective Territory of Oklahoma.

I shall reserve some items as to our work in this city until a more convenient time.

**THE PROHIBITION AMENDMENT IN PENNSYLVANIA.**


Secretaries—Miss Martha McConnell, F. E. Lewis, J. A. McColl and E. F. McConnell, the last named of the present.

Committees on Resolutions, organization and finance of five persons each were appointed by the chair and the privilege was granted of taking the chair. Dr. Collins took upon himself the business of the meeting, preceding the afternoon session. Drs. Norross, Dr. Beatty, and Rev. Riley were called to the platform and responded with talk that enthused the audience, Hon. Judge Agnew sent greetings, and thought he could do more for the cause with his pen than in attempting to make speeches in his enfeebled condition of body. The following resolutions were presented, accepted and adopted.

**The Resolutions.**

The Legislature of the State has passed a resolution to submit to the voters of the State, at an election to be held on the 18th of June, next, an article to be added to the Constitution of the State, forever prohibiting within the commonwealth the manufacture and sale and keeping for sale of any intoxicating liquors to be used as a beverage. Therefore, we, the people of Allegheny County, in convention assembled, do, with profound satisfaction the opportunity of joining with our fellow citizens throughout our State in meeting at the ballot-box, and in a constitutional manner, the question which has so long agitated the best interests of the State, and is standing as a barrier in the way of the positive effort for the material, moral and spiritual elevation of the people.

The people approach the subject without the desire to do injury to the business interests of any man, but we declare that the individual interests of men must give way to the greater interests of the people of the State. To that end, the people of Allegheny County declare, and we make known, that the sentiment of the people of Allegheny County, as we understand it, is that the Constitution of the State be amended to forever prohibit intoxicating liquors from being manufactured and sold in this State.

We all agree that the liquor traffic is an evil of gigantic proportions and utterly void of any corresponding benefits.

We rejoice that the representatives of all political parties and temperance organizations are so harmoniously united to support this constitutional amendment, to which we collectively and individually pledge our earnest and persistent efforts.

We call attention to the able articles of Judge Agnew on the constitutional amendment, and we recommend the very general circulation of these articles among the people as well calculated to put the whole matter before the people in a large, brave and tender, and overflowing with an intense zeal for the cause.

We all agree that the liquor traffic is an evil of gigantic proportions and utterly void of any corresponding benefits.

We rejoiced at the position taken by Hon. T. V. Powers on the constitutional amendment, and we earnestly commend his words to the people as well as to all the workmen of Allegheny County.

The following recommendations on Finance were accepted and adopted:

"1. That a subscription list be opened at this meeting, giving all persons present an opportunity to subscribe or contribute for county campaign purposes.

"2. That Mr. H. Samuel be the custodian of any money collected at this meeting or that may be paid in prior to the election or appointment of a permanent treasurer by the county campaign committee, and pay the same to the said treasurer when duly qualified to receive it.

"3. That further financial measures be left with the committee on Finance that may be appointed by the permanent organization.

"4. That the report on organization as amended and adopted by the Convention be sent to the State Convention at Harrisburg on February 19.

Mr. H. Samuel came forward and with one of his best speeches to the people in the room, and that one was followed by all the speakers in the room except Dr. W. A. Shaw, who remained silent. Mr. Samuel told the audience that he was in full sympathy with the convention and wished them God speed in their work. The committee on permanent organization was requested to meet Thursday, February 21st, at the office of Chairman Weeks and the Convention adjourned.
Our News Budget.
EDITED BY HARTRIT S. PRITCHARD.

CURRENT EVENTS AT HOME AND ABROAD.
—Secretary of State Frederick Cook who is one of the principal stockholders in the Bartholomew Brewing Company, says that no sale was effected with the British capitalists, although he would not deny that negotiations had been entered upon. Col. Sam Scott of St. Louis is an agent of the English breweries and says he represents a fifty-million dollar syndicate that desired to purchase the St. Louis breweries. Stephen W. Dorsey is the general representative in this country, and it is composed of English holders of American railroad securities, who desire to unload and go into American breweries.

—in the New Jersey Legislature February 19, four hours were spent in a consideration of the Werts Compromise bill. The only Amendments permitted were those that provide for the redrawing of section four so as to make indictment by the Grand Jury a necessary introduction to proceedings to punish for Sunday selling and providing that on conviction the licensing power may or may not revoke the license of the offender, as it pleases.

—About five miles from Barnett, Ga., February 12, two Mormon Elders were caught and the leader got one hundred and twenty lashes the other eighty-five, lashes and were then permitted to leave the community.

—King Otto, Bavaria, has been pronounced hopelessly insane. For some time there was a marked improvement in his mental condition, and hopes were entertained of his ultimate recovery, but lately he seems to have relapsed.

—The King of Holland has had a relapse and his condition is critical.

—The Royal family of England sent most cordial telegrams and letters to the Emperor of Germany on the occasion of his birthday. The Queen sent her grandson two magnificent vases and letters to the Emperor of Germany on the occasion of his birthday. The Queen sent her grandson two magnificent vases with superb decorations, an- the Emperor Frederick gave him a very costly and quite exquisite bronze group.

—A Courrier has sent a report to Paris that Henry M. Stanley was killed in an engagement with natives near Maugamba, and that several instruments that belonged to Stanley have been sold by natives. The English papers give no credence to this report.

—A mass meeting held in Washington City by the friends of Parnell and Home Rule, for the purpose of raising money to aid Parnell in his suit against the London Times, succeeded in raising about $80,000.

—Garret E. Winans, a millionaire of Bergen Point, has made arrangements for the construction of a new dormitory for Rutledge College which will be the largest of the college buildings. The building will be known as Winans’ Hall and will cost not less than $75,000 and probably $100,000. The entire cost will be paid by Mr. Winans.

—Mrs. John Crosby Brown has presented to the Metropolitan Museum of Art her collection of two hundred and sixty-six musical instruments. They are rare pieces, and Mrs. Brown made a provision that at any time she may exchange any instrument for a better one. Her son has presented with the instruments a catalogue of the same which embraces the value of the collection. It is said that a princely sum must have been expended on those Instruments, as they are rare and curious instruments from various foreign countries.

—Cardinal Manning has written for the March number of The Forum a paper opposing the reading of the Bible in Public Schools, and against compulsory education. He tries to show that the American Public School system is a failure as the increase of crime has outstripped the growth of intelligence. Dr. George P. Fisher of Yale will reply to the Cardinal.

—The Ultramontanes in Canada have been displaying a most aggressive spirit lately, and time and time again they have forced the Liberals in the Provincial Legislature to suit their legislation to the ideas of the Church of Rome. Their latest move is the presentation February 19th by one of the Nationalists of resolutions deploring the condition of the Pope who they describe as a prisoner in the Vatican although the Sovereign Pontiff; that this house (which is a British house) protests against his condition and considers that it would be a gracious act of Her Majesty to obtain for him the restoration of the ancient patrimony of St. Peter (bequathed over a thousand years ago his predecessors) and also to restore the temporal power of this great Pope. A stormy interview followed, and the result was the withdrawal of the resolutions.

—the Rev. Father O’Hare of St. Anthony’s Roman Catholic Church, Greenpoint, has supplemented his work of crushing out the saloon by a crusade against Masquerade balls. A large Annual ball is to be held by the Columbian Club next month. A number of the members of the press, and went away from the church with faces, resembling very much those of the liquor dealers.

—the Protestants of Montreal are making strenuous efforts to defeat the Jesuit bill which conferred on that body $400,000 from the public funds in recompense for the lands forfeited at the time of that order in 1764. Great fears are entertained that the bill may stand.

—in Philadelphia, Pa., a butcher gave five starving children of one family some sausage which contained poison, and the result is the death of two children and one dying, while the two others are very sick.

—in Alabama and Virginia, a cyclone was experienced Feb. 18, which destroyed an alarmingly vast proportion of property and cause a great loss of human life.

—Justin Jones, an old time Boston editor and publisher, died Tuesday, Feb. 15, at Cromwell, Conn., aged seventy-four years. One of his sons is Charles J. Jones of the New York Times.

—the President has signed the bill to the Senate to incorporate the Maritime Canal Company of Nicaragua, and it is expected that immediate steps will be taken to rush the work of organization and construction.

—the bill providing for the admission as States of the Territories of North and South Dakota, Washington and Montana passed both houses and has been signed by the President’s signature. New Mexico was refused admission as being wholly unfit for State-hood. Mr. Blair took occasion to make an argument in favor of the general right of women to vote, but did not succeed in accomplishing anything of note.

—the Assembly appropriation committee are having a terrible time at Albany over the ceiling in the Capitol building which was to be of oak and turns out to be composed of papier-mache, and for which New York State has been asked to pay $100,000 more than its value. A strong effort is being made to discover the author of the fraud and suspicion points to from the highest officer down the line of officials.

—a dispatch from the American Consul at Corea states that a terrible famine prevails in the southern portion of Corea. People are reduced to the last extremity and many are starving. Relief funds should be cabled. Mrs. Dinsmore will devote promptly any funds which may be forwarded to her for the relief of the sufferers.

—the Pennsylvania State Prohibition Convention convened in Harrisburg, Feb. 19. Judge Harry White of Indiana Co. was chosen temporary chairman. His speech was brief and to the point, stating that the utmost good to the cause and to selfish motive was the object sought after. After appointing various committees Master Workman Powderly’s stand on Prohibition was adopted. The Chair was of the opinion that the state law covered the question of overseeing the ballot boxes on June 18. This was satisfactory to the Convention. A platform was adopted in which women were urged to cooperate with the organization at the election on June 18.
Never give up! it is wiser and better
Always to hope than once to despair;
Fling off the lead of Doubt's carking fetter,
And break the dark spell of tyrannical Care.

THE WATCHWORD OF LIFE.

Never give up! there are chances and changes
Helping the hopeful a hundred to one,
And through the chaos high wisdom arranges
Every success—if you'll only hope on.

Never give up! for the wisest is boldest,
Knowing that Providence mingles the cup
And of all maxims the best, as the oldest,
Is the true watchword of—never give up!

Never give up! though the grape-shot may rattle,
Or the thunder-cloud over you burst;
Stand like a rock, and the storm or the battle
Little shall harm you, though doing their worst.

Never give up! if adversity prosses,
Providence wisely has mingled the cup
And the best counsel in all your distresses
Is the stout watchword of—never give up!

[The following original lines have been added to the above
by W. T. Mc Connell, of Youngstown, O.—Editor.]

Never give up! Though your sky is o'erclouded,
And soul tempest swept by a torrent of grief,
Trust through the night to rejoice in the morning,
Jesus gives victory. 'Only have faith.

Never give up! Every thorn in life's pathway
Left its point in the flesh of the Lord,
Who first trod this valley, and left us the victors
O'er Death, Grave and Hades, through faith in his Word

ORIGINAL.

THE REWARD WILL COME.

L. M. S.

The sky was very dark, and had been all day, and as the evening shadows fell on a little settlement in one of the far western states, a furious wind arose, and with the wind came the usual and looked for snow. It was the first part of February, and just the time for a blizzard. So thought our friend Rubby, as she stood by the little square window anxiously looking for father's arrival.

The supper was spread for him, as he had desired, that he might return to work before the storm (that he knew was coming) should get to its height.

Rubby was just nineteen, and it was quite a year now since her good mother had left this world for the home above, and she had been left to care for father, and her younger sister Mable. How many times she had gotten disheartened; and her heart was exceedingly heavy as we find the twilight creeping upon her, and she looking out on the broad and lonely western plains. It was their usual custom to receive fortnightly, from the great city of New York, a paper, and it was this that she had been reading; and the fact that she was so far away from the civilized world made her very unhappy. How that heart yearned to get away from the western wilds; and oftentimes she thought she would, and then the thought of leaving the loved ones discouraged her and to take them seemed impossible; and of this she was thinking when father entered. He hastily ate his supper, then wrapping himself up as warmly as possible, called one of the large dogs (Fido), and left Bruce in care of his daughters; and with a kind word and a kiss for each of them, said, addressing Rubby:

"Do not sit up for me to night; for I feel sure I am going to be detained until late;" and with a cheerful good-bye, closed the door.

By this time the storm was raging, and as Rubby peeped out the window, said with a heart full of thankfulness, "Oh, that every one could be sheltered and have as comfortable and warm a home as ours this terrible night." Mable became sleepy and when her good sister had tucked her snugly in her snow white bed, and the soft breathing assured her that she was asleep, Rubby returned to her seat by the stove, that she might finish some sewing.

She had been seated nearly an hour, when suddenly against the door came a terrible sound as if some one had fallen. Could it be father? or was it some animal. Bruce was up trying to get out, and Rubby, though very courageous, shrank back, but only for a second, and with hastening steps toward the door, opened it. It was a man, but not father, who met her eyes. Speechless and lifeless he lay, unconscious of the fact that he had fallen into such loving hands as Rubby's. What must she do? Leave him there to perish? Oh, no! A little strength, which she knew would be given her, would enable those arms to lay him on the low sofa, which she had moved near the door.

Oh, what a night that was! How long the hours seemed, as she watched that strange man, knowing not whether life would last until father could come. Also ignorant of the person himself whom she was nursing. But those earnest prayers were soon answered, and gradually those large brown eyes opened, not to find himself, as he had last lost consciousness, drifting around in search of shelter, but resting comfortably, with two kind helpers, father and daughter, anxiously watching over him, the latter's sweet face so full of sympathy.

Many days and nights of careful nursing, brought Allen Archer not to his usual health, but quite well again. Many a good talk did he and Rubby have together about the east (for he was an Easterner, and he also assured her, as she poured out her troubles to him, that the reward would surely come. If not in this world, her crown would be all the brighter above. How it cheered that young heart. The time came soon, yes too soon, when they must part, and as Allen stood on the morning of his departure holding that little hand and looking up into her face who had snatched him from such a terrible death, must he leave her forever? Must they part never to meet again? Ah, no; that was all arranged. And he said " Be happy; when you come to be with me feel certain that father and sister shall be welcomed too; also feel assured, my little western prisoner, I shall soon return to bear you away in triumph."

Oh, the gladness of that heart; how it leaped for joy at the thought of having a home of her own in a country village, not far from the little church where Mr. Archer was soon to become the pastor.

Happy was the day when Allen Archer introduced his very young bride to the sweet little home he had so carefully prepared for her, and how grandly she performed the work that was given her to do. How many times did she assure others that were striving under the same difficulties that she once knew, that their reward would surely come, and truly it will.

For our sorrows may be many,
And our trials may seem great,
But toil on, dear earnest worker,
There's a crown for all who wait.
Choice Reading.

Clever Birds.

One morning when my little sister was walking with mamma, she found a young lettuce bird in the path. It had evidently fallen from the nest, but they could not see where it was, and fearing the bird would be killed if it were left in the road, mamma told Bessie she might bring it home, and as it was a seed-eating bird, they hoped to be able to raise it in the cage with the canary bird. She carried the little thing home and put it in the canary's cage, which hung in the shady front porch.

In a little while we heard a commotion among the birds, and hurrying into the porch, we saw a pretty sight. Two full-grown lettuce birds, evidently the parents of the one in the cage, were fluttering about the bars with some food for their baby. He was standing on the perch, and seemed afraid to try to fly down; so the canary flew down, took the seeds from the old birds, and carried them to the little one. They did this several times.

The next day Bessie met a small boy who had another yellow bird, about the size of the one she had found the day before, apparently one of the same brood. She bought it from him for five cents, and carried the frightened bird tenderly home and put it with the caged birds. After that for two days the parent birds came out at day-light and flew in and out until dark, feeding the two young ones.

On the third day the male bird came alone, and we feared the little mother had been killed. After about a week, however, she came again, bringing with her a third bird about the size of our two pets. It seemed clear, that after trying to care for the divided family together, the intelligent birds had agreed that the father should take care of the caged birds, while the mother tended the lonely birdling in the nest until it was able to fly, when she brought it to visit its brother and sister. There were all by this time old enough to fly, so, although we grieved to part from our little friends, we determined to reward the wise and loving parents by giving their children the freedom all birds love so well. We opened the cage door, and after a few timid twitters and flutters, the young birds flew out, and the reunited family flew away in the sweet summer air. As for the canary, virtue had to be its own reward, but it seemed to satisfy him, for he followed his departing guests with a beautiful burst of song.—Swiss Cross.

The Christian's Sorrows.

The Christian's sorrows are all sanctified; the gracious Lord will wipe away his tears, and answer all his prayers: he cannot but feel his afflictions; yet as a stranger and a pilgrim on earth, he hopes for a better and more enduring habitation in heaven, where his heart and treasures are already. * * * Walking with God by faith, he goes forward on his journey, undeterred from his course, and not much cast down by the ill accommodation or difficulties with which he meets. He only desires to be spared, till his measure of service on earth be finished, and his title to heaven clear; and that he may depart in that vigorous exercise of faith and grace, which may be honorable to God, encouraging to his brethren, and comfortable to himself. Then going hence, and being no more on earth, he enters upon his perfect and eternal rest; and leaves his pious friends consoled with the joyful hope of blessed reunion; and instructed by his words and actions, how to live, to suffer, and to die.—Scott.

Wilber and the Cow.

One day little Wilber Kern came in from play very pale. This was not often the case. Almost always he would come in very red and warm. His dear mother at once saw that he had done something which troubled him. He always came and told her if he did anything that he thought was wrong. So she waited and said nothing.

There Wilber sat on a stool close by his mother. She knelt away, and Wilber was still very pale and silent. After a while he could not keep the secret to himself any longer. His mother knew all the time that he could not.

"Mother," said he, "some other boys and I drove a cow into the river; will she get drowned?" The secret was out. When he learned that he had really done no harm he was again happy. His mother was glad that he never did anything without coming to her. Boys and girls should all make a friend of their mother.—[Our Little Ones.

A Child's Question.

It was very embarrassing. The young spinster—seven years old was playing while the father, mother, and some guests discussed pretty girls. They had an interesting argument as to whether Miss Johnson was a pretty girl, or Miss Williamson a fine woman, or Miss Jackson a beauty, and the child went on playing. You can't tell about these children. They have a way of listening, absorbing, and putting out information when you least expect it. Well, the small child had stored all the discussion in her brain, to be used at the most embarrassing moment. Her father took her down town, and as they sat in the car, there came in three old maids of very severe vinegary aspect. They sat opposite the child, who gazed musingly upon them for some time, and then in a very high, distinct voice, she said: "Papa, would you say that those three are very pretty?"

"Yes, my darling," said papa, and an irrepressible giggle went all round. The old maids got off at the next corner.

Look Within.

Let us comprehend our own nature, ourselves, and our destinies. God is our rest, the only one that can quench the fever of our desire. God in Christ is what we want. When men quit that, so that "the love of the Father is not in them," then they must perfecly turn aside: the nobler heart to break with disappointment; the meaner heart to love the world instead, and sate and satisfy itself, as best it may, on things that perish in the using. Herein lies the secret of our being, in this world of the affections. This explains why our noblest feelings lie so close to our basest; why the noblest so easily metamorphose themselves into the basest. The heart which was made large enough for God, wastes itself upon the world.—[F. W. Robertson.
TO READERS OF ADVERTISEMENTS.

Readers of the "Christian Nation" who order any goods advertised in its columns or ask information concerning them, will oblige us very much by stating if they order any goods advertised in its columns of the advertisements—well, may be the gals ain't so much to blame after all.

A Remarkable Flesh Producer.

Scott's Emulsion

OF PURE COD LIVER OIL
AND HYPOCHLORITES

Almost as Palatable as Milk.

So digested that it can be taken, digested, and assimilated by the most delicate stomach, when the plain oil cannot be tolerated; and by the combination of the oil with the hypochlorites it is much more efficacious.

Remarkable as a Flesh producer.

Persons gain rapidly while taking it.

Scott's Emulsion is acknowledged by Physicians to be the Finest and Best preparation in the world for the relief and cure of Consumption, Scrofula, General Debility, Wasting Diseases, Colds and Chronic Coughs.

The Great Remedy for Consumption, and Wasting Diseases. Sold by all Druggists.

The Finest and Best.

American Watches

Are Sweeping the World.

ABOUT AMERICAN WATCHES.

From N. Y. Post, Dec. 3, 1888.

A Magazine Article And An Interview With Charles S. Crossman.

The December number of the American Magazine—how many of you will be interested in American Ideas and Industries—contains an interesting article on American watch-making. The author of the article has made a graphic and accurate record of this industry in the United States, and he quotes Mr. Chas. S. Crossman, the President of the Board of Directors of the American Watch Company, to give the world a graphic and accurate record of this industry in the United States.

Mr. Crossman's firm are general dealers in watches of all makes, but he speaks very strongly in favor of American watches. For example, he says: "If a person asks me why I consider the American watches superior to all others, I answer that, aside from that kind of sensationalism which induces one to patronise home industry, there are practical reasons why the American watches are really the best, as the best and why it sells best. The American watch will, as a rule, stand more bad usage and still keep good time; its exposed parts may not be so elaborately finished as some grades of Swiss watches of comparatively the same commercial value, but this is more than counterbalanced by the fine temper of the steel parts, the close adjustment to temperature, the interchangeability of the parts of the movement, and the ease with which they are procured for repairing purposes.

The question of relative merit in Swiss and American movements may still be an open one—personally, I prefer the American movement; but our cases are, beyond doubt, more elegant and artistic than those made by the Swiss, their accuracy of time, and their precision in the adjustment of the workmanship is unexcelled. From this standpoint, the American watch is the best. I will say also, that it has a higher authority on watches, and his opinions as quoted have special value at this holiday season. With a view to obtaining further information from him a reporter called yesterday and had the following:

"What has been the effect of the political campaign upon the sale of American watches?" asked the reporter.

"Very encouraging," replied Mr. Crossman. "The demand for watches has been so great that we have been obliged to come to a stand-still. We are now furnishing England and her colonies with most of their watches; and you must remember, also, that it is a potent argument in favor of American manufacture."

Mr. Crossman is a high authority on watches, and his opinions as quoted have special value at this holiday season.
God, who is the source of all authority, has appointed our Lord Jesus Christ the Ruler of Nations. The Bible, God's revealed Will, contains law for Nations, and is the standard by which all moral issues in political life are to be decided. National acknowledgment of this authority, and obedience to this law, constitute a truly Christian Nation.

Mr. Parnell steps forth from his great trial with not even the smell of fire upon his garments. The author of the infamous letters confessed that they are forgeries, and the London Times apologized for their publication. Mr. Gladstone's confidence in a public man is rarely misplaced, and he has all along declared his belief in Parnell's innocence. The London Times will hardly be able to regain its lost prestige.

Last week we took occasion to refer to the pending new license bill in this State. We take the following good thing on the same subject from the Voice: "Of the New Excise Bill Dr. Crosby says, 'It is not so good as it ought to be, but it is as good as the average citizen wants it to be.' " Old Thomas Manton said, "Men make laws as tailors make garments—to fit the crooked bodies they serve for." Spurgeon says, commenting on this, 'This is man's poor tailoring, and it betrays the sinfulness both of those who frame laws and of those for whom they are made.'"

We utter a word of warning to young men who are studying the Chautauqua Course. In one of the books of the Course, "Politics for Young Americans," you will find the following, in paragraph 339: "Prohibitory liquor laws are thus unwise, and their adoption ought to be opposed because they are directed not against the abuse, but against the use of an article. ... Society has a right to exact of the retail liquor-seller a tax or penalty for the privilege of pursuing his injurious calling."

The selection of these books is the work of a Methodist Bishop, and the Methodist Church has officially declared that license is a sin.

Have you read carefully our revised table of subscription rates, printed on the first page? The rates given there are permanent and positive; but, we know you will add, generous. We have not heretofore made any reduction in the price of the paper to ministers, now, however, we give the paper at a reduced rate to ministers, missionaries and theological students. This rate we wish to explain applies to the renewals of all in either of these classes who are at present taking the paper, providing their subscription became due on or after January first of the present year. Any in either class whose subscription became due before the close of 1888, ought, it will be readily agreed, to renew at the full rate of two dollars.

Moving into the midst of an Indian encampment provokes just such a reception as one seeks. If a detachment of the United States army moves there for fight, it generally gets all the fight it wants. If a detachment of the Christian missionary army moves there with the glad tidings of "Peace on earth, good will to men," the reception is one becoming the message it bears. Rev. W. W. Carithers and wife have found this to be true. On their arrival at Anadarko, Indian Territory, scarcely had they pitched their tent, until they were treated to one of the rarest and most enjoyable incidents of Indian life, a magnificent dog fight. We have no doubt Mr. Carithers enjoyed it. We judge so from his graphic description of it on another page.

We have believed from the first that Mr. Carithers would prove to be of the "right sort of stuff" for a missionary among the Indians. Tall enough and broad enough to command their respect, and strong enough and lithe enough and willing enough to ask no odds of any man if it should ever come to that sort of thing, he is not above commending himself to them by such fraternal relations as the high nature of his spiritual office will permit. We gather all this from reading his letter in this issue. Let all read it: and then remember him and his family in prayer and purée.

We believe the use of tobacco for chewing or smoking is wasteful and filthy, therefore a sin, because money is squandered and the body defiled. We believe that its use in either such way is injurious to the mind and hurtful also to the body, therefore a tobacco-user is a suicide, because he shortens his life. But cigarette smoking, particularly by silly young boys and girls is a crying evil of the hour; and so terribly is it denounced by Christian people that one of the largest cigarette manufacturers of this city—the maker of the most popular brand—has found it necessary, we are glad to note, in defense of his business to publish a pamphlet of twenty-three pages, which is loaded down with testimonials, proving what? that cigarettes are harmless as a mint stick? Not at all; but that the particular brand in question contains no adulterations in the tobacco. This, declares the firm, is a great victory for the cigarette. We want this firm to read the forty-second verse of the ninth chapter of Mark: "And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea."
Enlightened Statesmanship.

Enlightened Statesmanship is the art of controlling the affairs of State so as to secure to all, every necessary privilege and comfort, together with the widest liberty of conscience in religion compatible with the requirements of the Word of God. “God is Light,” and Statesmanship that is Godward is Enlightened, but popular statesmanship is not always Godward. Enlightened statesmanship regards the Sabbath as the Lord’s Day—Popular statesmanship “knows no distinction in the days of the week.” Enlightened statesmanship guards the sanctity of marriage—Popular statesmanship excuses unchastity and makes divorce easy; Enlightened statesmanship would everywhere and forever prohibit the liquor-trade and place a premium on sobriety and integrity—Popular statesmanship enables drunkenness and its legion of fellow-evils by legalizing the liquor-trade. Enlightened statesmanship, in short, would apply every question of national policy to the righteous test of God’s law, and require conformity thereto in spirit and in operation; whereas popular statesmanship has no standard whatever of Right, of which there is no escape except in obedience to “the law of revelation,” upon whose mission was not to abolish but to establish the law, declared that, works of necessity and charity excepted, all secular work was prohibited on the Lord’s day. In the conference before the Senate committee last December on “The Blair Sabbath Rest Bill,” facts were brought out which are of interest to every friend of the Sabbath.

I. Railroad trains are not necessary on the Sabbath. General A. S. Diven, who had practical control of the Erie railroad for thirty years, stated that the railway facilities are sufficient to meet the demands of transportation in six days, and that these facilities are always kept in advance of the demand.

II. The mail service not necessary on the Sabbath. Dr. Crafts said: “I wish to call attention to the fact that while Congress passes resolutions in favor of workingmen, it is the very Pharaoh among employers. I do not know of any class of employees except those in the postal service, who are worked from thirteen to sixteen hours a day. They have to leave their babies asleep in the morning and cannot return until they are asleep at night, with night watching and Sabbath work added to this heavy load.

The Sabbath is one of the “deep thoughts of God.” It is a “world-old and world-wide institution.” It is a necessity to man’s physical, intellectual, moral and spiritual being. It is a sign between God and his covenant people, and to sell it to the world is the highest type of sacrilege. It is the keystone of the moral arch, and with it the decalogue stands or falls. The Saviour, whose mission was not to abolish but to establish the law, declared that, works of necessity and charity excepted, all secular work was prohibited on the Lord’s day. In the conference before the Senate committee last December on “The Blair Sabbath Rest Bill,” facts were brought out which are of interest to every friend of the Sabbath.

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1. The traffic will be substantially the same per week whether work is done on Sunday or not, and mail trains are not necessary.

2. It can be moved in 144 hours. The extra cost will be fully compensated for by the improved service.

3. There is no public necessity requiring Sabbath service. U until recently the Delaware, Lackawanna and Western railroad ran no trains on Sabbath. And when the directors resolved to work on Sabbath, the President, William E. Dodge, resigned. In the 1883 the Louisville, New Albany & Chicago Railway Company took off all their trains on Sabbath. The President of the Michigan Central railway wrote relative to that action. Looking at the question from either a moral or economic standpoint, no candid person can uphold the running of trains on Sabbath. What is there in the essence of a railroad company different from any other business which will require an exception to be made of it and its employees to work when others are allowed and expected to rest. The only purpose in running trains on Sabbath is to make money, to fatten the bank account of millionaires, already so much favored by our laws. If any work for gain is allowed, in the name of equity all work for gain should be allowed. The law that forbids a poor widow to sell wholesome books on the Sabbath and allows the miser to sell railroad tickets is itself a crime—a crime against equity. Anarchy fattens on such injustice. “In Connecticut they have recently emancipated ten thousand railway employees from Sabbath toil by a law prohibiting exclusion and freight trains on Sabbath. No trains of any kind are allowed except morning and evening, and even then the railway commissioners may allow only such trains as they think are required by considerations of necessity and mercy. They allow milk trains and Sunday newspaper trains, evidently thinking that babies cannot live one day without fresh milk, nor men without fresh supplies of scalded. Mail trains are certainly not works of necessity or mercy, but the State has no power to stop the nation’s Sabbath-breaking in its borders.” “In Canada Sunday trains are allowed to run only on account of American competition, and the strict Sabbath-keepers of the Dominion would quickly stop them when that excuse was removed. The Pennsylvania railroad has reduced its Sunday trains within a few years, and so have some other roads.” “In the United States 500,000 men are deprived of their Sabbath-rest by the railroad service. Some time ago 450 locomotive engineers on the New York Central railroad petitioned their chief, Mr. Vanderbilt, for Sabbath-rest on the ground of conscience. They were refused. This is the car of Juggernaut crushing the liberties of the American workers.” A speech made in the Illinois State Sabbath Convention at Chicago last fall, was quoted: “We remember how the workmen are compelled to desecrate the Sabbath by the great corporations. We remember also that the stockholders, and owners of these railroads are members of the churches; that they sit in the pews and bow their heads in the house of God on the Sabbath.” The chairman, Senator Blair, remarked: “That is only saying that there are hypocrites in this world.”

II. The mail service not necessary on the Sabbath. Dr. Crafts said: “I wish to call attention to the fact that while Congress passes resolutions in favor of workingmen, it is the very Pharaoh among employers. I do not know of any class of employees except those in the postal service, who are worked from thirteen to sixteen hours a day. They have to leave their babies asleep in the morning and cannot return until they are asleep at night, with night watching and Sabbath work added to this heavy load. We had in New York what were called ‘the man killer cars,’ the men being required on alternate weeks to work for seven days, eighteen hours per day, including the intervals for meals. Those hours have been cut down to twelve, leaving the Post Office Department of the United States the dishonor of being the champion ‘man-killer.’” “In 1825 and 1829 there were 497 petitions from 21 states asking for the cessation of all Sabbath work in connection with the mails. The Postmaster General replied in the spirit of a Russian autocrat: ‘So long as the silver rivers flow, and the green grass grows, and oceanic tides rise and fall on the first day of the week, so long shall the mails of this Republic be circulated on that day.’” “Postmaster General Jewell has the honor, or dishonor, of ordering a Sabbath delivery by carriers in New York City. He was a Christian man, and thought he was on yielding to the pressure of public sentiment and the needs of the Nineteenth Century. One delivery was made. Postmen took letters for ministers to their pulpits, in the midst of their sermons, to show the barbarity of their new Sabbath tasks. There swept down upon Washington such a storm of protests from the Christian business men of New York against this increase of Sabbath postal work, that before the next Sabbath the order was repealed.” Not long since Postmaster General Vilas issued an order that letters and packages bearing special delivery stamps should be delivered on Sabbath as on other days; when a Sabbath association secretary came to General Vilas expressing the protest of the Christians of Philadelphia against that order, he was answered, ‘what I have done, I have done,’ and it was only by the aid of the President that the order was changed from a positive requirement that all postmasters in special delivery offices should send out the special delivery messengers on Sabbath to an absurd permission to each postmaster to do in the matter as he pleased, so that the question whether messengers on duty from 7 A.M. to 11 P.M. six days in the week, shall be on duty for the same barbarous and absurd hours on Sabbath also, in this age of the telegraph, is left to the caprice of each local postmaster. In Toronto, Canada, a city of 140,000 people, the assistant postmaster writes under date of March 27, 1888, “No clerk is required to do any work in this office on Sabbath. Our office closes to the public at 7 P.M. on Saturday, and is not open again until 7 A.M. on Monday. Con-
The church that censures a member for acting as street car conductor, Toronto is a practical answer. There the drivers, both of cars and coaches, are licensed and licensed. People walk to church and all the better for the exercise." The same may be said of cable cars; they are all run on Sabbath for gain. And to use the Sabbath for merchandise is wrong.

IV. Sabbath Amusements are unnecessary and wrong. The experience of European countries has demonstrated that where public amusements are allowed on Sabbath, work cannot be prohibited. If a rich railroad corporation can use the Sabbath for works of gain, why not a poor hat seller also? If men may sell on the Sabbath, cigars, newspapers, and candles, why not purer and more useful things also? In order that others may be amused, railroad men, newspaper men, bakers, butchers, tobacconists, confectioners, barbers, bootblack, drivers, florists, and in many cases, liquor dealers, are allowed to work their employees seven days in the week. It is on the heels of the exceptions, and through the same breach in the wall, that every other form of till comes into the Sabbath. The British workingmen opposed opening museums on Sabbath in 1886. They see clearly that there is no defensible position between the Sabbath opening of national museums and the Sabbath opening of theatres, nor between the Sabbath opening of theatres and the Sabbath running of factories. Toronto is the best example of Sabbath keeping in the world. This city of 140,000 inhabitants, with distances from centre to circumference as great as even larger cities, has every obstacle to a strict Sabbath observance which modern civilization is supposed by some to offer. But the obstacles are all overcome. The Toronto Sabbath is 'the barbers' Sabbath,' 'the printers' Sabbath,' 'the bakers' Sabbath,' 'the confectioners' Sabbath.' The right to Sabbath rest is not taken even from the conductors and drivers of the street cars. The post-office employees, the printers of the daily papers, barbers, grocers, butchers, bakers, tobacconists, confectioners, also rest. Telegraph operators all rest, except ten at the central office. Druggists and milk dealers are free most of the day, the latter for gain. And to use the Sabbath for merchandise is wrong.

An Interdenominational Sabbath Convention met in Columbus, O., on February 21st and 22nd. The call was issued by some who were deeply interested in the Sabbath question. Delegates from nearly all evangelical denominations were present and took an active part and deep interest in the movement. A temporary organization was effected. Several admirable papers were read, and addresses delivered upon various phases of the present burning question.

Dr. Anderson, of Denison University, addressed the convention on the topic: "The Scriptural Doctrine of the Sabbath and its Observance." The topic was admirably handled. It was clearly shown that Christ fairly interpreted the law of the Sabbath, did not abrogate but confirmed and established it, that it "was made for man," for his physical, intellectual and spiritual well being. The law of the Sabbath is older than Sinner; it is as old as the human race.

Dr. S. F. Scovel, of Wooster University, followed with a masterly paper, "Our Sunday Laws." He traced the alarming growth of the anti-Sunday law sentiment, occasioned chiefly by the influence of foreigners from Sabbathless countries, and the increasing demands of the amusement loving and liquor drinking classes.

Sunday laws from a moral, religious and utilitarian standpoint were a necessity. He thought these laws were not old and time honored and too useful, too deeply imbedded in the affections of a Christian people, to be easily abrogated.

Rev. J. W. Hott, D. D., of Dayton, spoke on the "Sunday Newspaper." They are not needed. They are published through greed of gain. They are continually degenerating in tone, and their tendency is vicious, and immoral.

"Sunday and the Working Classes," was the subject of a paper by Rev. G. W. Lasher of Cincinnati.

"The Sabbath is a day of rest. The working man needs it. He needs rest and not pleasure in the worldly acceptation of that term. A Sabbath of pleasure means as in France, in a short time a Sunday of work and toil. A rest of worship is the Scriptural idea, and the only true idea. A paper by Rev. Jas Brand, on the topic—"To what extent are Christians responsible for existing Sabbath Desecration," created a good deal of interest. The general verdict was that the Church is responsible for much of the prevailing Sabbath desecration, through a failure on her part to enforce her own Sabbath laws. Consequently her members are engaged on railroads, and in shops, and stores and in other departments of secular labor, doing work that is neither the work of necessity nor mercy. Let the Church purify herself and she can then with a better grace and with more hope of success ask the State to keep, and compel her citizens to observe, at least outwardly, the Sabbath.

Rev. Washington Gladden, in speaking on the "Civil Sabbath," traced the history of legal Sabbath enactments from the
earliest times down to the present. The Sabbath rightly observed preserves the peace and tranquillity, and fosters the highest temporal prosperity of the State. There was a Sabbath before there was any Church. It was a law of man's physical being, had he never fallen. How much more does he now need it. The state in self-defense for her own highest moral and physical welfare, must keep the Sabbath.

Rev. Wilbur F. Crafts spoke on the evening of the 22nd, on "The Sabbath from a patriotic standpoint," dwelling especially on "Sunday Work vs. Sabbath Rest." These remarks, in Dr. Crafts' clear, incisive and convincing style, were addressed specially to workingmen. The workingman in self-defense should ask, not for a day of pleasure, but for a day of rest, and observe it as such.

He regarded the Sabbath as a great educating influence. It is becoming too, the great factor in labor reform. There are according to estimates, 4,000,000 out of 21,000,000 workingmen who do not have rest on the Sabbath. A great many objections raised against the suspension of mails and railroad trains on the Sabbath were answered. They are run only for gain but the gains are not so great as they would be by giving the men rest on the Sabbath.

A permanent organization known as the Ohio Sabbath Association was effected. Rev. W. E. Moore, of Columbus, was chosen president.

Rev. J. B. Helwig, Mrs. J. C. Batham, and three others vice presidents. Rev. J. P. Mills of Cleveland was chosen corresponding secretary.

Much interest was manifested in the various questions which come before the convention. The need of Sabbath Reformation is deeply felt. The church feels it even more than the world. It was made the duty of the Association to appoint a corresponding secretary in every county in the state. The state association is auxiliary to the American Sabbath Union.

T. C. S.

A Series of Missionary Articles.

"Go ye into all the world, and preach the gospel to the whole creation."

NUMBER SEVEN.

AMONG THE INDIANS.

I write to you from the Oklahoma Territory, toward which so many longing eyes are turned. If Congress should open the door and let them in, they will not find the four rivers mentioned in Gen. 2:10-14 here, although there are some of the marks of the Garden of Eden here; there are plenty of rivers. Common report says and affirms there is gold, here and the stock of cloth say that any of them are beneath the power of God's grace, or else, dirty habits. The young seem more hopeful, but we cannot resent prejudice against Judaism: let us be careful lest we show right to refer contemptuously to Christianity's founder. We ter are out of place in the synagogue, no Jewish preacher has a privilege to perform service there. The Jewish Messenger rebukes a young Jewish preacher who, the other Saturday, in a sermon, spoke of the "supposed founder of Christianity" as "an amiable young enthusiast of moderate education." It says: "While themes of this character are out of place in the synagogue, no Jewish preacher has a right to refer contemptuously to Christianity's founder. We resent prejudice against Judaism: let us be careful lest we show the same spirit toward other religions."

The town was full of Indians. As a rule they wear blankets, leggings and moccasins, and most of them paint, the favorite color being red, and in many instances being set off by dashes of bright yellow; a good many wear feathers, all that can get them wear beads and earrings. I counted fourteen rings in one ear of one of our visitors, and they brought all their dogs with them, at least I could hardly believe they left any at home. Twelve to fourteen dogs are no unusual accompaniment to a wagon load of Indians. Yesterday two wagons were passing and there was a disagreement among the canine accompaniments, and the wagons both stopped while the passengers watched the dogs who all took a hand, or perhaps it would be more correct to say they took a foot or an ear as they had opportunity. As they sorted out and started on again, I counted and there were twenty dogs concerned in the late unpleasantness.

They live in tepees, which is the name for about twenty-five poles as large at the large end as a man's arm, and eighteen or twenty feet long, with the small ends all tied together and the larger ends resting on the ground in a circle of perhaps fifteen feet diameter. Over this is stretched a canvas or blankets or almost anything pinned together down one side with wooden skewers and a little corner or flap left loose for a door, and a hole where the sticks cross left in the top to let smoke out; the fire is in a little hole in the middle of the tepee and the smoke finds its way out as best it can; and when you first go in you find with weeping eyes that much of it is slow in finding the chimney.

They will come to our tent door and look in and stand and gaze for a long time. They would stop their wagons and come over and bring all the family along and in the fullest sense of the word would "look in on us."

We are now engaged in looking for a suitable location; we had one selected before we started but the location of another school near it may call for a change in our choice. There is great need everywhere, the wild Indians all stand 0.05 in need of Christianizing influences. The old seem confirmed in their lazy, shiftless, dirty habits. The young seem more hopeful, but we cannot say that any of them are beneath the power of God's grace, or that it will not be sufficient to lift the lowest of them into noble manhood and womanhood. Your brother,

W. W. CARITHERS.

Annadarko, Ind. Ter., Feb. 21, 1889.

—The Jewish Messenger rebukes a young Jewish preacher who, the other Saturday, in a sermon, spoke of the "supposed founder of Christianity" as "an amiable young enthusiast of moderate education." It says: "While themes of this character are out of place in the synagogue, no Jewish preacher has a right to refer contemptuously to Christianity's founder. We resent prejudice against Judaism: let us be careful lest we show the same spirit toward other religions."

—When you see a paragraph in your favorite paper that you don't like, before you punish yourself for your impulsiveness by stopping a paper which your family want, sleep on it one night. It is the best way. If you are still dissatisfied, write a line to the editor and you may find the trouble lies all in your misdirected imagination, and not in the newspaper at all.
In the Sabbath School.

LESSON FOR MARCH 17, 1889.—CHRIST'S LOVE TO THE YOUNG.—

ANALYSIS.

BY REV. J. S. T. MILLIGAN.

GOLDEN TEXT.—“Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God.”—Mark 10:14.

I. THE SUBJECTS.
Little children—men infants.

X. LEGALISM ASSIMIBED.
All these have I observed from my youth.

II. METHOD OF APPROACH.
They brought them.

XI. LEGALISM CONFRONTED.
Jesus loved his sincerity and zeal.

III. THE OBJECT OF APPROACH.
For Christ to teach or bless.

XII. LEGALISM TESTED.

IV. THE HINDRANCE.
Thedisciples rebuked them.

1. They were much displeased.

XIII. LEGALISM FAILS.
He was sad at the saying.

5. Gave encouragement—of salvation.

V. THE HINDRANCE REMOVED.

1. Jesus saw.

6. Those brought in faith to its obligation.

2. Was much displeased.

7. Those brought in faith to its obligation.

3. Authorized his coming—unseasonable.

8. Kingdom must be received and belongs to him.

4. Forbad interference—forbid not.

9. Legalism is at the farthest hindrance.

5. Gave encouragement—of salvation.

VII. THE SAVIOUR'S RESPONSE TO PARENTAL DESIRE.

1. Affectionate—Took them and held them in his arms.

8. By the way, we must not lose sight of that.

2. For sake of the child—fear God.

9. Legalism is at the farthest hindrance.

10. Parental faith may bring them in when very young.

6. Those brought in faith will not be refused but will be surely blessed with regeneration of grace.

11. Legalism is at the farthest hindrance.

7. Those brought in faith to its obligation.

12. Legalism is at the farthest hindrance.

13. The Poor and Christ's masses of the world are sure to have some of them brought in faith to its obligation.

14. Conscience will at last condemn.

8. Those brought in faith to its obligation.

15. Legalism is at the farthest hindrance.

IX. JESUS' RESPONSE.

1. Interrogative—Why call me good.

2. Instructive—1 None good but God. 2 Keep law.

3. Second table at least.

4. Containing—1 Seventh.


ILLUSTRATIVE APPLICATIONS.

BY H. CLAY TRUMBULL, IN SUNDAY SCHOOL TIMES.

What were ye reasoning in the way? . . . They held their peace: for they had disputed. . . who was the greatest, (vs. 33, 34). Most of us have had very earnest discussions with our friends, over matters which we should be ashamed to confess had been a cause of difference or strong feeling. A question seems a good deal more important while we are wrangling over it, than when we attempt to state it to a disinterested party so as to secure his approval or sympathy. It would be a good test of the real gravity of any question at issue between friends, if they would agree on the form of statement in which it should be submitted to a competent referee—or, yet better, to the form in which they would be willing to lay it before their Saviour. Nor is any question which causes deeper feeling or bitter differences than, Who's the greatest? That question separates families and friends, breaks up political parties, destroys the peace of churches and religious societies, and sets nation against nation and race against race. Even the disciples of Jesus are still disputing over it among themselves by the way; and for this disputing Jesus will surely call them to account.

If any man would be first, he shall be last of all (v. 35).

There is no way in which men are surer to outwit themselves than in looking out for themselves over everybody else. The poorest servant in the world is the one who always puts himself before his employer. The poorest place to buy anything is where the dealer never regards the interests of his customers. He is less than nothing as a friend who does not bless the second place in his plans and course. No politician can be a leader while it appears that he cares only for his own advancement, and nothing for the voters. What a soldier would be whose aim was to look out for his own safety and comfort in times of service and battle? And if this principle be applicable in other fields, how much more does it apply to Christian service? He who is intent on what he can gain out of his religion, will be behind the poorest servant of Christ who is servant in truth as well as in name. Self-seeking is self-destroying in the kingdom of God.

Whosoever shall receive one of such little children in my name, receiveth me (v. 37). There is no better test of a Christian's character than his bearing towards children and the childlike Jesus sets a little child in the midst of his disciples everywhere—in the family, in the Sabbath-school, in the congregation, in the community; that child is his representative, and the object of his watchful care. Just in proportion as there would be a readiness to receive Jesus as he is, if he should be visibly present in person, is that child there welcomed in heartiness, and cared for tenderly. How does that father treat his children and his neighbors' children? How does that pastor minister to the children of his flock? How does that church provide for the children of its congregation and membership? How are these Christian citizens looking after the children of their community? These are the questions which we may suppose our Lord is asking in his searching the fidelity of his professed followers to his service and teachings.

Whosoever shall not receive us is not of us (v. 40). A man must be on one side or the other of the line that divides the friends and the foes of Christ. There is no possibility of a place between the two forces. A man may be of very little value on either side; but all there is of him counts one way or the other. Silence and inaction may tell for or against a cause. To do nothing one side, may be doing a great deal for the other side. All of us ought to be thankful that many who seem of little use on the Lord's side are, after all, not to be reckoned against that side. And for ourselves it is more important to show that we are both nominally and heartily in the Lord's service, than that somebody else is not so efficient as he might be.

Whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward (v. 41). It is one thing to minister to a child for the child's own sake. It is another thing to minister to a child for the sake of him, or her, to whom that child is dearest. The one act is a proof of humanity, the other is a proof of loving friendship. At any time the cry of a child will arouse a humane desire to relieve the distress which has occasioned that cry. But when the child in need is recognized as the child of a loved friend, an added interest in him is aroused; and just in propor-
tion as love for that friend sways one's being, will one be earnest and persistent in an effort to minister to that child. Jesus tells us that every child of man is dear to his heart; and he says that if we will do any service to a child of man because that child is dear to him, he will recognize the act as a proof of loving loyalty to him. It is not that Jesus fails to approve an act of common humanity, but it is that, in order to commend itself as a proof of devotion to him, the humane act must be prompted by a desire to do for one who is dear to him.

*Whoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea.* (v. 42.)

If we enter the presence of the world's great ones, we are impressed with a sense of our duty to bear ourselves circumspectly. But we fail to realize the truth that when we are in the presence of the child-like followers of Jesus our responsibility is greater than when we are in the presence of any distinguished company of earth's notables, or even of royalty itself. The weaker and the more susceptible the little one, the greater the responsibility on those who have the opportunity of impressing and influencing that little one. How do we bear ourselves before the children in our own families, in our own neighborhood, in our church or Sabbath-school, in the community generally? Any careless speech of ours, any unwise act, any exhibit of a wrong spirit, any failure to set a good example, any erroneous teaching, may be the means of causing one of Christ's little ones to stumble; and then—then it would have been better for us if a great millstone had been hanged about our neck, and we had been cast into the depths of the sea!

Questions on Lesson XI.

**BY UNCLE ROBERT.**


What notable miracle has Jesus performed since our last lesson? What is said of Jesus affection for that family? Of how many did the family seem to consist? Name? Does Jesus love all families of the righteous? Is he as willing to help them in distress as he was that family? What a friend we have in Jesus! Where is Jesus in this lesson? What is the first part of the lesson about? Do we know anything about the age of these children? What different terms are used by the different evangelists to designate them? (Only two words in Greek). Do we know who brought them? For what purpose were they brought? What was desired in the “touch”? Did they meet with any difficulty in bringing them? Who interpreted? In what way? How do you suppose they did so? Why? Did Jesus notice what his disciples were doing? How did he regard their action? Why is he so much moved by it? Is it right to be angry? What did he say to them? How did he emphasize his permission to let them come? What remark does he make with reference to the “kingdom of God”? What term does Matthew use? What does Jesus mean by this term? [His own Messianic kingdom.] Does he mean then that his kingdom is composed entirely of little children?

Does he mean that all little children belong to his kingdom until they wander into the kingdom of Satan? Is he teaching that all children who die in infancy are in his kingdom and so are saved? How does he explain this himself? What is it to “receive” the kingdom of God? [To enter into such covenant relations with Christ as to become a member of his kingdom.] How did Jewish infants receive the covenant of promise formally? Really? Was this through their own instrumentality or by virtue of their own excellence of character? [Only through a federal head]. Must not all become members of God's kingdom by grace? (Eph. 2:8). What privilege do those enjoy who “receive” Christ? (John 1:12, Rev. Ver.) How only can we see the kingdom of God? (John 3:3). Is this through our own effort or desire? (John 1:13; 3:8; James 1:19). How does this explanation of Christ hold good as an outward illustration? (Matt. 18:34). All idea of merit is beautifully absent. If these parents could bring the children into covenant relation to Christ, the seed, had they not the right to bring them to him for his blessing? If they had been brought really into such relation, had any one a right to keep them from him? Were all who were formally dedicated really his? What evidence have we that these were really his? What a blessing to the children and what a reward to faithful parents! Were all children in the same relation to the covenant of promise as that in which the Jewish children were? May our children now be in the same relation formally? How? Really? How? (Rom. 4:16; Gal. 3:27). Are all children in the same relation to Christ as are the children of believers? (1 Cor. 7:14). How only can all come into saving relation with Christ? [As far as revealed only through faith personal or through a federal head]. Should we not rejoice in being permitted to bring our children with us to Christ and should we not be careful to forbid none to come to him?

What is the second part of the lesson about? What was Jesus doing at the time? What do we know about this man? How did he come to Jesus? With what object? How does he address him? What does Jesus first notice? In what way do he call attention to it? What may have been his purpose in this? If the term is fully appropriate to God only and properly applied to Christ acknowledges his divinity, what is the assumption of those who try to swear mildly by their own goodness? How does Jesus answer his question? Do the other evangelists make the same enumeration of duties? Taking all together with respect to what class of duties does he examine him? In what relation does the moral law stand to the question of how to gain eternal life? If man fulfilled all his duties as a moral being, would he not naturally enjoy life? Is any man able perfectly to keep the commandments of God? How did the young man answer this inquiry? Observe that he left off the “good.” After hearing this answer what is said about Jesus? Why should he love him? If a moral life is so lovely what must a Christian life be? What did he say to him? What was that “one thing”? How was he to perfect himself? How would this do it? What reward would be have? In what does heavenly treasure consist? Would this answer his question? What was the young man then to do? Had that reference to the other table of the law? How did the man receive this teaching? What did he do? Why? Was it the greatness of his possessions which would have made him treasure in heaven? What would it have been? Is that required of all now? Is it not likely that it would be required of some?

First part of lesson illustrates—Saved by grace through faith and that not of ourselves. Second part—Faith without works is dead.

**ADDED POINTS.**

In the quiet of our homes we can have communion with Christ concerning all matters that have interested us or perplexed us in the busier hours which are ended. And then we can test the correctness of our course, by considering how it will seem in Christ's sight.

When a new administration is understood to be coming into power, even Christians sometimes dispute among themselves who is to have the foremost place under that administration. It is not to a man's discredit that he wants to be great, but it is to a man's discredit to think he is greater than other persons suppose. If a man will simply seek to deserve greatness, he can safely leave it to others to decide when he is great. And great men are always in demand; places are waiting for them on every side.

A child is the most winsome teacher in the world. That man is past hope who cannot learn a lesson from a child. Christ still goes about among men in the guise of a child, or of the child-like. He who would gladly minister to Jesus if Jesus were here, has the opportunity of doing so every day of his life.
March 6, 1889.

Christian Nation.

Among the Churches.

Reformed Presbyterian.

To the Editor of the Christian Nation:

You published recently an extract from a sermon by Rev. D. McAllister, vindicating the propriety of Reformed Presbyterians voting for the Prohibition Amendment soon to be submitted to the people of the state of Pennsylvania. I ask a brief space in the “Nation” to present the opposite view. In doing so I cheerfully concede the great ability of this champion of reform, his honest sincerity, and his earnest zeal in the good cause of Prohibition. But both ability and zeal may sometimes contribute to a great mistake. The ability to make the “worse appear the better reason” may have its effect on the man’s own mind; and even a holy zeal in a good cause may lead a man too far, or a dashing soldier into the power of his foes, or too close to the ramparts of the enemy. And I wish to show that the Doctor’s argument is wrong in both premise and conclusion.

1. In the premise, which is that it would be under any circumstances right to vote for the National Reform Amendment. And while I admit that if it were submitted to a National instead of a Federal convention in which those who participate would not be considered bound by the Federal compact and who would be qualified by no oath to the present constitution, then we could be represented in and become a part of such a convention, and if it submitted a Christian amendment to those of suitable age and character in the nation in the broad sense, then Reformers might vote for such an amendment. But if the convention were Federal and those voting for delegates, and the delegates themselves, must be oath bound or honor bound members of the present political society, and if those to whom the Amendment would be submitted must be incorporated citizens, or legal voters, and qualified electors in the present sense of these terms, then they could not go into the convention nor vote for the amendment, because to do so would be to become immediately connected with and responsible for the present government, which we all admit needs a Christian amendment.

2. In his conclusion he is also wrong; which is that the cases would be similar. To this I demur, because the vote for an amendment for a state constitution leaves it even when amended under the United States constitution, and the ax should be laid at the root of the tree.

The voter would necessarily put himself and be understood as having put himself under subordination to the constitution of the United States as well as of the state in which he voted. The state can in no possible way suspend the force or interfere with the relation to the United States constitution, even while it may be considered possible for the congress of the United States to call a national convention. Again a vote for an amendment carries with it an obligation to accept of the instrument as amended, and indeed still to accept of the instrument without the amendment if it should fail to carry, unless it were submitted to the people at large and not in the sense of present relation.

In this view we see how responsible the predicament of the voter! How far reaching his qualification must be.

If the Christian amendment to the constitution of the nation were submitted to all the qualified residents and should carry, unless it were submitted to the people at large and not in the sense of present relation.

The kind mother and loving daughter were very much attached to each other. “They were lovely in their lives, and in death they were not long divided.”

D. B.

New R. P. Congregation.—By a Commission of Pittsburgh Presbyterian, Parnassus, Pa., was organized into a separate congregation on Feb. 27, with a membership of one of eighty-nine communicants. The following persons were elected to office as elders: John Reed, Alexander Miller, A. B. Copeland, M. G. Eweser, and David Boyd. Deacons: Joseph McCulley, J. H. Campbell, and J. R. Copeland. A Moderator of a call for a pastor having been asked for by the congregation, Rev. A. Kilpatrick was appointed to moderate the call, which resulted in the unanimous election on first ballot of Rev. E. M. Milligan, son of the Rev. J. C. K. Milligan. Salary $900 per annum, payable monthly.

Associate Reformed Presbyterian.

Rev. J. T. Chalmers, of Winnisago, S. C., is now at Summerville, S. C. He is improving slowly and it is hoped that it may be a permanent improvement and that he may soon be able to resume his labors.

Rev. Mason Pressy, of Philadelphia, Pa., finds that he is again compelled to come south to recuperate. He is expected at Caddie Creek, N. C., from which point he proposes to seek wanted health.

The missionary, Rev. N. E. Pressy, and family encountered a fearful storm in the Gulf of Mexico, but they reached Tampa in safety and soon resumed their work with commendable zeal.

An incorporate citizen with any safety to themselves or honor to the Master whose crown they would thus dishonor.

Two things I have necessarily taken for granted. The one that Reformed Presbyterians are not and cannot be identified with or incorporated in this political society which includes both state and nation. And the other that voting and even voting for amendments is an act of incorporation or at least one which is competent to no one but an incorporated citizen.

Yours truly,

J. S. T. Milligan.

Denison, Kansas, Feb. 29, 1889.

Double Obituary: Mrs. Elizabeth Boyd Johnston and her daughter, Sarah.—It is not often we are called to record more sad and affecting decease. Dr. J. B. Johnston, father of the U. P. congregation, of which her father, Dr. J. B. Johnston, had been pastor for ten years of years. As death closed her eyes, her mother, Mrs. Johnston, worn out and weary with waiting and watching over her as only a mother can, broke down physically, and had to lie down on her bed. As she did so, she said, “Thank God I have been spared to see Sarah at rest.” And added, “Now, Lord, let thy servant depart in peace.” She lingered until Monday, the 19th, about 4:30 p.m., when she, too, was taken to her eternal rest. She died in her seventy-fourth year, her husband having preceded her by two years ago. Early in life she united with the York congregation of the R. P. Church under the Rev. John Fisher, and all her life retained her connection with that body. She came with her father’s family to Logan County, Ohio, in 1838, and connected with the R. P. Church at Northwood. She was married to Rev. J. B. Johnston in 1841, and proved herself to be a true helpmate to her husband in his pastoral work, and in his efforts to establish Geneva College, now of Beaver Falls, Pa.

Dr. J. B. Johnston, father of the U. P. congregation of St. Clairsville, Ohio, and although she did not change her church connection, she co-operated with her husband in all his church work. She was president of the Woman’s Missionary Society of the U. P. congregation for a number of years, and was the first and last president of the W. C. T. U. of St. Clairsville. One of her last public acts was to present a petition to the Council of St. Clairsville asking for the better enforcement of the liquor laws.

“Her children rise up and called her blessed.” She leaves five:— Dr. David R. Johnston, who was married to Rev. J. B. Johnston in 1841, and proved herself to be a true helpmate to her husband in his pastoral work, and in his efforts to establish Geneva College, now of Beaver Falls, Pa.

The kind mother and loving daughter were very much attached to each other. “They were lovely in their lives, and in death they were not long divided.”

Dr. David R. Johnston, who was for ten years medical missionary for the U. P. Church in Egypt, now of Aledo, Illinois; Mrs. Dr. Robert Steward, a missionary in India; Mrs. J. A. Steward, of St. Clairsville, Ohio, S. A. Johnston, Attorney, of Huntington, Ohio, and Mrs. J. W. Cash, of St. Clairsville, Ohio.

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“X”
At noon on Monday last, President-elect Benjamin Harrison, of Indiana, and Vice-President-elect Levi P. Morton, of New York, took the oath of office as President and Vice-President of the United States.

A dispatch from Washington, dated March 4, p. m., read as follows:

The regular business of the Senate proceeded without much show of interest. Meantime the members of the diplomatic corps had assembled in the marble room, and at 11:15 the Senate was called to order by Senator Ingalls, and the Senate rose as the diplomats entered.

Many of them were in military attire—the Chinese in their silk robes and the Coreans with their funny, bird-cage hats. The members of the corps were shown to the seats in the first two rows on the west side of the Chamber.

Shortly after they were seated the members of the Cabinet, accompanied by the retired General of the army, the Major general of the army commanding, and the Admiral of the navy, entered. They were received by the Senators standing, and were shown to seats arranged in the semi-circle in front and to the left of the presiding officer.

The members of the Supreme Court clad in their black silk robes, and led by Chief Justice Fuller, took the corresponding seats on the opposite side of the chamber. The venerable Hannibal Hamlin, the only living ex-Vice-President, occupied a seat at the right of the presiding officer, and the Committee of Arrangements set on the left.

Shortly before 12 o'clock the members of the House of Representatives and members-elect, led by Speaker Carlisle, entered the Senate by the main entrance and took seats on the right of the Chair, next to the diplomatic corps.

The Governors of States, ex-Senators of the United States, Judges of the Court of Claims and the Supreme Court of the District and the Commissioners of the District of Columbia were assigned to seats on the East side of the Chamber, behind those occupied by members of the Senate.

A few minutes before 12 o'clock the President of the United States was announced. He entered by the door at the right of the presiding officer, escorted by Senator Cockrell of Missouri. A moment later the President-elect was announced. He entered with Senator Hoar of Massachusetts.

Both President Cleveland and the President-elect were greeted with applause from the galleries and the floor. They were taken to seats directly in front of the presiding officer. As the hands of the Senate clock reach the hour of noon the Vice-President was announced.

He was escorted to the platform of the presiding officer by Senator Colum of Illinois. Everyone in the Chamber arose and remained standing while Senator Ingalls administered to Mr. Morton the oath of office. At the conclusion of this ceremony Senator Ingalls addressed the Senate.

His remarks were greeted with applause from the galleries, where sat Mrs. Harrison and her daughter, Mrs. Mc Knee, Mrs. Russell Harrison, Mrs. Morton, Mrs. Ingalls, Miss Ingalls and other members of the families of those for whom the private gallery had been reserved.

At the conclusion of his remarks Senator Ingalls turned and handed the gavel to Mr. Morton, who then assumed the position of presiding officer and called the Senate to order in extra session.

Prayer was offered by Mr. Butler, the Chaplain. Vice-President Morton then addressed the Senate.

At the conclusion of this speech, the new Senators were sworn in. The message of the President, convening the Senate in extra session, was then read and the Senate having completed its organization the Vice-President announced that it would proceed to the east front of the Capitol where the President of the United States would be sworn in.

The procession moved to the front of the portico, the President and President-elect taking seats reserved for them at the front of the stand, the Chief Justice on their right.

When all had been settled the President-elect rose and the Chief Justice administered to him the oath of office.

The great crowd on the platform rose and remained standing with uncovered heads during this ceremony. As the President bowed his head and kissed the open book the crowd cheered again and again. Turning from the Chief Justice to the little rostrum that had been erected in front of the stand, President Harrison began the delivery of his inaugural address.
The Old Arm Chair

"I love it, I love it; and who shall dare
To chide me for loving that old arm chair?"

Homely Counsel.

It isn't worth while to fret, dear,
To walk as behind a hearse.
No matter how vexing things may be,
They easily might be worse;
And the time you spend complaining
And groaning about the load
Would better be given to going on,
And pressing along the road.
I've trod the hill myself, dear—
'Tis the tripping tongue can preach,
But though silence is sometimes golden, child,
As oft there is grace in speech—
And I see, from my higher level,
'Tis less the path than the pace
That wearies the back and dims the eye
And writes the lines on the face.
There are vexing cares enough, dear,
And to spare, when all is told;
And love must mourn its losses,
And the cheek's soft bloom grow old;
But the spell of the craven spirit
Turns blessing into curse.
While the bold heart weaves the trouble
That easily might be worse.
So smile at each disaster
That will presently pass away,
And believe a bright to-morrow
Will follow the dark to-day.
There's nothing gained by fretting;
Gather your strength anew,
And step by step go onward, dear,
Let the skies be gray or blue.

—Margaret E. Sangster.

Written for the Christian Nation.

BOB.

T. E. R.

Bob. That was what everybody called him. And this is how he came to work for Mr. Spencer:

One morning that gentleman went to the back of the store to find Tom Tyler, his man of all work, to carry two bundles up town. They were to go to different stores and he could do it better than the errand boys, as they were needed to deliver parcels at the residences of customers. Tom was busy and Mr. Spencer asked him if there were not some boy about who would do it better than the errand boys, as they were needed to deliver parcels at the residences of customers. Tom was busy and Mr. Spencer asked him if there were not some boy about who would do it better than the errand boys, as they were needed to deliver parcels at the residences of customers.

"Bob," Tom called, "come here."

Bob made his appearance. Twelve years old, small of his age, shabbily dressed, but clean, bright, quick and respectful; this was the boy. The gentleman liked his looks and his attentive manner as he listened to the instructions.

"Now then, Bob," said he, "what are you going to charge me?"

"A nickel for this, and a dime for that, sir."
"I've been sizing myself up with that One you have been telling us of. He's way ahead of me. I couldn't die for anybody."

"Of course he was able to do more for us than anyone else could. His was more than a common death. But when a person loves another, he does not know how much he could do for him until the time comes. Don't you think, if you saw one of your friends about to be killed, that you would run a great deal of risk to save him?"

"Yes'm, I s'pose I would; but not if I knew that it was goin' to kill me for sure. Can't get quite there."

"When a person sees his friend in danger, he does not always stop to think what the result to himself will be. Jesus of course knew what the consequence to himself would be, but his love was so great that it overbalanced any thought of his suffering."

Bob went home profoundly impressed. He little thought that the very next day he should do what he said he never could.

Mr. Spencer had built a large warehouse down by the railroad track, and extending some thirty feet out into the harbor, so that a scow could draw up along-side to unload. A portion of the part underneath had been made into a boat-house: so that whether the tide were in or out the boat was easy of access; and the family often rowed over to an island in the harbor and spent a few hours rambling about in the woods. Bob liked nothing better than to occupy a part of his noon time by taking a "dip" under the waveroom outside the boat-house. He was completely out of sight and could climb over the large timbers that supported the building to his heart's content.

Monday noon he went down as usual and was enjoying himself at a great rate, when he heard the sound of Harry's voice. He soon understood that Harry, his mother and two sisters were going to be killed.

"Bob, when one of them sees him at the shore end of the building, they will say that Bob was willing to accept this kind offer; and that night he went to bed and "sized himself up" in his dreams with all the clerks in the establishment.

Harry had told the boys of his Sunday School class what Bob had done, and he found himself the center of admiration when he went to the School on Sunday. The lesson over and the scholars reassembled from the classes, the superintendent touched the bell for silence, and said, "Miss Myers wishes the attention of the School."

Bob's teacher stood up with a beautiful Bible in her hand and said, "Robert Henley, last Sunday our lesson taught us of the One who laid down his life for our salvation. You said that you did not believe you could risk your life to save anyone. Since that time you have saved a life at great peril of your own. In appreciation of your courage and devotion to your friend, the boys of your class have bought this Bible and request me to present it to you. It is my earnest desire that you remember what I am about to say to you. If Harry should now become your enemy and refuse to show the least friendship for you, would you not think him very ungrateful? Jesus so loved you that he gave his life for you while you were yet a sinner, that is, an enemy to him. Don't you think you will be very ungrateful to him if you still continue to do wrong? In this book you will find that Jesus asks you to stop sinning and show your love for him. Do you not think it is only right for you to read and find out all that he would have you do, since he has done so much for you?"

Bob was unable to say anything in reply, but down deep in his heart came a resolution to do just what the One who had shown himself to be such a great friend to him might require. With it came a feeling of love towards this new friend, that he had never felt before: and Bob was happy.
Choice Reading.

A Woman's Crown.

Affection is truly a woman's hereditary crown, she can't help wearin' of it. It is different from other monarchs' crowns, for she can't take it off, no, it grows to her forehead, she has got to sleep in it, and wake up in it. But she should carry it stiddy. This crown has always been, and always will lie, top heavy, it will pull a woman right over, if she don't brace herself up against justice and common sense. This crown has dragged hia roaring long enough to consider.

The Fate of Gordon.

The most circumstantial account of the way. In which Gordon met his death, and one which has upon the face of it the appearance of truth, has been furnished by an ex Dervish, Dimitri Georgio Saporia, who was present at the fall of Khartoum. Day was just breaking when five hundred dervishes, commissioned by the Mahdi to take Gordon alive, rushed to the Government House, and thronged the great staircase. At this moment Gordon was urged to fly; but he might easily have done so; but flight was never further thought of.

The Empress Agnes.

"What story?" said the kilt-suited boy of six. "The story of the Empress Agnes, and her son Heinrich. Your sister is the Empress, and you are Heinrich."

When to Work.

Most people allow that early rising is advantageous, but there are, it is to be feared, comparatively few brainworkers who adopt the habit. They allege, and with some reason, that they can work best at night because the surroundings are quiet and there is freedom from disturbance. When they state, however, that they themselves feel better fitted for work, they base as a general rule, misinterpreting their own sensation. They feel quiet because they are tired; one part seems fit for work because the other is too weary to protest. A recourse to tea, coffee or alcohol helps the mind for a time, but the effects of these stimuli upon the weakened organism is only to increase the penalty that must sooner or later be paid in the form of sleeplessness and other evidences of nervous disturbances. Morning is the time for work.—The Fortnightly Review.

Living Epistles.

Professing Christians are apt to look around at various times of their lives for the best treaties on the argumentative evidences in favor of Biblical truth and the Divinity of Jesus. They forget that the one unanswerable proof of Christianity is presented in the regenerated condition and character of the believer.

When Henry M. Stanley was with the great David Livingstone in the heart of Africa, he was not argued at or down by Livingston at all. The wonderful missionary and hero said little or nothing to Stanley about becoming a Christian, but he lived daily a life so beautiful and Christian that Stanley felt all the time in studying his character that he was reading a living epistle written not with ink but by the spirit of the living God. He felt rebuked and conscience ached, because convicted of sin, and fell on his knees asking God to make him just such a believer as Livingstone himself was. What a lesson is here afforded! A good man's daily conduct is the most impressive and potent kind of a sermon, while an inconsistent professer is always wounding Christ in the house of his friends.

"Nothing not good is wanted," was one of the maxims of an eminent English teacher. And that is a safe maxim for one in any sphere of life. Its application would rule out a great many of the follies and trifles in speech and action, which are counted admirable even though they are not deemed admirable. There is no room in this world for anything that is worthless. "Nothing not good is wanted" by one who aspires to be at his best and to do as well as he can do.—Sunday School Times.
A Remarkable Flesh Producer.

What Scott's Emulsion Has Done!

Over 25 Pounds Gain In Ten Weeks Experience of a Prominent Citizen

The California Society for the Suppression of V. Ge.

San Francisco. J. 7th, 1862.

I took the Scott's Emulsion which was very cold upon my chest and lungs and did not give it proper attention; it developed into bronchitis, and in the fall of the same year I was threatened with consumption. Physicians ordered me to a more congenial climate, and I came to San Francisco. Soon after my arrival I commenced taking Scott's Emulsion of Cod Liver Oil with Hypophosphites regularly three times a day. In ten weeks my avoirdupois went from 165 to 180 pounds and over; the cough meantime ceased. C. R. Bennett.

SOLD BY ALL DRUGGISTS.

The Finest and Best.

For the Teeth

AN EXCELLENT LIQUID SPOUSEWAS DIETIC.

It will cleanse and preserve your teeth, make your gums hard and rey, also add an agreeable aroma to the breath. A positive care for sore or bleeding gums.

Mr. Hamilton:

Dear Sir:—From actual test I believe your Dentifrice, "Hamilzu," to be unrivalled in the market.

Cordially,

R. H. L. Walters,
Surgeon Dentist, N. Y. City.

The purest and best ingredients only used in its composition.

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God, who is the source of all authority, has appointed our Lord Jesus Christ the Ruler of Nations. The Bible, God's revealed Will, contains law for Nations, and is the standard by which all moral issues in political life are to be decided. National acknowledgment of this authority, and obedience to this law, constitute a truly Christian Nation.

President Harrison is a Christian who thinks like a philosopher and writes like a scholar. His inaugural address is a paper of great value and will exert a beneficent influence upon the whole country. As much of the address as we have room for, is given in this issue.

We publish an interesting letter from Utah, in which an appeal is made for copies of the Christian Nation to circulate there among a class that is touchingly described by the writer Miss McCartney. If any of our readers desire to contribute for this purpose, we wish to say that for every twenty-five cents received, we will send a copy of the paper for three months to some person indicated by Miss McCartney.

The Poem, “God’s Harvest,” from the pen of Harriet S. Pritchard, which we publish this week (Illustrated) was originally intended for first appearance in this paper; but Mrs. Mary T. Burt, President of the W. C. T. U. of this State, when it was read at the Mrs. Hart Memorial Service, requested it for publication in the State paper, Woman’s Temperance Work, and we of course yielded our claim. Hence we take it now from that most excellent paper.

New Hampshire had an election yesterday for five Amendments to the State Constitution, the principal one being a Prohibitory amendment. We go to press before the result can be known, but we hope for the best. The campaign was a vigorous one, the State Temperance Union, the Woman’s Christian Temperance Union, and the Prohibition party having formed an alliance in the work. Whether the election carries or not, the Gospel of Temperance and Prohibition has been preached to the people by disciples who could give a reason for the faith that is in them.

In these columns it has been repeatedly urged that the unrighteous course of our Government towards the Chinese would eventually arouse the antagonism of China and result disastrously to American residents of that country. Our readers will not be surprised, therefore, to learn that Li Hung Chang, the wise and justly renowned Premier of China, is authoritatively reported as much displeased because of the exclusion of his people, and as saying that, if the Chinese are not shown more consideration, China would retaliate by excluding all Americans, including missionaries, from the Empire. We do not urge the fear of China’s retaliation as a reason for different treatment of the Chinese. We mention it simply as a to-be-expected consequence of our Government’s present course. The reason which we urge for treating China as we treat other nations is the rightness of it.

Ex-President Cleveland has returned to private life, and prominent journals as well as individuals are generous in their praise of his administration. No administration in fifty years, says one, has equaled it except that of Lincoln. Says another: Since the days of Douglas, the Democratic party has had no leader save Tilden, comparable with Cleveland. However that may be, we will leave his political admirers to decide. We want to speak of another matter. It is this: On Monday morning of last week Mr. Cleveland was President of the United States, and on the following Thursday morning he was at work, a private citizen, in his law office in New York City.

The London papers of that class which seek their support among the hangers-on of royalty find frequent occasion to point out the alleged drifting of American sentiment blue-blood-ward at Washington. There are very likely some society fools at the Capital. There is also a natural and commendable respect for, and desire to see public men—men elected to high offices. But the average American is orthodox in at least one particular: he is not a respecter of persons. An ex-president is no more than any other respectable well-to-do man. Ex-President Cleveland knows this, and realizes that the only certain way of holding the esteem of men is to exercise in his private life those qualities—capacity, courage, common sense—which distinguished him as our President.

“Whom do men say that I am?” “What think ye of Christ?” “What shall I then do with Jesus which is called Christ?”

Most momentous and important questions; and every one of them pregnant with meaning to the individual, the Church and the State. These are questions that all must answer. The whole National Reform movement clusters about Christ. The essence of the movement is Christ. Its central idea is Christ the King, Lawgiver and Judge. The whole design of the movement is to lead men into right thinking and speaking and consequently into right doing in relation to Christ. What men think and speak about Christ, has a very close and important relation to their will or woe both for time and eternity. Christ is on the hands of every nation, whether it will or not. What shall we do with him? Something we must do. Weighty interests depend upon our attitude toward him. The Jewish nation thought and spoke falsely of Christ, which, as a natural consequence, led to unjust and cruel treatment of him and a denial of his claims. They rejected the stone. They said “Away with him.” “Crucify him.” The consequence was, the Stone fell upon them and...
ground the nation to powder. "Be wise now therefore, oh, ye kings. Kiss the Son, lest he be angry and ye perish from the way when his wrath is kindled but a little."

A CIRCULAR just issued announces the Twenty-eighth International Convention of the Young Men's Christian Associations of North America to be held in Philadelphia, May 8–12, of this year. The topics to be discussed are fourteen in number, and cover a wide range of subjects. They are as follows:

1. Modern unbelief among young men, and its antidote.
2. The Association librarian and library—the relation they should sustain to the young men of the Association.
3. General Secretaries—the class of men wanted, the training they should receive, their relation to the work.
4. The physical development of our members—how can it be best promoted?
5. Is the use of secular agencies in our work diminishing its spiritual power?
6. What can the members of the Young Men's Christian Associations do to promote a better understanding between labor and capital?
7. What lessons can we learn from the building experiences of the Associations?
8. Boys' work—opportunities, responsibilities, limitations.
9. Successful college work and its results.
10. The Railroad Association work—opportunities and responsibilities.
11. Association work among colored young men.
12. Non-English-speaking young men—the responsibilities of the Associations towards them, and how can these be met?
13. Approved methods of State work—how made more effective.

We reproduce a scrap of current news from the Statesman of Chicago. The decision of the Judge which is quoted is, to our mind, dangerously liberal. We do not believe that men who are known anarchists, as we understand that title, ought to be allowed the freedom of spreading their devilish doctrine. They seem to have made Chicago their centre of operations, for there they have secret schools upon the Sabbath where thousands of children gather and are taught that there is no God, no hereafter, and no necessary relation between men, nor code of morals that is obligatory. If Judge Tuley permits anarchists to criticize him, he will not object to our criticism. But we quote from the Statesman:

"The police authorities forbade the anarchists of Chicago holding certain meetings, whereupon they appealed to Judge Tuley of the Circuit Court, and asked him to issue an injunction restraining the police from interfering with their assemblies. The Judge decided that an injunction was unnecessary, and declared that the police have no right to interfere as long as the body holds itself aloof from treasonable speech and acts. If they meet for the purpose of instigating to violence, the meeting can be broken up; for men cannot appeal to the law for protection in overthrowing the law. But the chief of police cannot forbid the meeting of a society because in his opinion the society is treasonable, and the members are about to commit treasonable acts. Said the judge in defining the right of free speech: 'However objectionable some of the objects of the society may be to the court or to the great body of our citizens, the only question is, Are they lawful? They have a right to advocate their peculiar views in public assembly; they may discuss any social or economic question, may demand the repeal of old laws and the substitution of such new ones as may commend themselves to their judgment, whims, or caprices. They may criticise the acts of all public officers, from the president of the United States, the judge on the bench, down even to the policeman. They may even advocate a change of our form of government and the substitution of another, but peaceably and by means of the freeman's weapon—the ballot—not by force or by revolution.' This is an important decision, and it may be misunderstood by anarchists; but if they be wise they will not persist in their violent denunciations of the law, nor appeal to misguided men to throttle it."

MISS WILLARD'S Autobiography, which is expected to appear in April, is noticed as follows in the current news of literary journals:

"Miss Frances E. Willard is spending the winter months in a novel fashion. She is under contract to write her autobiography, in response to the request of the National Woman's Christian Temperance Association. Receiving twenty-five to seventy-five letters daily, visitors without cessation, and, with the leadership of both the World's and the National Woman's Christian Temperance Union and the Woman's National Council on her hands, she failed to find time to write her book. Thereupon, with her secretary, Miss Anna Gordon, Miss Willard concocted a plot to drop quietly out of her accustomed haunts, leaving nobody the wiser but her publisher.

"As Miss Willard will celebrate her semi-centennial on the 28th of September next, she entitles the book, 'Fifty Fortunate Years; the Autobiography of an American Woman.' There is a prospect of its appearing simultaneously in England under the title of 'A Prairie Girl's Career.' Frances Willard is the frankest of women by both name and nature, and those who have seen advance sheets say there is nothing conventional about the book, but that it is off-hand, fresh, and altogether the most unique self-revelation of the time."

"It will be plentifully illustrated and about the size of Mrs. Mary A. Livermore's admirable 'Story of the War.' There is hardly a contemporary philanthropist or reformer whom Miss Willard does not know, besides a majority of the leading literary lights of our land, and she will silhouette these besides giving a narrative account of her curious childhood on a Western prairie. Her ancestors founded Concord, the literary centre of the nation. One of them was a Harvard president. Others have been Boston preachers. She will describe her odd, inventive school days, brilliant episode as a teacher, two years and more of foreign travel, leading her to almost every European capital and as far east as Damascus, Baalbek, and the Volga banks in Russia; her presidency of a woman's college and career as professor in the Northwestern University at Evanston, III., her home, and her fifteen years of labor as a reformer, organizer, speaker, and 'Gospel politician,' which she claims to be.”

"LIFE AND WORK OF DR. J. R. W. SLOANE." At the time of the publication of this book, the title of which forms our caption, a review of it was published in this paper. That was a little more than a year ago. It will appear farther on why we refer to it again.

It is, we are fully persuaded, a great loss to the best biographical literature of our country, that Professor Sloane was unwilling to publish a large edition of this notable book, and put it on general sale.

Authorities such as Drs. Hodge and Cheever have frankly said that it is not possible to overstate the character and worth of the services rendered to our country in her darkest days by Dr. Sloane; and that any just record of the man must be in large measure a history of the great moral conflict that doomed the institution of slavery to its final death.

That Professor Sloane has satisfactorily performed this great task, The Nation of this city has testified. The Nation is a recognized authority in its criticism of books, but it is an exceptionally competent authority on this book, since its editor is a son of the great anti-slavery leader, Wm. Lloyd Garrison.

The Life of Dr. Sloane is a memorial volume; only a small edition was published, for private sale. But every circumstance, happily, combined to produce a book of the most superb charac-
The book was never catalogued, advertised, or placed on sale in any store, and yet there remains on hand at this time but one hundred and seventy-five copies. This entire number, however, with the full consent of Professor Sloane, has been placed at our disposal. Our plan of disposing of these few remaining copies is fully set forth on another page.

**PRESIDENT HARRISON'S INAUGURAL**

We follow the account of the inauguration of President Harrison, given last week, by the following very full report of his inaugural address. The address opened as follows:

"There is no Constitutional or legal requirement that the President shall take the oath of office in the presence of the people. But there is so manifest an appropriateness in the public induction to office of the chief executive officer of the nation, that from the beginning of the Government the people, to whose service the official oath consecrates the officer, have been called to witness the solemn ceremonial. . . . Surely, I do not misinterpret the spirit of the occasion when I assume that the whole body of the people covenant with me and with each other to-day to support and defend the Constitution and the Union of the States, to yield willing obedience to all the laws, and to each and every other citizen his equal civil and political rights. Entering thus solemnly into covenant with each other, we may reverently invoke and confidently expect the favor and help of Almighty God—that he will give to me wisdom, strength and fidelity, and to our people a spirit of fraternity, and a love of righteousness and peace."

The President does not hesitate to declare himself in favor of a protective tariff system. In connection with this subject he says: "I look hopefully to the continuance of our protective system, and to the consequent development of manufacturing and mining enterprises in the States hitherto wholly given to agriculture, as a potent influence in the perfect unification of our people. The men who have invested their capital in these enterprises, the farmers who have felt the benefit of their neighborhood, and the men who work in shop or field will not fail to find and to defend a community of interest. Is it not quite possible that the farmers and the promoters of the great mining and manufacturing enterprises which have recently been established in the South may yet find that the free ballot of the workingman, without distinction of race, is needed for their defence as well as for his own?"

He is in favor of such amendments to the naturalization laws as to make the inquiry into the character and good disposition of persons applying for citizenship more careful and searching. We should not cease to be hospitable to immigration, but we should cease to be careless as to the character of it. The foreign policy of the new administration is outlined briefly but clearly: "We shall neither fail to respect the flag of any friendly nation, or the just rights of its citizens, nor to exact the like treatment for our own. Calmness, justice and consideration should characterize our diplomacy. The offices of an intelligent diplomacy, or of friendly arbitration in proper cases, should be adequate to the peaceful adjustment of all international difficulties. By such methods we will make our contribution to the world's peace, which no nation values more highly, and avoid the opposition which must fall upon the nation that ruthlessly breaks it."

From the following section of the address, devoted to the important subject of the civil service, it will be seen that the President takes advanced ground upon this subject:

"Honorable party service will certainly not be esteemed by me a disqualification for public office. But it will, in no case, be allowed to serve as a shield of official negligence, incompetency, or delinquency. It is entirely creditable to seek public office by proper methods and with proper motives, and all applicants will be treated with consideration. But I shall need, and the heads of departments will need, time for inquiry and deliberation. Persistent importunity will not, therefore, be the best support of an application for office. Heads of departments, bureaus, and all other public officers, having any duty connected therewith, will be expected to enforce the Civil Service Law fully and without evasion. Beyond this obvious duty I hope to do something more to advance the reform of the civil service."

On the question of the surplus the President speaks as follows: "While a treasury surplus is not the greatest evil, it is a serious evil. Our revenue should be ample to meet the ordinary annual demands upon our treasury, with a sufficient margin for those extraordinary but scarcely less imperious demands which arise now and then. Expenditure should always be made with economy, and only upon public necessity. Wastefulness, profligacy, or favoritism in public expenditures is criminal. But there is nothing in the condition of our country or of our people to suggest that anything presently necessary to the public prosperity, security, or honor, should be unduly postponed. It will be the duty of Congress wisely to forecast and estimate the extraordinary demands, and, having added them to our ordinary expenditures, to so adjust our revenue laws that no considerable annual surplus will remain."

Gratification is expressed at the general interest now being manifested in the reform of our election laws. If in any of the States, it is said, the public security is thought to be threatened by ignorance among the electors, the obvious remedy is education. Let us exalt patriotism and moderate our party contents. Let those who would die for the flag on the field of battle give a better proof of their patriotism and a higher glory to their country by promoting fraternity and justice.

The sympathy and help of our people will not be withheld from any community struggling with special embarrassments or difficulties connected with the suffrage if the remedies proposed proceed upon lawful lines, and are promoted by just and honorable methods. How shall those who practice election frauds recover that respect for the sanctity of the ballot which is the first condition and obligation of good citizenship? The man who has come to regard the ballot-box as a juggler's hat has renounced his allegiance.

The address concludes as follows: "No other people have a government more worthy of their respect and love, or a land so magnificent in extent, so pleasant to look upon and so full of generous suggestion to enterprise and labor. God has placed upon our head a diadem, and has laid at our feet power and wealth beyond definition or calculation. But we must not forget that we take these gifts upon the condition that justice and mercy shall hold the reins of power, and that the upward avenues of hope shall be free to all people. I do not mistrust the future. Dangers have been in frequent ambush along our path but we have uncovered and vanquished them all. Passion has swept some of our communities, but only to give us a new demonstration that the great body of our people are stable, patriotic, law-abiding. No political party can long pursue advantage at the expense of public honor, or by rude and indecent methods without protest and fatal disaffection in its own body. The peaceful agencies of commerce are more fully revealing the necessary unity of all our communities, and the increasing intercourse of our people is promoting mutual respect. We shall find unalloyed pleasure in the revelation which our next census will make of the swift development of the great resources of some of the States. Each State will bring its generous contribution to the great aggregate of the nation's increase. And when the harvest from the fields, the cattle from the hills, and the ore of the earth shall have been weighed, counted, and valued, we will turn from them all to crown with highest honor the State that has most promoted education, virtue, justice and patriotism among the people."
Enlightened Statesmanship.

Pro Christo et Patria.

DIVORCE STATISTICS.

REV. JOSEPH COOK.

The National Divorce Reform League held its annual meeting February 13. The report of the corresponding secretary, the Rev. Samuel W. Dike, LL. D., gave a hopeful outlook in all the four lines of its work: Investigation, Legislation, Education, and Practical Work for the Family. In the first of these the great work of the year has been the completion of the Report of the Department of Labor under Hon. Carroll D. Wright, Commissioner, on the statistics of marriage and divorce in the United States and Europe, a measure which the League proposed more than five years ago and pressed upon Congress until it was granted. Nothing of the sort has ever been done on either side of the Atlantic on the scale of this work. When printed, some weeks or months hence, it will put ourselves and Europeans in possession of an official presentation in a single large volume of about all that a statistical report of ordinary cost can really cover on what is now an international problem.

Strong efforts at better legislation have been made in the past year in Rhode Island and Illinois. The Governor of New York recommends in his message that the State take steps to bring about uniform laws between the several States. The Chairman of the Committee on Territories and a senator have each introduced measures in Congress for amendment of the Constitution, growing in one instance, certainly, out of experience with the Mormon problem, where it is found that the marriage and divorce question is involved with that of polygamy. Discussion of legislation upon divorce has gone on of late in Canada, New South Wales, France, Germany, and Switzerland.

There is a growing interest in the efforts of Mr. Dike to introduce the scientific study of the family and its problems, and especially the study of social institutions, into colleges and the higher educational establishments. Two young men who were students at Johns Hopkins, when he introduced the subject of the family five or six years ago, are now professors and giving lectures on the family, and plans are being formed for like work in other institutions.

The attention of those most concerned is being turned to some practical experiments in the better use of the home in the work of religion, education, and philanthropy. The Home Department of the Sunday-school, a device for enlisting the families of religion, education, and philanthropy. The Home Department of the Sunday-school, a device for enlisting the families in other institutions.

The attention of those most concerned is being turned to some practical experiments in the better use of the home in the work of religion, education, and philanthropy. The Home Department of the Sunday-school, a device for enlisting the families in other institutions.

The report was strong in its caution that philanthropic and other kinds of work do not weaken the family and home by putting efforts for the home in place of the more direct way of helping the home to its own work. The former course, it claimed, impoverishes the home life. The latter directs towards self-help, teaches self-respect, and builds up family character. Here lies the justification of the League. It does not work for the family by indirection, but it seizes upon the radical idea of the family, and operates upon that. It is well to have one society in the world that stands directly for the family.

Just as we go to press the Report of Hon. Carroll D. Wright, on divorce has been sent to Congress. Its disclosures are hard-ly less than startling. It shows that in the twenty years, 1867-1886, there were in the United States 528,716 divorces, increasing steadily, in almost every State and Territory in the Union, from 9,937 in 1867 to 56,635 in 1886. There are no less than ten States which granted over 1,000 each in 1886. One State, Illinois, has averaged over 2,000 annually the last ten years, and granted 2,606 in 1886. Divorces in this country are increasing more than twice as fast as the population. The report shows, what most readers probably do not suspect, that the South is already granting divorces at a rate which, if continued long, will soon bring it up with the North. Arkansas, Florida, and Ten­nessee and Texas are not far behind Northern and Western States of similar numbers of population. Aside from Nevada, where there has been a decline in population, and South Carolina, where the divorce law that existed a few years during the period of reconstruction after the war has been repealed, the only States showing a decline in divorces are Maine, Vermont, and Rhode Island, to which probably Michigan should be added since 1887. In all these States the changes are directly traceable to the work of the National Divorce Reform League or its friends.

Perhaps the following is the best single table we can now give to show the movement and its distribution:—

<table>
<thead>
<tr>
<th>Section</th>
<th>1867-71</th>
<th>1872-76</th>
<th>1877-81</th>
<th>1882-86</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fourteen Northern States east of the Mississippi</td>
<td>56,052</td>
<td>62,464</td>
<td>70,335</td>
<td>60,478</td>
<td>269,329</td>
</tr>
<tr>
<td>Southern States, including District of Columbia</td>
<td>16,043</td>
<td>15,682</td>
<td>22,881</td>
<td>29,002</td>
<td>80,608</td>
</tr>
<tr>
<td>Other States and Territories west of the Mississippi</td>
<td>6,575</td>
<td>12,518</td>
<td>16,378</td>
<td>23,882</td>
<td>59,384</td>
</tr>
<tr>
<td>Totals</td>
<td>88,670</td>
<td>90,664</td>
<td>109,594</td>
<td>113,362</td>
<td>391,980</td>
</tr>
</tbody>
</table>

The extremely high rates of the country west of the Mississippi River, and especially the very rapid increase of divorces in the South, are striking. Next to the Territories and Colorado, which leads all the rest of the States, having in 1886 one divorce to every 136 living married couples, come Oregon, New Hampshire, Rhode Island, Maine, California, Indiana, Michigan, and Illinois in the order given. Maine, however, and Michigan in 1897 have since come out of this list. The divorce rate, in 29 cities selected for comparison, was highest in 1880 in the following order: Indianapolis, Providence, San Francisco, Chicago, Portland, Me., Nashville, Cleveland, Memphis, Milwaukee, and St. Louis.

The report shows that the movement in Europe is very similar to that in this country. All Europe now grants about the same number of divorces as the United States, and the increase is only a little less general than on this side the Atlantic.—Our Day for March.

SOME FACTS ABOUT THE LEAVENWORTH SOLDIERS HOME.

BY L. N. SCOLLIER.

The United States Government runs liquor saloons in all their old soldier houses. This is a fact generally known. But it will doubtless be new to most of the readers of the Nation, but true nevertheless, that the profits on the sale of liquor in one of these Houses is used to purchase Bibles for the Chapel. I refer to the Leavenworth Home and an officer in charge. A major in the United States Army, though pretending to be a temperance man, sanctions and defends the sale of intoxicants because of the use made of the profits—ornamenting and supplying Bibles for the Chapel. This same officer is my authority for saying that there are no Bibles about the Home, not purchased with saloon profits except such as are bought with the personal effects of the old veterans. Another fact in this connection should be given a wide publicity, and that is that old veterans are encour-
A LETTER FROM UTAH.

To the Editor of the Christian Nation,

At least one person in Utah reads the Christian Nation, perhaps others. But one thing I do know—it needs to be read and its contents pondered upon by very many people here. Not only do the Mormons need to read it, yet we fear the debauchery of the Mormon mind and the polluting influences of the Mormon home would cause the effort to be almost useless; but we wish it were in every home where the inmates have had the courage to come out of Mormonism. Such people are called “Jack-Mormons” by these Latter-day-Saints. The tendency is to lapse into infidelity when they leave Mormonism; being disgusted with every religious belief. These families are generally very ignorant, and it is hard to get them to read anything. Yet in more than one case have we known of the vile books of Ingersoll’s finding an entrance and the effects plainly seen. Yet there are those we meet, thankful for good papers and send for more. An especial request has been made for the Christian Nation. Who of our friends are willing to send us their paper for this purpose after they have read it? Only those who have given some study to this system that has risen out of the bogs of lust and fastened itself upon the lives of the people, feeding itself upon the very passions that generated it—have any idea of the progress these people shall have to make before they fully comprehend what constitutes a godly home.

Sabbath observance is not known. The cursed saloon has its thousands of friends and is sending its patrons to the drunkard’s grave with the same enthusiasm that it does back East. But what else might we expect where these are so few Christians, but not only in the home of the Mormon and in the homes of those who have come out from them would we wish the Christian Nation to be, but in the home of the gospel worker. Our missionaries are too silent upon the burning questions of the day. “Remember the Sabbath day to keep it holy” is not preached and taught, and by many not practiced as it should be. That minister who takes the train and goes to his church and cuts short his sermon to catch the train, cannot urge his people on Sabbath observance. This I have seen done by those of the Presbyterian and Methodist professions. The keeping open the Sabbath observance is not known. The cursed saloon has its thousands of friends and is sending its patrons to the drunkard’s grave with the same enthusiasm that it does back East.

The Mormons look at any apostasy from their belief with great anxiety. “You ought to be killed,” said a Mormon to one who had lately left them. A minister present said, “Why should Mr. A. be killed and not I?” “Oh,” the Mormon replied, “Mr. A. has known the true way, but you never have.” But the inevitable is coming. The end of Mormonism is being reached, if it is by very slow processes. As Mr. Wisbey has said, we have heard of the perseverance of the saints, but the gospel workers in Utah have some experience of the perseverance of the Devil, and we may expect him to hold what he has gotten until his last cartridge has been exhausted. Legislation of Congress, though not all that can be desired is proving, a disinfectant. Twenty marshals in the Territory are doing good work in putting the Edmunds’ law into effect. Three years in the penitentiary for having more than one wife is not upon the whole very conducive to building up the kingdom of these Mormons. It is furnishing the poor laboring man with a good reason for declining to enter celestial marriage who feels he cannot afford three years of martyrdom.

How we like to ring our chapel school-bell these clear frosty mornings, telling all the Mormons of this town of one thousand inhabitants, that Christianity has come and come to stay!

Yours, In His Name,

MARY E. McCARTWIT,
Teacher in Pres. School.

P. S. I read with much interest Miss Sara Lynd’s letters. We met in central Ohio once, but to turn our backs upon each other to go thousands of miles in opposite directions to engage in the same good work.

THE NEWSPAPER—WHAT SHOULD IT BE?

G. O.

The present age is confessedly one of enterprise and push in all business matters. Things which have not heretofore been considered marketable, are now thrust upon the market and their influence upon it cannot be ignored by the man who would engage in business.

Who would have thought a few years since, that ere this, men would, without magic or sorcery, convert calves of a day old into nice spring chickens, at a rate which makes the old hen go off and disgusted with the whole business of chicken raising; and by a little sleight of hand, the big fat ox, worth perhaps seventy-five dollars, can in a given time turn out more butter than the best cow which might be valued at thousands of dollars. This originality is discoverable in all branches of business; some phases of it are commendable, others reprehensible.

The American Press is about as active, alert, original and inventive in opening new markets for its wares, and in seeking out new sources from which it may supply its ever increasing demand, as any business in the land. We are decidedly a news-seeking and news-reading people, too much so. We need more solid reading, both in weekly periodicals and in books. Everyone knows that the reading matter of a people is an important factor in their life, both political and social.

We said a moment since that we were too much a news-seeking people, and we must deal with facts as we find them. The responsibility then rests, in good degree, upon our publishers: they can give that which is beneficial, or that which is detrimental. It is probably true that in almost any thing the man who supplies the market, can in some degree, control the demand: by bringing new articles to the notice of his customers, he can interest them and create a demand for the article.

Probably this is more especially true in journalism than in almost anything else. If we admit that such is the case, it shows very strongly the duty of journalists. But the whole matter does not rest with them; if customers refuse a certain article, the seller will be careful not to keep much of it in stock. If the people demanded a clean, instructive sheet or paper, and nothing but that which is proper, the journalists would soon find it out and prepare their matter accordingly.

It is often said that everyone not connected with a paper, knows just how one ought to be conducted. Doubtless there is ground for this sarcasm, and we are not alone in seeking what good can result from publishing in detail every foul, demoralizing, and sensational piece of scandal or crime.
Since scandals do exist in fact, we do not object to a statement of the fact; but why write it out in fullest detail, saying things which ought not and need not be told. Perhaps it might be a little difficult to decide upon a rule as to what should be said, but would we be far astray in saying that matter of this sort should not be published which could not properly be mentioned in a company of refined people; or would be talked about by judicious parents before children.

In the Sabbath School.

Lesson For March 24, 1889—Blind Bartimeus.—Mark 10:46-52.

Analysis.

By J. S. T. Milligan.

Golden Text.—"Thou Son of David have mercy on me."

v. 46.

I. Circumstances.
1. They had come to Jericho.
2. And were going out of it.
3. There were a great number of people.

II. The Subject.
1. Bartimeus.
2. The son of Timoeus.
4. Begging by the way side.
5. He heard that Jesus was passing.

III. His Effort.
1. He began to cry out.
2. Jesus Son of David—A Saviour sovereign.
3. Have mercy on me.
4. Then I might receive my sight.

IV. Christ's Response.
1. Jesus stood still.
2. Commanded him to be called.
3. Answered and said unto him what will thou that I should do unto thee?
4. Said unto him go thy way, they that hate had made thee whole.

V. Incidents.
1. They call the blind man.
2. Say to him be of good comfort; rise, He calleth thee.
3. He casting away his garment, rose, and came to Jesus.

VI. Result.
1. Immediately he received his sight.

Rev. T. H. Acheson.

Introduction.—Our last lesson brought out something of Christ's interest in the young. Even little children he observes and welcomes. As soon as little ones are of sufficient intelligence we should teach them of Jesus and to have a trust in him. They who are older but yet in the springtime of life, like the young man in the last lesson, should yield themselves to Christ. The sooner we do this, the safer we are, the better example we will set, the more work we can do for Christ, the longer we will exhibit the glory of God in this life. "Remember now thy creator in the days of thy youth."

In this lesson, if it harmonizes sufficiently in time with the context, Christ is now drawing near to the end of its life. In the first lesson of this quarter we were told of the baptism of Jesus. Since then we have studied a number of events in his life, though omitting considerable even of that which Mark records. Christ is now on his way to Jerusalem for his last passover. The time is drawing near for the offering up of the Lamb of God. He has set his face steadfastly to go up to Jerusalem. In this same tenth chapter we are told of Jesus going before the disciples: "And they were amazed; and as they followed, they were afraid." There was something in his manner that impressed them with fear. Perhaps on his face, and in his whole demeanor, there was written his stern and fixed determination to yield himself upon the cross. With heroic resolve that communicates itself to the disciples and makes them timid, he is marching forward into the gloom that gathers about the closing hours of his life, and yet on the way he has thoughts for the welfare of others. In this journey he meets blind Bartimeus.

Parallel accounts of the healing in to-day's lesson are found in Matthew 20:30-34 and Luke 18:35-43. This division will be followed in our consideration of these accounts concerning Bartineus: I. Blind and begging. II. Cries to Jesus for mercy. III. I called by Christ to come to him. IV. Comes and is healed.

It may be well to notice that the three accounts of the gospel writers do not agree in two important details. Matthew speaks of two blind men; Mark and Luke, of only one. Matthew and Mark say that the healing occurred as Christ was going away from Jericho. Luke speaks of it as occurring when "he was come nigh unto Jericho." There is no necessary contradiction in either divergence. Mark and Luke by speaking of only one man may refer to the more prominent of the two. See the accounts of the fierce demoniac whose experience with Christ we had before us not long since. There are different suggestions as to the way in which the second difficulty might be reconciled. We mention only one. There were, or at least may have been two towns, an old and a new Jericho, near together. Then the beggars may have been on the highway between the two places. Matthew and Mark, then, refer to his leaving the older place. Luke refers to his approaching the new.

The Lesson.

I. Blind and Begging. (46).
46. And they; Christ, his disciples, and perhaps others are here included. Came to Jericho. He is on his way up to Jerusalem where he will soon suffer and die. Jericho was a town north east of Jerusalem and north west from the Dead Sea; and not far from either. A great number of people. People from the town and perhaps other cities near by would be in the company. Probably also the crowd was swelled by pilgrims on their way up to the feast at Jerusalem. Blind Bartimeus. Geikie says "Blindness is specially frequent in the East. While in northern Europe there is only one blind in a thousand, in Egypt there is one in every hundred; indeed, very few persons there are their eyes quite healthy. The great changes of temperature at different times of the day, especially between day and night, cause inflammation of the eyes, as well as of other parts, both in Palestine and on the Lower Nile; while neglect and stupid prejudice, refusing or slighting remedies in the earlier stages, lead to blindness in many cases that otherwise might have been easily cured." Perhaps there are other important causes, besides these mentioned by Geikie, that contribute to the same result. Bartimeus. This name means the son of Timoeus. Mark is the only one who gives his name. We see the pitiful condition of these mentioned by Geikie, that contribute to the same result. Bartineus. This name means the son of Timoeus. Mark is the only one who gives his name. We see the pitiful condition of these.
known something of Christ. He had heard more or less of his works. He believes in his power. What a glad bound his heart must have given as he learns that here right near him now is the one who can restore his sight! His eagerness finds voice and the cry of the helpless beggar rings on and till he gets an answer. It was well that he did for Christ probably never passed that way again, and though Bartimeus may not have remained in the same place, he might never have met the Saviour again. Young brother, or sister in the Sabbath School, as you study this lesson at home or in school, you may hear the sound of the Saviour's feet going by in mercy. How do you know he will pass by again? If he is not yet your Saviour, cry out for mercy and pardon, and spare not till you get an answer in peace.

Thou Son of David. This blind man seems to know that Jesus is the Christ, the true Messiah. Have mercy on me. He does not ask to have justice rendered to him. His prayer is for mercy.

Many charged him that he should hold his peace. Why did they do so, do not? Possibly they thought that he would disturb Christ, or they may have wanted to hide what Christ was saying. They were putting difficulty, perhaps ignorantly, in the poor blind man's way. Let us not retard others. But he cried the more a great deal. He was not to be silenced. His was a sturdy faith. He meant what he said. He was like the Syrophoenician woman. Do we show the same energy and persistence when we go to God? Pray on and on. Pray and not faint.

Is Called by Christ (49)

And Jesus stood still. The Prince of Life is stopped by a beggar's cry. His mind is not so occupied with his coming suffering that he does not care to help the helpless. And commanded him to be called. Healing is coming. They call, perhaps some of the very ones who had told him to be quiet. Be of good comfort, rise; he calleth thee. What different words from those recently addressed him by the multitude! What glad anticipations must have swelled the bosom of Bartimeus as they fell upon his ear! His cry is beginning to be answered. It is a matter of good comfort to us when Christ calls us in mercy. What cheering and inspiring words these would be for us to use to a Christian friend whose last hour on earth had come: "Be of good comfort, rise; he calleth thee!"

IV. Comes and is Healed, (50-52).

Casting away his garment. This would be his outer garment. He may have tossed it away in forgetful eagerness, or may have thrown it away in order to come more easily. Come to Jesus. Guided by the sound or by the people, the man makes his way to Christ, and now with the multitude no doubt stilled and expectant about him, he stands with his sightless orbs before the Son of David to whom he has appealed for mercy.

And Jesus answered. The blind man now hears the voice of him in whom he puts so much hope. What wilt thou that I should do unto thee? One purpose of this question may have been to make more prominent certain things; the man's blindness, his desire, his faith, his cure, and his healer. Lord, that I might receive my sight. This is his great physical need. The word "Lord" is given in the Revised Version as "Rabboni." And Jesus said unto him, According to Matthew he also touched the eyes of the two blind men. Go thy way. Hardly a command to go away from the company of Christ, but rather an intimation that he is at liberty to depart for his request is granted.

Thy faith hath made thee whole. Christ used language like this to the woman with the issue of blood. Faith was the instrumental means in both cases. Divine power wrought the healing. By making him "whole" Christ refers to the curing of his blindness. He may also mean that the man was healed in his soul.

The margin reads for "made thee whole," "saved thee." And in Luke the language is: "Thy faith hath saved thee." At any rate the man probably became a child of God. And immediately he received his sight. The wonderful important change comes at once. There are no medical means employed. And followed Jesus in the way. Not disobedience to the direction above: "Go thy way." Out of love and gratitude to his healer, he wishes like the healed demoniac to be with Christ.

Thoughts Taught or Suggested.

1. The upward scale of the experience of Bartimeus well illustrates by suggestion our spiritual experience. Christ finds us down low and leads us upward; upward in character, upward to his kingdom above.

2. Let us never hinder others from coming to Christ. Isn't it an awful thought that we may have been instrumental in helping to drag some one down to the pit?

3. Let us be earnest and persistent in our requests to God.

4. When Christ calls us, let us come.

5. Let us feel the importance of faith in temporal and spiritual healing.

Questions on Lesson XII.

By Uncle Robert.


Where is Jesus in this lesson? Where is the city situated? What historical character lived in it? Can you briefly relate what we learned about it last year?

What is the title of the lesson? Why this title? Where was Bartimeus? Was he alone? Was their position beside the highway unusual? How did Bartimeus know that Jesus was passing along? How was Jesus distinguished from others of the same name? Is there anything remarkable about this name? Did Bartimeus know anything about Jesus? How is this known? How does he address Jesus? What does he mean by calling him the "Son of David?" How did he know so much about him as to speak in this way? Would not this show that this time more than the disciples thought that he was the Christ? For what does he call to Jesus? How does he plead? How do you suppose he would call? Did his calling seem to be of any use? Did he despair? Was there no one to take pity on him? Did the people turn a deaf ear to him? What did they do that was pretty hard: to try to keep a man from trying to get his eyesight. How general did this spirit of represson seem to be? From what we do we judge? In what terms were they likely to so charge him? From what motive? What effect did their remonstrances have upon him?

Did Jesus hear his cries for mercy? Would he not answer? What did he do? Were the people willing to call him to Jesus? Do they seem now to sympathize with him? How do they express this sympathy? How do they use their influence to help him now? What did Bartimeus do then? Why should he cast away his garment? Why had he not risen before and rushed to Jesus? How does he find his way now? Changed circumstances! Precarious human sympathy! What did Jesus say to him? What did the blind man say? How does he give worship in this answer? What did Jesus now do? Did he do no more than speak the cure? How had faith cured him? How had he shown his faith? How soon did he see? What did he do then? Think of Bartimeus as keeping near to Jesus during the rest of the journey to Jerusalem (to him a grateful journey) and listening to his wonderful instruction and getting so well acquainted with the disciples that he is named when they relate the miracle.

What, in this lesson, may illustrate our natural helplessness in spiritual matters? What may blindness particularly represent? What may represent our general knowledge of the gospel? What is our practical use of this knowledge? Our means of gaining this knowledge? Our opportunity of using practically? Some means used to acquaint us with our opportunity? Persistence needed in seeking salvation? Those who seek will find? Continued fellowship with the Saviour? May some who study this lesson find that now is their opportunity to obtain forgiveness of sins through Jesus Christ.
Amid the Churches.

Reformed Presbyterian.

Iowa Presbytery.—The Iowa Presbytery will meet in Morning Sun, Tuesday, April 9, at 7 P. M. The Session have prepared a programme for conference Wednesday evening, April 10, as follows:


Other members are requested to come prepared to follow with remarks.

Eckley Congregation.—Since our last communication one of our families has been visited by death. On the morning of Feb. 21, Martha Anna, only daughter of P. C. and N. J. Johnson departed this life, aged one year and two months and a few days. We pray that the Holy Spirit will comfort these parents and that they may have grace given them to say as the Shunamite of old, "It is well with the child." Also that He who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven," has called their little one away from this world of sin and death to be with him where he is. The bereaved parents have the sympathy of the congregation and community in the hour of trial and affliction.

The Legislature of this State has passed a Bill submitting a prohibitory amendment to the State constitution and also a high license given them to say as the Shunamite of old, "It is well with the child." Also that He who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven," has called their little one away from this world of sin and death to be with him where he is. The bereaved parents have the sympathy of the congregation and community in the hour of trial and affliction.

The following questions have been asked by most of my correspondents, and I give the answer as I can glean it from personal observation and from information given by persons who have lived here for a few years:

1. What are the natural features of the country?
   The surface is diversified and hilly. The river "bottom lands" are level and exceedingly fertile. There is no natural prairie near Seattle.

2. Climate? The climate is very mild. Authorities give the average temperature: for the summer months 68 deg; autumn 58 deg; spring 51 deg; winter 40 deg. It seldom reaches 90 deg. in summer and in the winter seldom falls below 20 deg. The lowest reached this winter was 22 deg., and that was for one night only. Light rains are frequent during the winter, and there is practically no

3. Price of land? Ranches in White River valley—the best—are selling at from one hundred dollars to two hundred and fifty-dollars per acre. Upland, unimproved, is selling at from ten to fifty dollars per acre.

4. Moral tone of the people? I find them about as good here as back east. Most of our people here came from the east during the last few years and have brought their "moral tone" with them. One trait of character is predominant. The people are all energetic and are striving to succeed in whatever line of business they are engaged. This does not mean that they neglect their religious duties for the affairs of the world. But while there are plenty of the irreligious, as there always are in new cities, I find the churches full and evangelistic work carried on with zeal.

5. Where are our mission stations? One is at Seattle—the "Queen City of Puget Sound" and the largest in the Territory. One in Sunnydale, twelve miles south of Seattle, on the upland, and one in Kent, eight miles south of Seattle in the White river valley and on the Puget sound shore railroad.

6. What are the prospects for organization? They are considered bright by all interested. It is the desire of our members to organize during the coming summer. At present services are held at Seattle, the first and third Sabbaths of each month and at Sunnydale and Kent the other Sabbaths. There is a grand field here for our church and we should have service in each station every Sabbath to do justice to the demand. By the reports of the railroad settlers are arriving in Seattle at the rate of one hundred per day and an increase is expected during the spring. Many of these form new church ties when they arrive and if we had an open door every Sabbath we would find many of them members of our church.

7. "Would you advise me to go to W. T.?" No I would not. I give you the facts and you may come or not as you please. I will say this though—if you are inclined to be lazy, and cannot make a living where you are don't come west. To use a western expression, the people here now are "rustlers" and you must "rustle" to keep up. Those who have no energy and expect to get a living without working for it are the ones who go back east and say hard things about our country. The plucky ones stay here and get rich. But with a fair amount of energy, and, especially if you have some capital to invest, this country offers advantages that cannot be equalled in the United States. We have the best climate; the richest soil, the finest timber. All kinds of ore in abundance. Seattle is a railroad centre and has the finest harbor in the United States, and is thus the gateway of commerce. For a man with capital to invest, Seattle offers inducements that cannot be equalled elsewhere.

This will answer the more important questions and if persons desiring further information will address me enclosing stamp I will be pleased to give them all the information I can.

S. DELL JOHNSTON.

417 Seneca St., Seattle, W. T., March 1, '86

Obituary.—Died, at his residence near Fair Haven, N. Y., Elder John McCrea in the 85th year of his age.

Deceased was born in Kortright, Delaware Co., N. Y., Nov. 14, 1803. In 1815 he moved with his parents to Sterling, Cayuga Co., N. Y., and connected himself with the R. P. Congregation of that place.

In 1840 he was chosen to the office of ruling elder and filled that office with great acceptance until his death. He was beloved and esteemed by all who knew him, and especially by the people among whom he was called to bear rule.

He was unable to attend upon the ordinances of God's house for almost two years before his death, but he never lost interest in the welfare of the congregation.

The one great thing which weighed heavily upon his mind was, a deep sense of unworthiness in God's sight and his own inability to better his condition, yet he never lost faith in the Master whom he had endeavored to serve so many years of his life, and whom, we have every reason to believe, accompanied him through the dark valley and carried him safely over the river to the home so long prepared for him.

And although his wise and tender counsel will be missed among a large circle of friends, yet our loss is inexpressible, and all rejoice that he now wears the "crown of glory that fadeth not away."

The session of Sterling, N. Y., Congregation desire to show his esteem for Elder McCrea, in the following resolution adopted at their last meeting.

Resolved 1st, That we bow with humble submission to the will of him, "who doth all things well."

2. That we will endeavor to follow and pattern after the example which he left us, in so far as that example accords with the life of him who is our Great Example, and that we will ever cherish in our hearts his kind and careful teaching, believing that in so doing he was endeavoring to carry out and to perform the duties of the office to which God in his providence had called him.

J. C. B. FRENCH, MOD.
JOHN HUNTER, Clerk.
When Ethel May waked Monday morning, her mind was filled with curiosity as to the result, she decided to give her first lump of sugar to Tom.

Just now it was his books he could not find, and he was dashing about in that helpless masculine manner which develops so hard for Tom than for anyone else; at least, he thought so.

Although a good-natured child, Ethel never concerned herself much with Tom's worries. There was always something for him to grumble over; but this morning, with a little feeling of curiosity as to the result, she decided to give her first lump of sugar to Tom.

"I'll help you find them," she said, cheerily. "I think they are on the table in the library."
GOD'S HARVEST.
HARRIET S. PRITCHARD.

[Read at a meeting of the Kings County (N. Y.) W. C. T. U. in memory of their late President, Mrs. Mary E. Hartt.]

'Tis not from earth the Lord would reap his harvest;
He gives its fruits that we may all partake;
The hearts of men He claims His rightful dower,
But we may sow the seed for His dear sake.

'Tis ours, by pointing out the way to others,
To help them here prepare to work in heav'n;
Their hearts the soil—our words and prayers prepare it,
To yield its fruit when'er the Spirit is giv'n.

We touch a tender heart that's always ready
With Christ-like love to compass works anew;
We cast the burden of the day upon it,
But faith will nourish it like morning dew.

How soon the Father bears that heart to heav'n
To bloom amid the palace gardens fair,
To scatter perfume through celestial bowers,
While we may bring rich fruits from ev'rywhere.

And thus our sister stands approved in glory,
A dear reminder of our labor here.
Let us rejoice that she was counted worthy,
And onward press, for vict'ry draweth near.
Our blessed Master left His followers grieving
And looking up, not knowing what to do,
Till angels told them of a second coming;
Then faith and works kept pace and stronger grew.

Here we are met, a band of grieving sisters,
Because a lovely Christian, tried and true,
Has entered into rest, who e'er stood ready
To lead in all good work, and self subdue.
Oh! rather let us look beyond death's portals
And see her waiting at the Saviour's feet,
Take up our cross and onward press to glory,
Where we again dear Mary Hartt shall greet.
March 13, 1889.

Choice Reading.

God in Small Things.

All the machinery of the earth could not make anything so delicate and beautiful as the prehenisile with which a spider clutches its prey, or as any of its eight eyes. We do not have to go as far to see the power of God in the tapestry hanging around the windows of heaven, or as any of its eight eyes. We do not have to go as far up to see the power of God in the shape of a fly’s wing, in the formation of fish’s scale, in the snowy whiteness of a pond lily. I love to study God in the form of a fly’s wing, in the formation of fish’s scale, in the snowy whiteness of a pond lily.

A Brave Boy.

A boy about nine years old was bathing one day when, by some mischance, he got into deep water and began to sink. His elder brother saw him and ran to save him, but, lacking strength or skill, he also sank to the bottom of the river. As the two drowning brothers rose to the surface for the last time they saw a brother, the youngest of the family, running down the bank for the purpose of trying to save them. Then it was that the dying nine-year-old boy acted the part of a hero. Struggling as he was with death, he gathered all his strength and cried to his brother on shore, “Don’t come in or father will lose all his boys at once!” Noble little fellow! Though dying, he forgot himself and thought only of his father’s grief. He was a genuine hero. His brother obeyed his dying command, and was spared to comfort his father, when his two dead sons were taken from the river clasped in each other’s arms. Boys, you are not called to be heroes in this way, but you are called to consider the feelings of your parents, and to study how to avoid giving them pain. Blessed are those children whose words and deeds make sweet music in their parents’ souls.

A Class Distinction.

Apropos of Sunday School, and the ignorance of the Bible: Last year in England on entering the kitchen one evening I found our landlady, Mrs. A., diligently turning over the leaves of her Bible. “Can you tell me where I can find the account of the final destruction of Jerusalem?” she asked. “Not in the Old Testament most certainly,” was the reply, “for it took place after the time of Christ.” To her question as to the exact date, being unable myself to give it, I said, “Your Bible Class teacher could tell you.” But I had touched upon a sensitive point. “The Bible Class! I do not go to the Bible Class!” she replied with considerable warmth. “That is for another class of women— the poor women.” If true; even in the Sunday Schools of England the lines of class distinctions are drawn. Lady so and so comes in to give the prizes and it is considered a great condescension on her part. And he lodging-house keeper refuses to attend the same class whose members include the laundress who washes for her lodgers.—F. A. H., in March Wide Awake.

How Will it be Up Yonder?

F. G. NORMAN.

Oh, how I love the house of prayer, And love the songs that we sing there Often I ask in wonder, If songs on earth thus charm the ear Can soothe the mind or bring the tear How will it be up yonder? When here below we cease to roam, And one by one we gather home, No more again to wander; We reach the palace of our King And hear you white robed choir sing The songs they sing up yonder. When we behold our Saviour’s face, And songs of triumph fill the place, In that bright land of wonder; But when we bow before the throne, Then we shall know, as we are known, How it will be up yonder.
A Montana man advertises for a wife who is "as clever in making a pudding as she is in writing a poem." If he gets his choice, the Lord help him when he eats pudding.

Family Doctor—"Your wife needs out-door exercise more than anything else." Pop—"But she won't go out. What am I to do?" Family Doctor—"Give her plenty of money to shop with."

A domineering man said to his wife—"Remember, my dear, that you are the weaker vessel."

"That may be so," she retorted; "but I'll take good care that you don't forget that the weaker vessel may have the stronger spirit in it."

Did not the sight of the boundless blue sea, bearing on its bosom white-winged flocks of commerce fill you with emotion?" Yea, replied the traveler, "at first it did; but after a while it didn't fill me with anything. It sort of emptied me."

When a merchant became bankrupt he put a sign on the door which read: "Not in," and sat in his office to meditate on the uncertain ties of business enterprise. One of his creditors looked at it, gave a quiet sigh, and reading it "No Tin," turned away in despair.

TO READERS OF ADVERTISEMENTS.

Readers of the "Christian Nation" who order any goods advertised in its columns or ask information concerning them, will oblige us very much by stating that they saw the advertisement in the columns of this paper.

A Remarkable Flesh Producer.

EMISSIONS.

It is wonderful as a flesh producer. It is a perfect Emulsion, does not separate, and especially the Eighth, in the best and why it sells best. The American watch will, as a rule, stand more hard usage and still keep good time; its exposed parts may not be so elaborately finished as are those of other watches of comparatively the same commercial value, but this is more than compensated by the fine temper of both the steel and gold parts, the interchangeability of the parts of the movement, and the extreme validity of the patent. The American movement, indeed, is the only one in the market at present which can be depended upon by a person asking me why I consider the American watches superior to all others, I answer that, aside from that kind of sentiment which often induces one to patronize home industry, there are practical reasons why the American watch, and especially the Eighth, is the best and why it sells best. The American watch will, as a rule, stand more hard usage and still keep good time; its exposed parts may not be so elaborately finished as are those of other watches of comparatively the same commercial value, but this is more than compensated by the fine temper of both the steel and gold parts, the interchangeability of the parts of the movement, and the extreme validity of the patent. The American movement, indeed, is the only one in the market at present which can be depended upon.

Mr. Crossman's firm are general dealers in watches of all kinds, and especially the American watch, and especially the Eighth, is the best and why it sells best. The American watch will, as a rule, stand more hard usage and still keep good time; its exposed parts may not be so elaborately finished as are those of other watches of comparatively the same commercial value, but this is more than compensated by the fine temper of both the steel and gold parts, the interchangeability of the parts of the movement, and the extreme validity of the patent. The American movement, indeed, is the only one in the market at present which can be depended upon.

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Captain John Ericsson died at his home in this city last week, at an advanced age. An inventor of wide range, he will be longest remembered for his rapid planning and construction of the Monitor, which saved the union fleet at Hampton Roads from destruction.

The Rev. J. M. Foster, whose very able article on the Sabbath question recently appeared in this paper, has had two of his best Lectures published in pamphlet form. "The Civil and Religious Sabbath," delivered in the Baptist Theological Seminary of Louisville, Ky., in December last, forms a neat pamphlet of thirty pages. "The Bible: its Study and Use," delivered before the Indiana State University, makes a pamphlet of twenty-five pages. They are worthy of a wide circulation.

According to a recent act of the Legislature of Missouri, no language but the English may be taught in the public schools hereafter, and all instruction must be given in English. If it were possible to thoroughly teach the children of our public schools the English language and another, French or German for example, there certainly would be profit in that. As a rule however, very few graduates from our public schools have mastered English alone, so that Missouri has acted wisely. Other states might do well to follow her example.

The Rev. Dr. G. W. Samson, author of the well-known and valuable work, "The Divine Law as to Wines," has consented to lead a series of ten Conferences with Objectors to the Christian Sabbath. These Conferences will be held on Sabbath afternoons, at 4 o'clock, beginning March 24, at the church n. w. cor. 23d Street and Lexington avenue, New York city. The order of exercises will be as follows: Lord's Prayer and Opening Statement, from 4 to 4:30 o'clock. Five minute statement of objections and replies, till 5:30 o'clock. Closing Doxology. We sincerely hope there will be large audiences, and great good realized.

We have just received the following brief but cheering note from Mary H. Hunt. She says:

"You doubtless recall signing a petition asking school-book publishers to revise their books on scientific temperance to conform to the truth against alcoholic drinks and other narcotics as revealed by modern science. Trusting you will be glad to learn the good results following your request, I send you a copy of the last report of this Department, with its story of twelve million children under Temperance Education laws, and the temperance text-book war over."

We do indeed rejoice at this great victory, and thank the Lord who has raised up in this great movement so grand a leader as Mary H. Hunt. Just ponder over those closing words: "Twelve million children under Temperance Education laws, and the temperance text-book war over."

EX-CHIEF JUSTICE AGNEW, in his able article on the temperance question in the Commercial Gazette, Penna., has shown the license system in its true light. In a recent article he said: "The license system has had a full trial for 200 years and has failed. Experience has educated men to a higher plane. In the year 1700 the keeping of inns, taverns and public-houses without license was first prohibited. Since that time the license system has been the only one known to the State, excepting a few acts immediately repealed by the influence of the liquor interest."

He then gave the history of the license laws of the state extending from 1700 down to the present time and closed the article with the following paragraph:

"Thus for nearly two hundred years license has had possession of the entire field. But no one can affirm it has repressed intemperance. This is the point—the very pivot—of the question between license and prohibition. License means liquor, and liquor means drunkenness. Drunkenness is seen everywhere. It meets you in the streets and on the highways, in railroad trains, and, sad but true, too often under their wheels. You see it at clubs and dinners, at celebrations and public meetings. It is found in lock-ups, Mayors' offices and court-rooms. No place is exempt from its curse. Who does not know that license, high or low, means to sell, and sales mean intoxication? Look at your morning papers—they are the diurnal records of vice, folly, crime, infamy and injury resulting from the sales of liquor. Their location is the bar-room and the saloon, where nightly orgies outrage decency and deadly brawls end in bloodshed and murder.

"The act of 1887 is a license law, and can never rise above its own purposes and nature, viz., the sale of liquors; and such mean drinking, drinking means intoxication, and intoxication runs into fighting, brawls, lewdness and bloodshed; and these mean lockups, the work-house, jail, penitentiary, poor-house and insane asylums. All these mean private woe and ruin, and public wrongs, expense, burdens and taxation, running far above all that the highest-price license can repay. Prohibition is the only remedy—the entire control of the making and selling—confining liquor to those uses only which the arts, science and medicine require."

Last week there appeared in our paper an extract from the opinion of a Chicago judge—Judge Tuley—as to the right of
Anarchists to hold public meetings for the discussion and dissemination of their views. Another Chicago judge has since spoken on the question. It is a question which immediately concerns the purpose of this journal, the Christianizing of Government. Any light which we can throw upon any phase of the subject, is of value in helping to form intelligent conviction. Therefore, without comment, we give place to the following taken from the telegraphic columns of one of the daily papers of New York City. It is worthy of most careful study:

"Chicago, Ill., March 16.—A large audience at the Kenwood Club listened last night to a paper on "Socialism in America," by Judge Grinnell, who was state's attorney in the anarchist trial. Judge Grinnell said: 'The eager desire of party leaders to obtain and retain office promotes Socialism and its attempts to ensnare the souls of the people. The efforts of the Socialists, while calculated to enslave and destroy the property of the nation, are calculated to improve the condition of the worker. The Socialist is the victim of his own evil, the victim who already has been vitiated by it. Where the laws of the community are already planted on that ground, and the magistrate declares it, the result is the political and social anarchy, the government being based upon the doctrine that the public welfare is the property of the people, and the property of the people is the public welfare.

"Anarchy, as an organization, is dead in America. Its advocates have resolved themselves back into their former state of parentage, namely, Socialism. The Yankee law has terrorized them. But we cannot with the same ease brush aside Socialism. That is here to be smitten out. It can only be met by returning to the fundamental principles of our government, cherishing paternalism and class legislation. "My conscientious and firm conviction is that protection, so-called, is wrong in principle. It fosters and encourages Socialism, and is in fact Socialism. With its absolute abandonment and a return to a tariff for revenue, the Socialist will die, and his pernicious doctrine disappear."

Document number fifty-two, published by the New York Sabbath Committee, is a pamphlet of sixteen pages, entitled "Sunday Laws," by Rev. Harvey D. Ganse, D. D. Mr. Ganse says for himself, in this document, the task of replying to the question, "Should any Sabbath usage be maintained by law among a free people?" The answer which he gives is in the affirmative, and his arguments move along in perfect sequence, firmly establishing the soundness of his position. We would be more than willing to reproduce the article entire, and may do so at some future time, but on this occasion we can only make room for the following eloquent words with which the paper is closed. The pamphlet can be had for 5c. by addressing the New York Sabbath Committee, 31 Bible House, New York.

Mr. Ganse says:

"There is a broad ground on which all fair-minded men and good citizens can stand together in maintaining by law a week devoted to rest from labor, of religions opportunity and of safety from the gambling-hells and the saloons. Where the laws of the community are already planted on that ground, and the magistrates do not enforce them, those magistrates are offenders against common morality. They are making no issue with religious fanaticism. Fanaticism has nothing to do with the question of human nature's right to a weekly day of safe rest. The denial of that right, in whatever phrases of liberty it may dress itself, has one main inspiration—the gain which some men can make by breaking down the Sunday that defends others. No doubt many a victim, already vitiated, hates the arm that would shield him from his vice. But that sort of opposition to Sunday laws would sway the popular vote. The government would be wrong in principle. It fosters and encourages Socialism, and is in fact Socialism. With its absolute abolition and a return to a tariff for revenue, the Socialist will die, and his pernicious doctrine disappear."

"The American Sabbath Union has just issued the following summary of the argument for our legal right to the Sabbath rest:

"It is claimed that by virtue of the common law, the Christian Sabbath is a legal rest day.

"Is that a valid claim? Let us see.

"It is well known that common law is established by custom.

"Of the population of the United States, not more than from one to two millions work on the Sabbath, and many of these are compelled to work on that day in order to retain their situations.

"The balance of the population by abstaining from their usual week day avocations on Sunday, are constantly establishing the common law which constitutes the Sabbath a legal weekly rest day.

"The legislatures of the various states, and the congress of the United States, by adjourning their sessions from Saturday until Monday, are constantly re-enacting this common law.

"Of the population of the United States, not more than from one to two millions work on the Sabbath, and many of these are compelled to work on that day in order to retain their situations.

"The balance of the population by abstaining from their usual week day avocations on Sunday, are constantly establishing the common law which constitutes the Sabbath a legal weekly rest day.

"The Constitution of the United States guarantees to all its citizens the " liberty " to have and to enjoy their legal rights. Every man is abridged of his liberty when his legal rights are abridged.

"The government, by its legally constituted agents, requires its employees in the Postal, Military and Naval departments to work on the Sabbath, thereby despoothing some of its citizens of their legal rights.

"The Constitution of the United States guarantees to all its citizens the right to the pursuit of happiness. No man can be happy while he is conscious of being despooled of his legal rights.

"The right of property is a sacred right, but are there not other rights that are equally sacred?

"Property rights are not inalienable, whereas the right to obey the divine command to " remember the Sabbath Day to keep it holy " is an inalienable right.

"Man cannot disobey the divine commands without doing violence to his moral and spiritual nature.

"If it is wrong for the government to despooel its employees of their legal rights, is it not equally wrong for our railway corporations to despooel their employees of their right to a weekly rest day? It is admitted that there is a law of necessity which abrogates all adverse laws. But the Sunday postal service and Sunday trains do not come under that law. It is well known that the telegraph and telephone are now used in transmitting all news, and in the transaction of all business in which time is an important factor, so that the Sunday mail and Sunday postal service are simply matters of convenience. No plea that the Sunday mail will accommodate a certain portion of our people can justify our government in despooeling any of its citizens of their legal rights. Whatever difference of opinion there may be as to how far Sunday work can be regulated or controlled by legislation, every reasonable man must admit that it is the duty of congress and of the legislatures of our various states, to enact such statute laws as may be necessary to secure, not only to the employees of the government, but to all of our citizens, their common law rights."
Enlightened Statesmanship.

Pro Christo et Patria.

Enlightened Statesmanship is the art of controlling the affairs of State so as to secure to all, every necessary privilege and comfort, together with the widest liberty of conscience in a religion compatible with the requirements of the Word of God. "God is Light," and Statesmanship that is Godward is Enlightened, but popular statesmanship is not always Godward. Enlightened statesmanship regards the Sabbath as the Lord's Day—Popular statesmanship "knows no distinction in the days of the week." Enlightened statesmanship guards the sanctity of marriage—Popular statesmanship excuses unchastity and makes divorce easy. Enlightened statesmanship would everywhere and forever prohibit the liquor-traffic and place a premium on sobriety and integrity—Popular statesmanship exists drunkenness and its legion of fellow-evils by legalizing the liquor-traffic. Enlightened statesmanship, in short, would apply every question of national policy to the righteous test of God's law, and require conformity therein to spirit and in operation; whereas popular statesmanship has no standard whatsoever of Right, and the result is a grotesque system of government from the certain destruction of which there is no escape except in obedience to "the law of revelation," upon which, says Blackstone, with "the law of nature," should "depend all human laws."—Editorial, 1884.

POLITICAL ECONOMY.

HARVEY S. Fritchard.

A paper read at the Woman's Prohibition Party League of Kings Co., N. T.

A good authority on Political Science, replying to a question from the writer, said:

"There is no comprehensive and simple manual of Political Science. Some combine this topic altogether to pecuniary consideration, as writers on Political Economy; others, like W. T. Mills, make it a study of Political Parties their nature and purpose.

"It has properly I think three divisions: 1st, Economical, What will pay. 2d, Constitutional, What things are or have been. 3d, Moral, What things ought to be. One question, as that of the liquor traffic, may and ought to be considered in all three aspects. The first on most questions receive almost exclusive attention. It has in general been the only division studied in our colleges. The second and more particularly the third are the lines in which we are most interested. The standard authors on these lines are Mulford in 'The Nation' and Lieber in his 'Political Ethics.' Both are large and heavy, suitable only for a long, hard siege. Hickok's 'Moral Philosophy' as revised by President Seelye has a chapter in the latter part of the book on this subject that is very good."

Now I think the best guide to any of these questions is God's law to nations as revealed in His Holy Word.

The great question for discussion to-day is Political Economy or in what way should this nation economize.

As individuals the Word of God, as well as experience teaches us, that the true way, in any direction, to economy is to do right, or to use the knowledge that God has revealed to us in the Moral Law, for wsoever breaketh one tittle of it, breaketh the whole. So, too, the Bible teaches that a nation is a moral person, then if it breaks one tittle of the Moral Law it is guilty of the whole. Benjamin Franklin said, "Since a sparrow cannot fall to the ground without God's notice, it is possible that an empire can rise without His aid."

Now I will question that obedience to God's law brings in the end, not only happiness, but wealth, comfort, and contentment. A law-breaker may escape from justice for a time, but God's knowledge surpasses human knowledge, and His sense of justice must be satisfied, while His blessing and mercy is not only extended to those who love Him, but to coming generations.

This is true also of a nation, not only will the present generation be blessed if they look for guidance from the Most High, but the nation hereafter will multiply in numbers and richness and greatness, if they only acknowledge God as the source of all authority, and place the sceptre of royalty in the hands of His Son; of whom we read in the 2d Psalm as having all authority given unto him from the Father to govern the nations of the earth.

Some claim that it is only the spiritual world that Christ rules over. Ah! but is not a nation composed of spirits? What would a man be if he were not moved and directed by His spirit. The body is only a mechanical instrument guided and moved by the spirit that is in it. Now if our spirits as individuals are one in Christ Jesus, as a nation we must be one with Him, guided and controlled by Him who was altogether lovely, pure, holy, unselfish, and undefiled, in whom was found no guile; and if this nation is ruled by His Spirit it will be ruled by His wisdom, and like Solomon all these th ngs shall be added unto it. This then is the truest economy.

"Government exists for a certain end and is notan end in itself."

"It is not to be a terror to evil doers and a praise to them that do well."

It also takes cognizance of our public conduct. Founded on God's law it is the duty of government to suppress any evil, anything that is morally wrong and that is hurtful to the people.

Expediency should never be opposed to a moral issue. God's law always declares in dealing with sin, "Thou shalt not touch the unclean thing."—pure and unadulterated prohibition. No half way with God. "Ye cannot serve God and mammon." If sin is touched a nation as well as an individual must suffer. The prophets Isaiah and Jonah deal almost entirely with nations. It has been declared, "Ye shall be ashamed of your revenues, because of the fierce anger of the Lord." We want to consider what is Economy in Politics, or if we have it practiced in this nation. It is always the truest economy in building a structure to be sure we have a sound foundation. Have we such a foundation to our laws? Let us see. The Preamble to our Constitution, which is its foundation, reads as follows: "We the people of the United States in order to form a more perfect union, establish justice, ensure domestic tranquility, provide for the common defence, promote the general welfare and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America." No acknowledgment of God or His Son, which is the only solid rock, is to be found in it! The editor of one of the oldest and best known weeklies of New York has said, in speaking of the abolition of slavery, "It is not enough to drive the devil out of the Constitution, the vacuum is not filled unless God takes his place."

The Constitution is founded entirely upon dross and sand, the sand of human judgment, which is always vacillating and shifting one way or another unless held by the rock which is Christ Jesus. Now, some may say, "We have had several good amendments to our Constitution." Yes, we may thank the Supreme Ruler who has wrought upon the consciences of men, so that, from time to time, His principles have found a place in their hearts, as the principle of Prohibition to-day, until they have petitioned and demanded and kept on demanding what is right, and in some cases they succeeded in having their wants satisfied.

As a nation it is poor policy to serve only our own purposes. All good things come from God who is light in all places. The Bible declares that "the nations that know not God shall be cast into Hades." Now we do not want this nation, the grandest world ever saw, to perish, but we want to save it, to place it upon the "Rock." We want God not man to be the acknowledged source of all authority, His Word to be the Compass pointing the right way to govern; His Son to be our acknowledged Leader; then if we are governed in this way, self will be buried in Christ, our neighbors' welfare will be as dear to us as our own. The Sabbath question can be easily decided. Divorce Laws will no longer be numerous, marriage shall be sanctified. High License shall be treated as bribery coming from a mur­derer, and he who grants the license shall be held equally guilty with the one who administers the poison. All national questions shall be settled on lines not sectarian, but Christian, and all men and women shall band together as we are doing, to learn of God what is His will in all matters, and shall stand firm and true for principle, not stooping to accept gold that man may be permitted to aly his fellow, but be governed by the law coming down to
us through the ages concerning the touching of sin in anyway, by nations as well as individuals, "Thou shalt not touch the unclean thing."

When Mary Magdalene went to the tomb in the early morning dawn bearing the best gifts she could bestow on the body of our Saviour, her eyes and senses were greeted, not by a body from which the spirit was departed to rule over other spirits, but by a living body that gave her the first commission from a risen Lord, to go and proclaim his resurrection to the brethren. We as sisters of Mary come with our best gifts—heart-service, receive with her the same commission to proclaim to a nation that knows not of Christ's being again our leader, that He is risen; not in spirit alone, but in body as well, a pure body containing a pure spirit. Risen on earth to rule and direct frail and failing bodies holding weak and sinful spirits unable to guide or direct themselves, let alone the rest of humanity, unless by the power of mind and spirit which the Lord has gifted them with, but which would fail if it were not constantly being strengthened and supported by his unfailing generosity. "For the government shall be upon His shoulders and of the increase of His kingdom there shall be no end."

We have here tried to point out the errors on which our Constitution is based. We hope that as one or another point in government is taken up we will keep these errors before our eyes and wherever laws are met with that oppose the laws of God we will note them and teach love to God and our fellowmen, as God gives us the opportunity, and strive until all errors shall be eradicated from the government of a land that is, when compared to other lands, "Flowing with milk and honey;" feeling as we go forward that "If God is for us who can be against us."

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Have you read our offer on Page 16?

SUGGESTIONS FROM THE PEW TO THE PULPIT.

DR. S. B. BURCHARD.

The pulpit and the press are confessedly the two great moral forces of the world, and if wisely directed and applied will hasten its deliverance from the long continued curse. The press is a more modern and humanly devised appliance, the pulpit is ancient and divine in its origin. Both are essential to the elevation and progress of the race and yet neither has reached the utmost limit of its power. Practical suggestions then are always in order. We leave the errors and shortcomings of the press to be corrected by its numerous readers. We represent the pew or the people and would venture a few thoughts which, if heeded, may be of service to the pulpit. We have no fault to find with the culture or scholarship of the modern pulpit, since in this regard, it stands perhaps superior to the other learned professions. In these days of progressive thought and inquiry, when the most momentous questions are to be solved and answered, the profoundest learning in the pulpit is an essential pre-requisite. But in view of the outlying masses unreached by the cultured pulpit or the ordinary means of grace, it becomes a matter worthy of the attention of the clergy and laity alike.

In their place, but we are more anxious, on the Sabbath, to know what the Lord Jesus, who spake as never man spake, has to say to us. Don't hold out the hope of a second probation. We have read enough of our own, and the mention of the doubts of others may serve only to aggravate and intensify ours. Don't give us any new theology. We like the old better, Be careful not to go to the other extreme in being too profound or philosophical as though you were aiming to display your learning in the pulpit. Be rather like Paul in spirit and in speech, who in his letter to the Corinthians declares, "My speech and my preaching were not with enticing words of man's wisdom, but in demonstration of the spirit and of power; that your faith should not stand in the wisdom of men but in the power of God."

Don't quote too frequently from profane writers. The sayings of Strauss, Reuss, Huxley and Carlyle are well enough in their place, but we are more anxious, on the Sabbath, to know what the Lord Jesus, who spake as never man spake, has to say to us. Don't preach either modern or ancient doubt. We have doubts enough of our own, and the mention of the doubts of others may serve only to aggravate and intensify ours. Don't give us any new theology. We like the old better. Don't hold out the hope of a second probation. We have read our Bibles thoroughly and we have come to the conclusion that this is a mere theory having no foundation whatsoever in the word of God. Preach the truth; clothe it with reality; make sinners know and feel that "now is the accepted time and this the day of salvation."

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Don't confine your preaching to hobbies or pet theories. Diversity is both refreshing and profitable, but the continual harping upon one string soon becomes monotonous and tiresome. The Bible is a book of endless variety—a mine of many strata, and the deeper you dig the richer will be the ore. It is like a kaleidoscope, the more you turn it the more fascinating will be its pictures—like the manns to the Israelities in the wilderness, fresh every morning—like the wine in Cana of Galilee, and you can draw and draw without fear of exhaustion, and the last drawn will always be the sweetest and the best.

One more caution. Don't seek to imitate those who would be singular in the naming or publishing of their topics for Sunday discourse, to whom a "a jot or a tittle" is a perfect gem of a subject; who would snatch a straw from the hand of Ruth and make it furnish bread enough for the feeding of a multitude, who find not half so much meaning in the apostle's noble defence before Agrippa, or in his unwavering faith on the sea-rocked vessel as in his laconic speech to the sailor, "Let her drive."

Such pondering, through the public press, to a vulgar taste is significant of the barrenness of the field represented and the feebleness of the instrumentality appointed to cultivate it.

The true minister, the eloquent declamer of God's message, needs to resort to no such devices to secure an audience.

Christ crucified is the grandest and most attractive of all topics. "And I, if I be lifted up from the earth will draw all men unto me."

Preach this doctrine that the whole round world with its thought, its philosophy, its religion is but the sweep of a circle the centre of which is Calvary. Make your sermons as so many stereopticon views of men and redemption. Throw upon the canvass a cloud veiled Sinai thundering forth its tremendous anathemas, but paint not in the back-ground another mount all radiant with light uttering voices of love and mercy. Paint vice in all its ghastliness and guilt; mellow no tint, tone down no color, but always be careful to let the first view, the one which shall be last and longest seen, lingering ever in the memory, be the uplifted cross, the dying Christ, the streaming blood which cleanseth from all sin.

Such pictures of truth, such preaching, will make your pastorate effective and your reward sure.

In the Sabbath School.

REVIEW.

FOR THE FIRST QUARTER OF 1889.

JANUARY 6.—MARCH 24.

REV. T. H. ACHERSON.

INTRODUCTION.—All of the lessons in the past quarter have been taken from the book of Mark. He was not one of the twelve disciples. The first reference to him in the sacred record seems to be in Acts 12:12. He was associated to some extent with Paul and Barnabas, and also with Barnabas alone. Acts 13:43, 13:5, 13, 15:27-29. He had hurried back unfaithfully at one time from going with Paul and Barnabas.

The central figure in all these lessons has been the Lord Jesus Christ: We have heard his teaching. We have seen his miracles. We have in a manner done so as his disciples did; followed him about from city to city. We have omitted considerable of what even Mark has recorded thus far, but we have seen much of Christ. Have any of us learned to follow Christ in the higher, spiritual sense? Have any of us learned for the first time to take up his cross and deny himself from true love to Christ? Have not many others of us been refreshed; cheered, and strengthened as we have drunk from these bubbling fountains of divine truth? How many of us can say that we have honestly and thoughtfully studied these past lessons, and have learned considerable more of Christ's character and kingdom? How many of us shall look back over these twelve lessons with sadness in our hearts and shame on our faces as we see that these golden opportunities have slipped by neglected and forever? May not, young sisters and brothers, these Sabbath School hours help to condemn some of us at the Judgment bar of God? Perhaps, too, some of us belong to neither one of the two classes mentioned. We may have not wholly slighted nor fully studied at all times these lessons. What shall we all do during the next quarter?

Let us take up each lesson by itself and look at it quite briefly. We shall mention divisions of the lessons, and shall refer to truths directly taught and perhaps others that are only implied or suggested.

LESSON I.—January 6.


II. John baptizes and preaching. (4-8.) Two of the ways in which John labored were, as we see in the fourth verse, baptizing and preaching the baptism of repentance. Repentance and remission of sins go together. John's work made quite an impression upon the people. His clothing and food harmonized with the stern doctrine of repentance. He exhorted Christ far above himself. III. John baptizes Jesus. (9-11.) Jesus came from Nazareth and was baptized of John. The baptism of Christ occurred when he was about thirty years of age, and was perhaps a formal consecration of himself to his work. When he came up out of the water the Spirit in the real form of a dove descended upon him. A voice from heaven says: "Thou art my beloved son, in whom I am well pleased." Here we have the trinity: the Father speaking from heaven; Christ the second person on earth; the Spirit, the third person, descending upon him. Thoughts. 1. Let us study the life of Christ. 2. Let us exalt the Saviour far above ourselves. 3. Let us associate repentance, confession, and remission.

LESSON II.—January 13.

Subject: A Sabbath in the Life of Jesus. Mark 1:21-34. Golden text: "As his custom was, he went into the synagogue on the Sabbath day." Luke 4:16. Divisions:—I. Christ teaches in the synagogue. (21, 22.) The place is Capernaum. On the Sabbath, Christ teaches in the synagogue, and the people are astonished at the positive, authoritative way, different from the scribes' method, in which he teaches. II. He casts out an unclean spirit. (23-28.) A man possessed with a devil, is perhaps strangely, in this place. He cries out, possibly interrupting Christ. The spirit appears to know who Christ is, Christ casts out the demon. The people are astonished. III. He heals one sick of a fever. (29-31.) This person is Peter's mother-in-law, whom, in the house of Peter, Christ heals at once of her sickness. IV. He heals various diseases and casts out devils. (38, 39.) This was a missionary tour. IV. He heals various diseases and casts out devils. (38, 39.) In the evening they bring persons, afflicted in both these ways, to him and he heals many. Thoughts. 1. The teaching of Christ should come to us with authority. 2. Christ has power over spiritual and physical evil.

LESSON III.—January 20.

Subject: Healing of the Leper. Mark 1:35-45. Golden text: "As soon as he had spoken, immediately the leprosy departed from him, and he was cleansed." Mark 1:42. Divisions:—I. Christ engages in private prayer. (35.) This verse is a beautiful gem from the life of Christ. There are a number of references to prayer on the part of Christ. II. Simon and others seek for him. (36, 37.) III. Christ preaches in Galilee and casts out devils. (38, 39.) This was a missionary tour. IV. He heals a leper. (40-42.) A leper comes to him. The leper
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does not wait for Christ to come to him. The leper beseeches him for healing and acknowledges his ability to heal. Christ heals him. V. The healed man disobediently proclaims his cure. (43-45.) Christ strictly charged him to keep quiet, but he disobeyed, and Christ's work was hindered as a consequence. Thoughts: 1. Private prayer with God is an exercise for every child of God. 2. A knowledge of our needs will aid us in coming to Christ. 3. Let us obey him carefully.

Lesson IV.—January 27.

Subject: Forgiveness and Healing. Mark 2:1-12. Golden Text: "Who forgiveth all thine iniquities; who healeth all thy diseases." Ps. 103:3. Divisions: 1. Christ returns to Capernaum and labors. (1, 2.) A great crowd assemblies, when it is known that he is in the house, "and he preached the word unto them." II. A paralytic is brought to him. (3, 4.) This man's disease may have been the same as modern paralysis, but it is said by a writer quoted in Peloubet that "palsy," or "paralysis" was used in a wider sense by ancient physicians than by our modern men of science. This man is let down through the roof. III. The attitude of certain scribes to Christ's announcement of forgiveness. (5-7.) They said he blasphemed. IV. Christ answers in word and deed. (8-12.) Christ speaks to them and heals the man. Thoughts: 1. Let us do what we can to bring men to God. 2. Paralysis is a good illustration of man's helplessness. 3. Christ's divinity shines forth in this lesson.

Lesson V.—February 3.

Subject: The Parable of The Sower, Mark 4:10-20. Golden Text: "If any man have ears to hear, let him hear." Mark 4:23. Divisions: I. Why Christ speaks in parables. (10-12.) For instruction to the disciples. To the multitude perhaps for both penal and perceptive reasons. II. Christ explains this parable. (14-20.) Four classes of hearers mentioned by him: those represented by the wayside; those, by the stony ground; those by the thorny ground; those, by the good ground. Thoughts: 1. How many different classes hear the same word? 2. Remember the influence and power of Satan. 3. Remember human responsibility in hearing the word. 4. Failure to produce fruit is not because of any defect in this seed.

Lesson VI.—February 10.

Subject: The Fierce Demoniac, Mark 5:1-20. Golden Text: "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." Mark 5:19. Divisions: I. The demoniac (1-5). Dwelt in tombs, could not be kept bound, night and day in the mountains and in the tombs, crying and cutting himself with stones. He was inhabited by many evil spirits. II. He meets Jesus. (6-10.) Christ commands the unclean spirit to come out of him. III. The demons ask leave to go into the swine. (11-13.) Christ grants permission and the swine are drowned. IV. The effect of the whole matter on the people. (14-17.) They are afraid when they see the rescued man. They are told more of the fate of the swine. V. The healed man wishes to be with Christ. (19,20.) Christ does not allow it, but sends him home to his friends with the news. Thoughts: 1. Christ can work wonderful changes in men. 2. It is a good sign when we desire to be with Christ.

Lesson VII.—February 17.

Subject: The Timid Woman's Touch, Mark 5:25-34. Golden Text: "And they went out and preached that men should repent." 6:12. Divisions: I. Opposition to Christ in his former home. [1-6.] This was Nazareth. "Is not this the carpenter," etc? "Could there do no mighty work." Cause, unbelief. II. He sends forth the twelve. [7-13.] Evidently he had chosen them before this time. 3:13. Thoughts: 1. Those who are not believers in Christ at all, should, apart from prejudice, sum up and consider the proofs for his character and work. 2. Unbelief hinders our well-being. 3. Don't belittle true worth, if it happens to belong to your own neighborhood. 4. It is well to have associates in God's work.

Lesson IX.—March 3.


Lesson XI.—March 17.

Subject: Jesus The Messiah. Mark 10:13-22. Golden Text: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." Mark 10:14. Divisions: I. Young children brought to him. [13-16]. II. The young man who asks about eternal life. [17-22.] This is an important lesson. Let us try to reach the young. How important that efforts be made to lead them to Christ while the character is more impressible! Thoughts: 1. Christ wishes the love and service of children. 2. One who comes to Christ early can accomplish more, by the end of life, for God's glory and the elevation of men.

Lesson XII.—March 24.

Subject: Blind Bartimaeus. Mark 10:46-52. Golden Text: "Thou Son of David, have mercy on me." 10:48. Divisions: I. Blind and begging. [46]. II. Cries to Jesus for mercy. [47,48]. III. Is called by Christ. [49]. IV. Comes and is healed. [50-52]. Thoughts: 1. Let the helpless cry persistently to the Son of David. 2. Let us be impressed deeply and frequently with the importance of faith.

Lesson XII.—March 24.

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—We control the entire number. Page 16.

—Women have never yet united in large numbers save for good purposes; it is safe to predict that they never will. Their isolation one from another is in the interest of brute force; their combination means the dominance of peace and spiritual power, the purification, protection and coronation of the home; and home is the shrine for whose sacred sake all that is good and true on earth exists. Happy are we who live to see the day when the women of our native land are clasping hands with a purpose so high and in a unity so holy, which may God bless.—Frances E. Willard.

—Read what The Nation says about the "Life of Dr. Sloane." Page 16.
Among the Churches.

Reformed Presbyterian.

Notes.—The recently organized Second Congregation of Belfast, Ireland, has given a very unanimous and very cordial call to the Rev. John Lynd, of Ballylaggan.

Rev. S. G. Shaw and wife called on us last week. They were on their way to Georgia, in search of rest and strength, their first vacation since Mr. Shaw was installed at Walton. During their absence they will visit the Selma Mission, returning in about three weeks.

Rev. John F. Carson, Brooklyn, whose health is completely restored, and whose congregation is growing very rapidly, expects to assist the Rev. J. W. F. Carisle, of Newburgh, at his approaching communion.

Rev. J. R. Thompson, of Newburgh, was one of our callers the past week. His daughter, Miss Anna, a white ribboner and a prominent Y. worker, is carrying forward a grand work for temperance among the youth of Newburgh.

Some of the members of the Rev. J. F. Carson's congregation, Brooklyn, have organized for mission work. A room has been rented on the ground floor, in a thronged neighborhood, where a Corenaster mission has been established. Sabbath School is held at 2:30 P. M. and gospel services every Sabbath evening at 7:30. Good spiritual results are hoped for, and even additively an adding to in membership of the church.

In sadness we note the death of the Rev. S. J. Crowe's grandchild, Harriet Amanda, infant daughter of Mr. Ett S. and Jennie Crowe Young, of Youngstown, Ohio. It was their only baby, born on the 7th of last August. Death came suddenly, after but a few hours suffering with rigor. May the dear Lord bind up the broken hearts of the young and bereaved parents.

New Concord, Ohio.—A letter from New Concord, Ohio, says: "Mrs. Mary A. McClurkin, (wife of the Rev. S. R. McClurkin), who was for some time State Organizer for the W. C. T. U. in W. Va., and during the campaign last fall was in the field lecturing on Prohibition, has been here with us. She gave three good lectures to large and appreciative audiences, on consecutive evenings. The first two were on Prohibition, the third was entitled The Perils of Our Country. It is certainly a privilege to hear Mrs. McClurkin. She left here to fill appointments made for her by Dr. Cannon at Jonathan's Creek. She was here under the auspices of the W. C. T. U."

Ohio Presbytery.—The Ohio Presbytery stands adjoined to meet at New Concord on Tuesday, April 9th, at 7:30 P. M., to be opened by a sermon by Rev. John M. Wyile.


W. P. CLARK, Clerk.

Sessions will forward their minutes for examination at this meeting.

Sterling, N. Y., congregation held an election for elders and deacons, Thursday, March 7, which resulted in the unanimous choice of the Rev. E. M. Coleman of Atomee assisting.

Holwood Congregation.—Mr. Speer has returned from Ohio and brought his family with him, and will take up his work here again. He had preached to good sized audiences in a number of school houses in the vicinity, besides preaching to the congregation.

Rev. C. S. Young, Orleans, Citrus Co., Fla., has been laboring under great difficulties in the Land of Flowers for four years. The yellow fever hedged them in for several months during the past Summer. Since that time several A. R. P. Y families have moved into the colony, and have identified themselves with Brother Young's little flock. They hopefully look forward to the time when they will be able to entertain the Synod, and enjoy a time of refreshing from the presence of the Lord.

Rev. E. E. Pressly, Scott's X Roads, N. C., who was almost laid aside last Summer on account of a wound received during the late war, is now able to meet his appointments every Sabbath, but he has no hope of recovering entirely from the injury.

Rev. R. Y. Mills, Lancaster, S. C., died very suddenly at his residence last Monday, March 4th, at 4 P. M. He had preached last Sabbath in the forefront at Gibb's Creek, and at Lancaster court house in the afternoon, and appeared to be in good health; but about 3 A. M. on Monday he was attacked with something like a chill, accompanied with nausea. His physician could not arrest the disease, which was supposed to be congestion of the liver.

Mr. Mills was about 25 years of age, and a native of Charleston, S. C. He was married last Fall to a daughter of Rev. J. E. Martin, of Ga. His untimely death is deeply lamented by all.

The Book cannot be had except from us. Page 16.

Presbyterian.

The following from the New York Observer concerning a minister who is well known to many of our readers, will be read with much pleasure:

Knox Presbyterian Church: Third Anniversary.—Rev. Dr. D. G. Wyile preached his third anniversary sermon last Sunday, to a large congregation. In the morning he pronounced his theme, "The Creed of a Good Presbyterian," and in the evening he gave a very interesting review of the work done during the three years of his ministry in this rising church. Three years ago the church had only sixty members. During the three years God had greatly blessed the cause and there have been added to the church three hundred members, an average of one hundred per year. Of late the services have been so well attended that it is sometimes difficult to procure a comfortable seat and the session have appointed a committee consisting of the officers and five members of the congregation to collect funds for a new church building. This committee called the congregation together about two weeks ago and at the first meeting, although only a few of the members were present, $1,000 was promptly subscribed. A meeting is to be held at Friday of this week in order to interest the children of the Sabbath School in this building fund, and it is hoped that by this means the fund will be largely increased.—Observer.

Miscellaneous.

In Great Britain the Society of Christian Endeavor is making substantial and steady progress. Many pastors find the Christian Guilds who will fitted to develop the social and literary life of the young people, not so well adapted to their more strictly religious needs, and are turning their attention more and more to the Christian Endeavor Societies as the solution of the problem.

The Baptist Year Book for 1889 makes the following showing for the past year: Total number of associations, 1,312; ordained ministers, 23,940; churches, 16,620; baptisms, 17,519; received by letter, 2,300; by restoration, 2,000; by experience, 9,406. Losses: by letter, 7,452; by restoration, 7,343; by erasure, 10,623; by death, 25,639. Total membership, 2,997,784, a gain over last year of 50,470.

No less than five new churches are being erected in Jerusalem and Bethlehem at the present time. The most important is the magnificently handsome Russian church, erected by the Russian Palestine Association. The monastic Abyssinians, who belong to the old Coptic Church of Egypt, are erecting an immense domed church. In Bethlehem two churches are in process of erection, one a Roman Catholic or Latin, which is half completed, and the other a Protestant church, which is just begun.
And stooping vagrants find with poison darts
And fruits infinitum P. Shall couching thieves
Arthur and Lillie bright;—the very Buds
The firey Sting of Asps?—Laura, Edna,
Are boys and girls all here, not one without
In confident repose as lambs of God
In sweet repose and dreams of mother-love
Our love in children’s soft white breast, all wrapped
Of Paradise;—the prophecy of flowers
Whose heart shall quench within its cups of life
Husband. . . My dearest Prudence are our children safe;
Te guards! Bar fast the outer gates and doors
An entrance
That ghost our gates without in stealth to creep
Intents of heart. Two edges sharp, and sharp
And severed points that rebels used in heaven
Within! ‘Tis done; yet well I know ere dawn
My spirit plays and moves my every act.
And cower and tremble at thy gleam.
Of heaven. Before thee powers of darkness flee
Marrow; and on thy point discerneth thoughts.
Without avail.

Cold blade of steel silent as death until
And spit the Insolence of hell into
And yours. They growl and snarl and mutter hate
My sword, my God are one.

Two little boys, after quarreling on the play-ground, each brought
a complaint to the teacher.

A Bad Conscience.

Two little boys, after quarreling on the play-ground, each brought
a complaint to the teacher.

A Bad Conscience.
The Old Arm Chair

"I love it, I love it; and who shall dare
To chide me for loving that old arm chair?"

Written for the Christian Nation.
The Storm Bound Bird.
ARTHUR E. SMITH.

Tis winter; and a mournful sound
Is borne upon the breeze,
Like far-off murmur of the waves
That sweep the raging seas;
It is the swaying of the boughs
Of the arching linden trees.
The snow-flakes dance and fall around,
Heaven’s messengers are they;
The fir-trees on the steep hill-sides
Are white as ocean’s spray,
And from the north the clouds sweep down
Like fierce wolves gaunt and gray.
Against my window flies a bird,
A little sparrow brown:
Out in the angry storm is he
Both blinded and alone;
And so he seeks a shelter till
The angry storm has gone.
How hard he tries to break the glass
That keeps him in the storm;
I raise the sash and in he flies.
Fearless of any harm,
And lights upon the book-case door
Without apparent alarm.
He shakes his plumage; turns his head
Towards me as though to say,
"Quick as the storm is o’er I know
You'll let me go my way,
And many thanks for the kindness you
Have shown to me to-day."
And so with man, when storms arise
And blind his eyes with sin.
Who kindly takes him in.
A refuge from all sin.

Tiny Patsy’s Windfall.
BY M. B. BELL.

A little humpback boy sat upon the steps of a down-town store,
with his big eyes full of tears. There was not a thing in the world
that he could think of that gave him the least comfort.
The beautiful winter day, the bright blue sky overhead, the
busy passer-by, not a bit of good could he gather from any one
of them: there was just as much discouragement in his brain as
could find room there; and the throbbing heart under the
worn jacket was so restless, so uncomfortable, that it seemed as
if everyone of his hot tears were running down into it.
But that could not be, for he had wiped them off on his bit
of a handkerchief as long as there was a dry spot upon it to
hold any farther moisture; and when that was used up he had
taken the corner of his muffler, which being at least part wool,
had many dirty spots on it still.

His shoes were broken at the back of the heels, and the corn­
ers of the toes were nearly through. His brown stockings
had been darned and darned, until stitches would no longer hold,
and then a bit of brown cloth that was several shades lighter
than the stocking, had been laid under the darn, and they peeped
through like little light eyes on a dark face. His pants had
been seen their very best days long ago, but neither pants nor jacket
were ragged; some one had tried to keep them in order. Above
the jacket was set a fine head covered with rings of brown hair,
and under the broad brow there were such bright grey eyes
that no tears could dim. Tiny Patsy deserved his name; a fall
in a mud puddle had left him with a very crooked shoulder; and
so much of his strength had been spent in trying to straighten
it that there was not enough left to make his legs either long or
strong.

Beside him, upon the steps, was a box that contained his stock
in trade; a couple of brushes, a box of blacking, and another
box with some oily stuff in it which he applied to the shoes of
his customers, on demand. Tiny Patsy was a bootblack; and
he made a good many odd dimes, especially when the crossings
were muddy. But there had been three clear days, the frosty
weather had frozen the mud and dried up the dampness on the
sidewalks. That made his trade dull, it seemed to him that
there had never passed him so many shiny pairs of boots during
the whole winter, and at last Tiny Patsy began to cry. He had
promised Ellen an unusual amount of money, and for a month
he had never earned less on any day.

It suddenly occurred to him that if the gentlemen should see
his tears, that they would not care to employ him, so he wiped
them away, and called out, “Shine! shine! sir.”

Two young men passing by, said, “Great Scott! did you ever
hear such a wail?”

“Never, begum!” answered his friend.

According to the history of street gamins, Tiny Patsy ought
to have understood what the passers by said and meant, but the
words were spoken in such a peculiar way that he thought they
were using some foreign language. Yet he knew that they
were making fun of him; and that sent the tears back, and he
remembered that Ellen would not like him to be a cry baby; so
he determined to try once more.

Out upon the frosty air, there presently rang a piping voice,
“Shine! want a shine, sir.”

A gentleman on his way home with a friend, said to him,
“What a sweet voice that was! It reminded me of my Joe’s
voice when he was a little fellow. My boots are not in need of
a shine, but I will speak to the little chap.”

“Fehaw, Philip! I never saw any one like you; you are so
full to the brim of philanthropic impulses. Come along, Alice
will be awaiting us, and the dinner will be cold. You really
must come; think of a fillet of beef being overdone!”

“All the same, John, I will leave you for a few moments,
will probably take the next train at Fulton Street; perhaps may
join you at the head of the elevated stairs. Beg pardon, and
au revoir.”

“Well, you are a weel fellow,” he said as he turned to the
boy. What is your name?”

“Tiny Patsy, sir. Have a shine?”

“Not to-day, my boy. Here’s a luck penny, for you. Run
away home.”

“Oh! thank you, sir.”

“Come to-morrow to 17 Rusling Street, I want to talk to you.”

Tiny Patsy ran as fast as his short legs could carry him to the
tenement house where he lived. And although he was pretty
tired he ran up the four flights of stairs, stopping only a few
moments at a time to puff a little, for he was like a very tired
engine that had been flying along with all the pressure of steam
that he was allowed to carry.
"Oh, Ellen, see here," he gasped.

"Wait a minute, dear boy, until you have recovered your breath. Now then, what is it?"

Tiny Patsy dived down into his pockets, first in one, then another, he had forgotten where he put the money that the gentleman had given him.

Finally he brought up from a collection of knives, string, pennies, and other odds and ends that were quite likely to be turned out of a boy's pocket. The coin was on the palm of his hand, but the moment he saw it all the gladness died out of his face.

"Say, Ellen; do you think that the fairies could have had anything to do with it?"

"What nonsense, Patsy! What have you there?"

"See that!" he exclaimed, as he held his hands out.

Ellen saw a gold piece, a ten dollar gold piece on her brother's hand, and she asked, "Where did you get it, dear boy?"

"He gave it to me, so he did."

"He? who is he?"

"The gentleman who told me to go to Ruisling street to see him to-morrow."

"It is a mistake; put it away, Patsy. You must return it to-morrow."

That night Patsy dreamed of a lot of things that he had bought with the ten dollar gold piece; and that he made a heap of them on the floor beside him. But when he laid his hand upon them to pick them up they turned to ashes.

And in the morning when Ellen tied the muffler around his neck, she kissed him good-by, and said, "Stay near the gentleman's office, Patsy, and the moment it is open, return the money."

And that was the reason that before Mr. Silloway had hung up his overcoat, little Patsy was beside him.

"Oh! good morning, little chap! pretty early, ain't you? Glad to see you—what's the good word with you?"

"I? oh! yes. I gave you a half dollar, my boy, for good luck?"

"Are you sure, sir?"

"Very."

"Do you believe in fairies, Sir?" Tiny Patsy asked, with a twinkle in his eye.

"Ha! ha! not I," laughed the gentleman. "Why do you ask?"

"Because, sir, Ellen, that's my sister who takes care of me, sent me back to tell you that you had made a mistake."

"I? Really, that is strange. What do you mean?"

"Did you ever see that, sir?"

The gentleman took the gold piece from the extended hand turned it over, looked at the under side of it, and said, "For a hundred times the number of dollars contained in this money, I would not have lost it; it is a pocket piece that I have carried for forty years. Why did you return it to me, Tiny Patsy?"

"Because Ellen tells me that the God who has taken care of us ever since our mother died, likes only honest boys; they are she says, of the sort who are successful in this world. And she tells me that even if I am a cripple, and can only earn my living as a bootblack, that by putting on the best possible shine, I serve God as well as a little chap like me can. Ain't that so, sir?"

"Yes, little Patsy, yes it is. I declare its funny, but I really love you, little fellow. No more blacking of shoes. I will send you to school next Monday, and if you study hard, and keep your principles as bright as they are now, you may be a great man yet."

He did not need thongs; and Tiny Patsy did not know how to give them; for all he said as he knelt down before his benefactor was, "Oh! sir, if I only knew how to thank you."

"-Christian at Work.

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Read offer on page 16.

Get five new subscribers. Page 16.
Choice Reading.

Why it Is So.

The following explanation is given why the year 1900 will not be counted among leap-years: The year is 365 days, five hours and forty-nine minutes long; eleven minutes are taken every year to make the year 365 days long, and every fourth year we have an extra day. This was Julius Caesar's arrangement. Where do these eleven minutes come from? They come from the future, and are paid by omitting leap year every hundred years. But if leap-year is omitted regularly every hundredth year, in the course of 400 years it is found that the eleven minutes taken each year will not only have been paid back, but that a whole day will have been given up. So Pope Gregory XIII, who improved on Caesar's calendar in 1582, decreed that every centurial year divisible by four should be a leap-year after all. So we borrow eleven minutes each year, more than paying our borrowing back by omitting three leap-years in three centurial years, and square matters by having a leap-year in the fourth centurial year. Pope Gregory's arrangement is so exact, and the borrowing and paying back balance so closely, that we borrow more than we pay back to the extent of only one day in 3,866 years.

For Young Men.

Lead me not into temptation! O young man, thinking within yourself, "I am so strong, there is no fear about me," I tell you make the most dreadful mistake. The very fact that you think yourself so strong, opens the way for the devil and his insidious attacks. Fling the temptation aside. Come to the Lord's side and pledge yourself to him, and be his; and when you say, "lead me not into temptation," move in the direction of your prayer. God will give you the strength in which alone you will be able to resist the tempter. Then you will be delivered from evil, and then you will look up to God, not taking credit to yourself, not magnifying yourself, but saying, "Thine is the kingdom, and the power, and the glory."—Rev. John Hall.

A Good Story of Lincoln.

There appeared in a Washington paper the other day the following advertisement:

"Wanted—By a gentleman and wife, old residents of Washington, half a pew or two seats in St. John's Episcopal Church; best of social references given."

This willingness to give social reference to secure the privilege of worshipping in St. John's Church reminds me of a story of President Lincoln. One day during the war a young officer called upon him to secure an appointment in the army, and brought with him letters of recommendation signed by all the F. F. V.'s in the District of Columbia. There had been no application for office before President Lincoln so strongly supported by the aristocracy, and, turning to the young man, he told him that he would give him the appointment, and handed him back the papers.

"Don't you want to place the papers on file," asked the office-seeker.

"I supposed that was the custom."

"Yes, that is the custom," said President Lincoln, "but you had better take them with you, as you might want to join St. John's church."—Chicago News.

JUDGE NOT THAT YE BE NOT JUDGED.

F. G. Norman.

Matt. 7th chap. 1st verse.

Judge not that ye be not judged;
Just think how much those words contain
For with what measure ye mete out,
Shall be measured to you again.

Those are the words of Christ our Lord,
He to whom all hearts are known;
Thou shalt not judge thy brother's heart
While there's sin within thine own.

While in our Father's vineyard here
We shall find both the wheat and tares:
But every good tree will be known
Easily by the fruit it bears.

Not every one that saith Lord, Lord,
Will into Heaven's Kingdom go;
But only those who do his will,
Christ has plainly told us so.

—Order at once. Page 16.

EVEK Y LADY.
WANTS A SILK DRESS.

This is your opportunity. A new departure,_skans direct from the manufacturers to you. Our reduced prices bring the best goods within reach of all. We are the one and only manufacturers in the U. S. selling direct to consumers. You take no risk. We warrant every piece of goods as represented, or money refunded, see our references. We are the oldest silk manufacturers in the U. S. Established in 1838, with over 50 years' experience. We guarantee the CHAFFEE DRESS SILKS, for richness of color, superior finish, and wearing qualities, to be unexcelled by any make of Black silks in the World. We offer these Dress Silks in Gros Granis, Satins, Satinets, Faille Francaise and Aida Cloths, in Black only. We send to all parts of the U. S. It will cost you only a postal card to see for yourself. Send a postal and we will forward you samples FREE with prices. O. S. CHAFFEE & SON,
Mansfield Centre, Conn.

Recollect.

Cashmere Bouquet
Toilet Soap & Perfume.
Luxurious lasting, refined.
Grass is usually green; but there isn’t anything green about a grass widow.

A minister one day said in his pulpit, “We pursue a shadow—the bubble bursts, and leaves tatters in our hands.”

A Chicago pundits has discovered why a prize is called “milk.” It is because it takes ten of them to make a cent’s worth of fighting.

“A! Miss Ada,” said Staylate, sadly, “you will be forgetting me when I’m gone.” “I’ve been for getting you ever since I’ve known you, Mr. Staylate,” said she slyly. And she got him.

Teacher—“What does Condillac say about brutes in the scale of being?” Seminary girl—“He says a brute is an imperfect man!” “Oh, man’s a perfect brute!”

Father O’Flynn—“Tut, tut! Drunk again, Patsy? O’im ashamed of ye! Why don’t ye soigne the pledge? O’I’ve done it myself!” “Arrah this, pr’aps in yer riv’riuones case it was necessary.”

“Do you think my editorials on the sin of chewing tobacco have any effect?” asked a friend. “I’ve done it myself!” “Oh, yes. Father O’Flynn’s firm are general dealers in watches of comparatively the same commercial value, but this is more than counterbalanced by the fine temper of the steel parts, the close adjustment to temperature, the interchangeability of the parts of the movement, and the ease with which they are procured for repairing purposes.”

“A question of relative merit in Swiss and American movements may still be an open one—personally, I prefer the American movement; but our cases vary.”

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God, who is the source of all authority, has appointed our Lord Jesus Christ the Ruler of Nations. The Bible, God's revealed Will, contains law for Nations, and is the standard by which all moral issues in political life are to be decided. National acknowledgment of this authority, and obedience to this law, constitute a truly Christian Nation.

The rush of office-seekers to Washington just now is something dreadful. Many stones were cast by Republicans at Democratic office-seekers when at last, very hungry, after more than twenty years, their chance for a meal came. Now the stones might well fly the other way. If, after four years, the present victors manifest so much hunger, what would their feelings be at the end of twenty? The "goneness" under the anxious politician's vest would be something agonizing.

President Harrison is really to be pitied. He is literally besieged; so are heads of departments and senators, and anybody who has an office to bestow. If the President sticks to his declared intention to select only the best and most efficient men to fill the offices, he will give himself a world of trouble, but he will do the country a world of good.

But can he, will he? Jas. S. Clarkson may be a very smart, sharp politician, but we doubt if there is a much more unscrupulous one in the country. The custom of rewarding campaign service, however, is justified by public opinion. What will Dudley get?

We have for some time considered it of the utmost importance to the cause of National Reform and Prohibition, that the interests of this journal in the great West be represented and looked after by a thoroughly competent man, living in that part of our country, whose whole life is consecrated to the work of pressing the claims of the principles named, and the right of our Lord to this Nation's allegiance. We are profoundly convinced of the eminent fitness for this duty of the Rev. N. M. Johnston. After a careful consideration of all the facts brought to his attention, Mr. Johnston has accepted the position of managing editor of a western office for the Christian Nation, and has already entered upon the work. Of course he has no intention of relinquishing any of his duties as a minister, and undertakes this additional labor with the clear understanding that it will not be allowed to conflict with his other duties.

We ask for him the hearty co-operation of all friends in the West, and their earnest prayers that God will abundantly bless him in continued health and strength of body and mind, and with the power of the Spirit. May the work thus modestly begun produce a bountiful harvest.

There is a seeming enjoyment, in opposing circles, of the "spectacle," as they term it, presented by President Harrison and his cabinet. Says one paper: "It is like a show bill, one name (Blaine) in big letters at the top, and all the rest in a state of eclipse." Says another: "President Harrison remarked to a friend that there was to be no premier in his administration, unless he should be that person. But facts don't bear him out." An illustrated paper presents the situation thus: An immense pair of scales impending over the White House: President Harrison and the cabinet (with one missing) pigmies all, are huddled into a single scale; spread all over the other scale is a mountain of flesh labelled "Blaine," up-ending the scale full of pigmies. But he laughs best who laughs last. We are of the opinion that President Harrison is a man of such positive convictions of duty that he will not be turned aside nor outwitted by politicians. Politicians hate a Christian who permits his Christianity to govern his politics. We wanted a Prohibition President, but a Christian Republican President who will act out his Christianity in office can do much to prepare the way for a still better man—a Christian Prohibition President who will also act out his Christianity in office. He's coming: just wait a little longer.

The Woman's Christian Temperance Union of Allegheny County, Pa., ("the state of Allegheny," Lincoln called it) evinces a breadth of interest in public work that commands our admiration. The character of its county conventions, the large number of its departments of work, the heavy demands on it for money, its liberal responses and contributions to the state, its big list of subscribers to the Union Signal, its prosperous and well patronized home paper The Journal—all these were not sufficient for its energies. Reaching out for other worlds to conquer, or good causes to work for, with waiting and able women eager for employment, it established three months ago, a Department of National Reform, and plased over it a woman built for the work, Miss Sara E. Gemmill. Miss Gemmill's paper, published on another page, delights our heart. It has been our wont, heretofore, to say patronizingly, "Help these women." But the women are helping themselves so sufficiently, and
helping the men so magnificently besides, that if the men do not wake up, these women will possess the earth. And that's Scriptural, too: "Blessed are the meek, for they shall inherit the earth."

The true Sabbath rest can be secured only by coming back to and basing its authority upon the fourth commandment. What we add to or take from, only weakens and destroys the authority of the divine command. Our contemporary America, vigorously assualts the Sunday newspaper, but it leaves its position open to assault by the enemy when it says as it did recently: "Were the London Times to be issued on the Sabbath in exactly the same form as its week-day edition, America would hail its advent as an evidence of progress. That is if its Sunday edition could be kept as free from sensational and vicious matter as the week-day edition it would do no harm."

With this human amendment the fourth commandment would read: Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work—provided, that nothing herein contained shall operate to prohibit the pursuit of any lawful occupation upon the Sabbath in exactly the same form as it is pursued on week-days. This might be to some minds an evidence of "progress," but to us it is undoubtedly progress backward. The Sunday newspaper is harmful not only by reason of its contents, but because it destroys the Sabbath as a day of rest. The same might be said of many so-called religious newspapers.

New Hampshire's Christian voters gave a very poor exhibition of their Christianity in the recent election for a Prohibition Amendment to their state constitution. There are enough men in New Hampshire who daily pray "Thy kingdom come" to have ushered the Lord's kingdom in, in that state, on election day; but by their votes they cursed their prayers, and New Hampshire is still the devil's kingdom.

Men of Pennsylvania—grand old Keystone state!—on the 18th of June, Jesus of Nazareth will be passing by for you: passing by in the opportunity which you will have on that day, like the heroic Winkelried, to break the solid ranks of the enemy and open a highway to victory: passing by in the opportunity which you will have on that day to establish the genuineness of your Christianity—to show your faith by your works!

"There is a time, we know not when,—A place, we know not where—Which seals the destiny of men For glory or despair"
wrote the poet.
Pennsylvania is left in no such doubt. The hour and place of her opportunity is known.
Lord, help Pennsylvania to cry mightily on Thee that day, and do valiantly in Thy name.

The Rev. J. C. McFeeters has an exceedingly rich and well written article in the last number of the Christian at Work, this city. It is entitled "Walking Worthy of God." We give his concluding paragraph:

"What a strange sight, the unworthy Christian; he claims to be walking toward heaven. What a sight as viewed from the walls of the glory world! Listen as the angelic watchman stands on the white tower of glory, and brings the earth under the telescope, and reports to his stenographer. We think we hear such words as these: They are coming, the countless numbers who have washed their robes and made them white in the blood of the Lamb; coming with incessant tread, and passing through the shining gates; but what mean the strugglers in the rear? Yonder comes a man who says he is coming up here, but instead of walking on the solid pavement of Gospel duty, he is persistently against all advice, wading heart-deep in his own imaginations and follies. Yonder is another who says his treasures are up here, but he is holding to the yellow thousands, as if they were the pinions that would carry him over these walls. Yonder is another affirms that his last seat will be here with Christ, but just now he sits in a low theatre, laughing at gilded vice, while the devil sits at his elbow laughing at him. And yonder are more of them in similar positions of contradictory life. What a sight the unworthy Christian, to Him who looks down from heaven, or to any person else, except himself. Walk worthy of God."

A very interesting meeting was held in Brooklyn, N. Y., on Thursday evening of last week, to discuss what was best to be done with reference to a certain bill now pending at Albany, N. Y. The bill referred to is an Amendment to an existing law providing for police matrons in the state of New York. The present bill is permissive, the amendment would make it mandatory.

There is a difficulty just here: it is this, that Gov. Hill has absolutely refused to sign any bill which contemplates increased expenses in local communities, if the bill has a mandatory provision. The Governor believes that all such legislation should be permissive, so that communities can enforce it or not as they were able. But there are other features of the new bill that are vast improvements over the present law; so that, even if it should be necessary to strike out the mandatory clause in order to secure the Governor's signature, its passage would still make progress in the right direction. In that case, however, additional labor would devolve upon the friends of the cause in the various cities and towns, in order to secure the friendly cooperation of local authorities.

We hope the bill will become a law, with the mandatory cause if possible, without it if necessary. Thoughtful men and women everywhere must realize the wisdom of having good and efficient women in all our police stations and jails to work with, influence and look after the unfortunate of their sex.

It is simple justice to add that this bill is the work of the W. C. T. U., that the meeting referred to was held in the parlors of the Woman's Suffrage Association, that the Chairman of the Committee is Mrs. Goff, a very wise and able worker, and that among the male speakers were Gen. Christiansen and other well known Christian workers.

LIFE AND WORK OF DR. J. R. W. SLOANE.

In the last number of The Christian Cynosure of Chicago, there is an editorial announcement that copies of the "Life and Work of Dr. Sloane" could be had for $1.50, postage prepaid, by addressing that paper. The Editors of The Cynosure must have been aware of our announcement concerning this great book, for their announcement concerning it was concluded with an extract from our own, for which, strangely enough, they forgot to credit us. Both announcements can not be true, for our paper declares that this book "cannot be had except from us."

We naturally felt an inclination to investigate, after we had read the Cynosure's notice; and so the writer called upon Mr. A. C. Armstrong, publisher of the book. When he had read the notice, Mr. Armstrong said to us substantially this: "There were just five copies of the book sent to the Cynosure and, as the paper admits, these were sent through some misunderstanding. But I wish you to announce at once in the Christian Nation, on the authority of A. C. Armstrong & Son, that these five books have been recalled; and that the statement which you make, that this book can not be had except from you, is absolutely correct."

We are willing to put the best possible construction on the conduct of the Cynosure in this matter, and accept any reasonable explanation.

Meanwhile, the public will please bear in mind that Prof. Sloane's "Life and Work" of his father, that grandest of men in his day, is offered free to any one who will do a little missionary work in the cause of Prohibition and National Reform.
PROHIBITION IN PENNSYLVANIA.

PROF. CHRISTI ET PATRIA.

Enlightened Statesmanship. is the art of controlling the affairs of State so as to secure to all, every necessary privilege and comfort, together with the widest liberty of the conscience, without infringement of the Word of God. "God is Light," and Statesmanship that is Godward is Enlightened, but popular statesmanship is not always Godward. Enlightened statesmanship regards the Sabbath as the Lord's Day—Popular statesmanship "knows no distinction in the days of the week." Enlightened statesmanship guards the sanctity of marriage—Popular statesmanship excuse unchastity and makes divorce easy; Enlightened statesmanship would everywhere and forever prohibit the liquor-traffic and place a premium on sobriety and integrity—Popular statesmanship exalts drunkennes and its legion of fellow-evils by legalizing the liquor-traffic. Enlightened statesmanship, in short, would apply every question of national policy to the righteous test of God's law, and require conformity thereto in spirit and in operation; whereas popular statesmanship has no standard whatever of Right, and the result is a grotesque system of government from the certain destruction of which there is no escape except in obedience to "the law of revelation," upon which, says Blackstone, "with the law of nature, should depend all human laws."—Ruttorian, 1884.

PROHIBITION IN PENNSYLVANIA.

THEROEO LE FLOOD, D.D.

The people of Pennsylvania will vote on the 18th of June for and against a constitutional amendment prohibiting the manufacture and sale of intoxications. This reform measure is presented under the most favorable conditions. The election is for that single purpose and no political issues can fairly or justly be connected with it. The Republicans being in a large majority have, not however without some Democratic co-operation, ordered the election. But this action is based on the simple principle that the people have a right to decide the question; and the measure is completely non-partisan. The various temperance societies of the state have united in a campaign organization, liberal supplies of money for necessary expenses are being pledged, and the amendment will be diligently and strenuously urged upon the patriotism and conscience of the voters of the Commonwealth.

There is good ground for anticipating a prohibition victory in the second (in population) of the states of this Union; and Pennsylvania is so geographically and commercially related to the greater part of the nation that the victory will be unusually significant and influential. It will prove that a great, populous, manufacturing state having great cities in its territory feels the need of prohibitory legislation. A large majority—and friends of the measure hope for that—will practically settle the policy of the whole country. Perhaps no election was ever held with so much at stake. A failure to give a majority vote for the amendment would discourage, perhaps for years to come, the prohibition movement and tempt temperance men in other states to fall back upon restrictive legislation. A great victory would silence all opposition by temperance men to prohibitory measures. In an unusual degree the cause of prohibition is at stake, and not alone in Pennsylvania. Failure will not only indefinitely postpone prohibition in the state, it will also postpone it all along the line.

There is not much danger that the temperance people will divide on the question, though enemies of the measure hope for such division. The Brooks' License Law has many friends, but the body of these friends consists of temperance people who have accepted it as a second-best, the best to be had; but they prefer prohibition and will vote for it with hearty enthusiasm. The information collected by some newspapers leads to the belief that the Brooks' Law has really prepared the way for prohibition. Those who have labored to enforce the present law, whether they have succeeded or failed, have come to the conclusion that prohibition will prohibit and that the amendment contemplated will have a tremendous moral force behind it. It is plain that the liquor trade has made no friends but has made new enemies in recent years.

INTEMPERANCE A HINDRANCE TO SPIRITUAL LIFE.

EXTRACT FROM AN ADDRESS BY DR. J. R. W. SLOANE.

If, as we have seen, the highest ecclesiastical judicators have declared the manufacture, sale, and use of intoxicants be a sin against God, and inconsistent with a Christian profession, these practices must come in some form within the cognizance of the Church courts. How far the weight of ecclesiastical authority shall be brought to bear against them, is a serious question, to be thoughtfully considered by those upon whom this responsibility rests. We may, however, without overstating the proprieties of the occasion, be permitted to suggest that the testimony of the Church against any evil must be greatly weakened so long as it is tolerated in any form within her pale. If Christians are to have no fellowship with the unfruitful works of darkness, but rather reprove them, then it is difficult to see how this not unfruitful, but very fruitful, work of darkness can be longer permitted to derive any support from the Church of Christ. Has not the time come for the Church to rise in her might, and throw the whole weight of her moral and spiritual power against this "gigantic crime of crimes?"

But, in conclusion, whatever may be the diversity of views upon this subject, the greatness of the evil is a point on which we must surely be entirely agreed. Let us, then, lift up our prayer to that God who giveth liberally, that he would so endow us with the spirit of wisdom that we may be directed to the best means for the accomplishment of the end which we all earnestly desire, the extinction of intemperance and of every other evil that opposes pure and undefiled religion, the final and full establishment of the kingdom of our Lord Jesus Christ.—Life and Work of Sloane, p. 309.

THE WORK OF NATIONAL REFORM.

SARA E. GEMMILL.

A Paper read at the Quarterly Convention of the Allegheny County, (Pa.) W.C.T.U.

When Pharaoh's daughter saw the little, goodly child in the bulrush basket, she called for a woman and said, "Take and nurse this child for me and I will give thee thy wages." The County W. C. T. U. recognizing the goodly child National Reform, called for me and intrusted the infant department to my care, some three months ago. It is an infant so far as the W. C. T. U. is concerned, but has a parent twenty-five years old, viz: The National Reform Association, which will celebrate its twenty-fifth anniversary in Pittsburgh in April. This Association
thing, when He opens the door, no man can shut it; and this taking up of National Reform by the Pennsylvania W. C. T. U. is certainly a slight opening of the door, let us press forward and it will open wide to us.

"He hath sounded forth the trumpet, That shall never call retreat; Before His judgment seat.

O be swift my soul to answer Him, Our God is marching on.

When we get National Reform, all questions will be tried by the right touchstone and will be settled equitably. The labor question will be solved, the Sabbath will not be desecrated by law, loose divorce laws will cease, the rum traffic will have no existence, the purity of the home will be preserved, and we will be a happy people—a delightful land. A refuge for the oppressed, and the beacon light of the world. I tell you ladies though this is the last department, the time will come when it will be the first. I would rather advocate the crown rights and prerogatives of King Jesus, than work in any other department. Am nothing of myself, but to be able to do something to bring back our King—to help educate my people up to this high standard is my delight and my joy. Like Paul I magnify my office. In closing I would ask you all to read the Constitution of the National Reform Association. You will then understand the work, and I ask you as Christian women to help amend the Constitution of our Nation, so that it will acknowledge God as the source of authority, Jesus as the Ruler, and the Bible as the standard by which all moral issues in the political world are to be decided. That this is much needed you will all confess when I read you a clipping from the Commercial Gazette:

"The lawmaking power of this great Christian Republic knows no Sunday, and hence both Houses of Congress are in session. They went on debating and passing bills until late this morning, and they adjourned until this afternoon. The Capitol has been thronged all day. Its beautifully tesselated marble floors are covered with the mud carried by hundreds of hurrying feet, and the galleries have been packed so densely that the custodians have been practically helpless in staying the rush of sight-seers. But the universal excuse that 'it comes only once in four years' covers a multitude of sins."

THE KIND OF A TOWN FRANCES E. WILLARD LIVES IN.

[We are permitted to make the following extract from a private letter, written to his grandma, Mrs. Eliza B. Taylor of Brooklyn, N. Y., by Joseph R. Taylor, a teacher in the University at Evanston, Ill.]

"Many times since I arrived in Evanston have I tried to find or make time for a letter to you, but this is the first opportunity which has presented itself."

"Evanston is even more beautiful than I had expected to find it. There is an elegant, refined community here. By the charter of the university, liquor cannot be sold within four miles of the university, so here is a town of 12,000 inhabitants without a single liquor store. The university is in an exceedingly prosperous condition; the numbers of students are rapidly increasing. There are about 1500 here at present. The buildings of the university are very elegant, the campus is on the shore of the lake, so that you get through the fine red oak groves charming glimpses of Lake Michigan as you walk about on the campus. The university is in a spacious, pleasant, and convenient situation, and although the courses of study are continually being increased in difficulty, the number of students grows year by year."

"A valuable contribution to Church history." — Page 16.
THE LESSON.

I. Two Disciples Sent after the Colt. (1-3.)

1. And when they. Christ, some or all of his apostles and perhaps others are included here. Come nigh to Jerusalem. Christ entered the city a number of times during these last few days. See verse 15, also 19. At Jerusalem he was to celebrate his last passover, to institute the Lord's Supper, and be offered as the Lamb of God. Unto Bethphage and Bethany. Both these towns were near the city and also near the Mount of Olives, or on its slopes. Mount of Olives; east or north-east of Jerusalem; perhaps extending sufficiently far to be in both directions.

2. And sath unto them. "Go your way into the village over against you" Bethany or Bethphage; rather the latter. John's narrative seems to indicate that they had already been at Bethany. Ye shall find a colt tied. Matthew reads: "Ye shall find an ass tied, and a colt with her." The colt was the one evidently on which Christ rode. Whereon never man sat. A writer calls our attention to the following passages indicating that for sacred uses this kind of an animal was sometimes taken: Numbers 19:2; Deut. 21:3; 1 Samuel 6:7. We see that Christ foreknew what they would find and where. In his divine nature he knew; and perhaps in his human nature also, though the knowledge possessed by this nature does not always, at least, appear to have been complete.

3. If any . . say . . . Why do ye this? Naturally this question would be asked by the owner, or perhaps even by his friends, if they saw the disciples loosing the colt. Say ye that the Lord hath need of him. It is not impossible that the owner of the colt was a secret follower of Christ. If he were not, or had not confidence in Christ or these two disciples, it would be unnatural to suppose that he would grant permission. And straightway he will send him hither; i.e. Christ continues to say that the man will at once send the colt. The Revised Version thinks that the Greek should read differently, as follows: "And straightway he will send him back hatchier;" i.e. the disciples are to promise the man that Christ will return the animal. The account of Matthew harmonizes better with the first reading, but one critical writer tells us that there is decisive evidence for the second form of expression.

II. The Two Disciples Obe.

1. Two Disciples Sent after the Colt. (1-3.)

I. The Place.

1. Near Jerusalem.
2. At Bethphage.
3. And Bethany.
4. At the mount of Olives.

II. Preparation.

1. By two disciples.
2. Going into the village.
3. Finding a colt tied.
4. Ordered to loose and bring him.
5. Which they did.

III. Contingencies.

1. Challenged in regard to the colt.
2. To be met by asserting the Lord's need.
3. This proved satisfactory.

IV. The Demonstration.

1. Garments put on the colt.
2. Jesus placed upon him.
5. Some going before and some following.
6. All shouting, Hosanna — save now.
7. Blessed is he that cometh in the name of the Lord.

8. Blessed be the kingdom of our father David.
9. Hosanna in the highest.
10. Jesus entered into the Temple.

II. The TWO Disciples Obey. (4-7.)

1. Two Disciples Sent after the Colt. (1-3.)

At Bethphage, Bethany.

Jesus entered into the Temple.

Praise.

The name of this Saviour is Lord of lords.

He will be blessed in the exercise of his high authority.

7. We shall also be blessed in him and all nations shall call him blessed.

Practical Thoughts.

1. How blessed the earth to which the Saviour came and the places where he trod.

2. How blessed his disciples in the privilege and honor of his companionship and service.

3. How worthy the Saviour to receive the highest honor the earth can afford.

4. How proper for his disciples to take the initiative in doing him honor!

5. The name of this Saviour is Lord of lords.

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The Demonstration.

Finding a colt tied.

Ordered to loose and bring the colt.

All shouting, Hosanna — save now.

Blessed is he that cometh in the name of the Lord.

8. Blessed be the kingdom of our father David.

9. Hosanna in the highest.

10. Jesus entered into the Temple.

11. He took a general survey.

12. Returned with twelve to Bethany.

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is a finer animal than it is in this country. Yet the words of the prophecy seem to indicate that in the character of the beast ridden there was lowliness exhibited. As we said, it appears to symbolize peace. The horse was used in war, the ass perhaps not at all.

III. CHRIST ENTERS THE CITY IN TRIUMPH. (8-11).

8. And many spread their garments in the way. Matthew says: "A very great multitude." The spreading of the garment on the way for him to travel would be a mark of great honor. Others cut down branches off the trees. Honor is shown in different ways. The R. V. prefers to read: "And others branches, which they had cut from the fields." According to the R. V. margin, the Greek for branches is: "Layers of leaves." One writer thinks that the meaning is a covering made of twigs, green grass, and leaves. John tells us that branches of palm trees were taken by those who were coming forth to meet him from the direction of the city.

9. And they that went before, and they that followed after. It may be that those who came from the direction of the city would turn about as soon as they met Christ and precede him. John tells us that "much people" who had come up to the feast went out to meet him. Those who followed after may have been mainly composed of pilgrims who had fallen in with Christ on their way up. Matthew says that a very great multitude spread their garments in the way. We can see that the crowd could have been exceedingly large. Those who came to the feast would probably have more leisure for such a demonstration than the residents of the city. Also we are told that in the reign of Nero, which ended in 68 A.D., a census showed 2,700,000 Jews in Jerusalem at the time of the passover. Hosanna. This word means, "Save, we pray." Whether it is addressed to Christ, or to God, and whether in this particular sense does not seem clear. Blessed is he that cometh in the name of the Lord. This expression, including Hosanna, is a quotation from Ps. 118:26, 28. The people here seem to be applying it to Jesus as the Messiah. Christ came in the name of the Lord. He was the one sent by God. He came to do God's work.

10. The kingdom of our father David. The old and the new dispensation are connected properly by the people. Some, or many of the multitude appear to recognize Christ's Messiahship. What a great contrast to the scene shortly after when the cry goes up: "Crucify him!" Yet we do not know that those who in this multitude best understood and realized Christ's character were among the rabble that soon harshly shouted for his death.

Why was this triumphal entry into the city brought about? To fulfill prophecy, to assert prominently and widely Christ's Messiahship and kingly dignity, and to give to the people a great opportunity to learn of the Saviour of men.

11. He enters the city and the temple. Soon there will be no more need for its sacrifices. When he had looked round about upon all things. Was he thinking of the significance of these things and the speedy fulfillment in himself? Or was it the glance of one who had authority there, who wished to find out abuses and remedy them? Perhaps both. He cleansed the temple on this same day, or afterwards. He went out unto Bethany. This was the home of Mary and Martha and Lazarus also, whom he had raised from the dead. There he would be welcome, if he abode at their house.

THOUGHTS TAUGHT OR SUGGESTED.

1. Christ directs his people. "Go your way," etc. He has work for them to do. He has expressed his will and left it recorded.

2. His people should obey. "And they went their way, and found," etc. Unhesitatingly, lovingly, diligently, regularly, we should obey.

3. Christ deserves our highest honor. The disciples put their garments on the colt. Many spread their garments in the way.

Others cut down branches. The voice of welcome ascended. God has most highly honored the risen Saviour. Let us acknowledge him and praise him as Lord of all.

4. Christ is a King. He is King over the heart, King over the family, King over the church, and King over the state; a universal King. God has set him on his own right hand "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church." He is the "King of kings, and Lord of lords."

Questions on Lesson I.

BY UNCLE ROBERT.


Where is the scene of to-day's lesson? Why is Jesus going to Jerusalem? Which passover feast is this? What villages are mentioned as on his way? Where are they situated? Which is the nearer to Jerusalem? Who lived in Bethany? How far is the mount of Olives from Jerusalem? Which road are the two villages that Jesus always enters by? How far did Jesus ride? How far did Jesus go? Why? Why should he keep his disciples so close? (Keep this in mind.) What significalce is there in the "straightway he will send him hither"? Where did they find the colt? What did they do? What right had they to do this? Did no one pay any attention to what they were doing? Who did the disciples prepare the colt for riding? Does Jesus seem to have any difficulty in controlling it? Why? Is it mentioned that he had never been ridden? How far did Jesus ride? Why should he wish to enter Jerusalem in this manner? Were there many with Jesus at this time? Did they enter into the spirit of the occasion? What did they do? What did they shout? With whom did this exclamation seem to have originated? (John.) What had led them to do this? How public was this demonstration? What did they recognize in Jesus? Meaning of "Hosanna"? What was Jesus' emotions as he thus approached Jerusalem? He was not elated by worldly honor. What is this entrance into Jerusalem called? (Title.) Why called "triumphal"? Significant circumstances. How came it that the people in Jerusalem were moved to come to meet Jesus in this way? That the follow also should have taken up the strain so enthusiastically? That the unbroken colt should have endured such demonstration so quietly? That its owners should have so willingly sent it? That Scripture should have been so literally fulfilled so unpremeditatedly?

What does all this prove? (Jesus is the Messiah.) Was he so accepted by the people? (Keep this in mind.) What significance is there in this? What did Jesus do when he had entered the city? What did he do there? Why? How long did he remain? Where did he then go? Why? Why should he keep his disciples so close to him?

ADDED POINTS.

Every new station in our life's journey brings us new duties; and it is for Jesus to tell us what he would have us do for him just then.

There is no better defense of our conduct at any moment, than the exhibit of the fact that our Lord told us to do what we are doing.

When we go in the direction of our Lord's commands, we shall be sure to find things ready for our coming.

"And to the history of the anti-slavery movement in this country." Page 16
Among the Churches.

Reformed Presbyterian.
Hopkinton, Ia.—Our church building is being fitted with new lighting apparatus. Large electric lamps now take the place of chandeliers and will, it is thought, be a great improvement on the latter. The hanging lamps in the auditorium are furnished with porcelain lined zinc shades, those in the pulpit with pretty ornate glass shades. Other changes contemplated are expected to follow soon.

A regular attendance with well sustained interest have, during the winter, been manifest in the Sabbath School. The hanging lamps in the auditorium are furnished with porous shades. Other changes contemplated are expected to follow soon.

A regular attendance with well sustained interest have, during the winter, been manifest in the Sabbath School. The hanging lamps in the auditorium are furnished with porous shades. Other changes contemplated are expected to follow soon.

The L. M. S. are planning for a public annual meeting to be held in April.

Blue birds, robins and black birds have come and the weather and roads are more like May than March. The spring, so far, has like the fall and winter, been a constant and pleasant surprise.

Notes.—The Presbytery of Illinois will meet at Houston, Ill., (old Bethel) on Tuesday, April 9th, at 2 P. M. Signed, E. M. Smith, Clerk of Presbytery.

Rev. T. C. Sproull moderated a call in Cincinnati congregation on March 16th, resulting in the election of Rev. J. C. Smith, salary $1,200 per annum. Mr. Smith has lately been preaching at Cincinnati with great acceptance.

Rev. N. M. Johnston is in Topeka this week, where he conducts communion. He will be assisted by Mr. L. Sampson, who is reported an unusually able and promising student.

Brooklyn Congregation has a flourishing Christian Endeavor Society. Mr. Malles, recently from Baltimore congregation, is President.

Members of the Covenanter Church who have not yet assured a copy of the Life and Work of Dr. Slossan, can get a copy free of cost by doing a little missionary work for the Christian Nation.

There is reason for great thankfulness in the rapid development of the mission spirit throughout the church. It has come to be the rule, instead of the exception, that our congregations have mission stations under their care; and that our ministers are in demand at such places. We mean this as a great compliment to our ministers, for it really is. Such people who are hungering and thirsting after righteousness are not satisfied with husks, and it is to the infinite credit of our ministers that such souls find nourishment in their preaching, and cry out for more.

The success of various mission stations, we refer to home mission stations in those remarks, establish another thing, viz: that the Psalms, sung without instrumental aid, even, but sung by those whose hearts are yearning for souls, have a power in them that draws invitation stations in those remarks, establish another thing, viz: that the Psalms, sung without instrumental aid, even, but sung by those whose hearts are yearning for souls, have a power in them that draws

We want to speak an encouraging word to our mission workers everywhere. Be not discouraged by the obstacles which the devil is always casting into the way. Let neither the opposition of the unconverted, nor desire for rest after regular work, nor any other thing, hinder you in the work of soul-winning for Christ. Remember that mothers' hearts are aching for sons and daughters away from home who may be in your neighborhood, and reach out a warm hand to welcome them to the Lord's house and the society of his people.

United Presbyterian.

We are indebted to the Midland for the following budget of news:

Twenty new members were recently added to the Second church, Mercer, Pa. The congregation at Paxton, Ill., has decided to make out a call for Rev. A. S. Vincent. Rev. G. O. Wilson having accepted the call to Tamarack, III., is now at that place and at work. Rev. G. H. Getty, of Delaware Presbytery, whose health has failed, will locate in New Wilmington, Pa. The Women's Magazine for March contains an excellent cut of the parsonage of the Park Avenue congregation of Omaha. The Eighth Church, Philadelphia, has a young People's Society of Christian Endeavor containing nearly one hundred members. Rev. R. G. Doig of East Meredith, N. Y., has suffered a great affliction by the death of his wife. She was a most excellent woman. Rev. J. A. Littell and wife, of Albany, N. Y., have suffered a sad affliction by the death of their infant son, which occurred on March 4th. The Second church, Monmouth, had an accession of eighteen members at its recent communion, thirteen of the number being received by profession. The winter term at Tarkio College closed March 14th.

The spring term opens March 26. One hundred and two students were enrolled during the past term. Messrs. E. M. Griffin and T. D. Holliday, two excellent young men, both licentiates of Wheeling Presbytery, will probably go to the Foreign Mission field next fall.

Rev. J. H. Leiper, a former pastor of the United Presbyterian congregation at Calcutta, O., has been installed as pastor of the Sixth Reformed Presbyterian congregation at Philadelphia. The congregation at Oak Grove, Ill., Rev. J. B. Goudy, pastor, has had an accession of ten; of this number seven united by profession of faith, and two by certificate from other denominations. Rev. Dr. MacDill has been elected president of the Murphy Movement at Xenia, O. Francis Murphy carried on meetings there several weeks, after which permanent organization to continue the work was secured. Prof. Ed. F. Reid of Monmouth College, who is to deliver the annual address to the students of Xenia Theological Seminary, has chosen for his subject: "The Literary Character of the Preacher." Rev. John Rippey, D. D., of Cuyerville, N. Y., recently submitted to the loss of one eye in order to save the sight of the other. Dr. Rippey will have the sympathy of friends and brethren throughout the church in his affliction. Rev. T. W. Warnock who had been supplying the pulpit at Greely, Kansas, is commended very highly for his work there by the News of that place. It says: "He is a fearless and energetic preacher, and does not hesitate to handle wrong without gloves. This world would be much better off if it had more such preachers."

Rev. W. G. Murray, of Murray, Neb., has met with a great affliction by the death of his wife, which sad event occurred on Tuesday morning of last week. Mrs. Murray had been quite ill for several weeks. The funeral took place on Thursday. The services were conducted by Rev. W. P. McNary, of Tarkio, and Rev. Dr. John Williamson, of Omaha. Rev. J. H. Wright, of the First church, Xenia, O., was taken suddenly ill a week ago Saturday night, with pneumonia. He was at church on Saturday afternoon, apparently well, and the congregation expected him to conduct communion services on Sabbath. He was not able to do so, and Dr. Moorehead, assisted by Rev. W. W. White, conducted the services in his place. Mr. D. O. McLaury, a student of theology in the Allegheny Seminary, died of typhoid fever at his home in New Wilmington, Pa., while he had been there about three weeks ago. His death was entirely unexpected, as he was apparently past danger. The immediate cause of death was hemorrhage of the heart. He was a young man of much promise, and one of whom much was expected. Rev. F. M. Mekemson, pastor of the congregation at Peabody, O., died March 6th, 1889, of typhoid fever.


Associate Reformed Presbyterian.

Rev. R. G. Miller, of Sordis, N. C., was badly treated last Monday night as we were going from Chorloth to Statesville. Some one threw an apple at the train, striking a glass near Brother Miller's seat. The glass was broken, and pieces of the glass cut his face and hands severely. The train halted and returned to a camp, and evidence was found sufficient to lead to the arrest of two teamsters, who were lodged in jail.

The First A. R. Presbytery meets at Chester, S. C, on the 8th of April. Rev. W. Y. Love is to preach the opening sermon.

Rev. J. S. A. Hunter, late missionary to Mexico, is to be located at a new station, as the work there continues to enlarge. He and his co-laborers are greatly encouraged to go forward.

"—Ruminiscenses of early New England and Western country life." Page 16.
LADIES HOME COMPANION
A PRACTICAL HOUSEHOLD JOURNAL

Now in its fiftieth year, well established, tried and true, as attested by a constituency of over three hundred thousand readers. The publishers desire of extending its influence into half a million homes, offer for Only 10 Cents.

3 Months Trial

10 cents (Silver or Stamps) will secure SIX NUMBERS of this charming periodical all different, each copy equal in size, quality and content as any of the best. The very finest illustrations are used to make everything plain, so that lady or girl can make their own dress with the least difficulty, and many of them can be made by persons without much practice and taste, in the prevailing styles. Such instructions as are given are always found in this department, with neatness and taste, in the prevailing styles. Each lady can make her own dresses, trim her own hats and bonnets, and dress themselves and their children in beautiful garments, whether for pleasure or profit.

8 Regular Editors and Scores of Eminent Writers, whose facile pens will furnish Short and Continued Stories of great interest, while all branches of household economy that can possibly come within the good housewife's province will be given with the best treatment by experienced editors, and use, beauty and reduced retail prices throughout. The floral department is a treasure house of children's garments and many other necessary things.

3 Months Trial

Practical Housekeeping. This department is a well-priced guide to every branch of household work, to be used by every person who desires to develop the mental powers by solving puzzles, charades, enigmas, etc., for which prizes are given. The Ladies Home Companion is read by over one million people read them regularly.

For Women. The Ladies Home Companion stands without a competitor in literary excellence, typographical beauty, suggestive illustrations and helpful advice for every department of home life. It is beautifully written, and printed on fine, cream tinted paper, and has a more brilliant array of contributors than ever before, consisting of

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March 27, 1889.

**Christian Nation.**

**The Old Arm Chair**

> "I love it, I love it; and who shall dare To chide me for loving that old arm chair?"

*Written for the Christian Nation.*

**The Best Defense.**

**Tina Temple.**

The rampart is glittering with silver and gold:
A guard for a party so cruel and cold.
The tents bright illumined, with music so sweet
Allure to their precincts the wandering feet.

But ah! what is that in the shadow I see,
That moves 'round so slyly while peering at me?—
Though gleaming with light 'tis the worm of the still,
I find that its drawing me captive at will.

Then I must away lest I'm caught in its coil,
'Twill grasp me more firmly, each effort will foil
I must make to escape. Oh, I fear its device!
Its charm is most potent and ah, what a price!

'Tis money provides it a haughty defense;
'Tis money that gildeth this direful offense.
It rears a high bulwark this bane to defend;
And promises good where it misery will send.

How long, oh, how long will this serpent beguile
To the pathway of vice, with its sinister wile?
And cause sorrow's shadow to fall on the home;
To the pathway of vice, with its sinister wile?

I find that its drawing me captive at will.
Then I must away lest I'm caught in its coil;
Then Comfort and Peace to the home we'll invite;
Then hasten, oh, hasten the glorious day
When alcohol's glitter no more will betray:
And cause sorrow's shadow to fall on the home.

"Why not, Helen?"
"We shall call for you as we go to the concert to-night."
"Well, have your own way," said Janet, half-vexed at Helen's obstinate streak. "But I suppose I'll have to forgive you," she added, kissing her. "Now, Helen when Hessie has slept like a little mouse—all night—you will, won't you, Hessie?—you'll see what a goose you've been to lose all the fine music. You'll wish you had followed my advice."

"Perhaps so," said Helen, smiling them a bright good-night.

Two hours later she grew sleepy over her book, and leaned back in her chair for a few moments. Hessie's soft breathing just reached her ear; she would be quite well by the time mother came home.

Suddenly she sat up with a start, wide awake. Surely there was a mingled smell of fire and smoke and gas. The gas had been left turned half down in the hall outside, and never could have made the bright light which she could see under the door.

With a bound she had reached and opened it, taking in at one glance the condition of things. With her usual carelessness, Lena had neglected to close the window and shutters. A wind had sprung up, and the curtains had blown into the gas, which, after setting the curtains on fire, had itself been blown out.

With a cry of terror Helen's first impulse was to shrink back into the room, but with a second thought she closed the door between the blasing terror and the darling who slept as quietly as if danger had not been near.

With one swift prayer for help, Helen dashed past the flames,
which were gaining strength with every moment. The escaping gas would presently be a further source of danger. She turned it off, and then seized the burning curtains, all the while calling for help. Down they came, and with half wild energy she tore up a corner of the carpet and stamped out and smothered the flames. But a small stand in a corner had been over-turned, and books and papers which it had held had become ignited, and the flames were spreading to the light woodwork above.

What could she do? With desperate effort she tore up more of the carpet, but the blaze was becoming too strong for her. All she could do was to keep it from the direction of the door behind which she could now hear the voice of the frightened child.

"Don't come here, Hessie! Don't open the door!" she screamed.

Would help never come? Yes, there was an answering cry to her own.

"Helen, Helen—we are coming!"

It was Janet's voice outside, and the next moment stronger arms than hers were giving welcome aid in the fight, and Janet's brother flung the carpet with surer effect. And then came Janet, bringing, with the finally aroused Lena, water which put an end to the trouble.

Janet led her friend back into her room and cried over her as she bathed her face and her burned, blackened hands.

"But they're not burned much, dear," she said, after careful examination.

"It's nothing, it's nothing. They'll be well to-morrow," said Helen, as little Hessie came and climbed into her arms, cooing words of loving pity and comfort. "Oh Hessie, Hessie," she sobbed, as the pretty curly head lay upon her shoulder, "I never was so happy and thankful in my life!"

"We were just on our way home when we heard you," said Janet. "It is a wonder how you ever managed to keep the fire down till we came—to keep it away from the bedroom.

"If it had been Lena, when would she have awakened?" said Helen. "Not, perhaps, until—Oh, Janet, just think what might have been!"

Choice Reading.

Close Calculations.

If the population of different places could be estimated according to the pounds avoirdupois belonging to them, imagine the names of health giving resorts!

"Are you a native of this parish?" asked a Scotch sheriff of a witness who was summoned to testify in court.

"I mean were you born in this parish?"

"I was born in this parish, but I'm not a native of it!" said Janet.

"You came here when you were a child, I suppose you mean?"

"Not, sir; I'm just here about six years now."

"Then how do you come to be nearly a native of the parish?"

"Well, ye see, when I came here, six years since, I just weighed eight stone, and I'm fully seventeen stone now; sae ye see that about nine stone o' me belongs to this parish, an' the other comes from Camlachie."—Youth's Companion.

The Nobleman's Greatest Compliment.

One wet, foggy, muddy day a little girl was standing on one side of the street in London waiting for an opportunity to cross over. Those who have seen London streets on such a day, with their wet and mud, and have watched the rush of cabs, hansoms, omnibuses and carriages, will not wonder that a little girl should be afraid to try to make her way through such a babel as that. So she walked up and down, and looked into the faces of those who passed by. Some looked careless, some harsh, some were in haste; and she did not find the one she sought until an aged man, rather tall and spare, and of grave and kindly aspect, came walking down the street. Looking in his face, she seemed to see in him the one for whom she had been waiting, and she went up to him and whispered timidly:

"Please, sir, will you help me over?"

The old man saw the little girl safety across the street; and when he afterward told the story, he said: "That little girl's trust is the greatest compliment I ever had in my life."

That man was Lord Shaftesbury. He received honors at the hands of a mighty nation; he was complimented with the freedom of the greatest city on the globe; he received the honors conferred by royalty; but the greatest compliment he ever had in his life was when that little unknown girl ringed him out in the jostling crowd of a London street, and dared to trust him, stranger though he was, to protect and assist her.

Men carry something of their character written in their faces. Day by day the acts of life chisel their impress on the human countenance; and the record there kept reveals the character of the man, and the history of his life and deeds. If worldliness, and selfishness, and sin are written there, the keen eyes of childhood will not fail to find the record; while if there beams in that countenance the grace and peace of Christ, and the gentleness and kindness of the Lord, even the children will be attracted by such a face.—The Christian.

There is no more valuable contribution to National Reform literature than "Life and Work of Dr. Sloane." Page 16.


Do you know that this is the finest clothes receive when washed with the ordinary laundry soap?

Do you know that when clothing is washed with PYLE'S PEARLINE as directed on each package, the rubbing is done away with?

You ought to.

The greatest wear on clothing is the constant rubbing in the wash. The hardest work in washing is the rubbing up and down on a board. You must admit that anything which does away with the rubbing, and is withal harmless, saves the wear and tear on the things washed as well as the poor woman who does the work. We claim that PEARLINE is that thing. The many millions of packages sold annually would seem to substantiate our claim.

Beware of peddlers and some unscrupulous grocers who are offering imitations which they claim to be Pearl-line, or "the same as Pearl-line."—It's FALSE—they are not, and besides are dangerous. PEARLINE is never peddled, but sold by all good grocers. Page 16.
Who Stole the Bank Note?

"Mamma! mamma! my bank-note, my beautiful bank-note, is gone. It is stolen, I know it is, and Mary must have stolen it."

And Teddy Newman, though he was a boy, and twelve years old that very day, burst into a flood of tears, as he rushed into the nursery, where his mother sat, with his news of woe.

"I wouldn't care so much," he said between his sobs, "if Uncle Ted had not sent it to me, and he wanted me to write and tell him what I bought with it, and now I shall have to tell him it was stolen. Make Mary give it back to me, can't you, mother?"

"Where did you put it, my boy, and what makes you think Mary stole it?"

"I laid it down on a chair in my room. Mary was there. She said to put it away—it would get lost; but I was in a hurry, and I never thought she'd dare to steal it."

"Hush, Teddie, you must not accuse Mary unless you have some further proof. Perhaps it has dropped on the floor, or you may have laid it somewhere else and forgotten. We will go and look."

But all search for the missing bill proved in vain, and even Mrs. Newman had some faint misgivings that perhaps the chambermaid had been tempted to take it, though upon being questioned she denied all knowledge of its whereabouts.

Nearly a month went by. One night the water-pipe froze in Ted's room, and some of the boards in the floor had to be taken up. Ted watched the carpenter with all a boy's interest. In the board nearest the bursted pipe was a mouse hole, and as the plank was lifted immense quantities of minute bits of paper were revealed. These, sufficient to fill two large jars, were drawn out. And in one corner of the heap was a nest of young mice.

"I'll be bothered!" exclaimed the carpenter, as he threw them out; "if here ain't a nest of mice on a two-dollar bill!"

"My bank-bill, mamma, my lost bank-bill!" Ted shouted, as his mother just then entered the room. And, sure enough, it was the bank-bill, wholly uninjured, except a slight stain; yet it was absolutely the only piece of paper left entire in all the heap!

A Baby.

I'm a very little baby,
Little face, and hands and feet,
And my mother says she never
Saw a baby half so sweet.
It is nice to hear them talking
In that way, but I can see,
Oh, a lot of little babies
Who all look and laugh like me.

When I look out of window
There's a baby in the glass,
And he waves his hand as I do
To the people as they pass;
When I put out hands to touch him
And to pat him on the cheek,
He will look and act as I do,
But he'll never, never speak.

There's a baby in the mirror,
There's a baby in the spoon,
And there's one in front of mother
When we play a little tune;
These are very funny babies;
Where I go they always come.
But I never hear them talking,
So I guess they're deaf and dumb.
Another great artist—"What a wonderful painter Rubens was," remarked Merritt at the art gallery. "Yes," assented Cara, "it is said of him that he could change a laughing face into a sad one by a single stroke."

"Why," spoke up little Johnnie, in disgust, "my school teacher can do that."

"I tell you, but work is scarce in this town," said one man don't get better, I'll have to send my family around offering to give me a job. If times were Inflamed, Zack of Strength or Nerve would be justified in my school teacher can do that."

"I tell you, but work is scarce in this town," said one man don't get better, I'll have to send my family around offering to give me a job. If times were Inflamed, Zack of Strength or Nerve would be justified in getting face into a sad one by a single stroke."

"Well, I am inclined to agree with you—" the art gallery. "Yes," assented Uora, "it is said of him that he could change a laugh into a sad one by a single stroke."

"It is only a question of time. " Just so. It is inevitable," said one man don't get better, I'll have to send my family around offering to give me a job. If times were Inflamed, Zack of Strength or Nerve would be justified in getting face into a sad one by a single stroke."

"When do you think it will happen?"

"When they die."
God, who is the source of all authority, has appointed our Lord Jesus Christ the Ruler of Nations. The Bible, God's revealed Will, contains law for Nations, and is the standard by which all moral issues in political life are to be decided. National acknowledgment of this authority, and obedience to this law, constitute a truly Christian Nation.

It is a real loss that so able and interesting a writer as Mrs. Rev. E. M. Coleman, of Almonte, Ontario, does not more frequently appear in print. Her paper published in this issue of the Christian Nation, is worthy of wide reading and careful study.

Mrs. J. L. LAMPORT, a dear white ribbon lady of Brooklyn, sends twenty-five cents to pay for a copy of the Christian Nation for three months for Miss Mary E. McCarty, a missionary teacher in Richmond, Utah, who has asked so earnestly for copies of the paper to use in her work. Who will add to the list?

In the death of the Rev. J. H. Wright, noticed on another page, the cause of National Reform has lost an able and ardent supporter and advocate. About five years ago he was elected to the position of a Secretary of the Association, but was not at that time in a position to accept. As a Christian brother and fellow worker, we mourn his loss, and offer our tenderest sympathy to the bereaved family.

The Bill, No. 894, introduced into the New York Assembly by Mr. Blumenthal for adding the schools of the Roman Catholic Protectors in Westchester County and the Sheltering Arms to the list of schools and institutions to share in the public school moneys had been reported in the Assembly by the Committee on Cities, but on the fact becoming known, the opposition to the Bill was so strongly expressed, that the Bill has been re-committed and a hearing on the part of its opponents was fixed for yesterday.

We were greatly shocked to learn from the telegraphic columns of a New York City daily on a recent morning, that the Rev. S. G. Shaw of Walton, N. Y., while walking over a bridge in the city of Selma, Alabama, on March 22d, fell and splintered the bone in his leg so badly that it is thought it must be amputated. And what is remarkable in this connection is that Wm. Hilton, of Newburgh, N. Y., only a few days later, while engaged at his workshop in lifting a beam, strained himself so severely as to bring on a partial paralysis.

The Rev. Mr. Shaw and his wife, as noted in our columns a couple of weeks ago, had gone south for their health. They left our office to start upon their journey with high anticipations of strengthening rest and recreation. We sincerely hope the accident is not so serious as reported. It is fortunate for Mrs. Shaw that there are dear friends in Selma, who will both minister to her husband's wants and sympathize with her in her double affliction.

From a Pittsburgh paper we learn that Felix R. Brunot, the honored President of the National Reform Association, is very ill. The notice reads thus: "The announcement that Felix R. Brunot is seriously ill will be received by his host of friends in this city and elsewhere, and in fact by every one in this vicinity, irrespective of class, with the deepest regret. He is afflicted with paralysis. Although he and Mrs. Brunot have been absent from home almost all winter, hoping that in a less vigorous climate he would recover his accustomed health, he was compelled to return to his home on Stockton Avenue, Allegheny, where he is at present very ill. Here he grew worse, and his physician, Dr. C. B. King, was hastily summoned, but he improved somewhat later in the day. Felix R. Brunot is a household name in these two cities, and the most earnest hopes will be entertained by all for his recovery."

Mr. Brunot is not a man of local reputation merely. His wise and beneficent labors as president of the Indian Peace Commission gave him a place in the nation's heart, and endeared him to all classes of people. He is also possessed of a very high order of literary ability. He was for many years a welcomed contributor to the papers of his own religious belief, Episcopal, as well as to the New York Independent, and has written pamphlets, tracts, and poems on Temperance, which are to-day among the standard publications of the National Temperance Society.

But of late years Mr. Brunot's public work has been chiefly as presiding officer of the National Re-form Association, which has received a wonderful impetus during his official connection with it. His addresses on the principles and aims of this important organization are among the best literature on the question.

At Mr. Brunot's age, an affliction such as that with which he is suffering, is difficult to rally from. But we are certain that thousands of Christian hearts will unite in prayer that the Great Physician will speedily restore our leader to wonted health, and spare him for farther years of service.

CONSTITUTIONAL AMENDMENTS.

The National Reformers want to secure a Christian amendment to the National Constitution; the Prohibitionists want to secure a Prohibitory amendment to the same document; and so on. We do not know what proportion of the believers in and workers for these various amendments, realize the amount of labor involved. We are not ready to believe that it would make any difference in the conduct of those who do not realize it. A true Christian reformer does not stop to count the cost of doing right. He believes with Hooker that "Law is the harmony of the Universe, and its seat is the bosom of God." He believes with Summer that "Aloft on the throne of God, and not below in the footprints of the trampling multitude, are the sacred rules of right
which no majorities can displace or overthrow." He believes Christ when he says, "All power in heaven and in earth hath been committed unto me." And he believes God when he says, "By me kings reign, and princes decree justice."

So that, to the Christian reformer, rooted and grounded in the truth, "difficulties are things to be overcome, and obstacles are things to be trampled upon."

We have no hesitation in giving place to an extract from an editorial in the April Century on the subject of Constitutional Amendments. We all want to know exactly the road over which our journey is going to take us. The article says:

As this is one of our eras of great striving and cry for reforms of various kinds, it is probable that we shall hear a great many proposals of amendments to the Constitution of the United States, as if the suggestion of even the best of amendments gave it any more real chance of life than if it were meritless. It is therefore necessary to retain, as a very prominent element of our political consciousness, the knowledge that the adoption of any isolated amendment is now a matter of such enormous difficulty as to be practically impossible. The time may come when some amendment shall evidently have behind it, as in the case of the civil war amendments, so general a popular and party interest as to "rush" it over all the inevitable obstacles; but that time is not now. The reform which is limited to the road of constitutional amendment may besiege the entrance to it until it dies of inanition; it must abandon hope long before it even enters.

The very first difficulties are those of mere constitutional machinery, which Sir H. S. Maine has stated with so much Tory gusto that his statement has already become classical. They are obstacles which the people imposed upon their own action in the original Constitution in order to guard against what was supposed, a century ago, to be democracy's characteristic turbulence and impatient desire for change. A change in the English constitution, no matter how radical, needs only a majority vote in the two houses of Parliament; and in practice a determined majority in the House of Commons will insure a majority in both houses. A change in the American Constitution demands, at the very beginning, a two-thirds' majority in both houses of Congress. Every one familiar with such matters knows that the difficulty of getting a two-thirds' majority in either house is far more than a geometrical increase over that of getting a simple majority; and that a two-thirds' majority in both houses is a difficulty almost geometrically greater still. Here the framers of the Constitution might have stopped, but they did not. They provided that the amendment, after passing the gauntlet of Congress, should not be valid until ratified by three-fourths of the State legislatures. As there are now 38 States, three-fourths means 29; and, as each of these bodies have two absolutely independent houses, this means that the budding amendment must find friends to introduce it, champions to fight for it, and a majority to support it, in each of 58 separate legislative bodies, each with its peculiar interest, prejudices, and characteristics. Who can name any single amendment which is at all likely ever to be backed by such popular interest, the country over, as to command such wholesale legislative support as this?

TRIBUTE TO JOHN BRIGHT.

The death of John Bright is noticed in our News Budget. One of the best tributes to the man, one of the finest descriptions of the character of the man, which we have had, is the sermon by the Rev. Robert Collyer. Mr. Collyer, as a factory boy in England, who suffered from the oppressive laws which John Bright and Richard Cobden's splendid labors finally repealed, was certainly well fitted by knowledge and experience for the duty of love and gratitude to a benefactor which he undertook to perform in delivering this tribute. And no other quality for such a task is ever wanting in Robert Collyer.

He took the sixth verse of the first chapter of John to illustrate his theme—"There was a man sent from God whose name was John"—and after sketching the home and early life of the great Commoner, said:—"Finding a vast concern in his heart, when a man of twenty-one, touching the curse of strong drink, and joining with a small band like minded to organize a temperance society to warn, rebuke and persuade, he made his first public speech. A nervous young fellow he was then, and sore afraid when he stood up, but he was able to worry through. His second effort was made in a Methodist schoolroom. He had made careful preparation for that. He intended to bring in the upas tree as his choicest metaphor, but forgot its name, and had to ask a friend what the thing was. He found his heart leaping at the ripple of laughter which went round the room, brushed aside the preparation and began to talk right from the heart of him and the good, sound head of him. He won his hearing and the good will of his hearers, and that was his second speech. "Still there was a trouble he could not overcome. He was the people's man, sent from God for a witness to them to bear witness of the light, but it shone as yet through a clouded glass. It was then that he found a working man in his father's mill, who had caught this noble secret of speaking to the people in their own tongue. He sat at the feet of this working man to learn, and then asked him what was the trouble with his darkened glass. "It needs more directness, maister, more simplicity," was the reply. "These words of one and two syllables, maister, such as the folk use, and homely figures, like what they are used to. Not so many bends and flowers and things cut and dried before you begin. Let them bloom and sing as they come and go on the wings of your thought, maister."

"So the years come and go, and they are busy years in this fast era. He was in the mills all day or in Manchester attending the market—a quick young fellow and clever of his hands and head. The only thing he was slow about was paying the hands. He had many questions to ask them about the life they were living and suggestions as to how they should steer, and then the overtime was given in the best way to help them, and all England with them and the world."

"For those were dark days in the old mother land. Small children like myself were compelled to work in the factories. I was eight years of age and John Bright was touching his majority. The children worked thirteen hours five days in a week and eleven on Saturdays, and now let a poor factory boy, looking back through fifty-five years to that time, lay his wreath on John Bright's grave this day and kiss the new made mound, because he fleshed his monster, the factory system of long ago."

"John Bright went to a meeting in Manchester fifty one years ago, and was one of the orators of the Anti-Corn Law League, through which he won the first great jewel in his crown. He summoned an open air meeting again in his own town of Rochdale, and said, 'The taxes must be taken off the poor man's load. This is not a party question, but a pantry question, and a question between the working millions of England and the lords of the land. We must insist first of all on the repeal of the Corn Laws, that the people may have bread.'"

"He had found the man after his own heart three years before at a meeting for the promotion of the popular education—Richard Cobden—and the two went into the great battle heart and soul. And it was time something was done. Four years after the League was made the great working force of England was fighting for bare life. As I talk to you I see the poor creatures swarming down Wharfside in rags and starving. They are singing woful songs of their own making for a crust of bread. In one strong town to the north of us one quarter of the population was not on the verge of starvation right in it, and must die if something is not done. Five thousand men were walking the streets of Burnley and begging for work on any terms that would keep them alive."

"John Bright and Richard Cobden set England ablaze. The League sent out winged messengers from the press by the five million and money began to pour into the treasury."
CORRECTING SOME FALSE NOTIONS
T. DOWITTALMA.

Some of our young people have read till they are crazed, of learned blacksmiths who at the forge conquered thirty languages, and of shoemakers who, pounding sole-leather, got to be philosophers, and of milliners who, while their customers were at the glass trying on their spring hats, wrote a volume of fast-rate poems. The fact is no blacksmith ought to be troubled with more than five languages; and instead of shoemakers becoming philosophers, we would like to turn our surplus of philosophers into shoemakers; and the supply of poetry is so much greater than the demand that we wish milliners would stick to their business. Extraordinary examples of work and endurance may do as much harm as good. Because Napoleon slept only three hours a night, hundreds of students have tried the experiment; but instead of Austerlitz and Saragossa, there came of it only a sick headache and a botch of a restoration. We are told of how many books a man can read in the five spare minutes before breakfast and the ten minutes at noon, but I wish that some one could tell us how much rest a man can get in fifteen minutes after dinner, or how much health in an hour's horseback ride, or how much fun in a Saturday afternoon of cricket. He who has such an idea of the value of time that he takes none of it for rest wastes all his time. Most Americans do not take time for sufficient sleep. We account for our own extraordinary health by the fact that we are fanatics on the subject of sleep.

We differ from our friend, Napoleon Bonaparte, in one respect; we want nine hours' sleep and we take it—eight hours at night and one hour in the day. If we miss our allowance one week, as we often do, we make it up the next week or the next month. We have sometimes been twenty-one hours in arrearages. We formerly kept a memorandum of the hours for sleep lost. We pursued those hours till we caught them. If at the beginning of our summer vacation we are many hours behind in slumber, we go down to the seashore or among the mountains and sleep a month. If the world abuses us at any time, we go and take an extra sleep; and when we wake up all the world is smiling on us. If we come to a knotty point in our discourse, we take a sleep; and when we open our eyes the opaque has become transparent. We split every day in two by a nap in the afternoon. Going to the seashore, the mountains, or to the south, has done as much for us as any drug. Europeans who have been with us for a time, believe that we have given up study for amusement. Such is not the case. We have the same delight and the same interest in reading and study that they have. We differ from our friend, Napoleon Bonaparte, in one respect; the former was always on hand at the proper moment, with what he wanted to read, with attention to the lesson and the requirements of the class. The superintendent became the fact is I have mighty little time for studying. I calculate to read over the lesson Sabbath afternoon.
after I get home from Sabbath School, just to get it started. Then I have to get up early Monday morning; I have to be on my team on the road to the city by half-past three; mighty little time for studying in the morning. But I’ve got a way of spreading my Bible open before me and taking a look at a couple of verses or so while I’m gittin’ dressed, ’n then when it comes to prayin’ naturally I pray about ‘em, ’n then I keep thinkin’ on ‘em all the way to town. Next morning I take two or three more verses, and so I keep a doin’ all through the week, ’n though sometimes the lesson seems tough when I begin, it gits pretty considerable tender by Saturday night.”

The superintendent went away thoughtful. The secret of that man’s power over his class was made plain.

The Bible is not rightly used if we do not thus try to get every word of it which we teach transmuted into life and character. A teacher after teaching the lesson, “The Red Sea,” as presented by Panay, wishing to enforce the practical lesson, called on her scholars for the “Red Seas” which troubled them and made a list of them upon the blackboard. After class a little boy came to her with his trouble: he did not want to tell it before the others. He took from his pocket a bottle and explained that his father had sent him to a saloon to get it filled, with a threat that if he did not bring it back full he would “break every bone in his body.” Now the little fellow had promised his mother, who was dead, that he would never go inside of a liquor saloon, nor buy a drop of the stuff which had ruined his father. Was not this a “Red Sea” indeed?

The teacher talked it over with him sympathetically, found for him in the Bible several verses which showed God’s mind on intoxicating liquors and notably this one: “Woe unto him that giveth his neighbor drink.” Finally the boy went home, determined to face his trouble, and bear what he must, rather than break his pledge to his mother, and do what he believed God would not approve of. Before he went he knelt with his teacher, and they asked God to make a path through this sea for him. Meantime, the father, while hunting in an old trunk to find something which he could sell for liquor, came upon a Bible which his wife had given him years before, and the thought it recalled saved the boy from punishment. God let the Bible be the little boy’s “pillar of fire” to guide him safely through his sea of trouble.

We wish to call your attention once more to another duty, namely: The interest shown your pupils during the week. Your work is not finished when the tap of the bell announces that the hour set apart for instruction has drawn to a close. The week’s work is only begun. The teacher knows, ere this, that the will has a powerful influence on our belief. The belief, it is true, is not directly dependent on the will, but he would be a very dull student of human nature who would affirm that the will has no influence on our belief. Now we do not assert that love and esteem for the teacher will alone win the scholar to a love and acceptance of the truth, but that it is, by the blessing of God, a powerful means to this end. As you have already heard, the practical lesson must be seen by the scholar in its connection with Bible doctrine. The authority of the Divine Word must be felt in enforcing the lesson or it will not find the constant support which God does not require us to believe without warrant or evidence. “Believe not every spirit, but try the spirits whether they are of God.”

All that is necessary is earnest united efforts under God. Even in cold, hard mathematics a unit gains added power beyond its own value by its position to another unit. One and one are not two but eleven. Since in the mathematical realm a unit ten folds itself, how fine is it in the realm of being and doing “that one shall chase a 1000 and two put 10,000 to flight.” We should unite then in gathering up the “fragments,” gathering together the imperfect parts in the moral kingdom of God. In the Sabbath School is the place where we all have an opportunity to unite in the moral work, and if we do it, on that Corner Stone—Christ Jesus,—will be constructed a building with perfect symmetry whose “builder and maker is God.”

The Bible.

BY “SOLON.”

I have seen that in the instructions or suggestions of pious men, of two or three generations back, that they made arrangements for the reading of the Bible by which it would be read through once a year, and the book of Psalms, once each month. But whether the people for whose benefit these suggestions were published, profited by them or not, I do not know, but my observation teaches me, that at the present time, instead of reading the Bible once a year, that there are many both of men and women, who have never read it through at all; and not only so, but there are many of forty or fifty years of age, who do not know what is in the Bible, they do not know what it teaches. For proof of this, ask them a few questions on the plainest matters taught in the Bible and they cannot answer one of them. The apostle says on another subject, “these things ought not so to be.” These same men and women will read the magazine, the novel, the daily paper, while the Bible is quite ignored. Now to all such I would most respectfully suggest that there is a day coming, and it is in the near future, when your regrets touching these things will be deep and bitter; one thing, making these regrets exceedingly bitter, is the reflection that they are unavailing. Opportunities lost, days, weeks, months unimproved. To remembrance to you will be exceedingly uncomfortable that you have acted so very dishonorably, ungenerously, in ignoring the imperative command of God. Deut. 6:6, 7—“These words which I command thee this day shall be in thine heart and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” I speak as unto wise men, judge what I say.”
In the Sabbath School.

Lesson for April 14, 1889.—The Son Rejected.—Mark 12:1-12.

**ANALYSIS.**

**REV. J. S. T. MILLIGAN.**

<table>
<thead>
<tr>
<th>I. THE ILLUSTRATION OF GOD'S CLAIMS ON MEN.</th>
<th>J. THE SON SENT AND SLAIN. (6-8).</th>
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<tr>
<td>1. By a servant.</td>
<td>6. Observe how this messenger is distinguished: a son; his well beloved; he sent him also last. Certainly God was doing much for the husbandmen. He is giving them wonderful privilege. They will reverence my son. This is what they should have done; and if they had had fairness of disposition in this matter, they would have done. But the language does not teach that God expected them to receive favorably his son.</td>
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<tr>
<td>2. Of a vineyard.</td>
<td>7. This is the heir; come let us kill him, and the inheritance shall be ours. “The root of all this sinful conduct lies in the wilful selfishness of the heart... Do we never say, ‘If</td>
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| 3. With a hew. | 8. 

| II. THE CLAIMS URGED. | 
| --- | --- |
| 1. By a servant. | 2. By another servant. |
| 2. By its becoming the head stone of the corner. | 3. And cast him out of the vineyard. |
| 3. The carnal heart and mind are unwilling to meet these just obligations. | 4. And in the way of human depravity. |
| 4. They will be urgéd and enforced. | 

| III. THE SERVANTS TREATED. | 
| --- | --- |
| 1. They say this is the heir. | 4. The kindest demands excited injustice. |
| 2. They took him. | 5. They would arrest the faithfulness of God. |
| 3. And killed him. | 6. No limit can be put to human passion and injustice. |

**PRACTICAL THOUGHTS.**

**I. Men and nations are under weighty obligations to God.**

**II. These should be promptly affirmed that more is meant than generally that God provided his people with all things necessary for life and godliness, and furnished them with fixed channels and reservoirs of his blessings.**

**III. Men and nations are under weighty obligations to God.**

**IV. THE CHARACTER OF THE SON.**

**VI. THE CLAims OF THE WHOLE MATTER.**

**VII. The Issue of the Whole Matter.**

**Prophecy fulfilled by the stone rejected.**

**By its becoming the head stone of the corner.**

**DIVINE INTERPOSITION SETS IT RIGHT.**

**VIII. HOW MEN TREAT SUCH TEACHING.**

**1. They would arrest the faithfulness of God.**

**2. They are only deterred by fear.**

**3. They leave even the Saviour.**

**4. And go in the way of human depravity.**

**5. The kindest demands excited injustice.**

**6. They would arrest the faithfulness of God.**

**7. No limit can be put to human passion and injustice.**

**8. The most perfect one as to both matter and manner has been rejected.**

**9. Men are left, however, utterly inexusable.**

**10. And shall be overtaken with merited doom.**

**11. Judgments will be employed and made effectual in enforcing God's claims on men and nations.**

**12. The day of the wrath of the Lord and for the avenging of the blood of his servants will be a terrible day.**

**REF. T. H. AGERSON.**

**INTRODUCTION.—Our last lesson was the triumphal entry. The barren fig tree and the cleansing of the temple are among the most striking incidents recorded by Mark between the last lesson and the present one. Before the speaking of this parable Christ was walking in the temple and the chief priests, scribes and elders come to him. They ask him by what authority he does these things, and who gave him the authority. Christ silences them by asking a question concerning the baptism of John. Then it appears this parable was spoken. Luke says it was spoken to the people. The best view perhaps is that it was addressed to both the rulers and the people; but the former are specially, if not exclusively, meant. Parallel accounts are found in Matt. 21:33-46 and Luke 20:9-19. See also Isaiah 5:1-7. We shall use the following division for the present lesson: I. The vineyard. II. God sends servants for the fruit of it. III. The son is sent and slain. IV. The husbandmen punished and the son exalted. **THE LESSON.**

| I. THE VINEYARD. (1). | A certain man. God is meant; and to speak a little more exactly, God the Father. Planted a vineyard. “We must rather understand by it the kingdom of God in its idea, which idea Jew and Gentile have been successively placed in conditions to realize. Inasmuch indeed as Israel according to the flesh was the first occupier of the vineyard, it might be said that the vineyard at that time was the Jewish church; but this arrangement was only accidental and temporary, and not of necessity, as the sequel abundantly proved.” Trench. Perhaps we should say that the vineyard “at that time,” included not only the Jewish church but the Jewish nation as an organization. And set an hedge about it. This was a fence, perhaps of stone, or thorn bushes, for the protection of the vineyard. The law that God gave Israel may be here meant as the hedge. It shielded them from the heathen round about. “Nor is it unworthy of observation, that outwardly also Judea, through its geographical position, was hedged round by the bounty of nature on every side circumscribed and defended,” etc. Trench. Winevat. Tower. “The vineyard, the fence, the wine-press, and the tower, have been briefly explained by us, on a similar parable. The oracles of God, the instituted ordinances, and all the means of instruction, and peculiar privileges, vouchsafed to Israel, were intended.” Scott. On the wine-fat and tower Trench says: “It is difficult satisfactorily to point out distinct spiritual benefits shadowed forth by these, or to affirm that more is meant than generally that God provided his people with all things necessary for life and godliness, and furnished them with fixed channels and reservoirs of his blessings.” And let it out to husbandmen; Jewish leaders and perhaps also all the people. |

| II. THE SON REJECTED. (2-5). | 
| --- | --- |
| 1. They say this is the heir. | 2. And at the season he sent to the husbandmen a servant. “No particular servant is meant, but such prophets as the Lord raised up from time to time to remind his people of duty, such as Samuel, Nathan, Elijah,” etc. R. J. Millar. That he might receive of the fruit of the vineyard. Certainly an owner expects a return from his vineyard. God requires of us now, as well as of his ancient people, fruitfulness, for he has furnished us the means and opportunity for producing it. |
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| 3. They say this is the heir. | 3. They would arrest the faithfulness of God. |
| 4. The kindest demands excited injustice. | 4. No limit can be put to human passion and injustice. |
| 5. They would arrest the faithfulness of God. | 5. The most perfect one as to both matter and manner has been rejected. |
| 6. No limit can be put to human passion and injustice. | 6. Men are left, however, utterly inexusable. |
| 7. No limit can be put to human passion and injustice. | 7. And shall be overtaken with merited doom. |
| 8. The most perfect one as to both matter and manner has been rejected. | 8. Judgments will be employed and made effectual in enforcing God's claims on men and nations. |
| 9. Men are left, however, utterly inexusable. | 12. The day of the wrath of the Lord and for the avenging of the blood of his servants will be a terrible day. |
I can only get rid of those troublesome commandments; that unlawful gain, those forbidden pleasures will be mine?" R. J. Miller. "The great master builder was about to take down the temporary scaffolding which had now served its end, and this his purpose, they the underbuilders were setting themselves to resist, and were determined, at whatever cost, to resist to the uttermost." Trench. Rulers among the Jews are specially, if not exclusively, meant as the ones who conspire against Christ. They took him and killed him. Here Christ foreshadows his crucifixion.

IV. The Husbandmen Punished and the Son Exalted. (9-12).

1. God gives various opportunities to mankind; to the church, to various denominations, to nations, to families, to individuals.

2. God requires fruit from the places of his planting.

3. God is slow to wrath but strikes the specially wicked with a heavy hand.

4. They who fight against God must eventually fail.

5. God never gave a greater gift to men than his Son.

6. When Christ comes to us let us be careful to receive him.

Questions on Lesson II.

BY UNCLE ROBERT.


Who is the speaker in this lesson? Whom is he addressing? How does he come to address them so directly? What had he been doing to cause them to ask this question? Does he answer their question directly? Does he answer it at all? Why? What may be discovered in their admission as to their situation? Are all these in our lesson? Which do we find in it? To what extent do they in a sudden realization say "God forbid."? What application may be made of sending servants so often? How did he send his son? How so treated? Did this represent something already past? How was it afterwards fulfilled? Would not this prepare them for their future experience under Peter's preaching? (Acts 5:35). How did they treat the servants so shamefully and when? How did they expect to gain the inheritance? Were the Jews actually as foolish as here represented? What proof does Jesus give that they will reject and kill him? How does he show that it must come about? How does he show that they will be destroyed? (Matt.) What is meant by "falling on this stone?" By this stone falling upon any? Make the application. To the Jews. To ourselves. To our nation. Is God expecting a return from us for what he has given? Are we rendering on demand? Is there no danger of the stone falling on us? Did they understand Christ? How did they feel? What would they have liked to do? What kept them back? What did they do? Did this stone fall on them? How did Peteriring it to their remembrance? (Acts 4:11). Ps. 2:10-12.

ADDED POINTS.

The meaning of a parable is not on the face of it. A parable must be studied in order to get at its meaning. This makes the truth of a parable worth all the more to those who find it out by personal study.

No one is likely to have more interest in a possession than its owner. "The earth is the Lord's," and we may be sure that the Lord is ready to do for the earth's welfare than any one who is temporarily occupying the earth.

The Lord may seem to be far away from his earthly possessions, but they are never out of his mind. We may forget God, but God never forgets us.

It is not always the evil-doers who suffer most in this world. The Lord's servants are sometimes shamefully treated, just because they are the Lord's servants. That fact ought to comfort the suffering well-doers, even though it is to the shame of those who harm them.

It is because our Saviour is the beloved Son of God that we may be sure that we who trust ourselves to him are beloved of God for his sake.

God has too much love for his earthly vineyard to leave it wholly to those who refuse to occupy it for him. If one set of persons refuse to improve it, he will displace them in order to get others who will.

If our standards of right and truth were to prevail, this world would be ruined. We are constantly undervaluing the good, and putting into prominence the worthless. The hope of this world is that God will put things right in spite of us.

There is nothing that makes men more angry than the plain truth. So long as we are lied about, we are really less concerned than when the truth of our evil courses and of our evil hearts is disclosed to the world.
Among the Churches.

REFORMED PRESBYTERIAN.

Star Notes.

Mr. A. K. Wylie, of Toledo, Ohio, brother of the Rev. J. Milligan Wylie, was an office visitor this week. He reports Toledo an exceedingly good field for a Covenant mission station. There is not a Psalm-singing church in the city.

W. L. C. Samson, of the graduating class of 1889, has been called to the pastorate of the McKeesport congregation.

Rev. J. M. Dickson, D. D., once pastor at Brooklyn, afterwards a Presbyterian, then a minister in the Dutch Reformed Church, is now pastor of the Pilgrim Congregational Church, Providence, R. I.

The R. P. & C. editor, "W.", publishes a note in the April number which contains these words: "... The Christian Nation and Psalm Singer have contained of late discussions of the Duty of Covenanters in view of the approaching vote on the Prohibitory Constitutional Amendment in Pennsylvania. The argument is all cases has been to instruct them to vote." If Prof. "W." will kindly turn to page 3 of the issue of the Christian Nation for March 6, he will find an article by the Rev. J. S. T. Milligan, which does not "instruct them to vote." And farther: the editor of the Christian Nation wishes to be clearly understood on this matter. He believes that a Covenanting who will vote on the Prohibitory Constitutional Amendment in Pennsylvania, will do so in defiance of the law and order of the church and in violation of the same. Because, first, it is not clear that he would not incorporate by so doing; and second, there has been no official declaration permitting such action.

Will Prof. "W." kindly publish this statement.

The Sabbath School of the Third Church, this city, held its anniversary on Tuesday evening, March 26. There was a very large attendance, and the occasion was exceedingly enjoyable.

Rev. J. Crowe and family are now residing at Mercer, Pa. Their P. O. box 464.

We are glad that Joseph Bowes has finally consented to "let his light shine" outside of Baltimore and Washington. His lecture on the "Scotch Covenanters," he will deliver in the Wilkinsburg Church April 9, Beaver Falls April 11, and Central Allegheny April 12. Let our readers in these neighborhoods spread the good news. There's a treat in store for them.

Rev. J. B. B. Milligan will assist Rev. J. F. Carson, Brooklyn, at Communion on the second Sabbath in May, the 10th.

A genuine effort has been made to chant the Psalms in the chapel exercises of Geneva College, and under the excellent management of Prof. Coleman the difficulties have been overcome. It is certain that when we sing the Psalms from the Bible itself, not in rhyme or meter, but in the ordinary version, no one will be able to say to us, "They are your Psalms:" but all will be forced to admit that we are using the very Word of God.—The Psalm Singer.

The Pittsburgh Penny Press of March 29 contained the following item: "Ex-Governor John P. St. John, of Kansas, is in the city, and will make a temperance address at the Sandusky street R. P. Church this evening." We suppose he was engaged to "instruct them to vote." It would be just like St. John to do that sort of thing.

Sabbath Schools of the Church.

We contemplate giving a brief article on each of the Sabbath Schools of the Church, and we take the opportunity of requesting each pastor or superintendent to send us such facts as he desires published with reference to his school. We hope there will be a response from every school, regular and mission alike.

We begin with the Sabbath School of the First Church, New York, Rev. J. C. K. Milligan, D. D., pastor.

Number of scholars enrolled 186—main school 131, infant class 55. There are 18 teachers as follows: Rev. J. C. K. Milligan, Bible Class: D. Henderson, J. Anderson, J. Cowan, J. C. Milligan and E. Jones. The lady teachers are: Mrs. W. J. Clyde, Misses Peterson, Misses E. Hanaway, Miss A. M. Milligan, Miss Robertson, Miss S. Stevenson, Miss A. Stevenson, Miss E. Hogg, Miss A. Phinney, Miss D. Phinney, Miss Worthington and Miss Clark.

Sabbath School was opened in the new church, 39 West 119th street, on Sabbath, Sept. 2, 1887, with 26 scholars, and was formally organized on Dec. 11, the same year, with 63 scholars enrolled.

The present officers are: Supt. Joseph Stevenson, Sec., Wm. J. Clyde, Librarian, F. E. Milligan, Treasurer, Wm. J. Crowe. We desire to add our commendation, from personal knowledge, of the able, thorough and faithful work of both officers and teachers.

United Presbyterian.

Rev. J. H. Telford has assumed full control of Ringgold Record, of Mt. Ayr, Iowa.


The Board of Foreign Missions assures the church that of every one hundred cents contributed for Mission work ninety-eight cents actually reach the field.

The Allegheny and Xenia Theological Seminaries both close, with interesting exercises, this week, March 27.

A dispatch of to-day announces the sudden death of Rev. Prof. Ed. F. Reid, of Monmouth College. He was a fine scholar, especially in rare learning.

We also have the sad announcement of the death of Rev. Jos. H. Wright of the First Church, Xenia, Ohio. He also was a growing man, a great worker, one of the most ready men for any occasion, and a man of extensive reading. Some two years ago he told the writer of his purpose to issue a volume on Elijah the Prophet, and supply for this prophet, in a measure, what Krummacher has done for Elisha. At that time many of the chapters in the shape of lectures, were already prepared, and we hope the church may yet by some editor have the results of Mr. Wright's study in this direction.

Rev. J. M. French goes from the First Church, Cleveland, to the First Church of Omaha.

We have private information that Rev. T. A Shaw will presently leave Des Moines, Iowa, and settle at Bellview's Second Church, near Pittsburgh.

Paxton, Ill., purposes to call Rev. A. S. Vincent, lately of Spring Hill, Ind.

A Convention of Young People, to be composed of representatives from the various Young People's organizations throughout the church, is called to meet in the Fourth Church, Allegheny, April 30—May 2. It is designed to discuss practical methods for interesting a larger number of young people in their own souls, and in the cause of truth.

Very generally throughout the Church there seems to be a revived spirit, and many extra meetings are reported as being full of interest, and bringing blessings both to the disciples, and to newly called ones. Second Allegheny reports an accession of 52, Second Mercer 20, Second Monmouth 18, Denver 36, Portland, Oregon, 22, Albany, Oregon, 20, Braddock, Pa., 14, Youngsville 22, Monroe, Iowa, about 25; C. edleston 11. These are samples. It is true also that a greater interest in practical religion, and in pointed direct and earnest efforts for the salvation of men, and a larger mission spirit toward the world at home and abroad are possessing the church. The echoes from the World's Missionary...
Conference, last year in London, are sounding in the church. The triumphs of our King in so many fields leads us to think that indeed by an earnest use of the opportunities the world might within a few years be conquered for Christ. We would like to live twenty-five years yet, and see what God will have wrought.

Our News Budget.
EDITED BY HARRELL S. PRITCHARD.

CURRENT EVENTS AT HOME AND ABROAD.
—In Connecticut both Houses have passed the bill prohibiting the selling, giving or delivering tobacco in any form to persons under sixteen years of age and also prohibiting minors from using tobacco in cigarettes or any other form.

—A party of tourists are expected on the Alaska from Liverpool, who are expected to visit Cornwall near Newburgh, N. Y., for the purpose of planning some way to gain easy access to the top of Storm King mountain. If they can accomplish this, a lookout will be built on the top of the mountain so that a beautiful view of the Hudson River can be obtained both north and south. It will be one of the best outlooks in the World.

—At the time of our writing it has not been decided what the President's action will be concerning Murat Halstead, whom the President nominated to be Minister to Berlin, Germany. The Senate rejected the nomination, all the Democratic and four of the Republican Senators voting against him. Mr. Halstead is so ill in Cincinnati that his physician forbids his seeing anyone. He is suffering from a cold caught at the time of the inauguration. He has not been informed of the Senate's action, which action is the result of personal spite held by the Republican Senators towards Mr. Halstead for articles condemning their actions which he published in the Commercial Gazette several years ago.

—Robert Todd Lincoln, son of President Abraham Lincoln, has been appointed to be Minister to England. When the news reached England, Viscount Cranborne, son of Lord Salisbury, left a dinner party he was at, and hurried home to tell the news to the Prime Minister, who expressed himself as being pleasantly surprised.

The St. James Gazette says: "It is certain that Mr. Lincoln will be popular in England."

—Theodore Rya, President of the Irish National League, has been appointed by the President as Minister to Mexico.

—Minister to Portugal is George B. Loring, of Massachusetts.

—John Bright, who for forty years has divided the honor of being first orator in England, with Gladstone, died March 27, at 8:30 A. M. in London. A shadow covers the heart of all the English people owing to his death, and America loses a friend who sympathized with her during the rebellion and rejoiced at the abolition of slavery.

His sister, Mrs. Margaret Bright Lucas, is president of England’s Literary and Scientific Institution.

—A big party of Frenchmen have gone to Wyoming and Colorado for the purpose of taking live game of North America, such as bison, bear, elk and deer to transport them to the museums of France.

—Rev. Howard N. Bliss has been called to assist Rev. Dr. Abbott as pastor of Plymouth Church. Mr. Bliss is only twenty-eight years of age. His father is a missionary to Syria.

—Robert F. Baker Newton's Congregation think they will move the sermons of the reverend gentleman have attracted such large congregations that room could not be found in All Souls' Protestant Episcopal Church to hold them. The church was built twenty-seven years ago, Mr. Newton being almost twenty years its pastor. A gentleman has offered to pay for the ground and help pay for a new building also.

—Rev. Howard N. Bliss has been called to assist Rev. Dr. Abbott as pastor of Plymouth Church. Mr. Bliss is only twenty-eight years of age. His father is a missionary to Syria.

—The President's proclamation to close Behring sea against any but American fishing vessels has been explained in Canada as barring both American and Canadian fishermen from fishing in Behring Sea. It does not explain what constitutes the limits of Behring Sea.

—The Ballot Reform Bill has passed the House of Representatives in Rhode Island, and will go into effect June 1st.

—The wife of Rev. Mr. McGregor, a Baptist minister of Rochester, New York, was burned to death March 24th, by her clothes taking fire from the store near which she was applying kerosene oil for seastics.

—A new question concerning the right of women to vote, has been raised in Camden, New Jersey, owing to six of the women voting, using their husband's naturalization papers, in order to vote for school trustees. The President of the Borough Commissioners, who was defeated, has begun a contest on the ground that the women who were foreign born and never naturalized, voted illegally.

—Five hundred women were present at Albany, New York, when the bill to give them the privilege of voting was considered, fifty-four votes were for the bill and forty-three against it. It was lost, inasmuch as a two-thirds vote is required to put a bill through.

—At Wilmerding, on the Pennsylvania Railroad near Pittsburgh, the Westinghouse Air-brake Company is creating a town modeled after Pullman of Illinois. Six hundred acres have been bought by Mr. George Westinghouse, Jr., thirty acres to be used for the manufactary. 1,200 men are now employed, and 720 building lots will be laid out for sale.

—Two shocks of earthquakes were felt in and around Buckeystown, Md., March 27. Two horses of a farmer fell through a hole in the ground ten feet the next day.

—Col. Fred D. Grant has taken the oath of office as Minister to Austria.

—Reports say that yellow fever and small-pox are raging in Rio Janeiro, thirty deaths occurring daily.

—A big party of Frenchmen have gone to Wyoming and Colorado for the purpose of taking live game of North America, such as bison, bear, elk and deer to transport them to the museums of France.

—It is cheering to learn that even queens can unbend to do such a common but lovable thing as to kiss and embrace each other like ordinary people. At least the newspapers have made quite long articles about such an act being performed when Queen Victoria and Queen Regent Christine of Spain lately met.

—A man out of work in Connecticut, and having a wife and family in Newark, New Jersey, but no money, asked a cup of coffee at a farmhouse, but instead was arrested and sent to the work-house for thirty days. He escaped but was traced to his home in New Jersey, and sent back to Connecticut to serve out his term of imprisonment.

—The new Penal Code of Germany, provides that persons found guilty of inciting one class against another or of publicly attacking the bases of public and social order, especially religion, the monarchy, marriage, or property, shall be imprisoned for a term not exceeding three years. Persons convicted of a second offense may be forbidden to reside in certain places. Newspapers which have been twice convicted of any of the offenses mentioned in the code shall be suppressed. Socialists who have been expelled from the country shall not be permitted to return within five years after the adoption of the code, unless by special permission of the police authorities.
April 3, 1889.

**The Old Arm Chair**

> "I love it, I love it; and who shall dare To chide me for loving that old arm chair?"

Written for the Christian Nation.

**True Welcome.**

Welcome! welcome! What a passport To the inner self of friend! How the cords of love are strengthened, As those welcome hours we spend! Do you show your friend true welcome? 'Tis a golden chain you make, Which will shine still bright and brighter:— Twill be burnished for thy sake. 'Tis not words alone that welcome, Howe'er honeyed they may be, Acts reach farther, and speak louder, To assure thy friend and thee. Welcome gives an ease in friendship, So the hours glide sweetly by, Memory's stores are richly furnished For dark days, to check the sigh. Fail not then to give a welcome To thy friend, sincere and true; Better it than gold or pearls; And it may return to you. Let your welcome be an earnest Of that greeting up on high, When you and your friends shall enter That blessed home beyond the sky.

**A Cheerful Giver.**

It was Sunday morning. Christian Closefist and his family were getting ready for church. Mrs. Closefist, who is really a good woman and would give liberally and gladly, if she carried the purse, said to her husband: "You remember, Christian, that this is the day for the missionary collection."

"Yes, and I suppose that we shall have to give something, though the times are so hard that I cannot well afford it."

"If the times are hard for us, they are a great deal harder for the missionaries. They are dependent on these collections for their bread and butter, and sometimes I am afraid that it is bread without butter, and not enough of that. We have plenty of everything, and surely we ought to give them of our abundance. You know Paul commended the Christians at Macedonia, because their deep poverty abounded to the riches of their liberality."

"Well, well, I told you that we would have to give something, whether we want to and can afford to, or not. If we did not everybody would be bustling about us. So, when I made my deposit in the bank yesterday, I saved out this greenback for the collection," though the operation seemed as painful as if somebody were drawing one of his teeth.

Mrs. Closefist looked sad. She knew that her husband's income was large—that he could give ten times that amount and not feel it. He was not an outsider either, but a member of the church. He professed to have given himself and all his property to the Lord. And yet, to this great and needy cause of the Master, he proposed to give a mere pittance; and he gave it grudgingly—gave it not because he loved Christ, but because he wanted to appear well before his fellowmen. After sending up a silent prayer from the depths of her loving heart she said: "Husband, how much would the new carpet cost you said you would buy as soon as your January rents were collected?"

"About a hundred dollars, I reckon; but what has that to do with missions?"

"I have been thinking that a good many poor ministers, whom the Lord loves better than he loves us, because they serve him better, have no carpets at all; and would it not be right for us to get along with our old one awhile, and give that hundred dollars to missions? If you consent, I will turn this carpet, and clean it, and fix it up myself, so that it will be respectable for a year or two longer."

"Why, Emily, are you crazy? A hundred dollars to missions—such extravagance would break me up. I have never given but five dollars a year. I began with that when I joined the church, and it is as much as the rest of the members in our circumstances give."

"Yes, but you know that when you began giving five dollars a year you were comparatively poor. Now you are worth twenty times as much as you were then; should you not show your appreciation of the Lord's goodness to you, by increasing your contribution as your means have increased?"

At this point the little bird that brought me so much of my earthly joy flew away, and I don't know what was the result of Emily's suggestion. But I could not help thinking of the close-fists in our churches. Why if the prosperous men who call themselves Christians would remember that the Lord loveth a cheerful giver, and that he expects us all to lay by in store for him as he has prospered us (1 Cor. 16:2), how speedily our missionary treasuries would be full and overflowing.

---Seer, in Journal and Messenger.

**Choice Reading.**

**Strike for Freedom.**

BY GEORGE W. DUNGAY.

Oh, slave of the cup, say how long will you kneel; The yoke on your neck, the chain on your heel, The stripes on your back, the dust on your lip, And body and soul in the darkest eclipse?

Do you breathe the free air, is this a free land, Where you kiss the red rod in the Bacchanal's hand? Will you cringe to the man who stand by the bowl, When giving the stripes without stars on the soul?

Will you go to the altar of freedom, and then, Like the craven bow to the merciless men Who'd chain you and sell you as did Judas of old, When he, for pieces of silver, his Master sold?

Will you be a slave on American soil, And leau in saloons the hard earnings of toil; Will you blot out the stars on the flag of the free And be scourged by its stripes on the suppliant knee?

With your neck 'neath the feet of the tyrant you fear Give your money and life to Gambrinus and beer? No! Arise and be free in a land that is free! Let you appetites drown like the swine in the sea.

The spirits you drink are the spirits of wine; Not changed from the water by wisdom divine; But like demons of evil that enter the swine. Will you blot out the stripes on your back, the dust on your lip, And body and soul in the darkest eclipse?—Tis a golden chain you make."

A great authority on ladies' dress, speaking of his ideal dresser, says: "You see her turn a cold eye to the assurances of shopmen.

---Seer, in Journal and Messenger.

**Simple Taste in Dress.**
Do you know that this is the finest clothes receive when washed with the ordinary laundry soap?

The greatest wear on clothing is the constant rubbing in the wash. The hardest work in washing is the rubbing up and down on a board. You must admit that anything which does away with the rubbing, and is withal harmless, saves the wear and tear on the things washed as well as the poor woman who does the work. We claim that PEARLINE is such a thing. The millions of packages sold annually would seem to substantiate our claim.

Do you know that when clothing is washed with PYLE'S PEARLINE as directed on each package, the rubbing is done away with? You ought to.

Beware

Peddlers and some unscrupulous grocers are also offering imitations which they claim to be Pearline. It's false—they are not, and besides are dangerous. PEARLINE is never peddled, but sold by all good grocers.
COMMERCIAL TOURISTS! These travelers are, too—live high, get big wages and wear fine clothes. The Bureau of Statistics, located at Washington says that "the wages (not counting traveling expenses, which are fully equal in their amount to the wages) paid during 1887, in this country to traveling salesmen, is one-fifth more than the income of all the ministers and doctors in the United States."

We will deliver you a case of SWEET HOME SOAP containing 120 cakes, and in the box will be packed without charge all of the goods named below.

1. One Box (1-4 Doz.) Modjeska Complexion Soap.—An exquisite beautifier. Producing that peculiar delicate transparency, and imparting a velvety softness to the skin which is so greatly admired. It removes all roughness, redness, blemishes, pimples and imperfections from the hands and face. For all toilet purposes it is the luxury of luxuries. Especially adapted for the nursery or children's use, or those of delicate skin.

2. One Bottle Modjeska Perfume.—A delicate, refined, delicious odor for the handkerchief and clothing. The most pleasant lasting perfume ever made.

3. One Bottle Modjeska Tooth Powder.—An incomparable dentifrice, giving beauty and whiteness to the teeth, preserving them and invigorating the gums. Purifies the breath. One bottle lasts a half year. Men, women, children—young and old—perform Modjeska Tooth Powder to any other; always ready to use by shaking a little on the brush.

4. One Napoleon Shaving-Stick. — "Shall I call a barber to shave you?" was asked of Napoleon. "Men who rule empires shave themselves," was the reply. Our NAPOLEON SHAVING STICK meets the exact want of all men, young and old; it is ready for use always, no shaving-cup (to get dirty and break) is required; made of the finest vegetable and imported oils. We guarantee it will keep the face free from pimples, or blisters.

5. One Box 1-4 dozen Ocean Bath Toilet Soap.

6. One Box 1-4 dozen Artistic Toilet Soap.

7. One Box 1-4 dozen Elite Toilet Soap.

8. One Box 1-4 dozen Creme Oatmeal Toilet Soap.

9. Six Packages Boraxine, for cleaning woodwork, washing dishes, dairy utensils, removing grease spots or stains from carpets, etc., or general housecleaning. Has no equal. Saves half the labor of washing, is a thorough disinfectant, and is a blessing to every housekeeper who uses it.

Our price for the great box complete is $6.00, freight prepaid to all Railroad Stations East of the Rocky Mountains. A full year's supply of Soap for the average family.

WHY WE MAKE THIS TEMPTING OFFER. First.—It is to introduce "SWEET HOME" Soap into every neighborhood where this advertisement is read. It is the very best soap made, and any person once using it will always use it, and become a steady customer.

Second.—We propose a new departure in the Soap Trade, and shall sell direct from the factory to consumer, spending the money allowed for expenses of traveling men, wholesale and retail grocers' profits, in handsome presents to those who order at once a case of "SWEET HOME.

Third.—No AGENTS are wanted, and we do not sell to grocers. "SWEET HOME" Soap is made for the select family trade only. It is perfectly pure, thoroughly seasoned, and gives perfect satisfaction, and to induce people to try it we accompany each case with the useful and valuable presents named above.

OUR TERMS: We do not ask you remit in advance, nor run any risks, nor take any chances. We merely ask permission to deliver you a case of these goods, and if after a 30-days trial you are fully convinced that the soap is all we claim, and the extras all we advertise, you can then pay the bill. But if you are not satisfied in every way, no charge will be made for what you have used.

How can we do more?

J. D. LARKIN & CO., 659, 661, 663, 665 and 667 SENeca STREET, BUFFALO, N. Y.

REMEMBER "SWEET HOME" Family Soap is a superior extra fine, pure soap, made from refined tallow and vegetable oils. On account of its firmness and purity each cake will do double the work of the common cheap soaps usually sold from groceries. Please do not consider the ad for "SWEET HOME" Family Soap with the cheap soap (made to sell). "SWEET HOME" is made for use, and each cake will go twice as far as the common stuff sold at five cents per box.

IMPORTANT.—The publishers of this paper have induced the manufacturers to make the above offer to subscribers of this newspaper on the understanding to be paid in advance. Your order must be sent direct to us. Persons ordering from us get 120 cakes per box as above by special arrangement. If order is sent to the factory you get but 100 cakes, which is the usual size box.

If your subscription is paid, thank you, cut out this blank order and send us, or mail postal card. If you have not paid, had better not favor us with remittance at once and secure the great bargain box!
A Chicago pundit has discovered why a thiog green about a grass widow. Grass is usually green; but there isn't any leaves ashes in our hands—"

TO READERS OF ADVERTISEMENTS

The Finest and Best.

American Watches Are Sweeping the World.

ABOUT AMERICAN WATCHES.

From N. Y. Times, Dec. 3, 1898.

A Magazine Article And An Interview With Charles N. Crossman.

The December number of the American Magazine—which has shown so much encouragement to American ideas and industries—contains an interesting article on American watch-making. The author of the article gives a graph and accurate record of this industry in the United States, and he quotes Mr. Chas. S. Crossman, the founder of Chas. S. Crossman & Co., 23 Maiden Lane, in his consideration of its commercial aspects. Although Mr. Crossman's firm are general dealers in watches of all makes, he speaks very strongly in the American article in favor of American watches. For example, he says: "If a person asks me why I consider the American watch to be superior to all others, I answer that, aside from that kind of sentiment which often induces one to patronize his own industry, there are practical reasons why the American watch, and especially the Elgin, is the best and why it sells best. The American watch will, as a rule, stand more hard usage and still keep good time; its exposed parts may not be so elaborately finished as some grades of Swiss watches of comparable value; but this is more than compensated by the fine temper of the steel parts, the close adjustment to temperature, the internal bearings for the least possible friction, the ease with which they are provided for repairing parts, and the cheapness of the steel used. The American watch is a product of the greatest merit in the world. American movements will always have the advantage of a one-man factory; but our own are beyond doubt, more elegant and artistic than those made in Europe. Therefore I have no hesitation in advising Americans to buy American watches—for their strength, their accuracy, and their careful workmanship. We Americans, finally, are grown up and our colonies with most of their watches; that is, we want to be a potent argument in favor of American manufactures."

Mr. Crossman is a high authority on watches, and his opinions as quoted have special value at this holiday season. With a view to obtaining further information from him, a reporter called yesterday and the following in brief interview took place:

"What has been the effect of the political campaign upon the sale of American watches?" asked the reporter.

"Very encouraging," replied Mr. Crossman. The American watch has come more than ever to the front. We really notice a difference since the last campaign. You see the political speakers cited yours as one of the "protected industries" that are "sweeping the world." Senator Colfax, Mr. Stewart, Mr. Woodard, and others came to this country and made the industry much good through their speeches."

"Will the prices of American watches continue to fall?"

"They are exceptionally low at present. Let me show you how a recent order for 600 gold watches at $80 each was placed by a well-known newspaper reporter many styles of American gold watches for promotion. The cost of these ranged between $40 and $80, much to the reporter's surprise. Other very fine gold watches were sent from $50 to $100. Then there was a wide variety of ladies' watches at very low cost. On the whole, it seemed clear enough that a visit to Messrs. Crossman & Co. would be advantageous to intending purchasers, whether in the line of watches, diamonds, or jewelry."

Chas. S. Crossman & Co.,
Jewelers,
23 Maiden Lane,
NEW YORK CITY.

For the Teeth.

For the Teeth. AN EXCELLENT LIQUID SPONGINUS DENTIFRICE.

It will clean and Preserve your Teeth, make your Gums Hard and firm, also add an agreeable Aroma to the Breath. A positive cure for sore or bleeding gums.

Mr. Hamilton:

Dear Sir:—From actual test I believe your Dentifrice, "Hamizu," to be unrivalled in the market.

Cordially,

H. H. L. WALTERS, Surgeon Dentist, N. Y. City.

The purest and best ingredients only used in its composition.

J. H. Pritchard.

60 Putnam Street.

10c. a bottle.

SCOTT'S EMULSION Of Pure Cod-Liver Oil

Scott's Emulsion

Habitually in Scrofula, General Consumption, Disorders of Children, and Chronic Coughs.

ASK YOUR DRUGGIST FOR IT.

Samples by mail on receipt of ten cents in postage.

At Wholesale by C. N. Crittenton, Wholesale Druggist, Fulton Street, New York.

J. HENDERSON HAMILTON, Proprietor.

443 West 27th Street, New York City.

Mr. Thompson, President Land Irrigation Co.:

Dear Sir:—I have examined your Irrigation, with the utmost care, and have exchanged views upon it with several experts who have also examined it, and I am free to say that, I believe it is destined to become an essential to good gardening, and tropical fruit culture.

Very truly yours,

J. W. PRITCHARD.

Brooklyn, N. Y.

Mr. John Thompson, President Land Irrigation Co.

Why

allow your lawn to dry up when you can have it luxuriant and green?

WHY

let your flowers wither and die, when

by using

THOMPSON'S IRRIGATOR

you can have them fresh and blooming until frost?

S. P. IRIGOMY

FOR A CIRCULAR.

712 D Earl Avenue, BROOKLYN, N.Y.

Wet Your Lawns!

With This Offer!
The books that were never written or published would be a great blessing to the world, if they could only be read. How frequently we have seen in connection with the obituary of a great man or woman, some such words as these: "For years he had contemplated preparing a work for publication on this subject, but he has been called home and the work remains unwritten." Only a few months before the death of Dr. Sloane, he said to the writer: "For years I have been fitting myself for the preparation of a work I feel I will never accomplish, I am growing so feeble." And there was the shadow of a keen regret in the words which we will never forget. On last Sabbath, in conversation with one of the most acceptable and best loved Prohibition speakers in our country, he said to us: "I have frequently been urged to make a compilation of my articles and addresses, and to write up my recollections and impressions of men and measures, for publication in book form, but I have never found the time."

If we could only exchange several millions of the books that have been published for a few hundreds of the books that ought to have been published, what a profitable exchange it would be!

In this issue we publish the Call for the Annual Meeting and Quarter-Centennial of the National Reform Association, to be held in Pittsburgh, Pa., on the 23, 24th and 25th of the present month. If there is no disappointment in arrangements already completed, this meeting will certainly be worthy of the great occasion.

Many things promise to combine in making these meetings the centre of great interest. Pittsburgh, the county seat of the great county of Allegheny, is really the most desperately contested field in all the Keystone state, where the battle for State Prohibition is being waged. At the time of our Association's gathering, the crisis day will be less than two months' distant, and the most invincible champions of the principle of Prohibition are the leaders in the movement for National Reform. As the hours wear away, the special speakers and pleaders in behalf of this great reform are crowding over the lines into the State, with the weapons of their warfare ready. But within the walls of the old City Hall, which is to Pittsburgh what Faneuil Hall is to Boston, from April 23 to 25, will be heard the truth as it comes fresh from the very throne of God.

We trust the city, and county, and state and nation will be aroused by these meetings as never before.

KINGS COUNTY (N. Y.) W. C. T. U. has been doing active service during the last few months. Seventeen lines of work are carried on; four Public and three Executive Committee meetings have been held during the last six months, and a committee visits the jail twice each week. Petitions for the Sunday Rest law and for Woman Suffrage have been circulated and numerous signed and forwarded to the State Legislature and to Congress.

Another petition addressed to Commissioner Bell of Brooklyn asking for better enforcement of the excise laws, was presented.
POLITICS WITHOUT SALT.

yeoman service in the last political canvas, and must be re-
and a foreign one at that, but he is a hustler in politics—did
last Republican National Convention. He is a Roman Catholic,
turalization papers in order that he might go as a delegate to the
Ryan, of Kansas, minister to Mexico, are two of President Har-
rison's bad appoinCtions. Egan is said not to be an American
...
Enlightened Statesmanship

Pro Christo et Patria.

Enlightened Statesmanship is the art of controlling the affairs of State so as to secure to all, every necessary privilege and comfort, together with the wide liberty of conscience in religion compatible with the requirements of the Word of God. "God is Light," and Statesmanship that is Godward is Rightheous, but popular statesmanship is not always Godward. Enlightened statesmanship regulates the liquor-traffic and regards the Sabbath as the Lord's Day. "Popular statesmanship knows not instruction in the days of the week." Enlightened statesmanship guards the sanctity of marriage. "Popular statesmanship excuses unchastity and makes divorce easy." Enlightened statesmanship would everywhere and forever prohibit the liquor-traffic, and place a premium on sobriety and integrity. "Popular statesmanship exalts drunkenness and its legion of follow-evil by legalizing the liquor-traffic. Enlightened statesmanship, in short, would apply every question of national policy to the righteous test of God's law, and require conformity thereto in spirit and in operation; whereas popular statesmanship has no standard whatever of Right, and the result is a grotesque system of government from the certain destruction of which there is no escape except in obedience to "the law of revelation," upon which, says Blackstone, with "the law of nature," should "depend all human laws."—Editorial, 1884.

CALL FOR A NATIONAL CONFERENCE ON THE CHRISTIAN PRINCIPLES OF CIVIL GOVERNMENT.

To be held in Pittsburgh, Pa., April 23, 24 and 25, 1889.

The real questions now before the American people are questions of morals and religion. The conflict over our Sabbath laws, our discussions concerning Marriage and Divorce, questions of War and Peace, all solve themselves into the deeper question: Is there any Higher Law to which human legislation on these subjects ought to conform? The Indian and Chinese questions, and questions relating to the freedmen, are really questions as to the nation's accountability to God for wrongs done to His weaker children. In efforts for Municipal, Political, and Civil Service Reform, we see the conscience of the people sensible, however imperfectly, of the fact that God judges nations and cities and nations for their public conduct and according to the character of their chosen representatives. All controversies over our public schools are phases of the one question: What relation should Public Education in a Christian land bear to the Christian religion? At the heart of the Temperance agitation, the most pressing of the practical issues before the American people, there lies no mere question of political economy, or even of philanthropy but of the nation's responsibility for the drunkenness of her citizens, and for the long catalogue of consequent sorrows and crimes.

By reason of this underlying unity it will come to pass that as we settle part of these questions we shall settle all. If we divorce our Public Education from religion, a generation will rise up who will have forgotten the Sabbath. If we depart from the Christian standard of the Family and Social Purity, we shall also fail in our struggle with the saloon. If we fail to put our government, with all its restraining and educating power, on the side of Temperance in the conflict that is already upon us and that must be fought to its final issue, we shall contend in a losing battle with blasphemy, Sabbath desecration, and every form of social and political corruption. The forces which shall sway us to the wrong side of any one of these questions will determine our action on others also. The process may be slow, but it will be sure and the result inevitable. National life and character tend strongly to become homogeneous. We must become consistently and thoroughly Christian or we shall cease to be Christian at all. And since whatever good we have is the fruit of Christianity, in losing our national Christianity we shall lose whatever of righteousness and of liberty have distinguished us among the nations.

It is cause for devout thankfulness that public sentiment is demanding a higher standard of morality in officers of government. Nor are other indications wanting as to the rousing of the public conscience on questions of State and National morals. But the enemies of the Christian institutions of our government are hard at work, and it must not be too lightly assumed that the answer that must soon be given to the momentous questions at issue will be the right answer. Some of our States have almost effaced their Sabbath laws, and in others they are practically obsolete. Cincinnati, Chicago, St. Louis, San Francisco, and a multitude of smaller places, have excluded the Bible and the voice of prayer from their Public Schools. Our laws in most States concerning Marriage and Divorce have departed far from the Christian standard, and Utah is claiming admission as a State on conditions which will leave the nation helpless to deal with the institution of polygamy. The battle against our astounding political corruption is pressed with varyingsuccesses, but with no decisive victories. Our greatest progress has been in the Temperance reformation, but unless that battle be waged on avowedly Christian grounds and in connection with right action on these other questions, we shall fail of final triumph.

The answer to these questions must be given now. In the providence of God they have become present—even urgent—questions. In our towns and cities, by the action of the general government and of State legislation, in the drift and the settling down of public opinion, we are daily deciding them. The decisions we are giving will mould the character of the coming millions. The sixty millions of to-day are settling these questions for the hundreds of millions who will be here one hundred years from now. We cannot transmit the Christian principles of national life to our children, or assimilate the multitude who come to us, unless we have, as a nation, a well-defined Christian character. We must return to the God of our fathers, or we shall wander farther and farther from Him. We have been led up to the parting of the ways, and must "choose this day whom we will serve." We choose for others, too, for, under the changed conditions of humanity to-day, the choice of America will influence powerfully the decision of other nations and of the world.

The National Reform Association has been formed to help secure the right answer to these questions. Its purpose is to maintain existing Christian features in the American government, and to secure needed reforms in the action of the government touching the Sabbath, our Public Education, the law of Marriage and Divorce, and kindred subjects. It does not waste its energies on dead issues, but deals with living questions—questions that are now up for settlement, and that will not and can not be crowded aside until the true solution has been reached. As one important means to these ends, it seeks such an amendment to the national Constitution as shall suitably express the nation's allegiance to Jesus Christ, and shall place all the Christian laws, institutions and usages of our government on an undeniable legal basis in the fundamental laws of the land.

The Association invites all citizens who favor its general principles to meet in a National Conference, in connection with its annual meeting for 1889, which will be its Quarter Centennial, in Old City Hall, Market Street, Pittsburgh, on the 22d, 24th and 25th of April. Eight sessions will be held in all, beginning Tuesday afternoon and closing Thursday evening.

On the programme, so far as already arranged, will be found the following topics: "Christianity, Our Nation's Vital Force;" "Marriage and Divorce, or Laws Affecting the Family;" "Christian Governments and Foreign Missions;" "Profanity a National Evil;" "The Chinese Question;" "The Indian Question;" "Christian Civilization and the Labor Problem;" "America's Responsibility Toward Other Nations," etc. One entire session will be devoted to the Sabbath Question; another to the School Question; and another to the Temperance issue. These themes will be discussed by writers and speakers among the most eminent in the nation.

This partial outline shows how broad and practical a work this Association is striving to accomplish. Surely a programme of more living interest or graver moment never called for the
attention of thoughtful and patriotic citizens. The consideration of questions so intimately related to the glory of God, the honor of Christ the King of kings, and the nation’s highest welfare, must itself be a powerful spiritual movement in our land.

Friends who receive this Call are requested to hold county meetings, and send delegates to the Conference. Pastors are also requested to bring it before the churches which they serve and to secure the appointment of delegates. The week of special prayer for the promotion of Sabbath Observance (April 7-14) is recommended as a suitable time for this action. All Woman’s Christian Temperance Unions, Sabbath Associations and Committees, Young Men’s Christian Associations, and other organizations for Christian and reformatory work are also invited to send delegates. The subjects to be discussed are of vital moment to all good citizens, and the principles advocated are such as underlie every movement of reform. In closing, may it not be asked, in full assurance of faith, that at all meetings for the appointment of delegates, and in all closets, homes, prayer-meetings and congregations of friends, earnest petitions shall be offered for the abundant out-pouring of the Holy Spirit on the approaching Conference?

FELIX R. BRUNOT,
President of the National Reform Asso.
Corresponding Secretary.

—A number of copies of the Life of Dr. Sloane were shipped by us this week. Read page 16.

OKLAHOMA.
C. C. PAINTER.

As there seems to be some confusion in the public mind as to what has been, and what has not been done by the last Congress in reference to Oklahoma, a brief statement of the facts may prove acceptable to your readers.

The "Springer Bill" proposes to create the "territory of Oklahoma." It provides a territorial government for that homeless outcast, known as "No-man’s-land," lying west of Cherokee outlet, outside the limits or jurisdiction of any existing State or Territory. Thus much this bill would have accomplished had it passed the Senate as it did the House and become a law.

It provides, also, for a Commission to negotiate with the Cherokees for a cession of whatever rights they may have to the "outlet," and with the Creeks and Seminoles for their rights in Oklahoma proper, and with all other Indians west of the five civilized tribes, in the Indian Territory, whatever the nature of the claim they may have to any part of this territory, and after such negotiations, the government of the Territory of Oklahoma would extend over as much of it as we had gained by purchase and negotiation; but it could not extend an inch beyond the limits of No-man’s-land, except by consent of the Indians concerned. There was to be no removal of Indians and no invasion of their rights, unless the extinguishment of whatever title they have to the "outlet," and the extinguishment of whatever claims they have to land outside their home reservation. Thus while the bill to create the "Territory of Oklahoma" has failed, the body of land known as Oklahoma has come into our possession by honorable and liberal purchase, and it only needs the proclamation of the President and the opening of a land office to open up that long coveted country, not to the boomer, but to the law-abiding, home-seeking settler.

Congress has also provided for a Commission to open negotiations with the Cherokees, for the surplus land known as Cherokee outlet, and the extinguishment of whatever title they have to it. This is beginning at the right end of this business—obtaining the territory over which to erect a government before organizing a government for territory which must be negotiated for afterwards.

We have good reason to believe that we have now made "a beginning of the end" of the anomalous condition of things in the Indian Territory, and that the day is not far distant when these petty independencies in the very heart of our Republic, will be assimilated, and this troublesome sordid quantity will be reduced; and a new State represented in Congress by two intelligent Senators and a Representative, will be admitted into the union.—The Indian's Friend.

As a source of inspiration and equipment for National Reform, Prohibition, and speakers on Christian topics generally, the addresses of Dr. Sloane are of immense value. Consult page 16 as to how to get a copy of this magnificent work.

In the Sabbath School.

LESSON FOR APRIL 21, 1889.—THE TWO GREAT COMMANDMENTS.—Mark 12:28-34.

ANALYSIS.
REV. J. S. T. MILLIGAN.

I. THE INQUIRER. 
One of the Scribes asked him.

II. HOW INFLUENCED. 
1. Having heard them reasoning together.
2. And perceiving that he answered them well.

III. THE INQUIRY. 
1. Which is the first commandment?

IV. THE TEACHER. 
Jesus answered him.

V. THE ANSWER. 
1. In its precept. (1) Hear, oh Israel. (2) The Lord our God is one Lord.
2. In its precept—Thou shalt love the Lord thy God, etc.
3. In the faculties to be exercised. (1) Soul. (2) Mind. (3) Strength.

VI. ADDITIONAL INFORMATION. 
The second is like the first.
—Thou shalt love thy neighbor as thyself.

VIII. THE RESULT OF THE INTERVIEW. 
1. Jesus saw he answered discreetly.
2. And said he was not far from the kingdom.
3. No man durst ask Him any question.
4. It taught supreme obligation to God.
5. And correspondent obligation to man.
6. This obligation is love—the fulfilling of the law.
7. All our faculties are to be employed and all relations are involved.
8. When there is but One God, His services are not sectarian even while exclusive.
9. Jewish formalism and infidel liberalism are at a discount compared with loving service of the true God.
10. The one that realizes the force of God’s Law is not far from the kingdom.
11. The one who accepts Christ as the end of the Law for righteousness is in the kingdom.
12. The one who accepts Christ as the end of the Law.
INTRODUCTION.—Let us keep in mind that the lessons before us now are connected with the last few days of the Redeemer's life. We are but a step or two from the garden of Gethsemane and the hill of Calvary. Our last lesson contained the parable of the rejection of the Son, which tragedy was soon to be brought about by the class of persons to whom the parable was principally addressed.

The events recorded by Mark between the present and the preceding lesson are substantially the same as those found in the same place in Matthew's account. They are evidently written in the order of time in connection with this lesson; and they form an introduction also to the verses before us. Certain of the Pharisees and of the Herodians were sent to catch Christ in his words; perhaps with the design of destroying his influence among the people, or to secure a ground of accusation against him before the Jewish or Roman authorities. They ask if it is lawful to give tribute to Cæsar. Christ's answer baffles their design and creates wonder. The Sadducees then make an attack in the same manner and perhaps with something of a similar purpose. They ask a question concerning the resurrection and receive an answer which astonished the multitude. The Sadducees were defeated in their attack. When the Pharisees hear that the Sadducees were put to silence (Matt. ch. 16), they gather themselves together. One of them now speaks to Christ. He is the one before us in this lesson. He has heard something of one or both of the disputations that have been carried on with the Sadducees and Pharisees. He asks a question. Matthew says that he asks it, tempting Christ. There is, however, some honesty and candor about him, as we see from the lesson that follows. A parallel account is found in Matt. 22:35-40.

THE LESSON.


25. And one of the Scribes. Matthew calls him a lawyer. The scribes were learned men. Part, at least, of their duty was to transcribe and explain the law. One authority says: "They were the lawyers and public notaries of the community." (Matt. 22:35; Mark 7:2; Luke 5:17, 21.) Such were Gamaliel and Saul. In doctrine and practice they favored the Pharisees, with whom they are often classed (Matt. 23:2). From being transcribers and expounders of the Law, they supplied, after the Captivity, the place of the prophets and inspired oracles, which had ceased; and from them arose those glosses and interpretations which our Lord rebukes under the term "traditions." Perceiving that he had answered them well. The scribe had heard Christ and the Sadducees reasoning together, and perhaps also Christ's controversy with the Pharisees. He is intelligent enough to understand something at least of the excellence of Christ's answers. Which is the first commandment of all? This was a question on which there was some difference of opinion among the Jews. The aim in the question, according to Matthew, seems to have been to get Christ to assert an opinion that might be used against him. It may be, however, that the scribe's purpose in asking it was not altogether bad.

26. And Jesus answered him. Christ is not puzzled by such a question. Neither does he think it best to refuse to answer. He replies appropriately. The first of all the commandments; first, of course, in importance, not in order. This is the command that is higher than all others. Hear, O Israel, the Lord our God is one Lord. This is the not the commandment, but a preface to it. This expression was repeated then daily by Jews in their devotion; and perhaps is yet. It, with the thirtieth verse, is a quotation substantially from Deut. 6:4, 5. This first phrase, including prominently the idea of the unity of God, is very apt to precede the command to love God so devotedly. He who is the supreme being is all the more entitled to that love.

30. And thou shalt love. Isn't it a beautiful thought that the highest duty to which man is called is that of love? It is a feeling worthy of a place in the being of God. It forms an essential part of his perfection. High above the whole sphere of man's duty to God and neighbor rises love. Is Christianity cold, gloomy, stern, harsh? No! The Lord thy God. The hearer should notice the fact that the one to whom he owes this duty is not spoken of simply as God, but his God; "thy God." With all thy heart, soul, mind, strength. We shall not endeavor to draw sharp lines of distinction, if such be possible, among these terms. We see how wide reaching this duty is. We are to love our Father with an intelligent, willing, and strong affection. This is the first commandment. It is the one highest. This expression is omitted in the Revised Version.

31. And the second is like it. Christ includes two in his answer. Thou shalt love thy neighbor as thyself. This is a quotation from Lev. 19:18. In three lines man's duty runs out; to his God, his neighbor and himself. The word "neighbor" here is wide in significance. Christ gives an idea of the term in Luke 10:29-37. The Samaritan who showed mercy to the robbed and wounded man was the one who acted the part of neighbor to him. We are not told here to love our neighbor more than ourselves; yet this command militates in no sense against the duty of love for the sake of others. Love for a person is the secret spring and guarantee of kindly action toward him. If we love our neighbor in the true sense we will perform our duties toward him. "He that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Rom. 13:8,9,10. There is some other commandment greater than these. It seems rest to think, as implied above, that Christ does not put these two commands as a parallel. Both are above all others. Both are fundamental, primary and comprehensive, but the first one is the more important. It embraces the second.

II. THE SCRIBE'S APPRECIATION OF CHRIST'S REPLY. (32-31).

32. Well, master, thou hast said the truth. The Revised Version makes, perhaps, an improvement when it reads: "Of a truth, master, thou hast well said." This man had some candor and honesty about him. He makes no denial of Christ's conclusion. He does not even keep quiet, refraining from endorsing what he felt to be the truth. As he saw before that Christ answered well, so he sees now, and he is manly enough to say it. No doubt there were other listeners who would have been far from speaking the words of the scribe in these two verses. For there is one God. The Revised Version prefers to read: "That there is one;" correcting it with the preceding sentence, thus: "Thou hast well said that there is one."

33. And to love him with all . . . and to love his neighbor as . . . is more than all whole burnt offerings and sacrifices. The man was intelligent. He saw that feeling rose above form. Services of the finest external kind are hollow if the heart is not within them.

34. And when Jesus saw that he answered discreetly. Would it not be a pleasant thing for Christ to meet with such appreciation from one of the scribes? Thou art not far from the kingdom of God. He was not far from being within the circle of true disciples. In what did this nearness consist? One thing was knowledge. He had a better idea than many of what was the true religion. Perhaps also in candor. He was more fair than some others. Let us hope that this man afterwards came into the kingdom of God, and is now enjoying the love of God in heaven. How many there are who are now near the kingdom of God in knowledge and privilege! How glad they should be! Yet if they do not go in it will be all the worse for them. Let us keenly remember that he who is not far from the kingdom of
God is yet as certainly outside as he is who is the farthest away in the world. And no man after that durst ask him any question. They troubled him no more with perplexing questions. As he understand, one of this scribe’s motives had been to tempt Christ. Now, how did Christ’s answeraffle any purpose to catch him? Probably in this, that he names no particular concrete duty as the greatest of its kind, but simply asserted the general, comprehensive principle of love to God and man.

**Thoughts.**

1. *Love to God will secure the performance of duty to him. Of course love to God is a duty itself. God asks it, but it is to be given as love and not as mere duty. Yet love will secure the performance of other duty. If we love God we will serve God. There are other motives that do influence, however, but this is the highest.*

2. *Love to God harmonizes with all duty. We speak of love to God, and love to men, and duty to self; but all these are duty to God. Duty to our neighbor and duty to ourselves is duty to God.*

3. *God is worthy of the highest love. He is perfectly good, and just, and true. He is the only Lord. There is none with whom our affection can be divided.*

4. *Motives is higher than action. Neither one is sufficient alone, but motive stands first.*

5. *There is wisdom in Christ Jesus. If we are desirous to learn let us sit at his feet.*

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**Questions on Lesson III.**

BY UNCLE ROBERT.


When the chief priests and the elders retired what did they do? Who were the Pharisees? The Herodians? How would these “catch” him in his words? What question did they ask? Was Jesus entangled by it? How did they expect him to be? How did he answer it?

Who next approached him? Do they seem to have come in the same way as the others? Who were they? Did the chief priests and elders have anything to do with them? (Acts. 5:17.) How did they try to catch Christ? What was their question? How did they expect this to puzzle him? Was he caught? How did he answer?

Who next questioned him? What was a scribe? What other term is also used and why? To what sect did he belong? Was he alone in thus questioning Christ? What was it that started them again? What was this man’s motive? (Matt.) [The word is indefinite. His company leads to suspicion—his frankness almost exonerates him.] What is his question? Meaning of “first?” Does Jesus give him an answer? What is it? Where is it found?

What may this first commandment be called? Is it usual to give this preface in repeating this sum? Of what importance is the preface? Who delivered it? Did he quote a formal commandment or did he authoritatively sum up in his own language this great duty? Yet this is the great commandment! Considering this, what may we infer as to the authority of scripture in general? In this command, what is recognized as the “first” exercise of the spiritual nature? Why should it be so? [So exercised, it is in the image of God. Could it attain to more? (I Jno. 4:16.)] In what relation must we view the Lord to love him? How our’s? What is comprehended in the terms “heart,” “soul,” “mind” and “strength”? To what degree are all to be exercised? The whole being then is capable. (Gen. 1:27.) What is necessary to this end? (Re-creation.)

How does Jesus show that he has completed his answer? Does he consider this sufficient? What more does he do? What seems to lead him to repeat it? [Three or more ideas.] Is the original command found in connection with the first? Where is it found? Is it formulated by G 1 h v s w? R 19 1920.
ankle, but hope to be able to leave for home next Monday. A week ago Thursday evening I stepped into a deep unguarded ditch in one of the city streets, and have sustained a very painful injury the result of which is impossible to predict. Yet we hope for the best." Brother Shaw has grit as well as grace.

—Less than 175 copies remain on hand. If you want to be certain of getting a copy, get it now. Read offer on page 16.

Kent, W. T.—The rapid growth of this town, and the increasing value of town lots suggested the propriety of erecting a church building. Accordingly Mr. Samuel Pinkerton was appointed to attend to the matter and his labors were rewarded. Mr. Van Deventer, a young man possessing a large tract of land in this vicinity donated him a lot for a church site. The lot is in a fine locality being on a level plain, on the corner of Fourth and Gowen streets, three blocks west of railroad depot, and three north of the Central School building. A subscription list has been opened for a building fund. We think the welfare of our cause here demands a church building of our own at once.

Preaching was begun here in November last with but a small attendance, but gradually the attendance has increased until on last Sabbath the M. E. church, where services are now held, was full, every seat being occupied. The psalms were something new, the greater part of the people never having seen them before. But after a day or two of practice the singing will compare favorably with that of most of our congregations in the east that have sung the psalms for years.

Misfortunes Never Come Singly.

A letter to the family of Mr. William Hilton this morning brought more bad news. His son-in-law, Mr. Eugene Peppers, of the firm of W. G. Cochrane & Co., merchandise brokers, of Kansas City, writes that on last Saturday night his house was destroyed by fire, with all its contents. They did not save a thing, and had to borrow clothes to get Mrs. Peppers (nee Miss Mary Ella Hilton) over town. "She did not save even a hairpin. Hilton (the baby) has nothing to wear. It was a clean sweep." Their cottage was in the suburbs of the city, out of reach of the firemen. Mr. Peppers completed and occupied it less than a year ago.

The night before, Friday, the Rev. S. G. Shaw, of Walton, while going to church with his wife (nee Miss Sadie Hilton) at Selma, Ala, where they are spending a few weeks, fell into an excavation in the street and received terrible injuries. His legs were twisted or dislocated and one was broken. A letter says that four surgeons worked with him nearly all night trying to straighten the limbs, and five came the next day and worked without success thus far. One of the surgeons said that it was the worst case of the kind he had known in twenty-eight years, and that Selma's surgical skill had done all it could do for him.

The chances are he will be crippled for life if nothing worse ensues.

Mr. William Hilton, while doing some lifting in the shop on Wednesday, badly strained a cord in his left hip and leg, and has been confined to his bed most of the time since.—Newburgh Journal.

Hopkinton Congregation.

We would like to call the attention of Reformed Presbyterians seeking homes in the West to Holmwood congregation. The congregation is located in the Northern portion of Jewell county, which is one of the north tier of counties and half way west in the state of Kansas. Being well north in the state, crops have not failed here so badly, during the two dry seasons just past, as in the more southern districts. Jewell is regarded the Banner County of the state. Holmwood church, a comfortable frame building, is located in the valley of the White Rock, one of the most fertile portions of the county. Here wood, water and build-

ig stone are abundant. Unlike many portions of Kansas and the West, springs of running water are quite common along the White Rock and the smaller streams leading into it. By mutual agreement Jewell and Holmwood congregations have united and now form one congregation with a membership of over sixty, and as Rev. J. A. Speer has agreed to accept the call made upon him we expect very soon to have a settled pastor and be in good working order. Mr. Speer, who has been laboring acceptably among us during the past five months, has brought on his family and has settled among us. Farms can be had in this vicinity at from ten to twenty dollars per acre, owing to location and improvements. The Omaha, Dodge City and Southern Railroad is to be built through the county this summer and will in all probability locate a station and town near the center of the congregation which will greatly add to our advantages, and enhance the price of property.

Persons desiring further information may address Rev. J. A. Speer, Mr. J. A. McIntyre or the undersigned at Mankato, and Mr. I. R. Tippin, or D. B. Sterrett, Rubens, Jewell Co., Kansas, who will promptly and cheerfully give desired information.

Mankato, Kansas.

Baltimore (Md.) Sabbath School.

Among the most interesting and instructive meetings in connection with our Sabbath School work is our "Anniversary." We wish we could have one every month, if they were all as pleasant as the one held last Thursday evening, April 4th.

Upon this occasion, the Sabbath School room was filled with appreciative parents and friends of the children. The work was somewhat interfered with, last summer, while the new church was being erected, but now the school has nearly doubled the attendance, and the teachers are devoted to the work. The opening address was made by the superintendent, Mr. D. J. Cumming, and all are agreed that this was one of his best speeches, and an earnest appeal to parents, teachers and scholars for devoted and exemplary labors for the Master. The Rev. W. H. Evans, of St. Paul Evangelical Lutheran Church, was the next speaker. He gave the boys an impressive talk on how they should be trained for the duties of life, and especially for Christ and heaven. The Rev. George H. Nock, editor of The Field Record, published in the interests of the Maryland Sabbath School Union, gave a most eloquent and convincing address to parents and children, urging home religion and then Sabbath School instruction. These speeches were pointed and forceful, and were regarded as the best we have had for some time, as was attested by the vim in which the audience responded to a vote of thanks.

Then followed the awarding of over forty premiums and medals to the scholars. One young lady received a special gold medal for bringing upwards of thirty scholars into the school.

The best was not yet over. Among those most surprised was the pastor and teacher of the Bible class, when, in behalf of the Board of Teachers, the superintendent presented him with an elegant Oxford Teachers' Bible.

Both of the visiting speakers spoke of the excellence of the singing and agreed that we did not need an organ to help us. Taking it all in all, the anniversary of 1889 was peculiarly pleasant and strengthening.

—The Life and Work of Dr. Sloane can not be had except from us. Have you read about it on page 16.

The Christian Endeavor Movement.

What Dr. Barrows Says.—Dr. John H. Barrows, D. D., of the First Presbyterian Church says, "A Y. P. S. C. E. is better than a Young People's Society without the Christian Endeavor feature, because it is organized about a prayer-meeting which is the center of its life, a meeting which is sure to be well attended
and spiritual. Without the Christian Endeavor features, the Young People's Society is very apt to languish, as 10,000 experiments show.

From Dr. Henson.—Dr. P. S. Henson of the First Baptist Church, Chicago, gives this testimony, "The things that distinguish the Y. P. S. C. E. above the usual Young People's Society are a wider distribution of work through its committees, and a pledge of participation in the devotional meetings, in some form or other, the effect of which is to open the mouths of many who would otherwise be dumb for life. And then there is developed by reason of the breadth of the organization, a kind of a esprit du corps that can be utilized for Christian work. I confess I had at first a fear that there might be a tendency to weaken the feelings of loyalty to the Church, but judging from what I have seen my fear was groundless."

At the Boston Ministers' Meeting.—The Congregational Ministers' Meeting in Boston recently discussed the Christian Endeavor Society, and every speaker most heartily and enthusiastically endorsed the movement. Such men as Dr. A. H. Quint, F. E. Sturgess and Rev. T. J. Holmes were among those who addressed the meeting, and all spoke from personal and extensive experience with the Society. It was one of the largest and most interesting meetings ever held and continued long past the time for closing.

In Other Lands.—In the Charlton road Church of Manchester, England, Rev. Dr. Macfadyen, pastor, a flourishing Christian Endeavor Society has been established. This is one of the strongest and most influential churches in England.

From New South Wales also comes the news of the establishment of strong and vigorous Societies on the American plan.

Mrs. Laura Bridgeman, an American Missionary, writing from South Africa sends encouraging news concerning the success of Christian Endeavor Societies in Natal. She says how much every child wants the purpose and the results of the good work of the Society, and how much the people of the community have been benefited by the efforts of the Society. A Young People's Society is very apt to languish, as 10,000 experiments show.

A Good Plan.—The Chicago Christian Endeavor Union which embraces one hundred and one Societies has adopted the excellent plan of appointing special meetings of the Lookout and Prayer-meeting Committees of the different Societies of the city for the discussion of practical questions in regard to their duties.

Persons desiring to purchase a copy of the Life and Work of Dr. Sloane, in remitting to us for the book, will please remember to enclose to postage, twenty-eight cents. Before closing, read our liberal offer on page 16. You can get a copy free, and postage prepaid.
April 10, 1889.  

**Christian Nation.**  

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He caught sight of the two badges on Charlie's coat, and at once asked why he wore them. Charlie good-naturedly explained.

A bright thought seemed to come to the large boy, for, taking from his pocket a shining silver quarter he came near to Charlie and offered to give it him for one of the badges.

A flush of delight rushed into Charlie's face. Thirty-five cents to spend at the fair instead of the beggarly little ten-cent piece that now lay in the pocket of his well worn knickerbockers. He reached up his hand to unpin one of the badges. While fumbling for the pin he looked the big boy over; he was not a pleasant sight.

“You don't go to this school,” said Charlie slowly.

“Well, what of it? Come, hurry up, will you?” he said impatiently, for in the distance he saw some comrades coming, and if this plan worked he preferred to avoid them.

“No,” said Charlie, dropping his hand and stepping back, “I didn't see it at first, but it would be cheating. If you want to get into the fair you'll have to pay your fifty cents just like everybody else.”

“I will eh?” said the boy making a dash at poor Charlie. He would have had one of the badges in another moment, but just then the janitor of the school building chanced to raise one of the front windows. He gave a great shout at the cowardly fellow, who very much frightened indeed, took to his heels.

Soon after this, lame little Pat McCoy, whose mother went out washing, came limping along and tearfully explained that he couldn't go to the fair 'cause his mother didn't know how to make a badge, and didn't have any ribbon to make one byther.

How happy was Charlie as he pinned the snowy rosette on little Pat's ragged coat. They were a merry company indeed as they all marched through the wide gate, each one wearing the fluttering white ribbons.

Although Charlie enjoyed the fair as he had never enjoyed one before, he wore a thoughtful face all day, and when he came home at night he said to his mother:

“It’s a dreadful thing to almost cheat, isn’t it, mamma?”

“Yes,” said his mother wonderfully.

“But it’s dreadfuler to quite cheat, isn’t it?”

“Yes indeed, my dear boy,” was the astonishd reply.

And then he told his story.—**Christian at Work.**

When New York City commemorates this month, the first inauguration, it is butfitting that the occasion should be permeated with the personality of Washington, in the spirit of Lowell's noble apostrophe to Virginia in his ode, "Under the Old Elm:"

Mother of States and undiminished men,  

Then gavest us a country, giving him,  

And we owe always what we owed thee then.

And yet the "plain people" of his time should not be denied the merit, great in any people, of a prompt and whole-souled recognition of their ideal in the great man as he came into their horizon. They did not kill the prophet who had been sent to them, but followed him reverently, affectionately, and to their country's highest good. One place of honor after another was thrust upon him, and not one of them with the trace of an effort to obtain it. His most confidential correspondence shows invariably the same sincere conviction, whenever any such advancement was proposed for him, that it was entirely beyond the range of his abilities, and that it was his duty to urge the

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**On the Top Round**

Rich, Poor, Clean, Dirty, White, Black—All need PEARLINE. No one is too poor to use it. Its modern soap—Economical—Harmless—Effective. Reduces the labor, time and drudgery of washing and cleaning one-half; besides gives better results; takes out what soap will not; and, in doing away with most of the rubbing, saves the worst of the wear and tear—your clothes are ruined more by washing than wearing. Among your friends are those who use it—they will confirm the above.

Beware of imitations.  

JAMES PYLE, New York.

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**Choice Reading.**

**Little Helen Keller and Her Dog.**

Dear little Helen Keller, the lovely child—blind, deaf and dumb—whose strong spirit seems to be held in but slight bondage after all by her triple fetter, is fast growing to be the darling of the whole land.

Mrs. White's charming article in the July, 1888, Wide Awake, won for Helen a warm place in the hearts of its readers. The story of her further progress, as narrated in the last annual report of the Perkins Institution, will deepen the wonder and love with which the marvellous little anecdote about her.

_Helen has a puppy; a most precious, beloved little puppy. One day, in her joyous but sightless frolicking, she accidentally trod upon his soft little body._

_When she realized that she had hurt her dear doggie it was more than her sensitive and loving heart could bear; and her teacher saw her stand a moment in an attitude of deepest distress, and spell out into the air with those swift little talking fingers of hers: “I am too blind! I am too blind!”_—_Emilie Poulsson, in April Wide Awake._
selection of some one else. The popular recognition of his sincerity deserves to be recorded. It was an honor to both sides—Washington's unrelenting reluctance to accept the offices provided for him, and the people's intense belief that he was the heaven-sent occupant of those particular positions.

Have our people changed their ideal or changed their nature in the past century? It would seem that one or other of these events had taken place, in the view of shrewd politicians. This is a period of our history in which a vacancy in office is a signal for self-seeking candidates for nominations on either side to publish and push their "claims," and to trump up the superiority of their causes, to have their committees, workers, newspaper organs, and all the other apparatus of self-laudation, carefully observed by themselves, and paid for by themselves or their admirers. Is this the way in which the American people of this generation is condemned to seek and discover its ideal?—Century Topics of the Time.

Mr. Wanamaker's Advice to His Adult Bible Class.

Last Sunday, March 31, Postmaster-General Wanamaker was in his usual place as leader of the large Bible-class at the Bethany (Philadelphia) Sunday-school. Mr. Wanamaker announced that he had been requested to talk on temperance, and read from the fifth chapter of Ephesians, beginning with the verse, "Be not drunk with wine." His remarks, as reported in the New York Sun, were as follows:

"What is the Christian idea of right? It is important that we get the right thought, because then we will do right and lead a happy life. The Christian idea is that we carefully guard our deportment. We should be temperate in all things that we do. The Bible says that he who does not do this is a fool. Now, a man who calls you a fool is not minded much, but when God writes us down as fools it is a very serious thing. We should be temperate in everything. That means the use of tobacco and of opium. It includes profanity and anger and impurity of life. We are so to talk that we shall build each other up."

Mr. Wanamaker then referred to the wreck of the American men-of-war at Samos, and spoke of the broken-hearted wives and children who were waiting for the return of their husbands and fathers who had been dashed to pieces on the rocks. He continued:

"Right here in our city are broken-hearted people, beaten against the rocks of adversity by this tide of liquor and of license. The man who will not sign a temperance pledge, though he does not need it himself, to help a weaker brother, is not as much of a man as he thinks himself to be. Christ said: 'Deny yourselves. Take up your cross and follow me.' There is no need to be drunk to be under the influence of wine. The man that takes only a little and will not give it up is as much controlled by it as if he was an habitual drunkard. He is under the influence because he won't give it up.

"What's the reason you won't stand out for the amendment? Because you like a glass of beer. You say: 'I want to be free to take an occasional drink if I feel like it.' What influence keeps you from voting for the amendment? Isn't it the influence of the glass of beer? There are thousands of men in this city who do not get drunk. They say: 'We have a right to drink it if we want to; to sell it, to buy it, or to give it away.' A man may not drink it at all, but he may be under the influence of the liquor spirit. He will say: 'I am a temperance man, but I am in business and the liquor people deal with me, so I won't say anything against it.' Now what influence is he under? "It's the same with many a politician. He's afraid he won't get votes, so he is silent on the liquor question. When a minister or a teacher refuses to speak out on this question he is ruled by the liquor interests. The drunkard who votes for prohibition is a freer man than the honest man, he must enforce the law. The World continues thus: "Being renominated, the people of Keokuk last Monday defeated him for the simple and unadulterated reason that he did his sworn duty. There is not likely to be any energy expended in that city to enforce the liquor statutes for some time, and the law will fall into contempt. How much better would a high-license and local-option law be for the people of Iowa?"

Isn't that wisdom? An honest mayor defeated for re-election because he did his duty, therefore repeal the prohibitory law. And the wonderful logic of the proposition, too!

Our advice to the good people of Keokuk is to rally your prohibition forces at next election, and meantime in so far as you are able compel the present mayor to continue the enforcement of the law.

"License means that the city, the state and the saloon-keeper shall go into partnership to ruin men, to build up jails, almshouses, hospitals and houses of correction, and to keep up the taxes. God's going to count the votes. Vote for prohibition and you will be voting for Him, for order, for religion, and for the highest civilization. He will see every ballot. When you go home to-night go down on your knees every one of you, and pray God to help you to carry the amendment."

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Save the youth.

REV. J. R. W. SLOANE, D. D.

Mythology tells of a monster which fed upon human flesh; by the hard conditions of a treaty, Athens was compelled to furnish yearly seven boys and seven girls of the flower of its youth for this horrible banquet: but what was this to the youth which we furnish year by year to these monsters of intemperance and debauchery, which feed on both human bodies and human souls? Tell me what sacrifice is too great to be made, what expenditure too costly, in the effort to rescue these victims? This is a matter which comes home to every member of society. These young men are in our work-shops, stores, counting-rooms, government offices—in all places of trust. Vices are costly. How often are they led on from one step to another until they appropriate the means with which they have been intrusted!

A gentleman passing over a battle-field, saw a boy searching anxiously among the dead. At last, coming to one through whose heart a chain-shot had passed, he stood fixed, while his eyes filled with tears. "My son," said the gentleman, "you seem to be much interested in that dead soldier."—"Yes, sir: it is my father," was the reply. We know not how soon nor where the shot may strike a son, a brother, it may be a father. Let my son die any death rather than fall a victim to any form of vice. As the wife of John Welsh said, when the king imposed hard conditions in violation of conscience as the price of her husband's liberty—holding up her apron, "I would rather receive his head there,"—so may any parent say with regard to his child, "Let his head be brought as that of John the Baptist to Herod, if such be the will of God, rather than that he should fall a victim of drunkenness or debauchery. Take any shape but that."—Life and Work of Dr. Sloane pp. 344-5.

There are no more copies of the Life of Prof. J. R. W. Sloane for sale at this office at the price named two weeks ago.—Christian Cynosure. The CHRISTIAN NATION controls the entire edition. Read our offer on page 16.

[Editorial.]

The wisdom of the daily press—how great it is, and how original! The New York World cites the case of Keokuk, Iowa, where the mayor enforced the prohibitory law, not because he believed in prohibition, but because as an honest man he must enforce the law. The World continues thus: "Being renominated, the people of Keokuk last Monday defeated him for the simple and unadulterated reason that he did his sworn duty. There is not likely to be any energy expended in that city to enforce the liquor statutes for some time, and the law will fall into contempt. How much better would a high-license and local-option law be for the people of Iowa?"
April 10, 1889

J. D. Larkin & Co., Buffalo, N. Y.

The Bureau of Statistics, located at Washington says that "the wages (not counting traveling expenses, which are fully equal in their amount to the wages) paid during 1887, in this country to traveling salesmen, is one-fifth more than the income of all the ministers and doctors in the United States."

We will deliver you a case of Sweet Home Soap containing 120 (full size) cakes, and in the box will be packed without charge all of the goods named below.

1. One Box (1-4 Doz.) Modjeska Complexion Soap.—An exquisite beautifier. Producing that peculiar delicate transparency, and imparting a velvety softness to the skin which is so greatly admired. It removes all roughness, redness, blotches, pimples and imperfections from the hands and face. For all toilet purposes it is the luxury of luxuries. Especially adapted for the nursery or children's use, or those of delicate skin.

2. One Bottle Modjeska Perfume.—A delicate, refined, delicious odor for the handkerchief and clothing. The most popular and lasting perfume ever made.

3. One Bottle Modjeska Tooth Powder.—An incomparable dentifrice, giving beauty and whiteness to the teeth, preserving them and invigorating the gums. Purifies the breath. One bottle lasts a half year. Men, women, children—young and old—prefer Modjeska Tooth Powder to any other; always ready to use by shaking a little on the brush.

4. One Napoleon Shaving-Stick.—"Shall I call a barber to shave you?" was asked of Napoleon. "Men who rule empires shave themselves," was the reply. Our Napoleon Shaving Stick meets the exact want of all men, young and old: it is ready for use always, no shaving-cup (to get dirty and break) is required; made of the finest vegetable and imported oils. We guarantee it will keep the face free from spots and all kinds of sores, pimples, or blotches.

5. One Box 1-4 dozen Ocean Bath Toilet Soap.
6. One Box 1-4 dozen Artistic Toilet Soap.
7. One Box 1-4 dozen Elite Toilet Soap.
8. One Box 1-4 dozen Creme Oatmeal Toilet Soap.
9. Six Packages Boraxine, for cleaning woodwork, washing dishes, dairy utensils, removing grease spots or stains from carpets, etc., or general housecleaning. Has no equal. Saves half the labor of washing, is a thorough disinfectant, and is a blessing to every housekeeper who uses it.

Our great box complete is $6.00, freight prepaid to all Railroad Stations East of the Rocky Mountains. A full year's supply of Soap for the average family.

We merely ask permission to deliver you a case of these goods, and if after a 30-days trial you are fully convinced that the soap is all we claim, and the extras all we advertise, you can then pay the bill. But if you are not satisfied in every way, no charge will be made for what you have used.

Why we Make This Tempting Offer. First.—It is to introduce "Sweet Home." Soap into every neighborhood where this advertisement is read. It is the very best soap made, and any person once using it will always use it, and become a steady customer.

Second.—We propose a new departure in the Soap Trade, and shall sell direct from the factory to consumer, spending the money allowed for expenses of traveling men, wholesale and retail grocers' profits, in handsome presents to those who order at once a case of "Sweet Home." No Agents are wanted, and we do not sell to grocers. "Sweet Home" Soap is made for the select family trade only. It is perfectly pure, thoroughly seasoned, and gives perfect satisfaction, and to induce people to try it we accompany each case with the useful and valuable presents named above. "Sweet Home" is the perfection of family soaps.

Our Terms.—We do not ask you remit in advance, nor run any risks, nor take any chances. We merely ask permission to deliver you a case of these goods, and if after a 30-days trial you are fully convinced that the soap is all we claim, and the extras all we advertise, you can then pay the bill. But if you are not satisfied in every way, no charge will be made for what you have used. How can we do more?

J. D. Larkin & Co., Buffalo, N. Y.

IMPORTANT.—The publishers of this paper have induced the manufacturers to make the above offer to subscribers of this paper whose subscription is paid in advance. Your order must be sent direct to us. Persons ordering from us get 120 cakes per box as above by special arrangement, but if order is sent to the factory you get but 100 cakes, which is the usual size box.

If your subscription is paid, thank you, cut out this blank order and send us your name and address, (Name.) (P. O.)

If you have not paid, had you better not favor us with remittance at once and secure the great bargain box!

Neaty stencilled manufacturers employ traveling salesmen—jolly, good fellows.
LIGHTER READING.

Intense—A circus.

His Present—Sweet Girl, "Mother, George told me solemnly, that the pretty hair-pin holder gave me cost $5; yet to-day I saw exactly the same kind on sale for ten cents."

Mother: "You know, my dear, George is very religious. Most likely he bought it at a church fair."

Jimmy is the priest of the burglars.

We naturally look for the well-bred In the "upper crust."

It must be very exciting for the insect world to see an antelope.

A lawyer is never so blind but he can cite authorities.

Domestic felicity is disturbed when a man has a wife and elizier.

The boss of a gambling saloon may be termed a vice president.

The new-cus membranes is probably highly developed in cats.

The man who figures in an explosion begins at the bottom and works up.

Lots of people are inconsistent enough to expect a mule to have horse sense.

When a man gives $8 for 2000 pounds of coal, he pays an exceedingly large price for a simpleton.

TO READERS OF ADVERTISEMENTS.

Readers of the "Christian Nation" who order any goods advertised in its columns or ask information concerning them, will oblige us very much by stating that they saw the advertisement in the columns of this paper.

A Remarkable Flesh Producer.

What Scott's Emulsion Has Done!

Over 200 Pounds Gain in Ten Weeks Experience of a Prominent Citizen.

THE CALIFORNIA SOCIETY FOR THE INFECTION OF V.C.

SAN FRANCISCO, July 7th, 1888.

I took a severe cold upon my chest and lungs and did not give it proper attention; it developed into bronchitis, and in the fall of the same year I was threatened with consumption. Physicians ordered me to a more congenial climate, and I came to San Francisco. Soon after my arrival I commenced taking Scott's Emulsion of Cod Liver Oil with Hypophosphites regularly three times a day. In ten weeks my avaried palpitations went from 155 to 180 pounds and over; the cough meantime ceased. C. R. BENNETT.

SOLD BY ALL DRUGGISTS.

The Finest and Best.

Colgate & Co.'s
CASHMERE BOUQUET
Toilet Soap
Cashmere Bouquet
Perfume
FOR THE HANDKERCHIEF.

"American Watches Are Sweeping The World."

ABOUT AMERICAN WATCHES.

From N. Y. Times, Dec. 5, 1888.

A Magazine Article And An Interview With Charles S. Crossman.

The December number of the American Magazine—which has shown so much encouragement to American ideas and industries—contains an interesting article on American watch-making. The author of the article gives a graphic and accurate record of this industry in the United States, and he quotes Mr. Charles S. Crossman, of the firm of Mr. Charles S. Crossman & Co., 55 Maiden Lane, in consideration of its entire commercial aspects. Although Mr. Crossman's firm are general dealers in watches of all makes, he speaks very strongly in the American article in favor of American watches. For example, he says: "If a person asks me why I consider the American watch superior to all others, I answer that, aside from that kind of sentiment which often induces one to patronize the home industry, there are practical reasons why the American watch, especially the Elgin, is the best and why it sells best. It is the only one that stands up under hot weather, hard usage and still keep good times; its exposed parts may be cleaned and made of brass and yet the same prices as watches of comparable size, but this is more than compensated by the fine temper of the steel parts, the close adjustment to the century, the interchangeability of the parts of the movement, and the ease with which they are repaired for repairs purposes. . . .

"The question of whether we make it ourselves will remain an open one—personally, I prefer American movement, but our sales are, beyond doubt, more elegant and artistic than those made in Europe. Therefore I have no hesitation in advising Americans to buy American watches—for their strength, their accuracy, their durability. We Americans, finally, now furnish England and her colonies with most of their watches; and that seems to be a potent argument in favor of American manufacture.

Mr. Crossman is a high authority on watches, and his opinions are quoted with special value at this holiday season. With a view to eliciting further information from him a reporter called yesterday and had the follow­in interview with him:

"What has been the effect of the political campaign upon the sale of American watches?" asked the reporter.

"Very encouraging," replied Mr. Crossman. "American which has come more into favor since the election. The political speakers cited ours as one of the best and most reliable, and in the closing week Senator Chittenden, Gen. Stewart L. Woodford and others have unquestionably done the industry much good.

"What about the prices of American watches?"

"American Watches are exceptionally low at present. Let me show you a few samples," said Mr. Crossman. "Here is an English watch, marked $800, much to the reporter's surprise. Other very fine watches cost from $5 up. Then there was an ordinary variety of ladies' watches at very low cost. On the whole, it seemed clear enough that a visit to Messrs. Crossman & Co., would be advantageous to intending purchasers, whether in the duty of watches, diamonds, or jewelry.

Chas. S. Crossman & Co., Jewelers,
23 MAIDEN LANE
NEW YORK CITY.

Wet Your Lawns! WHY

let your flowers wither and die, when

by using

THOMPSON'S IRRIGATOR

you can have them fresh and blooming until frost?

SEND TO THE LAND IRRIGATING COMPANY FOR A CIRCULAR.

172 DeKalb Avenue, Brooklyn, N. Y.

Mr. John Thomson, President Land Irrigation Co.

Dear Sir—I have examined your irrigator with the utmost care, and have exchanged views upon it with others who had also examined it, and I am free to say that I believe it is destined to become an essential to good gardening, and intelligent, successful farming.

Very truly yours,

J. W. MYERS.
God, who is the source of all authority, has appointed our Lord Jesus Christ the Ruler of Nations. The Bible, God’s revealed Will, contains law for Nations, and is the standard by which all moral issues in political life are to be decided. National acknowledgment of this authority, and obedience to this law, constitute a truly Christian Nation.

A FRIEND in Utica, Ohio, adds another twenty-five cents to the fund for sending copies of the Christian Nation to Miss Mary E. McCartney for mission work among the women in Utah. For every twenty-five cents received a copy of the paper will be sent for three months to an address furnished by Miss McCartney, who is doing mission work in Richmond, Utah. She has asked to be helped in this way, and we hope there will be many responses to her request. To encourage co-operation with her, we have made a very low rate.

SUGGESTIONS TO REFORMERS.

Methods of reform are almost as various as the minds that adopt and use them. Men are prone to begin at the outside and work toward the inside. We lop off the bough, thinking thus to kill the tree, or cut a root or two in the hope that the whole tree will wither and die. Trees more often die from neglect and lack of attention than from digging about the root, or cutting off some of the boughs. If all who now drink were only to neglect the saloons and places where liquors are sold, how soon the traffic would die. But drinkers won’t do this, so the professed friends of temperance say among themselves—“Come, let us stamp out these curses of society by high license—and let us lay on them a tax that will cripple and after a while the weak saloons may dry up and die, but that only helps the rest to carry the tax burden more easily.

Such reformers are no doubt sincere but they are mistaken, beginning at the outside and striving to work inward—cutting off some of the streams while the fountain head remains untouched.

The Christ plan is to work from within, outward. The whole design and intention of his religion is first to reach the heart,—stop the fountain of evil and work outward and upward in good deeds and holy thoughts and worship. “Out of the heart proceed evil thoughts, murders,” etc.

We would like to touch the heart of this great nation with the thought that Christ is King—that his law is supreme in all the affairs of men—in short to produce in the national heart a sense of its responsibility to God. In the mean time let us cut and prune and lop as much as possible in order to cripple the enemy, but let us remember that his reform will not be complete nor permanent unless we reach his heart.

There is a constant tendency in human nature to relax and let down the law of God, so as to suit and accommodate what men are pleased to call our weakness which is nearly always our sin. There are some would-be Sabbath reformers who would bring men up by easy degrees to the strict observance of the Sabbath. They would not cut off all pleasure and recreation of a worldly sort, nor prohibit all kinds of manual labor; and under this plea works of necessity and mercy are stretched an unseemly and wicked length—made, like charity, to cover a multitude of sins. Human nature will never grow better but always worse under that kind of treatment.

Lay down the whole law in all its length and breadth and ask obedience to that, and require it. And then there will be plenty of room after its violation for the exercise of mercy. When God gave his law from Mount Sinai, he did not say to Israel, ignorant and weak as they were, “Here take this third commandment and when you have learned to keep it tolerably, I will give you another one.” When he issued the fourth commandment he didn’t tell them he knew they were weak and ignorant and fickle, and they could not and would not keep it perfectly; but “Remember the Sabbath day to keep it holy.” The whole decalogue, which covers all human duties toward God and man, was given at once and obedience was required. The whole deaconate, which covers all human duties toward God and man, was given at once and obedience was required. Human governments—family, church, and state—must act upon the same principle if they would secure anything like decent obedience to law. Once let men feel that the law, divine or human, may be relaxed to suit their convenience, and they will soon lay it aside altogether—they will cease to regard it.

NOTES FROM THE TEMPERANCE FIELD.

The Union Signal states that Sho Menoto has received a summons to return to Japan as soon as he graduates, which he expects to do in June, so that he may be nominated for Congress, which will convene in April, 1890. He says: “My work will be to make Japan good and powerful by preaching the gospel. I have no desire to be a small official in the government. I want to do good for the whole people. I will do my best for temperance and the progress of humanity.” He will sail for Japan in September. Our readers have learned ere this of the Emperor of Japan’s kindness to his people in granting them a Congress to participate in governing that country.

Neal Dow will sail for Europe on May 2. He is eighty-five years old and goes unattended.
The Canadian Counties which have the Scott Act show a decrease in the number of arrests of fifty per cent. Those with license show an increase of twenty-five per cent.

The great faster, Dr. Tanner, has challenged the liquor men to choose half a dozen of their biggest giants to meet him in a contest. They have all the intoxicating liquors they want while he is to have all the water he wants, neither party to have anything else. The challenge has been standing since January 15, but has received no response. The Doctor proposes to devote his time hereafter to lecturing on scientific temperance.

Melbourne, Australia, is to have a temperance hospital.

The California Legislature permit women to vote for school trustees, but the Senate by one vote refused to give full municipal suffrage to women.

Prof. A. A. Hopkins will discuss the Prohibition Amendment issue, in Tremont Temple, Boston, with Rabbi Schindler on April 18.

The White Cross Home at St. Louis received one hundred and eight adults and fifty-two children during the past year. About ninety women with their children have been provided with good homes. Eighty or ninety percent gave evidence of their conversion and signed the temperance and White Shield pledges.

Enlightened Statesmanship

Enlightened Statesmanship is the art of controlling the affairs of State so as to secure to all, every necessary privilege and comfort, together with the widest liberty of conscience in religious faith, compatible with the requirements of the Word of God. "God is Light," and Statesmanship that is Godward is Enlightened, but popular statesmanship is not always Godward. Enlightened statesmanship regards the Sabbath as the Lord's Day—Popular statesmanship "knows no distinction in the days of the week." Enlightened statesmanship guards the sanctity of marriage—Popular statesmanship excuses unchastity and makes divorce easy; Enlightened statesmanship would everywhere and forever prohibit the liquor-traffic and place a premium on sobriety and integrity—Popular statesmanship enables drunkenness and its legions of fellow-evil by legalizing the liquor-traffic. Enlightened statesmanship, in short, would apply every question of national policy to the righteous test of God's law, and require conformity thereto in spirit and in operation; whereas popular statesmanship has no standard whatever of Right, and the result is a grotesque system of government from the certain destruction of which there is no escape except in obedience to "the law of revelation," upon which, says Blackstone, with "the law of nature," should "depend all human laws."—Editorial, 1821.

Deliverance of the Reformed Presbyterian Church

As to the Duty of Members of that Denomination on the 18th of June. Report of the Committee of Discipline adopted by the Pittsburgh Presbytery at the meeting at Beaver Falls, Pa., April 30th.

The Committee of Discipline would respectfully report that only one matter has come before them. This in the request from the Wilkinsburg session for a deliverance of Presbytery on the question whether Covenanters can, in consistency with their principles, exercise the right of suffrage in reference to the prohibitory Constitutional Amendment soon to be submitted to popular vote in this state.

Your Committee felt disposed at first to report that the question be left to individual conscience, without any official deliverance by this court. But on further consideration it was decided that a candid inquiry deserves a candid reply. It was also felt that the question is one which the church must answer in some way in this State within the next few months, and which must be answered in other States, as the practical issue of a temperance Constitutional Amendment comes up in one Commonwealth after another, and at length in the nation itself.

And it certainly is a more straight-forward course to meet this question by a clear and timely deliverance, than to let matters drift, and in the end give a deliverance in cases of discipline on the one hand, or by silent acquiescence on the other.

Influenced by such considerations your Committee recommend the deliverance by Presbytery at this time of the opinion that to vote on the Prohibitory Amendment to be submitted to the citizens of this Commonwealth on June 18, would be an act in no wise inconsistent with the church's cherished historical position of political dissent.

Only a brief statement of the ground of this view can be given in a report like this:

1. There can be nothing more important to the intelligent and steadfast maintenance of our position of dissent from an immoral Constitution of civil government that careful and accurate discrimination between such dissent and other acts which as loyal Covenanters and loyal citizens we may consistently perform.

2. To vote on a submitted amendment is altogether different from voting at the election of an officer of government. In the latter case, the voter casts his ballot for one who as his representative will administer the government according to provisions of fundamental law already adopted. In the former case, the ballot is cast to determine the nature of a provision of fundamental law.

3. The political society which binds itself by compact of the constitution is to be distinguished from the body which lies back of the written covenant, and to which the prerogative of making or amending the constitution belongs. The former of these societies is voluntary. A citizen may enter it or not at his own pleasure. To refuse to enter this society on the ground of moral or religious defect in the compact, is what we call political dissent. The latter of these societies is voluntary. A citizen may enter it or not at his own pleasure. To refuse to enter this society on the ground of moral or religious defect in the compact, is what we call political dissent.

4. In voting for an officer to administer the national government, or one of our state governments, according to the compact already agreed upon, the voter and his agent, the officer elected, are bound by that compact as ultimate. No appeal can be constitutionally made to a Higher Law as an ultimate authoritative standard. But in voting on a constitutional provision, submitted as the temperance amendment in question has been, the voter is at liberty to apply the perfect standard of the divine law. A comprehensive statement of the ground of our dissent from the Constitution of the United States and State constitutions, is that those compacts exclude the application of the standard of the moral law of Christ as supreme in national and state affairs.

When this standard can be applied, the way has always been open for the Covenanter to act in civil affairs. The submission of the Prohibitory Amendment to be submitted to popular vote in this state is a case in which the voter and his agent, the officer elected, are bound by that compact as ultimate. No appeal can be constitutionally made to a Higher Law as an ultimate authoritative standard. But in voting on a constitutional provision, submitted as the temperance amendment in question has been, the voter is at liberty to apply the perfect standard of the divine law. A comprehensive statement of the ground of our dissent from the Constitution of the United States and State constitutions, is that those compacts exclude the application of the standard of the moral law of Christ as supreme in national and state affairs.

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Like many another within the last five months, I have read "Robert Elsmere." The literary fascination of the book carried me through the three volumes in about as many consecutive days. But when I sum up the results to myself, I have to confess that the profit is nil. No difficult problem is solved; no higher ideal of life and its work has been presented me; no inspiration for work, no deeper sympathy with men; no profounder interest in God's cause. Nor have I been even amused. It was not to amuse, the book was written. This book is an attack upon orthodox Christianity at its very centre—the divinity of Jesus Christ. And a weak attack. The writer has been falling on the Rock, only like so many others who have so fallen to be broken. "What is the chaff to the wheat?" Robert Elsmere is not "wheat"; and is destined to go with the "chaff" very soon. The world will not be the richer intellectually, religiously, spiritually for the book.

Mrs. Ward may fancy that she is giving "bread" to her readers; but when we eat of it we know it is but a "stone," and we turn away from it, and care not how soon it be forgotten. The attempt to create a cultus of a Christ, who is not "God manifest in the flesh," but a good man who never rose from the dead, whose bones moulder in some "lorn Syrian town" is one of the most hopeless. Building on the sand indeed! A mere card-board house. No shelter there. It won't even stand to be touched.

Another book I have been reading, most interesting and helpful—"The Autobiography of the Rev. John G. Paton," missionary to the New Hebrides. It is the plainly told story of a life that the reader feels is a saintly life. A life of devotion to Christ and to poor benighted souls who have not heard of the blessed Redeemer; a life full of adventure, of peril, of sorrow; of what one at time believed failure yet crowned with high success, and filled with the joy of the Lord.

John Gibson Paton was brought up in the Reformed Presbyterian Church of Scotland. His parents were both pious people, who brought up their large family of eleven children in the fear of the Lord. And it is deeply touching to see how the missionary of sixty-four, traces with loving, reverent hand the religious life of the Covenanters home; and tells that those children every one of them instead of finding fault with the Bible reading and catechism study of the Sabbath evenings would trace the beginnings of their usefulness to the home, and to the father and mother, and rise up and call them blessed in this world or any world.

Mr. Paton began Christian work at an early period of life as a city missionary in Glasgow. He belonged to Dr. Symington's Church while there, and was chosen to be an elder in it. While attending to his work as a city missionary, the rare faith and courage and persistence of the man shew themselves. And the success which attended his work in Glasgow was such as is granted only tot heesi qualities. Besides doing his work he was taking classes in the university, and preparing himself unconsciously for the work that was to be the great work of his life.

In response to a call on the part of the Reformed Presbyterian Church of Scotland for a missionary to the New Hebrides Mr. Paton offered himself. A strange thing about this offer of his, and one which shows the man's power "to go it alone" was that the great majority of his friends sought to dissuade him from the task.

But unmoved he held to his resolution, was ordained and went forth in 1858.

The volume of his autobiography published, tells of his work on the Island of Tanna, of the death of his young wife and baby when he was there about six months, of his single-handed labors, through sickness and dangers. The condition of the natives was degraded and barbarous in the extreme. War was almost incessant; and the bodies of those slain in battle were cooked and eaten. Occasionally the men, in order to keep the women in proper subjection, killed and ate a few of them, then the rest behaved themselves for a while. The difficulties that he had in dealing with these savages were aggravated greatly by the white traders from Australia. These encouraged war among the people to create a market for muskets and powder and balls.

Some of the traders were filled with the idea that the Tannese "must go," and white men possess the islands. To help on such a consummation they deliberately introduced measles, which decimated the population; then told the poor people it was because the missionaries were introducing the worship of Jehovah and the gods were angry. So incensed did some of the chiefs become that they sought the lives of the missionaries; and though Mr. Paton was marvellously protected, he and Mr. and Mrs. Mathieson, who were working on another part of the island, had to leave, or they would surely have been destroyed.

Three years and a half seemed thrown away. The mission seemed broken up. Yet out of that apparent failure has arisen success.

It is not my intention to tell the missionary's story over again; but merely to call attention to a book that is helpful beyond many. It is interesting from the first page to the last. I could hardly lay it down till I had read it through when once I began. It is an inspiration to faith and self-denial, and perseverance in the Master's work, from the first page to the last. The beautiful picture of the early family life in Dumfries, the work in Glasgow, the touching pathos of the burial of the young wife and baby, bringing tears to the eyes as one reads; the perils and "death oft" in which the writer is placed; and the deliverance out of them all which the Lord works for him, are some of the features of a book which is "wheat" all through. The first sentence of the book is: "What I write here is for the glory of God." And as one reads, one feels there is no affectation about the statement, that it is simply, grandly true.

I could not help thinking as I have been reading it, how the foundations of the worthiest characters are laid, under God, in the home; and how Christian fathers and mothers are building far more wisely than they know. I could not help thinking that old mode of family training which many parents and children think irksome, tested by its fruits, will compare favorably with other methods and no methods which are more common now even in Covenanters families than they once were.

I could not but think how every experience of life—not only sorrow, but opposition, and the hostility of wicked men—has its part to play in the development of character, and the fitting for the work that God has for his servants to do. I could not but think that what we reckon our failures are often the foundations of success, and the ruin of our plans but part of a wider and wiser plan; and that the time comes when no matter how rough the way, we are able to thank God for all the way he has led us.

Note: It is hardly necessary to say that the writer has no pecuniary interest in either of the books named. He is not an agent. Messrs. Hodder and Stoughton are the publishers of Mr. Paton's autobiography. It sells in this country at four shillings, net.

THE LOVE THAT FULFILLS THE LAW.

REV. S. G. SHAW.

We are all under law. This law is embodied in the Ten Commandments. Four of these set forth our duty to God, and the remaining six our duty to man. If we would keep these commandments, we must have right feelings toward both God and man. These right feelings are briefly comprehended in one word—love. "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law." It is important that we look
to see if a spirit of love actuates us in our dealings with God and man. Let us look at some of the characteristics of "the love that fulfills the law."

1. It springs from a deep source. It is an old saying and as true as it is old, "From nothing, nothing comes." Every stream has its source, every plant and tree was once but a seed, everything that has breath had a beginning, back of every effect, is found a cause. Our words and acts are resultant of certain inward emotions, and these have risen from experiences through which we have passed, or influences that have borne down upon us. What is the source of true love to God and man? That which passes for love arises sometimes from self-interest. Something is to be gained,—a name, a fortune, therefore professions of love are made. There is nothing when earthly and heavenly things are rightly balanced that appeals so strongly to the self-interests of men as the promises which God has made to those who love Him; but this can never be the source of true love. Sometimes what seems to be love is the result of fear. To those who love Him; but this can never be the source of true love.

A child may obey and submit to the father's will, but the lip is cold, and the act is loveless. Nothing when rightly understood is so fearful as the threatenings of God: but love and fear are opposite emotions, one is light and the other darkness. "Perfect love casteth out fear." True love to either God or man can never spring from these or similar sources. The "love that fulfills the law" has a deeper source, it flows out of a pure unselfish heart, a heart filled, and overflowing with the love of God. Here is the source for which we have been searching. I will describe it in the Apostle's words, "We love Him because he first loved us." It is the love of God that begets true love in the believer. Without this we can never truly love Him that begat, or him that is begotten of Him. Unless the love of God is shed abroad in our hearts by the Holy Ghost we can never love God supremely, or our fellow-men unselfishly. How deep then is the source of the "love that fulfills the law?" We cannot tell. It is a great deep, as deep as the heart of God.

2. This love is a stream of blessings. It is a love that cannot be without manifesting itself. As the life in the tree shows itself in swelling buds, and opening blossoms, and ripening fruit, so true love reveals itself in thoughts of mercy, words of kindness, and acts of charity. It is a controlling power within, it looks out of the eyes, irradiates the face, speaks from the lips, it prompts the hands to do acts of loving kindness, and the feet to run on errands of tender mercy. To it the world is indebted for those lives that scatter sweetness and sunshine wherever they pass. To this end God has a people in the world, not to make professions of godliness simply, but to live godly; not to be righteous merely, but to be good. We are to be like the stream that rises among the hills, and flows down to the sea. While still at its source and but a mountain spring it wheel, or whirls the noisy turbine in the mill, following it still it looks out of the eyes, irradiates the face, speaks from the lips, it prompts the hands to do acts of loving kindness, and the feet to run on errands of tender mercy. To it the world is indebted for those lives that scatter sweetness and sunshine wherever they pass. To this end God has a people in the world, not to make professions of godliness simply, but to live godly; not to be righteous merely, but to be good. We are to be like the stream that rises among the hills, and flows down to the sea. While still at its source and but a mountain spring it gives drink to the birds that sing among the tasseled branches above it, descending the mountain side it waters the meadow, and gives drink to the cattle that come down from the hills at noon, further on it puts its shoulder to the heavy overshot wheel, or whirls the noisy turbine in the mill, following it still we find it a river nourishing great cities on its banks, at last it becomes part of the mighty ocean on which floats the commerce of the world. Such was the life of Christ. He went about everywhere doing good till they took the cross. He must be followers of Christ. God the Father worketh hitherto, having created heaven and earth. He rested not from all His labors but wrought out a glorious redemption for His people and through all time He has been ruling and controlling the events of earth, according to the dictates of infinite and eternal goodness. We are called to be "laborers together with God," not idlers in the world, not laborers apart from God, but "laborers together with God." These words are emphatic in Scripture, let the world hear their emphasis ringing out in our lives.

3. This love is broad and sweeping in its flow. It is more than mere philanthropy. It includes love to man, and such love as the philanthropist knows nothing of. I have thought that philanthropy is a fellow-feeling for those of his kind which man shares with bird and beast. I have thought too that much of the philanthropy that we hear applauded is no higher in degree than it ought to be when compared with man's high place in the scale of created beings. This love is more than religion as some formulate it to their own destruction separating religious service from daily life and professing to love God while they still hate their brother. The love that fulfills the law, like Jordan in time of harvest, must overflow all its banks. Upon this side God must be loved with all purity, and fervor, and intelligence and energy. Upon that side man must be loved as one's own dear self. Some one may ask referring to the lesson text: Who is meant here by the word neighbor? When Christ was asked this question he answered it with the parable of the man who fell among thieves and the Samaritan who showed him kindness. If we rightly understand our Saviour's words a neighbor is any one who may be dependant upon us. He may be a stranger whose name even we do not know, yet if he needs our help he is our neighbor. We have many neighbors then, they are near by and far off, the world is full of them. We must give to them not grudgingly or of necessity, but cheerfully, dividing our loaf with the hungry and sharing our home with the outcast. You and I may not be able to do all this at first, absorbing selfishness and wasting sin may make our love to God and man like a feebly flowing rill, still through the grace of God bestowed upon us we will be able at last to conquer self and overcome sin. Then the current of our love to God and man will be both full and free.

4. This love will never cease. I have written of it as having its source in God and of flowing out through the heart of man returning again to God. This is its course, from God through the channels of grace and faith into the hearts of believers leaving blessing there and in its onward flow bestowing blessings on men and adding to the glory of God, thus emptying itself at last into the very source whence it arose. True love is like our life blood. With every throbb of the heart it is sent out into all parts of the body repairing wasting energies, and developing the physical man; returning to the heart it starts again upon its circuit. Thus it continues till some physical derangement occurs or death stops the beating heart forever. It is like the flow of water in the world. The vapoors arise from the sea, they are gathered into clouds, the winds bear them back over the land, the rain falls in silvery showers upon the weary earth, rills are formed and rivers filled and thus the water returns to the sea. “All the rivers run into the sea yet the sea is not full, unto the place from whence the rivers come thither they return again.” Lying sometimes along side of a stream I have fancied that at certain intervals the jets of spray leaped higher than usual from the foam-flecked surface, and it seemed to me that I could discern a measured cadence in the rush of the waters. It may have been only fancy, but at times I thought that I listened to the throbbing of the great heart of nature. As the life-blood must continue on its circuit till death, and as the waters must flow from sea to land and back to sea again as the earth the earth standeth, so the love that flows from the heart of God through the hearts of man, and back to God must continue until the relationship existing between the redeemed soul and its Creator is changed. This we know can never be. Death cannot change it, the grave cannot, while eternity will only render the union of God and man more complete and lasting.

Let us thank God for the light of truth that shines out of this Sabbath-school lesson. Let us bring thought, and word, and deed into this light and examining them here we may know whether or not the right spirit rules within.
In the Sabbath School.


Analysis.

Rev. J. S. T. Milligan.

I. The Occasion of the Prediction.
1. They were going out of the Temple.
2. A disciple calls attention to its stones and buildings.

II. The Prediction.
1. By Jesus.
2. To His disciples.
3. One stone shall not be left upon another.
4. All shall be thrown down.

III. A Private Interview on the Matter.
2. Over against the Temple.
3. With Peter, James, John and Andrew.
4. Who asked Him. (1.) In regard to the Temple. (2.) And the sign of fulfillmen.

IV. Jesus Answers Them.
1. By warning against deception. (1.) By the many who will call in Christ's name. (2.) By wars and rumors of wars.
2. By giving premonitions. (1.) Nation rising against nation. (2.) Earthquakes in divers places. (3.) And famines and troubles.
3. By admonition—Take heed of yourself.
4. By predictions. (1.) They should be delivered to councils. (2.) Be beaten in synagogues. (3.) Brought before rulers and kings for His sake for a testimony against them. (4.) Gospel preached in all lands.
5. By directions. (1.) Take no thought what you shall speak. (2.) Nor premeditate. (3.) But speak what shall be given you by the Holy Ghost.
6. By further prediction. (1.) Brother shall betray brother. (2.) The Father the son. (3.) Children rise up against parents. (4.) And they hate of all men for Christ's sake.

By assurance—He that endure to the end shall be saved.

Practical Thoughts.
1. The Temple was the embodiment of the typical and ceremonial.
2. It was therefore ground and precious.
3. It must needs give place by removal to the spiritual and substantial.
4. It is blessed to hold intimate communion with the Master and learn His mind and will.
5. The carrying out of His will and the setting up of His kingdom will cost his disciples many and sore trials.
6. Fanatical zeal for false religion outrages the nearest and strongest ties of kindred.
7. Fidelity to Christ and His cause will alienate the nearest kinsman and the warmest friends.
8. Persecution can be over ruled for the glory of God, the good of men and the spread of the truth—and will be so over-ruled.
9. Christ's judgments great and soon will avenge the quarrel of His people and vindicate the martyr to His truth.
10. A great and eternal reward shall be bestowed on the faithful who endure to the end.

Commentary.

Rev. T. H. Acheson.

Introduction.—In Mark's account two or three events are recorded between the present and the preceding lesson. Jesus asks the question about Christ's being the Son of David. He condemns in severe terms the scribes for their wickedness and hypocrisy. Again, he sits over against the treasury and watches the people casting in their gifts; and he speaks com mendingly of the poor widow who casts in her two mites.

We shall not analyze this thirteenth chapter of Mark, the first thirteen verses of which form the lesson for to-day. Jesus asks the question about Christ's being the Son of David. He condemns in severe terms the scribes for their wickedness and hypocrisy. Again, he sits over against the treasury and watches the people casting in their gifts; and he speaks commendingly of the poor widow who casts in her two mites.

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the coming of Christ, and perhaps as to other points. It is well for us in other spiritual matters to guard against the deception of men. Many shall come in my name. There would be not only a few but many who would pretend to come in Christ's name. Saying I am Christ. Perhaps pretending that they were Christ come again, or that they were the true Messiah first appearing on the earth. And shall deceive many. They would not be unsuccessful in their false work.

7, 8. Wars and rumors of wars. Nation shall rise against nation. Earthquakes in divers places. Famines and troubles. A Sabbath School writer has the following: "[2] . . . War was threatened against Jerusalem by Emperors Caligula, Claudius, and Nero. There were also many actual wars around them before A. D. 70. 'Nation shall rise against nation.' In Alexandria there was a serious disturbance about A. D. 58, in which many Jews were killed; at Selcicia, about the same time, about 50,000 Jews perished; also, at Jattina, near Joppa. [3] 'Earthquakes'—both figurative (tumults in society) and literal: of the latter sort there was one at Crete, A. D. 46 or 47; at Rome, A. D. 51; in Phrygia, A. D. 53, etc. The first eruption of Vesuvius, by which Pompeii was partially destroyed, occurred Feb. 5th, A. D. 63. [4] 'Famines and troubles.' Heathen writers tell of frequent famines and pestilences between A. D. 30 and 70. The earthquakes, however, referred to by Christ seem rather to be literal ones and not figurative. We are told that it is estimated that twelve or thirteen earthquakes occur every year; and this may have been true in the early part of this dispensation. Yet the earthquakes to which Christ referred, as signs, were probably more than ordinarily severe and more of them may have taken place than usually occur in countries near Palestine. Though earthquakes are frequent, perhaps the majority of them occur in countries further south than Palestine. Signs of these same kinds may precede the end of the world.

9. But take heed to yourselves; not, that you may see how to escape; but that you may behave properly. They shall deliver you up to councils, etc. In general look at such passages as Acts 4:6, 7, 5:27, 6:12, 22:20, 24:10, 24, 25:6, 23.

10. And the gospel must first be published among all nations. The gospel was preached widely before the destruction of Jerusalem. Follow the lines of Paul's missionary labors. Remember Antioch in Pisidia, Corinth, Ephesus, Athens, Philippi, and Rome. Edwards says: "So the number of Gentile members of the Christian church soon far exceeded that of its Jewish members; yes, in less than ten years after Paul was sent forth from Antioch to preach to the Gentiles, it was said of him and his companions, that they had turned the world upside down, Acts 17:6." Perhaps the widely extended missionary operations of the present age are prophetic of some great change in Christ's kingdom in earth.

11. Take no thought beforehand what ye shall speak. The Revised Version translates: 'Be not anxious beforehand' etc. This is perhaps better. They were to keep from distressing themselves on this point, they were to rest on God. Neither do ye premeditate. This appears to require them not to prepare an address in defence. However, the R. V. omits this expression. Yet in Luke's equally strong expression is retained.

They were to be sustained specially in the critical hour. It is not ye that speak but the Holy Ghost. The Spirit would speak through them and for them.

12, 13. The brother shall betray the brother to death, etc. This verse shows the antagonism that would arise even in families, on account of religion. It will be the separating line between even children and parents. Ye shall be hated of all men for my name's sake. Followers of Christ, it appears, would be quite generally hated; and hated because of their connection with Christ. But he that shall endure unto the end, the same shall be saved. That is, he who shall remain faithful to the end of these trials, would be saved from destruction in Jerusalem's downfall. It is said that the tradition has always been believed that says none of the Nazarenes perished in the destruction of the city. There may be farther meaning also.

THOUGHTS.

1. Destruction often follows sin.

2. Prophecy concerning the temple fulfilled is a proof of what Christ claimed to be.

3. Christianity and sin cannot be reconciled.

CHRIST GREATER THAN THE TEMPLE.

REV. S. G. SHAW.

Of the several ways in which truth may be presented, the illustrative style is doubtless the best. It combines the excellencies of the poetic style and adds an excellency that is largely its own. In it we find declaration, argument and exhortation; and besides we find here a power to fasten declaration, argument and exhortation in the mind of the hearer that is lacking in the other styles. By illustration the shafts of truth are barbed as well as foathered. This was our Saviour's chosen style. Multitudes hung upon his words; the common people heard him gladly, and some of the Pharisees party were forced to declare that "never man spake as this man." Although He spoke to them in parables His sayings were oftentimes well understood and long remembered by both disciple and persecutor. In our lesson here we find Christ teaching by illustration. He compares Himself with the temple. It was great but He was greater. We will notice a few thoughts suggested by the Golden Text.

1. Christ is greater than the temple in Himself. There are many things that may be thought of, between any two of which we shall have no difficulty in deciding the matter of superiority. They decide it themselves. The proofs arise out of the inborn character of the things compared. For example: compare a man with any of his works, and there will be no need of argument to establish the superior greatness of the man. Which is the greater John Milton or Paradise Lost, Leonardo da Vinci or the Last Supper, Sir Christopher Wren or St. Paul's Cathedral? It is not difficult to answer. In this we have been comparing a man with his own works; here however the comparison we are to make is of a different kind. The temple was not the work of Christ. Again compare Milton with a child's first composition, Da Vinci with the savage's rude sketch, Wren with the pioneer's log cabin. We thus compare man with the works of inferior man; and still we have not made apparent the contrast suggested by the text. By it we are required to compare not God with the works of God, nor divinity with the works of inferior divinity, but God with the works of man,—the Creator with the creation of His creature. The temple was built by men; and although it was beautiful and glorious, with its massive marble walls and glowing minarets of gold, we would not for a moment think to compare it with Him who was "the brightness of the Father's glory and the express image of His person."

2. Christ is greater than the temple in the esteem in which He is held of men. Some men and things owe all their greatness to reputation. The place may be utterly devoid of attractions, but somehow it has gotten a name and crowds gather there to praise its imaginary excellencies. They will cross land and sea, passing many lovelier and grander places, that they may visit this place of renown. The temple had a reputation, wherever the Jews had gone they had spread the fame of the house of their God. They had described it in glowing terms as they searched for gold among the hills of Spain, bartered on the streets of Rome, toiled in the spice fields of Arabia, and drove their burdened camels across the glaring sands of Africa. They may have been scheming, and unscrupulous, and guilty of many a wrong; but still they were patriots, the most intensely and national people that ever lived. They never forgot Jerusalem or the temple of God. This esteem in which the temple was held by the Jews was not the effervescence of religious fanaticism. The temple deserved the reputation it had gained. Now
however this reputation was waning. The eagles of Rome had borne away the sceptre of Judah, the sun of Jewry was setting, the nation was dying, its capital was falling, and the fame of the temple was passing away forever. There are some men who enjoy an unreal reputation, some whose fame is waning; but it was not so with this Jesus, the God-man. In the foro speared of three years and a half the once obscure Carpenter of Nazareth, had become personally known from Caesarea Philippi on the north, to Jerusalem on the south, and from Tyre on the Mediterranean coast to Gergesa east of the Sea of Galilee. We need not stop to tell how His fame spread after His death and the descent of the Spirit and the persecution of the disciples so rapidly that within the space of twenty years and in the face of opposition it exceeded the limits that the temple had reached while advancing unrebuked through a thousand years. Nor need we stop to tell how great His name is to-day among the Gentiles. The esteem in which the fame of the temple was held even by the most devoted of the Jews, was small as compared with the esteem in which the religious world holds Jesus the Redeemer—King.

3. Christ is greater than the temple as a medium of divine blessings. The temple of the Jews in Canaan took the place of the Tabernacle, which accompanied them in their journeying from Egypt. Both were set up at the command and according to the plan of God. God is good, and all his works are done in mercy. He did not arbitrarily direct the building of either the tabernacle or temple. He intended each to be in its time, the chief source of blessings to Israel, a fountain whose streams would gladden the city of God. We have no doubt as to the design of God in sending Christ. He was to be all that the temple had been and more. He was to be in Himself priest, and altar and sacrifice; and in his threefold office of prophet, priest, and king he was to satisfy the higher needs of men and promote their better interests. What the temple did in measure, Christ is able to do in its fulness; what that did for one nation, and for a time, He can do for the whole world, and throughout all ages. Through Him believers of every age and in all parts of the world have access to God. There are, it is true, those who have never heard of Christ, and those also who have heard, but still refuse to worship before Him; but this fact neither detracts from Christ's ability to bless nor changes the relation in which he stands to God and men. He still remains the One in whom alone the nations can be blessed.

4. Christ is greater than the temple in his duration. Forty years after Christ the destruction of which he spoke in our lesson befell the city. It was besieged by the army of Titus, the Roman soldiers with their battering rams forced a breach in the massive walls; and the Roman ensign, called by the Prophet Daniel "the abomination that maketh desolate," was set up in the Holy Place. The traveler who visited these scenes but yesterday can tell us how terribly our Saviour's prophecy has been fulfilled. The temple is gone, a Mohammedan Mosque has been built upon its site, and the Turkish crescent, the symbol of a more abominable and desolating power than even that of Rome, stands in the Holy Place. The defences of the temple have not been strong enough nor its defenders brave enough, to save it from the hands of destroyers. In striking contrast with all this appears the duration of Christ. Of His kingdom there is no end, and the years of His life are eternal. The power of Christ cannot be broken. The very gates of hell cannot prevail to force a breach in those walls which God has called "salvation," while the soldiers of the cross have not turned back though the Tolbooth barred their path, or the fires of Smithfield glared in their faces. God's purposes concerning Christ His Son, and the people whom He has redeemed, cannot be changed or annulled. His elect are to come to Him through Christ, and with Christ as His fellow-heirs, to share the blessings of their Father's eternal home.

We will dwell upon only one thought more. Christ is here, He who is greater than the temple is in this place, speaking through the printed words of this page. We need not make a pilgrimage to Some distant shrine or temple, that we may have fellowship with Him. Christ by His once offering up of Himself a sacrifice to take away sin, has made the whole world a temple. While you are in the world you are in the presence of God, and within the reach of mercy. Kneel anywhere and pray, and God for Christ's sake will answer your prayer.

Questions on Lesson IV.

BY UNCLE ROBERT.


As Jesus was leaving the temple, to what was his attention called? By whom? What was there remarkable about these? Do you suppose that the disciples had never noticed them before? Is it not likely that they admired them every time they came up to the temple to worship? Can you not repeat some verses of psalms which seemed to teach them to take notice to these things? Why do you suppose that they called Jesus' attention to them? If this was customary, why had He not first spoken of them? [I think that He was more concerned for the inside than for the outside.] What was the work? What was the building? [The material building.] When this subject is called up, what does he say? Was that fulfilled? Where? If the disciples had realized this, is it likely that they would have felt like talking of its present glory? Perhaps that was what Jesus was thinking about although he said nothing.

Where do we find him next? What is he doing? What seems to be the chief object of interest? Why is Jesus' heart there? It is not the thronging multitude nor the dazzling splendor that He sees, but the visible reminder of what He himself must do for the sins of the whole world. Who gathered close to him as he sits there? What do they want? How do they ask it? What does the word "privately" suggest? What is their question? What is Matthew's statement of it? Do they need to know these things? Why? What does Jesus say in answer? What was the way by which they were deceived? How by these things? What effect might such things have upon them? What did Jesus say about that? Why not? Was it not well that they asked their question? What great work were to be accomplished? When things are in such a state, is it not natural to think that the world is coming to an end? What were these things in fact to be? Were the disciples to escape in the general suffering? What warning does He give them with regard to this? What were they to suffer? What effect might their sufferings have upon them? (Matt. 24: 10.) What divine purpose would be served in their sufferings? Of what use would this testimony be? What need was there of the warning? What great work was to be accomplished before the end would come?

What does Jesus next proceed to do? Why is this necessary? What were they to do when they were brought out for a testimony? Why were they to be unconcerned about this? Who would take up their cause? Whose cause did they represent? (Luke 12: (5.) Is this direction to be taken today as an excuse for neglect of preparation for important work in testifying for the truth? Is there a proper use of this direction now? What is it? How terrible and far-reaching is to be the enmity against the truth of Christ? What were they themselves to experience? What promise is given to sustain them? Upon what condition? Is there a condition to be taken into account with reference to the fulfillment of all God's promises? What need of warning? How are these things to come to pass? With reference to what coming of Christ and the end of what? Did Christ appear in bodily presence? Is there another coming of Christ when the same things are to be seen as signs of the time? When is that to be as an event? Must we necessarily look for Christ's bodily presence then? How may the warning against being deceived be made useful now? Is there another coming of Christ to be expected after this? When will that be? Will He be visible then? For what purpose will He then come? Who only will be saved? What may every believer see in death? How prepare for that coming?
Among the Churches.

REFORMED PRESBYTERIAN.

Star Notes.

Rev. J. J. Huston and R. Hargrave, of Belle Centre and Northwood, Ohio, have issued postal cards containing the following: "Delegates to the Reformed Presbyterian Synod to meet in Belle Centre, Ohio, June 9th, are requested to send their names (to the above Committee at Belle Centre, O.,) by the first of May, to insure entertainment. The proceedings of Synod will be published daily in the Cleveland Leader, and mailed at Belle Centre, to the address of those ordering at a cost of 30 cents."

Topeka congregation has also called Mr. Sampson. This is the third call he has received within a month. Mr. Sampson is a strong man.

Rev. S. G. Shaw, who is able to go about on crutches, left Selma, Ala., for home on April 9th.

The Second church of this city has a flourishing Ter. of the King's Daughters devoted to National Reform work. Miss E. J. Crothers is President.

Rev. J. C. McFeeters assisted the Rev. F. M. Foster, of this city, at his Communion last Sabbath.

Mr. Walker will assist Rev. J. C. McFeeters at his approaching Communion.

The majority of our ministers in Pennsylvania are in favor of voting for the State Prohibitory Amendment.

The Second Phila. has a strong Christian Endeavor Society, with over forty members. The Society meets after evening service on Sabbath, and the attendance is nearly double the membership. The Pastor is the President.

Pittsburgh Presbytery has given official deliverance of the opinion "that to vote on the Prohibitory Amendment to be submitted to the citizens of this Commonwealth (Pennsylvania) on June 18, would be an act in no wise inconsistent with the church's cherished historical position of political dissent." If this deliverance shall be sustained by Synod, a very troublesome question will be settled thereby, and Covenanters will move into the ranks of voting citizens for Prohibitory Amendments. The church is waiting for the order. Will it come?

The following preaching appointments are announced by Rev. J. M. Faris: A. M. Milligan, Middle Wheeling, 1st and 2d Sabbaths of May, and in Londonderry, 3d and 4th Sabbaths of May.

On the 6th of April a call was moderated in the Londonderry, Ohio, congregation which resulted in the unanimous choice of Mr. R. C. Reed. There was not a dissenting voice. The congregation of North Salem concurs in the call and will take Mr. Reed for a position of his time.

Hints From Hopkinton.

On the 23d ult a joyous event occurred in our Pastor's home. It is fully, yet concisely expressed in the poetical and beautiful words of Isa. 9:6, first clause.

Miss Maggie Morrison, one of our "willing workers" and devoted Sunday School teachers, has, we regret to say, been compelled through failing health, to relinquish for a time active duties, and seek renewed strength and more vigorous health in a change of scene and climate. Accompanied by her father and mother, she goes to Colorado, resting for a season by the way of May.

Quite a number of calls were presented. Mr. J. S. Thompson, licentiate, accepted the call from Utica congregation. Mr. S. G. Conner accepted the call from Miller's Run congregation. Mr. B. M. Milligan accepted the call from Parnassus congregation. Mr. A. W. McClurkin accepted the call from New Alexandria; and Rev. J. C. Smith accepted the call from Cincinnati. The call upon Rev. W. R. Laird from Wilkinsburg was declined; and the calls upon Mr. W. L. C. Samson, licentiate, from the Brookland and Manchester congregation, and from the McKeesport congregation were put into the hands of a commission for presentation.

The meeting of Presbytery was protracted by the very careful and patient consideration of a paper from one of the sessions asking for a deliverance of Presbytery as to the duty of our members in the matter of voting for the prohibition Constitutional Amendment to be submitted to popular vote in this State on the 18th of June next. The deliverance which was finally adopted was ordered published in the magazines of the church. A copy of the report is furnished with this communication to be published in the same number.

Presbytery then adjourned to meet in the church at New Galilee on the second Tuesday of Oct. at 9:30 A.M.

W. R. LAIRD, Clerk.
**The Old Arm Chair**

"I love it, I love it; and who shall dare To chide me for loving that old arm chair?"

**Waiting.**

"Will you never wake up, little brook? You are sleeping so cold and still; Have you nothing to say, Till the snow flies away, And the daisies the Springtime fill?"

"Wait," the little brook lapsed very low, "I have wonderful things to tell; Though the Winter seems long, I shall break into song With the bluebirds that flash through the dell."

"You may withered and lonely, poor tree! Will you soon wear your crown of green?" Only leaves fall From your boughs, dark and tall, Where a torn, empty nest is seen.""

"Wait!" the tree murmured softly, "still wait! Though the snow all around me lies deep, When the warmer wind brings The flutter of wings, I shall rock the sweet birdies to sleep."

"Are you stirring below, tiny seed? For I'm longing to see you peep; When the storm blasts near, Are you frightened to hear?"

Will you soon to the sunlight creep?"

"Wait," the tiny seed whispered, "I'll come When the rain-drops above me call; Then in gold, pink and blue, With a sweet 'How d'ye do,'"

I shall welcome the little ones all!"

—George Cooper, in the Independent.

**Wings.**

A little child, with blue eyes and yellow hair, walked slowly down the garden path. All along the way she had chased a gay butterfly, which waved its lidly ahead of her, looking into one flower, and smelling of another, and folding its wings with a little fanning motion as it rested on the tip of a leaf, until suddenly, as her hand almost touched it, away it went, like a whirled petal blown upward by the summer wind, and she saw it no more.

The child went on across the little brook to the cabbage garden; and there she espied both hands behind her, and leaned over to watch a caterpillar that was embowelling the edge of a leaf with tiny notches.

"How do you do, Mr. Caterpillar?" she asked kindly. "Do you know that you are going to be a butterfly?"

"No, indeed!" replied the grub ungraciously. "I am eating my breakfast now, and then I shall eat my dinner, and, after that, my supper."

"But that will help make you into a butterfly, you know. Soon you will spin a little, narrow brown house for yourself, and shut your self tight into it, and be nothing at all but sort of a brown stick your self till the right time comes, and then you'll have wings."

The caterpillar crawled over to a fresh spot on the leaf, and took another good bite.

**Choice Reading.**

**Going to Meeting.**

I see them walking as they used across the green fields to the meeting house which stood on a hill, a mile away from my grandfather's, clad in their long-kept, variously made holiday garments—a quaint procession. There are samples of shawls and dresses preserved by me in memory from my grandfather's fellow-worshippers, every thread of whose real texture has been eaten away. I know just how they were worn. Old Dame H. had a soft, silky, crimson shawl, which she drew closely over her shoulders, and pinned three times down the front. There were coats, and cloaks, and dresses, so far removed from any suggestion of mode, that their strangeness of make, joined with the richness of fabric, gave dignity to them, and the men and women who wore them were authors of a true style. Old Squire S. never put aside his plaid cloak lined with green baize. His sons and daughters went away from the homestead, and came back richly clad in the world's fashions. That made no difference to him. He walked up the church aisle year after year, in front of the eyeest of them, with his old plaid, which wrapped him about like a toga, invested by him with the worth of long associations, and so grown to be invaluable a part of himself.—[New England By-gones.}
Overworked Christians.

Some of the worst tempered people of the day are religious people, from the fact that they have no rest. Added to the necessary work of the world, they superintend two Sunday schools, listen to two sermons, and every night have meetings of charitable and Christian institutions. They look after the beggars, hold conventions, speak at meetings, wait on ministers, serve as committees, take all the hypercriticisms that inevitably come to earnest workers, rush up and down the world and develop their hearts at the expense of all the other functions. They are the best men on earth, take all the hypercriticisms that inevitably come to earnest workers, speak at meetings, wait on ministers, serve as committeemen, they know not that it is as much a duty to take care of their health and Satan knows it, and is trying to kill them as fast as possible.

There is no use in firing up a Cunarder to such speed that the boiler bursts mid Atlantic, when it a more moderate rate it might have reached the docks at Liverpool. It is a sin to try to do the work of thirty years in five years. A Rocky Mountain locomotive engineer told us that at certain places they changed locomotives and let the machine rest, as a locomotive, always kept in full heat, soon got out of order. Our advice to all overworked good people is, "Slow up! Slacken your speed as you come to the crossings. All your faculties for work at this rate will be consumed. You are on fire now—see the premonitory smoke. A hot axle."—Talmage in Observer.

Compensation to Distillers.

The question of compensation to distillers and brewers is playing an important part in the prohibitory amendment campaign in Pennsylvania, and is being urged on the voters by those who are not willing to meet the issue fairly and squarely. We give Judge Agnew's views of its place as taken from the Commercial Gazette:

The prohibition amendment says nothing of compensation. It is therefore not a question in the election of the 18th of June. The effect is to leave the subject to future legislation. When this question shall arise the people will have an opportunity of discussing it, and instructing their representatives. Whatever may be the result of this future issue it is evident that no one who desires to see prohibition adopted should make his vote turn on compensation now. To do this would be to make the real question of abolishing the evils of liquor-drinking turn upon a side issue. This would be unwise. Sufficient for the day is the good or evil of that question. Let us first secure the real good by adopting the amendment, and when the question of compensation comes up hereafter consider its merits.

There is much to be said on both sides, and then those who consider that justice demands it, can throw their whole weight in its favor without perilling the greater good of prohibition. It may not be amiss, not meaning to decide the merits now, to consider a few matters bearing on compensation. And first, it may be inquired, what is compensation? Is it for the direct or the indirect loss? Will it be confined to the capital, or the stock on hand; or will it extend to the real estate and fixtures? Will it embrace rental, grain, stills, vats, tuns and machinery? Will it include the profits of business? What will it cover, and how will it be ascertained? All these things are too great to be ascertained now, when the question of prohibition is to be decided. In the future there will be more time and opportunity to discuss it.

Again, everybody has had notice of prohibition. It has been before the people for years. Witness the acts of 1849, 1854, 1855 and 1871. Twice it has been before the Supreme Court, in 1849 and 1874. Now whose hand struck down those acts? Those are serious questions.

In all questions of equity and justice notice is a most material element. Hence a man acquiring property in the face of notice is not an innocent purchaser. He must look out. Men who invest capital in a business alleged to be injurious and immoral, and constantly contested, do not stand in the attitude of one investing capital in a legitimate business. The contest in the Legislature between liquor and temperance is of forty years' standing.

Then again, the effects of legislation on public affairs must be considered. Evils have to be removed and public interests advanced, which produce changes of condition. For example, when billions of property were sunk in the liberation of four million of slaves, who paid the loss? When the State changed her system of turnpikes to canals and slackwater navigation, who paid the owners of property on the turnpikes for depreciation and loss? When she changed her canals and slackwater to railroads and telegraph lines who paid the owners of property on canals and slackwater for losses?

This, it will be seen, the question of compensation is too big a one to be discussed now. It will require all our time and means to discuss prohibition before the 18th of June. We cannot permit the amendment to turn on a side issue now, for fear we make a mistake and lose the greater good.

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You ought to.

Do you know, when clothing is washed with PYLE'S PEARLINE as directed on each package, the rubbing is done away with?

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The greatest wear on clothing is the constant rubbing in the wash. The hardest work in washing is the rubbing up and down on a board. You must admit that anything which does away with the rubbing, and is withal harmless, saves the wear and tear on the things washed as well as the poor woman who does the work. We claim that PEARLINE is that thing. The many millions of packages sold annually would seem to substantiate our claim.

Beware, peddlers and some unscrupulous grocers are offering imitations which they claim to be Pearl- line, or the same as Pearl- line. IT'S FALSE—they are not, and besides are dangerous. PEARLINE is never peddled, but sold by all good grocers. Made only by JAMES PYLE, New York.

The Garrett Fence Machine makes friends wherever it goes, on account of its simplicitv of construction, durability of all its parts, perfect tension device, great saving of labor and money. There are hundreds now in use throughout the United States, Canada and Mexico. The fence made by it is the best, cheapest, and most durable farm fence that can be made. Guaranteed to give satisfaction or money refunded.

Reference: Citizens National Bank, or any other banking or business firm in Mansfield. One machine at wholesale where I have no agent. Fencing material, wire cutters, etc., at wholesale to my customers for machines. I will pay freight. Send for catalogue and testimonials from customers in all parts of the country.

Address the Patentee and Manufacturer,

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COMMERCIAL TOURISTS! Nearly all manufacturers employ traveling salesmen—jolly, good fellows! the wages (not counting traveling expenses, which are fully equal in their amount to the wages) paid during 1887, in this country to traveling salesmen, is one-fifth more than the income of all the ministers and doctors in the United States.

We will deliver you a case of SWEET HOME SOAP containing 120 (full size) cakes, and in the box will be packed without charge all of the goods named below:

1. One Box (1-4 Doz.) Modjeska Complexion Soap. An exquisite beautifier. Producing that peculiar delicate transparency, and imparting a velvety softness to the skin which is so greatly admired. It removes all roughness, redness, blotches, pimples and imperfections from the hands and face. For all toilet purposes it is the luxury of luxuries. Especially adapted for the nursery or children's use, or those of delicate skin.

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3. One Bottle Modjeska Tooth Powder. An incomparable dentifrice, giving beauty and whiteness to the teeth, preserving them and invigorating the gums. Fulfills the breath. One bottle lasts a lifetime. Men, women, children—young and old—prefer Modjeska Tooth Powder to any other; always ready to use by shaking a little on the breath.

4. One Napoleon Shaving-Stick. Shall I call a barber to shave you? was asked of Napoleon. "Men who rule empires shave themselves," was the reply. Our NAPOLEON SHAVING STICK meets the exact want of all men, young and old; it is ready for use always, no shaving-cup (to get dirty and break) is required; made of the finest vegetable and imported oils. We guarantee it will keep the face free from tetter and all kinds of sores, pimples, or blotches.

5. One Box 1-4 dozen Ocean Bath Toilet Soap.
6. One Box 1-4 dozen Artistic Toilet Soap.
7. One Box 1-4 dozen Elite Toilet Soap.
8. One Box 1-4 dozen Creme Oatmeal Toilet Soap.
9. Six Packages Boraxine, for cleaning woodwork, washing dishes, dairy stencils, removing grease spots or stains from carpets, etc., or general housecleaning. Has no equal. Saves half the labor of washing, is a thorough disinfectant, and is a blessing to every housekeeper who uses it.

Our price for the great box complete is $6.00, freight prepaid to all Railroad Stations East of the Rocky Mountains. A full year's supply of Soap for the average family.

WHY WE MAKE THIS TEMPTING OFFER. First.—It is to introduce "Sweet Home" Soap into every neighborhood where this advertisement is read. It is the very best soap made, and any person once using it will always use it, and become a steady customer.

Second.—We propose a new departure in the Soap Trade, and shall sell direct from the factory to consumer, spending the money allowed for expenses of traveling men, wholesale and retail grocers' profits, in handsome presents to those who order at once a case of "Sweet Home." There are no AGENCIES wanted, and we do not sell to grocers. "Sweet Home" Soap is made for the select family trade only. It is perfectly pure, thoroughly seasoned, and gives perfect satisfaction, and to induce people to try it we accompany each case with the useful and valuable presents named above. "Sweet Home" is the perfection of family soaps.

OUR TERMS.—We do not ask you remit in advance, nor run any risks, nor take any chances. We merely ask permission to deliver you a case of these goods, and if after a 30-day trial you are fully convinced that the soap is all we claim, and the extras all we advertise, you can then pay the bill. But if you are not satisfied in every way, no charge will be made for what you have used. How can we do more?

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IMPORTANT.—The publishers of this paper have in-duced the manufacturers to make the above offer to subscribers of this paper whose subscription is paid in advance. Your order must be sent direct to us. Persons ordering from us get 120 cakes per box as above by special arrangement, but if order is sent to the factory you get but 100 cakes, which is the usual size box.

If your subscription is paid, thank you, cut out this blank order and send us, or mail postal card. If you have not paid, but you better not favor us with remittance at once and secure the great bargain box!
LIGHTER READING.

Tea-wake, "Sir, I wish to marry your daughter." Gruff Father, "My daughter, young man, will continue under the paternal roof."

Tea-wake, "No objection will be raised to that, sir."

Miss Bell (warningly), "Sally, they used to tell me when I was a little girl that if I did not let coffee alone it would make me foolish."

Sally (who owes her one), "Well, why didn't you?"

Still more curious was this clerical slip: A gentleman said to the minister, "When do you expect to see Deacon S. again?" "Never," said the reverend gentleman, solemnly; "the deacon is in heaven."

Another clergyman pleading earnestly with his parishioners for the construction of a cemetery for the parish, asked them to consider the deplorable condition of thirty thousand Christian Englishmen living without Christian burial.

Husband (to wife, as they start out), "But aren't you going to wear anything on your head?" Wife (provoked), "Why, you horrid thing. I've got on my Easter bonnet!" Husband, "You'd better wrap the bill around it, so as not to catch cold."

"Will you love me when I'm old?" sang the ancient soubrette. "How old?" came a shrill voice from the gallery. The singer did not reply, but the audience smiled when the curtain dropped showing a century plant in full bloom.

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Scott's Emulsion

OF PURE GOD LIVER OIL
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Almost as Palatable as Milk.

So disguised that it can be taken, digested, and assimilated by the most sensitive stomach, when the plain oil cannot be tolerated; and by the combination of the oil with the hypochlorite a much more efficient, RemarKable as a flesh producer. Persons gain rapidly while taking it.

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The profit remedy for Consumption, and Wasting in Children. Sold by all Druggists.

The Finest and Best.

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In reality a Linen Collar covered both sides with a Water Proof Material. The only water-proof goods so made, can always obtain same. Free of postage, at the following prices.

Gents' Collars, 20 cents; for $1.00, $2.00 doz.

Children's for 50 cents; for $1.00, $2.00 doz.

Result by Personal Order, Check or Money Order, Address GEO. CLEMENT & CO., 33 East 32d St., New York.

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We have so much faith in our goods that we will send you, on 30 DAYS' TRIAL, one of our electric medicated appliances to suit your case, provided you agree to pay for it if it cures you in one month. Can anything be fairer than this? If it does not cure you we will refund you nothing. Different appliances to cure Gout, Rheumatism, Neuralgia, Nervousness, Numbness, Piles, Lung Diseases, Asthma, Tuberculosis, Cancer, Dropsy, Angina, Arteriosclerosis, Debility and many other diseases.

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We aim to make it a thoroughly appointed New York Baptist Headquarters.
When our Lord departed from the Temple, and from the Holy City, and crossing the Kidron ascended the Mount of Olives, where he sat with his disciples, on the evening air there arose to his ears the songs of the worshipping Levites. Worshiping whom? not God, although they may have thought they were, for Him they had cruelly rejected and were even then plotting to murder.

Just so this Nation has rejected Him, and who can know that our national glorying is not a stench in His nostrils!

A second thought which occurs to us is this, that there is a fly in our ointment. Fair indeed is our land, its fruit abundant, its wealth unlimited, its people prosperous. "Surely God hath not so dealt with any nation." But the fruit of the field, the vintage of the hills, and the wealth of the nation, we are using to destroy and damn the people. This much we know, that "God so loved the world that He gave his only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." And can God look with favor upon a nation that in all the breadth and ramifications of its power is committed to the permitting and protecting of a business that is making vain the infinite sacrifice of our blessed Lord!

Our third and last thought in this connection in this, that as a people we are doing nothing to get the nation into right relation with God—toward recognizing in constitution and laws this truth, that the nation is a moral subject of God. Disowning Christ does not relieve the nation from its accountability to Him. Pilate may wash his hands, but his responsibility for the crucifixion of Christ was not a whit the less on that account. The people may protest that the nation is a civil institution, while Christianity is a religion. So much is true; yet it is a matter of great credit to that small but far-seeing and heroic body of believers, the Covenanters, who have from the very first protested against the sinfulness of forgetting God and rejecting Christ in government. They have steadily pointed the warning finger at it, and persistently and faithfully rung the changes upon the fatal difference of Secularism from Christianity in government and law, until first the National Reform Association and then the Woman's Christian Temperance Union took up the glorious watchword, "For Christ and our Country," and are heralding it everywhere.

The mighty throngs of people in our streets, the singing, the parades, naval, military and industrial, attempted description would only beggar. Imagination can not exceed the truth about these things, so give it full rein.

But what are the thoughts which all this suggests? Well, to us, it suggests the thought first, that while this Centennial celebration of the nation's birth is viewed with wonder and amazement by all civilized nations, and with joy and gratitude to God by our own most thoughtful citizens, with what feelings does God, does our Lord, do the angels, view the "pomp and circumstance" of the day!
the lecturer at the evening session of the convention. Her talk, says Doylestown Intelligencer, was an able and soul-felt appeal for the amendment. The de nse audience which packed every available space in the hall was composed largely of the voters of the township and possibly never will they listen to a more logical, eloquent and convincing argument. She opened by stating that this was the crucial period in our State's history when God calls each man and woman to do his part in putting away a great evil.

The lecture was full of figures which "do not lie." She spoke much of the workings of the prohibitory law in Maine, Iowa and Kansas. In the latter, statistics prove that there is not to-day one-tenth of the drunkenness there was eight years ago. The lecturer last year spent two months in this state. During that period she did not see one intoxicated man. Statistics show that Kansas has the largest church attendance in proportion to its population of any state in the Union. In Omaha, where high license has had eight years of trial under most favorable circumstances, the mayor writes in 1899: "Last year there was one arrest made to every twelve of the population." For two hours the speaker held the audience spell bound by powerful argument and the personal magnetism of her graceful, dignified womanhood, and when train time came we felt that the half had not been told us.

CHARLES CARLETON COFFIN contributed an article to the Illustrated Christian Weekly, a week or two ago, entitled "Birthday of the Republic." It is an article of decided merit, but we endorse particularly the closing words of his article:

"George Washington in the early years of manhood, standing at the confluence of the Allegheny and Monongahela rivers, looking down the coming years, had pictured as probable the rise of an opulent city, where Pittsburgh now with its flaming fires illumes the midnight sky, but it may be questioned whether Washington standing on the balcony of Federal Hall, with the printed page of the Bible touching his lips, had any adequate idea of what the fair proportions of the Republic would be on its one hundredth birthday. And we who now celebrate the anniversary of the birth of the Nation in all probability are quite as unable as were the men of that period to forecast the possible majesty, greatness and glory of the Republic upon its second centennial—a greatness possible upon one condition—the remembrance of an injunction which has come down to us from the distant ages—an eternal truth—that righteousness exalteth a nation.

The agreement made by England, Germany, and the United States to keep only one war vessel each at Samoa during the Berlin conference must meet with universal satisfaction. It puts an end to the hurrying of war vessels to take the place of the wrecked squadrons. Indeed it seems as if the anger of the Almighty had been poured out upon those squadrons for the evident intention and inclination of the different countries to spill the blood of their fellow beings over such a trivial affair.

Surely the world ought to be ready to settle all national disputes by arbitration, and usher in the reign of the Prince of Peace.

Mr. Willrich, of Minnesota, brought a bill before the House which is being considered, providing for the employment of convict labor. He recommended the adoption of the state account system. If all the states of the Union would show some kindness and charity to the prisoners in jails and penitentiaries by giving them work to do, and at the same time use means to soften their hearts with love to God, our prisons might turn out many useful members of society instead of a constant stream of hardened criminals.

Oklahoma Territory was opened to settlers last week, and the savage struggle for land by the thousands of adventurous pioneers in and around Guthrie city, bespoke a civilization below the standard of the departing Indians. Inhuman greed, terrible brutality, and more than one murder, make up the record for the past week. Of course this state of things will not last, and Christian civilization will soon dominate even in Oklahoma. But what an emphasis it all gives to the truth that the heart with out Christ is "deeply wicked."

The Quarter-Centennial Convention of the National Reform Association, held in Pittsburgh, Pa., last week, was a notable meeting. A representative of the Christian Nation was present, and secured an exact photograph of the interior of Old City Hall, showing all the decorations, and the Convention in session. Our next issue will contain an elegantly engraved copy of this photograph. Every friend of the cause should have a copy of the Christian Nation of May 8th. The Engraving will be suitable for framing. Single copies of the paper will be sent on receipt of 10 cents.

Helen Chalmers, daughter of the eminent clergyman of that name, lives in the midst of poverty and suffering in an alley in the city of Edinburgh, Scotland, devoting her life to work among drunken men and their families. She is known and beloved by everyone and is often to be seen on dark nights carrying a lantern, going through the lanes of the city, hunting up the fallen and wicked and bringing them to her reform meetings. This is true, practical Christianity.

The Woman's Christian Temperance Union of Western New York is working against liquor dealers and vendors of drinks containing alcohol, in towns where no licenses are granted. Through their efforts constables arrested seventeen dealers April 12, and they gave bail in $200 each for their appearance.

Father Fransiola and Father O'Hara, two Catholic clergymen of Brooklyn, N. Y., are creating a great excitement in their parish by a crusade against the saloon. Mass meetings are held, great numbers are signing the pledge, and petitions are being presented to the officials to enforce the excise laws.

A movement to stop Sunday trains has been inaugurated by the Vanderbilt system of railroads, and is rapidly spreading. The Centennial year of our nation is a good time to begin this tardy but welcome reform. We hope to give more space next week to this important sign of the times.

Mr. A. J. Drexel, of Philadelphia, has purchased the Louella Mansion, at Wayne, Delaware County, to use as an Industrial School for girls, securing a charter and appointing a board of trustees. The value of buildings and endowment will amount to $1,500,000.

The decorations of Old City Hall for the Quarter Centennial Convention of National Reform, in Pittsburgh, were unique in design, beautiful, and instructive. They are well brought out in our Engraving of the Convention.

Mrs. Mary A. Woodbridge has been appointed National Lecturer on Peace and Arbitration by the W. C. T. U. Her only charge for services is her expenses from last place of speaking, including her entertainment.

The Prohibitory Amendment in Massachusetts was defeated. The rejoicing of the saloon keepers ought to start serious thoughts in the minds of the Christians who voted against the Amendment.

In the House of Commons London, Eng., the Lord Advocate has introduced a bill providing for local government in Scotland. The measure is a step in the direction of Home Rule.

Friends desiring literature of the National Reform movement should bear in mind our offer of the "Life and Work of Dr. Sloane," made on page sixteen.

Mrs. Margaret Sangster, the sweet poet and accomplished writer, has accepted the position of editor of Harper's Bazar.
May 1, 1889

THE CHILD AND THE COMMUNITY.

BY HELEN CAMPBELL.

The story of childhood and that of Christianity are bound together, since it is with the beginning of the one that the other first takes definite place. Precisely as there had been here and there for the old Roman or Greek a hint of that spirit of humanity that erected hospital or asylum, and gave token of some anticipation of larger duty to come, had there been place also for the child—an epitaph still legible on ancient monument, a line in Greek alike, as well as for less civilized nations, absolute power was in the hands of the parent. Torture or death could be in the hands of the parent. Torture or death could be inflicted, they could be sold into slavery; the child had no rights and the father no obligations.

It was in the face of this conviction, and that long imbruing born of such absolute power, that Christ gave the key-note of the new attitude toward all children. For the first time in the story of a great religious movement, the child had not only recognized but important place—and its simplicity and innocence were held up as symbols of the best life to which men could attain. For the first time in the solemn, "Fathers, provoke not your children to wrath," was heard the demand for recognition of the rights of the child; the word of warning held in the earlier record: "Whosoever shall offend one of these little ones, it were better for him that a millstone were hung about his neck and he were cast into the depths of the sea." The child's place in the church, in the state, in the home, had a definition never before given, and the old barbarous ignoring of every right gave place to the new theory, from which a better future was to come.

Here was the seed; sowd broadcast and falling sometimes on good, sometimes on stony, ground. But as the centuries went on, while Christianity still made the same statement, barbarism once more crept in, and all the more surely that its place was unsuspected. Generation after generation took the child as its legitimate prey, the strong and the wicked against the tender and the weak, till the wrongs and sorrow and suffering of childhood at all points save among the wealthy and sheltered classes stirred again the hearts of those who had watched the shameful story. Long before any acceptance of the fact that barbarism and brutality were still rampant had become possible for these sheltered classes, men and women were at work at isolated points, a wave of pity and love and longing, passing almost simultaneously over Christendom, and leading to attempts of many orders, in school and asylum and hospital, to give back to defrauded childhood some portion of the good so long denied it. English law had made it illegal "to ill-treat, abuse, or insufficiently feed" a dog, but for the English child there was no such good fortune. The English savage, no less brutal than his naked ancestors a thousand years behind him, did not knock his cattle about, since that would injure their working possibilities, but did knock his child about, since that was part of his theory of parental rights. Even a mother could not witness against a brutal father.

"I did not care for his beating me," said one woman, whose baby had been persistently and shamefully injured by a drunken father, "but I cannot stand his beating baby." The magistrate gave her the only consolation the law permitted him—his own sincere regret that he could not help her. "I am sorry it is so," he said, "but it is the law." And the savage against whom complaint had been entered, went home the victor, and the poor woman tried to drown herself.

In every great city where brutality focuses, and brutality is the underlying element of all cities, the children of this class, even with every modern engine of help, lead lives which are one long misery, and are hurt, degraded, and killed "that reckless men may sing songs to personal liberty, parental rights, and God knows what," while often the child is the earner of the drunken tyrant's living.

This persistent savagery toward children seems to be a two-fold root. There is first "a sullen, ill-conditioned disposition," and secondly, a cowardice which limits its gratification to assisting and helpless things. It is due, not to peculiarity in the spirit of the abused child, but to peculiarity in the spirit of the adult abusers of the child. Men become addicted to cruelty as they become addicted to drink and gambling. It is a vile pleasure in which they indulge, some occasionally, some persistently, making their homes into little hells. Nor is it always men who are guilty. Women, too, whose hands are less heavy, but whose hearts seem often as hard, are discovered in unimaginable cruelties, slow tortures of little ones for which no punishment could seem to mean atonement. One mother with a little son, put him daily in an empty orange box, corded it up and pushed it under the bed, leaving it there from early morning till the hour when she turned the key in the door at night, after a day of orange selling in the streets. Here he lay in this coffin, a dark and silent prison; a daily burying alive, undergone for month still a neighbor discovered and entered complaint. Hundreds of such stories are on the records of every society for the prevention of cruelty to children, and they are told not only of men and women alike, but, inconceivably often, of quiet men and women, good wage-earners who will feed themselves and live in comfort, while a child, as in one case, died slowly of cold and starvation in a room opening from theirs. A baby born was carried in and put in an onion box by her side, its wailing presently ceasing and the two finding their way to the one sure rest for misery—the grave in the potter's field.

Why are such facts emphasized here, in an article upon the present care for children? Simply because, in spite of this always increasing care, fifteen thousand children under fourteen years old are adrift in the streets of New York, four-fifths of confirmed vagrants, and fast approaching the time when the law will lay its hand upon them, and in prison or reformatory begin the first lessons in decent living. What is true of New York is true of every great city in the country and, in less degree, of every town or large village. And with this army of the positively vicious, or soon to become so, rises another whose fate is well nigh as evil; the army of child laborers, it also, an always increasing one. Because an evil no less vital is involved in this, I include it as part of the indictment we are forced to make against the civilization of to-day.

It was not till 1870 that child labor showed itself as a fact of any importance, and the increase from that time has been steady and formidable. The real meaning of such increase cannot be discovered in any reading of statistics. One must go into factory or manufactory, not once, but many times; must watch the life for years, before what is involved becomes quite plain. Even managers and owners admit that a child put into factory life as most of them are at eight or ten years, becomes useless by the time twenty is reached, and then comes the question, "What must the next generation be, arising from a childhood in which not only every condition of physical development, but development of any order whatever are not only wanting but made impossible?" There is absolute disintegration of the domestic order, and the whole at last shows itself as resolved into two forces, struggling together, the factory against the family, with every probability that unless law interferes speedily and actively, the family will go to the wall, as already has showed itself to be the case in France, in Belgium, and in Switzerland, and at every point where the machine has become the chief factor in industrial life.

Here then are the two phases which confront us, and which demand such earnestness of comprehension and of effort, as, thus far, has been given only by the law. But each year shows a deeper interest, larger and more perfect forms of work, and a
more thorough effort to comprehend and formulate the needs of
conditions this often determine their fate, that better life for
therefore, come. There is still unending question and uncer
school subject to the compulsory education laws; (c) children
behalf of men or women who seek to make things better;
and training rather than reformatory treatment; (d) incorrigibles, felons, those experienced in crime, and the fallen needing reformation.

Second, provision should be made for girls, except the younger class, in institutions separate from those for boys.

Third, the institution should be home-like in character, and its administration as nearly as possible that of family life.

Fourth, small institutions on the open or cottage plan should be provided for boys upon farms in the country, where agriculture and gardening may be combined with a thorough indoor industrial and common school system.

Fifth, the labor of children should under no circumstances be hired to contractors.

Sixth, governmental supervision should be exercised over all institutions for children, and frequent examinations made as to sanitary and other conditions, annual approval by the government being requisite to the continuance of the work.

Seventh, power should be lodged in a central authority to transfer inmates from one institution to another, in order to perfect and maintain classification; also to remove juvenile offenders from institutions and place them in family care during good conduct; also to remove from institutional care and to place permanently in homes all children suited to family life.

Eighth, there should be provided a government agency to act in the interest of juvenile offenders when on trial. The agency should be vested with power, with the approval of the judge, to take the delinquent into custody under suspended sentence and place him on probation in a family.

Ninth, disinterested benevolence should control and direct the work as far as practicable, the state or local government contributing, if need be, but not to an extent sufficient to meet the whole expense.

Tenth, the co-operation of women of elevated character should be considered essential to the attainment of the highest success.

Eleventh, parents able to do so, should be made to contribute to the support of their children while under reformatory treatment.

Twelfth, when debased parents have demonstrated their inability or unwillingness to support their children, and the latter in consequence, have become a charge upon the public, the interest of the child should be regarded as paramount, and the rights of the parent should cease, the state assuming control.

Thirteenth, children who in their home life had been environed by vicious associations and adverse influences, on their release from institutional custody, should be transplanted to new, and, perhaps, distant homes, with good surroundings.

"Fourteenth, a study of the child's character, and a knowledge of its antecedents, should be considered essential to successful work.

"Fifteenth, the delinquent child should be regarded as morally diseased; and a correct diagnosis of its moral condition should be made and carefully considered in applying remedies for the cure. This having been done, the strengthening of character by awakening hope, building up self-respect, and inculcating moral and religious principles will be more easily effected.

"Sixteenth, in the process of restoration, homes in good families should be made available to the utmost extent possible.

"Seventeenth, all public agencies having the care or control of children, should maintain an intelligent watch over them, wherever they may be, until they reach maturity.

Where have these principles been most successfully worked out, and where can their application be most plainly seen? One must answer unhesitatingly, in The Children's Aid Society of the City of New York, the name of the founder and lifelong worker in it, Mr. Charles Brace, being the synonym for all wise and graceful and tender dealing with children of every order for almost forty years. This selection for special mention carries no disreputation of the work of other agencies, but especially is it the work peculiarly the parent of all, and wherever neglected childhood at any point in the United States has the sympathy and intelligent interest in its behalf of men or women who seek to make things better, it is in its line that they are likely to follow. Industrial schools, homes, placing of children in families,isons, each and all count as phases of a work begun when the Five Points of New York held a horror and foulness second only to the Seven Dials of London, and many a street could be entered at night, only as a policeman went alone.

Every city in the United States has now its definite work for children, Ohio has given much time to patient experiment in methods, and so also has Michigan, but the same interest is at all points enlarged and deepened by the annual conferences, the admirable reports of which by Mrs. Isabel C. Barrows, are a necessity for every library which gives place to records of the world's real progress.

To describe one is thus practically to describe all, since, while phases may vary, the ends and the material to be worked upon are the same. A voice would be needed to do even slight justice to the work in this direction, and in present space nothing beyond mere mention is possible. New York alone has some one hundred fifty homes, schools, asylums, hospitals, and other forms of work for children entered on the lists of the Organized Charities, while every church has its own also, often not on a scale to demand incorporation, but none the less a part of the universal movement in this direction. The seed that has borne such fruit was, like many another no less potent, "sown in weakness." Forty years ago in the Five Points, Mr. Pease had long been at work; Captain of police went out a report on the condition of street children in New York, and here and there volunteers dismayed at such revelation, and eager to help, faced a Sisyphus-like task, since each worked practically alone, and in the city, as was possible at that time, to come possible. Beginning in the "Boys' Meetings," made up chiefly of newsboys, but soon including every order of street Arab, the work to be done shaped itself, determined by needs as they became plain, and including at last lodging houses, industrial schools, and the machinery of a great work.

The chief aim, after a necessary period of training, was to remove as many as possible from the temptations of city life. The country was the child's natural inheritance, and means a development impossible elsewhere. Institutions not only cannot give this, but they become the order of the day in the work, since they have been able to reach life has power to obliterate; and recognizing this, each year Mr. Brace and his associates have sought homes in the West for as many as money had been provided for, the year 1888 giving to 2,721 the chance which would have been of equal benefit to every one of the 35,257 who came under the charge of those who were placed in good families, and who owe to it their first knowledge of any chance or hope in life. Let any one who longs to help, yet is uncertain as to methods, read the reports of this society, and the book published by Mr. Brace in 1889, "The Dangerous Classes of New York," and in most vital of all work begin at points yet unattempted. Not even the smallest, most isolated community can afford to neglect its poor children. One or many, the demand is the same, and mercy no less than justice to the child is the first consideration for every soul who would leave his share of the world better than he found it.—The Chautauquan for May, Vol. 10, No. 237.
In the Sabbath School.

LESSON V, May 5, 1889—The Command to Watch—Mark 13:
24-37.

ANALYSIS.

REV. J. S. T. MILLION.

I. The Time requiring the Duty.

1. The Time.

a. The division: 1. Tokens, (24, 25.) 2. The coming of the parallel accounts. See Matt. 24 chap. and Luke 21 chapter. Let us mention, though every part of the lesson may not refer to both. For that we begin our remarks on the lesson of to-day. The view which thy coming, and of the end of the world: "That the coming of the parallel accounts as given in Matthew's account:

b. The physical omen.

c. The three-fold nature of the question as given in Matthew's account:

2. The Result—Gather His Elect.

a. The promise made: This generation will see the millennium, (26, 27.) 3. The nearness and certainty of it, (28-31.) 4. The command to watch, (32-37.)

THE LESSON.

I. Tokens.

21. After that tribulation. Perhaps the tribulation that preceded these stricton of Jerusalem; or possibly that part of the tribulation that preceded the escape of Christ's followers, or the tribulation referred to may be wider than this, including also a time of dire distress preceding the final coming of Christ. The sun shall be darkened, and the moon shall not give her light. Perhaps only figurative expressions to indicate strongly a time of disaster. Combinations in society, changes of great importance in permanent and customary things, turmoil and distress widely spread, may here be meant. Both the downfall of Jerusalem and the winding up of the world's history may be referred to here.

25. And the s'ars of heaven shall fall, etc. Rather figurative, such grand signs would be impressive as natural phenomenon. Then that which is represented by them is great. God knows that which lies ahead of us all. The great troubles of the future are well understood by him. Yes, they are controlled by him. It matters not what shall come. He reigns. He is king forever and ever. His people then are safe. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Ps. 46.

II. The coming of the Son.

26. And then shall they see the Son of man coming. Christ uses language like this afterwards to Caiphas when he was arraigned before that high priest. This may refer again both to Christ's coming at the destruction of Jerusalem and at the end of the world. It may refer also to his coming in the setting up and great progress of his kingdom upon the earth. Christianity made vast strides in the early part of this dispensation. Christ came in judgment at the overthrow of Jerusalem. He controls all things and it was his hand that pulled down city and temple. He was not beheld in human form at that time, but his judicial coming was a most manifest event. However these words appear to apply most plainly to the judgment scene at the last. He shall come then with great power and glory. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations." The men in white garments said to the disciples when these latter had witnessed Christ's ascension: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

27. And then shall he send his angels, and shall gather, etc. This gathering together may have been fulfilled in part by the work of God's angels or ministers, or both, in bringing into God's kingdom in the early days of the new dispensation those whom God had chosen. It seems to apply more clearly, however, to a time when by his angels and the powers of heaven shall be gathered all nations. It is a time of judgment, (2) At midnight. (3.) At cock crowing. (4.) In the morning. It seems to apply more clearly, however, to a time when by his angels and the powers of heaven shall be gathered all nations. It is a time of judgment.

II. The Influence drawn.

28. Ye shall be gathered all nations. The millennial church will have been established. The millennial church will have been established. The millennial church will have been established. The millennial church will have been established. The millennial church will have been established. The millennial church will have been established.

III. The Ne+.in and Certainty.

29. Now learn a parable of the fig tree: a common thing; so well adapted for an illustration. When her branch is yet tender, and put forth leaves, etc. The tender branch of the fig tree and its springing leaf were signs that spring was near. So when the things which Christ was foretelling had come to pass, it was an evidence that his coming was at hand. Even at the doors. As a visitor who at the door is just ready to enter, so Christ is about to come when the door is just ready to open. Even at the doors. As a visitor who at the door is just ready to enter, so Christ is about to come when the door is just ready to open.

30. This generation shall not pass till all these things be done. The word "generation" here gives trouble and the verse as a whole is hard to understand. Three views may be suggested. (1.) In the life time of the persons now living all these things will come to pass; this restricts the interpretation of the verse, and apparently some,
at least, that have gone before, to the overthrow of Jerusalem. (2.)
Within the limits of this generation all these things shall begin to be
accomplished. This seems to strain the words somewhat. (3.) This
race (understanding the word “generation” as having the idea of
“race”) shall not pass away until these things be accomplished.
That is, the Jews shall remain a distinct people until that time. Yet
Dr. Crooks in his critical notes in Meyer says: “It is undoubtedly
true that the Jews shall remain a distinct people until that time. Yet
perhaps this third view is the best, however.

31. Heaven and earth shall pass away. The removal of the present
natural order of things may be meant. The passing away of such
things would be affecting permanent, stable matters. But my words
shall not pass away. They would never be shown to be false. They
would endure because true. “The grass withereth, the flower fadeth:
but the word of our God shall stand forever.” Is. 40:8.

IV. THE COMMAND TO WATCH.

32. But of that day and that hour. Christ may here have refer-
ence both to Jerusalem's downfall and the end of the world; but the
preeminent reference, at least, seems to be to the Judgment Day.
Knoweth no man. It was certain of coming, but the time to man was
unknown. Not the angels. Even if man does not know, may not the
angels who are in heaven? No! Neither the Son. In one sense, per-
haps, in his human nature, Christ's knowledge was limited. “And
Jesus increased in wisdom.” This was said of him in his boyhood.
See also Mark 11:18.

33. Take ye heed, watch and pray. This would be applicable to the
disciples if the destruction of Jerusalem is included. It was applica-
tible also to them if taken as referring to the day of judgment; for
this reason that the day of death is we believe for us practically the
day of judgment; and perhaps also for this reason, that perhaps as
far as they knew, the end of the world might come when they were
alive. These words come appropriately to us. Let us watch for
Christ's coming at death. Let us watch against sin. But let us not
feel that watching is sufficient; watch “and pray.”

34. Taking a far journey. The R. V. prefers: “Sojourning in
another country,” etc. It treats us as if he had left his affairs in our
hands. He gives us freedom of will. We are responsible. He will
return. Give authority to his servants; Christ has given authority
here in the world. Probably all his followers are included in these
servants. And to every man his work. Every Christian, man or
woman or child, rich or poor, educated or ignorant, well qualified or
less able, has work to do for God. Not simply living a moral life
going to church and reading the Bible and keeping free from prevail-
ing evil; but earnest, active, loving work for God and man; reaching
out a hand to lift up the physically and spiritually poor at home and
abroad; praying for God's cause and man's salvation as well as for
ourselves; giving liberally to reforms and to missions home and for-
gain; taking part in Christian organization; speaking for the right; and
last but not least, personal work with his next door neighbors and
others, here and there, wherever you can, speaking to them face to
face concerning their soul's great need of Christ. Who can throw off
the burden of personal responsibility to a loving Saviour! And com-
manded the porter to watch. This duty of watching seems the special
point of the parable. 33-37. Watch ye therefore. Christ warms his
hearers repeatedly. At even, or at midnight, or at the cock crowing, or
in the morning. The four night watches ended at 9 p. m.; 12;
3 A. M., and 6 A. M. Reference is here made apparently to the end of
each watch. Last coming suddenly he find you sleeping. They should
be watching and working. The day of death is perhaps included
here. When Christ comes to us in that hour, will he find us ready
at our post? And what I say unto you I say unto all, watch. The
duty is not for apostles only but for others. It is for us to day.

THOUGHTS.

1. Let us study the signs of Christ's coming. But let us not be
deceived.

2. Let us be prepared to meet him when he comes in glory. Shall
we be on the right hand or the left? Will we hear the welcoming or
the curse? We shall certainly be there. On which side?

3. Let us rejoice in the enduring truth of God. Man's words do not
always last. God's words fall never.

Questions on Lesson V.

BY UNCLE ROBERT.


Of what is this lesson a continuation? Does it then refer to the
same comings of Christ? To what do our minds seem most readily to
revert while reading this lesson? What are those times previously
called in this lesson? Is it natural to look for any coming of Christ
without expecting some sign of it? (Ps. 104:24; 144:5) What is to be
expected of us in this? Are these things to be understood literally or
figuratively? Shall we ever see the end of the world? If so, what
signs may we expect? (Ps. 104:24; 144:5) What may the sun, moon,
stars and powers in heaven be taken to mean? Then how is each to be
affected?

While looking up in apprehension, what sight will burst upon men's
view? Who is this Son of man? Will he be seen with the natural
eye? Where will he be first be seen? What will be the manifestations
How will these be displayed?

What will he do when he comes to the earth? Who are the
angels? What are their offices? What is their character? Will they be
found? Will they be overlooked? We may add, for what purpose will they be gathered?

How does he illustrate the relation of these signs of his coming to
the coming itself? How do we know that summer is near when we
see the fig-leaves coming out, or the buds swelling in our own trees?
What is the relation (casual) of the one to the other? Are we to
understand that the coming of Christ causes these commotions? Then
we can depend upon the sign.

The disciples wished to know when these things would be. Does
he tell them? What does he say with reference to this? What
double meaning has the word generation? May this declaration then
refer to any or to all of Christ's promised comings? What reliance
does Jesus teach us to place upon his assertions? Is he more specific
with regard to the time than what he has just said? Why not? Who
might be supposed to know but not? Does he know the exact time?
How then can it be said that Jesus does not know? What
exhortation does he give with reference to this matter of time? What
is implied in each injunction? What the need of each?

How does Jesus illustrate the need of watchfulness? Where do we
find the point of the illustration? What is the porter's duty? To
whom would he reasonably give the command to watch? Will the
watching keep back the work? Are not all really watching through
the porter? Does this relieve any of the duty of watching? Should
the porter then be constrained to mean any one specially? Let
each one work as if he had nothing to do but work, and watch as if
he had nothing to do but watch. Why is it necessary to watch? What
is the opposite of watching? What is the danger in being found
sleeping? (Matt.) How make an application of the different
times of arrival? Of being caught sleeping? Of being found
wanting? How general does the Saviour make this injunction? How
does he show the special importance of this duty?

O my young friends, do not all other comings of Christ dissolve in
view of that great coming when every eye shall see him, and when
every man and woman shall stand in the presence of his judge and be
examined with reference to their relation to our Lord Jesus Christ? “Who
may abide the day of his coming and who shall stand when he ap-
pears?”
April 17, 1889.

Christian Nation.


ANALYSIS.
REV. J. S. T. MILLIGAN.

I. THE TIME.
II. INCIDENTS.
1. The passover.
3. Chief priests and scribes sought to take Jesus.
4. They used craft.
5. They purposed to kill Him.
6. They demurred to doing it on the feast day.
7. They feared an uproar.

III. THE PLACE OF ANOINTING.
1. At Bethany.
2. In the house of Simon the leper.

IV. THE OCCASION—AS HE SAT AT MEAT.

V. THE ONE ANOINTING—A WOMAN.

VI. THE MANNER.
1. From an alabaster box.
2. With very precious ointment.
3. She broke the box.
4. Poured it on His head.
5. Worth more than three hundred denarii.
6. Pouring of anointing oil.

VII. THE EFFECT.
1. Some had indignation.
2. Said it should have been sold and given to the poor.
3. Called it waste.
4. Murmured against her.
5. Jesus said: (1) Let her alone; (2) Why trouble her; (3) She hath wrought a good work; (4) Anointed me for burying; (5) Hath done what she could; (6) Ye can at any time relieve the poor;
7. (7) Me ye have not always.

VIII. CHRIST'S ENCOMIUM.
1. Most emphatic—verily I say unto you.
2. Most extensive—when ever you shall do this thing.
3. Most popular. Be spoken of throughout the world.
4. A lasting memorial—forever preserved.
5. Women have not been the least forward in this work.
6. Those taste and discretion are admirable.
7. They seem to possess an almost prophetic instinct of the precious thing to be done.
8. They are often generous to what some think a fault.
9. Such a spirit Jesus gives, love, commands and rewards.
10. His most needs be a royal burial.
11. It was so in love's fondest dreams.

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The characteristics of Mary's deed, which give it all its value, are its impulsiveness and its lavishness. She was anticipated in every needful form of service by the troop whom Martha marshaled. There were probably few superfluities in her home, but she had at least one precious thing,—the costly flask of alabaster and its costly fragrant contents; and so, having nothing else that she can do to unburden her heart of its great load of thankfulness for her brother given back, she catches up her solitary piece of woman's luxury, and pours it out, not stopping to ask if he needed it to receive it, but feeling that she needed to give it. It could have been no more precious if it had been ever so "useful;" for all its worth came from the impulse to devote to him her most valuable possession. It is the very absence of calculation which gives all its charm to the action. Just because so fragrant and costly a thing was expended for no practical purpose, was the expenditure "an odor of a sweet smell" more fragrant than the spikebox; and the heart which held such a depth of love was more precious than the treasure the best vase.

The "indignation," which began with Judas, and appears from Mark to have been taken up as admirable common sense by some, at least, of the others, does not show more wisdom, but less love, and, according to John, was, in Judas, simply irritation at seeing a valuable prey escape him. Fifty dollars, which might have been his—"to say nothing of the vase so needlessly broken!" Unloving selfishness is a poor critic either of the heroisms or of the sacrifices of love. "Practical" men with little religion see nothing but "waste" in most of the expenditure of money and effort which Christians lay at Christ's feet. The original author of the criticism does not recommend it, and, perhaps, usually the reproducers of it care as little for the practical objects, to which they would have us confine ourselves, as he did.

Our Lord's answer goes very deep into the whole subject of Christian consecration, both of self and of possessions.

He lays down first the great motive of it all—"she hath wrought a good work on me." The absolute singleness of its reference to him made it "good." The question is not, "To what purpose?" but "For whose sake?" Every thing done from the impulse of simple love to Jesus Christ is "good." All other devotion of powers or possessions is "waste;" for surely he who has given himself for and to us deserves, and he in whom all sweetness and sufficiency dwell alone can satisfy the love of the soul, and make blessed the surrender of self and all. Christ's love to us and the capacities and yearnings of our nature alike show the one "good" is to know and love him, and the only "good work"—correspondent to the highest ideal—"a work which springs from the single-hearted love to him as its motive, and tends to him as its end. That is Christian morality. Whosoever understands that need have little care of carking charities.

Christ next strips the owl of disguise, and shows insincerity: "Ye have the poor with you always, and whenever ye will ye may do good work on me."

LAVISH LOVE CONDEMNED AND COMMENDED.

BY ALEXANDER MALCOLM, D. D.

We might almost suppose that Mark had an artist's eye for the power of contrast to heighten effects, when he framed his sweetest story of uncalculating and lavish love, in the black rock surroundings of the preceding and following parables. How far the views between the calculating, cold-blooded hatred of the rulers and the treacherous covetousness of Judas! The vulpine shrewdness of the one and the greed of the other look uglier by the side of the woman's self-forgetting offering; and it gains even added tenderness and beauty from their hideousness.

Truly, Christ was a marvelous test, revealing the thoughts of many hearts. The same manifestation of Divine beauty and goodness drew out Mary's burst of love, which found relief in devoting its most precious possession to him, and the maligning censure of scribes and priests, and the yet fiercer treachery of Judas. Contact with him either betters or worsens.

The differences between Mark's account and John's are full of interest. In the former, all the actors are anonymous, but the house of feasting is named as Simon's. In the latter, the woman is named as Mary, the sister of Lazarus; and the one critic, who objected to love's lavishness and the name of practical charity, turns out to be Judas. These two figures are the incarnation of abiding opposites. There may have been prudential reasons for the suppression of Mary's name by the earlier evangelist, which led him to operate when John wrote; or we may have here only another instance of his habit of supplying the names which are wanting in the Synoptics,—a habit which seems to indicate at once his later date and his position as an eye-witness.

H. A. other variations point in the same direction. He remembers how strange it was to see Lazarus sitting at the table, perhaps with a faraway look in his eyes, and how Martha could only speak her gratitude by bustling service; and he knows the weight of the spikebox, and recalls, through all the interesting years, the fragrance that gushed from the opened box. He alone tells how with a secret mingling of humanity which love alone knows how to blend, Mary anointed Christ's feet and wiped them with her hair. He alone omits the promise of her deed being told as widely as the gospel, though to him the "whole world" owes the name of the doer.

Further, our Lord here lays down the principle that circumstances may arise when our supreme love to him not only warrants, but de-
mands, the temporary neglect of perpetual and ordinary objects of liberality, in order to consecrate all our resources on some great act, which shall worthy express our love, and can only be done once. He is not to be blamed as slothful or unfaithful who sequesters himself from many calls of need, that he may devote himself and possessions some one great act of service.

“She bath done what she could.” There our Lord lays down the measure of acceptable consecration. It is an apology or vindication of the form of the offering, but it is a stringent demand as to its amount. If Mary had had half a dozen more alabaster vases, which she kept unbroken, wou’d she have been so praised? Capacity regulates obligation, both as to the manner and the measure. “Power to its last particle is duty.” Another man’s way of serving and honoring Christ would be a little guide for me. There is a woful lack of originality in Christian service, because so few Christians take stock of their individualities of character and specialties of position, and honestly try to learn from them what they should do.

“Give all thou canst. High Heaven rejects the lore
Of nicely calculated less or more.”

And on the other hand, “it is accepted according to that a man hath, and not according to that he hath not.”

We have next set forth the significance which our Lord puts into the service which he accepts. “She is come afoot ever to anoint my body to the burying,” said he, with a sad smile, as we may venture to picture. Probably no such purpose had been in Mary’s thoughts, but she had simply obeyed the promptings of love, whose very life-breath is the yearning to give. But love is wiser than it knows, and the purposes which Christ can make its offerings serve are higher and more sacred than the offerer’s int-wnt. So it ever is. He pats meaning into our poor work, weaving it into the great fabric of his designs; and one joy of heaven will be the surprises at finding how much more we did than we supposed. “Lord, when saw we thee,—and visited thee?” We—did we do that? If we take care of the motive which is our end of the deed, he will take care of the result, which is his end.

Finally, we have Christ’s promise of perpetuity for the service which he accepts. The fragrance of the spikenard soon vanished from Simon’s house; but it smells sweet through all the world to-day, and will continue forever. As we have noticed, the evangelists who give the promise of perpetual remembrance do not give Mary’s name; and John’s gospel gives the name, and not the promise. It matters little whether or no our names live in men’s memories. If we lay our best in any kind at Christ’s feet, he will take our poor offerings and melt them down to form part of his eternal crown. They will abide forever in ever-widening consequences to our happy selves, and in his memory who has said, “Surely I will never forget any of their works.”

Manchester, England.

Questions on Lesson VI.

BY UNCLE ROBERT.


GOLDEN TEXT—“She Hath Done What She Could.”

How near to the passer by have these events brought us? What effect did his personal parables have upon the chief priests and scribes? What did they propose to do? How did they expect to get possession of his person? What devices might they have employed in craft? (They might even pretend to accept him as a king and offer him their surrender.)

What was their influence, counsel and accommodation, the high priest, his palace? Did they intend to give their scheme effect immediately? Why not?

What were their motives in this? They were very holy as to the feast but not as to their passions. (John 18:28.) They did not care for the tumult it was against Jesus. (Matt. 2:24.)

Where has Jesus been lodged while attending the passer by? Who is known to have entertained him? Is it likely that he was a leper at this time? Who are mentioned as being with him there at a supper? What occurred while they were eating? Do you know this woman’s name? Is the name Lazarus and Martha? What is the meaning of “very precious”? Why should she break the box? Some say she could not break it; she knocked or shook it to empty it, some that it was very fragile. I hold that the word has such a meaning as might be used in our sense of breaking anything the first time it is opened, either by unsealing or fracture. So has a somewhat similar idea. Connect this unused ointment with the unripped colt and the unused sepulcher. Did she anoint more than his feet? What remark is made about the fragrance? What was her object in doing this? Could such an act be hidden? How did some of the others regard it? What did they consider this use of the ointment? Did they express their feelings? Who in particular said this? What did they think would have been a better use? Whose suggestion was this? What was his motive? Did they more than complain about what she had done? What is meant by “murmur against”? [Blame, upbraid.] Do you suppose Lazarus joined them?

Does Jesus remain unoccupied? What does he say? What is mysterious? “Let this be done now.” [Same word translated “suff” in lesson XI. 14 of last quarter.] Either it was strong as some would have it here, or stronger there—“away with you.” What does he ask? [Why cause her perplexity?] What is his estimation of her work? What effect would this have upon her? [Reassuring, &c.] What effect upon them? Does he ignore the need of the poor? Did he wish them to have less concern for their welfare? Does he compare himself with them? Is it the necessity of the cases which he takes into account? What is it? What rewards does he give, with reference to them, for approval of the act? Does he then stand in the way of the poor? How are we to show our love to Christ now? Did the disciples afterward understand this? (Gal. 2:10.) Had she been liberal? How much was the ointment estimated to be worth? Judas’ aversion may have overestimated. How does he commend this liberality? Is anything less than that praise-worthy? Is not that sufficient? (19:43.)

Of what benefit was her work? In this light, would it not seem good to all? Is it right to criticize liberality? Is it best to criticize liberality? Why? How does he reward her openly? What must have been her secret reward? How might they have shared in it? What moved her to such a gift? What was it that gave her love such exercise? Then faith was working through love. (Gal. 5:6)

EDITORIAL.

TO DISOWN DOES NOT DETHRON. “They will reverence my Son.” This observation on the part of God is also a command to the husbandmen to reverence and honor the Son of the owner of the vineyard. “Kiss the Son,” is a similar command.

God demands reverence and honor for his Son of every individual, church, and nation. He has a perfect right to demand this, for the vineyard is his, the husbandmen are his, and the fruits in their season belong to him. Every consideration of right and duty, and gratitude and respect for their own safety, entitles the husbandmen to the reverence of the Son, sent in the exercise of unparalleled mercy and goodness.

The Jewish nation is not by any means the solitary instance in the world’s history, of a nation refusing to reverence God’s Son. Nor is it the solitary instance of condign punishment meted out for such refusal. What nation ever did give the Son the honor due him as the sovereign and King of nations, and what nation ever evaded the punishment?

It is the will of him who builds, plants, plucks up and destroys nations at his will, that all men should honor the Son even as they honor the Father. Men, churches, and nations reverence the Son by obeying his law, by rendering him the fruits of honor, worship, loyalty and obedience in their season. Our nation would do his reverence by recognizing his claims upon it to control the affairs of government according to the divine rule for the conduct of national affairs. Christ stands at the doors of the nations demanding recognition and reverence. The nations like the husbandmen may “take counsel together against the Lord and against his anointed;” they may say, “this is the hair, come let us kill him and the inheritance shall be ours,” but for all this God has a way of returning in judgment to those nations who reject his overtures of mercy and deny him his rights.

It was possible to abuse the Son of God, reject his offer, and to him it is even more offensive, but he is still the sovereign and judge, and in his own time the wicked husbandman shall be driven out of the vineyard and destroyed.
Among the Churches.

REFORMED PRESBYTERIAN.

Star Notes.

- Elder Archibald Foster, of Bellefontaine, died last month.
- At a communion held in Hickory Grove congregation, April 14, eighteen members were added to the congregation, nine or ten by profession, the rest by certificate. There was one adult baptism.
- Belle Centre congregation has just enjoyed a very pleasant communion. There was an accession of fifteen: ten by profession and five by certificate. One adult was baptized. Rev. J. R. Wylie, who assisted, did good preaching, and large audiences were present to hear the truth.
- Rev. S. G. Shaw is in Roosevelt Hospital, this city. A note from him says: “I write to ask you to excuse me from writing on the lesson for a season. My accident baffled the skill of the southern doctors, and I am here seeing what the north can do for me. Last Thursday Dr. McBurney removed one of the bones of my foot, and promises me eventually a useful member, though how long I shall have to stay here I do not know.”
- A brief note from Rev. T. H. Acheson says: “I am just on my way home after an absence of five days, having assisted brother T. P. Robb at his communion at Sharon, April 21st. Brother E. G. Elsey assisted J. A. Black of Rehoboth on the same day. Dr. H. P. McClurkin, of Wahoo, Nebraska, was at the Sharon communion and preached on Sabbath evening. He and his wife left for Pittsburgh to attend the Quarter Centennial of National Reform.”
- A letter received from Rev. W. W. Carithers, before the one published this week, explained the necessity for selecting a new site, the Presbyterians being clearly entitled to the site first selected. Mr. Carithers desires the friends to remember that Ft. Sill (12 miles north of the new site) is the nearest post-office. He adds: “There is abundance of fine limestone within a few miles, as good land as I have seen in the Territory around us, a considerable stream of water fed by springs flowing beside us, a limited amount of timber along this stream, ‘and only man is vile.’”

Mercer, P. M., Sabbath School.

The R. P. Sabbath School, of this place, compares very favorably with that of sister churches.

We do not have the increase of members we would desire, but when we consider that there are in our town seven churches of active, working Christians, you will readily see that the mission scholars are soon gathered in, and find a home in some of them.

We have a good superintendent, also faithful, earnest teachers. At a called meeting last week it was found that there was thirty dollars of money in the treasurer’s hands, and we decided to empty it at once, and begin to gather in more funds. A remittance was sent to Selma, Ala., to our mission work there, the rest to be divided equally between the new Indian and Foreign Missions. Just here I would say we do not encourage spasmodic contributions, but rather request a systematic giving, and each pupil and teacher makes an effort to respond with a small sum every day. If only a penny, it is commended rather than five cents or ten one day, and none for three or four consecutive Sabbaths.

One of our worthy ladies, a teacher of a Bible class, of young persons, informed us that they, as a class, were planning to educate a pupil in our Syrian mission.

We find a black board indispensable in teaching the primary class. When a member of a sister church asked to buy the one we have, the answer made was, “If you think you need it in yours we certainly do in ours.”

Our earnest desire and prayer is, that not only may the labors of our own Sabbath School be abundantly blessed, but that a golden harvest of fruit may be gathered in all over our land for the Master.

N. R. A.

April 15, 1889.

Rev. C. D. Trumbull’s Fifteenth Anniversary.

The Sacrament of the Supper was celebrated in our congregation, Sabbath, April 7. Rev. T. P. Robb assisted in the services and preached with acceptance to all. Four names were added to the roll of members.

The following clippings, from the Morning Sun News of April 11, will interest some of your readers.

This week closes fifteen years of the pastorate of the Rev. C. D. Trumbull in the Covenanter church of this place, a pastorate longer by several years than any other in the county. When Mr. Trumbull took charge of the congregation there were just fifty members. Since that time 206 names have been added to the roll. Of the members of this congregation thirty have died during the pastorate of Mr. Trumbull and 113 have severed their relations with the congregation; most of those are now members of sister congregations in Kansas and Nebraska. There are 113 names on the roll of the congregation at this date. The Sabbath School is in a flourishing condition. The ladies’ missionary society and the children’s mission band hold monthly meetings which are well attended. The congregation is free of debt, and is in every way in a prosperous condition.

“The Iowa Presbytery of the Covenanter church met in this city, April 9. The congregations were represented as follows: T. P. Robb and J. R. Wilson, Sharon; C. D. Trumbull and John McIntyre, Morning Sun; J. A. Black and L. M. Sampson, Rehoboth; T. A. H. Wylie and David Love, Washington; J. A. Thompson, Hickory Grove; T. H. Acheson, Hopkinton; Isaiah Faris, Vernon; E. G. Elsey, Lake Reno; Robert Clyde, Elliot; Rev. M. A. Gault, of Kansas Presbytery, was invited to sit with the court. The licensure of R. J. Gault was a special part of the business of the court. Mr. Gault is a young man of promise. His trial pieces were heartily sustained. The charge was given by his brother, Rev. M. A. Gault. A petition was received from members of the church at Glenwood, Minn., for the organization of a new congregation. Much of the business was routine in character and not of general interest. The papers read at the conference Wednesday evening by Revs. T. A. H. Wylie and J. A. Black were of a high order and were listened to by a large and attentive audience. Presbytery adjourned to meet at Hopkinton the first Tuesday of October.”

Married, April 16, by Rev. C. D. Trumbull, assisted by Rev. T. P. Robb and T. C. McKelvey, Miss Etta Lois Robinson, daughter of Dr. and Mrs. J. O. Robinson of Morning Sun congregation, and Mr. Edgar D. Willson, also of Morning Sun. Among the guests were Rev. and Mrs. Dr. McClurkin and two daughters of Wahoo, Nebraska.

Illinois Presbytery Items.

This Presbytery met at Houston, Ill., (Old Bethel) April 9th, at 2 p. m.

In response to a communication from Rev. J. Milligan Wylie, of La Junta, Col., with reference to a conference at Synod of committees from Presbyteries with the Central Board of Missions on the subject of combining Home Missions and National Reform interests, Revs. D. G. Thompson and J. Teaz were appointed a committee for such conference, with power to add two elders to their number at Synod.

Rev. J. Balston Wylie accepted a call from Coulterville.

At a Presbyterial conference, Rev. J. Balston Wylie spoke.
on the subject, "To promote the unity of the church what errors in doctrine and practice should be forborne." Rev. D. J. Shaw had been assigned this subject. He not being present, Mr. Wylie was asked to make remarks upon it. He took the ground that sectarianism originates in separation from God and His truth. God is not sectarian; the Bible is not sectarian. No deviation from what God has laid down as doctrine and for practice should be forborne for the sake of unity.

Rev. D. G. Thompson read a paper on "How should Christians manifest their loyalty to Christ as King?" In answer he advocated no alliance with earthly government that compromises a Christian's relation to King Jesus.

Rev. J. Ralston Wylie was appointed to give half his time to St. Louis until meeting of Synod.

At his own request Rev. J. Teaz was certified to Kansas Presbytery.

Old Bethel congregation was commended by Presbytery for the neatness of repairs recently put upon their house of worship.

Installation of Rev. J. Ralston Wylie.


The new pastor conducted a communion on the Sabbath following assisted by E. M. Smith. Rev. D. S. Faris preached on Friday and Wm. L. C. Samson on Saturday before communion.

Getting to Work Among the Indians.

At last we have reached the place we have so long desired, i.e. the location set apart for mission work. While there are many things we could wish different yet we are glad to be where our work lies. On April 1st we moved from Anadarko and on the 2d arrived here, and the serpent met us with his forces; as we were driving up to our camping place we found two rattlesnakes, the next day we killed three, the next day two. A night or so after we found a centipede in our bed, the next morning I found a tarantula. So Satan is out in force and on the 2d arrived here, and the serpent met us with his forces; as we were driving up to our camping place we found two rattlesnakes, the next day we killed three, the next day two. A night or so after we found a centipede in our bed, the next morning I found a tarantula. So Satan is out in force and the great body of Indians. As to the need of mission work; it cannot well be overestimated. In Ephesians we read of those that were without God and without hope, and that seems to be as near a true picture as words can point of our surroundings.

Anadarko is the nearest point where there is any religious service, and our nearest white faced neighbor is twenty miles away, which is the distance to the Post Office. We expect our permanent P. O. address to be "Fort Sill, Ind. Ter."

We are near the corner where, by an understanding of some kind among themselves, the territory of the Kiowas, Comanches and Apaches meet. We are in the Apache territory and almost all our neighbors are Apaches. We are still in tents. Our tents are set in a curve in a beautiful creek, it is not large but clear beautiful water. The stream is fed by springs that come from the foot hills of the Wichita Mountains. These hills lie about three miles away and from them we expect to quarry the stone needed for our buildings.

At present we are working to get up what is here called a picket house, this being a house made of small logs set on end in a trench and the crevices between the logs plastered with mud in which straw has been mixed. It is when well made a very comfortable house, but the hands that are working on this never have even helped to put up such a house.

We are very kindly treated by the head chief of the Apaches, who is one of our nearest neighbors, his name is White Man. The Apaches and Comanches were much more favorable to our opening a mission than the Kiowas. Lone Wolf, the head chief of the Kiowas, was very much excited, and determined in his efforts to delay or put us off altogether.

We have the grant from the Indians, and this confirmed by the United States Government, and the agent here acting on the instructions received has surveyed it, fixing the limits. The grant covers 160 acres and is held by us at the pleasure of the Secretary of the Interior.

Yours truly,

W. W. CARITHERS.

* * *

Fl. Sill, Ind. Ter., April 8th, 1889.

UNITED PRESBYTERIAN

Baltimore calls Rev. Chas. H. Robinson, of Mumford, N. Y., to be pastor.

Rev. J. M. Duncan goes to Richmond, O.

Rev. J. S. Martin died April 6, at Cherry Fork, O.

Rev. J. P. Sharp gives up the charge of Sidney, O. He is in poor health.

A successful Academy is conducted by Rev. S. I. Lindsay and assistants, at Garner, in northern Iowa.

A Committee is considering the propriety of starting a new mission, or third church, in Chicago.

Quite a number of the Presbyterians send delegates to the National Reform Meeting at Pittsburg, April 23d.

The General Committee of Home Missions is called to meet at Bellefontaine, Ohio, May 15th.

The General Assembly will convene at Springfield, O., May 23d.

The Northfield, O., church was burned Sabbath, March 24th.

The Rev. James Campbell Warrorn, of Le Claire, Iowa, will take up the work at Cedarville, Ohio.

Rev. Dr. F. M. Spencer is called to the Presidency of Cooper College, at Sterling, Kansas.

Beaver Falls congregation will build a new church. So also will Wilkinsburg, Pa.

Mansfield, Pa., has just entered a handsome new edifice.

Then is a prospect for a union between the Charles street and West 25th street churches, of N. Y. City. The former has a large membership, and the latter has valuable property.

Prof. W. W. White has been nominated to the Synods controlling Xenia Seminary, for election to the Hebrew Professorship.

Drs. J. A. Grier, R. B. Ewing and D. S. Littell were recently appointed a committee to see what could be done for leading more young men to enter the ministry.

The Home Mission Secretary closes his year thus: "With some unfavorable experience it has been on the whole a year of marked advancement and general prosperity in the Home Mission work. The outlook for next year is bright if the Church can provide means and men to occupy the fields that are opening."

The daughter of the late Dr. Andrew Gordon, the Missionary, has graduated from a Medical College of Philadelphia, and expects to be a medical missionary.

The convention of young people to meet in Allegheny April 30th, promises to be of much interest and wide influence. Delegates are appointed from various parts of the church.

Dr. J. C. Boyd, for thirty-one years pastor of St. Clair congregation, Pa., is reported in the United Presbyterian as having "never spent a Sabbath in a sick bed, nor out of his pulpit on a day he was expected to occupy it, nor to have ever written a hymn or read Robert Elsmer."

©
Johnny McCree.

The Old Arm Chair.

Mrs. Margaret E. Sangster.

The days are short and the nights are long, And the wind is sipping cold; The tasks are hard and the sums are wrong, And the teachers often scold.

But Johnny McCree, Oh, what cares he, As he whistles along the road? “It will come all right By to-morrow night,”

Says Johnny McCree to-day.

The plums are few and the cake is plain, The shoes are out at the toe: For money you look in the purse in vain— It was all spent long ago.

But Johnny McCree, Oh, what cares he, As he scolds along the street? Would you have blue For a pair of shoes While you have a pair of feet?

The snow is deep, there are paths to break, But the little arm is strong, And work is play if you’ll only take Your work with a bit of song, And Johnny McCree, Oh, what cares he, As he whistles along the road? He will do his best And will leave the rest To the care of his Father, God.

The mother’s face is often sad, She scarce knows what to do; But at Johnny’s kiss she is bright and glad— She loves him, and wouldn’t you? For Johnny McCree, Oh, what cares he, As he whistles along the road? The trouble will go, And “I told you so,” Our brave little John will say.

Harper’s Young People.

How Joe Helped Mother.

By M. B. BELL.

Widow Just was mending a coat that was rather threadbare and somewhat faded on the upper side of the sleeves and collar. The elbows, too, were worse for wear, for the thin lining was exposed at the seam, and a good many stitches must be set in to make it even passibly presentable; so that Joe would be without the rags which his thrifty mother could not bear to see.

By the window, looking out upon the noisy street, the owner of the jacket was whistling softly, in a hurry to be down on the pavement but not impatient, because he had learned that if anything was worth doing it was worth doing well.

Presently a voice rang out, “Cabbages, onions, potatoes, apples!”

“Take is Mr. Nolan, mother. I would know his squeaky voice anywhere,” said Joe. And when once more the huckster’s voice called, “Cabbages, cabbages, who’ll buy cabbages?” Joe said, “Mother, you do cook cabbage lovely; can I get one?”

The mother had made her preparations for the frugal dinner, but the bit of flattery tucked into the request was overcoming; so her hand went into her pocket, and brought from its depths some pennies. “One, two, three, four, five,” she counted. “I can spare that much, Joe; and you can see if Mr. Nolan can give you a cabbage for it.”

“Shall I go without any jacket, mother?”

“What matter, lad? But here, I will break off the thread, for I can easily start it again.”

Almost before she had ceased to speak Joe was at the foot of the stairs, drawing on his jacket as he ran.

“Hello? here you are,” said Mr. Nolan. “An’ phew’ll ye ave?”

“Mother says can you give me a cabbage for that?” asked Joe as he held out a brown hand on whose palm lay the pennies.

“Let’s see—five cents? Sartain I can,” answered Mr. Nolan, as he tossed over the vegetables to get some choice cabbages. “See here, Yonker! There’s one that’s just prime; none o’ yer flabby rusty sort, but good and hard, an’ sweet’s a daisy. Carry that ter yer ma, guess she’ll like it.”

“I’m sure she will,” said Joe, laughing not only at the way Mr. Nolan poked him in the ribs, but at the prospect of two fine meals from his favorite vegetable.

He made a bound up the steps, two at time, and as he was disappearing through the door, Mr. Nolan called out, “Hello, Bub, come here!”

Joe did not dare to lay his prize down lest some of the boys might get it, but tucking it under his arm, he ran down the steps once more. “Say, Joey, how’dye like to go home long o’ me ter stay till termorrer?” Mr. Nolan asked.

And Joe in his astonishment could only gasp, “I—I guess I would.”

“Then you’ll ask ma. If she’s willin’, you’ll meet me at the cross roads by the school-house; if ye don’t meet me I’ll know she ain’t. So?”

“Thank you very, very much,” said the delighted boy. “What time, sir?”

“Two, sharp. Get up there, Betsey, or no two ‘11 git ye an’ me t’ the cross roads at all.”

Two o’clock came on the clocks at the appointed place, and so did Joe reach the cross roads.

“Here ye are! that’s good. Hop in!”

Joe climbed up over the shaft of the wagon as if he had always been used to it. What a wonderful ride that was to be sure! No ice, no snow, and grass that was greener than he had ever seen it in January; weather that was almost like spring; so the sparrows thought, if their twittering meant anything. Past all the houses, and away out into the country where the market gardens lay. All summer vegetables had gone, but he saw deep pits or cellars where lots of roots were stored, and great rows of celery that were growing very thickly.

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When at last Mr. Nolan stopped his wagon before a comfortable looking red house that had been covered with rose bushes in the summer, Joe was glad to climb down to the ground. There were still two hours of daylight, and after Mrs. Nolan had given Joe a large piece of cake and a glass of milk, he was sent off for some fun.

“Off with ye, Jamsie, take the boy and give him a fine time. Y’ hear?” his father asked, as he gave his son a poke in the ribs, which Joe decided was his usual way to treat boys.
After that came supper, and such a supper as Joe had never seen. He could not even tell his mother the next day what there was; he could only remember that it was a great deal of everything, cold meat, potatoes, apples, doughnuts, milk; oh! he couldn’t tell her.

Just before he went to bed Mr. Nolan asked, “An’ so yer ’d like it?”

“Like it? I guess so, Mr. Nolan, and thank you, too.”

“That settles it. Good-night, boy.”

Sleep was hard to get that night. Joe tossed and tossed, tired enough to sleep on a log; he could not do so on the softest of feather beds. How wonderful it all was that out of his great anxiety to be able to help his mother there had come what he desired! Mrs. Just had a habit of taking all her pleasures as well as her troubles to God, and she had taught Joe to give thanks for everything, and he did not forget to add to his prayer a little song of thanksgiving that God had remembered him, and put it into Mr. Nolan’s heart to be good to him.

Up bright and early, Joe had a fine breakfast, and by half past six he was jogging along to town. Betsey seemed to know that she had an unusual amount of importance behind her, for she trotted along at an unusual gait.

“And what do you think, mammy dear?” asked Joe, as he bounced into her room, “what do you think, eh?”

“I think that my dear boy has had a happy time,” she replied.

“I guess he did; but better yet, I am to be a business man from to-day.”

“How is that?”

“Mr. Nolan, he’s a prime man, I tell you, is to give me three dollars a week to ride around with him and help him.” Joe put his fingers into the top button-holes of his jacket, and strutted around in a vain manner.

“That will be lovely, Joe; now you can have a new jacket and an overcoat very soon.”

Say, I forgot my bundle,” said Joe. “Mrs. Nolan gave me a coat and overcoat that her Jasnie had grown out of, and it’s most new. Hurra! here’s a big bag of doughnuts, and I do declare, some chestnuts too. Isn’t that jolly?”

“It certainly is, but Joe?”

“Yes, mother, I did not forget to thank God for all the kindness, and—and—” Joe’s eyes were full of happy tears, “and most of all that I could help you.”

And all Mrs. Just had voice to say was, “He is the God of the widow and the fatherless.”—_Christian at Work._

—Success.—One of the most remarkably successful cases of newspaper enterprise in the country, has been the _Beacon_ of Springfield, Ohio, published by the New Era Co.

This company was already engaged in the publication of _The New Era and Delaware Signal_, the oldest paper of the prohibition party in the United States, but they formed the idea that there was a demand for a small, low priced, and very condensed prohibition weekly, which could go everywhere bearing the arguments of that party. The _Beacon_ was started,—or rather changed from a campaign monthly,—to meet this expected demand. It is a four page paper, five columns to a page, crammed full of the best, brightest and most condensed matter. The price is only 40 cents a year with premiums to subscribers and agents, or 25 cents a year in clubs of four or more, with no premiums to either subscribers or agents.

The phenomenal success it has met shows the correctness of the surmise. In three months from the issue of the first number it had subscribers and agents in every state in the union. Before the campaign was over it had more than 30,000 subscribers in every portion of the Union. It has been one of the most powerful agents in spreading the principles of the prohibition party. Prohibition workers will everywhere find it the most efficient and economical agent they can employ. Sample copies can be obtained free, from the New Era Co., Springfield, Ohio.

_Glean House_ only with

PEARLINE

Because there is nothing which is harmless, that will make things perfectly clean with so little labor in so short a time; besides, it is economical and makes the work easy.

Do you suppose—that anything could attain such popularity as PEARLINE enjoys, and hold it, without wonderful merit—that people would use it year after year were it harmful to fabric or hands—that the hundreds of imitations are attracted by anything but its wonderful success?

You’ll do well to use Pearline—see that your servants use it, and insist that they do not use the imitations which they are often induced to try because of the worthless prize accompanying it, or by the glib and false argument of some peddler. Remember PEARLINE is never peddled.

James Pyle, New York.
"The loving zeal of a band of Christian women in Pittsburgh and Allegheny had decorated the Hall in which the Convention sat most appropriately and beautifully. The front of the spacious platform was covered with palms and potted plants. Two easels on the platform bore portraits of Prof. Taylor Lewis, of Union College, and A. A. Hodge, D. D., of Princeton, New Jersey, while on the walls on either side were hung large and excellent portraits of Bishop Kershaw, of the Protestant Episcopal Church, Bishop Simpson, of the Methodist Episcopal Church, the Rev. J. B. W. Sloan, D. D., the Rev. A. M. Milligan, D. D., the Rev. James M. Wilson, D. D., the Rev. John T. Presby, D. D., the Rev. James Rodgers, D. D., the Rev. Joseph T. Cooper, D. D., Samuel A. Sturtevant, M. D., and the Rev. E. R. Swift, D. D. Over the platform in letters of evergreen were the words: "National Reform Association. Welcome to Quarter-Centennial. 1864-1889." and beneath, on a background of gold, appeared the words, "Pro Christo et Patria." To the right appeared the inscription: "Christ, the King of Nations," and to the left, "Remember the Sabbath Day to Keep it Holy." At the rear of the hall, across the front of the gallery, ran the sentence, "A Scriptural Divorce Law for the Nation," and underneath, the words, "In God We Trust," while on either side were displayed the mottoes, many of them charmingly wrought in colors. "Righteousness Exaloth a Nation;" "The Bible in the Public Schools;" "The Blair School Amendment;" "The National Sabbath[Rest] Bill;" "For God and Home and Native Land;" "For the Purity and Permanence of the Family." To sit amid such surroundings, in fellowship with a great assembly of earnest Christian and patriotic citizens, listening to addresses which were all thoughtful, instructive and inspiring, and many of which were surpassingly eloquent, was a rare privilege."
The National Reform Association is a quarter of a century old. The circumstances of its birth are happily told by Mr. John Alexander, who was, in God's providence, His honored servant commissioned to bring this great organization into existence. Briefly rehearsed, the facts are as follows: "A convention for prayer and conversed on Feb. 3, 1863. The prevalent sentiment at the North previous to that time seemed to place the whole responsibility for the calamity of the war on the South. There were some, however, who held that slavery was a National sin, and that the nation would have to be humbled, and made to repent of that great National sin, before God would deliver us from the calamity of civil war."

Mr. Alexander was a member of the convention, and as such he laid a paper on the Secretary's table, the character of which will appear in the following extracts taken from that original paper:

"In this, the day of our National calamity, it becomes us solemnly to pause and reverently to consider what the Lord would have us to do. In considering the way God has led our Nation, and the poor results we have made to him for his distinguishing blessings, we are constrained to confess that we have been an ungrateful and backsliding people; and if the deserved judgments now on us for our National and individual sins do not produce a reformation, National division and proscription, if not destruction, are inevitable."

"In the early struggles of our fathers for independence, they often called upon God and acknowledged his help. But, alas for human frailty! After, by the help of God, our independence was secured and our National Government established, they appear to have forgotten the Rock of their strength, and instead of the imperfection of the human understanding, the framers of our National Constitution, in contradiction of the assertion in our National Declaration of Independence that all men are born free and equal, tolerated human slavery, the present fruitful cause of all our woe.

"Thus we see that in this, the great fundamental law, the original sin, so to speak, of our Nation, was committed in ignoring God and his authority; and slavery is one of the natural outgrowths of that deplorable original sin. Those two glaring defects in our otherwise inimitable Constitution, defects so dishonoring to God and unjust to man, we believe to be the plague spots and poisonous virus in the heart of our Nation, corrupting its vital functions, and threatening its dissolution. Although God has borne long with the dishonesty done to him and to his eternal Son in our persistently refusing to recognize him and his law in our highest National acts, and still is waiting to be gracious, his wrath will some day begin to burn, and we, as did the nations of old, shall know that when he rises to shake terribly the earth, the nation and kingdom that will not serve him and honor and acknowledge his Son, according to his commandment shall perish; yea, those nations shall be utterly wasted.

"We regard the Emancipation Proclamation of President Lincoln, and his recommendation to purge the Constitution of slavery, as among the most hopeful signs of the times."

"The object of this paper is to suggest to this Convention the duty of earnestly and devoutly considering this great subject, and our conscientious duty in this crisis in our history; and in order to bring the matter more definitely before the Convention, the writer earnestly recommends that an organized movement be undertaken for amending the National Constitution, and suggests the following as a sample of what seems to him to be needed to be inserted in the preamble, making it read as follows: 'We, the people of the United States,' etc."

In commenting on the occasion, Mr. Alexander, in an article recently published in the Statesman, says: "The language then proposed has been slightly changed, but in substance the form of amendment now proposed is precisely of the same import as that originally proposed to the Xenia Convention.

"After full and earnest discussion, and much devout and prayerful deliberation, steps were taken in that Convention which resulted in the permanent organization of the National Reform Association," for the purpose of carrying forward the reform suggested in the paper submitted to them. We trust this statement may serve to show the circumstances and the motives which led to the organization of the National Reform Association."

In his article entitled "History of the Movement for National Reform," published in this journal three years ago, the Rev. W. J. Coleman says: "At first it was thought that the movement could be best carried on by bringing the subject before the assemblies of the different ecclesiastical bodies, but this was soon seen not only to be a failure, but the wrong way to secure a reformation in civil affairs. A National Convention was then called to meet in Allegheny, Pa., on the 27th of January, 1864, when the National Reform Association was regularly organized by electing Mr. John Alexander president, Zadok Street, a Quaker, vice-president, and a full list of other officers."

The Association has therefore completed an official existence of twenty-five years. The National Reform Association is undenominational in creed and membership. As all Christian creeds center in Christ, so in this organization Christians of every ecclesiastical name have combined to crown Him.

The Association is undenominational in creed. In its creed there is found no statement of doctrine, no theological proposition, no profession of belief in things about which Christian denominations differ. Its creed is a simple and unequivocal statement of facts taught in the Scriptures, facts that do not favor one denomination more than another, facts that concern more than ecclesiasticism, and that challenge the adherence of every thoughtful mind. Its creed is the creed revealed in the Word for the Christian citizen and for the Christian State.

The Association is undenominational in its membership. Nearly every Christian denomination is represented in its ranks; not exactly represented, either. Represented is not the word: for in this work denominational differences are not known. We are all one in Christ our Lord, and our Nation's Ruler.

The National Reform Association is ably officered and equipped. Twenty-five years of life, with strength and membership to-day greater than ever before, witness to this fact. Our President is but the third in all the quarter century, and other officers have held their places right on through all the changing years. Enthusiastic and fearless lecturers, officially styled secretaries, go to and fro in the land propagating our principles, and the people contribute liberally to defray the expenses of the work.

To those who oppose this movement, we commend the words of Gamaliel: "Refrain from these men, and let them alone: for if this counsel or this work be of men it will come to naught;
May 8, 1889.

**Christian Nation.**

but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

The work of the National Reform Association is practical. It is sometimes asserted by its enemies that the work of our Association is not practical. The words of such are words without knowledge. A sufficient answer to such will be found in the following partial report of the departments of our work, discussed at the Annual Convention in Pittsburgh a few days ago: "The Nation's Responsibility for her Immigrant Population," "The State and the Family," "The Labor Problem from a Christian Point of View," "The Oath and its Abuses," "Peace and Arbitration," "The Moral Responsibility of the United States Towards Other Nations," "Christian Government and Foreign Missions," "The Secular Theory of Education," "The Roman Catholic Assault on Our Public Schools," "Liberty and the Sabbath," "The Indian Question," "Prohibition of the Liquor Traffic," etc. The cry which is heard most frequently now, in certain quarters, is that the work of our Association is entirely too practical. Say its enemies, as of old, "This our craft is in danger to be set at naught."

Finally, the principle of the National Reform Association is fundamental. Looking forward to Christ, the prophet Isaiah declares: "The Government shall be upon his shoulder: and his name shall be called The Prince of Peace. Of the increase of his government and peace there shall be no end." And Christ himself declares: "All power is given unto me in heaven and in earth." There is no power outside of "all" power, therefore the power and authority of nations is vested only in Christ, and it is the Nation's first and highest duty to recognize and obey the power and authority of Christ; and the principle of Christ's right to rule this and every nation is indeed fundamental.

Again, the principle is fundamental because government constituted in Christ's name is, by virtue of that fact, vested with his authority for the execution of government. "By me kings reign and princes decree justice." "Except the Lord the city keep the watchmen watch in vain." A government that is not set up in Christ's name is without his authority, lacks the element of perpetuity, and must, sooner or later, utterly perish.

Finally, the principle is fundamental because in it, and in it alone, every Christian reform measure finds its only impregnable, foothold and defense. To every servant laboring for the good of man and the glory of God, all whose life and work are in his name, there is this blessed assurance: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

Encouraged and strengthened by these precious words, and thanking God for the glorious progress which the cause of National Reform has made, let us all, with renewed consecration, go forward with the work.

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**EDITORIAL BRICA-ABRAC.**

UNCHRISTIAN and altogether out of place was the ball given at the Metropolitan Opera House, this city, on Monday evening, April 29, in honor of the President; and the wine supper which preceded it was a national disgrace. Wine flowed like water, free; drunken men and women were plentiful; quarreling was in good measure general after a certain hour; the floor was sloppy with the contents of glasses held in unsteady hands; occasional guests debauched with wine were actually level in their conduct; women of common character admitted, no one says how, added nastiness to the scene; and finally the wine had to be withheld from the guests by force, and the supper room cleared by the police. Scenes in the ball room may be imagined, after reading of such conduct in the supper room. Belshazzar's feast repeated! And the handwriting on the wall will certainly follow if this nation does not put away the abominable traffic that is cursing it!

For the benefit of our young readers—and old folks as well who do not already know more than we can tell them about such things—we begin in this issue a Series of Illustrated Articles on Natural History, which will be continued indefinitely. Articles and illustrations are both prepared expressly for the Christian Nation. This week's article is on the Banana Tree. Next week the subject is one of great interest—a beautifully illustrated article (three illustrations) showing the adventures of Capt. Fraser in his search for the true source of the Mississippi River.

The only notice which the New York Observer gave the Quarter Centennial Meeting of the National Reform Association, was an ill-tempered criticism of a speaker's reference to Howard Crosby as "the pet of the liquor dealers." There would be a noticeable improvement in the Observer if some of the brains, enterprise and good nature of its advertising department were moved into the editorial room.

If every man in Massachusetts had voted for the Prohibitory Amendment, it would not have had a majority vote of the citizens of that state; and if every man had voted against it, and every woman for it, the Amendment would have carried by a majority of 6,000. In fact, Prohibition was defeated in Massachusetts by a minority of a minority. Give the women the ballot!

Is marriage a failure? This question, set going by the daily press of this city a year or less ago, has been very wisely taken up by the Union Signal, the organ of those blessed white Ribboners; and a symposium in the last issue furnishes delightful reading. The verdict is that marriage for any other reason than love, is legal prostitution, and that marriage for love is not a failure.

In Pennsylvania, the friends of the Saloon, in order to defeat the Prohibitory Amendment, are resorting to means that are most despicable. Not the least dishonorable of these is the movement to impeach Judge White for exceeding his power under the Brooks Law in reducing the number of saloons. He would not have exceeded his power if he had granted no licenses.

The Annual Meeting and Quarter-Centennial of the National Reform Association was held in Old City Hall, Pittsburgh, Pa., April 23-25. The illustration on our front page is designed to show the interior of the Hall on this occasion. Our artist has succeeded admirably in producing a picture of the platform and surrounding decorations that is true in every detail.

The magnitude of the celebration which is just over, great as it was, will certainly be exceeded three years hence, when, in 1892, Europe and America unite as they will, in celebrating the four hundredth anniversary of the discovery of America by Christopher Columbus, "who doubled the size of the world."

The absence of the Hon. Felix R. Brunot, our President, from the Quarter Centennial of the National Reform Association was sorrowfully felt, the more so as it was occasioned by his continued illness.

We are under obligations to Chauncey M. Depew, LL. D., for a copy of his Oration at the Centennial of the Inauguration of George Washington, First President of the United States.

At least, there is encouragement in the fact that nearly one hundred thousand men in Massachusetts want the liquor traffic prohibited.

An account of the Centennial Celebration will be found on page 12.
CENTENNIAL
Of the Inauguration of George Washington as the First President of the United States.—Literary Exercises at the Sub-Treasury, Wall Street, New York, Tuesday morning, April 30.

THE VOW OF WASHINGTON.
John Greenleaf Whittier.
The sword was sheathed: in April's sun Lay green the fields by Freedom won; And severed sections, weary of debates, Joined hands at last and were United States. O City sitting by the Sea! How proud the day that dawned on thee, When the new era, long desired, began, And, in its need, the hour had found the man! One thought the cannon salvos spoke; The resonant bell-tower's vibrant stroke, The voiceful streets, the plaudit-echoing halls, And prayer and hymn, borne heavenward from St. Paul's!

How felt the land in every part The strong throbb of a nation's heart, As its great leader gave, with reverent awe, His pledge to Union, Liberty and Law! That pledge the heavens above him heard, That vow the sleep of centuries stirred; In world-wide wonder listening peoples bent Their gaze on Freedom's great experiment. Could it succeed? Of honor sold And hopes deceived all history told, Above the wrecks that strewed the mournful past, Was the long dream of ages true at last? Thank God! the people's choice was just, The one man equal to his trust, Wise beyond lore, and without weakness good, Calm in the strength of flawless rectitude! His rule of justice, order, peace, Made possible the world's release; Taught prince and serf that power is but a trust, And rule, alone, which serves the ruled, is just; That Freedom generous is, but strong In hate of fraud and selfish wrong, Pretence that turns her holy truths to lies, And lawless license masking in her guise. Land of his love! with one glad voice Let thy great sisterhood rejoice; A century's sons o'er thee have risen and set, And, God be praised, we are one nation yet. And still, we trust, the years to be Shall prove his hope was destiny, Leaving our flag with all its added stars Unrent by faction and unstained by wars! Loyal where with patient toil he nursed And trained the new-set plant at first, The widening branches of a stately tree Stretch from the sunrise to the sunset sea. And in its broad and sheltering shade, Sitting with none to make afraid Were we now silent, through each mighty limb The winds of heaven would sing the praise of him. Our first and best!—his ashes lie Beneath his own Virginian sky, Forgive, forget, O true and just and brave, The storm that swept above thy sacred grave!

For, ever in the awful strife And dark hours of the Nation's life, Through the fierce tumult pierced his warning word, Their Father's voice his erring children heard! The change for which he prayed and sought In that sharp agony was wrought; No partial interest draws its alien line 'Twixt North and South, the cypress and the pine! One people now, all doubt beyond, His name shall be our Union-bond; We lift our hands to heaven, and here and now, Take us on our lips the old Centennial vow. For rule and trust must needs be ours; Choosers and chosen both are powers Equal in service as in rights; the claim Of duty rests on each and all the same. Then let the sovereign millions, where Our banner floats in sun and air, From the warm palm-lands to Alaska's cold, Repeat with us the pledge a century old!

ORATION BY CHAUNCEY MITCHELL DEPEW.
Mr. Depew's Oration is here printed exactly as delivered, though his MSS. contained much other matter.

We celebrate to-day the Centenary of our nationality. One hundred years ago the United States began their existence. The powers of government were assumed by the people of the Republic, and they became the sole source of authority. The solemn ceremonial of the first inauguration, the reverent oath of Washington, the acclaim of the multitude greeting their President, marked the most unique event of modern times in the development of free institutions. The occasion was not an accident, but a result. It was the culmination of the working out by mighty forces through many centuries of the problem of self-government. It was not the triumph of a system, the application of a theory, or the reduction to practice of the abstractions of philosophy. The time, the country, the heredity and environment of the people, the folly of its enemies, and the noble courage of its friends, gave to liberty after ages of defeat, of trial, of experiment, of partial success and substantial gains, this immortal victory. Henceforth it had a refuge and recruiting station. The oppressed found free homes in this favored land, and invisible armies marched from it by mail and telegraph, by speech and song, by precept and example, to regenerate the world.

Puritans in New-England, Dutchmen in New York, Catholics in Maryland, Huguenots in South Carolina had felt the fires of persecution and were wedded to religious liberty. They had been purified in the furnace, and in high debate and on bloody battlefields had learned to sacrifice all material interests and to peril their lives for human rights. The principles of constitutional government had been impressed upon them by hundreds of years of struggle, and for each principle they could point to the grave of an ancestor whose death attested the ferocity of the fight and the value of the concession wrung from arbitrary power. They knew the limitations of authority, they could pledge their lives and fortunes to resist encroachments upon their rights, but it required the lesson of Indian massacres, the invasion of the armies of France from Canada, the tyranny of the British Crown, the seven years' war of Revolution, and the five years of chaos of the Confederation to evolve the idea, upon which rest the power and permanency of the Republic, that liberty and union are one and inseparable.

More clearly than any statesman of the period, did Thomas Jefferson grasp and divine the possibilities of Popular Government. He caught and crystallized the spirit of free institutions, His philosophical mind was singularly free from the power of precedents or the chains of prejudice. He had an unquesti-
ing and abiding faith in the people, which was accepted by but few of his compatriots. Upon his famous axiom, of the equality of all men before the law, he erected his system. It was the trip-hammer essential for the emergency to break the links binding the Colonies to Imperial authority, and to pulverize the privileges of caste. It inspired him to write the Declaration of Independence, and persuaded him to doubt the wisdom of the powers concentrated in the Constitution. In his passionate love of liberty he became intensely jealous of authority. He destroyed the substance of royal prerogative, but never emerged from its shadow. He would have the States as the guardians of popular rights, and the barriers against centralization, and he saw in the growing power of the Nation ever-increasing encroachments upon the rights of the people. For the success of the pure democracy which must precede Presidents and Cabinets and Congresses, it was, perhaps, providential that its apostle never believed a great people could grant and still retain, could give and at will reclaim, could delegate and yet firmly hold the authority which ultimately created the power of their Republic and enlarged the scope of their own liberty.

The government of the Republic by a Congress of States, a diplomatic convention of the ambassadors of petty commonwealths, after seven years' trial, was falling to pieces. Threatened with civil war among its members, and its economy and lawlessness rife within the States, foreign commerce ruined and internal trade paralyzed, its currency worthless, its merchants bankrupt, its farms mortgaged, its markets closed, its labor unemployed, it was like a helpless wreck upon the ocean, tossed about by the tides and ready to be engulfed in the storm. Washington gave the warning and called for action. It was a voice accosted to command, but now entreaty. The veterans of the war and the statesmen of the Revolution stepped to the front. The patriotism which had been misled, but had never faltered, rose above the interests of States and the jealousies of jarring confederates to find the basis for Union. "It is clear to me as A. B. C," said Washington, "that an extension of Federal powers would make us one of the most happy, wealthy, respectable and powerful nations, that ever inhabited the terrestrial globe. Without them we shall soon be everything which is the direct reverse. I predict the worse consequences from a half-starved, limping Government, always moving upon crutches, and tottering at every step." The response of the country was the Convention of 1787, at Philadelphia. The Declaration of Independence was but the vestibule of the temple which this illustrious assembly erected. An administration, always moving upon crutches, and tottering at every step.

With no successful precedents to guide, it auspiciously worked out the problem of constitutional government, and of imperial power and home rule, supplementing each other in promoting the grandeur of the Nation and preserving the liberty of the individual.

The Constitution, which was to be strengthened by the strain of a century, to be a mighty conqueror without a subject province, to triumphantly survive the greatest of civil wars without the confiscation of an estate or the execution of a political offender, to create and grant home rule and State sovereignty to twenty-states, ruined statesmen, and retarded the advance and development of the country; it sacrificed thousands of precious lives and squandered thousands of millions of money; it desolated the fairest portion of the land and carried mourning into every home North and South; but it ended at Appomattox in the absolute triumph of the Republic.

No man ever stood for so much to his country and to mankind as George Washington. Hamilton, Jefferson and Adams, Madison and Jay, each represented some of the elements which formed the Union. Washington embodied them all. They fell at times under popular disapproval, were burned in effigy, were stoned, but he, with unerring judgment, was always the leader of the people. Milton said of Cromwell, "that war made him great, peace greater." The superiority of Washington's character and genius were more conspicuous in the formation of our Government and in putting it on indestructible foundations than in leading armies to victory and conquering the independence of his country. "The Union in any event," is the central thought of his farewell address, and all the years of his grand life were devoted to its formation and preservation.

Chatham, who, with Clive, conquered an Empire in the East, died broken-hearted at the loss of the Empire in the West, by follies which even his power and eloquence could not prevent. Pitt saw the vast creations of his diplomacy shattered at Austerlitz and Ghent; Sherman, Richard Henry}

Success was due to confidence in Washington and the genius of Alexander Hamilton. Jefferson was the inspiration of Independence, but Hamilton was the incarnation of the Constitution. In no age or country has there appeared a more precocious or amazing intelligence than Hamilton. At seventeen he announced to the president of his college upon the question of the rights of the Colonies in a series of anonymous articles which were credited to the ablest men in the country; at forty-seven, when he died, his briefs had become the law of the land, and his fiscal system was, and after a hundred years remains, the rule and policy of our Government. He gave life to the corpse of National credit, and the strength for self-possession and aggressive power to the Federal Union. Both as an expounder of the principles and an administrator of the affairs of government he stands supreme and unrivalled in American history. His eloquence was so magnetic, his language so clear and his reasoning so irresistible, that he swayed with equal ease popular assemblies, grave senates and learned judges. He captured the people of the whole country for the Constitution by his papers in the Federalist, and conquered the hostile majority in the New York convention by the splendor of his oratory.

The first Congress of the United States gathered in this ancient temple of liberty greeted Washington and accompanied him to the balcony. The famous men visible about him were Chancellor Livingston, Vice-President John Adams, Alexander Hamilton, Governor Clinton, Robert R. Livingston, Governor Lenor Knox and Baron Steuben. But we believe that among the invisible host above him, at the supreme moment of the culmination in permanent triumph of the thousands of years of struggle for self-government, were the spirits of the soldiers of the Revolution who had died that their country might enjoy this blessed day, and with them were the Barons of Runnymede and William the Silent, and Sidney and Russell, and Cromwell and Hampden and the heroes and martyrs of every race and age.

The simple and imposing ceremony over, the inaugural read, the blessing of God prayerfully petitioned in old St. Paul's, the festivities passed, and Washington stood alone. It was the beginning of the sixty years' war for the Constitution and the Nation. It seared consciences, degraded politics, destroyed parties, ruined statesmen, and retarded the advance and development of the country; it sacrificed thousands of precious lives and squandered thousands of millions of money; it desolated the fairest portion of the land and carried mourning into every home North and South; but it ended at Appomattox in the absolute triumph of the Republic.

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quest and cemented by blood, to minister to his own ambition and pride, crumble into fragments, and an exile and a prisoner breathed his last babbling of battle-fields and carnage. Washington, with his finger upon his pulse, felt the presence of death, and calmly reviewing the past and forecasting the future, answered to the summons of the grim messenger, "It is well," and as his mighty soul ascended to God the land was deluged with tears and the world united in his eulogy. Blot out from the page of history the names of all the great actors of his time in the drama of nations, and preserve the name of Washington, and the century would be renowned.

We stand to-day upon the dividing line between the first and second century of Constitutional Government. There are no clouds overhead and no convulsions under our feet. We reverently return thanks to Almighty God for the past, and with confident and hopeful promise march upon sure ground toward the future. The simple facts of these hundred years paralyze the imagination, and we contemplate the vast accumulations of the century with awe and pride.

During this generation, a civil war of unequalled magnitude caused the expenditure and loss of eight thousand millions of dollars, and killed 600,000 and permanently disabled over a million young men, and yet the impetuous progress of the North and the marvelous industrial development of the new and free South have obliterated the evidences of destruction, and made the war a memory, and have stimulated production until our annual surplus nearly equals that of England, France and Germany combined. The teeming millions of Asia till the patient soil and work the shuttle and loom as their fathers have done for ages; modern Europe has felt the influence and received the benefit of the incalculable multiplication of force by inventive genius since the Napoleonic wars; and yet, only 269 years after the little band of Pilgrims landed on Plymouth Rock, our people, numbering less than one-fifteenth of the inhabitants of the globe, do one-third of its mining, one-fourth of its manufacturing, one-fifth of its agriculture, and own one-sixth of its wealth.

This realism of material prosperity, surpassing the wildest creations of the romancers who have astonished and delighted mankind, would be full of danger for the present and menace for the future, if the virtue, intelligence, and independence of the people were not equal to the wise regulation of its uses and the stern prevention of its abuses. But following the growth and power of the great factors, whose aggregation of resources and the settlement of our National domain, the building of our great cities and the opening of the lines of communication which have unified our country and created our resources, have come National and State legislation and supervision. Twenty millions, a vast majority of our people of intelligent age, acknowledging the authority of their several churches, 12,000,000 of children in the common schools, 345 universities and colleges for the higher education of men and 200 for women, 450 institutions of learning for science, law, medicine and theology, are the despair of the scoffer and the demagogue, and the firm support of civilization and liberty.

Steam and electricity have changed the commerce not only, they have revolutionized also the governments of the world. They have given to the press its power, and brought all races and nationalities into touch and sympathy. They have tested and are trying the strength of all systems to stand the strain and conform to the conditions which follow the germinating influences of American Democracy. At the time of the inauguration of Washington, seven royal families ruled as many kingdoms in Italy, but six of them have seen their throne overturned and their countries disappear from the map of Europe. Most of the kings, princes, dukes and margraves of Germany, who reign despastically, and sold their soldiers for foreign service, have passed into history, and their heirs have neither prerogatives nor domain. Spain has gone through many violent changes and

the permanency of her present government seems to depend upon the feeble life of an infant prince. France, our ancient friend, in her repeated and bloody revolutions, has tried the government of Bourbon and convention of Directory and Consulate, of Empire and Citizen King, of hereditary Sovereign and Republic, of Empire, and again Republic. The Hapsburg and Hohenzollerns, after convulsions which have rocked the foundation of their thrones, have been compelled to concede constitutions to their people and to divide with them the arbitrary power wielded so autocratically and brilliantly by Maria Teresa and Frederick the Great. The royal will of George the Third could crowd the American colonies into rebellion, and wage war upon them until they were lost to his Kingdom, but the authority of the Crown has devolved upon Ministers who hold office subject to the approval of the representatives of the people, and the equal powers of the House of Lords have been vested in the Commons, leaving to the Peers only the shadow of their ancient privileges.

But to-day the American people, after all the dazzling developments of the century, are still happily living under the government of Washington. The constitution during all that period has been amended only upon the lines laid down in the original instrument, and in conformity with the recorded opinions of the Fathers. The first great addition was the incorporation of a Bill of Rights and the last the embedding into the Constitution of the immortal principle of the Declaration of Independence—of the equality of all men before the law. No crisis has been too perilous for its powers, no revolution too rapid for its admiration, and no expansion beyond its easy grasp and administration. It has assimilated diverse nationalities with warring traditions, customs, conditions and languages, imbued them with its spirit, and won their passionate loyalty and love.

The flower of the youth of the nations of Continental Europe are conscripted from productive industries and drilling in camps. Vast armies stand in battle array along the frontiers, and a Kaiser's whim or a Minister's mistake may precipitate the most destructive war of modern times. Both monarchical and republic Government are seeking safety in the repression and suppression of opposition and criticism. The volcanic forces of Democratic aspiration and socialist revolt are rapidly increasing and threaten peace and security.

But for us no army exhausts our resources nor consumes our yield. Our navy may be our nation in order that the protecting flag may follow the expanding commerce which is to everywhere fully compete in all the markets of the world. The sun of our destiny is still rising, and its rays illumine vast territories as yet unoccupied and undeveloped, and which are to be the happy homes of millions of people. The questions which affect the powers of government and the expansion or limitation of the authority of the Federal Constitution are so completely settled, and so unanimously approved, that our political divisions produce only the healthy antagonism of parties, which is necessary for the preservation of liberty. Our institutions furnish the full equipment of shield and spear for the battles of freedom, and absolute protection against every danger which threatens the welfare of the people will always be found in the intelligence which appreciates their value, and the courage and morality with which their powers are exercised. The spirit of Washington fills the executive office. Presidents may not rise to the full measure of his greatness, but they must not fall below his standard of public duty and obligation. His life and character, conscientiously studied and thoroughly understood by coming generations, will be for them the lesson and the pattern for the private, public and national life and public station, for citizenship and patriotism, for love and devotion to Union and Liberty. With their inspiring past and splendid present, the people of these United States, heirs of a hundred years marvelously rich in all which adds to the glory and greatness of a nation, with an abiding trust in the stability and elasticity of their Constitution, and an abounding faith in themselves, hail the coming century with hope and joy.
ADDRESS OF PRESIDENT HARRISON.

Standing upon the very granite slab upon which Washington stood one hundred years before, President Harrison said:

Official duty of a very exacting character has made it quite impossible that I should deliver an address on this occasion. For seeing this I early notified your committee that the programme must not contain any address by me. The selection of Mr. Depew as the orator of this occasion makes a further speech not difficult, but superfluous. He has met the demand of this great occasion in its own high level. He has brought before us the incidents and lessons of the first inauguration of Washington. We seem to be a part of that admiring, and almost adoring, throng that filled the streets one hundred years ago.

We have come into the serious, but always inspiring, presence of Washington. He was the incarnation of duty, and he teaches us to-day this great lesson—that those who would associate their names with events that shall outlive a century, can only do so by high consecration to duty.

Self-seeking has no public observance or anniversary. The captain who gives to the sea his cargo of rage, that he may give safety and deliverance to his imperilled fellow-men, has fame; he who lands the cargo, has only wages.

Washington seemed to come to the discharge of the duties of his high office impressed with a great sense of his unfamiliarity with these new calls upon him, modestly doubtful of his own ability, but trusting implicitly in the sustaining, helpfulness and grace of that God who rules the world, presides in the counsels of nations, and is able to supply every human defect.

We have made marvellous progress in material things, but the stately and enduring shaft that we have erected at the National Capital at Washington symbolizes the fact that he is still the First American Citizen.


INTRODUCTION.—Our last lesson was about the anointing of Christ at Bethany in the house of Simon the leper. In Mark's record, the only event recorded between this lesson and the present one is the visit of the traitor Judas to chief priests concerning the betrayal of Christ. If the anointing of Christ comes in its proper place chronologically in Mark, Christ may have been in Bethany at the time of the beginning of this lesson, for we see that he is outside of the city.

This lesson refers not only to the Lord's Supper but to the Passover, and the wide meaning of this ordinance. The more study, the more lessons of the first inauguration of Washington. We seem to come to the discharge of the duties of his high office impressed with a great sense of his unfamiliarity with these new calls upon him, modestly doubtful of his own ability, but trusting implicitly in the sustaining, helpfulness and grace of that God who rules the world, presides in the counsels of nations, and is able to supply every human defect.

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In the Sabbath School.

LESSON VII. May 19, 1889—THE LORD'S SUPPER—Mark 14: 12-29.

REV. T. H. ACHERSON.

1. The Room Designated. (12-17.)

The reference to the betrayer. HI. The institution of the Supper.

I. THE ROOM DESIGNATED. (12-17.)

**The Paschal Lamb.** The Passover was first celebrated in Egypt by the children of Israel on the eve of their departure from captivity. See Ex. 12. Three things at least may be said of this feast. (1.) It was to commemorate God's preservation of his people from the destroying angel that passed over Egypt. Ex. 12:27. (2.) It commemorated their deliverance from bondage. Ex. 12:39. (3.) It foreshadowed Christ, the Lamb of God. 1 Cor. 5:7. The term "passover" comes from the fact that the destroying angel "passed over" those houses that were sprinkled with blood. "When I see the blood, I will pass over you." So the angel of eternal death passes over those homes of the soul on the doorways of which is sprinkled the pardon securing blood of the Lamb of God. There has been, or is, some dispute as to the exact time when Christ observed the passover. We prefer the view that it was at the regular time, on the 14th of Nisan.

13, 14. And he sends forth two of his disciples. Luke tells us that they were Peter and John. Go ye into the city. This shows us that he was outside of the Jerusalem at this time. Shall meet you a man bearing a pitcher of water, etc. These instructions are similar to those given about the animal for the triumphant entry. One purpose here may have been to try the disciples' faith and strengthen it. Possibly also he did this with a view to keep hidden the place of the supper; a prevention against Judas and others. Stay ye in the house, the Master saith, etc. One purpose here may have been to try the disciples' faith and strengthen it. Perhaps also he did this with a view to keep hidden the place of the supper; a prevention against Judas and others.

A request like this to an entire stranger might be heeded; specially if he were given payment in advance. But this man may have been a secret follower of Christ, or he may have been seen before this time, or he may have been divinely wakened upon in an unusual way.

15, 17. And he will show you. The master of the house would not refuse. A large upper room. We are told that it is common in Oriental countries to have the principal room on the second floor. Furnished and prepared. Part at least of this readiness would seem to consist in a table, couches and perhaps dishes for the passover meal. There make ready for us. Peter and John would prepare the supper, or see that it was prepared. Went forth and found as he had said. They believed and obeyed and were not disappointed.

And in the evening he cometh with the twelve. The lamb was to be eaten in the evening.

II. THE REFERENCE TO THE BETRAYER. (18-21.)

18. One of you which eateth with me shall betray me. It is one of the saddest things about the death of Christ that he was betrayed by one whom he admitted into the inner circle of the twelve. Christ's announcement of this fact here at the table was evidently intended to be a warning to Judas. He sinned against light that was strong. Another purpose of Christ's was to bring about the feelings of concern in the hearts of the disciples, which we now see manifested in their questions.

19. And they began to be sorrowful; at the possibility that they might be the one who should betray him. Perhaps also their sorrow was increased because their Master was to be betrayed and that it was to be done by one of their own number. And to say unto him one by one, Is it I? It is not to the credit of the disciples that they were suspicious of self and ask about themselves and not about some one else. They were not so confident of themselves as to feel that there was no danger of their falling. Personal inquiry is an excellent course for us all to follow.

20. It is one of the twelve, that dipteth with me in the dish. This form of expression would not designate who the traitor was. It shows, however, one element of grossness in the crime. He who is our guest should certainly treat us honorably. "He that eateth bread with me hath lifted up his heel against me." Judas, a traitor at heart, was not afraid to eat the passover with his Lord. Some in the present day with wickedness unrepeated of sit down with Christ at his table and partake of the symbols of his body and blood.

21. The Son of man indeed goeth, as it is written of him. The idea here seems to be: the Son of man truly will be put to death. The event is certain. It is divinely arranged. But woe to that man by whom the Son of man is betrayed! Though it is arranged, yet Judas, you are responsible. The fact that God makes certain decrees does not make man the playing of fate. He has still freedom of will and responsibility. Let us hold firmly to these two truths. Judas is
here again warned, but it does no good. Some are warned over and over again, but they march on down the road to hell. Good were it for that man if he had never been born. This is one proof of endless punishment. We could hardly say that it would be good for any man, had he never been born, if he is to receive a place in the kingdom of God above, even after millions of years of suffering.

III. THE INSTITUTION OF THE SUPPER. (22-23.)

22. Jesus took bread, and blessed, and brake it, and gave to them. It is perhaps best to take all these acts as symbolical. Jesus taking the bread, then, may illustrate his assumption of our nature. He was "made of a woman, made under the law." And blessed. It seems appropriate here to supply the word "bread." Yet nowhere does the Bible say plainly that Christ blessed the bread. Matthew says: "Took bread and blessed it," but the word "it," is supplied in the translation, and the R. V. omits it. Luke and Paul, in 1 Cor. 11, say that he gave thanks. Dr. Houston, while he believes in the "Conservative Prayer," seems to think that the accounts in the Bible of the supper give no direction for the blessing of the bread. His idea of Matthew and Mark's meaning is: "Jesus took bread and blessed God and brake it." Yet on the other hand we have the plain passage in 1 Cor. 10:16: "The cup of blessing which we bless;" and we prefer the view that Christ here blessed the bread and afterwards the cup, symbolizing the setting apart of himself to the work of redemption. And brake it. This would then also illustrate his suffering for us. And gave to them. Christ gives himself to us. Take, eat. There seems no difference between the taking and eating on the part of the communicant. It is a partaking, an appropriation by faith of the merits of Christ's work. Eating and drinking the symbols of his body and blood, we appropriate some or all the blessings he secured for us by his death. This is my body; not his literal body, for it was then alive. This represents my body.

23. And he took the cup. The cup, or rather the wine, represents Christ's blood, shed for many, for the remission of sins. And he preferrd this to "wine," with which the wine of the regular sacrifice was mixed, for the blood of Jesus was the "new wine" of the slain lamb. The cup of blessing which we bless; and we prefer the view that Christ here blessed the bread and afterwards the cup, symbolizing the setting apart of himself to the work of redemption. And brake it. This would then also illustrate his suffering for us. And gave to them. Christ gives himself to us. Take, eat. There seems no difference between the taking and eating on the part of the communicant. It is a partaking, an appropriation by faith of the merits of Christ's work. Eating and drinking the symbols of his body and blood, we appropriate some or all the blessings he secured for us by his death. This is my body; not his literal body, for it was then alive. This represents my body.

24. This is my blood. This wine represents my blood which is shed for sins. "In whom we have redemption through his blood, the forgiveness of sins. Of the new testament. It is said that from this passage the second part of the Bible derives its name. The Revised Version reads "covenant" for "testament." This is perhaps better. The covenant meant is that between God and Christ for the salvation of men. The blood ratified it. For an illustration see Ex. 24:6. The R. V. omits the word "new" in connection with "testament." If this be correct, it makes no special difference, for Luke and 1 Cor. 11, retain it any way. Shed for many. There will be many saved. Rev. 7:9.

25. I will drink no more of the fruit of the vines, until, etc. This may refer to Christ's action after the resurrection. "Who did eat and drink with him after he rose from the dead." Acts 10:41. Or it may have reference to his association with them in heaven.

26. And when they had sung an hymn. Smith in his O. T. History says: "The Hallel.—The service of praise sung at the Passover is not mentioned in the law. The name is contracted from Halleluyah. It consisted of the series of psalms from 113 to 118. The first portion, comprising Ps. 113 and 114, was sung in the early part of the meal, and the second part after the fourth cup of wine. This is supposed to have been the hymn sung by our Lord and His Apostles."
May 8, 1889.

Among the Churches.

*~*Synod will convene in Belle Centre, Ohio, Wednesday, June 5, at 9 A. M. Dr. J. W. Sproull, retiring moderator, will preach the sermon.

*~*Rev. J. R. Thompson's Centennial sermon, preached a week ago Sabbath, was printed in the daily Newburgh Journal. We read it with great pleasure.

*~*The season is now fully ripe to remark, "There will be an exciting time at Synod this year." We hope there will be an earnest time, and believe there will be.

*~*Rev. T. J. Allen was an office visitor last week. He has been preaching for the past few Sabbaths in this neighborhood. Mr. Allen is a fine speaker, and is meeting with very flattering success in his Lecture on the Tabernacle (with model).

An Evening in St. Louis, Mo.

A correspondent writes: A pleasant event took place in connection with the Sabbath-school of St. Mark's Zion M. E. Church, 17th and Morgan Sts., St. Louis; Mo.

A congregation of colored people worship in this place, and Mr. J. Ingram, elder in the P. E. congregation of St. Louis, has been connected with their school for twenty years, and has been its superintendent for fifteen years.

The church was filled with people, white and colored, admitted by tickets, the sale of which netted $95 for the Sabbath-school. Rev. J. B. Wylie, of Coulterville, Il., occupied the chair, and introduced the services with appropriate remarks. Elder Walker, the pastor of the church, and a brother minister, Elder Donohue, were on the platform. The meeting was opened with religious exercises, in which the 100th Psalm was used. The first exercise was a lecture by the superintendent, Mr. John Ingram, subject, "The Friends and Foes of the Bible."

The subject was ably handled, and all present were happy to be counted among the friends of the Bible. On motion of Mr. Kinneir (white), the teacher of the Bible class, a unanimous vote of thanks was given to the speaker.

The second exercise was the presentation of a "Pulpit Bible" to the congregation by the superintendent, on behalf of the Sabbath-school. The pastor, Elder Walker, replied on behalf of the congregation in a few well chosen remarks.

The third exercise was the presentation, by the ladies (colored) connected with Sabbath-school work, of a gold-headed ebony cane to the superintendent, Mr. J. Ingram. Mrs. Bettie Richard-son (colored) made the presentation address, in which she referred to the superintendent's labors among them in touching terms.

The superintendent replied by giving a history of his connection with the school, and of the work done, which was very gratifying. The meeting was closed by singing the 23rd Psalm, and all felt we had spent a pleasant and profitable evening.

Refreshments were served by the ladies, and netted a handsome profit.

The audience showed their knowledge and appreciation of the Psalms by the way in which they sang them.
When death's river at my feet is swiftly flowing,
It was faith in Thee alone, which made this life so pleasant.
If but with me my Saviour, I will not fear the going.
And love—Thy love, my helper ever present.

But only that among the happy host immortal
Stay but with me when all from me is drifting.
I'll ask not place within the heavenly portals
Then let me feel Thy presence my fainting head up-lifting.

There tune my harp through touch of heavenly glory
Where I may chant that ever-old-new story
was new. Tet there was the garden in which his lilies-of-the-
which he had been looking there did not seem to be much that
know."
year's shoots on the rose bushes were forming the leaves in the
keeping up his record as the best tennis player in the village,
swollen buds, where the grass that was to cover the lawn on
was already green; where the robin redbreasts had come to
stay, for they knew that they need no longer remain in the
mountain he could see the cloudless sky, and he felt the beauty
of God's handiwork.

The door had been opened and closed without his hearing;
and as the visor of his cap touched the table, a gentle voice asked:
"Oh! Jack dear, what is it? Anything the matter, my boy?"
"No, I suppose not," replied Jack.
"You suppose not? Is not that a queer way to put it?" the
same voice inquired. "You must know that you are either
happy or unhappy; what is it, dear?"
"Well." Jack had begun to feel a little ashamed of his impa­tience,
so that made him hesitate before he finished his sentence. "The fact is, mammy, that I was watching for Sol Ten­broeck to come up the lane, and when I saw the rain fall I knew
he would not come; for he has been sick, and his mother is very
careful of him."
"As she ought to be, Jack, for after so serious an illness
any imprudence would be criminal."
"So it would, mother. I know you will feel like laughing at
me, but I felt so disgusted that I had to be always seeing the
same things, day by day, week by week, year by year, that I
wished I was anywhere else."
"Where, for instance?"
"Joe Dodd was telling me this morning that it was lovely
to be in the city."
"Lovely to be in the city?" repeated his mother.
"Yes, mother."
"So you do not care for your comfortable home any more?"
"Oh, yes, I do, but—"
"Not care for the blossoms on the trees that will so soon be
here; not care for the lovely flowers that are only sleeping, and
will soon wake up; not care for all the luxuries of our summer
life; not care for the beautiful song birds that are even now on
their way to us? Tell me, Jack, can you find God more easily
in the city than here?"
"No, mother," answered Jack, who was already beginning to
feel a little bit ashamed of his want of amiability.
"Where is God, Jack?"
"Everywhere, of course, mother."
"Yes, everywhere. Why should He have put you just here
where you can look out of that window yonder and see that
lovely mountain?"
"I suppose because it was best."
"That is it. You might have been a black or a red boy,
instead of being white. But God did not choose it to be so.
You might have been born in Spain, Russia, Africa, but you
were not. Therefore your being born here, right here in this
beautiful home, is because God so willed it; and I want you to
be satisfied, to know that God who is everywhere is here by
you, with you, to plan for and help you all the time."
"The rain had ceased, and the sun breaking through a rift in
the clouds shone directly into Jack's face. In an instant it
seemed to take all the impatience, all the weariness from the
dear boy's face, and he was as happy as ever.
"Mother darling, God is good: I will try never to be so
dissatisfied again."
"Thank you, dear boy," the mother said as she put her lov­ing
arms about him; "and see! you have your best rewards.
The sun shining in your face has chased your gloom away, and
there comes Sol Tenbroeck to see you. After all, God is good,
is He not?"
"Yes, mother," he said. And just as Sol entered the room,
he added, "and I love him above all else."—Christian at Work.

—Dr. Sloane was the children's friend. His addresses to the
youth were aw ye brimming full of love and good counsel. For
the children's sake, parents should see to it a copy of his "Life
and Work" is secured before they are all gone. It is a good man's
memorial, who, being dead, yet speakseth through this volume.
To have read the "Life and Work of Dr. Sloane" is a liberal
education in the principles of National Reform and Christian
government.
While enjoying the saccharine banana I have often speculated and wondered as to what it looked like when growing, and whether it grew on a forest giant or some insignificant scrub-tree, all out of proportion to its size and weight; or possibly, ridiculous as it may seem, some slender vine. And yet, not so ridiculous a speculation after all, when we think of our own wonderful pumpkin and consider how slender is the tie that binds it to the earth.

But like almost all theologians, we were wide of the mark, as you will see from this life like picture of the tree, in fruitage. It is so real you can almost see the bananas growing ripe while you look at them.

When the fruit is forming it is inclosed in a large pod which covers an entire bunch, such as you may see hanging in stores for sale, or to ripen; and when the fruit has grown as large as garden pea-pods they burst the sheath or covering, making a report almost as loud as the discharge of a gun, as each banana asserts its individuality. They grow with wonderful rapidity, and in a few hours after they have shed their outside covering they are fit to be cut done and shipped to market. You will observe that the ends of the banana point upward in place of downward, as is the case with all other fruit. This materially lightens the weight and strain on the stem.

The Banana Tree was originally a native of the East Indies, but is now much cultivated in all warm countries all over the globe. The fruit is very nourishing and can be used in a variety of ways; it is sometimes fried in slices, and is often made into preserves, and its juice is said to make an excellent quality of wine. It is also sometimes made into bread and is prepared by squeezing the pulp through a fine sieve and then formed into small loaves which, when dried, may be kept for a long time. In many places this fruit constitutes one of the principal articles of food for the poorer classes. The Cuban slaves are said to almost subsist on bananas.

There are several varieties of this tree, but the most highly prized are the red and the yellow fruit-bearing kinds. At one time the banana was supposed to constitute a distinct species, but is now ranked by botanists as a mere variety of the Plantain. We find it referred to in very ancient writings, and it is described by Theophrastus under the name Musa Paradisica, as a fruit which served as food for the wise men of India, who devoted themselves to the study of the mysterious and wonderful, and subsisted on the bountiful provision of nature for which they had not to toil, and yet they were most sumptuously fed. We also find it mentioned by Pliny under the name pala, who says it was highly prized and extensively used as an article of food. Banana groves are exceedingly profitable, requiring very little care and yielding large returns for the capital invested. The stalk grows to a height of from fifteen to twenty feet. A grove will last for twenty years and require to have the old stalk cut down after the fruit has been gathered. They are easily propagated, which is mostly done by setting out shoots which gain their maturity in about eight months after being planted.

It is a novel thing to see the banana ripening and hear bunch after bunch explode, as they leave their outside shell. The reports are so loud and frequent that you would begin to think you had got into a woods where every tree contained a sharp shooter; but instead of every discharge causing a man to fail, it makes a hundred or more funny little fellows throw off their masks and leap into life.

—Remember that illustrated articles on attractive subjects will appear regularly hereafter.
THE GREAT CENTENNIAL DEMONSTRATION.

Never before in the history of New York were such extensive preparations made to celebrate any event as the centennial of the inauguration of George Washington, and the completion of the first one hundred years of Constitutional Government. For three days the city was given up to festivity and the greatest demonstrations of joy.

The General Committee having that matter in charge had erected large stands at the City Hall, Washington Square, Union Square, Madison Square, Reservoir, and City Hall City, which it is calculated accommodated about one hundred thousand people. At each street crossing permits had been issued for trucks to remain during the passage of the different processions, which furnished accommodation for about ten thousand more. Private owners of property erected platforms in front of their premises, which furnished sitting room to many thousands, and the windows along the line of march enabled a still greater number to witness the spectacles in ease and comfort. Hundreds of thousands stood the fatigue of the many hours of sight-seeing in more or less favorable positions on the sidewalks for the five miles of streets set apart for the parade ground.

THE NAVAL PARADE.

The naval parade on the 29th, was one of the most extraordinary pageants ever seen in New York Harbor. The yacht squadron was a beautiful feature, and the long procession of hundreds of steamers was very impressive. Every wharf and pier, every ship in port, including all the great foreign steamers, were decked as gaily as possible. On the arrival of the Presidential party in the East River, opposite Wall street, a barge manned by a crew of shipmates from the Marine Society of the Port of New York, with Captain Ambrose Snow, president of that society, as coxwain, rowed the President ashore. The President was received by Governor Hill, Mayor Grant, Hamilton Fish, president of the committee, and William G. Hamilton, chairman of the Committee on States.

RECEPTION TO THE PRESIDENT.

At the reception in the Equitable Building, the President and his Cabinet, the Governors of the States, the Governor of the State of New York, and the Mayor of the City of New York had presented to them the guests who passed and bowed to the President and party without shaking hands (as was the custom at the reception of Washington in 1789). From four to half-past five o'clock the President held a public reception at City Hall. At the steps of the City Hall a representation of girls from the public schools assembled and welcomed the President of the United States. The Centennial Ball took place in the evening at the Metropolitan Opera House.

TUESDAY—AT OLD ST. PAUL'S.

A special service of thanksgiving was held in St. Paul's Chapel at nine o'clock, which the President and other guests attended. The services were conducted by the Right Rev. Henry C. Potter, D. D., L.L. D., Bishop of New York, as the service on the day of Washington's inauguration in 1789 was conducted by the Bishop of New York, the Right Rev. Samuel Provost. The Committee of the Vestry of Trinity Church met the President and escorted him to the west porch of the chapel, where he was received by the rector and the full vestry, and escorted to the Washington pew.

ORATION, POEM AND ADDRESS.

At the close of the religious services the President and party proceeded to the Sub-Treasury Building, at the corner of Wall and Nassau streets, the scene of the inauguration ceremony on April 30, 1789, where the literary exercises took place.

At the conclusion of the literary exercises, the President and members of the Cabinet, the Chief Justice and Associate Justices of the United States were driven to the reviewing stand at Madison Square to review the parade.

THE GREAT MILITARY DISPLAY.

Nearly every State in the Union was represented by its best military corps and in no mean numbers either. Pennsylvania led with 8,000 of her choicest troops, New Jersey, 3,700; Ohio, 3,500; Virginia, West Virginia, and New Hampshire, 1,000; Vermont and Delaware, 700 each; Kentucky, Maryland, Rhode Island, North and South Carolina, 500 each; Massachusetts, 1,500, and so through the whole roll of States. Under the skilful management of Major General Schofield as chief marshal of the military parade, there was ample space for the formation and march, and all the details in the handling of such a large body of men were carried out without the least friction, and with entire satisfaction at all its points. The line of the procession was as follows, the starting point being at Wall street and Broadway; Up Broadway to Waverley Place; through Waverley Place to Fifth avenue; up Fifth avenue to Fourteenth street; through Fourteenth street to the east side of Union Square; around Union Square to west side, to fourteenth street; Fifteenth street to Fifth avenue; up Fifth avenue to Forty-seventh street.

Thirty States were represented by their Governors in person. Each Governor rode in the procession, at the head of his respective State, accompanied by his staff. The Territories were also represented, and even far away Alaska had its Commissioner on hand to take part in the ceremonies.

The pageant embraced about 60,000 soldiers. In arranging this part of the parade the committee hit upon the happy thought of settling the vexed question of precedence by having the troops of the States take their places in line in the order in which the respective States ratified the Constitution of the United States. This placed little Delaware first in the line, while New York was number eleven, being one of the last of the original thirteen to accept the Constitution.

TRIUMPHAL ARCHES.

The grand arch at Twenty-third street still standing, is a single span, 100 feet wide and 77 high in the centre, 46 feet in the clear from the pavement to middle of the under side of the arch. The pillars are 12 feet wide and 8 feet in depth. It represents a gateway of brown stone, 8 feet in thickness, surmounted by two enormous golden eagles 24 feet high, one on each side. The walls are pierced to resemble battlements, and there is a tower at either side, each with four turrets 22 feet higher than the tops of the towers from which the arch springs. There are medallions of Washington and other Revolutionary heroes, life size statues of a Continental soldier and a sailor in niches, portraits and busts of Washington's generals, and paintings representing scenes in the Revolution. The American flag surmounts the battlemented pediment, and the red, white and blue drapes the sides of the arch.

The arch at Twenty-sixth street is of a similar character, both in general style and effect, but with a triple span—one over the roadway and two over the sidewalks. The arch at Washington square is a single span of forty feet, sixty-two feet high and forty-three feet in the clear. It represents stone, and is decorated with eagles, hunting, wreaths and flowers. The spandrels are covered with laurel leaves and wreaths.

Orders continue to be received for the "Life and Work of Dr. Sloane." Read our announcement on another page, get up a club, and secure a copy of this great book before the small edition is exhausted.

Five new subscribers at $1.50 each will get you a book that can't be had for less than $3 now, and in a short time you will not be able to secure a copy at any price.

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18, 1889.

Barnum Talks to Children

The First Reformed Church at Bedford avenue and Clymer street, Brooklyn, never had a larger audience within its doors than recently. The reason was that Phineas T. Barnum had been announced to speak. A group of Chinamen were attentive listeners at the right of the pulpit. The pulpit was covered with Easter flowers.

"There is a great difference," said the great showman, "between the Sabbath school of today, and that which a boy more than sixty years ago. Sunday was a day of gloom then. We used to trudge through the rain and snow to the meeting house, in which there wasn't a spark of fire. It would have been considered desecration to have a fire. People sat there in their furs. They used to pray for hours at a time, and I didn't dare to stand up even if I got numb. One of the deacons would have hit me over the head with his cane. I remember when they put up the first stove.

"It was bitter cold the first Sunday, but the pipe didn't quite fly; so they postponed fire it until the next Sunday. It would have been sacrilege to have flowers, or an organ for the choir. Later, the bass violin came into the church. As the musician drew his bow over the strings just before the tune, the minister's eye caught sight of it and announced: 'We will now sing and fiddle to the glory of God.'

"The only incentive to interest in Sabbath-school was a card about two inches by one, given as a reward of honor to the best scholar. It entitled the possessor to one cent—not a saw-cent, but one-cent of a cent. When he got ten of these he were exchanged for one cent serving him to a cent. In about ten years he would get ten of this kind, and that would be exchanged for a ten-cent casket.

"No wonder all interest in Sabbath-school was stifled. I don't wonder that man Ingersoll, whose father was a clergyman in those dark days, developed a spirit of unbelief in religion. I congratulate you that you were not born on July 5th, 1840, but waited to see the present cheerful Sabbath. When I was a boy we would be arrested for taking a ride on Sunday or driving past a church of our own denomination to attend another.

"Be cheerful," concluded Mr. Barnum.

"Whatever you do, even if you do your shows burned up, do right, for you young people hold the destiny of the country in your hands. True religion is simply this: Love God and your fellow men. That is the highest ideal I have."

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**NEW YORK WEEKLY WITNESS**—PUBLICATIONS.
May 8, 1889.

LIFE AND WORK OF J. W. SLOANE, D. D.
EDITED BY HIS SON.

A. C. ARMSTRONG & SON, NEW YORK, PUBLISHERS.

(Extract from "The Nation," New York, March 22, 1889.)

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"American Watches Are Sweeping the World."

ABOUT AMERICAN WATCHES.


A Magazine Article And An Interview With Charles S. Crossman.

The December number of the American Magazine— which has shown so much encouragement to American industry and inventions—contains an interesting article on American watch-making. The author of the article gives a short and accurate account of the history of the American watch in the United States, and he quotes Mr. Charles S. Crossman, of the firm of Chas. S. Crossman & Co., 23 Maiden Lane, in its consideration of its commercial aspects. Although Mr. Crossman and his partners are general dealers in watches, he makes, he speaks very strongly in the American article in favor of American watches. For example, he says: "If a person asks me why I consider the American watches superior to all others, I say that, aside from the kind of sentiment which often induces one to patronize our American industry, there are practical reasons why the American watch, especially the Elgin, is the watch of the by-it sells best. The American watch will, as a rule, stand more hard usage and still keep good time. This is in part because of the exposed parts of the American watches, which are generally made of stronger material, than those of the English models. Hence, whether or not they are as expensive, the American watches are more reliable, and last longer. There is also the interchangeability of the parts of the movement, and the ease with which they are repaired, which is a potent argument."

American watches are not only good but cheap. Mr. Crossman is a high authority on watches, and he says that prices have never been lower for the last five years. With a view to obtaining further information from the watch manufacturer, we called yesterday and had the following conversation:

Chas. S. Crossman & Co., Jewelers, 23 Maiden Lane, New York City.

"What about the prices of American watches?" asked the reporter.

"They are exceptionally low at present. Let me show you a few samples," replied Mr. Crossman. Before the reporter many styles of American and English watches for gentlemen. The cost of these ranged between $2.50 and $60. Nearly to the reporter's surprise. Other very fine watches cost from $6 to $15. Then there was an endless variety of ladies' watches at a very low cost. On the whole, it seemed clear enough that a visit to Messrs. Crossman & Co. would be advantageous to intending purchasers, whether in the line of watches, diamonds, or jewelry.

"What about the prices of watches?"

"Very encouraging," replied Mr. Crossman. "The Americans have come more than ever to the front. The market is ready for American watches, and especially the Elgin, is the best and why it is superior to all others, I answer that, aside from that kind of sentiment which often induces one to patronize our American industry, there are practical reasons why the American watch will, as a rule, stand more hard usage and still keep good time. This is in part because of the exposed parts of the American watches, which are generally made of stronger material, than those of the English models. Hence, whether or not they are as expensive, the American watches are more reliable, and last longer. There is also the interchangeability of the parts of the movement, and the ease with which they are repaired, which is a potent argument."

"What about the prices of American watches?"

"What about the prices of American watches?"

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"What about the prices of American watches?"

"What about the prices of American watches?"

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DID THE CENTENNIAL PAY?

The great Centennial is over—numbered among the things that are past. The great display and the great waste have been made. The noise and pageantry have passed away. The powder has been burnt, the champagne drunk, the victuals gorged, and the agility of certain heels shown at the magnificent centennial ball.

The question now arises—Did it pay? Many of us knew before it occurred that it would not. Did it have a tendency to increase thankfulness to God for the blessings of civil and religious liberty? Did not the whole display rather tend to foster a spirit of pride and vain glory—the spirit of Nebuchadnezzar: "Is not this great Babylon that I have built."

How little of real religion was mingled with the whole business. True, President Harrison and some of the officials went to Church in the old St. Paul’s, but it seems it was principally because one hundred years ago Washington went to the same church. Then it was devotion, thankfulness to the God of armies, for deliverance from the heel of British oppression that led Washington and his coadjutors to this house of God.

What has the country gained in the way of virtue or morality or true dependence upon the God of nations.

It is safe to say that many more people lost than gained upon the great occasion.

But nations must make a display of their greatness and progress, and of these, this American nation has much to display; but it is a fact that the more corrupt a nation becomes, the greater its tendency to a display of power, wealth, progress, and luxury. Thus did ancient Babylon, Rome, and Greece.

As the nearer they came to their end, the more insane and frantic in their indulgence in pride, luxury and excess.

When ever progress in any direction—intellectual, scientific, material—when the favors of heaven are abused and made to minister to pride, vain glory and the depraved tastes of men, it is a sure sign that "hastening ills" will soon swallow up the nation.

Remarkable providential events in our nation's history ought to be remembered, but not in the way Americans usually remem-
The twenty-fourth anniversary of the National Temperance Society and Publication House was held last evening in the Broadway Tabernacle, New York City. Addresses were expected by Dr. Cuyler, Dr. Henson, Gen. Clinton B. Fisk, Maj. Gen. O. Howard, and Secretary Stearns. This society occupies a unique position among the Temperance organizations of the country, and is doing a magnificent work.

With the number for May, The Treasury begins its seventh year, and it begins its seventh year also in new and commodious quarters, in Cooper Union, this city. The May number is an unusually rich one, even of this always valuable magazine. The possession of this magazine is the secret inspiration of many a noble lecture and sermon.

An organization at Minneapolis, Minn., is engaged in publishing a little paper containing songs and select readings for use at temperance meetings. It is called Temperance Echoes, and sells at fifty cents per hundred copies. We have examined a specimen number, and can heartily recommend it.

Enlightened Statesmanship.

Enlightened Statesmanship is the art of controlling the affairs of State so as to secure to all, every necessary privilege and comfort, together with the widest liberty of conscience in religion compatible with the requirements of the Word of God. "God is Light," and Statesmanship that is Godward is Enlightened, but popular statesmanship is not always Godward. Enlightened statesmanship regards the Sabbath as the Lord's Day—Popular statesmanship "knows no distinction in the days of the week." Enlightened statesmanship guards the sanctity of marriage—Popular statesmanship excuses unhappiness and makes divorce easy. Enlightened statesmanship would everywhere and forever prohibit the liquor-traffic and place a premium on sobriety and integrity—Popular statesmanship excuses drunkenness and its legion of fellow-evils by legislating the liquor-traffic. Enlightened statesmanship, in short, would apply every question of national policy to the righteous test of God's law, and require conformity thereto in spirit and in operation; whereas popular statesmanship has no standard whatever of Right, and the result is a grotesque system of government from the certain destruction of which there is no escape except in obedience to "the law of revelation," upon which, says Buckstone, with "the law of nature," should "depend all human laws."—Editorial, 1884.

CHRISTIANITY IN OUR NATIONAL LIFE.

REV. N. M. JOHNSTON.

Some one has said, "God sired the Old World to get good seed with which to plant the American colonies." These men were from different countries and, with but few exceptions, they were men with the Bible in their hands. Their only motive in coming to this country was "civil and religious liberty." Suffering persecution under the despots of the old world, they left home and fatherland for the sake of freedom, religion, and the glory of God. Before landing on Plymouth Rock, in the cabin of the May Flower, these pilgrims framed a constitution of civil government under which they agreed to be governed, and in which they declared "the glory of God and the advancement of the Christian faith to be among the ends of their organization." They began by saying "In the name of God, Amen!" and Daniel Webster said, "This was invoking a religious sanc-
tion and the authority of God on their civil obligations."

The first constitution of Connecticut declared: "Where a people are gathered together the Word of God requires that there should be an orderly and decent government established according to God." The first form of government in Pennsylvania asserted "the origination and descent of all human power from God," and the first legislative act of the colony, passed in Chester in 1662, recognized the Christian religion, and while it established liberty of conscience and declared that "the glory of God and the good of mankind are the reason and end of government, which is therefore a venerable ordinance of God."

And the supreme court of Pennsylvania, in 1824, on a trial for blasphemy, referring to this early statute says that "Christianity, general Christianity, is and always has been a part of the common law of Pennsylvania—not Christianity founded on particular tenets nor an established church with tithes and spiritual courts, but Christianity with liberty of conscience to all men."

In the state constitution of Massachusetts, adopted in 1780, it reads: "The happiness of a people, the good order and preservation of civil government essentially depend on piety and religion and morality;" and when this constitution was revised in 1820 Daniel Webster said: "I am clearly of the opinion that we should not strike out all recognition of the Christian religion. I am desirous that in so solemn a transaction as the establishment of a constitution we should express our attachment to Christianity—not indeed to any of its particular forms but to its general principles."

In the thirteen original states not one failed to make recognition, more or less explicit, of the authority of God and the claims of His law.

Had pagans settled this country the political body formed would have been distinctively pagan. Had Mahommedans come here first they would have incorporated Mahommedanism in their civil and political framework. "The religion of a people will pervade all their relations and associations. It is the most potent of all social forces. It will inevitably control the molding of the national life." The Pilgrim Fathers who settled this country simply did what the settlers of any country always have done and always will do—"they organized and built up institutions which were clearly and unmistakably marked with the characteristics of their religion." Daniel Webster said: "Our ancestors founded their government on morality and religious sentiment. They were brought here by their high veneration for the Christian religion. They journeyed by its light and labored by its hope. They sought to incorporate it with the elements of their society and to diffuse its influences through all their institutions—civil, political, social and ecclesiastical."

Justice Story in his Commentaries on the Constitution says: "The religion of a people is the general principle of their state. Their idea of God constitutes the general foundation of their political system. This connection between Christianity and the administration of their civil and political framework. For over a century and a quarter every inhabitant of the city, except the very old and the very young, had pagans settled this country the political body formed would have been distinctively pagan. Had Mahommedans come here first they would have incorporated Mahommedanism in their civil and political framework. "The religion of a people will pervade all their relations and associations. It is the most potent of all social forces. It will inevitably control the molding of the national life." The Pilgrim Fathers who settled this country simply did what the settlers of any country always have done and always will do—"they organized and built up institutions which were clearly and unmistakably marked with the characteristics of their religion." Daniel Webster said: "Our ancestors founded their government on morality and religious sentiment. They were brought here by their high veneration for the Christian religion. They journeyed by its light and labored by its hope. They sought to incorporate it with the elements of their society and to diffuse its influences through all their institutions—civil, political, social and ecclesiastical."

And now what are the fruits of all this careful and prayerful labor, including 6 colonels and 2 generals, 28 U.S. officers—among them 2 foreign ministers, 1 U.S. treasurer, 5 senators, 8 members of congress and 1 President of the United States. These are selected examples. The same is true largely though not in so marked a degree, throughout our National life! And now what are the fruits of all this careful and prayerful planting of the seed of Christianity in our national and political domain? What harvest have we in our political life? Our answer is recorded in the century's history of our Republic.
And remember in reading this history that for three-fourths of the century we were weighed down with the incubus of American slavery, which cost us to get rid of, five billions of money and 500,000 able bodied men, besides the debasing and demoralizing influences of four years of army life, and that for the whole of the century we have been cursed with the liquor-traffic, which has destroyed more money value than all our wars and floods and fires combined, that has put out and quenched forever some of our brightest intellects. Remember, also, that our great American war, has been receiving into it foreign immigrants until, according to careful estimates, we hold to-day of foreign born and their children of the first generation from twenty to twenty-five millions. And whilst we rejoice that some of these are among our best men and most worthy citizens, yet we deplore the fact that many of them are the scum and refuse of Europe and the criminals of the Continent. It is true Beecher once said: "When the lion eats ox the ox becomes lion, and not the lion ox." But some one replied if the lion should eat badly diseased ox we might have a very sick lion on our hands. We already have indications that the lion is getting very sick. Our pollution in politics, Continental Sunday, German beer-gardens, anarchist riots, and the mutterings of Popery, are indications that our national maw has something in it that it cannot readily digest and make American.

Yet notwithstanding all this our nation's history gives evidence that the Christian and religious plating of the men who founded our Republic has produced a wonderful harvest. In 1880 we had a money value of over forty-three billions, and could have bought, and paid for, Russia, Turkey, Sweden, Norway, Denmark, Italy, Australia, South Africa and South America. From 1860 to 1880 we gained in wealth 270 per cent, and during that period carried on our civil war and unnumbered slaves valued at one billion two-hundred and fifty million dollars. From 1870 to 1880 we added to our wealth at the average rate of $260,000 every hour night and day, except Sabbath: or for ten years we gained in wealth $6,257,000 every week. We issue more patents than any nation in the world, some years over 50,000,000. From 1870 to 1880 we added to our wealth at the average rate of $260,000 every hour night and day, except Sabbath, except that Sabbath.

And whilst there is much in our political machinery we deplore, and could have bought, and paid for, Russia, Turkey, Sweden, Norway, Denmark, Italy, Australia, South Africa and South America. From 1860 to 1880 we gained in wealth 270 per cent, and during that period carried on our civil war and unnumbered slaves valued at one billion two-hundred and fifty million dollars. From 1870 to 1880 we added to our wealth at the average rate of $260,000 every hour night and day, except Sabbath: or for ten years we gained in wealth $6,257,000 every week. We issue more patents than any nation in the world, some years over 50,000,000. From 1870 to 1880 we added to our wealth at the average rate of $260,000 every hour night and day, except Sabbath, except that Sabbath.

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In the Sabbath School.

LESSON VIII. MAY 26, 1889.—JESUS BETRAYED.—MARK 14:32-54.

ANALYSIS.
REV. J. B. T. MILLERAN.

I. The time. 1. After the agony in the garden. 2. Immediately.
3. While He yet spake.

II. The Betrayer.—1. Judas. 2. One of the twelve.

III. His accomplices. 1. A great multitude. 2. With weapons.
From Chief Priests and scribes and elders.

IV. The method of betrayal.
1. He gave them a token.—1. Whomsoever I shall kiss that same is He! 2. Take Him and lead Him away safely.
2. He fulfilled his promise.—1. As soon as he was come. 2. He said Master, Master. 3. And kissed Him!!!

V. The result.
1. The officers laid their hands on Him and took Him. 2. One of the disciples—drew a sword and smote a servant of the High Priest—and cut off his ear.
3. And Jesus answered! (1) Are ye come as against a thief with swords and staves? (2) I was daily with you in the temple and ye took me not. (3) But the Scripture must needs be fulfilled:
4. They all forsook Him and fled. 5. They led Jesus to the High Priest.

VI. An impressive incident.
1. A certain young man followed Him. (John.) 2. He had a linen cloth cast about his naked body. 3. The young men laid hold on him. 4. He left the linen cloth with them and fled from them naked.

VII. The tribunal.
1. The High Priest. 2. All the Chief Priests. 3. The Elders. 4. The Scribes.

VIII. Another suggestive incident.
1. Peter followed Him after off. 2. Even to the palace. 3. He sat with the servants. 4. Warned himself at the fire!

Practical Thoughts.
1. How sad and shameful that the twelve should contain a Devil and Betrayer.
2. While Christ was in agony for us in the garden, Priests and Scribes and elders and a Disciple were plotting His murder.
3. How base the method of betrayal by a kiss?
4. How false the repeated Master, Master?
5. Must we ever be on our guard against even such professions of love and loyalty?
6. The wicked always want and can get the crowd.
7. They carry and confide in carnal weapons.
8. Even they tremble and fall at the falling of a leaf and the honest brave words of Truth.
9. How sad that warrant comes from highest sources of civil and ecclesiastical authority?
11. How sneaking and cowardly the conduct of the rash and self-profit-seeking Peter?
12. How ready the whole base tribunal of injustice; (even in the night) to sit for the trial of the innocent!!
13. How dangerous for a disciple to sit with even the outside crowd of the ungodly.
14. The best constituted tribunals of justice may be prostituted to most shameful injustice.
15. How unwise then to expect anything from those who neither organize in the name or judge in the fear of the Lord!
16. Bigotry, ambition and pride will always crucify Christ!

COMMENTARY.
REV. T. H. ACHESON.

INTRODUCTION.—In our last lesson we had before us the celebration of the passover, the reference to the betrayer, and the institution of the Lord's supper. Judas departed before the others left the room. He prepared further for the betrayal of Christ. He had consulted with the chief priests before this, concerning the betrayal. The next place that we see him is in the Garden of Gethsemane, where he comes with the multitude for the apprehension of Christ.

In the closing verse of the last lesson we read of Christ and the disciples going out into the Mount of Olives. Christ warns the disciples and Peter especially concerning their coming defection.

They arrive at Gethsemane, the very name of which should be to us suggestive of solemnity and sadness. Christ takes with him Peter, James and John, who have formerly been found in a similar manner. The Redeemer is under a dark cloud. The shadows of deep distress are hovering over his soul. He began to be sore amazed, and to be very heavy. "My soul is exceeding sorrowful unto death." Finally, he leaves behind the three. "Tarry ye here, and watch." He goes forward a little and falls upon the ground. Reader, how heavy the burden the Saviour carried for us! How gloomy and deep the valley through which he took his way! How dark the waters of suffering that rolled over his soul! Now here in the garden he offers these prayers that reveal a dependence upon the Father and trust in him, and that shows a limitation, in some sense, of his knowledge, and a complete submission and surrender to the divine will. While he is in the garden the events begin to occur that are recorded in the verses of today's lesson.

In connection with this lesson we can read in Matthew 26:47, etc.; in Luke 22:47, etc.; and in John 18:3, etc. The following will be our division: I. Betrayed. II. Seized. III. Forsaken. IV. Before the high priest.

THE LESSON.

I. BETRAYED. (43 45).

43. And immediately, while he yet spake; while he was still thus talking to the disciples in Gethsemane, the traitor came. Judas sat perhaps less than a few hours ago with Christ at the passover meal. Now he betrays him into the hands of his foes. Cometh Judas. The badge of infamy rests yet upon that name. Benedict Arnold, who betrayed his country, and John Wilkes Booth, who slew Abraham Lincoln, have whiter, fairer names on the scroll of true history than Judas Iscariot. "Have not I chosen you twelve, and one of you is a devil?" One of the twelve. He had special privileges given him. He incurred special guilt. We might have noticed before this John's remark that Judas knew this place; "for Jesus oftimes resorted therewith his disciples." 18:3. And with him a great multitude...from the chief priests and the scribes and the elders. Probably several different elements composed the company that was with Judas, although Mark may not refer to them all here. It is thought that the "band" spoken of in Jero. 18:3 was composed of bodyguards, soldiers from the tower of Antonia. They had been called upon by the chief priests. Then there were "officers of the Jews." There were probably what Luke calls "captains of the temple." Also Luke directly implies that some of the chief priests and elders were in the throng. 22:52 Others also might easily swell the crowd. Why did they apprehend Jesus at night? Evidently for fear of the people.

44, 45. Had given them a token. Matthew says: "Gave," but it was evidently arranged before the present time. The persons who were to arrest Jesus might not have known his face or known it well, and after night it would be all the more difficult, although it is said to have been moonlight. The Scribes and Elders recognize him. Hence the token. Whosoever I shall kiss. It may have been the disciple's custom to greet Jesus thus when they returned from an absence. At any rate Judas was using a sacred sign for his infamous purpose. Lead him away safely. That is, lead him away securely. Perhaps Judas did not wish his Master to be slain, and here only wished them to see that his part of the contract was fulfilled, that if Christ now escaped, it was not his (Judas's) fault. And as soon as he was come. The others may have stayed a little behind in order to avoid suspicion. He goeth straitway to the temple. Perhaps afraid that his courage should fail, or that his plan would be frustrated. Perhaps he wanted to know whether his Master was to be slain. And kissed him. "And Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to shed blood." And kissed him. "And Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to shed blood." And kissed him. "And Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to shed blood." And kissed him. "And Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to shed blood." And kissed him. "And Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to shed blood." And kissed him. "And Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to shed blood." And kissed him. "And Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to shed blood." And kissed him. "And Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to shed blood." And kissed him. "And Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to shed blood." And kissed him. "And Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to shed blood." And kissed him. "And Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to shed blood." And kissed him. "And Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to shed blood." And kissed him. "And Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to shed blood." And kissed him. "And Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to shed blood." And kissed him. "And Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to shed blood." And kissed him.
II. Seized. (46-49.)

46. And they laid their hands on him, and took him. Christ's death was a voluntary one, though he is here apprehended by Jews and Romans. He does not run away from those who come after him. He identifies himself. (John 18th chapter.) He could have secured the right arm of Jehovah to defend him. He said to Peter at this time: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Matt. 26: "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and have power to take it again." John 10:17,18. True, he is bound in the covenant, but his death is voluntary. Yet let us mark the truth that in this no wise excuses these Jews. They are criminal.

47. And one of them. John tells us that he was Peter. Drew a sword, and smote a servant of the high priest. John gives us the name of the servant, Malchus. This is an act not surprising from the impetuous Peter. He wishes to defend his Master, and perhaps he sees already the odds against which they would contend. Cut off his ear. The blow was apparently aimed at the head. Christ tells Peter to put up his sword. He heals the servant's ear by a touch. This was his last recorded miracle.

III. Forsaken. (50-52.)

50. And they all forsook him and fled. These are the disciples. He identifies himself. (John 18th chapter.) Had he could have secured the right arm of Jehovah to defend him. It was a voluntary one, though he is here apprehended by Jews and Romans. He does not run away from those who come after him. He identifies himself. (John 18th chapter.) He could have secured the right arm of Jehovah to defend him. He said to Peter at this time: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Matt. 26: "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and have power to take it again." John 10:17,18. True, he is bound in the covenant, but his death is voluntary. Yet let us mark the truth that in this no wise excuses these Jews. They are criminal.

51, 52. And there followed him a certain young man. Who was it? is only conjecture and it is not important. Possibly it was Mark himself; for the young man is evidently favorable to Christ. Mark alone records the event, and his mother's home may have been now at Jerusalem, for it was there at least afterwards. Acts 12:12. Having a linen cloth cast about his naked body. A writer says: A garment like a skirt made of cotton cloth or of linen, in which people slept. Perhaps this young man, raised from sleep by the multitude, had come out thus, hastily, to see what was occurring. And he left the linen cloth and fled from them. He laid hold on him, at least suspect him of having some connection with Christ. But this unknown friend or sympathizer, rightly or not, fled away and is gone.

IV. Before the High Priest. (53, 54.)

53. And they led Jesus away to the high priest. The high priest here seems to have been Caiaphas. John tells us that Christ was taken first to Annas. He was formerly the high priest. And with him were assembled. Not with the high priest, but with Christ. The Rev. Ver. reads: and there came together with him" i.e., with Christ. The chief priests and the elders and the scribes. These composed the Sanhedrin. The next lesson will allow further reference to them.

54. And Peter followed him afar off. His wishes to see what the result will be. Entered into the palace of the high priest. The B. V. reads "court" for "palace." He sat with the servants, and warmed himself at the fire. Peter's presence shows his interest in Christ. Soon, however, his temptation and sad fall will occur. He was very confident before that he would not deny Christ; but he does. Thrice he denies him, and he has great reason to go out and weep in bitterness of his soul.

Questions On Lesson VIII.

1. Treachery to Christ exists in the present day.
2. The fact that God often permits us to go on in our evil work is no indication of approval.
3. Christ yielded himself to wicked men that he might save us.

BY UNCLE ROBERT.


To what particular place on the mount of Olives did Jesus go with his eleven disciples? How is he particularly occupied while there? What is his burden? For what does he pray? How is he answered? How had he disposed of the disciples? What was his purpose in this? How did they act their part? How often did he come and find them asleep? How did he rebuke them? How show his sympathy with them?

While speaking to them the third time that he visited them, what occurred? How was Judas accompanied? How were they armed? Who had given him such a company as this? For what purpose did he come? Did he expect his company readily to recognize Jesus? How had he arranged to point him out to them? What orders did he give? Why so imperative? What was the first thing Judas did when he came to Jesus? Did Jesus say anything to him? Can we imagine greater prudence? Consulting the parallels, did they lay hold on Jesus as soon as they received the token? What did Jesus say to them? What was their reply? Does he tell them who he is? When he reveals himself to them openly, what do they do? What more does he say to them? What seems to have been his purpose in presenting himself so boldly before them? What scripture was fulfilled in the escape from arrest of the disciples? Was it not likely that the rulers intended the arrest of the whole company? Were the disciples unarmed? What do we know about this? Did they do nothing to defend Jesus? What did they do? Who did this act? Do you know the name of the one who suffered at his hand? Who interfered at this point? What does he say to Peter? What reason does he give for thus refusing to resist arrest? What did he do for the wounded man? Was not this a proof to these people that they could not take him only as he delivered himself up to them? What did they do with Jesus now? What does he say to them while they were binding him? What did the disciples do when they found that he was captured? Were there no friends of Jesus in the company? What is related about a young man who seems to have been his friend? Would not this indicate that they were to take all? Yet Jesus overrules all, so as to send them away unscathed. Do we know the name of this young man? What conjectures have been made about this?

Where was Jesus taken? Who was the high priest? What prophecy had he made about Jesus? Was he expecting to see Jesus? Who were gathered there? What was his object? At what time in the night must this have been? Condemned in these night?

Who is mentioned as being in the palace? How came he there? What does this show in Peter? Where did he keep himself? What was he doing? Were any other of the disciples present? Who then the account of his trial is not hearsay. Did they appear there as the friends of Jesus? Where do you suppose Judas was at this time? How did he enjoy the reward of iniquity? What did he do afterward and what became of him? What became of his money? Was this foretold? Where? What made him so uneasy? What brought him to despair? Is it any easier to do wrong today? Any less criminal to betray Christ? How may the part of Judas be acted now? Is there hope of repentance of each? Is there forgiveness of this sin? If there is no true repentance, what is the punishment of it?
Harry Beutly was playing in front of Mr. Moss' door when he unfortunately threw a stone and broke a large window. Looking with dismay at the shattered pane, he exclaimed in terror, "Oh! what shall I do? Papa will punish me, and Mr. Moss will probably put me in jail."

Then a sudden thought arose: "perhaps he could run away and never be blamed for the accident," and he was about to act upon this thought, when another and a better one presented itself. "Papa always tells me to be honest, and that would not be honest. Some one else would be blamed and that would be very unfair. Oh, dear, how dreadful it is!" and with that, Harry rushed up the neighbor's stoop and gave the bell so violently that the maid of the kitchen came running out to see what was the matter.

"Is Mr. Moss at home?" asked Harry, looking flushed and guilty.

"Yes, and he is that!" answered Bridget, leading the boy into her master's presence, and then returning to her work.

"Oh, Mr. Moss," cried poor Harry, "I have broken one of your front windows. Please don't tell my father and I will work and pay for it!"

Mr. Moss was a kind man and saw at once that the boy before him had conquered a strong temptation in confessing himself to be the author of the mischief; therefore he laid a soothing hand upon his head and said, "Don't be alarmed, Harry, my boy, but tell me how the accident occurred?"

"I—just—threw—a—stone—and—it—hit—the—window—and—I—didn't—mean—to!" sobbed the frightened child.

"I believe you, my boy, don't cry. You need not pay for the window. I am pleased to know that my small neighbor whom I have scarcely ever noticed, is so honest. I think this accident may make us friends."

Harry, smiling through his tears, said once more, "But I want to pay for the window, Mr. Moss. Papa always expects me to pay him when I carelessly break anything of his, and he will expect me to pay you."

"Well, my little man, that pane of glass is worth a dollar, including the setting, and if you will come down to my store for four afternoons this week, after school is over, I will allow you twenty-five cents each time for running of errands for me, and as it is a busy week I shall be glad of the help."

"I shall be only too happy if papa is willing," replied the relieved boy.

After a little further conversation, Harry returned to his home and obtained the ready consent of his papa to work out his debt, which he did.

Harry's parents were poor, but Mr. Moss had ample means. In his kind heart the gentleman resolved to befriended his noble little neighbor all in his power.

Therefore from Harry's honesty sprang forth the most unexpected fruit. A new suit of clothes came first and after this numberless gifts such as the boy and his parents could both appreciate and enjoy, and Harry realized that right doing brings a rich reward.

We may not always reap a reward in this world's goods for honesty and truthfulness, but we will gain the Lord's blessing. We can never gain anything by wrong doing, for the "face of the Lord is against them that do evil." Therefore, children, be like Harry, honest and truthful even when it requires great bravery to be so.—Christian Intelligencer.

Hypocrisy.

A certain deacon, a zealous advocate of temperance, employed a carpenter to make some alterations in his house. In repairing a corner near a fire-place, he found it necessary to remove the wainscot, when lo! "a mare's nest" was discovered, containing bottles, decanters, a jug, and tumblers, with "something to take." The surprised carpenter ran to the proprietor with the intelligence. "Hu! well I declare," exclaimed the worthy deacon, "that is curious sure enough. It must be that old Captain Brown left those things there, when he left the premises thirty years ago." "Ah perhaps he did," replied the discoverer; "but say, Deacon, that ice in the pitcher must have been well frozen to have remained solid all this time!"

Will buy sufficient

Pearline to do a large wash—

Clean a house,
or enough of both to prove to any woman its wonderful dirt-removing and labor-saving qualities. Costs almost nothing, but makes the dirt jump. Does it hurt the hands or clothing?—NO, it is harmless. Many millions of packages used every year—no complaints, but many women write: cannot get along without PEARLINE.

Caution.

Peddlers and some unscrupulous grocers are offering imitations which they claim to be Pearline, or "the same as Pearline." IT'S FALSE—they are not, and besides are dangerous. PEARLINE is never peddled, but sold by all good grocers.
CHOICE READING.

Expecting Too Much of Children.

We expect too much of our children when they become Christians. Do not let us measure their qualifications by our own bushel. We ought not to look for a gravity and deep appreciation of eternal things such as we find in grown persons. We have seen old sheep in the pasture field look anxious and troubled because the lambs would frolic. No doubt the children that were lifted by their mothers in Christ’s arms and got his blessing, five minutes after he set them down were as full of romp as before they came to him. The boy that because he has become a Christian is disgusted with ball-playing; the little girl, who because she has given her heart to God has lost all interest in her waxen dolls, are morbid and unhealthy. You ought not to set the life of a vivacious child to the tune of Old Hundred. When the little ones come before you and apply for church membership, do not puzzle them with big words and expect large “experiences.” It is now in the church as when the disciples of old told the mothers not to bother Christ with their babies. As in some households the grown people eat first and the children have to wait till the second table, so there are persons who talk as though God would have the grown people first sit down at his banquet; and if there is anything over, the little ones may come in for a share. No, if the supply at the Lord’s table were limited, he would let the children come in first, and the older ones go without as a punishment for not having come in while they themselves were children. If the wind is from the North-east and the air is full of frost and snow, and part of the flock must be left out on the mountains, let it be the old sheep, for they can stand it better than the lambs. Oh, Shepherd of Israel, crowd them all in before the coming of the tempest! —Talmage in N. Y. Observer.

Success.—One of the most remarkably successful cases of newspaper enterprise in the country, has been the Beacon of Springfield, Ohio, published by the New Era Co.

This company was already engaged in the publication of The New Era and Delaware Signal, the oldest paper of the prohibition party in the United States, but they formed the idea that there was a demand for a small, low priced, and very condensed prohibition weekly, which could go everywhere bearing the arguments of that party. The Beacon was started,—or rather changed from a campaign monthly,—to meet this expected demand. It is a four page paper, five columns to a page, crammed full of the best, brightest and most condensed matter. The price is only 40 cents a year with premiums to subscribers and agents, or 25 cents a year in clubs of four or more, with no premiums to either subscribers or agents.

The phenomenal success it has met shows the correctness of the surmise. In three months from the issue of the first number it had subscribers and agents in every state in the Union. Before the campaign was over it had more than 30,000 subscribers in every portion of the Union. It has been one of the most powerful agents in spreading the principles of the prohibition party. Prohibition workers will everywhere find it the most efficient and economical agent they can employ. Sample copies can be obtained free, from the New Era Co., Springfield, Ohio.

SOURCE OF THE MISSISSIPPI.

The term “far west” is to most of us who live on the eastern threshold of Uncle Sam’s vast domain, almost devoid of meaning; or, at best, it conveys to our contracted mental vision, a picture of a few hundred miles of rolling prairie and broken mountains traversed here and there by shallow fathom-wide rivers, capable of floating a dug-out or flat bottom; but nothing that could be compared to our own noble Hudson and gracefully winding Raritan, dotted with innumerable white-winged craft of every description, and steam-propelled palaces, peopled alike with the unsatisfied and unsatisfactory pleasure seekers, the eager pursuers of gain, the men of pleasure, and the hardy, happy sons of toil.

We stand spell-bound in the majestic presence of Round Top, in the Catskills, with its over-awing height of 3,804 feet. But Pike’s Peak, with its colossal height of 14,500 feet, is to us a mere speck in the far distant Colorado. Most of us have a pretty accurate conception of the length and breadth of the broad domain of New Jersey, and some of us have sounded the depth and measured the height of the sociable proclivities of the blood-drawing mosquitoes, who has turned the peaceful dwellings of that people into fortified strongholds where, during the sultry months of Summer, the harrassed inhabitants are held as prisoners of war behind their gauze bars. But what ever else can be laid to the mosquito’s charge, that of cowardice can not well be, for he always blithely blows his bugle as he fearlessly advances to the charge.

In this respect he is a notable contrast to the western sand flea, who silently and savagely attacks the unsuspecting traveler as he lies in anointed security, wrapped in peaceful slumber, doomed soon to awake to the painful consciousness that here the weary do not find rest.

But we must get back again to the main line, for if we were to switch aside onto the track of a flea, we would never regain the main line of the subject in hand, viz: a comparison of two sister states, New Jersey and Minnesota.

While the former has the pre-emminence in years, the younger sister has far distanced her in size. What was formerly the range of the buffalo, the home of the grizzly, and the stamping place of the elk, is now covered with vast stretches of waving golden grain, dotted all over with the pleasant homes of the hardy settlers, while here and there in profusion, profitable marts of trade and thriving cities have sprung up with almost bewildering rapidity; and Minnesota bids fair to become one of
the first states in the Union. But as comparisons are said to be odious, we will follow the subject no further. Beyond doubt it is the most picturesque of any of the United States, and possesses a rich soil, well wooded, abundantly watered, abounding in lakes and rivers. Among the latter there is one that is notable, being in some respects the most notable in the world. You will readily surmise that we refer to the Mississippi, (Indian, Mēcha Sepe), which literally means “Father of Waters;” and it is little wonder that the Indians bestowed the paternal name on it, when we consider the great number of large tributaries that bring their several gatherings, like so many dutiful sons and daughters, to the paternal home, not laggardly and sparingly, but merrily and generously.

The Mississippi from its mouth at the Gulf of Mexico to its source in the northern part of Minnesota, is 3,184 miles long, and if we follow it to its source in the Missouri, we find that it reaches the enormous length of 4,506 miles, the longest river in the world. This great river and its branches drain an area of 1,226,600 square miles.

Strange as it may seem, the true source of the Mississippi was not known until recently, but was erroneously supposed to have its rise in Lake Itasca, until that well-known traveller and popular writer, Captain Willard Glazier, took it into his head that the first end of the long river was not really known. And as Columbus resolved to discover a new world, so Mr. Glazier determined to find a new or the real source of the Mississippi.

He set forth in the month of May, 1881, from New York to the “far west” to put his long cherished theory to the test and with what result the world was made acquainted at the time by the public press. (See first illustration, “Head waters of the Mississippi.”) Many men have worked and schemed for years to gain fame, but Captain Glazier, in the heroic discharge of a self imposed duty, in 117 days made his name immortal. His book, “Down the Great River,” gives a most graphic and readable description of the journey from source to sea. The work contains many striking illustrations. Two of these, “Making a Portage,” and “Running Rapids on the Upper Mississippi,” are given herewith which will serve to impress our readers with the adventurous character of the expedition.

No family, wherethere are growing children, can well afford to be without this work, as it is both extremely entertaining and highly instructive.

The Chicago Herald voices the opinion of the press of the entire country when it says: “For half a century or more it has been understood that Lake Itasca was the source of the Mississippi River, but Captain Willard Glazier has exploded this theory by a canoe voyage undertaken in 1881. The result of his investigations were given to geographers at the time, and accepted as satisfactory and complete. Maps were at once changed by the map publishers, and Lake Glazier, a tributary of Lake Itasca, was set down as the true source of the Father of Waters. The story of Captain Glazier’s adventures is told by him in a book entitled ‘Down the Great River,’ which is entertaining as well as being of importance as a contribution to the geography and history of this country. Together with two companions and several guides, Glazier first discovered that the lake now bearing his name was the true source of the Great River, and then journeyed by canoe from that point to the mouth of the Mississippi, a distance of 3,184 miles. This trip occupied one hundred and seventeen days, and was attended with various haps and mishaps and numerous adventures of an exciting character. It is not easy from a mere book description to realize the extent and importance of such a trip as that made by Captain Glazier. More than a hundred days of roughing it along one of the greatest waterways in the world, could not fail to be productive of much that would interest even a casual reader, and Captain Glazier is an experienced traveller and a skilled writer, and he has made the most of his opportunities.”
Among the Churches.

REFORMED PRESBYTERIAN.

Star Notes.

• New York Presbytery will meet in the Fourth Church, this city, on the 28th inst. 7:30 P. M.

• Miss Mattie W. Wylie, of our Syrian Mission, is in this country on a visit.

• At a recent meeting of the Philadelphia Reformed Presbytery, the Rev. John Graham, of Rochester, N. Y., was received as a member of the court. Mr. Graham was formerly a member of the Synod of the Reformed Presbyterian Church, and tendered welcome to Mr. Graham, who is a young man of good abilities, fine personal presence, excellent education, and comes among us with an earnest purpose of doing the work of the Lord with all his might—Reformed Presbyterian Advocate.

Mr. Graham's address is 1914 Christian Street Philadelphia. He was installed pastor of the First Church, new school, on April 10th.

• John W. Pritchard is arranging to attend the approaching meeting of Synod, for the purpose of reporting its proceedings in the Christian Nation. Our readers can depend upon receiving an early, full, and accurate report. Friends having business to transact with the paper at that time will also kindly bear in mind this announcement.

• We publish this week a letter from Mrs. Ella Carithers to the Beaver Falls L. M. S. We have another letter from her, to the L.M.S. from which we publish extracts as follows. This letter was written March 20, from Anadarko. "Mr. Lee and Mr. Carithers were so diligent in their search for a new field that Mary and I did not see them for ten days. There are some white people in Anadarko. They all applauded my bravery in staying in this wild country in a tent with no company but Mary. One lady said she knew I had always lived among Indians, for there never had been a white woman here who was not afraid of the Indians for a while. I think part of that joke is on you, for I spent several years in Beaver Falls. I became very concealed about my bravery. Thought I might be invited to some museum, and exhibited as the bravest woman in the world. But as yet I have received no such invitation. When Mr. Carithers and Mr. Lee returned they told about sleeping without shelter and the wolves howling around. When I tried to tell what wonderful things Mary and I done it seemed very small. All that I could say was that we had stayed in the tent and slept well. There was nothing remarkable about that. My reason was like Jonah's, it sprang up in a night and perished in a night. . . . The field they have selected will be a more lonesome place than the one we first selected, and among more degraded Indians, but the more degraded they are the more their need of the gospel, and while our own family circle is broken and we have so many good people to write to us, and pray for us, we shall not regard the lonely situation: "There is a Heart, there is a Hand, We feel but cannot see; We've always been provided for, And we shall always be."

Letter from Mrs. Ella M. Carithers.

[The following letter breathes a missionary spirit that is as rare as it is beautiful. What volumes are in that word "Home" where the home is an unprotected tent in the midst of savages. This letter was written to the Young Ladies' Missionary Society of Beaver Falls, Pa.—Ed.]

Dear Friends: I write from the new mission field and I am glad to be able to write that the mission work has begun. When Mr. Lee was here he met an Indian woman who could speak right good English. Mr. Carithers thought if he could find her she would interpret for him and he could preach to the Indians. To find the woman was the difficulty. He went to the camp to which she belonged and asked for Dora, that was the woman's name, but the Indians just pointed out over the prairie and said way off.

That was at the first of the week and we hoped that before the end of the week we might hear something from her. In this we were disappointed.

On Sabbath morning we were talking about how the Indians could be reached when an Indian rode up to our tent and by signs asked Mr. Carithers to go with him to an Indian camp about three miles distant. Dora was there. He told them about God sending His Son to bring back those who had gone away from Him and could not find the way back. They expressed great surprise at this and asked him to tell it again. They had heard the name of Jesus but had no idea of the meaning of that name. Mr. Carithers thought they had got the name from white men's oaths. He asked them if he would come again in seven days and they consented.

It seemed so strange that while we were trying to form some plan by which we might communicate with the Indians, a messenger should arrive and guide Mr. Carithers to a place where a number of Indians were gathered, and an interpreter present. There has nothing to come to us that has seemed to me to show more plainly God's guiding Hand. I could see no way to account for that man coming here on that Sabbath morning to ask a white man to go to their camp except that God sent him to open the door for the Master's work.

We have no regrets now about the change of location though it was a disappointment to us at first. This is a more lonely place than the one where we expected to go when we left you. It is farther from the railroad and post office. We are twenty miles from any thing that you could call a home. The same distance from the post office and ninety-five miles from railroad, yet when we have so much evidence that this is the place where God wills that we shall work, and we have thus opens the way for us, we can cheerfully say: "To Do Thy will I take delight."

We have not been allowed to see far into the future. Some times the way seems almost closed before us. We felt that we could take one step more and then stand still, but when we had taken that step the way was opened for another. I think it was God's goodness that kept us ignorant of the surroundings of our new home when we bid good by to the old one. We did not know how entirely we would be cut off from the companionship of white people, but that knowledge came to us gradually and easily.

"Lead kindly Light amid the encircling gloom. "Lead Thou me on."

The night is dark, and I am far from home. Keep Thou my feet; I do not ask to see The distant scene; one step enough for me."

So long Thy power has blessed me—sure it still Will lead us on."

Over mere and fen, over crag and torrent, still The night is gone."

And with the dawn that. spreads above the face of smile, Which I have loved and song, and lost awhile."

This week a white man with an Indian wife sent word to Mr. Carithers that he would interpret for him if he would go to their camp and preach and he expects to go there on Sabbath week. He will probably divide the time between that place and the camp where he was last Sabbath. When he goes to the camp where the white man will interpret, he will start Sabbath morning and not come back till Monday evening, for it is forty miles distant. If we were living in a house so that we could look up our goods, Mary and I would go along and it would be more cheerful for all of us, but as we have no way to fasten the tent and stealing is not unknown among the Indians we feel that it would be difficult if there would be much here when we would come back if we all go away. We have not much that is valuable to steal, but we could not replace the things here and we could not do well without them. When our house is ready for use we will put our goods in it and when Mr. Carithers goes away for several days we will all go and it will be a gipsy life.

We have a wagon that is not very unlike the gipsy's, and like their's it will form our bed at night.

I must not fill this letter talking about ourselves, for my first object in writing it was to tell you that we are very anxious for our school building to be built and ready for use. This fall. Mr. Lee and Mr. Carithers both think it would be better to have several small buildings than one large one. A good many of the Indians seem anxious for a school and we think there would be no difficulty in enrolling enough children to fill one building this fall. It will require some effort to raise the money. It may mean to some the giving up of some luxury that they had hoped to enjoy. Happy are they who
count it a pleasure to make some sacrifice for the Master's work. We do not need to write to the young ladies of Beaver Falls to do their part unless it is on the principle of "whip the grey." I fear I have taken too much of your time. I did not mean to write so long a letter.

Your true friend,

ELLA M. CARThERS.

Powerful Preaching in Blanchard.

Under the direction of our pastor, Rev. B. M. Sharp, assisted by Rev. N. M. Johnston, the sacrament of the Lord's Supper was administered to the members of Long Branch (Blanchard) Congregation, on the second Sabbath of April. Eighteen were added to the church. Toward the close of the services, Rev. Johnston startled us by saying that he had been a minister of the gospel of Jesus Christ for twenty-five years, and only two persons out of many, to whom he had asked the question, are you a saved sinner, replied that they were. What does this statement reveal? Only his experience, you say, and yet it covers twenty-five years of active work in the church, among our brethren, and only two of them to say, "I am saved."

One of the marked features of the occasion, which followed, was an address delivered by Rev. Johnston on the kingly authority of the Lord Jesus Christ over all the nations of the earth; the demand that his authority be acknowledged by them, and the impossibility of ever being freed from the awful consequences of refusing to obey him. The directness, force, and clearness of the arguments presented, secured from a large audience of religious people, their whole and undivided attention, and afterward was the subject of conversation, on the streets and elsewhere.

This pleasant sacramental season, with its soul enriching truths and privileges, has come and gone, and we are writing of it as a thing of the past, telling it to you because we know something of its power, and that it is worthy of a high record, notwithstanding it has been observed so often, and will be—

"Pray without ceasing."

Shall praise and magnify the Lord.

Pleasing Prospect at Holmwood.

A commission consisting of D. H. Coulter and James C. Gilmore, met in Holmwood Church, Jewell County, Kan., April 26, 1889, and attended to the installation of the pastor elect, Rev. J. A. Speer. Brother Speer is the first pastor of this congregation, and the cordial welcome he received is proof of the high esteem in which he is held and of the joy of the people upon seeing their teacher.

Remaining as assistant in communion services, I had an opportunity for studying the people and their prospects and observing the character of the country in which they have pitched their homes.

It was gratifying to learn that the closely contiguous congregation of Jewell had been amicably merged into that of Holmwood, and that a wise selection of additional officers had been made from the Jewell branch. In giving the pastor credit for his efforts to effect this happy arrangement, it is but just to note also the untiring and efficient cooperation of Brother Boyd of the neighboring congregation of Superior.

The pastors are cousins and true yoke-fellows in Christian work, and the congregations are sisters. Behold how good and how pleasant it is for these pastors and people to dwell together in unity. We trust that the passing years may continue to witness only their increasing peace and prosperity.

The country is a good one, being adapted to grain and stockraising, a better country than I had supposed; not so rough, and more productive. The chalk bluffs that look large at a distance are limited in extent and are not counted in the sale or purchase of land. Finely improved farms lie immediately adjoining. Relia're men testify after a residence of thirteen years that ten of these were years of much prosperity, and that in the other three years enough was raised to meet all demands. Those desiring to obtain cheap farms, good neighbors, schools and markets, and abundant railroad facilities, and to associate themselves with a devoted and hard working pastor and people, would do well to go and look around Holmwood, and stay long enough to learn all about the people and country.

D. H. COULTER.
a commission of Pittsburgh Presbytery, met here, and ordained and installed the Rev. E. M. Milligan, as pastor of Parnassus congregation. Our pastor's father, the Rev. J. C. K. Milligan, being present, was invited by the commission, to sit with them, as also were a number of divines, of other Christian Churches who were with us. The Rev. David McAllister, D. D., was chairman of the commission. The Rev. O. B. Milligan preached the ordination sermon. The Rev. J. C. K. Milligan addressed the pastor; this address coming from the father to the son, was most beautiful, solemn and impressive. The Rev. Temple gave the address to the people. One of the pleasing incidents of the day, was the reading of a letter by Elder A. B. Copeland from our former pastor, the Rev. J. C. McFaters, commending to us our new pastor, and asking for him, all our love and respect; expressing many kind wishes, and prayers for success in all our efforts to advance our Master's interests. His kindness is reciprocated by the congregation and we do assure him that although he and his wife are absent from us they are not forgotten. After the close of the work of the commission, the entire audience was invited to remain and partake of the hospitality of the congregation by discussing the merits of a dinner they had prepared. After an hour or two spent in social enjoyment, we all returned to our homes, well pleased with the work of the commission, with our pastor and his charming wife.

May 17th.

Second Reformed Presbyterian Congregation, Belfast.

On Tuesday evening, 16th ult., at seven o'clock, the members of the Eastern Presbytery assembled in the Central Hall, Rosemary Street, to install the Rev. John Lynd, formerly of Ballylagan, to the pastorate of the congregation temporarily worshipping in that place. There were present—Revs. M. Hodge (Moderator), A. M. Stavely, Professor Chancellor, D. D.; S. R. M'Neilly, B. A., Torrens Boyd, James Patterson, R. Allen (clerk), and J. D. Houston, B. A., and Ezekiel Teaz, of the Northern Presbytery, and J. T. Potts, B. A., of the Southern. After the Presbytery had been constituted, the Rev. James Patterson took for his text Haggai ii., 4, from which he preached a powerful and profitable discourse. Rev. Professor Chancellor, D. D., followed with an able defence of Presbyterian ordination; Rev. Robert Allen narrated the steps leading up to the organizing and settlement of a pastor; and the Moderator of Presbytery put the questions to both minister and members of congregation; after which the Rev. A. M. Stavely led in prayer, thus completing the union between pastor and people, and followed with an exhortation to the newly-installed minister. The Rev. Torrens Boyd likewise addressed the members of the congregation. Rev. J. D. Houston concluded what was a most interesting and, to the members of the Reformed Presbyterian Church, a most memorable service with prayer. We understand the Rev. John Lynd will conduct the services both morning and evening on Sabbath next.—Belfast Paper.

UNITED PRESBYTERIAN.

The "Bible Songs" have been very popular in Sabbath schools and Evangelistic meetings, and a new and revised edition will soon be issued.

Rev. S. M. Hood, for nineteen years pastor at Deer Creek, Allegheny Presbytery, has resigned.

"The Missionary Helper," a book for Mission bands and Young Peoples Societies, has been written by Miss Clokey of Springfield, Ohio, and will find an active demand.

The Young People's Convention, in Allegheny, recently, was regarded as a marked success. Over five hundred delegates were present from different states, with a very large local attendance, the discussions were earnest and practical. A permanent organization was started: a United Presbyterian Young People's Association for the whole Church. The General Assembly is memorialized to recognize and provide for the interests of this new work.

The Presbyterian Banner says: "Our U. P. Brethren in Allegheny have no superiors in this country, in active church work; their labors have been greatly blessed."

Rev. Mason W. Peasley has regained health, and will take up his work again in the North Church, Phila.

The Omaha Presbytery believes that the Psalter ought to be used in the church universal, and that it is inconsistent for United Presbyterian Board of Publication to hold a copyright on the Psalter, and therefore memorializes the General Assembly "(1.) to order the abandonment of the copyright. (2.) To order the publication of the Psalter and Bible Songs, at the least practicable cost, without the imprint of the Board of Publication, or the name of the United Presbyterian Church upon them."

There have been troubles in the large Des Moines Congregation and the solution is being sought by a second organization.

Mr. Frank Getty was ordained by the Allegheny Presbytery, May 9. By the same Presbytery, Mr. E. E. Fife will be ordained in June for the foreign mission field.

Rev. W. E. Stewart resigns Oil City, Pa.
SUCCESS OF PROHIBITION IN KANSAS.

People who really desire to know the truth about Prohibition in Kansas, can learn it. But there are so many people who evidently want to believe that Prohibition in Kansas is a failure, that but little evidence is required to convince them. A drug store selling liquor in a Kansas town without apparent hindrance, a restaurant that will serve it on the sly to guests that are known, are sufficient to convince such persons that Prohibition in Kansas is a scandalous failure, and that it is only bringing state authority into contempt. You go to these same people and tell them that because there is house-breaking in Kansas, you believe that the law against burglary is a scandalous failure, and bringing state authority into contempt, and they would look at you pityingly, and conclude you had lost your reason.

The Governor of Kansas, who is not a political prohibitionist, ought to be a competent witness. In his official proclamation, published in January last Governor Martin said: “The change of sentiment on this question (Prohibition) is well grounded and natural. No observing and intelligent citizen has failed to note the beneficent results already attained. Fully nine-tenths of the drinking and drunkenness prevalent in Kansas eight years ago have been abolished, and I affirm, with earnestness and emphasis, that this state is to-day the most temperate, orderly, sober community in the civilized world. The abolition of the saloon has not only promoted the personal happiness and general prosperity of our citizens, but it has enormously diminished crime; has filled thousands of homes where Vice an i want and wretchedness once prevailed, with peace, plenty and contentment, and has materially increased the trade and business of those engaged in the sale of useful and wholesome articles of merchandise. Notwithstanding the fact that the population of the state is steadily increasing the number of criminals confined in our penitentiary is steadily decreasing. Many of our jails are empty and all show a marked falling off in the number of prisoners confined. The dockets of our courts are no longer burdened with long lists of criminal cases. In the capital district, containing a population of 60,000, not a single criminal case was on the docket when the present term began. The business of the police courts of our larger cities has dwindled to one-fourth of its former proportions, while in cities of the second and the third class the occupation of police authorities is practically gone. These suggestive and convincing facts appeal alike to the reason and the conscience of the people. They have reconciled those who doubted the success, and silenced those who opposed the policy of prohibiting the liquor-traffic. The laws now on our statute books touching the prohibition question need few, if any, amendments. Fairly and honestly enforced they make it practically impossible for any person to sell intoxicating liquors as a beverage in any Kansas town or city.”

Testimony fully corroborating that of Governor Martin is at hand. The New York Observer is not a Prohibition newspaper, not politically so we mean, but it is anxious to ascertain and publish the truth on every public question. With a view of ascertaining the truth on this question, therefore, the Observer some time ago determined to investigate the workings of the Prohibitory law in Kansas. To do this it was necessary to send a man to Kansas, and fortunate indeed was the selection. Mr. L. A. Maynard, one of the editors of the Observer, is known to the members of the New York religious press, to be a man peculiarly and eminently fitted for such a task. Investigation is his forte. He spent several weeks in Kansas, backed by unlimited means, the power of a great religious paper, and with access to every source of information. The results of his inquiry were given in a series of letters to the Observer, and they show conclusively that Prohibition is a complete success throughout the entire state of Kansas. From one of Mr. Maynard’s letters we make the following extract: “The prohibitory law in Kansas is fully as well enforced as any other criminal statute. This is the judgment of all with whom I have conversed on the subject, and I have made this point a particular subject of inquiry among judges, attorneys, police officials, and others, competent to speak upon it. It has been declared to me by several of these persons that the average Kansas jury will convict a man charged with illicit liquor-selling upon a less amount of evidence than in the case of any other crime. This is quite the reverse, it may be noted, of the disposition of juries in most other States, and no better evidence could be adduced of the hold which the law has taken upon the popular mind. The liquor traffic finds no defence to-day behind the jury system of Kansas. The tendency of popular feeling everywhere is in favor of the enforcement of the law in its letter and spirit. Few of the guilty escape, be they rich or poor, high or low. One of the first men sent to jail in Topeka for the violation of the law was an old citizen who was reputed to be worth $200,000. He believed that his wealth would protect him, but it did not, and he spent four months in durance vile. The proprietors of two of the leading hotels in Leavenworth are now in prison for a similar offence. In the trial of liquor cases in Kansas there is a refreshing absence of that weak prettification and evasion of truth on the part of witnesses which is so far too common in such cases in Eastern courts. It has become a part of the unwritten law here that a witness summoned to give evidence against a liquor-sell-
ler shall not be allowed to take refuge in foolish asservations or other non-intoxicants instead of telling the truth as to the kind of liquor actually drunk. The judge will not permit this kind of nonsense, and the witness who attempts it treads on dangerous ground. At a recent session of the District Court at Wyandotte, Judge White presiding, a witness who attempted the 'soda water dodge' in a liquor case was instantly arrested and jailed on the charge of perjury. Witnesses who dare to presume upon the intelligence and honesty of the Kansas judiciary by such miserable make-shifts as this are sure to come to grief in the majority of instances.

This is generally understood now and the consequence is that no more difficulty is experienced in getting truthful and straightforward evidence in a liquor case than in any other. Jurors, also, are given to understand that they are not to show any more leniency toward illibit dramsmellers than to any other class of criminals. At the session of the court at Wyandotte, just mentioned, a jury that convicted a joint-keeper on only one count, out of a number proved against him, was sharply censured by the presiding judge for dereliction of duty, and the prosecuting attorney declared that if he had any more such verdicts he would stop trying whiskey cases and try a few jurors. The first consequence of this was, that the next man was found guilty on every count charged against him—twenty-three in all—which meant, if the minimum fine was imposed, two years in the county jail and a fine of $2,300. It was not surprising that after his verdict twenty-one out of the seventeen joint-keepers who had been indicted pleaded guilty and threw themselves upon the mercy of the court.

This shows that the prohibitory law of Kansas, in its present form, and in the present state of public feeling, is not to be trifled with. The man who attempts it plays with sharp-edged tools. Conviction in liquor cases means imprisonment always, and this is what makes the law strong and effectual in its workings. And conviction means not only imprisonment, but it often means work upon the rock pile. I will explain this by stating that many of the county jails in the State are provided with a rock pile in an adjacent yard, where prisoners are set at work breaking stone for use on the roads and streets. I saw a number of convicted "boot-leggers" and joint-keepers engaged in this healthful and useful occupation in the prison-yard at Fort Scott. The practice is so common here that it is the custom to speak of having so many persons "on the rock pile" instead of so many in the jail. It is easy to see that the degradation and the publicity of the "rock pile" add new terrors to the law in the minds of sensitive or lazy persons. It is one thing to be shot up in a cozy cell, away from the gaze of the rude world, to spend the time in dozing and eating, as the prisoners in many jails do, and another thing to be compelled to break stone for a living in an open yard, screened from the eyes of the public only by a low fence full of cracks and knob-holes. For the average saloon-keeper and bediamonded bartender this part of jail life comes particularly hard.

EDITORIAL BRIGA-BRAC.

The Twenty-fourth Anniversary of the National Temperance Society and Publication House was held at 58 Reade street, New York City, on Tuesday afternoon, May 14th, Rev. Dr. T. L. Cuyler, President of the Society, in the chair. The Annual Report was presented by J. N. Stearns, Corresponding Secretary, showing the work of the Society and the progress of the cause in all its departments the past year. The review was most encouraging. The Society had published 88 new publications, making a total of 1,758 new on the catalogue. Thirty-six million three hundred and fifteen thousand eight hundred and seventeen pages of literature had been printed during the year, making 704,508,209 pages since the organization of the Society. The total receipts of the year were—from publications, $48,094.67; from donations, $11,801.92—making the total receipts, $59,956.69, total expenses, $59,908.07. The missionary work of the Society has greatly increased the last year. Six colored missionaries have been kept in the field and a large amount of literature has been distributed among the colored people of the South. The Society has continued its important work in Congress for a Commission of Inquiry and a national constitutional amendment, to secure legislation to suppress the sale of intoxicating liquors in Africa and among the native races. The educational work among children has been continued with good results. The Society has rendered important aid in the Prohibition amendment campaigns in the various States. The Report gives a condensed statement of the action of every Legislature in session the past year on the liquor question. It reviews the work "In Congress," "What Governors of States Say," "The League of the Cross," "The Action of Religious Bodies," "Supreme Court Decisions," "Liquor Organizations," "Internal Revenue Tax," "High License," "Results of Prohibition," "Beer Brewers' Congress," "The Saloon as a Power in Politics," etc., etc., and gives a summary of the work in all the national temperance organizations. It is a complete history of the most important events in the temperance world during the past year.

We attended a meeting recently at which a physician was one of the speakers. His subject was, "Alcohol, Nature's Food," and in the course of his remarks he said that Christ was a distiller, having made liquor at the marriage in Cana. Supporters of slavery bolstered their cause in years gone by, with misinterpretations of Scripture, and supporters of the Saloon are driven into the same ditch to-day. Christ made wine of water, exercising upon it his sovereign will and thus changing its color and sweetening its taste; while at its very best man-made wine is the liquor obtained by fermentation of the juice of the grape. By what authority therefore, and by what process of logic, can He be called a distiller who made wine not from grape-juice but from water, and not by slow process and fermentation, but instantaneously and by the power of His word! But man has not stopped with wine; with devilish design, he has prostituted the richest articles of food, and diluted and adulterated them with the vilest substances, and pleading the example of Christ, manufactures whiskey and beer, with which he is murdering men, women and children in every land. Their Christ is a perverted Christ, a false Christ, of whom our true Christ warns us in his word to "beware!"

In the good providence of God, the Rev. S. F. Smith, author of our much-loved national hymn, "America," has been permitted to live to enjoy the celebration of our Nation's centennial, and his contribution to the literature of the great day is a sort of doxological verse to his beautiful hymn. Here it is:

Our joyous hearts to-day
Their grateful tribute pay,
Happy and free,
After our hopes and fears,
After our blood and tears,
O Lord, to thee!

Mr. Smith was present at a mass meeting in Chicago, on Centennial Day, and after he had delivered an address, he read this stanza, which was greeted with tremendous applause, and sung by the audience with the greatest enthusiasm.

The death of Mr. Thordikko Rice, editor of the North American Review, removes from our midst a man of rare literary attainments and splendid executive talent. In his business life he was a shining example for American youth, for although his estate is estimated to be worth $6,000,000, he was an unwearied office worker, laboring ten, twelve, and sometimes fifteen hours a day. He accomplished a great work in his line, and yet he has died at the early age of thirty-six years.

MARCH fourth, the date of the inauguration of the President, occurs frequently so close to the Sabbath as to make excuse for much Sabbath desecration in arranging for the event. With a view to avoiding this as much as possible. It is proposed to change the date of inauguration hereafter, to the first Wednesday in March.

—Life and Work of Dr. Sloane. See page 7.
Enlightened Statesmanship. Pro Christo et Patria.

Enlightened Statesmanship is the art of controlling the affairs of State so as to secure to all, every necessary privilege and comfort, together with the widest liberty of conscience in religion compatible with the requirements of the Word of God. "God is Light," and Statesmanship that is Godward is Enlightened, but popular statesmanship is not always Godward. Enlightened statesmanship regards the Sabbath as the Lord's Day—Popular statesmanship "knows no distinction in the days of the week." Enlightened statesmanship guards the sanctity of marriage—Popular statesmanship excuses unchastity and makes divorce easy; Enlightened statesmanship would everywhere and forever prohibit the liquor-traffick and place a premium on sobriety and integrity—Popular statesmanship exalts drunkenness and its legion of fellow-evil by legalizing the liquor-traffick. Enlightened statesmanship, in short, would apply every question of national policy to the righteous test of God's law, and require conformity thereto in spirit and in operation; whereas popular statesmanship has no standard whatever of Right, and the result is a grotesque system of government from the certain destruction of which there is no escape except in obedience to "the law of revelation," upon which, says Blackstone, "the law of nature," should "depend all human laws."—Editorial, 1894.

Written for the Christian Nation.

THE AUTHORITY QUESTION.
MAGGIE MILLIGAN.

Isaiah lamented on behalf of the Israelites: "Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers.

Their land also is full of idols. And the mean man boweth down, and the great man humbleth himself; therefore forgive them not." Isaiah 2:8-9. Again he lamented: "As for my people, they are lost sheep, for their shepherds have caused them to err, and the prophets have prophesied by Baal, and made them wander. O my people, they which lead thee cause thee to err, and destroy the way of thy paths." Isaiah 3:12. Malachi also lamented: "Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the Lord, and hath married the daughter of a strange God." Mal. 2:11. Paul also commands: "But refute profane and old wives fables, and exercise thyself rather unto godliness." 1 Tim. 4:7.

It is a well known fact that from before the beginning of the historic age until at least two centuries after Christ, the heathen world was ruled by women. These women were called "the oracles of the gods," and they were believed to be the daughters of the gods. The first oracle, Pheme, was said to be the daughter of Apollo. The heathen "soothsayers," called Sybils, were said to be the daughters of Jupiter, and these profane and old wives fables, were believed to be "the voice of the gods," and the whole heathen world worshiped and obeyed these women even as the popes were worshiped and obeyed in the Middle Ages. The great burden of sacred history is the fact that the nation of Israel continually "mingled with the heathen and learned of them their way." And while the mean man bowed down and the great man humbled himself to the idols of the heathen it is evident they had "married (covenanted with) the daughter of a strange god," were influenced by the profane fables of the heathen soothsayers and were thus ruled by women. These inspired lamentations are not due to the fact that it was women instead of men who thus ruled over God's people; neither do these inspired lamentations imply that it was unlawful and improper for women but lawful and proper for men to rule over God's people. God says, "O, house of Israel, are not my ways equal? Are not your ways unequal? Therefore I will judge you every one after his ways.

The question arises: Here under the Jewish dispensation which was rigid and restricted was it possible for God, "with whom there is no variability," to say by the mouth of Deborah: "The Lord made me [a woman] have dominion over the mighty;" when under the dispensation of grace which was free and liberal he says by the mouth of Paul: "I suffer not a woman to teach nor to have dominion over the man,"—all in the knowledge of his eternal edict that "in Jesus Christ there is neither male nor female?" While Atheism and Ignorance loudly claim that the Bible is full of contrasts, Reason strongly protests that partial truths produce the foulest lies.

All true authority must in its very nature spring from authorship only. Thus from "God who created all things" and "Christ, without whom was not any thing made that was made," proceeds all life and all power. Also: "God, who said, "I will teach you the way wherein ye shall go, and have dominion over the earth," to say to the other. Here under the Jewish dispensation it is evidential they had "married (covenanted with) the daughters of godless women instead of men who thus ruled over God's people. God says, "O, house of Israel, are not my ways unequal? Are not your ways unequal? Therefore I will judge you every one after his ways.

But not as a woman did she usurp that authority but only because she of the throne of Israel presumed to reign on the throne of Judah, [2 Kings 8:26] a presumption of authority which was never tolerated in any one. Although we have these few instances given emphasizing the fact that God suffered not a woman to teach nor to usurp authority over man, it must not be forgotten that even Moses, God's law giver, he of whom it is written: "There arose not a prophet since in Israel like unto Moses whom the Lord knew face to face," because he once dared to teach and to have dominion over man God "cut him off," and he died the premature death of a usurper. Num 20:10. Deut. 32:48-51. Aaron also who sinned as did Moses died the death of a usurper as did Moses. Also Nadab and Abihu and Azza and Herod all died as usurpers.

God, who said: "I will teach you what ye shall do, and the Holy Ghost will teach you what ye shall say," commanded Moses his law-giver, "Thou shalt teach the people ordinances and laws and shalt shew them the way wherein they must walk and the work that they must do. Moreover, thou shalt provide out of all the people able men such as fear God, men of truth, hating covetousness, and place such over them to be rulers, and let them judge the people at all seasons." Thus legitimate, true and godly authority must be subjective, subject to the ordinances and laws "of God, and subject to and governed by the Spirit of God—such as fear God, men of truth, hating covetousness, Is°. God's distinctions between legitimate and usurped authority, found written in the word of God, are numerous and clearly defined; and God's holy word can be to us but a book of fables and idle tales if we fail to recognize and apply them. "When the men of Israel said unto Gideon, Rule thou over us, thou, and..."
thy son and thy son's son also: for thou hast delivered us from the hand of Midian." Gideon said unto them, "I will not rule over you neither shall my son rule over you, the Lord shall rule over you." Judges 8:22,23. "When all the elders of Israel gathered themselves together and came to Samuel and said to him, You make us a king to judge us like all the nations. The Lord said unto Samuel, The people have not rejected thee, but they have rejected me that I should not rule over them." 1 Sam. 8:4-7. When Christ's own "disciples had a strife among them, which of them should be accounted the greatest [even as we men and women of to-day strive]," he said unto them, [as he says unto us.] The rulers of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors, but ye shall not be so: but he that is greatest among you let him be as the youngest and he that is chief as he that doth serve. For even the Son of man came not to be ministered unto but to minister. The disciple is not above his Master nor the servant above his lord. It is enough for the disciple that he be as his master and the servant as his lord. I appoint unto you a kingdom as My Father hath appointed unto me that ye may sit on thrones judging the twelve tribes of Israel." "Then spake Jesus to the multitude and to his disciples saying, The Scribes and the Pharisees sit in Moses' seat. All therefore whatsoever they bid you observe, that observe and do; but do ye not after their works: for they say and do not. Be not ye called Rabbi: for one is your Master even Christ and all ye are brethren. And call no man your father upon the earth, for one is your Father which is in heaven. Neither be ye called master; for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that humbly himself shall be exalted." Again we read: "The elders which are among you I exhort, Feed the flock of God, taking the oversight thereof; Not as being lords over God's heritage, but being examples to the flock." It is a fact of great significance that the two greatest heroes, leaders and lawgivers of all time—the Moses of Old Testament narrative and the Christ of New Testament narrative, were in their lives, deeds and words characterized by meekness. Thus according to the philosophy of the Christian religion every true servant of Christ is by virtue of the service a governmental sovereign, for Christian service and Christian sovereignty are inseparable and they are one and the same. Thus in the kingdom of Christ every governmental sovereign is the lowliest servant of the people and the lowliest service is a sovereign act. Such was the nature and character of Christ's reign over his own people. Such was the nature and character of Deborah's dominion over the mighty. Such was the nature and character of the Apostle Paul's authority; and such is the character of all legitimate government. "Not by might nor by power but by my Spirit, said the Lord of hosts," and "where the Spirit of the Lord is, there is liberty." "There is no rule of the persons of God with God," "It is the Spirit that quickeneth, the flesh profiteth nothing," and God has promised, "I will pour out my Spirit upon all flesh." Even Balaam's ass was invested with supreme authority when it was exercised by the Spirit of God. But on the other hand every true servant of Christ is by the virtue of godly government and by the nature of godless government a subject; but not a sovereign of godless government. Christ commands: "Render to Cesar the things that are Cesar's," "Whatsoever they bid you observe, that observe and do, but do ye not after their work," "Love your enemies, bless them that curse you, and pray for them that despitefully use you and persecute you." Peter commands: "Having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: For so is the will of God, that with all good doing ye may put to silence the ignorance of foolish men: Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps. . . Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: likewise, ye wives, be in subjection to your own husbands, that they also may be won by the conversation of the wife. Whose adorning, let it be that ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands. Even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well,and are not afraid with any amazement." 1 Peter 2, 3. (The Gentile "ordainance of man " written in the unalterable law of the Medes and Persians was, "Everyman shall bear rule in his own house, and all wives shall give to their husbands honor both to great and small, lest there arise too much contempt and wrath." Esther 1:20-22). Here Peter discusses under the same head. (1.) "The Anti-Slavery" question. (2.) "The "Christ in government" question, and (3.) "The "Woman's rights" question. Here the fundamental principles of the anti-slavery question, and the fundamental principles of the Christ in government question are applied to the parallel and equally important question of Woman's Rights. Here the authoritative character of "husbands" is placed on a par with that of a godless and cruel slave-holder, and it is also placed on a par with the authority of that lawless mob which cried "crucify Him! crucify Him!" Thus our church fathers, Scribe and Pharisee alike, although they sit in Moses' seat and quote the law of God while they exact of wives "obedience to husbands," are nevertheless under Christ's condemnation for so doing: "For they say and do not; for they bind heavy burdens and grievous to be borne " and lay them on woman's shoulders, "but they themselves will not move them with one of their fingers." Also like the Israelites of old, their ways are unequal. "Yet are not my ways equal saith the Lord?" for, although there is neither bond nor free in Christ, and although Christ is King of kings and Lord of lords, nevertheless, according to God's own written word, outraged and oppressed bondmen and an outraged and persecuted Christ were in like manner and measure and for the same specified reasons in duty bound by the law of God to submit to the outrage and cruelty of wicked men. If it be true, and it is true, that the lawless mob's authority over Christ, and cruel slaveholders' authority over the slave was a false, godless, and usurped authority; then although it was the slave's and Christ's and Sarah's duty to obey, it was neither the slaveholder's nor the mob's nor Abraham's right or lawful privilege to command. Paul, writing on the same subject and moved by the same spirit as Peter, says: "I exhort, therefore, that, first of all, prayers be made for kings, and for all that are in authority [* e. false, godless and usurped authority*]; for this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto a knowledge of the truth. For there is one God, [the Gentiles worshipped many gods,] and one mediator between God and man, [the Pythias and Sybils were the mediators between the Gentile gods and Gentile men] the man Christ Jesus; whereunto I am ordained a preacher and a teacher of the Gentiles in faith and verity. I will therefore that men pray everywhere, lifting up holy hands, [* clean hands and a
pure heart," without wrath and doubting. In like manner also that women adorn themselves in modest apparel with shame-facedness, and sobriety, and good works. Let the women learn in silence with all subjection. But I suffer not a woman to teach, not to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived, was in the transgression. Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity and sobriety."—1 Tim. 2.

Paul, ordained by the early Christian church as missionary to the Gentiles, writes this inspired epistle of practical, theoretical, and doctrinal import to Timothy, his assistant in missionary work among the Gentiles. While he urges Timothy to maintain an attitude of Christian tolerance, charity and self-denial toward the Gentile's godless government, he, at the same time condemns and attacks the false doctrines of their religion, viz: their "fables and endless genealogies." 1 Tim. 1:4. which he designates as "profane and old wives' fables." 1 Tim. 4:7. He denies to women the right of assuming prerogatives and privileges which are peculiar to God alone. While he refutes by gospel truths the fables and genealogies by which those oracular women maintained those so-called rights.

According to the most authentic history, those "fables and endless genealogies" were, (1.) "The Pythias and Sybils were direct descendants of the gods, born of the gods and the beautiful daughters of men." Thus the argument that "Adam was first formed, then Eve." (2.) The Pythia was infallible. Hence the argument that "the woman being in the transgression" was necessarily fallible. (3.) The Gentiles believed in the power of "the great goddess Diana, whom Asia and all the world worshipped," (Acts 19:27), "whose especial care was young girls and women in child-birth." Hence the assurance that God will care for those who trust in Him. Thus Paul refused "profane and old wives' fables" as he commanded Timothy to refute them. That Paul by thus refuting the philosophies of the ancient Greeks, sought to deprive woman of a character which was in itself false and sinful, and of a privilege which was in itself wicked, and denied both angels and men, does not derogate from the true honor and character of Christian women. Neither is it in the least degree disparaging to the honor of women that they under those circumstances, were urged by Paul to deport themselves with [1.] shame-facedness, and [2.] sobriety, and to profess godliness with [3.] good works, and to learn in [4.] silence with all [5.] subjection.

1. Although the Christian is commanded "Abide in Him and be not ashamed" before him." Even Paul and Barnabas were ashamed, and rent their clothes and ran among them crying, "we are men of like passions with you," when the Gentile Ionians, calling them the gods Jupiter and Mecurius, would do sacrifice unto them. 2. All Christians are commanded to watch and be sober." "Be sober, be vigilant." "Exhort young men to be sober." "That the old men be sober," etc. 3. "Faith without works is dead!" "The Lord stablish you in every good work." "Brethren be not weary in well doing." 4. "We command and exhort that with quietness they work." We beseech you brethren that ye study to be quiet." 5. "Subdue yourselves to one another in the fear of the Lord," "As ye would that others do unto you, do ye even so to them, for this is the law and the prophets," "Bear ye one another's burdens and so fulfill the law of Christ." "Blessed are the poor in spirit: for theirs is the kingdom of heaven," "Blessed are the meek: for they shall inherit the earth." All of you be subject one to another and be clothed with humility, for God resiteth the proud and giveth grace unto the humble. He that is greatest among you, let him be as the younger, and he that is chief, as he that doth serve.

If it were possible that Paul adduced these arguments, viz: "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression," as involving woman's inferiority to man, or man's authority over woman, it would be like Satan divided against himself; for as representing such a principle, the fact that "Adam was first formed," would also prove that Adam sustains the same relation to Eve, that darkness does to light; for darkness was first formed and God divided the light from the darkness." The same relation that perishable earth sustains to immortal man, for "God formed man of the dust of the ground." The same relation that the first man, Adam, sustains to Christ, the second Adam. As representing such a principle it would controvert the principle contained in the fact that "Christ being in the form of God thought it not robbery to be equal with God." Again the fact that "Adam was not deceived, but the woman being deceived was in the transgression," if presented by Paul for the purpose of attributing to Adam's advantage and honor, but to the woman's disadvantage and dishonor, instead of vice versa, then according to Webster and Scripture, it must also in the same manner and measure attribute to the eternal disadvantage, dishonor and condemnation of Paul himself, and David and Moses also. According to Webster, Adam sinned wilfully and presumptuously, and according to Webster the woman sinned in ignorance and in unbelief. Paul affirms, "I obtained mercy because I it did ignoranty in unbelief." David prays "Keep back thy servant from presumptuous sin. Then shall I be upright, and I shall be innocent of the great transgression." Moses declares, "The soul that sinneth ignorantly, it shall be forgiven him, but the soul that doeth ought presumptuously, he shall be utterly cut off, his iniquity shall be upon him." According to Paul, Eve "obtained mercy." According to David, she was "upright and innocent of the great transgression," and according to Moses she was "forgiven." According to Paul, Adam "crucified the Son of God and put him to an open shame—whose end is to be burned." Heb 6:4-8. According to David, "He was guilty of the great transgression." According to Moses "He despised the word of the Lord, his iniquity shall be upon him." Adam sinned, as did proud Lucifer, [Satan] who fell from Heaven. Eve sinned as did Paul and David and Moses. Happily for Eve, her ignorance is often attributed to a two or three ounce deficiency in woman's brain, a deficiency peculiar to all women. In the case of the first man and woman there is abundant proof that the deficiency was in self-esteem; and, "Seest thou a wise man in his own conceit? there is more hope of a fool than of him."

Concluded next week.

BEAR IN MIND

WE GIVE AWAY

FOR FIVE NEW SUBSCRIBERS

AT $1.50 EACH.
In the Sabbath School.

Rev. T. H. Acherson.

Introduction.—There is nothing omitted from Mark's record between this lesson and the last. We are having an opportunity to learn much in this connection, of the latter part of Christ's life. The events of this lesson, and the two preceding, all occurred, it seems, during the evening and night before the crucifixion, and the lesson that follows the present one relates that which occurred on the day of that event. We should learn much of these things, and be deeply impressed with their sad, solemn, and important character.

Our last lesson was Jesus Betrayed. When he was apprehended, he was led away, first to Annas; afterwards to Caiaphas, who was then the high priest. It is in the presence of Caiaphas and the Sanhedrin that we find Christ now. A parallel account is found in Matt. 26:57-68, and perhaps Luke 22:66-71. John's account in the 18th chapter of his gospel probably refers to the trial before Annas, and not to the present one before Caiaphas. The 24th verse of the chapter reads in Rev. Ver. “Annas therefore sent him bound unto Caiaphas, the high priest;” and this reading has strong support. In our study of this lesson let us follow this division: I. False Witnesses. II. The High Priest questions Christ. III. Christ condemned and abused.

THE LESSON.

I. False Witnesses. (55-59.)

55. And the chief priests; said to have been the heads of the twenty-four priestly classes. And all the council. This was part or all of the Sanhedrin. They seem to have been assembled here at the court of Caiaphas in the night. This body was composed of chief priests, scribes, and elders. Geikie speaks of this body as having no legal power. “The name Sanhedrin is given in the Gospels to such extemporized assemblies, simply as such; for the word means an ‘assembly.’ But it is not used in them as the title of a legal tribunal. It was before a mob of dignitaries, not a court, that Jesus was brought.” Yet he seems wrong in denying this body legal standing at this time. The weight of testimony is apparently the other way, as far as we have seen it. Milman in his “History of the Jews,” says: “When Judea became a Roman province, the Sanhedrin either, as is more likely, assumed for the first time, or recovered its authority. They seem to have been assembled here and there, or at stated times, or on the arrival of some person of importance, or to give judgment on a disputed point of the civil or religious law.” But their unfitness agreed not together. Their evidence was not harmonious, and was not sufficient on that account.

57-59. There arose certain. Matthew says there were two. I will destroy this temple that is made with hands, etc. These witnesses may have referred to the utterance of Christ, (John 2:19) spoken perhaps a considerable time before this; although they may have had reference to an unrecorded utterance. If they adverted to the statement that we have in John, they misunderstood or perverted his utterance. He spake of the temple of his body, and he did not say that “he” would destroy that temple. Neither so did their witness agree together. If their witness did not agree, how could it be certain that either one was correct? Also the law required two witnesses at least, Duet. 19:15; Jno. 8:17.

II. The High Priest Questions Christ. (60-63.)

60. The testimony of the witnesses does not form a good basis on which Christ can be condemned. And perhaps the court is not depending upon it. And the high priest stood up in the midst. Possibly he feels that another course must be taken, and he may be anxious to have the trial over and have Christ condemned. And asked Jesus, saying, etc. What a strange scene! What a wonderful piece of the great redemption plan! A wicked, weak, human potentate, questioning sharply the eternal Jehovah! What a reversal of matters there will be at the judgment day for Caiaphas, if he died unrepentant! And for some others!

61. But he held his peace, and answered nothing. Perhaps he felt that no defence before such a court would be of avail. Perhaps he also was illustrating the voluntary character of his work, and would not put forth his hand to arrest the progress of events that were bearing him on to calvary. Again the high priest asked him, etc. Matthew says he put him upon oath. “I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.” He desired to get an admission or assertion of such a thing from Christ and then use it against him.

62. And Jesus said. The Saviour now speaks. It is a solemn time and a solemn scene, among bitter enemies, perhaps in the quiet of the night, in the court of the high priest, arraigned as a criminal, the man of God stands. He feels that the time is come for an assertion of his messianic rights. He is not cowed before the priestly judge and his court. He says: “I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.” Clearly and strongly does Jesus claim the power of Christ. He now asserts it before these Jews as though he would give them another chance to learn who he is and would warn them from their wicked course. Coming in the clouds of heaven. The coming referred to may be his pentecostal coming, and his judicial coming at Jerusalem’s downfall. 9:1. It may include also his coming finally to judgment. Matt. 25:31.

63. Then the high priest rent his clothes. A sign of horror, real, or simulated, at what he calls the blasphemy of Christ. See 2 Kings 18:37. What need we any further witnesses? This is sufficient in itself to condemn him. Futher testimony is useless.

III. Condemned and Abused. (64, 65.)

64. Ye have heard the blasphemy. It would have been blas-
phemy for Christ to have made any such claim, had he been only a man. What think ye? An appeal to them for decision. And they all conspired him to be guilty of death. The Sanhedrin thus decides. Some or all of them did not realize that he was the Christ. Peter said afterwards: “I know that through ignorance ye did it, as did also your rulers.” But there was sin in it nevertheless.

65. And some began to spit on him. Perhaps some of the members of the court. Think of such indignity being offered to the Son of God, the willing Redeemer of men! They cover his face. They buffet him. And to say unto him, Prophecy. Matthew says that they tell him to prophesy who it is that smites him. And the servants did strike him with the palms of their hands. The R. V. for “servants” reads “officers.” Perhaps he is now given into their charge; and they thus show their animosity to a submissive victim. Thus was he used who was eternal God, and who was a man who did no sin: neither was guile found in his mouth.

Thoughts.

1. You can bear false witness against Christ today. Those who endeavor to show that he is not the true Messiah, do it. Those who endeavor to disprove the Bible are in the same general company.

2. Possibly some of that Sanhedrin were deceived by the blood they were instrumental in shedding. After Christ has risen and the Spirit has come down at Pentecost, we read: “A great company of the priests were obedient to the faith.” Acts 6:7.

3. Christ foreknew all these events. Before the world began he looked down the ages. He saw Gethsemane. He saw himself in the presence of the Sanhedrin. He saw calvary. He knew the depth of these waters of distress. He saw his sentence, himself spit upon, buffeted, and mocked. Yet for God’s glory and our redemption, he virtually said: “I am willing. I will go.”

Questions On Lesson IX.

BY UNCLE ROBERT.


Golden Text.—“They hated me without a cause.” John 15:25.

What was the object of the council in trying Jesus? What was necessary to his condemnation to death, as to offense? As to proof? How did they try to prove him worthy of death? Were they successful? What was the difficulty? Do you think that they really thought him guilty? Did they rely upon truthful witnesses for his condemnation? Was it a purpose with them to get witnesses who would bring false accusation? What charge was brought against him? Why should this be considered a serious one? Of what sin did they wish to convict him? Could this be considered a sin of that nature? Were there a sufficient number to testify to this? Was the testimony satisfactory? What was wrong with it? Had this accusation any foundation? Was it intended as they wished to construe it? What a spectacle to see a court determined to condemn an innocent person!

Did Jesus answer these accusations? Why not? Who tried to force him to answer? What must have been the high priest’s intention? Did he succeed in this? What did he do next to entrap him? How did he expect to succeed if answered? Did Jesus avoid this direct appeal to personally testify to his Messiahship? Why not? How did he answer? To what did he refer in this answer? How did this testify to his being the Christ? Why should he refer to it in this way?

How did the high priest receive his answer? Did it not suit him? Why should he rend his clothes? What is blasphemy and how could his answer be so construed? What does he mean by asking what need there was of further witnesses? What does his question “what think ye” constitute? What was the result? What treatment did he receive at their hands? What did they intend by such treatment? Why should Jesus suffer it?

Do our hearts go out in sympathy with Jesus? Do we realize the injustice done to him and see in it his suffering, not for himself but for his people? Are we impressed with the great example of patient endurance—not even answering false accusation, but “as a sheep before her shearsers is dumb, so he openeth not his mouth?” Do we see the deceit and malignity of sin as shown in his enemies? What makes us to differ? Do we differ?

Among the Churches.

REFORMED PRESBYTERIAN.

Star Notes.

* * * The Pittsburgh Presbytery Missionary Society held its annual meeting May 16th, in Pittsburgh, Pa.

* * * Rev. S. G. Shaw, assisted by Rev. J. C. French, conducted communion services on the 12th. There was an accession of four.

* * * A call has been moderated in West Hebron Congregation, resulting in favor of Rev. R. W. Wallace, of Syracuse. It was unanimous.

* * * Rev. J. B. J. Milligan was an office caller last week. On Sabbath he assisted his uncle, Dr. J. G. K. Milligan, at his Communion, First church, this city.

* * * McKeesport Congregation is very happy. Word was received last week from Mr. W. L. Samson, pastor-elect, saying that he would meet the commission of Pittsburgh Presbytery, Thursday, May 23, and accept their call, and arrangements will be made for his ordination and installation before the meeting of Synod.

* * * A circular containing instructions respecting reduced rates to delegates attending the R. P. Synod at Belle Centre, Ohio, June 5th, has been sent to each pastor with request that he notify his elder, to each unsettled minister, and to an elder in each vacant congregation. Delegates will please carefully print instructions. Any additional information will be cheerfully given by Theo. Sproull, 523 Wood St., Pittsburgh, Pa.

Annual Meeting of the L. M. S. of Winchester Congregation.

This annual public meeting is the most popular public entertainment among Christian people given in our village. It was held this year on the evening of May 3d.

The devotional exercises were conducted by the president, Mrs. M. A. Coulter. Then followed under her direction for an hour and a half recitations, essays and readings by the young people of the congregation, all bearing upon missions, or kindred subjects. These exercises were equal in merit to those of a first-class high school or academy.

Music, vocal and instrumental, of an order that would do credit to a city was furnished by the Winchester orchestra and quartette. The reports of the Secretary and Treasurer revealed a very encouraging state of affairs for the society.

The latter showed that the money raised during the past fiscal year amounted to more than $300.

The Reformed Presbyterian Church, as always on these occasions, was packed from door to pulpit with a most respectful and appreciative audience, and the remarks in public and private by visiting friends were all in the way of compliment and encouragement that our friends, the ladies, could ask.

Married.

By the Rev. J. M. Fair, on May 9th, in Park Hotel, Cambridge, Ohio; D. C. Streath of Loudonville, Ohio, and Miss Nancy M. Forsythe, of Antrim, Ohio.
A New Church for Youngstown, Ohio.

This engraving represents the front elevation of a neat little church now being contracted for by the Reformed Presbyterian Church at Youngstown, Ohio. Its dimensions are 32 x 58 feet. Seating capacity about three hundred. Height of spire sixty-five feet.

A very desirable location, a corner lot, has been purchased by the congregation for the church, and the adjoining lot on Mahoning Avenue is owned by the pastor Rev. H. W. Reed, and his wife, who are now building a handsome residence on it.

Thus, it seems, the gospel of the kingdom is to be preached to another of the enterprising and influential cities of the nation.

Another watch tower is being built upon the wall of the King's palace, from which a city of 40,000 souls may hear the trumpet call to the service of Christ the King.

This mission field in its infancy enjoyed the ministrations of Rev. Dr. McAllister, then in Geneva College. Later the Seminary at Allegheny City sent its best men, and all did noble work. Then, a year ago, came the present pastor, Rev. H. W. Reed, and his bride, an amiable and energetic helper, who in a purely missionary spirit consecrated themselves to the service in this field, and have by unceasing and well planned labor brought about the present prosperous condition of the congregation. They are assisted by five elders, and three deacons. The latter officials are ladies, and to say that magazine articles against such have little effect in this locality, save to produce a smile, is only to hint at the truth. They are an inspiration to both pastor and people, and are beloved by all for their work's sake.

The congregation will show a large percent of increase this year. The S. S. has doubled. Several conversions of outside persons are known, and a blessed spirit of unity pervades the society. The members have all subscribed liberally to the building fund, but will no doubt need some help, and as "many hands make light work," we bespeak for them kindly feeling, prayers, and such assistance as may be needed, in completing their church.

Eckly, Nebraska.

Communion services were held in Eckly congregation on May 5. Our pastor, Rev. W. S. Fulton, was ably assisted by Rev. J. B. Latimer, of Idaho, Kansas.

Rev. Latimer also examined the congregation presbyterianly on the afternoon of the fast day. All our members were able to be present on this occasion.

On Friday forenoon Mr. Latimer preached from Matt. 15:28. The theme was, "The Trial and Triumph of Faith," as exemplified by the woman of Canaan. On Saturday forenoon our pastor preached from Deut. 15:15, theme, "The bondage of sin illustrated by the bondage of Israel in Egypt."

On Sabbath forenoon Mr. Latimer preached from John 1:29. "Behold the Lamb of God," and on Monday from Daniel 3:18, theme, "Christian Heroism."

McKeesport, Pa.

A large and very instructive meeting in favor of Constitutional Amendment was held last Sabbath in the Reformed Presbyterian Church, McKeesport. Prof. J. R. Dill of Topeka, Kansas, delivered an able address which produced a deep impression. Mr. Dill is a forcible and energetic speaker, thoroughly at home on the subject of Temperance Reform. His resources of logic and illustration seem boundless, and to these he adds unusual gifts of oratory.

The Jehovah reigneth now, Let the people trembling bow, 'Midst the cherubim he doth dwell, Let the earth be moved well. The Jehovah’s very great, Zion’s praises for him wait, High above the people all Let them on his great name call. For his name is holy, Terrible in glory.

The King’s strength doth judgment love, Equity’s enthroned above Judgment, yea and righteousness In Jacob executed is, The Jehovah is our God, Exalt him with one accord; At his footstool praise proclaim Holy holy is his name. For his name is holy, Terrible in glory.

Moses and Aaron among His priests, Samuel midst the throng That upon his name do call; On Jehovah called they all, And his answer unto them From the cloudy pillar came, All his testimonies they And ordinances did obey For his name is holy Terrible in glory.

O Jehovah our own God, Then thou answered by thy word; Thou, O God, didst pardon them But their deeds thou didst condemn. Exalt the Jehovah, he Is our God, him worship ye; At his holy hill proclaim Our Jehovah’s holy name. For his name is holy Terrible in glory.

Goes to Cincinnati.

It is twenty-seven years since Rev. J. C. Smith unloaded his household goods from the cars at Enon, then the nearest station to this city, and had them hauled overland through mud and snow to Rose Point, where he had been appointed pastor of the Reformed Presbyterian Church at that place. Since then his residence in the county has been one of constant effort both in behalf of his parishioners and the interest of the people at large, and his life has been closely identified with the welfare of the county, he never being backward in any religious, educational or other public enterprises. There is not at present a man in the county more widely known or more popular than Rev. Smith, or other public enterprises. There is not at present a man in the county more widely known or more popular than Rev. Smith, although his pastoral work has been principally confined to an inland town eleven miles from this city, and his departure is cordially regretted, he leaving Friday evening of this week to accept a call to the Clinton street R. P. church of Cincinnati.

The people of the Point held a reception Saturday at the church and hundreds took the opportunity of saying good-bye to the man whom they had learned to love and respect. Ad-
dresses were made by Thomas Young, John McGee, A. F. Kennedy, Judge Aiken, J. B. Locke and A. Adams, Major J. H. Clinge acting as chairman of the meeting. The people for miles had brought lunches, and the greater part of the day was spent on the grounds. On Sunday Rev. Smith took occasion to say many things in his farewell sermon relative to his relation with the people there. "And now, brethren, I commit you to God," were the words chosen as expressive of his feelings on the closing day of his pastorate that had extended over a quarter of a century.

Rev. Smith has sold his farm and lovely home to William Bander, who will convert it into a summer hotel. His interest in the Keystone Plow works has not yet been disposed of.—New Castle paper.

Rev. W. M. Glasgow's Parting Words to His Congregation.

Rev. W. M. Glasgow, of the Refo nmed Presbyterian Church, Harford avenue and Chase street, announeed to his congregation recently his intention to resign the charge, and preached his farewell sermon yesterday to a good congregation. The congregation is necessarily small, on account of the peculiar principles they hold. Mr. Glasgow has been the pastor three years and a half, and has done a good work. He preceded the pronouncing of the discourse with an interesting comment on the first seven verses of the twenty-fifth Psalm. He took his text from Phil. 1: 3—"I thank my God upon every remembrance of you." Mr. Glasgow spoke with feeling and intense earnestness. Among many other things, he said: "Philippi was the chief city of Western Macedonia, the vicinity of which was famous as the scene of the battle between Augustus and Antony on the one side, and Cassius and Brutus on the other. A small congregation of Christians had been founded there, and Paul was intensely interested in their welfare. He went to preach to them in accordance with their call: 'come over into Macedonia and help us.' He accepted the invitation, but he found many difficulties and troubles. He was scourged and put in the stocks, but he loved the people none the less for his ill-treatment. If Christ upon the cross, and Paul from the prison of Rome, could thank God for enemies, we should thank him for our discouragements. How the trials are as necessary as the successes to make a complete life! How often does it happen that bright days are followed by clouds and darkness. How often do we congratulate ourselves while painting the future in bright colors of hope; but a few days come and go, and the whole aspect of the picture is changed. If a Christian should live a life free from trials, he would be disposing of the Master's birthright and example. We have our troubles and our separations on earth, and we should expect and be prepared for them. They are a necessity, and they will necessarily come. The tropical sea may be placid before the sailor, and the sky cloudless above the masthead, but the experienced and vigilant mariner is prepared to meet the storm which may come with a sudden change of wind. Prosperity to-day may be followed by failure to-morrow. Peace to-day is no assurance of harmony to-morrow. To live the best under all circumstances is our only and bounden duty. To live a blameless life is a high attainment; to live a faultless life is an impossibility. We should not only strive to do good, but we must strive to avoid evil. We may live a devoted Christian life, and neither fertilize the land with their blood, nor awaken the thousands with our eloquence. We are to give to God our best, and our responsibilities are no greater than our endowments. We are to see the good we have done, and realize the fact that more remains undone. Paul did what he could for the few at Philippi, but notwithstanding his treatment by a few misguided men, he thanked God upon every remembrance of the faithful and true followers of Christ. Paul acknowledges a gift from the people at Philippi. This should teach us important lessons that we must have before we receive such a gift. Paul from the prison of Rome, could thank God for the people at Philippi who will convert it into a summer hotel. His interest in the Keystone Plow works has not yet been disposed of.—New Castle paper.

The Philadelphia Reformed Presbyterian met on Wednesday evening, April 10, 1889, in the First Church, Nineteenth and Federal Streets. A large audience was present to greet the new pastor, Rev. John Graham, lately of Rochester, N. Y., but a native of this city. Rev. J. H. Leiper, pastor of the Sixth Church, preached a forcible and eloquent sermon, taking as his subject: "The Transfiguration Christ." (Luke ix. 28-36.) Rev. David Steele, D. D., Moderator of the Presbytery, presided,
put the constitutional questions to the pastor-elect, and offered
the installation prayer. Rev. Prof. M. Gailey addressed the
pastor, and Rev. W. H. Gailey the people. At the conclusion
of the interesting services a large number of those present came
forward and offered their congratulations to Rev. Graham. We
are glad to welcome Brother Graham to our midst, coming as he
does from the other branch of the Covenant Church. May the
day soon dawn when as brethren the two churches shall "swell
together in unity." The First Church possesses a history of
which pastor and people may well be proud, and we rejoice
with them that there has been placed over them in the good provi-
dence of God a young and energetic under-shepherd.—S.

ASSOCIATE PRESBYTERIAN.

Rev. J. T. Chalmers, of Winnsboro, S. C., who has been un-
able for active duties for some time, has gone to Philadelphia,
Pa., for treatment. It is confidently hoped by his friends that
he may be greatly benefited and return to minister to his people
in the near future.

Rev. J. E. Pressly, D. D., the veteran invalid, is to hold a
communion meeting the 3d Sabbath in May, at Elk Shoal,
Alexander County, N. C.

On the 1st Sabbath of May, a similar meeting will be held at
Amity, Tredell Co., N. C. Rev. D. G. Caldwell will conduct the
meeting, assisted by others.

The Second Presbytery of S. C., at its late meeting, took steps
to place the A. R. Presbyterian, the church organ, in all the
families connected with that Presbytery. This is certainly a
move in the right direction.

Rev. J. S. A. Hunter and lady, of the A. R. P. Mission in
Mexico, have reached their new field and are laboring diligently
to bring the benighted inhabitants into the glorious light of the
Gospel. May the prayers of the church go up as sweet incense
before God, that this labor be not in vain.

There are various ways of washing dishes—possibly the
above is the worst. If you want your dishes, glassware,
silver, &c., perfectly clean and bright, wash them with
Pearline. Being a powder it is especially convenient for
this work—besides it keeps the dish-rag clean, pure, sweet.
Put Pearline in sinks and basins, turn on hot water; it
will cleanse the waste pipes. Many women use Pearline
for these purposes only; they are only half wise. For
the laundry, kitchen and house-cleaning, in fact whatever
soap is used, try Pearline—it’s better, quicker, and
saves labor—it has no equal, no rival. It is as harmless
as the finest imported castile soap. Beware of peddled
invitations. Pearline is never peddled, but all grocers
sell it.

Manufactured only by JAMES PYLE, New York.
my boys who read this, I don't know what your weak points may be, but I know that you have them, for there never was a character in this world—save One—that was symmetrical and strong at every point. But this I do know, that it is possible for you to make your weak point, whatever it may be, the very strongest point of your character, for there you know that you are liable to be tempted; so there you can have the strongest fortification, and there you can perpetually be on guard, so that it will be impossible for the enemy to surprise you, and there—God helping you—you can always win the fight.—Christian at Work.

JOHN G. WHITTIER'S LITTLE DOG AND THE SINGER.

During Mr. Whittier’s recent birthday celebration he was visited among others by Mrs. Julia Houston West, America’s most celebrated oratorio singer. After dinner Mrs. West was asked to sing, and seating herself at the piano she began the beautiful ballad of “Robin Adair,” singing it as she can with all the longing and heartbreak of the words and music in her voice. She had hardly begun before Mr. Whittier’s pet dog came into the room and seating himself by his side, watched her as if fascinated, and with heartbreak of the words and music in her voice. She had hardly begun before Mr. Whittier’s pet dog came into the room and seated himself by his side, watched her as if fascinated, and with delight unusual in an animal. When she finished he came and put his paw very gravely into her hand and licked her cheek.

“Robin takes that as a tribute to himself,” said Mr. Whittier; “he also is ‘Robin Adair.’”

It was true. That was the dog’s name, and he evidently considered that he was the hero of the song. From that moment, during Mrs. West’s visit, he was her devoted attendant. He kept by her side when she was indoors and accompanied her when she went out to walk. When she went away he carried her satchel and heartbreak of the words and music in her voice. She had hardly begun before Mr. Whittier’s pet dog came into the room and seating himself by his side, watched her as if fascinated, and with delight unusual in an animal. When she finished he came and put his paw very gravely into her hand and licked her cheek.

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THE STORY OF A BOX.

In Seven Chapters.

CHAPTER I.—FORTY-EIGHT BOXES.

In the new and wonderful dictionary which Dr. Murray, of England, is preparing, there are forty-eight distinct headings, under which the word box appears. There is a box on the ear, a Christmas-box, a hunting-box, and a jack-in-the-box, and ever so many other boxes. But the subject of this sketch is a box of a peculiar nature, and one which needs a little more than the ordinary dictionary explanation.

CHAPTER II.—NAUGHTY PANDORA.

You have heard of Pandora's Box, of course. You have heard of classical writers. Pandora was the name of the first woman on earth. Pandora means “all-gifted,” because the gods each gave her some power by which she was to work the ruin of man. The accounts differ, but one of them says that Pandora brought with her from heaven a box containing all human ills, upon opening which, all escaped and spread over the earth. Hope alone remaining. At a still later period, the box is said to have contained all the blessings of the gods, which were preserved for the human race had not Pandora opened the case, so that the winged blessings escaped.

CHAPTER III.—THE BUFFALO BOX.

So much for the story of an ancient box. Now for the story of a box better than Pandora’s. Her’s was a myth. This is a reality.

It hails from Buffalo. You can have it by sending a postal card; it will be sent you freight paid. It is put up by J. D. Larkin & Co., 659 to 667 Seneca Street, Buffalo, N. Y. It will contain one hundred large cakes of “Sweet Home” Family Soap, a full year’s supply for the average family.

CHAPTER IV.—SOMETHING MORE: QUITE A STORE.

Besides these one hundred cakes, the box contains five varieties of exquisite toilet soap, three cakes each; six packages of Boraxine—and there was never seen for making clothes clean anything like it—also a shaving stick, perfumery, tooth powder, etc.; and many handsome articles, useful and amusing, for older folks and babies—in short, presents for every one in a family of seventeen, including the hired man. A Yale professor writes us that it is much more to open a Great Bargain Box than to hang up one’s stocking at Christmas.

CHAPTER V.—LIST OF PRESENTS.

This list will give you a slight idea of the many handsome presents that are packed in the Great Bargain Box:

One fine silver-plated Sugar Shell.
One fine silver-plated Child’s Spoon.
One fine, silver-plated Individual Butter Plate.
Five boxes of fine Toilet Soap.
One box, 1/2 dozen, Elite Toilet Soap.
One box, 1/4 dozen, Creme Toilet Soap.
One bottle Modjeska Tooth Powder.
One bottle Modjeska Perfume.
One Napoleon Shaving Stick.
One box, 1/2 dozen, Modjeska Complexion Soap.

An exquisite beautifier. Producing that peculiar, delicate transparency and incipient velvety softness to the skin which is so greatly admired. It removes all roughness, redness, blotches, pimples and imperfections from the hands and face. For all toilet purposes, it is the luxury of luxuries.

Six Packages Boraxine.
Boraxine saves half the labor of washing, is a thorough disinfectant, and is a blessing to every housekeeper who uses it. Boraxine is nothing but a fine quality of soap and borax pulverized together.

One box, 1/2 dozen, Ocean Bath Soap.
One extra fine Long Button Hook.
One Lady’s Celluloid Pin Holder (very best).
One Arabesque Mat.
One Turkish Towel (genuine).
One Wash Cloth.
One Glove Buttoner.
One Package Pins.
One Spool Black Silk Thread.
One Japanese Silk Handkerchief.

One Gentleman’s Handkerchief (large).
One Lady’s Handkerchief.
One Child’s Lettered Handkerchief.

One Biscuit Cutter.
One Doughnut Cutter.

One handsome Scrap Book or Portfolio.
One Package Assorted Scrap Pictures.
Two Celluloid Collar Buttons (patented).
Twenty-two Photo-Engraved Pictures of the Presidents of the United States.
Twenty-four Pictures.

Many of which are copper-plate engravings, suited for framing, and are handsome decorations for the parlor.

CHAPTER VI.—A POSTAL CARD DOES IT.

The price of this box is $6.00 freight prepaid. But if you need not remit in advance, nor run any risk, nor take any chances. The manufacturers only ask permission to deliver you a Great Bargain Box, and if, after a thirty days’ trial, you are fully convinced that the soap is all they claim, and the extras all they advertise, you can then pay the bill. But if you are not satisfied in every way, no charge will be made for what you have used, and the box will be taken away. What could be fairer? Think—no you can not think of a butcher who would let you take a beefsteak on trial, eat it, and decide whether it was satisfactory or not, and pay or not, accordingly. Yet this is what the Buffalo firm propose to do.

CHAPTER VII.—EXPLANATION OF THE SITUATION.

Would you know the reasons why this offer is made? Here they are:

1. It is to introduce “Sweet Home” Soap into every neighborhood where this advertisement is read. It is the very best Soap made, and any person once using it will always use it, and become a steady customer.

2. We propose a new departure in the Soap Trade, and shall sell direct from the factory to consumer, spending the money allowed for expenses of traveling men, wholesale and retail grocers’ profits, in handsome presents to those who order at once a case of “Sweet Home” Soap.

3. Our “Sweet Home” Soap is made for the select family trade only. It will not be sold to grocers. It is perfectly pure, thoroughly seasoned, and gives perfect satisfaction; and to induce people to try it, we accompany each case with various articles and household necessities. “Sweet Home” is the perfection of family soaps.

The publishers have in charge a new departure, we need not delay. The advertisers to make the above offer to subscribers of this paper. Your order must be sent direct to us.

P. O. 

State, .

Christian Nation, 252 Broadway, R. I.

I am a subscriber to your paper, and you may notify J. D. Larkin & Co., that I am willing to accept a Great Bargain Box (with extras, etc., etc., as promised), on thirty days’ trial.

Name, 

No Grocers nor Agents to make the above offer to subscribers of this paper. Your order must be sent direct to us. 

P. O. 

State, 

Written your name and address very plainly, at this is to be mailed to us if you will hand it in on your paper, write same on postal card and send to address

A good reply was made at a children's mission meeting in this neighborhood last Sabbath evening. Said the speaker to the boys: "There's a time and a place to play, but the time and the place is neither now nor here. Say, boys, a kite is a good thing, isn't it?" "Yes, sir," replied a bright little fellow, "but it's not worth much when it breaks loose." "Stop right there," said the speaker. "I want to ask you a question: How much is a boy worth when he breaks loose?" The boys "caught on," so to speak, at once; there was unanimous consent that at such a time a boy is not worth much either. The speaker had scored a point, he had compelled the boys to testify against the habit of breaking loose, from parental restraint, from the teacher's authority, from the loving rule of Christ. The boys will never forget that; the Lord grant that they may profit by it. The speaker was the matchless George R. Scott, of the Witness and the Pioneer.

The Sioux reservation contains twenty-two million acres of land, one-half of which at least the Sioux nation is not using and does not need. The government is negotiating its purchase, and in a few months it is confidently expected that eleven million acres of splendid land will be thrown open to white settlers under the Homestead law. The Southern boundary of the reservation is the Niobrara River in Nebraska, its eastern the Missouri, its northern the Cannon Ball, which flows a few miles south of Bismarck, N. D., and its western the 103d meridian, which runs through the Black Hills. The reservation may be said, in general terms, to embrace an area averaging 325 miles in length by 140 in width. There will be an eager rush for this land. What pregnant prophecies of the future of America are these western sweeping multitudes of people! Let the heralds of the cross be always in the midst of them and the dawning day will be a happy one.

God says: "Remember the Sabbath day to keep it holy." The United States government, in reply to a remonstrance against the Sunday mail service, said: "In the transaction of its business the United States government knows no distinction in the days of the week." Thus the United States government has dared to make a direct issue with God. The Rev. Wilbur F. Crafts, Field Secretary of the American Sabbath Union, is planning to visit every State and Territory (except some of those recently visited) before the end of the year, to promote the observance of both the religious and the civil Sabbath, by sermons, lectures, and organizing Societies. We ask for him every possible encouragement and support.

Much commendation but more condemnation has been heard and read of Bishop Potter's Centennial sermon reference to the rise of a money power in government; but it is useless to deny that money is used corruptly by politicians. The corrupt use of it may not be so open in small towns, but in large cities and in county, state and national elections the corrupt influencing and deliberate purchase of votes is notorious. And the evil is not confined to either of the large parties. A popular demonstration against such practices is needed, a wide-spread organized movement of moral and Christian men to secure the enactment of laws which will make this evil and dangerous practice impossible.

On Sabbath last a young minister, the assistant rector of St. Paul's P. E. Church, Baltimore, committed suicide by shooting, because he had been rejected by a young lady of that city. In a note left lying on the table of his room, where his dead body was found, he said: "Many will condemn me. God will have mercy." The writer of these lines was acquainted with the young minister. Although exceedingly bright, his mind was far from steady, and the act of self-murder was undoubtedly committed in a fit of temporary insanity. He was the Rev. H. Greenfield Schorr, aged twenty-nine years. God gives life and He alone has the right to take it again.

The Statesman of Chicago says: The family of the new Empress of China have become greatly interested in the life and teachings of Christ, through the influence of a converted tailor. It is possible that this humble tailor, through the Empress, may be the means of the conversion of the Emperor and his household. Stranger things have happened.

America's Statue of Liberty, with the scales of justice and the uplifted sword, has been metamorphosed. It is now the figure of Gambinus with a bottle in one hand and a whip in the other. If you dare to interfere with the "personal liberty" or any of his subjects, beware of the whip! Remember Hadock and Gambrel!

The history of the United States is a history of the success and beneficence of the principle of Prohibition. Just stop and think that over, if you have not done so, and you will realize that we state the simple truth. Then why not apply this divine principle, once more? This time to the liquor-traffic.
CAUSELESS HATRED OF CHRIST.

They hated Him without a cause. — John 15:25.

Life has its alternations of sunlight and shadow, day and night, summer and winter. God has ordained it so and no one can change this ordinance of God.

"Into each life some rain must fall, Some days must be dark and dreary."

When Christ became the Saviour of men, He took upon Himself the form of a man and began to live the life of a man. In His life, therefore, there were shadows. You have seen that bright and beautiful picture of Mary and the child Jesus. It is bright and beautiful, but I fancy as I look upon it that a shadow falls upon it, the shadow of the monster Herod who sought the young child to destroy Him. So as I look upon the scene of Christ in the Temple, Christ at Cana, at the grave of Lazarus and elsewhere, I fancy a shadow dimming the brightness of each.

Whose shadows are these? They are not the shadows of clouds, not even the shadows of evil spirits, but the shadows of men — always the shadows of men — unsympathizing, unbelieving, malicious, merciless men. Men hated Him and because they hated Him they filled His life with sorrows. Our Saviour tells we shall find a series of causes for their hatred of Christ.

1. He disregarded their traditions. Their custom was to teach in the pillared synagogue. He taught on the sea-shore and the mountain slope; they used high-sounding words, He expressed the truth in terms that the common people could understand, referring in his discourses to the lilies and the sparrows, the leaven and the lost sheep; they referred to the opinions of their great Rabbis; seldom if ever, in their pretended humility, venturing to express an opinion of their own. He taught them as "one having authority" beginning his paragraphs with "I say unto you." He even, as in the sermon on the mount, set up his opinion as of greater importance than that of the Fathers, saying, "Ye have heard that it was said by them of old time... but I say unto you." All this was new to them and in their blind bigotry they declared it to be contrary to the laws of God. Do you wonder that they hated Christ for this? If you do, it is because you do not know how tenaciously men cling to the forms of religion when they have nothing else to cling to. These people had nothing but the form of godliness, for their lives had a thousand times denied the power thereof. Their consciences told them this; so they clung to their services and ceremonies and hated the man who told them that these things were nothing.

2. Christ openly declared unwelcome truth. Faithfulness and fearlessness were always characteristic of the teachings of Christ, faithfulness to duty and fearlessness of danger. He found everything wrong in Israel. Their courts were courts of injustice, their Temple a den of thieves. The evil practices of Rome and Chaldea and other heathen nations had been copied in Judaea and had made their impress on Judean life and character. The cup of Israel's iniquity was nearly full. Before that generation had passed away the army of Titus would encompass Jerusalem. Christ's days were the days of the nation's extremity. It was not a time for smooth words. If one would save the people in their last hour he must cry aloud and spare not, he must lift up his voice like a trumpet and show the people their transgression and the house of Israel their sin. This Christ did and they hated Him.

3. He was a living reproof of all unrighteousness. Behind every word of Christ was Christ. He reproved sin who did no sin neither was guile found in his mouth. He exorted the people to live uprightly, who went about continually doing good. The Jews could not tolerate his reproofs especially when they were emphasized by deeds of wonderful power and matchless love. It was easy to say, "He hath a devil and is mad, why hear ye Him?" but it was not easy to answer when the people replied, "These are not the words of him that hath a devil, can a devil open the eyes of the blind?" Christ went up and down throughout all Jewry doing righteousness in the midst of an unrighteous nation. Did men love Him for this? Were they content to have the evil of their doings set before the world in the light of the holiness of the Son of God? You have heard the story of Aristides who was surnamed " the Just." Aristides was an eminent Athenian statesman, but through the influence of Themistocles, his political rival, he was banished. One of those who voted for his banishment, on being asked, frankly admitted that Aristides had done him no harm only he was tired of hearing him called "the Just." When wicked men's consciences arraigned them good men are often made unconscious witnesses at the trial and if sentence of condemnation is passed they hate those upon whose testimony they were condemned. Christ's pure and holy life was a swift witness against the evil-doers of his day and they hated Him. If we live as the world lives the world will love us; but if we live as Christ lived, if as witnesses we face the wrong-doers and let our testimony ring out day by day against them, if by good works and abiding faith in God we reprove the world of sin, the world will hate us. Marvel not.

4. He claimed to be Messiah and the Son of God. The Messianic prophecies were met in Christ, but the expectations of the Jews were not. Seven centuries before Christ Isaiah prophesied of Him; but during these centuries the truth was being recast in the Jewish mind. According to the prophecy, in character Christ was to be both God and man and in his office to be the mediator between God and man. There was a temporal and also a spiritual side to the personality of Christ and his work had an earthward and a heavenward bearing. In the mould of the Jewish mind these thoughts had taken a new shape, that which related to the temporal was greatly exaggerated while the spiritual was almost nullified. Christ was not great enough to meet their expectations concerning the coming princely Messiah, while his claim to be the Son of God was far beyond anything that they had conceived of him. His claim to be the Messiah they denounced as false, his claim to be the Son of God they pronounced blasphemy.

5. They were unsuccessful in their opposition to him. God's purpose concerning Christ could not be changed nor his decree annulled. He had given Christ to be " a light to lighten the Gentiles" and it was not within the power of man either to put out that light or to decide within what limits it should shine. It was God's will that it should shine first in Palestine and then breaking through and over the Palestinian mountains that it should shine into all the world growing brighter and brighter unto the perfect day of man's complete enlightenment. God had given Christ a kingdom and had purposed that His authority should become universal till from pole to pole and all along the equator's length should ring Hosannas to Christ the world's anointed King. Jewish opposition to the purpose and power of God availed nothing. A single thought will show us why they hated Him for this. It is not in human nature quietly to submit to defeat. It takes a little more grace than some profoundly Christian men and women possess to yield a point they have taken. Indeed there are some people who even when they have undertaken to champion an evil cause would rather win than lose, let the results be what they may to themselves and their children.
May 29, 1889.

The Authority Question.

Again the fact that "Adam was first formed," together with the fact that "Adam was not deceived, but the woman, being deceived, was in the transgression," uproots the false theory of primogeniture then as now in vogue as a fundamental principle of all false and godless government. The rights of primogeniture are not and never were of divine institution. God's theory concerning primogeniture is in every respect antagonistic to such so called rights. God's theory instituted in Eden before the Fall, was, "The last shall be first, and the first last, for many are called but few chosen." Matt. 20:16. Thus from Adam, "first formed," "the image and glory of God" was withheld, the grace sufficient to withstand temptation, and he consequently turned traitor to his God, and became a curse to both God and man. His crime so vile that the very earth, all nature, all time, all eternity, is polluted by it. His record an eternal woe.

In Adam did die. "By one man sin entered into the world and death by sin." But to Eve, last formed, was given the grace to "wield the sword of the Spirit, that she might withstand the wiles of the devil," although "Satan the father of lies" succeeded in "deceiving her through his subtlety." Then Eve became "weak in the faith." Rom. 14:1. Then to her "all things indeed were pure," Rom. 14:20, and "Happy is he that condemneth not himself in that thing which he alloweth," Rom. 14:22. ("But he that estimeth anything to be uncleane to him it is uncleane," Rom. 14:14, and, "It is evil for that man who eateth with offense," Rom. 14:20.)

Thus Eve was kept back from presumptuous sin, and thus it was that she was "upright and innocent of the great transgression." Consequently God gave "honor to whom honor was due." Eve was accordingly chosen by God to share with God the parenthood of Christ the King of kings and Lord of lords, an honor denied both angels and men, and an honor that both might covet. The woman, last formed, representing the female sex, was the only human agency employed by God in perfecting the plan of Adam's redemption through a crucified Redeemer. And Eve last formed, is first, and "Adam first formed," is last.

Again, in like manner, Cain, humanity's first born, was rejected of God, because a murderer accursed of God and man, an outcast and a vagabond, while to Abel, the younger, was given freely of the grace and Spirit of God; and "the last was first, and the first last," and although Abel was slain, God raised up "another instead of Abel, whom Cain slew," who was chosen of God to be the first male progenitor of "the seed of the woman," the King of kings and Lord of lords; and again, "the last was first, and the first last." In like manner Ishmael, the first born, was "cast out," and Isaac, the younger, was chosen. In like manner, God loved Jacob, the younger, and hated Esau, the elder. In like manner, Judah, the younger, was first, and Reuben, the first, was last. Such was also the case with Mannasse and Ephraim and Eleab the eldest and David "the youth," etc., etc., "that the purpose of God according to election might stand, not of works but of him that calleth." Thus, according to the same principle, Christ was sent but to the lost sheep of the house of Israel, but to Gentiles have taken the kingdom of God and are possessing it. Thus the gospels were written by the Jews only, for the Jews alone; but the Gentiles are feasting on the bread and water of life while the Jews are perishing for lack of knowledge. Thus in like manner, Christ was born into the world for man's redemption, to lift from man's shoulders (not from woman's) "a yoke of bondage," "a yoke which neither ye nor your fathers were able to bear." "To you, O men, I call, and my voice is to the sons of men." And the Bible was written by men for men, but the women have taken the kingdom and are possessing it; for "the last shall be first, and the first last," and the last is first, and the first is last.

Again, the fact that "Adam was not deceived, but the woman being deceived was in the transgression," overthrows some false theories concerning representative law. While that fact proves that Adam was a free moral agent, and accountable to God alone for his deeds, whether good or evil; it also proves that Eve was a free moral agent and held accountable to God alone for her deeds, whether good or evil. Nature itself teaches that "a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit," and "by their fruits ye shall know them." While it is true that, "In Adam all die," and, "By one man sin entered into the world and death by sin," it is also true that in Eve was the promise of Adam's redemption, and through Eve's daughters was that promise fulfilled. Inasmuch as Adam was the representative of sin cursed and fallen humanity, so was Eve the representative of "the holy seed," and her character as such is maintained and established throughout the word of God. We read "And the Lord God said unto the serpent, I will put enmity between thee and the woman, and between thy seed and her seed." It shall bruise thy head and thou shalt bruise his heel." Again, "Hear ye now, O house of Israel; The Lord himself shall give you a sign; Behold a virgin shall conceive and shall bear a son and shall call his name Immanuel;" and again, "They are not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children. That is, which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, at that time when he said, Abraham shall receive children by thee;" "therefore, when there was a representative male and a representative female. Because Adam was not deceived in the transgression, consequently Adam, through Adam and Eve's sons transmitted corruption and eternal death to the whole human family. Because Eve being deceived was in the transgression, consequently from Eve through Adam and Eve's daughters were transmitted the holy and incorruptible holy, and blood of
Christ, the King of kings and Lord of lords. This was the signification always attached to the ceremonial law with its crucifyings of the flesh, (circumcision) its slaughter-houses, its sacrifices, its divers washings, its impositions of forms and ceremonies, all under penalty of death, which law, Peter terms “a yoke which neither ye nor your fathers were able to bear;” which Paul terms “a yoke of bondage,” from which bondage and which yoke Eve and her daughters, as representatives of the holy seed, were happily and justly free.

A fundamental principle of representative law is set forth in 1 Cor. 7:14, “The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy.” Based on the principle that “Faith without works is dead,” we find in the old and new dispensations alike this representative principle recognized and applied throughout, husband sanctified by the faith of the wife in the same degree that wives were sanctified by the faith of husbands, and the representative faith of the mother no less effectual than the representative faith of the father. Although Eve, like Abraham, who even demanded of God a sign, was “weak in the faith,” yet her feeble faith, like Abraham’s, was “counted unto her for righteousness,” and the unbelieving husband, Adam, was sanctified by the faith of Eve the wife. True, Adam might be called a “believer” but only in the sense that “the devils believe and tremble.” Paul writes to Timothy, “whose father was a Greek but his mother was a Jewess.” “When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that in thee also.”

Under the Mosaic law, when judgment was to be executed on disobedient children, the mother’s testimony was fully as essential as that of the father. The representative faith of Abigail, the wife, saved the husband, Nabal, from merited death. The representative faith of the harlot, Rahab, saved the lives of her father and brethren. The representative faith of “the wise woman of Abel” saved a whole city from destruction. Woman’s responsibility as a free moral agent is strongly emphasized, “Through faith also, Sarah herself received strength to conceive seed, because she judged him faithful who had promised.” In the case of Lot’s wife, neither the representative faith nor works of the husband could sanctify the wife. The representative faith of Rebecca, the mother, was recognized and blessed by God, while that of the believing father, Isaac, was set at naught—“Now Rebecca loved Jacob, but Isaac loved Esau.” The representative faith of Hannah outranked that of the faithless husband, Nabal, from merited death. The husband’s headship representing Christ’s headship and involving the submission of the wife, is more clearly defined in Rom.7:1-4. “The wife is bound by the law to her husband as long as the husband liveth, to bring forth fruit unto God.” And it is illustrated in Gen. 30:1, “And Rachel said unto Jacob, Give me children or else I die, and Jacob said unto Rachel, Am I in God’s stead, who hath witholden from thee the fruit of the womb?”

By the term “subject in everything,” we may understand that pertaining to every other interest and first in importance to every other consideration is the wife’s obligation of motherhood. Thus the husband is the head of the wife, even as Christ is the head of the Church, and he is the saviour of the body only by God’s principles of generation and regeneration, and only as defined in the word of God, for “The body is of Christ, the head from which all the body by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God,” Col. 2:17-19, and “He that is joined to a harlot is one body, for two, saith he, shall be one flesh,” 1 Cor. 6:16.

Again we are taught that the service and honor due Christ as the head of the man, is identical with the service and “honor due the wife as the weaker vessel,” for “as much as ye have done it unto one of the least of these ye have done it unto me.” “Laboring ye ought to support the weak.” “We that are strong ought to bear the infirmities of the weak, and not to please ourselves: For even Christ pleased not himself.”
We are also taught that physical weakness is a spiritual advantage in the Christian warfare. We are told that “The Lord takes no pleasure in the strength of a horse nor in the legs of a man,” and that “God chooses the weak things of the world to confound the things which are mighty; that no flesh should glory in his presence.” Paul says, “Least I should be exalted above measure there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I glory in my infirmities that the power of Christ may rest upon me. Therefore I take pleasure in infirmities; for when I am weak then am I strong.” 2 Cor. 12:7-10.

There is abundant proof that this, Paul’s analysis of the character and condition. In the story of the fall—Gen. 3:14, 19—we notice that “because” of their sin God pronounced judgment upon both Satan and Adam, but in the case of the woman, whose case is the exception, God gives no stated reason for thus inflicting a curse upon her. Nevertheless a Scriptural and logical reason is implied in Satan’s curse, viz: “I will put enmity between thee and the woman,” etc. Thus exalting woman above both angels and men. Then lest the woman should be exalted above measure, God gave to her a thorn in the flesh, viz: “I will greatly multiply thy sorrow,” etc., and a messenger of Satan to buffet her, viz: “Thy desire shall be to thy husband and he shall rule over thee,” lest she should be exalted above measure, and that the power of Christ might rest upon her; for God’s strength was made perfect in woman’s weakness when Christ was “made of a woman.” Most gladly therefore should both men and women take pleasure and glory in infirmities: for when we are weak then are we strong.

“...He gave some apostles and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” “Having gifts differing according to the grace given them.”

On the strength of the fact that “in Jesus Christ there is neither Jew nor Gentile, there is neither male nor female,” the eligibility of Priscilla, “the four daughters of Philip,” Phebe, Trephena, Trephosa, Persis and “those women who labored in the gospel” to preach the gospel, ordain, baptize and dispense the gospel” to preach the gospel, ordain, baptize and dispense the grace given them.”

The Amenem in Pennsylvania.

To the Editor of the Christian Nation:

Perhaps a survey of the Amendment fight in Western Pennsylvania might be of some interest to your readers and may, possibly, arouse a more determined interest in the minds and efforts of some. There can be no complaint on the score of “machine work” in favor of the Amendment.

There are scores of speakers, good, bad and indifferent, constantly passing to and fro throughout this section of the State. Meetings are held at all points likely to catch the ear of the people, and as far as formal organization goes there is little lacking in completeness. As a rule the organization and the management of the meetings are in the hands of Christians or church members and the division of duties and honors is as nearly as possible divided evenly among the different denominations.

The result of this plan is that two-thirds of every audience—at Amendment meetings—is composed of ardent Christians, churchbers, and these are mostly women. “They that are whole have no need of a physician.”

On account of this state of affairs—the class of voters that it is desirable to meet—that it is absolutely necessary to win—does not attend the Amendment meetings and consequently the ignorance of this class is complete and the vote under present circumstances, may be safely counted as against the Amendment. Unless there is something done, very soon, to change the character and makeup of these meetings we can have no hope of gaining—to any appreciable extent—the irreligious or non-church-going vote, and without a fair percentage of this vote the Amendment is certainly lost. It is the old question of the churches, “How shall we reach the masses?”

There is also a lack of enthusiasm at all our meetings, a sort of half-heartedness, as though we were laboring under a moral nightmare, the effect of causes beyond our control. To a certain extent this is true, for the day’s papers are either cold, silent or opposed to the Amendment, while our prominent politicians trim their sails to the same wind. All this has a depressing influence upon the stoutest heart.

There are bright spots and streaks of sunlight amid the gloom. In our county, Fayette, the Genius of Liberty, the democratic organ, under the supervision of editor Cooke, is aggressively in favor of the Amendment, and the Republican Standard, the Republican organ, is also actively engaged in working for the Amendment. Some of our prominent young politicians are also doing good work in the same cause, and our neighboring counties are nearly as well off, in this respect, as ourselves. To a certain extent this is true, for we are doing much quiet and effective work. Whenever you go among “the masses” you will find showers of anti-amendment tracts gotten up with all the skill and ingenuity of Satan, in favor of his pet delusion, “personal liberty.” There is no antidote to this poison because we fail to reach the person who has swallowed it. However the outcome of this, as well as all other battles, is in the hands of an all-wise and ever-acting Providence, and out of apparent defeat He is able to organize a victory that will be complete and everlasting. In his own time and in his own way this instrument of Satan, the liquor traffic—will certainly be abolished. God speed the day.

Yours, etc.,

Uniontown, Pa., May 20, 1889.

P A R T Y P R O H I B I T I O N I S T.
In the Sabbath School.

ANALYSIS.

REV. J. E. T. MILLIGAN.


I. THE ARRANGEMENT.

1. In the morning.
2. By consultation.
3. He is bound.
4. Carried away.
5. And delivered to Pilate.
6. Chief priests, elders, scribes and whole council concurred.

II. PRELIMINARY INVESTIGATION.

1. By Pilate.
2. As king, art thou the King of the Jews?
3. He answered, "Thou sayest."

III. HIS ACCUSATION.

1. By chief priests.
2. Of may things.

IV. HIS DEFENSE.

1. He answered nothing.
2. Is urged by Pilate.
3. Of may things.

V. HIS EFFECT.

1. Pilate asks Him again.
2. Pilate marvellled.
3. He inclines to release Him.
4. He asks the consent of the Jews.

VI. THE SITUATION.

1. A custom of release.
2. Whosoever they desired.
3. A notorious prisoner (Barabbas).
4. Had made insurrection.
5. Committed murder.
6. The custom of release is urged.
7. He puts it between Barabbas and Christ.
8. He knows they delivered Jesus of envy.
9. The chief priests move the people.
10. They choose Barabbas!

VII. PILATE EXOSTULATES.

1. What shall I do with the King of the Jews?
2. Why crucify, what evil hath He done?

VIII. JEWISH IMPLICABILITY.

1. Rather release Barabbas.
2. They cry out again, crucify Him.
3. They cried out more exceedingly crucify Him.

IX. PILATE YIELDS.

1. Willing to content the people.

COMMENTARY.

REV. F. H. ATHERTON.

INTRODUCTION.—Our last lesson gave us an account of Christ before the Sanhedrin. In Mark's record Peter's denial of Christ is related next. Three times he denies Him. He begins to curse and to swear. The crowing of the cock perhaps recalls to Peter's mind the words of Christ, for he thinks of them and weeps. Then Mark tells us the events embraced in to-day's lesson.

It may be well for us to consider how many different hearings Christ had before he was delivered up for crucifixion. It would appear that he was:

1. Before Annas. John 18:13. The account in John 18:19-23 refers pathetically to Christ's arrangement before Annas than before Caiaphas. This is on the understanding that verse twenty-four should read differently.

2. Before the Sanhedrin, at night. Matt. 26:57, etc. Mark 14:53, etc. Caiaphas here presides.


The account that we study to-day perhaps includes things that occurred before Pilate both before and after Christ was sent to Herod. For accounts parallel with to-day's lesson see Matthew 27:1-2; 11-31. Luke 23:1-7; 13-35. John 18:38-40; 19:1-16. The following division of the lesson will be used: I. The morning meeting of the Sanhedrin. II. Christ questioned before Pilate. III. Barabbas preferred. IV. Pilate yields to the people. V. Christ is mocked and abused.

THE LESSON.

I. THE MORNING MEETING OF THE SANHEDRIN. (1.)

1. And straightway in the morning. The meeting of this body described in the last lesson was evidently at night. Dr. Robinson, however, says that the presence of the Sanhedrin "at the house of Caiaphas, as noted by Matthew and Mark" seems mentioned by them by way of anticipation. He thinks that Luke's account [22:66] indicates that they did not come together till after daybreak. But it appears best to understand two meetings of the Sanhedrin; one at night, the other in the early morning. Luke may describe the morning meeting, though it is somewhat similar to those recorded by Mark and Matthew. It was probably illegal to hold a trial and condemn a prisoner at night, and this morning meeting may have had for one of its purposes the formal ratification of the preceding night's condemnation. Also another object of the meeting may have been to consult about the way in which they would secure his death before resolved upon. The chief priests held a consultation with the elders and scribes and the whole council. This seems better.

2. And bound Jesus. John [18:12] tells us they bound Jesus when they apprehended him; and that Annas [24] sent him bound to Caiaphas. During the night trial perhaps he had been unbound, or partly so; now he is bound again. Our Lord is treated as a criminal. And delivered him to Pilate. The Sanhedrin at this time did not have the power of inflicting death. This is probably referred to in John 18:31, where the Jews say: "It is not lawful for us to put any man to death." So they delivered Christ to the Roman power.

3. And straightway in the morning. The meeting of this body described in the last lesson was evidently at night. Dr. Robinson, however, says that the presence of the Sanhedrin at this time did not have the power of inflicting death. This is probably referred to in John 18:31, where the Jews say: "It is not lawful for us to put any man to death." So they delivered Christ to the Roman power. Christ had foretold that the chief priests and the scribes should condemn him to death and should deliver him to the Gentiles.

II. CHRIST QUESTIONED BEFORE PILATE. (2-5)

1. What shall I do with the King of the Jews? If we are told that Pontius Pilate was the fifth procurator of Judea, he was successor to Valerius Gratia. He held office for ten years, from 26 A.D. He was summoned to Rome at the instance of Vitellius, then Governor of Syria, to answer to certain charges made against him; and then banished to Vienna, where he is said to have committed suicide. The same pen writes: "Caesarea was the place where the procurators usually resided; but, as it was the Passover season, Pilate was in Jerusalem [to be ready, in fact, to quell any disturbance that might arise . . .] where he lived in the praetorium." And Pilate asked him, "Art thou the King of the Jews?" Pilate seems to refer here to an accusation made against him by the Jews. According to Luke, one of their charges was that Christ said that he was a king. This was coupled with the charge that he forbade giving tribute to Caesar. These things perhaps were asserted o
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Our fear of God should be so great that fear of man will never turn the scale. Delivered Jesus when he had scourged him. This punishment, Geikie tells us, was awful. Perhaps Pilate favoring Christ as he did, would much mitigate the infliction in this case; yet Geikie thinks that Christ's punishment was of the severest. One reason he gives is that those who inflicted the punishment only too gladly vented on any Jew the grudge they bore the nation.

III. BARABBAS PREFERRED. (6-11.)

It was the custom at the feast of the passover to set free to the Jews one of the prisoners. Perhaps there was a reference in this custom to the merciful significance of the passover. Namel Barabbas. This name goes down in history as the one who was preferred by the Jews at this time to their great Messiah. He was an insurrectionist against the Roman power evidently. He was a robber and a murderer. It is a plaintive fact that this passover is the occasion of the release of such a one; and that he who was typefied by the passover lamb is not allowed to go free; but must die.

3-5. The chief priests accused him of many things. They may have advanced new charges and repeated others. They wanted him put to death, and so pushed matters. See Luke 23:5. But he answered nothing; as before when in the presence of the Sanhedrin. Perhaps he felt that Pilate would see the baseless character of the charges. But Jesus yet answered nothing; so that Pilate marvelled. This was a strange kind of prisoner for Pilate. He was not fierce and rapid in denial. He was silent.

6, 7. Now at that feast he released unto them one prisoner. It was the custom at the feast of the passover to set free to the Jews one of the prisoners. Perhaps there was a reference in this custom to the merciful significance of the passover. Namel Barabbas. This name goes down in history as the one who was preferred by the Jews at this time to their great Messiah. He was an insurrectionist against the Roman power evidently. He was a robber and a murderer. It is a plaintive fact that this passover is the occasion of the release of such a one; and that he who was typefied by the passover lamb is not allowed to go free; but must die.

8. The multitude... began to desire him to do, etc. It seems uncertain, when we look at the other gospels, who first suggested the customary release of a prisoner. It is the multitude, not the chief priests as a body, that are here making this request. Will ye that I release unto you the King of the Jews? Pilate does not wish to condemn Christ. He endeavors to use this custom with the people as a means of releasing Christ. He calls Christ the King of the Jews, possibly to irritate the chief priests.

10, 11. Had delivered him for envy. The chief priests did not like the success that Christ had attained. They did not wish him to undermine their authority and influence with the people. The chief priests moved the people. Some little time may have elapsed between Pilate's question and the people's answer. The chief priests urge them to ask for the release of Barabbas. Perhaps at this juncture the messenger from Pilate's wife arrived. She had been troubled much in a dream because of her husband's request. What question does Pilate ask Jesus? What interest do you suppose he had in asking this question? Is it likely that Pilate had not heard of Jesus before? Would he not be curious to see the one who, a few days before, had caused such general excitement on his entrance into the city? What is Jesus' answer? (See John). What is this answer called? (1 Tim. 6:13). Who were his accusers? How did he meet their accusations? What was their charge against him to Pilate? Was this the substance of their verdict in council? Of what had they convicted him? Why not set this before Pilate? Were they not afterward forced to add this to their charge? In what way? What question does Pilate ask Jesus? What interest do you suppose he had in asking this question? Is it likely that Pilate had not heard of Jesus before? Would he not be curious to see the one who, a few days before, had caused such general excitement on his entrance into the city? What is Jesus' answer? (See John). What is this answer called? (1 Tim. 6:13). Who were his accusers? How did he meet their accusations? What is said about the number of their accusations? Why should they multiply their charges? What does Pilate say to him about his silence? Did this move Jesus to speak? Why should Jesus maintain such silence? How was Pilate affected by it?

What was their charge against him to Pilate? Was this the substance of their verdict in council? Of what had they convicted him? Why not set this before Pilate? Were they not afterward forced to add this to their charge? In what way? What question does Pilate ask Jesus? What interest do you suppose he had in asking this question? Is it likely that Pilate had not heard of Jesus before? Would he not be curious to see the one who, a few days before, had caused such general excitement on his entrance into the city? What is Jesus' answer? (See John). What is this answer called? (1 Tim. 6:13). Who were his accusers? How did he meet their accusations? What is said about the number of their accusations? Why should they multiply their charges? What does Pilate say to him about his silence? Did this move Jesus to speak? Why should Jesus maintain such silence? How was Pilate affected by it? What was his offense? What opportunity did this custom afford Pilate? How was he put in mind of it? What did he offer to do? Why did he do this? Had he reason to expect the people to accept his offer? What were they doing a few days before? What answer did the people give? How did they come to make such a choice? Who seem to have suggested the release of Barabbas as an alternative to the release of Jesus? See how people may be influenced by those of impure motives. See the effect of envy, and beware of the green-eyed monster.

Questions On Lesson X.

BY UNCLE ROBERT.


When did the council act formally upon the disposal of the case in the trial of Jesus? Why not in the night? Why act so early in the morning? Was their a full council? What did they do with Jesus? Why should they deliver him to Pilate? Their morning meeting then only confirmed the former night verdict.

What was their charge against him to Pilate? Was this the substance of their verdict in council? Of what had they convicted him? Why not set this before Pilate? Were they not afterward forced to add this to their charge? In what way? What question does Pilate ask Jesus? What interest do you suppose he had in asking this question? Is it likely that Pilate had not heard of Jesus before? Would he not be curious to see the one who, a few days before, had caused such general excitement on his entrance into the city? What is Jesus' answer? (See John). What is this answer called? (1 Tim. 6:13). Who were his accusers? How did he meet their accusations? What is said about the number of their accusations? Why should they multiply their charges? What does Pilate say to him about his silence? Did this move Jesus to speak? Why should Jesus maintain such silence? How was Pilate affected by it? What was his offense? What opportunity did this custom afford Pilate? How was he put in mind of it? What did he offer to do? Why did he do this? Had he reason to expect the people to accept his offer? What were they doing a few days before? What answer did the people give? How did they come to make such a choice? Who seem to have suggested the release of Barabbas as an alternative to the release of Jesus? See how people may be influenced by those of impure motives. See the effect of envy, and beware of the green-eyed monster.

How does Pilate appeal again to the people with reference to Jesus? How do they answer him? Who seem to have suggested to the people the destruction of Jesus? Was Pilate willing to do this? How did he try to show them that he felt that he had no cause for condemnation? How did they dispose of his objection? Note this for practical benefit. What did Pilate
do? What was his motive? Why should he scourge him? Meditate upon this suffering of soul and body. What significance is there in the fact that Jesus was crucified by Pilate?

Who next took charge of Jesus? For what purpose? What did they do first? What do when they go there? Why? What did they then do with Jesus? Why did they do this? Think of an innocent pure being in the hands of brutal, hardened soldiers for their sport. What will be the situation of such mockers when he really sits on his throne of judgment and of those who without cause delivered him into their hands? When they had satisfied themselves in this way, what did they do? Is it any wonder that he prayed that if it were possible that this cup might pass from him?

Your father will be away all day, so what difference will it make whether you do it now or after a while?"

ed all these peas. Can't you wait for me? I have more than three-quarters of them planted now, and there'll be lots of time for fishing afterward." Ted hesitated, but as Dick made a movement as if he would start without him, his resolution grew weak, and putting the basket of peas away in a safe hiding place, he ran up to the house, got his fishing tackle and some lunch from the cook, and in a few minutes rejoined Dick, who was waiting for him under a shady tree.

A pleasanter day for fishing excursion could hardly have been chosen. It was cool and breezy, the fish seemed to delight in being angled for, and the boys soon had a long string of funny beauties. At lunch time Ted found that Jane had added a generous handful of cookies to the sandwiches he had asked for, and to the keen boyish appetites the simple fare was like a feast.

What was the matter, then, with Ted? He shook himself impatiently now and then, trying to banish the uncomfortable feeling that overloaded all the sunshine of the day, but it would not be put aside. The remembrance of neglected duty marred his pleasure sadly. He was glad when at last the afternoon shadows began to fall and Dick said it was time to return. When they drew near the house Ted's heart sank as he saw his father's carriage standing before the door.

"Oh, dear! Father's come home and I know he'll ask me about the peas the very first thing," he exclaimed.

"That's bad," said Dick. "I'll tell you what to do" Ted. There are only a few left, you know. Just throw them behind that pile of logs and no one will ever know but that you planted them all before you went fishing. You can go home through the field, and then they will all be out of the way before anyone has time to ask you anything about them."

Ted's orders to finish his work before he did anything else had been so explicit that he had not courage to face his father with a confession of his disobedience, and so for the second time that day he followed bad advice, comforting himself with Dick's assurance that no one would ever know anything about it.

"Well, Ted, did you get your peas all planted before you went fishing?" his father asked at the supper table; and nobody noticed that pile of logs and no one will ever know but that you planted them all before you went fishing."

Poor Ted was beginning to realize the truth of this couplet. His disobedience had been followed by deception, and to hide that he had told an untruth. For two or three days his conscience troubled him, but he refused to listen to its admonitions, and at last the subject passed from his mind.

A month later his father asked, "Ted, my boy, did you plant all those peas?"

"Yes, sir."

"Oh what a tangled web we weave
When first we prize to deserve"

Ah, poor Ted knew only too well where the pea vines came from that were twining their graceful green tendrils over the logs. They were silent witnesses to the lie he had told, and his father did not need any word from Ted's lips to confirm their mute tale of his deception.

Ted felt that he fully deserved the punishment that his father saw fit to inflict, and when he is tempted to cover a fault by deception, he remembers the day when his wrong-doing was disclosed by those silent witnesses.

SILENT WITNESSES.

BY MINNIE E. KENNEY.

"Come on, Ted. You can finish that after you come back. Your father will be away all day, so what difference will it make whether you do it now or after a while?"

Ted shook his curly head with a sigh. "I've got to finish this first, Dick. Father said I mustn't do anything else until I planted all these peas. Can't you wait for me? I have more than three-quarters of them planted now, and there'll be lots of time for fishing afterward."

"There'll be lots of time to plant peas afterward, too," Dick retorted. "No, I can't wait for you, so come along now, and nobody will ever be the wiser. We will come home early enough for you to get through with them before your father comes."

Christian Nation.

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Vol. 10, No. 241
**Among the Churches.**

**REFORMED PRESBYTERIAN.**

**Star Notes.**

* Lakes Presbytery will meet according to adjournment on Tuesday, June 4, at 3 p.m., in Belle Centre, Ohio.
* Rev. A. S. Lyons, of Newry, Ireland, arrived in this city on Thursday last, in the Germanic. He will remain until Fall.
* Our own Genera is putting on Metropolitan airs. The Commencement programme, just at hand, for which we return recherche in every detail.
* Rev. S. Dell Johnston, of Seattle, (whose address, by the way, is now 1113 9th street,) writes us: "My work is still prospering. A petition will be presented to Kansas Presbytery at Synod asking for an organization, and ordination and installation of myself. Over forty names are on the petition as members of the new congregation."
* Mr. and Mrs. Alex Frazer, of the Brooklyn congregation, are passing through the billows of grief. A sweet little daughter, May, bright eyed and golden haired, about eight years of age, was taken by the Saviour on Sabbath evening last. Perfectly conscious until the last, she bade them good-by, and with a wisdom that seems inspired at such an hour, whispered words of comfort that in dark hours will prove a balm to the broken hearts.
* Deacon H. C. Hawthorne, Treasurer of the Brooklyn congregation, and wife, are about to return to Belfast, Ireland, to reside permanently. Mr. Hawthorne goes home, we learn, to assume a very responsible position in a large linen house there. He has been an efficient officer in the Brooklyn congregation, and will be greatly missed. Both he and his wife have been for years prominent workers and faithful teachers in the Sabbath school.

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**Treasurer's Report.**

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**Balance in Treasury.**

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**Deacon H. C. Hawthorne, Treasurer.**

The Ladies' Missionary Society of Superior, Neb., was organized April 11, 1888, with ten members. Eight have since been added to our number. We have held eleven regular meetings during the year.

For the benefit of the Society we gave one supper, made one quilt, and did some quilting, besides missionary work. We have great reason to be thankful to God for his mercies to us during the past years. We have not been called on to mourn the loss of any of our members by death; we also trust that our meetings have been a benefit to every member of the Society, and that we may strive the coming year to have more showers to lay at the Master's feet, and more miles to cast into his treasury.

**The Psalms.**

**J. A. Adams.**

The revision of the Book of Psalms, used in the Reformed Presbyterian Church, has given an incentive to that part of the worship, dependent upon the whole congregation, which for many years has been sadly neglected. Many of our people overlook the fact that this is probably the most important part of the services in our public worship, and as far as the worshiper is concerned, it is partially his or her fault, if it be not more correctly, or more satisfactorily performed. As regards this part of our duty we may say with the Psalmist, our lines have fallen to us in pleasant places, and we have a goodly heritage; we are not deprived, nor hindered from raising our hearts and voices in the praise of God as in many other churches, we are not limited to a soloist, or a quartette choir and a few operatic selections, and we can joyfully respond to the command, "All people, and especially our members of Synod about to convene, to please the fact that this is probably the most important part of our church to-day, and some of the churches that call themselves orthodox, the author of which hymns deny the divinity of Christ, and so have no hope, no heaven, no home beyond the grave.

We write these lines to call the attention of our Church people, and especially our members of Synod aloud to convene, to the fact that we as a church are in a transition state at present, and that it is human nature to seek after novelties. Our old authorized version of the Psalms is being gradually laid aside and considered unworthy of memorizing on account of the antiquity of its verbiage.

Our new version we understand is only partially recognized and is as yet incomplete, somewhat difficult to read, and also difficult to sing. But having started out on the march of improvement, we cannot now turn back with satisfaction to ourselves or with the good wishes of other churches. We fully
appreciate the value of the time and labor, the pains and patience, the consideration and cash, expended by our Revision Committee and we hope that their efforts will be successful, and that they will be duly appreciated by the church, and receive the sanction of our Father in heaven, but in this matter we should make haste slowly and go on to perfection. It required many years to compile and revise the old versions now considered so imperfect. Perhaps it was because of their imperfections that our forefathers thought it necessary to give them special attention and so instituted a special service on the morning of every Sabbath for their proper explanation. If the whole Book of Psalms cannot be satisfactorily revised this year, quite a number of them may be. Almost any careful observer and church goer for the period of twenty-five years or more could scarcely fail to notice that in that period of time with the exception of the explanation of the Psalms in regular order, that out of the one hundred and fifty Psalms in the book we sing only about fifty and as a rule only portions of that number, the others not being peculiarly adapted to the occasions. So we should have some selections for general use in Sabbath Schools, prayer meetings and social gatherings. Take for instance the Psalms which we learned beside our mother’s knee, and in the Sabbath School, these being the first we lisped and perhaps the last we shall sing this side of heaven. They are to us of the utmost importance, therefore we think that a careful selection of them should be made in a variety of metres, and set to suitable and popular church music, at as early a date as possible. In making these selection we would not consider it mutilation to leave out such portions of the Psalm as would disconnect the theme, and take up the first, second, and last stanzas, as is often done in the 136th and others.

UNITED PRESBYTERIAN.

The Sidney Presbytery declined to release Rev. J. P. Sharp from the Sidney charge.

Rev. T. G. Morrow goes from Paxton to Gerlaw, Illinois.

The Philadelphia Presbytery has an average attendance in its Sabbath Schools of 2,058. Of the 69 elders 49 are in the Sabbath School. 182 pupils were admitted from the Sabbath Schools to full communion in their churches, and 2,423 children studied the catechism in their schools.

Rev. Prof. E. F. Reid, whose recent death was mentioned, had an eventful history. Dr. Ure informs us that Mr. Reid was left an orphan when a small boy; was in a select school in Chester, England, for six years; was on the sea for several years; was a sailor in the employ of the East India Company; was further educated at Queens College, Belfast, under Dr. McCool; traveled in France, Switzerland, Germany, Italy, Australia, and United States; was a captain of cavalry in the Union army in the Southern Rebellion; was further educated at Hanover College, Indiana; was a farm laborer in Kentucky and Indiana; was a teacher in a Select Classical School at Wooster, Ohio; was Professor of Latin in Ohio Central College; then President of the same College; and finally Professor in Monmouth College. His knowledge of literature was very extensive. He loved study.

From official papers we find that the present membership of the United Presbyterian Church is 101,858. There have been 2,576 adult baptisms during the year, and 7,758 persons have been received on profession of faith in the same time. There are 43 new congregations, 708 ministers, and 53 licentiates. 31 men have been ordained during the year, and 37 houses of worship have been erected. The money contributions have made an average of $12.23 per member.

The Ladies’ Mission Societies number 708 and their contributions for the year were $50,000.

The Home Mission expenditures for the year were $50,000.

The full amount asked from the church by the last Assembly fell short, and the response was for Foreign Missions 98.71 per cent of the amount asked, and 73.87 per cent of amount asked for Home Missions.

A GRAND OPPORTUNITY.

The Publishers of the Beacon of Springfield, Ohio, make a special offer, good if accepted by July 30th, of that paper one year and that wonderful picture “Christ before Pilate” for only 50 cents. The picture is an elegant one, size 21 x 28 inches and a perfect reproduction of the original. The Beacon is the live, longest Prohibition paper in the country, issued every week and crowded full of the best of Prohibition matter. This offer is one that should be accepted by all. The paper one year, and the picture by mail post-paid, all for only 50 cents, which can be sent in postage stamps.

Use Without Soap.

Tablespoonful of Pearline to Pail of Water

And you have the best and quickest means of washing and cleaning. Directions for easy washing on every package.

Why is Pearline so largely imitated?

Why do these imitators invariably select names ending in —INE? Why are they compelled to peddle their goods from house to house—use deception, falsehood, offer prizes, claim that their powders are as good as Pearline, etc., etc.? This is why: PEARLINE is the best—never fails—never varies—has no equal—and is as harmless as the purest imported castile soap. Sold everywhere. Millions now use it.

Manufactured only by JAMES PYLLE, New York.
Wet Your Lawns!

Why allow your lawn to dry up when you can have it luxuriant and green? Why let your flowers wither and die, when using Thompson’s Irrigator you can have them fresh and blooming until frost!

A MOVABLE FOUNTAIN!
PLEASANT TO LOOK UPON!
USEFUL!

—SEND TO THE—
Land Irrigation Company.
712 Dekalb Avenue,
Brooklyn, N. Y.
THE STORY OF A BOX.

In Seven Chapters.

CHAPTER I.—FORTY-EIGHT BOXES.

In the new and wonderful dictionary which Dr. Murray, of England, is preparing, there are forty-eight distinct headings under which the word box appears. There is a box on the ear and a Christmas-box, a hunting-box, and a jack-in-the-box, and ever so many other boxes. But the subject of this sketch is a box of a peculiar nature, and one which needs a little more than the ordinary dictionary explanation.

CHAPTER II.—NAUGHTY PANDORA.

You have heard of Pandora’s Box; of course you have. According to classical writers, Pandora was the name of the first woman on earth. Pandora means “all-gifted,” because the gods each gave her something. According to classical writers, Pandora was the name of the first woman on earth. Pandora means “all-gifted,” because the gods each gave her something. Pandora opened the case, so that the contents differ, but one of them says that Pandora brought with her from heaven a box containing all human ills, upon opening which, all escaped and spread over the earth. Hope alone remaining. At a still later period, the box is said to have contained all the blessings of the gods, which would have been reserved for the human race had not Pandora opened the case, so that the winged blessings escaped.

CHAPTER III.—THE BUFFALO BOX.

So much for the story of an ancient box. Now for the story of a box better than Pandora’s. Her’s was a myth. This is a reality. It hails from Buffalo. You can have it by sending a postal card; it will be sent you freight paid. It is put up by J. D. Larkin & Co., 665 to 667 Seneca Street, Buffalo, N. Y. It will contain one hundred large cakes of “Sweet Home” Family Soap, a full year’s supply for the average family.

CHAPTER IV.—SOMETHING MORE: QUITE A STORE.

Besides these one hundred cakes, the box contains five varieties of exquisite toilet soap, three cakes of each; six packages of Boraxine—and there was never seen for making clothes clean anything like it, also a shaving stick, perfumery, tooth powder, etc.; sundry articles, useful and amusing, for older folk; and babies—in short, presents for every one in a family of seventeen, including the hired man. A Yale professor writes us that it is more fun to open a Great Bargain Box than to hang up one’s stocking at Christmas.

CHAPTER V.—LIST OF PRESENTS.

This list will give you a slight idea of the many handsome presents that are packed in the Great Bargain Box:

**For the Men:**
- One fine silver-plated Sugar Shell.
- One fine silver-plated Child’s Spoon.
- One fine, silver-plated Individual Butter Plate.
- Five boxes of fine Toilet Soap.
- One box, 3/4 dozen, Elite Toilet Soap.
- One box, 3/4 dozen, Creme Toilet Soap.
- One bottle Modjeska Tooth Powder.
- One bottle Modjeska Perfume.
- One Napoleon Shaving Stick.
- One box, 3/4 dozen, Modjeska Complexion Soap.

**For the Ladies:**
- One fine silver-plated Child’s Spoon.
- One fine silver-plated Child’s Spoon.
- One fine, silver-plated Individual Butter Plate.
- Five boxes of fine Toilet Soap.
- One box, 3/4 dozen, Elite Toilet Soap.
- One box, 3/4 dozen, Creme Toilet Soap.
- One bottle Modjeska Tooth Powder.
- One bottle Modjeska Perfume.
- One Napoleon Shaving Stick.
- One box, 3/4 dozen, Modjeska Complexion Soap.

That is only a portion of the list. The box contains five varieties of exquisite toilet soap, three cakes of each; six packages of Boraxine—and there was never seen for making clothes clean anything like it, also a shaving stick, perfumery, tooth powder, etc.; sundry articles, useful and amusing, for older folk; and babies—in short, presents for every one in a family of seventeen, including the hired man. A Yale professor writes us that it is more fun to open a Great Bargain Box than to hang up one’s stocking at Christmas.

CHAPTER VI.—A POSTAL CARD DOES IT.

The price of this box is $6.00, freight prepaid. But you need not remit in advance, nor run any risk nor take any chances. The manufacturers only ask permission to deliver you a Great Bargain Box, and if, after a thirty days’ trial, you are fully convinced that the soap is all they claim, and the extras all they advertise, you can then pay the bill. But if you are not satisfied in every way, no charge will be made for what you have used, and the box will be taken away. What could be fairer? Think—no you can not think of a butchers that would let you take a beefsteak on trial, eat it, and decide whether it was satisfactory or not, and pay or not. No Charge Will Be Made. The Butchers don’t do it.

CHAPTER VII.—EXPLANATION OF THE SITUATION.

Would you know the reasons why this offer is made? For Three Reasons:

1. It is to introduce “Sweet Home” Soap into every neighborhood where this advertisement is read. It is the very best Soap made, and it is, of course, every person once using it will always use it, and become a steady customer.

2. We propose a new departure in the Soap Trade, and shall sell direct from the factory to consumer, spending the money allowed for expenses of traveling men, wholesale and retail grocers’ profits, in handsome presents to those who order at once a case of “Sweet Home” Soap.

3. Our “Sweet Home” Soap is made for the select family trade only. It will not be sold to wholesale and retail grocers, in small boxes at small prices. The manufacturers have induced the manufacturers to make the above offer to subscribers of this paper. Your order must be sent direct to us.

**Important.**

The publishers have induced the manufacturers to make the above offer to subscribers of this paper. Your order must be sent direct to us.
God, who is the source of all authority, has appointed our Lord Jesus Christ the Ruler of Nations. The Bible, God's revealed Will, contains law for Nations, and is the standard by which all moral issues in political life are to be decided. National acknowledgment of this authority, and obedience to this law, constitute a truly Christian Nation.

EDITORIAL BRIC-A-BRAC.

The great John Bright died at a time when his magnificent services for the Union could not be officially recognized by the government without giving offence to the South, which was just then rivaling the North in the cordiality of her co-operation in the nation's centennial. At least so some of our Senators thought, and the resolutions on his death were therefore shelved. We do not presume to question the wisdom of such a course, because the motive was good. Our desire is to give as much publicity as possible to the fact that the Centennial was not allowed to pass without mention of John Bright's honored name. This particular occasion was the centennial banquet, and the speaker was Ex-President Hayes. We give his words in full, as they were not appeared at all in the daily press:

"Only twice within the century, since our government was established, has deadly peril seemed to draw near the people of the United States. At the time of the beginning, as we have seen, armed with the orderly and clearly expressed powers of the presidency, the threatened danger was met and overcome by Washington. Again, we were approaching the middle of the second half-century of the constitution, it did seem as if we were drifting—nay, as if we were swept—on toward destruction. Our friends in other lands—the few we had—lost hope. John Bright was almost alone among great statesmen with his inspiring confidence. John Bright, that glorious orb, the mellow light of whose departing day still lingers with us. America will not, cannot forget that the most eloquent voice in all England from the beginning to the end of our great struggle, was on the side of union and liberty. Ever blessed in America will be the name and memory of John Bright!"

We feel ourselves authorized to say, because we know it is true, that the Woman's Christian Temperance Union, through its local unions, is accomplishing an amount of educational work for temperance and prohibition, so vast that only the Infinite can measure it. To illustrate: almost every local union has a headquarters in which is held each week, at least one public meeting, and frequently two or three; besides which is the union's Loyal Temperance Legion, the youthful members of which are taught, scientifically, from carefully prepared and graded temperance text books, by regularly appointed teachers, the nature and effects of alcohol and narcotics. Take the work of one union, and multiply its labors and its certain results by the thousands upon thousands of such unions throughout the world, and it will not require a faith as strong as Abraham's to believe that the liquor-traffic is doomed to certain destruction when, instead of the uneducated fathers, we shall have these sons and daughters now in the temperance schools, to govern America, and the world.

An astounding moral weakness in the character of Parnell was revealed when he openly admitted that he had told a direct lie to the members of the House of Commons. When put upon oath, he refused to stick to it. This sort of conduct finds an explanation in the words of his colleague, O'Brien, which we quote: "The Irish have an earnest healthy repulsion for criminality. As to illegality, meaning irreverence for law as law, illegality is bred in us." Mr. Parnell could lie to the House of Commons, and permit the deception to bear its foul fruit, but when to stick to that lie meant criminality and imprisonment, his "healthy repulsion for criminality" compelled a different course. We have been a firm believer in and friend of Mr. Parnell, but we have only contempt for a man who can unblushingly play fast and loose with the truth. Unhappy Ireland, with such a leader!

"Give the devil his due" is an old saying. And it is due to him to say that he has shown great cleverness in keeping temperance men disputing as to what is the best method to down the saloons. But has not this discussion lasted long enough?—The Pioneer. Yes, it has. The Bible says, prohibit them; sanctified common sense says, prohibit them; and the history of America has proved the wisdom of prohibition applied to many another evil thing. Keep right on preaching, teaching, praying and voting for prohibition. God will give the victory in his own good time. Remember Jonah!

The Churchman of this city utters a warning note. It says: "The Roman Catholic University is to have a faculty of foreigners, probably Italians, and certainly ultramontanes, if we may judge by the interest taken in the new American school of learning at Washington by the Bishop of Rome. Are the children of Americans to be taught by outrighters of the Roman Curia? The time will come when some of our countrymen must decide whether they will be Americans or papalini."

Our young readers will certainly be delighted with the very attractive and instructive illustrated article which we give them this week. We ask that our readers show their appreciation of our efforts to give them a good paper by giving to the paper in turn a good circulation.

The Presbyterian General Assembly, whose sittings have just ended in this city, endorsed by a majority vote the principle of constitutional prohibition.
Pilate's attempt to transfer his responsibility. REV. S. G. Shaw.


Two great forces are here battling for and against Christ. On the one side appears the Hebrew church, denying his Messiahship, hating Him with a cruel hatred, and with counsel already taken against Him to put Him to death. This force is under the inspiration and management of the crafty and relentless Caiaphas. On the other side we have the Roman nation, caring nothing whether Christ was the Messiah of Jewish prophecy or not, and regarding Him withal as a harmless enthusiast who had done nothing worthy of death. This force is represented by Pilate, weak and selfish, ready to sacrifice an innocent man even under the protest of his own conscience, if he may thereby propitiate the god of this world. The Roman nation is not simply the greater of these two forces, it is the sovereign power. Pilate holds the life of Christ in his hands. Thus around the Son of God the kings of earth are contending. The attacks of Caiaphas and his party are but feebly met by Pilate. The battle rages more fiercely as time passes, and the haters of Christ are harassed by fears that with the morning light Pilate may be reinforced. The trial must be over and Christ on the way to Calvary before the judgment seats begin to throng the temple courts, or all may be lost. As in other battles, there is a wild confusion of voices here, and a bewilderment of rush and surge of the contesting forces.

Now for fear that we might lose ourselves in the multitude of thoughts that naturally rise when these scenes come up in review before us, I want you to look with me at Pilate's course of action, especially that part of it in which he attempted to transfer his responsibility to others. That he was guilty of this act of unmanliness we have no doubt. According to the history he first tried to transfer it to Herod Antipas, the Governor of Galilee, by sending Christ to him for trial; but Herod refused to be made a tool of the Procurator. Again, as we have it here before us, he tried to transfer his responsibility to the Jewish people, saying, "Take ye him and crucify him." Concerning this attempt that Pilate made I remark,

1. He was influenced to make it by a natural weakness of disposition. Pilate, and men like him, were the natural offspring of Rome, in its latter days. Pilate was a child of luxury and effeminacy; he was possessed of fine susceptibilities, but was wanting in those sterner qualities which made up the Roman of former days, he was capable of being impressed by the voice as it appeared in the character of Christ, but was utterly incapable of acting independently and strongly under such an impression. He does not compare with other sons of the empire of whom Cato the elder may be taken as an illustrious example. Here was a man whom no consideration of policy or expediency could turn from the right, a zealous adherent to principle and an avowed enemy of the growing tendency throughout the empire to develop beauty at the sacrifice of strength. We can fancy that had Cato sat in the Procurator's ivory chair instead of Pilate, he would have spurned these accusers of Jesus from the judgment seat, and Roman though he was, he would have given them to understand that he would confirm no sentence of theirs unless it was just and right. But Pilate was not Cato. He feared this people while he dispised them. He lived in the smile of Tiberius Caesar, and he trembled when he heard the multitude crying, "If thou let this man go, thou art not Cæsar's friend." Already a reputation had visited Rome to prefer charges against him, and fawning sycophant that he was, he feared the Emperor's displeasure if complaint should again be made.

2. When Pilate had once committed himself to the course which he took, the end was almost a certainty. On reading the account we see how he was steadily borne down by the opposition. He seems helpless under the demands of the populace, while it even seems as if the feeble resistance which he made only encouraged the enemies of Jesus and assured them of final success. The course of Pilate is in striking contrast with that of Caiaphas. Caiaphas was determined that Pilate should condemn Jesus and to this end he skilfully used every means that lay within his reach. Caiaphas had a policy and adhered to it. Pilate also had a policy; but it was not a working policy; it referred too indefinitely to the matter immediately at hand. His policy was to get out of the present difficulty as safely to himself as possible. Take as an illustration two men sitting down to play a certain game; one with a determination to win, the other with no particular interest in the game, feeling that he has been forced into it and resolving that his bearing shall be gentlemanly, his temper unruffled, and all his movements graceful and becoming; and which of the two would you say will win the game? Here you have a picture of Caiaphas and Pilate as they appear in Herod's judgment hall playing that judicial game in which the stake is the life of the Son of God. Caiaphas plays to win, all his energies are concentrated upon a single point. Pilate tries to hold himself well with his Emperor and the Jews, with the wronged prisoner before him, and his outraged sense of right. He has undertaken too much and the result is he loses all. He drifts helplessly before the storm of Jewish fanaticism to almost certain destruction.

3. His course we come to remark thus ended in failure. He thought to make himself secure in his position as Praetorius of Judea; but recall, degradation, banishment soon followed. He thought to set himself before the world as a righteous judge by washing his hands in the presence of the people and saying, "I am innocent of the blood of this just person;" but was he? Has he not been on trial before the world from that day to this and what is the verdict? Guilty! He is found an accomplice of Judas and Caiaphas and the chief priests and rulers, in the murder of Christ. It is said that he ended his life by suicide. So did Judas, gored by the thought that his hands were stained by the blood of a just man, he went out and hanged himself. I do not say for I do not know that remorse had anything to do with Pilate's death, but the coincidence is a striking one. Whatever the causes of his death may have been, Pilate's downfall seems to have begun at this time. He had met with reverses before this, and had overcome them; but from this time on he seems to have struggled in vain against the fate that was to befall him in common with the rest of Christ's murderers. These all suffered. Caiaphas was deposed; Herod died in banishment. The Jewish nation perished, and the Jews went into exile, whence they have not yet returned. Yes, Pilate's course ended in failure as such a course always has ended and always will. God has established it for a law throughout all the world, that right must conquer wrong.

"Stand in thy place and testify To coming ages long. That truth is stronger than a lie And righteousness than wrong."

4. Pilate has had many imitators. Pilate is dead but the spirit that actuated Pilate still lives. Everywhere men are found trudging with the truth, courting the favor of the enemies of God and crucifying Christ afresh, that they may hold fast to some position of honor or reward. Then they try to lay the blame on some one else. They say that they were forced to do what they did or that others, or one or more of voices heard by them were such that they could not do otherwise, or they blame their associates for influencing them by example or advice. Some claim as a defense that nothing would have been gained had they done the opposite. A few will even dare to blame God for not endowing them with stronger power of will to resist temptation. In some way they find an excuse for themselves and so wash their hands saying, "I am innocent," while the stains of sin lie dark upon their soul. This is no new thing in the world. When
the first man was brought face to face with his sin he said, "The woman gave me of the tree," and the first woman followed with her excuse, "The serpent beguiled me." Nor has this evil thing been yet taken out of the world. Men still walk in the hands of His enemies and then they pose before the world ways of Pilate. They deliver the truth and cause of Christ even attempting, some do, to play the role of martyrs to righteousness, "more sinned against than sinning." If Pilatism did not exist in the state today the enemy would not be so successful in his efforts or so high-handed in his demands, crimes would not so frequently go unpunished, reforms and reformers would not be made a laughing stock and God's truth would not shed its light so frequently as it should. Reforms and reformers would not be so frequent, some do, to play the role of martyrs to righteousness, which they formerly held to be the very truth of God and necessary to a perfect Christian life.

5. God requires the opposite of Pilate's attempt. We have seen the Jews before Pilate fiercely and persistently demanding that Christ be crucified. These demands were made before the Procurator who had power to resist them and release the prisoner.

Pilate knew that Jesus was innocent and he soon perceived that the Jews had delivered him "for envy." That Pilate was thus responsible for the crucifixion of Christ we cannot be in doubt. The Jews asserted his responsibility when they clamored as they did to have their sentence confirmed by him. Pilate's wife Procla asserted it when she sent to him saying, "Have thou nothing to do with that just man." Pilate asserted it himself when he declared to Jesus that he had power to release Him and power to crucify him. Believing that Pilate was thus responsible the poet has put it into Procla's mouth to say,

"O, Pilate, hadst thou marked my prayer
That guiltless blood to shield and spare,
That deed of horror would not be
A stain to thine, a curse to thee."

At this distant day we have no difficulty in deciding what Pilate ought to have done and what God would have had him do. He ought to have released Jesus though it had taken the power of the whole Roman government to quell the tumult that such an act would have occasioned and it had cost him his office and his life. Let us not think that this chapter of history has had no repetition. It is being repeated continually. Christ in his truth and cause and people is always on trial and His enemies never cease their demands to have him crucified. What does God require us to do? Not what Pilate did but the opposite, resist the demands of the enemy and stand for the right let the cost in things of this world be what they may.

Let us learn finally the lesson of personal responsibility. Pilate had the life of Christ in his hands, everything depended on one man's action. Much may depend at some time on your act or mine. Perhaps we have looked upon ourselves too much in the collective and aggregate and need to look upon ourselves in the individual and personal. God has a seed to do him service that he accounts for a generation, but many a child may fail in duty and be lost.

**EXTEMPORANEOUS PREACHING.**

*BY REV. T. DEWITT CALMAGE.*

I entered the ministry with a mortal horror of extemporaneous speaking. Each week I wrote two sermons and a lecture all out from the text to the amen. I did not dare to give out the notice of a prayer-meeting unless it was on paper. I was a slave to manuscript, and the chains were galling; and three months more of such work would have put me in the graveyard. I resolved on emancipation. The Sunday night was approaching when I intended to make violent rebellion against this bondage of pen and paper. I had an essay about ten minutes long on some Christian subject, which I proposed to preach as an introduction to the sermon, and resolved at the close of that brief composition to launch out on the great sea of extemporaneousness.

It so happened that the coming Sabbath night was to be eventful in the village. The trustees of the church had been building a gasometer at the back of the church and the night I speak of the building was for the first time to be lighted in the modern way. The church was, of course, crowded—not so much to hear the preacher as to see how the gas would burn. Many were unbelieving, and said that there would be an explosion, or a big fire, or that in the midst of the service the lights would go out. Several brethren disposed to hang onto old customs declared that candles and oil were the only fit materials for lighting a church, and they denounced the innovation as indicative of vanity on the part of the new comers. They used oil in the ancient Temple and it was that which ran down on Aaron's beard, and anything that was good enough for the whiskers of an old-time priest was good enough for a country meeting-house. These sticklers for the oil were present that night, hoping—and I think some of them secretly praying—that the gas might go out. With my ten-minute manuscript I went into the pulpit, all in a tremor. Although the gas did not burn as brightly as its friends had hoped, still it was bright enough to show the people the perspiration that stood in beads on my forehead. I began my discourse, and every sentence gave me the feeling that I was one step nearer the gallows. I spoke very slowly, so as to make the ten-minute notes last fifteen minutes. During the preaching of the brief manuscript I concluded that I had never been called to the ministry. I was in a hot bath of excitement. People noticed my trepidation, and supposed it was because I was afraid the gas would go out. Alas! My fear was that it would not go out. As I came towards the close of my brief I joined the anti-gas party, and prayed that before I came to the last written line something would burst, and leave me in the darkness. Indeed, I discovered an encouraging flicker amid the burners, which gave me the hope that the brief which lay down to half their size, and I could just manage to see the audience as they were floating away from my vision. I said to myself, "Why can't these lights be obliging, and go out entirely?" The wish was gratified. As I finished the last line of my manuscript, and stood on the verge of rhetorical destruction, the last glimmer of light was extinguished. "It is impossible to proceed," I cried out: "receive the benediction!" I crawled down the pulpit in a state of exhilaration; I never before saw such handsome darkness. The odor of the escaping gas was to me like "gales from Araby." Did a frightened young man ever have such fortunate deliverance? The providence was better than every, that the gas should not go on its way, and anything that was good enough for the whiskers of an old-time priest was good enough for a country meeting-house. The providence was better than every, that the gas should not go on its way, and anything that was good enough for the whiskers of an old-time priest was good enough for a country meeting-house.
another house. What cowardice! Because a few critical hearers may be crippled in their work because some village critic sits writing sermons on Saturday night till near the break of day, their heads hot, their feet cold, and their nerves twitch. Sermons born on Saturday are apt to have the rickets. Instead of cramping our chests over writing-desks and being cramped our chests over writing-desks and being... independence.—A. Y. Observer.

COMMENTARY.

I. A Strange Incident. Darkness from noon until 3 o'clock. When we saw Pilate finally agree to his crucifixion. When Ohr Rufus, a Jew, was delivered to be crucified, the soldiers took him and mocked him. When they have done this, they took off him the robe which they had put upon him, and put his own clothes upon him and lead him away to crucify him. To-day we stand at the side of the cross. We view a solemnly awful scene, the crucifixion of the Son of God by sinful men. It is a scene of mighty impor...

II. The Place of Crucifixion. XIII. Its Misapprehension. Christ's cross. Behold he calleth Elias. For other gospel accounts of this same occurrence see all the other three writers. Matt. 27:32, etc., Luke 23:26, etc., John 19: 16. Let us use this general division: I. The journey to the cross. II. Crucified. III. Classed with thieves and mocked. IV. Literal and spiritual darkness. V. The end.

THE LESSON.

I. The Journey to the Cross. (21, 22.) 21. They compel: i. e., the soldiers do. This was perhaps not an illegal measure. One Simon a Cyrenian. Simon was probably a Jew. Cyrene was a city in North Africa, on or near the Mediterranean. He is here said to have been the father of Alexander and Rufus. This Rufus may have been the same one who is referred to as a Christian in Rom. 16:13. To bear his cross. In John 19:17, it is said that Jesus himself bore his cross. It may be that Christ bore it at first, and then because of weakness was relieved. The agony of Golgotha, the scenes of the night, and the scourging may easily have exhausted him, so it would be transferred to Simon. Or it may be that the hinder end would drag upon the ground, and that this latter part Simon carried. Luke says: “that he might bear it after Jesus.” It was rather the upright beam that the condemned person was to carry, than the whole cross, or the upper portion. What a sad journey this was to Calvary! Picture it, reader, and think of your sins.

22. And they bring him. They take him outside of the city. It was probably law or custom to bring persons outside of the city for execution. Confer Lev. 24:23; Num. 15:36; 1 Kings 21:13; Acts 7:58. Undo the place Golgotha. Golgotha means a skull. It is the Hebrew word. Calvary is the Latin. The reason for the name is hardly because this was a place where skulls were strewn or interred; but rather because of the shape of the ground. It was perhaps a knoll, a place with some convexity.

II. Crucified. (23-26.) 23. And they gave him to drink wine mingled with myrrh. This was a stupefying drink given often, if not generally, to condemned prisoners, to mitigate suffering. It is said that ladies of Jerusalem were connected with the preparing of it. But he received it not. Matthews says he tasted, but would not drink. It seems clear that Christ's hands and feet were both pierced, though the passage in Ps. 22:16 is a doubtful reading; but see John 20:25, and Luke 24:39, 40. In this last passage reference seems made also to the wounds of the feet as well as hands. Nails, then, at this time are driven through the soft plums of Christ's extended hands; and the feet are fastened to the vertical beam by one nail for both, or one for each foot. It does not seem certain whether the person to be executed was nailed to the cross before it was erected or afterwards.
body rested on a wooden seat or pin, and thus some at least of the weight would not be on the hands and feet. Fever would by and by set in because of the wounds which would bleed little. This may be indicated by Christ's words, "I thirst." The posture also added much to the agony. This method of death was specially ignominious. Geikie uses these words: "Death by the cross was the most terrible and the most dreaded and shameful punishment of antiquity—a punishment, the very name of which, Cicero tells us, should never come near the thoughts, the eyes, or ears of a Roman citizen, far less his person." It had perhaps lost none of its ignominy in Christ's time. They parted his garments, etc. John tells us that the soldiers took his garments and made four parts of them, to each soldier a part. But his coat was woven without seam; and this they did not rend, but cast lots for it. Thus Psalm 22:18 was fulfilled. Nearly or quite naked Christ hung upon the cross.

25, 26. And it was the third hour. This would be nine o'clock in the morning. It is difficult to reconcile this statement with that of John in 19:14 where he represents that it was about the sixth hour before Pilate had assented to Christ's death. The discrepancy, if it be such, does not undermine the truth of God's Word. Possibly an error in copying may account for it. The discrepancy, if it be such, does not undermine the truth of God's Word.

V. THE END. (37-39.)

38. Jesus tormented with a loud voice, etc. Christ's death came soon. See 44. One view (we only mention it) is that Christ died of a broken heart. Physiological reasons are given to sustain it. One of them is this loud cry before death. Veil of the temple. The veil between the holy and the most holy place. It was sixty feet long and thirty wide. Rent in twain. One thing signified by this was the abrogation of the temple service. 39. Centurion; a Roman ruler of soldiers. Saw that he cried out, etc. See Matthew also; and Luke. The Son of God. He may have felt that he was a righteous man, or he may, even though he was a Roman perhaps, have thought Christ to be the Messiah.

Questions On Lesson XI.

BY UNCLE ROBERT.


What occurred on the way to the place of crucifixion? Why should Simon carry the cross? Why should his sons be named? What spiritual truth may be illustrated by his act? Where was Jesus crucified? What does Golgotha mean? By what name is the place now known to us? Has this word the same significance? Is it definitely known why it received such a name? Is it identified now?

What did they do before they nailed him to the cross? For what purpose? Did he make use of it? Why not? Is there a practical lesson here? How apply? What did they do after they had crucified him? How does John describe this scene? Was this foretold? Where? Is it right to use the lot ordinarily? Is it ever right? Is it right to make use of it in games of chance for our amusement? When made use of for gain, what is it called? Should not what the soldiers did help us to remember and avoid this sin?

At what hour of the day was he crucified? On what day of the week? How was he fastened to the cross? Was this foretold? What was it customary to write over the head of the crucified? Why? What was written over Jesus' head? Was there any objection to this? By whom? How would they have it? Did it stand? In what double way did it hold good? What could have been Pilate's motive in writing this superscription?

Did Jesus suffer alone? Who were crucified with him? How were they placed? Was this a remarkable fulfillment of scripture? Where and what is it? What trying experience beside his physical agony did Jesus have upon the cross? By whom was he mocked and reviled? What did the passers by say? The chief priests. What the thieves? What the soldiers do
and say? While taunting him about the Temple, what was he doing? While mocking him about not saving himself, what was he doing? Would the chief priests and scribes have believed on him if he had come down off the cross? Does any one know how much evidence will convert him? While one of the thieves was railing on him, what did the other thief say to the first? What to Jesus? What is this called? Was it genuine? What assurance of acceptance did he receive from Jesus? What comfort is drawn from this incident? While the cruel soldiers were tormenting (Ps. 69:21) him, with vinegar, what was he really drinking?

What occurred at noon? How extensive was it? How long did it continue? Why should this be so? What did Jesus do at its close? What do these words mean? What did some say about this cry? What was done immediately? What was said at the same time? What did Jesus do then? At what hour was this? Of what Temple service was this a coincident? What effect did Jesus' death have upon the reality of the Temple worship? What was it that Jesus cried with a loud voice? Did he refer to his redeeming work? What miraculous event in the temple showed that its ceremonial service was done? What other signs accompanied this? Who was astonished at his death? What was there remarkable about it? Of what did he take these things as proof? Are you also convinced? Are you willing to be saved by these sufferings? Do you believe that the sufferings of the Lamb of God are sufficient for your salvation? Do you then trust in Christ and hope for salvation through him.

Jesus is lifted up—is crucified. Behold the Lamb of God and mark that agony, the price of sin. Let flow in gushing torrents tears of penitence and mourn for him who suffered thus for you. Spread out your hands to God in sense of worthlessness and cry for mercy to the throne of grace. Plead the acceptance of this one sacrifice and pray that it be set to your account. Oh! let not go the altar's horns until the peace of God has been granted and the Holy Spirit poured the grateful praises of a heart renewed through him. Then raise the shout of victory and through sweet Psalms of holy inspiration, pour the grateful praises of a heart renewed and brought through Him to see the face of God in love.

Among the Churches.

REFORMED PRESBYTERIAN.

Star Notes.

* * * The present meeting of Synod will be the sixteenth.

* * * The Rev. W. L. O. Samson was ordained and installed pastor of McKeeport Congregational Church, on the evening of May 28th.

* * * Mrs. F. M. Foster, of this city, who has been at her home in Bellefontaine, Ohio, for the past few weeks, is in poor health.

* * * On the 15th inst. the children of the King's County Juvenile Temperance Union, five thousand in number, are to parade in Prospect Park, Brooklyn. Rev. J. F. Carson is announced to speak.

* * * A telegram received on Saturday, dated at Beaver Falls, Pa., says: "Letter about Commencement mailed to-day." For various reasons we were compelled to print the Christian Nation on Saturday instead of Monday as usual, and so the account of Geneva's Commencement could not be printed in this number. It will appear next week.

* * * Did you ever notice how proud a person is, outside of the church, to be able to say that he has come of Covenanters stock? They can't develop sufficient back-bone to be a Covenanter, but they want you to know that their forefathers had enough backbone, and some to spare. It is likely the surplus that got away. It's always the surplus of anything that makes trouble. Too much back-bone is too much.

REFORMED PRESBYTERIAN CHURCH, BELLE CENTRE, OHIO.

acceptance to the people, received a call for one half-time to be pastor, accepted and was installed January 8, 1879. This happy relationship continued until April 14, 1885, at which time the pastor resigned to accept a call in Ireland.

The people were without a pastor a little over one year. In March, 1886, a call was made on J. J. Huston for three-quarter time at a salary of $700. The call was accepted and the ordination and installation took place April 30, 1886, and the people shook the hand of their second pastor.

During the first year of the new relationship, the congregation met with great losses in the death of eight or ten members. Though discouraged, yet believing in God's promises, the pastor and people continued in the Master's work and were soon made to rejoice at the prosperity which crowned their efforts.

An intimation was given that a parsonage would soon be needed, and it only needed an intimation to set the congregation to work, for it was evident that they desired a minister's wife as well as a minister.

A congregational meeting was called and at the first meeting over $700 were subscribed and it was decided to build a house for the pastor. Work on the house was commenced during the winter of
June 5, 1889.

1889, and the structure was completed the last of July, 1887, and occupied by the pastor and his wife in September. The building is two story, contains seven rooms and was erected at a total cost of about $1,800.

We have a good Sabbath School and Mission Sabbath School, a Young People’s Society of Christian Endeavor, and a Ladies’ Missionary Society. During the last year the Ladies’ Missionary Society has raised $190.

Our present pastor has held eight communions during the three years of his pastorate, six with assistance and two without, and in that time fifty have been received into full membership, and the sacrament of baptism has been administered to twenty-five. The following are the present officers: Elders, John Fulton, John Mitchell, S. M. Torrence, Joseph McConnell and Dr. D. C. Mitchell. Deacons: A. F. McConnell, R. M. Wylie, Oliver Liggett and William Fulton. This year we report to Synod, 97 members, a net increase of 15. We are looking forward to the meeting of Synod with joy. We are assisted in entertaining delegates by United Miami Congregation, and brethren of neighboring churches in town. We have received word from 170 delegates expecting to attend and a number whom we expect have not yet been heard from.

Synod of the R. P. Church will meet in Belle Centre, O., June 5th, 9 A. M.


The proceedings of Synod will be published daily in the Cleveland Leader and mailed at Belle Centre to subscribers for 30 cents. This Synod promises to be of unusual interest. Send subscriptions for the paper to J. J. Huston, Chairman of Committee.

Ordination of J. S. Thompson.

On May 24th, the Ohio Presbytery met at Utica, for the purpose of ordaining and installing Mr. J. S. Thompson, as Pastor of the Utica Congregation. A large audience was assembled at the appointed time and they eagerly awaited the opportunity of making welcome their new pastor and his wife. The services were quite protracted, but full of interest. Mr. Thompson’s sermon and lecture were exceptionally well prepared and delivered in such an earnest and impressive manner as to leave no doubt of his being called of God to this work. The Moderator of Presbytery presided and led in the ordination prayer. Examinations were conducted by J. M. Fair and J. M. Wylie. Dr. Cannon preached the ordination sermon. J. M. Fair addressed the pastor and J. M. Wylie the people. It was my privilege to remain and assist Mr. Thompson at their communion services on Sabbath the 26th. Two were added to the congregation by certificate. The services were pleasant and we believe profitable to many, yet joy was not unmingled with sorrow, for on Friday evening an aged lady who had been at the service during the day, fell and broke her limb for the seventh time.

Mr. Thompson begins his life work under very favorable circumstances and has already gained many friends in his new field of labor. Among those most interested in these services was the father of the young pastor who with pardonable pride witnessed the consecration of the son of so much love and so many prayers. He had longed to see that day and his heart was glad. On Monday evening after their services the congregation gathered, unexpectedly to Mr. and Mrs. Thompson, at their boarding place, and after spending a very pleasant evening they went away leaving behind them several articles of usefulness and beauty, as substantial tokens of their regard, which will be fully appreciated, when in a few weeks they begin the novel experience of housekeeping. May the Lord bless them and continue their experience of housekeeping. May the Lord bless them and continue their experience of housekeeping.

Meeting of New York Presbytery.

The retiring Moderator, Rev. William Graham of First Boston, called the New York Presbytery to order at seven-thirty o’clock, Tuesday evening, May 28th. The Rev. F. M. Foster was elected Moderator, and Rev. S. G. Shaw was elected Clerk. The student

under Presbytery’s care, Mr. Burnett, gave a sermon, exercise and additions and a lecture. These were cordially sustained. The report of committee on Mission work called out much interest. By the action of Presbytery, the Missionary, the Rev. J. M. McElhenny, and the committee on mission work, constitute a commission to receive and have the oversight of members. The Rev. Mr. Lyons, of Ireland, was present and received the courtesies of the floor. Presbytery adjourned to meet in Brooklyn, the last Tuesday of October, at 7:30 P. M.

Thoughts Suggested by Hearing “Gypsy” Smith.

Last evening we heard Gypsy Smith, the revivalist, at Trinity M. E. Church. He is a remarkable evidence of the power of the grace of Jesus Christ. Born and raised in a gypsy camp, unable to either read or write, he heard the gospel call. At once he gave his heart to Jesus, and began preparing for his service. He has gathered a congregation of 2,500 in England. Here on a visit he is spending his time in winning souls to Christ. His ten days’ work here are being abundantly blessed in a harvest of souls. He knows only one theme, “Jesus Christ and His crucified.” This is enough. It is “the name that is above every name.” Roman civilization stood for law and arms; its watchword was Power. Greek civilization stood for letters and art; its watchword, Wisdom. Both these nations rotted in their own vices and drew the vultures to the prey by the scent of their decay. Well might Paul not be ashamed to present to the Roman, “Christ the power of God and to the Greek, Christ the wisdom of God.” The need of the church to day is workers like Gypsy Smith, who believe in the power of the gospel to save men. Dr. Pierson, in his book on “Evangelistic Work,” has a passage which all should ponder. “A loyal soldier of the Queen of England, when asked how long it would take the British army and navy to carry a proclamation from Her Majesty to the end of the earth, replied, “About eighteen months.” We have no conception of the rapidity with which the flag of the cross could be borne to the limits of the globe, if the enterprise were really undertaken by the whole body of believers. In 1835, in Hamburg, seven men in a shoemaker’s shop resolved to attempt in person to spread the good news. Within twenty years they had organized fifty churches, gathered 20,000 converts, scattered 500,000 Bibles and 18,000,000 pages of tracts and preached the gospel to 50,000,000 of people. At that rate, two hundred and fifty disciples could reach the whole population of the globe in thirty years.

Every one can take a part. We can not all be Gypsy Smiths. He has his place. As Sydney Smith, his namesake, said, “the round peg found the round hole.” If we cannot all “go into the dark mines,” like Carey, or can “hold the rope,” like Fuller. If all cannot “live in a tent on the frontier,” like Carithers, we can “give beyond our power” like the Macedonian Christians.

J. M. Foster.

LITERARY.

The Treasury for Pastor and People for June is rich in sterling matter well adapted to its patrons. It covers a wide field, embraces all evangelical denominations and caters for all Christian workers. This number contains a good portrait of Bishop Warner, of the Methodist Episcopal Church, with a sermon preached at opening of Trinity Methodist Episcopal Church in Denver. Other important articles are a full sermon by Dr. Tinker, and Exegetical Comment by Dr. Kellogg, Children’s Day Service by Dr. Conder, and a Post-Centennial Service by Dr. Huntington. Leading Thoughts of Sermons are by Drs. Elder, McEwen, Revs. J. Hobbs and Dann. A highly instructive article by Rev. W. F. Adeney on The Sea of Galilee, one on The Need of the Church to day is workers like Gypsy Smith, who believe in the power of the gospel to save men. Dr. Pierson, in his book on “Evangelistic Work,” has a passage which all should ponder. “A loyal soldier of the Queen of England, when asked how long it would take the British army and navy to carry a proclamation from Her Majesty to the end of the earth, replied, “About eighteen months.” We have no conception of the rapidity with which the flag of the cross could be borne to the limits of the globe, if the enterprise were really undertaken by the whole body of believers. In 1835, in Hamburg, seven men in a shoemaker’s shop resolved to attempt in person to spread the good news. Within twenty years they had organized fifty churches, gathered 20,000 converts, scattered 500,000 Bibles and 18,000,000 pages of tracts and preached the gospel to 50,000,000 of people. At that rate, two hundred and fifty disciples could reach the whole population of the globe in thirty years.

S. A. George.
and beating of hands. "Old Stiggins" sold rum and groceries unanimously carried. Then followed a furious stamping of feet, shop to sell rum in."

'Squire James, asking him not to let ' Old Stiggins' have his drunkard's shabby home. Sam Farnham went to a meeting of and just outside the village. Poor Elsie went into her house, a poor sight of " old Bob Wayne," a drunkard. She was universally pitied, Sam Farnham, a boy of ten, and the other Elsie Wayne, the wife of " old Bob Wayne," a drunkard. She was universally pitied, generally known as " Poor Elsie."

"Stop her!" " Oh, it's a-comin!"

These were the outcries heralding the approach of a galloping creature that had broken loose from all care of any guardian, and frightened, while frightening, dashed down the street. How the people scattered!

There were two spectators that watched the steer from the safe side of a fence, between the yard and the street. One was Sam Farnham, a boy of ten, and the other Elsie Wayne, the wife of " old Bob Wayne," a drunkard. She was universally pitied, and generally known as " Poor Elsie."

"There, Sam," she said, " you are a temperance boy, ain't you?"

" Guess I am!" he said, proudly. " I belong to the Band of Hope."

"I'm glad you do," said Elsie, and then her eyes flashed as she asked: " What is the good of shutting up those critters, and letting rum go loose? Shut them both up, I say!"

The steer rushed down the street, and finally into the woods and just outside the village. Poor Elsie went into her house, a drunkard's shabby home. Sam Farnham went to a meeting of his Band of Hope, and there reported the news about the steer, and also what " Poor Elsie" had said.

" Mr. President," said Allan Abbot, a bright-eyed boy, addressing the President, Tim Graham, " I move we send a petition to ' Squire James, asking him not to let ' Old Stiggins' have his shop to sell rum in."

This motion was enthusiastically seconded, promptly put, and unanimously carried. Then followed a furious stamping of feet, and beating of hands. " Old Stiggins" sold rum and groceries in a building that ' Squire James owned, and the Band of Hope now sent its petition to the ' Squire.

"Ahem!" said the ' Squire, clapping his spectacles upon the bridge of his nose. " What is this?—a petition from Timothy Graham and a whole string of boys, and— not to let—indeed! Hum-hum! how does it read? ' We the undersigned members'—ahem!"

The ' Squire did not find it comfortable reading. He speedily thrust it into his pocket. He could not, though, tuck away his conscience so easily. That troubled him persistently.

The next day a cry was raised again in the street: " Steer is comin!" " Look out, look out!" " Run, run!"

Yes, the animal that had been secluded in the woods, now came out again to look at the world. This time the villagers determined they would put an end to the disturbance. Many turned out to join in the excited chase, and among them Stiggins, the rum grocer, and ' Squire James, his landlord. All the members of the Band of Hope, Sam Farnham, Tim Graham, Allan Abbot, and the rest, were on hand to join in the chase, for it was a very enterprising band. Away bounded the steer, and after the animal rushed the red-nosed Stiggins, the enthusiastic Band of Hope, and, oh, a crowd of pursuers!

"There he goes!" shrieked Stiggins. "Into that yard! Head him off!"

"Head you off!" screamed a sharp female voice. It was Poor Elsie standing at an open window of her shabby home.

"Woman, what have you to do about it?" sneeringly asked Stiggins, who knew what she meant, and at the same time pressing on.

"Got a lot!" defiantly shouted an enthusiastic Band of Hope boy. Nobody knew who it was that said this, but Stiggins looked round with a threat in his face. ' Squire James heard and saw all, and his conscience was no more easy than it was when he read the petition. He thought he could feel the petition in his pocket, and it seemed hard and heavy as an anchor, though really soft and light as any piece of note-paper.

But that steer! He was now rushing toward the two open doors of a barn in the rear of Elsie's house, and into which would he rush? He took the door at the left, and Stiggins took the door at the right. Stiggins did this with great valor, knowing from fifty to a hundred people were behind him. Suddenly, the cry was piped forth: " Shut him up, Sam, shut him up!"

Shut up whom? Why, the Texan steer, the people thought, and the door was suddenly banged after the steer, closed by one Sam Reynolds, a stout villager, and nigh at hand. But ' Squire James was near-sighted. His name, too, was " Sam." He saw something or somebody go into the door at the right. Shouting, " I'll shut him up, sure as my name is Sam James," he flew at the opened door and slammed it.

"Hurrash!" screamed Poor Elsie. " The ' Squire has shut up a rummy, and don't you take it back, 'Squire!"

" Hurrash!" shouted every Band of Hope boy. " The ' Squire has shut him up!"

"What, what?" asked the ' Squire.

"Don't you take it back!" said one after the other; for the great majority of the people hated Stiggins.

"Well, we had better see what condition he is in now," said the ' Squire, opening the door cautiously. They could not find Stiggins, but the steer was crouching in one corner, and was quickly captured. Up on the scaffold where hay is generally pitched—no hay was found in that drunkard's barn, and who could expect to find it there?—but up on the scaffold, in one shadowy corner, they found a scared, white face, and a crouching form. He had got up there out of the way of the steer. They told him to come down, and he stepped down and out into the light. Poor Elsie was on hand. The Band of Hope were on hand also.

" Squire, you going back on your word? Didn't you say you would shut him up?" pleaded Poor Elsie.

" Eh —yes, and — and I'll stick to it. Stiggins, you are out of
this barn, but I've concluded to shut up your shop. Your business is worse than a Texan steer, I very well know."

"Three cheers!" cried one of that invincible Band of Hope. And how loudly they cheered: Hurrah, hurrah, hurrah!

Writen for the Christian Nation.

THE EAGLE'S NEST.

There are few things in the Animal Kingdom that have attracted more attention than the Eagle. Its great strength, fierce courage, extraordinary vision, and power of wing, have made it a favorite subject for the poet's flights of fancy and the writer's thrilling story. We find the Eagle referred to in all ancient writings and also occupying a prominent place in the mythology of all countries, figuring largely in the Tales of Jupiter and Mars, and all the war-like gods of the Ancients. Nor has it lost much, if any, of its ancient prestige. We find it figuring prominently on the standards of the Romans, whose legions we are told would rather be cut to pieces than see their Eagles fall into the hands of their enemies. And as we follow the march of events we find the bird of mighty pinion emblazoned on the ensign of the nations of Europe.

We have always been of the opinion that the boys and girls who read the Christian Nation know more and are a great deal smarter than any other boys or girls in the country. And feeling the great responsibility under which we were resting to present them with reading matter that they could not easily get elsewhere, we concluded to give you a vivid picture of an Eagle's nest. Most people have seen an Eagle, but it is safe to say that not one in ten million has ever seen the royal bird's palatial residence, for the reason that they make their dwelling place only in the most inaccessible fastnesses, where the scenery is

So that we Americans must not conclude that we have a monopoly of this Royal bird, for we find that the Eagle is the National military symbol of Austria, France, Russia and Prussia. The Austrian Eagle is represented as double headed, but we leave them far in the shade, for we have a double eagle (S20 gold piece).

But we need not start out to write about Eagles at this time, for if we did, it would keep us busy clear up to the Fourth of July; so we have chosen a smaller and we think a much more important subject, viz., The Eagle's Nest. And this is the reason why we present you with this very beautiful picture.
wildly grand. This is strikingly brought out in the illustration, where you see not only the nest, but the young eaglets and the mother bird carrying them food. And it takes no small quantity of food to supply a pair of eagles and their three or four young. At such times the parent birds are exceedingly bold and frequently pay visits to pastoral districts and carry away lambs and even young children.

As you will see, the nest is not a very elaborate affair. It is composed simply of a few sticks and branches laid on the bare rocks, so as to keep the eggs and young birds from rolling off.

EVENTS OF THE WEEK.

Laura D. Bridgman, the celebrated blind and deaf mute, is dead.

A very strong Mormon and polygamous settlement is developing in the Northwest.

Cardinal Gibbons declares liquor drinking in moderation to be no sin, and favors high license.

Senator Sheffer, of Minnesota, is the author of a law which deals with drunkenness as a crime.

At Alexandria, Va., a monument has been unveiled, erected to the memory of the Confederate dead.

Mr. Robert T. Lincoln, our new Minister to England, was presented to the Queen on Saturday last.

Mrs. Julia Ward Howe, author of the Battle Hymn of the Republic, celebrated her 70th birthday on May 27th.

The charge that Bishop, the mind reader, was not dead when the physicians began their autopsy, is officially denied.

A mass meeting was held in this city recently to protest against the politicians retaining control of our public schools.

Brooklyn City temperance men are moving to secure a citizen's candidate for Mayor pledged to the enforcement of excise laws.

An English syndicate of capitalists is organizing a monster company to purchase American breweries on speculation. They'll lose their money.

By the bursting of a reservoir at Johnstown, Pa., on Friday, hundreds of lives were lost. The catastrophe is the most terrible of its nature which has occurred in many years.

Time works changes. Giordano Bruno was burned as a heretic in Rome at the end of the sixteenth century. It is now proposed to erect a monument to him, but the Pope protests.

In view of the proposed submission of the Prohibitory Amendment in Connecticut a Committee has been appointed to organize the campaign. Albert A. Baldwin, of Milford, Conn., is chairman.

Temperance Republicans in Massachusetts are making trouble over the recent defeat of the Amendment in that State. They threaten a bolt unless something definite and substantial is done to cripple the saloon.

Mayor Grant, of New York, refuses his consent to the necessary appropriation for enlarging the American Museum of Natural history unless the Trustees consent to open it on Sundays. A Mayor who takes such a position ought to be impeached.

The murder of Dr. Cronin in Chicago revealed a sad condition of things. The cause of Ireland in America is in a melancholy state when the house of its friends is so full of traitors that the true hearted are in peril of their lives. "The love of money is the root of all evil."

The desecration of the Sabbath by government troops and the State militia, by Sunday morning inspection and other unnecessary exercises required by the government, is in a fair way to be discontinued, as the President has determined to issue a general order abolishing all such things.

A Catholic in this city owns a lot in a Catholic cemetery. His daughter died suddenly a few days ago, and the Catholic authorities refused to permit the interment of her remains because she had not received absolution on her death-bed. Trouble is brewing about it. The father has denounced the Pope.

Dr. Cronin, of Chicago, a leading Irish Nationalist was in possession of facts criminating certain of his associates in money matters connected with the cause. Being an honorable man he determined to expose them. They lured him to a vacant house, murdered him, and hid his body in a sewer trap. It was discovered, arrests followed, and now a confession, though it is not yet certain the right parties are in jail.

Tablespoonful of Pearline to Pail of Water

And you have the best and quickest means of washing and cleaning. Directions for easy washing on every package.

Why is Pearline so largely imitated?

Why do these imitators invariably select names ending in -INE? Why are they compelled to peddle their goods from house to house—use deception, falsehood, offer prizes, claim that their powders are as good as Pearline, etc., etc.? This is why: PEARLINE is the best—never fails—never varies—and is as harmless as the purest imported castile soap. Sold everywhere. Millions now use it.

Manufactured only by JAMES PYLE, New York.

BEAR IN MIND

WE GIVE AWAY

THE-

Life and Work of Dr. Sloane,

(Publishers' Price, $3.28.)

FOR FIVE NEW SUBSCRIBERS

AT $1.50 EACH.
A Stranger Here.

If an Italian now in England passes through France on his way to the Eternal City, he stays at Paris, or Lyons, or Mar­
silles on his journey; but all the while he is not a Frenchman, he is an Italian. Wherever he stays upon the road, he says to himself, "This is not Rome. This is not the place of my nativity. I have no citizen’s rights here; I am going onward to my own dear city, and I must hasten as best I may until I reach it." This is the condition of the Christian; his face is steadfastly set to go to the new Jerusalem, and nothing must detain him. A pilgrim in the old crusading time started out to reach Jerusalem. You know how many were attacked with that insanity in those times; I commend them not, but I use that illustration in all soberness. The crusader journeyed on foot across Europe. Whenever he came in sight of a goody city, whether it was Vienna or Con­
stantinople, he stood and gazed upon the towers, the spires, the minarets; and when he had done so he turned to his companion and said—"A fair sight, my friend; but it is not the Holy City to which you and I are journeying." So, whenever God brings us to any place, however pleasant or delightful it may be, it is not for us to say—"A fair sight, and God be thanked for it; but it is not the Golden City yet."—Spurgeon.

The Tongue.

"The boneless tongue, so small and weak, Can crush and kill," declares the Greek.
"The tongue destroys a greater horde." The Turk asserts, "than does the sword." The Persian proverb wisely saith, "A lengthy tongue—an early death." Or sometimes takes this form instead, "Don't let your tongue cut off your head." The tongue can speak a word whose speed, Say the Chinese, "outstrips the steed." While Arab sages this impart, "The tongue’s great store-house is the heart." From Hebrew wit the maxim sprung, "Though feet should slip, ne'er let the tongue." The sacred writer crowns the whole, "Who keeps his tongue doth keep his soul."

American Bloodhounds.

When the Germans settled in Germantown, Philadelphia, they brought a species of bloodhound with them from Prussia called the ulmer, and this is commonly known as the bloodhound. They are trained to be fierce from puppyhood. A straw dummy is placed near their kennel and they are made to fly at and tear it to pieces. A pair of lively ulmers can knock spots out of a dummy in two seconds. A young dog brought up on that sort of diet to pieces. A pair of lively ulmers can knock spots out of a dummy in two seconds. A young dog brought up on that sort of diet to pieces. A pair of lively ulmers can knock spots out of a dummy in two seconds. A young dog brought up on that sort of diet to pieces. A pair of lively ulmers can knock spots out of a dummy in two seconds. A young dog brought up on that sort of diet to pieces. A pair of lively ulmers can knock spots out of a dummy in two seconds.

Laughter.

Persons who can laugh heartily may be said to have the elements of worth strong in them, and a ready means of securing much happiness; hence they should indulge in it as frequently as possible, for nothing is so good for toning up the system and ex­bilitating the mind as deep, hearty laughter. It also shows one's character to a certain extent; for bad people rarely laugh heartily, whereas those who have always done what is right, and possess broad, genial, and generous natures, often give way to fits of cach­ination that becomes contagious in a few moments. Laugh when you can, then; and, while it may not make you fat, it will at least improve you mentally and physically for the day.

Decoration Day.

With acclamation and with trumpet tone, With prayer and praise, and with triumphal state Of warlike columns, and the moving weight Of men, whose firmness never overthrown, Proved itself steadfast; which did add to fate Speed, vision, certainty, and ever grown More terrible as more enduring shone A fire of retribution and swift hate, All visibly advancing—with these we keep Unailed in our breast and pure and white The spirit of gratitude that may not sleep,— A nation’s safeguard against shame and blight,— Since sacred memories and the tears men weep Alone can keep a nation at its height. —Langdon Elynn Mitchell, in the Century.

The New States and the Flag.

There is, perhaps, a technical question whether the admission of the new States is so far accomplished by the mere enabling Act that their representative stars may properly be placed on the flag for the approaching Fourth of July. It is not probable, however, that the question will ever assume any practical impor­tance. The Older States of the Union will not be apt to cavil on points of etiquette in the welcome with which they meet their new sisters, or to stickle on the exact location of the threshold. The field of forty-two stars may not be legal for Federal agencies until next year, but there is assuredly nothing illegal in the prior recognition by states and private persons of the practical relations of the new States to the remainder of the Union. Such a recognition would be at the worst but a brief and passing irregu­larity; and that is hardly to be placed in the scale opposite to the comity of States. The fortunate design of our national flag en­ables the older States to signalize at once the cordiality with which they add to the roll of their sisterhood the names of North Dakota, South Dakota, Montana, and Washington.—The Century for June.
THE STORY OF A BOX.

In Seven Chapters.

CHAPTER I.—FORTY-EIGHT BOXES.

In the new and wonderful dictionary which Dr. Murray, of England, is preparing, there are forty-eight distinct headings, under which the word box appears. There is a box on the ear and a Christmas-box, a hunting-box, and a jack-in-the-box, and ever so many other boxes. But the subject of this sketch is a box of a peculiar nature, and one which needs a little more than the ordinary dictionary explanation.

CHAPTER II.—NAUGHTY PANDORA.

You have heard of Pandora's Box. Of course you have. According to classical writers, Pandora was the name of the first woman on earth. Pandora means "all-gritted," because the gods each gave her some power by which she was to work the run of man. The accounts differ, but one of them says that Pandora brought with her from heaven a box containing all human ills, opened the case, so that the winged blessings escaped. Six Packages Boraxine. Boraxine saves half the labor of washing, is a thorough disinfectant, and is a blessing to every housekeeper who uses it. Boraxine is nothing but a fine quality of soap and borax pulverized together. It permeates all thoroughness, rosettes, kitchen, pungles and imperfections from the hands and face. For all toilet purposes, it is the luxury of luxuries.

CHAPTER III.—THE BUFFALO BOX.

So much for the story of an ancient box. Now for the story of a box better than Pandora's. He's was a myth. This is a reality. It hails from Buffalo. You can have it by sending a postal card; it will be sent you freight paid. It is put up by J. D. Larkin & Co., 659 to 667 Seneca Street, Buffalo, N. Y. It will contain one hundred large cakes of "Sweet Home" Family Soap, a full year's supply for the average family.

CHAPTER IV.—SOMETHING MORE: QUITE A STORE.

Besides these one hundred cakes, the box contains five varieties of exquisite toilet soap, three cakes of each; six packages of Boraxine—and there was never seen for making clothes clean anything like it; also a shaving stick, perfumery, tooth powder, etc.; sundry articles, useful and amusing, for older folks and babies—in short, presents for every one in a family of seventeen, including the hired man. A Yale professor writes us that it is more fun to open a Great Bargain Box than to hang up one's stocking at Christmas.

CHAPTER V.—LIST OF PRESENTS.

This list will give you a slight idea of the many handsome presents that are packed in the Great Bargain Box:

A Good Deal Better Box.

All Thrown In.

Just to Give You an Idea.

No Money Wanted.

No Grocers or Agents Need Apply.

No Delay.

The Reasons Why.

1. It is to introduce "Sweet Home" Soap into every neighborhood where this advertisement is read. It is the very best Soap made, and any one once using it will always use it, and become a steady customer.

2. We propose a new departure in the Soap Trade, and shall sell direct from the factory to consumer, spending the money allowed for expenses of traveling men, wholesale and retail grocers' profits, in handsome presents to those who order out and send to us; or if you prefer not to mutilate your paper, write same on postal card and send to our Christian Nation, 252 Broadway, N. Y.

Name, P. O. State, C. T. Write your name and address very plainly, cut this slip out and send us; or if you prefer not to mutilate your paper, write same on postal card and send to our Christian Nation, 252 Broadway, N. Y.
God, who is the source of all authority, has appointed our Lord Jesus Christ the Ruler of Nations. The Bible, God's revealed Will, contains law for Nations, and is the standard by which all moral issues in political life are to be decided. National acknowledgment of this authority, and obedience to this law, constitute a truly Christian Nation.

EDITORIAL BRIC-A-BRAC.

Words are simply inadequate to express the feelings of the people generally concerning the terrible flood which so recently inundated Johnstown, Pa., and the Valley of the Conemaugh. At this writing it is believed that no less than fifteen thousand persons were drowned. In all the history of America nothing to equal this calamity has been visited upon her people, and we are awe-stricken in the presence of such an extraordinary revelation of the hand of our God, in affliction. "The floods have lifted up their voice," and we have heard it in deepest sorrow. The duty of the hour is generous aid to the survivors of the flooded district, "and ride upon the Storm." The dead are ours in memory. Let us honor their memory by more faithfulness to the living, and greater loyalty to God.

We listened with a great deal of interest at the meeting of the Synod of the R. P. Church to an address on the work among the Colored people of the South, by the Rev. Mr. Curtis, a white missionary in Selma, Alabama. Some of Mr. Curtis's facts are as humorous as edifying. He told of the great ignorance of many of the so-called colored preachers in the South, who cannot either read or write, and who glory in their lack of education. Said one colored preacher: "I am a better preacher because I cannot read or write. Anybody can preach who can read, but to be able to preach without being able to read, requires the direct inspiration of God." Another colored Deacon said to Mr. Curtis that in the days of slavery there were more Christians among the colored people than now, as the people were driven to the Lord. "Then," said Mr. Curtis, "it would be better for the colored people if slavery had never been abolished." "Well," said the colored brother, "We felt all that; but we knew that slavery was driving our white brethren into hell, and we didn't want to see them all lost."

There is much difference of opinion as to the probable result of the election in Pennsylvania on the approaching eighteenth of June. Will the Amendment to the Constitution carry? Will the Christians in Pennsylvania take their stand on the Lord's side in this matter? The people of that State are mourning because of the deluge that has drowned fifteen thousand of her citizens. The hearts of the people are stirred with sympathy and respond to the cry for help with unmeasured generosity and haste. Oh that they would heed the fate of the thousands of fellow-citizens who are every year destroyed by the deluge of rum, and respond to the heart-broken appeals from rum-stricken homes for help! Dear voting readers in Pennsylvania, will you not hear and heed this cry also? Your help on that day may mean the saving of thousands of souls to the Redeemer.

One of the very finest papers on the question of temperance that has been given to the public in recent years is the Report on Temperance, read by the Rev. R. J. George at the Synod of the R. P. Church last week. The Report says in part: The liquor traffic is entrenched in three powerful lusts of the depraved heart—the lusts of gain, of power and of appetite. The lust of gain leads a class of citizens to seize upon the hard-earned wages of millions, snatch the bread from the mouths of defenceless women and children, and fill their coffers with gains reeking with the blood of souls. Government shares its revenues and gorges the national treasury with the price of blood. Through the lust for power men ally themselves with the system of evil, barter their principles for ballots, and sacrifice the dearest interest of the home on the altar of the saloon for the political ends. Christian men stifle their consciences and give their support to political parties known to be dominated by the liquor power. The lust for pleasure leads the votaries of the cup to disregard every warning voice, and rush madly forward to a drunkard's grave, and drop into the pit of hell. There are three methods of dealing with the liquor traffic. First, leave it free while seeking to rescue its victims by moral suasion; Second, by license, high or low; and third, by complete prohibition. The advocate of license argues this: (1) License is partial prohibition—prohibits all unlicensed persons from selling at certain times. It prohibits the sale to certain persons. It is restrictive and condemning—expresses disapproval by fixing hard conditions upon the traffic. We reply: The licensing of the liquor traffic is an utter disregard of the purpose for which civil government was instituted. The government consents to the business and wickedness and protects it in its work of death.

It is well known that the Reformed Presbyterian Church forms at least the nucleus around which, or rather by the moral influence of which, the National Temperance Association has grown up in our midst. It is therefore of great encouragement to know that this Church, at its present Synodical meeting is impressed with the very great progress which the movement has made and is making. We were deeply impressed by the stirring addresses made, and by the evidences of progress brought out by the speakers. It was argued by many that in the twenty-five years of agitation, the movement has reached that point where a more frequent and determined presentation of the Christian duty of political dissent is demanded, but a resolution to that effect could not be carried. The majority thought the time for this had not yet arrived. There was perfect agreement, however, in this fact: that the time was never so auspicious as now.
W. W. CARITHERS WRITES ABOUT HIS INDIAN MISSION.

FORT SILL, INDIAN TERRITORY.

To the Editor of the Christian Nation.

So many sorry accounts have been carried back by the Oklahoma boomers, that failed to get any land, that probably many people think the whole Indian Territory is about as fertile as an old brick yard and very much the same color.

I have never seen Oklahoma. We ran through that country in the night. But others who have been there for months have told me that the soil is red and thin, and will probably, as a farming country, do better for raising cotton than anything else. They also report very little timber as compared with this part of the territory. On the land set apart for our use there is an abundant supply of timber, if properly cared for, to answer all our purposes for firewood; a stream runs along the Northern line, and along this is a strip of timber; just close to our tents are two walnut trees that would be over four feet in diameter. For about one quarter mile on the south of this creek there is a rich, black, loamy soil. Then it rises and the seeds planted are almost all waiting for rain. Everything is needing rain badly and a strong South wind that has been blowing steadily for six days is drying up what little moisture is left.

We have the posts set and the wire is on the road to fence about one hundred and thirty acres. We have a good deal of the material on the ground to put up a picket house that we will live in for the present, and afterwards it will probably be given to the horses for a shelter. A picket house is made of small logs set on end in a trench, and the cracks between the logs daubed with mud. It is, I believe, a Mexican contrivance and makes a right comfortable house when well made.

We are at present trying to get a well down; how far we will have to go for water no one knows, for no one has a well anywhere near here. The Indians all live along the creeks and use the creek water. It has been almost impossible to get any help here for some time, all being gone on the Oklahoma craze, but we are looking for the rebound to load this country with men looking for work. And while the great majority of them are just as worthless as they can be, and live, yet we hope to get some help in getting up the buildings and getting the work along from them.

Running Northwest and Southeast is a line of low mountains, and this is about two miles from the corner of our land. They are almost solid limestone, not having enough dirt over it to support grass, but various kinds of plants get a foothold; just now in many places they show very yellow with some kind of bloom. Thousands of cactus grow over these mountains, of the pin-cushion variety, their buds are just ready to open. If any of the ladies would like specimens of the cactus they can write to me and I suppose it would be but fair that they should enclose stamps for postage. They feed the streams that run through this region with an almost unfailing supply of water, but as it travels it dries up and sinks into the sand, so that in the dry season many of them are dry some distance down the stream, while at the head a good stream is running. Our stream runs a strong stream of clear water. I wish I could add that it is cold.

Along these streams are the Indian camps, about six or eight tepees usually compose a camp. And perhaps a mile away another camp. Or you may travel five or six miles before you reach another one. Their tepees all standing in the edges of the timber, and so low down, makes it very difficult to find them if not well acquainted with the country. Around these camps the children play, but at the first sight of a white man they take to their heels, and he is viewed from the folds of the tepee. They are just as much afraid of a white man as an ordinary white child is of an Indian, but we hope to convince them that we come as their friends, and to tell them of the Friend that is kindest of all.

End of letter.

Your brother,

W. W. CARITHERS.

THE EIGHTH ANNUAL CHRISTIAN ENDEAVOR CONVENTION.

The coming International Convention of Christian Endeavor Societies, in Philadelphia, July 9th, 10th, and 11th promises to be a very important and inspiring gathering. The probability is from the number who have already indicated their intention of going that at least six or seven thousand young people will assemble from all parts of the United States and Canada. The Convention will meet on the afternoon of Tuesday, July 9th, in the Armory Hall of the First Regiment on Broad Street, where the principle sessions will be held, though some of the neighboring churches will also be used and the sessions of one afternoon will be held in Fairmont Park. Such practical questions as "The Three Characteristics of the Society, Loyalty to Duty, Loyalty to the Church and Loyalty to Christ," "The New Prayer Meeting," "St. Paul's Advice to the Sisters," "The Society Interdenominational not Undenominational," "The Young People and Temperance," "The Missionary Uprising," "The World for Christ," and "Christ for the World" will be discussed by eminent ministers and laymen.


The railroads throughout the country have very generally given greatly reduced rates. Raymond and Whitcomb have charge of the excursions from New England and individuals in other States, East and West, have been appointed who will make arrangements for excursion rates. These Conventions are always managed on the principle of self entertainment, and accommodations for several thousand have been secured at Philadelphia hotels and boarding houses, at rates ranging from $1.00 to $3.00 per day. Further particulars will be given to any who may apply to Wm. Shaw, 50 Bromfield St., Boston, Mass.

MEETING OF THE EXECUTIVE COMMITTEE.

The Executive Committee of the National Reform Association met in Pittsburgh, on Friday, the 24th ult., in the elegant parlor of the Y. M. C. A. Eight members were present, including the honored President of the Association, Mr. Brunot, whose health is somewhat restored. The Committee sat, with a brief interval, throughout the day, from half-past nine in the morning, to nearly five in the afternoon. An earnest and hopeful spirit filled every heart. The noon day concert of prayer was observed with special supplications. The members parted feeling anew the kindest of all. Your brother,

W. W. CARITHERS.
In the Sabbath School.

ANALYSIS.
REV. J. B. T. MILLIGAN.

LESSON XII. June 23, 1889.—Jesus Risen.—Mark 16:1-18.

Golden text.—“Now is Christ risen from the dead and become the first fruits of them that slept.”—1 Cor. 15:20.

I. THE TIME.
After the Jewish Sabbath. The seventh day.

II. KINDLY DEMONSTRATIONS.
1. By Mary Magdalene.
2. Mary the mother of James.
3. And Salome.
4. Brought Sweet Spices.
5. Came very early the first day.

III. TO ANoint the body of Jesus.
1. Who shall roll away the stone.
2. It was very great.

IV. THE OBSTACLE REMOVED.
1. When they looked.
2. They saw the stone was rolled away.

V. AN ANTIGHSTMENT.
1. And they entered the sepulchre.
2. They saw a young man sitting on right side.
3. Clothed in a long white garment.

VI. THE EFFECT.
They were affrighted.

VII. KINDLY COMMUNICATION, from the young man.
1. Be not affrighted!
2. Ye seek Jesus the crucified.
3. He is risen.
4. He is not here.
5. Behold the place where they laid Him.
6. Go tell disciples and Peter He goeth before you into Galilee.
7. There shall ye see Him as He said unto you.

IX. THE RESULT.
1. They went out quickly.
2. Fled from the sepulchre.
3. They trembled and were amazed and afraid.
4. Neither said they anything to anyone.

X. FACTS STATED.
1. Jesus rose on the first day.
2. He rose early.
3. He appeared first to Mary.

ILLUSTRATIVE APPLICATIONS.
BY H. CLAY TRUMBULL.

When the Sabbath was past (v. 1). And the Sabbath did pass. It sometimes seems as if this day of rest or of toil—this day of gladness or of sorrow—never would pass; but it will. A rest day, a Sabbath day, in a time of hopeless bereavement, sometimes drags more wearily than any work-day could drag. It is hard to sit and wait and suffer, and do nothing, when the heart is breaking, and the head is throbbing, and the whole soul is crying out in the bitterness of its great grief. There seems nothing then beyond to-day; and to-day seems an endless day. But the longest day has an end; and so has the longest night. There is comfort to the sorrowing child of God in this thought. In the saddest day, and in the darkest night, “The Lord is my portion, saith my soul; therefore will I hope in him. The Lord

R. J. George, Secretary.
is good unto them that wait for him... It is good that a man should hope and quietly wait for the salvation of the Lord."

Very early on the first day of the week... they come (v. 2). When our nights are full of sorrow, we long for the first signs of the morning. The hours of darkness drag, and we try to think that the daylight is at hand before there is the faintest show of dawn. It was centuries before the crucifixion that the Psalmist used this figure of speech, in telling of his longing for the sunrise of spiritual hope in his soul. "My soul looketh for the Lord, more than watchmen look for the morning; yea, more than watchmen for the morning." And now, as ever since the days and nights when our Lord lay hid from the sight of his disciples, the souls that mourn over their separation from their Saviour will long and pray for the morning, through the darkness of their spiritual night, and at the first flush of dawn will be seeking a nearness to that Saviour even before it is yet full day.

Saying among themselves, Who shall roll us away the stone from the door? (v. 3.) The stone was already rolled away; but they did not know that. They simply took it for granted that there were to be difficulties in their path; and they worried themselves over those difficulties before they came to them. It never seemed to occur to them that God might have sent an angel from heaven to roll the stone away. Oh, no! that is not the way with God's children generally. They are not in the habit of expecting special providences in their favor, although they rarely fail to think of troubles that may be before them. All of us are more liable to be surprised by God's unlooked-for goodnesses in our favor, than by any unanticipated trials and hindrances in our path. We are ready to ask, "Who shall roll us away the stone from the door?" then to say, "What if an angel should come to help us!"

Be not amazed: ye seek Jesus:... he is risen; he is not here. (v. 6). It is bewildering to us to find things so different from what we expected. We mourn over the grave of our joys and hopes; and then we start in amazement at the suggestion that the grave cannot hold its dead. It is often the case that, when a sealed tomb would not have startled us, an open tomb and an angel visitant cause us to start with amazement or terror. God's best blessings are quite as liable to disturb us, through our misunderstanding of them, as are those things which ought to give us anxiety, or indeed which we have reason to shrink from. Reforms and revivals seem worse to us than the quiet of the dead had seemed. We long for the accustomed sight of the grave we have watched by. Then it is that we need the cheering word of God's messenger: Be not amazed. The dead is risen. He is not here.

They were afraid (v. 8). Afraid because God's goodness was so far beyond their expectations. Afraid because the word of their Saviour had been proved true. Afraid because a messenger from heaven had come to them. Afraid because the grave had not held its dead. Afraid because there was no longer anything to mourn over. Afraid because there was now no cause for fear. It was very natural for the disciples to be afraid without any reason for fear; that is the way with all of us. Most of our fears are without reason. We are not nearly so likely to be afraid of what we ought to fear, as of what we ought to rejoice over. We fail of doing our duty; we fail of rejoicing when we have cause to rejoice; we fail of improving our privileges,—because we are afraid, when our fears are absolutely baseless. Oh! if we were not so much like the disciples in their doubts and in their fears!

He appeared first to Mary Magdalene from whom he had cast out seven devils (v. 9). That is a comforting thought for those who still have the seven devils to battle with, and to suffer from. Jesus can cast the devils out to begin with; and when he has cast them out, he will have added interest in those whom he has helped so wonderfully. The fact that Jesus has done great things for us already, never stands in the way of his doing more. He is all the reader to do for those for whom he has done most. "For unto every one that hath shall be given, and he shall have abundance." You can be freed from the power of the devils which now worry you, if you will trust your case to Jesus, and afterwards, when you have sorrow, or darkness and doubt, Jesus will come to you, and speak words of comfort and cheer, all the more quickly because you have called upon him and been helped by him in your former and larger need.

She went and told them that had been with him, as they mourned and wept (v. 10). That was a sign that the seven devils were no longer in control of her. If they had been, they would have prompted her to keep the good news to herself. Dying tears is not the work of devils, or of the devil possessed. It is peculiarly a divine mission. "God shall wipe away every tear" from the eyes of all those who are finally with him; and meantime those who represent him will do all they can to dry the tears of their earthly companions. If you have any good news, or any fresh sense of a comforting truth, which gladdens your heart, you ought to share it with those who are sorrowing, or who are heavy-hearted from the lack of just such knowledge as that. Silence when speech would prove a blessing, may be as truly sinful as bitter or reproachful words would be. There are weeping ones on all sides of you. Go and speak to them concerning the truth of Jesus, in the spirit of Jesus, so as to comfort them if you can. If seven devils still possess you, they will try to keep you back from this,—but go in spite of them.

They, when they heard, . . . disbelief (v. 11). To declare the truth is one thing. To believe a declared truth is another thing. It is our duty to declare the truth. It is the hearer's duty to believe the truth which is declared. When those who hear the truth from our lips refuse to believe our report, it is dishonoring; but the fact that hearers are not ready to believe us, in no degree lessens our duty to be faithful in declaring. And if the personal disciples of our Lord Jesus would not believe the explicit testimony of one of their own number, when she insisted that she had seen Jesus, and that he had risen from the dead, as he had told them he would, can we wonder that those who are not his disciples refuse to believe all that we declare about him?—Philadelphia.

Questions On Lesson XII.

BY UNCLE ROBERT.


On what day and at what time did Jesus die? How long was this before the beginning of the Sabbath? Did the Jews want the bodies to hang there through the Sabbath? What did they do about this? Who took charge of the body of Jesus? By what right? What did he do with it? Did Jesus' friends know what was done?

When was the Sabbath past? What was done then by some of Jesus' friends and who were they? What use were they to make of these spices? Were not spices used in Jesus' burial? Who provided them? When did his friends propose to anoint him? When did they come to the sepulcher? What seemed to be the chief difficulty in their minds? Did they not care for the seal? Did they not think that the soldiers might interfere? Why should they trouble themselves about the rolling away of the stone? When they looked up what did they see? Who had rolled it away? What did they then do? Did they find the body of Jesus there? What did they see? How were they affected? Who was this young man? Did he say anything to them? What was it? What did he tell them to do? Why should Peter be mentioned separately when speaking of the disciples? Was this the first intimation of this place of meeting? When had it been set before? Ought not the mention of this to have assured the disciples that Jesus was the sender of this message? What did the women do on hearing this? What pat
Among the Churches.

REFORMED PRESBYTERIAN.

Star Notes.

The Rev. N. M. Johnston, associate Editor of the Christian Nation, has been called to Topeka, Kansas, receiving every vote. Rev. D. C. Coulter moderated the call.

Topeka, Kan., has more churches than any city of the same size in the country, and has not a single saloon or drinking place. There were four years ago 140 saloons in the city, and before the whiskey element could be convinced that "prohibition would prohibit," over $25,000 in fines was collected from saloon keepers for violations of the law, and over thirty of them served terms in the county jail.

The women of Pittsburgh Presbytery are moving for a Women's Synodical Missionary Society.

COMMENCEMENT AT GENEVA.

The first exercises in the graduation of the class of '89 were the closing evenings of the Literary Societies on Friday of last week. Both Societies prepared five programmes with appropriate literary performances, and good music, and conferred Society diplomas.

On Sabbath morning, the College pastor, Prof. W. P. Johnston, preached from Psalm 110:3: "Thou hast hasted thy youth." In the afternoon, Dr. H. H. George preached the Baccalaurate Sermon from Luke 9:25: "What is a man advantaged, if he gain the whole world, and lose himself?" On Monday evening, Prof. J. K. McClurkin, D. D., gave an eloquent and very impressive lecture on the demands of the hour. It was not only up to the standard sought by the literary Societies in inviting him, but was peculiarly suitable to the outgoing class as a review of the fields where their life-work was most needed.

Tuesday evening, the Annual Commencement Concert, under the direction of Prof. Fred Cluff, drew to the College Chapel a large audience of music-lovers, and gave to his students a good opportunity of demonstrating their proficiency on the piano.

The College Board of Trustees met on Wednesday morning and the exercises of Class Day occupied the afternoon. The chapel was so decorated by a professional from Pittsburgh that it could hardly be recognized as the same bare walled room where morning prayers are held. The central attraction of the display was a large shield over the stage with the figures of '59,' a monogram of the letters G. C. and the class motto, Nihil vera via, "Strive for the right way." Under this hung a large picture of Dr. A. M. Milligan, a gift of one of the friends of the College and now for the first time displayed in its appropriate place. Class Day exercises were of the usual character, shading from grave to gay, with a little of what was perhaps meant for the latter which rather approximated the former.

That same evening the annual prize contest was held. The first-prize in declamation was given to Miss Grace Moorhead, the second to Mr. Pressly Thompson. The first prize in oratory was taken by Mr. Ernest L. McClure, the second by Mr. A. H. Martin.

After this, beginning about 10 P. M., the first large Alumni Banquet was given in the dining room of the new Dining Hall. The caterer was from Pittsburgh, and over seventy guests did full justice to the supper. Toasts were responded to by Revs. W. R. Laird, J. R. J. Milligan, Messrs. W. M. Benham, John Wendt, W. S. Morrison, R. M. Downie, Miss Mina E. Copeland and Dr. H. H. George. The party broke up at 1:30 A.M., with the determination to make the Alumni Association a permanent and influential organization.

Thursday was devoted to exercises belonging to Commencement proper and occupied the better part of both forenoon and afternoon. Twenty orations and essays were given, prizes were announced and degrees conferred. Thirteen classical students, one of whom has been out of college for some time, received diplomas with the degrees of B. A., and eight scientific graduates, the degree of B. S. Two of the Senior Class declined to pay the graduating fee and consequently did not graduate. This on one occasion created two or three minutes of disorder which was checked at once and did not occur again during the day. It, however, afforded a starting point for the vivid imagination of some sensational reporter whose production, most of which was entirely false, was printed and greeted with startling head lines in The Pittsburgh Dispatch and Commercial Gazette.

The audiences were large all through the week and on Commencement Day were over flowing. First-class music furnished by a Pittsburgh string band culminated the exercises of the last two days. The Senior Class enjoys the distinction that their first-honor man, Mr. Robert J. McIssac, took the prize for general excellence over the whole college.

"C."

Women's Missionary Society of Pittsburg Presbytery.

The fourth Annual Session of the Women's Missionary Society of Pittsburg Presbytery, convened in the Central Allegheny church on Thursday, May 16th. Twenty-five out of twenty-six auxiliary societies were represented at the convention. The report of the convention was held and the programme carried out as arranged.

Officers for the next year were chosen as follows: President, Mrs. J. S. Morton; first Vice President, Mrs. J. W. Sprout; second Vice-President, Mrs. R. J. George; Rec. Secretary, Mrs. John Gibson; Cor. Secretary, Mrs. J. D. Carson; Treasurer, Mrs. Jas. R. McKee.

The report of the Treasurer showed a balance of $1,409.00 for Indian Missions, $1,409.00 of which go to the support of our missionary among the Indians, and $209 to be used by Mr. Carithers for the building.

One of the most important items of business before the convention was the suggestion to form a Synodical Missionary Society. After some discussion it was agreed that we adopt the suggestion made to have such a society and the following resolutions were adopted in regard to this meeting:

"WHEREAS, this convention has already voted that the time has come for a Synodical Convention as a practical means of securing the mutual help and active cooperation of all the women of the church in mission work; therefore"

"Resolved, First, That in accordance with this convention and in harmony with similar desires expressed by members of other Presbytery Missionary Societies, we favor the calling of such a Synodical Convention, to be held in connection with the meeting of Synod in 1890,
ANNUAL MEETING OF THE SYNOD OF THE R. P. CHURCH.

The Sixtieth Meeting of the Synod of the Reformed Presbyterian Church of America, convened in the Belle Centre, (Ohio) church on Wednesday morning, June 5th, at nine o'clock. The retiring Moderator, Rev. J. W. Sproull, D. D., preached the sermon.

Rev. R. M. Sommerville, of the Second Church, New York, was unanimously chosen Moderator, and accepted the position in a neat and pointed address.

The Rev. R. J. George, D. D., of Beaver Falls, Pa., was elected the Clerk of Synod, and the Rev. J. C. K. Milligan, D. D., of the First Church, New York, was continued as Assistant Clerk.

The Order of Business for the Synod was read and ordered printed.

A communication was read from the Pan-Presbyterian Alliance with reference to its current expenses, showing Synod’s proportion to be $60, which was referred to the Committee on Finance, to be paid as usual.

The Revs. T. C. Sproull and H. W. Temple were elected Synodical reporters.

A bequest of $100 to Synod was also referred to the Committee on Finance, $25 for National Reform. Another bequest of $900, for investment, was read, and referred to the same Committee.

The Rev. F. M. Foster, Luther Hargrave, and Elder James Forreugh, were appointed a Committee on Devotional Exercises.

W. T. Miller’s Reports as Treasurer of Sustentation and Church Erection Funds were read and referred.

The Sabbath Committee’s Report, (Prof. D. B. Willson, Chairman) was read. The Report gave honorable mention of the various organizations created to carry forward the work of Sabbath Observance, both civil and religious, notably the American Sabbath Union, of which the Rev. W. F. Crafts is Field Secretary. The Report was accepted and laid on the table for further consideration.

The Report of the Board of Sustentation and Church Erection was read, giving an elaborated statement of its work in aiding weak congregations. An appropriation of $4000 was asked for the Sustentation Fund, and $2000 for the Church Erection Fund. The Report was referred to proper Committees.

On motion it was determined that Synod’s hours of meeting will be 9 to 12 A. M. and 2 to 5 P. M.

At this point Synod took the noon recess.

The afternoon session was opened with prayer by Prof. J. L. McCartney.

The Moderator made his announcement of Special Committees as follows:

MRS. JOHN GIBSON SECRETARY.
eral desire for an organization among the native converts, the ordaining of native evangelists, etc. It speaks volumes in praise of the efficiency of the foreign mission work that its fruits are so abundant as to actually demand native organization.


The Moderator announced the following Standing Committees to report in 1890:

- **Sabbath.**—Revs. R. M. C. Thompson, J. H. Wylie, D. S. Faris; elders, T. M. Hutchison, Hugh Woodburn.
- **Testimony Bearing.**—Revs. J. C. Smith, R. C. Allen, N. M. Johnston; elders, Wm. French, James Linn.

The afternoon session was resumed with prayer by Elder S. K. McGuire, of New York.

Rev. R. J. George read the Report of the Board of Incorporators of Geneva College, and also the Report of the Board of Trustees, which were properly referred.

A letter was read from the Woman's Presbytery Missionary Society of Pittsburgh Presbytery, asking for co-operation with them in organizing a Woman's Synodical Missionary Society. Referred to the Committee on Missions.

A motion to establish a new church fund—to be called a Fund for Ministers, Widows and Families—was adopted and the matter referred to the Finance Committee.

The following recommendation was adopted in connection with the Reports of Committees on Evangelistic Work and the State of Religion.

1. That Synod express its disapproval of the conduct of those Presbyteries and Sessions which have neglected to forward their reports on the State of Religion this year. And that hereafter this Committee furnish a list of topics to the Sessions upon which they are to report directly to Synod's Committees.

Most of the afternoon session was devoted to a discussion of the Report of the Committee on the Sabbath. The Report was finally recommitted for reformulating in order more perfectly to express the position of Synod in the matter of Sabbath Observance.

Rev. J. R. Wylie, chairman, read the Report of the Committee on Systematic Beneficence. The following appended recommendations were adopted:

1. That congregations be urged to greater effort in this department of the church's work, that each congregation organize and maintain at least one mission school apart from the regular school; and that pastors press this matter upon the minds of their people.

2. That as a church we engage in Sabbath School work in the future, with a more definite purpose of building up our denomination, and that Sabbath School workers labor to bring their scholars to a profession of Christ and into the membership of our Church.

3. That Committees on Sabbath Schools be directed, hereafter, each year to prepare and send blanks, to pastors and clerks of sessions of all the congregations of the church, which blanks are to be prepared for a full statistical report of the state of the schools in each congregation and to be filled and returned to the Chairman of the Committee on Sabbath Schools by the first of February each year; and that Committees on Sabbath Schools present the result of these reports each year to Synod.

4. That the Committee for revising the Psalms be instructed to prepare and publish selections of Psalms, with appropriate music to each selection, and in a form convenient for the use of children in Sabbath Schools.

5. That Revs. J. C. M. Feeters and J. K. McClarlin, D. D., with Elder Thomas Greacen be appointed a Committee to consider the advisability of publishing literature for our Sabbath Schools, and if thought practical, to devise some plan for such publication and report at next Synod.

Rev. W. J. Coleman, reported for the Committee appointed to secure signatures to petitions (for a Christian Amendment to the National Constitution) and to arrange for their presentation to Congress and the following recommendations were adopted:

1. That a Committee be appointed to carry on this work and to secure, if possible, the presentation of a petition bearing the names of every communicant in the Church to the next Congress near the opening of its first session.

2. That the congregations which have not already signed and forwarded these petitions, be earnestly requested to attend to this duty as soon as possible.

3. That the expense incurred in prosecuting this work be met in the manner provided for in the action of the last Synod, (by the Literary Fund.)

The report of the Sabbath Committee was at this point adopted. We give the resolutions:

1. That Synod hails with delight the formation of the American Sabbath Union, and instructs its Sabbath Committee to cooperate with it.

2. Synod instructs the ministers of the Church to preach on the subject of the Sabbath on the first Sabbath of April, and provide for the presentation of the same subject to the Sabbath Schools on that day.

3. Synod urges parents to press upon their children the law of the Sabbath, and to strengthen them against yielding to the prevalent forms of Sabbath desecration about their homes.

4. That while not proposing to restrict personal choice as to the congregation with which our members should worship, that we entirely condemn all unnecessary travel on the Lord's Day.

Synod was adjourned with prayer by the Rev. N. R. Johnston.

**Third Day.**

The third day of Synod, Friday June 7.—Synod was constituted by prayer by the Moderator.

The first order of the day was an address by the Rev. C. R. Curtis, a white missionary among colored people in the south. In view of the Church's great interest in this work, a Committee was appointed to provide a plan for preparing the colored youth, male and female, in the South, to labor evangelically among their own people. The Revs. N. B. Johnston and S. G. Shaw with Elder Hugh Woodburn were named as such a Committee.

The Rev. R. J. George, D. D. Chairman, read the Report of the Committee on Temperance, which was unanimously adopted, together with the following recommendations:

1. As the liquor traffic has its support in the sinful lust of the depraved heart, its complete overthrow can only be accomplished by the combined efforts of moral suasion, gospel temperance, the discipline of the church, and the authority of the state.
2. We denounce the whole license system as wrong in principle and most pernicious in its operations as ineffectual for the restraint or suppression of the evil as a violation of that high trust which God has reposed in civil government, and as involving the nation in the guilt and shame of the liquor traffic, to which it consents and from which it accepts a revenue.

3. That it is our duty as a church to give to all scriptural measures, moral, political or legislative for the suppression of this traffic, all that support and advocacy which is consistent with our position of political dissent, and any failure on our part to do this through indifference to the enormities of this evil, will call down upon us the curse that falls upon those who come not up to the help of the Lord against the mighty.

4. That we heartily commend the noble work done by the W. C. T. U. and the Y. W. C. T. U., and urge our people to active co-operation in these organizations.

5. We reaffirm the former deliverances of this Court, enjoining sessions as far as possible to use unfermented wine in the Lord's Supper.

The Rev. D. S. Paris, Chairman of the Committee on National Reform, made his report, from which we extract the adopted recommendations:

1. That faithful, self-sacrificing work in this reform, instead of being a bane to spirituality and vital godliness, tends very directly to the promotion of these graces.

2. That identification with Christless civil power is none the less sinful because of the interest taken in the reform by numerous Christians. The more the light the more the sinfulness of offenses against it.

3. That our testimony must be explicit and consistent, and we must make others understand, that we are in no sense identified with political parties.

4. That we recognize the good and great work done by the field agents, and recommend the continuation and if possible extension of work on this line.

The following recommendation was debated at much length, but finally, after some attempts to modify, it was voted down: "We recommend the employment of at least one field agent, whose duty it shall be to call public attention to the duty of Christian dissent from secular government."

From the Report of the Committee on Psalmody, (Rev. T. C. Sproul, Chairman) we extract these recommendations, which were unanimously adopted:

1. We heartily commend the work and objects of the Psalmody Alliance.

2. Our Church, is co-operation with other denominations of Christians should seek by all legitimate means to secure a uniform version of the Psalms, upon which all could unite as a manual of praise.

The following recommendation (No. 3) was laid on the table until after the Report of the Committee on the Revision of the Psalms could be heard:

3. "That the Committee on Revision of the Psalms be instructed to prepare and publish selections of Psalms with appropriate music to each selection in a form convenient for the use of children in Sabbath schools."

Synod was adjourned with prayer by the Rev. J. M. McElhinney. (Continued next week.)

ASSOCIATE REFORMED PRESBYTERIAN.

An A. R. P. organization has been effected at Edgmoor, S. C. Twenty-three members went into said organization.

Edgmoor is a station on the G. C. & N. Railway. It is in a good country, where a town is needed. This little band starts out with encouraging prospects. Energetic young men are pushing it. They are succeeding well in erecting a building for worship.

Rev. E. E. Boyce, D. D., has had a gracious out-pouring of the Spirit at Gastonia and Pifigan. Revs. Orr and Mofatt did the preaching.

Brother J. C. McDonald, of Franklin, Ark., supplies New Hope in Izzard, and Prosperity in Fulton county.

Mrs. Jennie Stewart, of Cotton Plant, Miss., has memorized 3712 verses of the Bible in less than a year. She attends to her domestic affairs, helping in farm work occasionally too.

Miss Stllie Stewart, of the same place has memorized 2908 verses under similar circumstances. Who can equal this? Rev. D. C. Caldwell, of Statesville, N. C. was summoned to the bed side of his father, in Concord, a few days since. He will remain there until there is a change in the condition of his father, ois not expect ed to recover.

EVENTS OF THE WEEK.

The Nation is verily fulfilling the prediction of Christ, that the world would be visited by great fire, flood and pestilence before the end would come. No sooner had the first shock subsided from the news of the terrible flood at Conemaugh, than the wires carry the tidings of a dreadful scourg of fire in Seattle, W. T. The fire began at 2 30 P. M. on June 6, and continued until midnight, wiping out the whole business part of the city, and seventy-four acres of thirty-one blocks were burned. The loss is about $7,250,000. This is covered with insurance of $2,250,000.

The fear exists that many have perished in the flames.

Inhabitants of other cities have sent great lots of provisions, clothing and tents for the use of the unfortunate ones.

The population of the city is supposed to have been about 30,000.

The Prohibitionists' State Central Committee, in secret session have adopted resolutions not to affiliate with either of the older parties in the coming campaign. They will hold a State Convention at Asbury Park on July 16 and 17. Gen. Clinton B. Fisk was among those attending the meeting.

The congregation of Cardinals to be held next week will discuss the question whether the Pope should leave Rome.

In the City Court, Savannah, Judge Harden read the law to Charles Henry, (colored,) who pleaded guilty to carrying off a pot of flowers from a grave in Laurel Grove Cemetery. The court took occasion to say that a plea of guilty, under the circumstances, did not warrant the prisoner in expecting clemency. No one but a man with a bad heart would descend to that most despicable of all crimes, to rob an enclosure where the dead are buried. He gave Henry a year on the chain gang.

Two houses of leading Boulangists have again been searched by the police of Paris. It is alleged that papers which implicate Gen. Boulanger in an international plot were discovered.

It is stated that in the search the police found and seized a quantity of secret correspondence, a key of ciphers used, and accounts with the Boulangist National Committee.

The seizure has caused intense excitement in Paris. It is asserted that it was intended to dispatch the documents secretly to Ostend.

Engineer Bourke of the British man-of-war Calliope, the only vessel which escaped from Apia Harbor during the great storm there, has been promoted to be fleet engineer as a reward for his services in enabling the vessel to steam out of the harbor.
THE JOHNSTOWN FLOOD.

The terrible disaster which occurred Friday, May 31, at Johnstown, East Conemaugh, and all the towns for many miles along the Conemaugh Valley, has filled the hearts of all the inhabitants of this nation with wonder, at least, and the majority of the people are stricken with sorrow and grief for the dead and the dying in those unfortunate cities and towns. It is said, that at least 10,000 persons were drowned in this flood that has never had an equal since the days of Noah.

East and West, North and South, the papers are anxiously scanned each day, until the list of bodies which are daily reported is gone over, with fear in each heart that the name of some dear one may be in the list, for representatives from all parts of the country were swallowed up, some never to be even permitted a Christian burial. Oh what a blessing and comfort to know that they were watched over and crowned with God's blessing and love.

The details are so varied, that it is impossible to give an authentic account of the whole of the terrible catastrophe, but all agree that the constant rains, swollen condition of the lake and weakened condition of the walls surrounding the lake were the principal causes for the horrible occurrence.

It seems that one of the men in charge of the lake, Webber by name, had feared danger for some time, but when he expressed his fears to some of the members of the "Fishing Club," they told him to stop his croaking or he would lose his position. This watchman has now entered his complaint before the authorities.

Lake Conemaugh was originally only a pond in what is known as Stony Creek, in the mountains, but owing to its peculiar advantages as a resort for those who enjoyed fishing, the land surrounding it was bought by a number of rich men from Pittsburgh, who formed themselves into a Club and dammed the creek until it formed a beautiful artificial lake, growing from time to time larger and larger.

A few years ago, during the dry season, the walls became unworthy and the lake was left without any water, but this was done so slowly that no loss of life occurred. Since then, the dam was built larger than ever, and as some expressed it, so strong, that, "only a great convulsion of nature could make it give way." An inspector examined it monthly.

The steady rains had caused the lake to overflow its banks, and the constant pressure against its walls, began to show itself, and at last a young man who was of a sporting disposition, about 10:30 on the fatal day, saw first a trickling through its walls and as this became enlarged to small streams, he realized the terrible danger and mounting his horse rode madly through the towns, down the mountain, shouting the tidings of the danger, but many who knew him thought it only one of his capers, and continued to do so, until it was too late to save themselves, for at last the dam caved in and about 2:30 P. M. the mountain of water which contained was ejected down upon the valleys below, taking houses, and everything that could be moved along with it in its track.

Nothing could withstand its power.

How it showed the power of death over humanity! as it came on with a speed that not even a locomotive could possibly exceed.

All persons who are spared describes it as a "great black looking thing looking like a mountain in height, with houses and trees like specks on its surface and with a hazy something above it." It was a terrible sight.

Johnstown which was the largest city, and the site of the Cambria Iron Works suffered the greatest. All agree that not less than 10,000 persons have lost their lives. Mixed with the mud, bodies are everywhere, arms and legs protruding, and presenting a terrible and sickening spectacle. Many of the bodies have been burnt up with the burning of the bridge, and debris. Decomposition has set in and the stench arising from the mud is terrible.

For over 233 miles down the Kiskiminatas, Alleghany, Ohio, and even in the Mississippi River deadly disease will fester and scatter its poison along their banks. There seems no way of preventing it.

About three thousand bodies have been found already. Large sums of money are being raised, all through the country and forwarded to the sufferers to keep them from starving, while it is said, that the Cambria Iron Works will be built immediately, but oh! what heart-rending memories will for years surround the spot where whole families met their doom.

One woman when driven to the upper story of her home with her little children, waited until the water was up to their chins and then tied them, one by one, to boards, and consigning them to their Heavenly Father's care, sent them out upon the waters, while she was carried to the roof of a house and afterwards rescued. She recovered the dead bodies of two of her children, and is now without family, home or money.

Space forbids us giving any more of the many cases that have occurred, that are touching and heart-rending in the extreme, but hoping that each of our readers will at least remember their brethren and sisters, in such dire distress, in their prayers, if not with their money, we must close at this time.

LITERARY.

Christian Thought, for June, edited by Charles F. Deems, D. D., LL. D., has reached our table. The leading article is by J. G. Lansing, D. D., and is entitled "The Messianic Element in the Book of Job." The writer has evidently studied his subject thoroughly and has put the cream of the subject in a most ability paper. The Rev. Jesse F. Forbes contributes a scholarly lecture on "Final Causes." A. H. Siegfried, Esq., Eastern Manager of The Chicago Daily News, paper on "The attitude of the Secular Press Toward Religion," will command much attention at this time. "Views and Reviews," "About Books," etc., help to make up the valuable number of a magazine which the Methodist Quarterly Review says "is a magazine for those who think and who want to to think, and is emphatically a leader in thought." $2.00 a year. Clergymen $1.50. Single copy, 40 cents. Wilbur B. Ketcham, Publisher, 13 Cooper Union, N. Y.


WIDE AWAKE for June might well be called a "true-story number." It opens with a reproduction of Henry Bacon's beautiful painting, "The End of a Long Day," photographed especially for WIDE AWAKE—a lovely picture. Then come the true stories—five of them: "A Plain Case" is by the now famous writer, Miss Wilkins, who grew her early laurels in WIDE AWAKE; this story is most pathetic. The scene of Miss Risley Seward's brilliant story is on board an ocean steamer; it is entitled "The Naughtiest Boy I Ever Met." Mrs. General Fremont's is a California story, "The House That Jack Built." Mrs. Annie Sawyer-Downs' story is of the Confederate side in the Civil War, a jolly tale, "The French Member of Company B." The story by Sara Trainor Smith, "Overboard in the Java Sea," will go to everybody's heart. The serials are excellent: Margaret Sidney's "Five Little Peppers Further On" has a tremendous surprise for readers; "Sibley Fair's Fairness," by Talbot, will be enjoyed by WIDE AWAKE's grown up audience. WIDE AWAKE is $2.40 a year. D. Lothrop Company, Publishers, Boston.

BEAR IN MIND

WE GIVE AWAY

— THE —

Life and Work of Dr. Sloane,

(Publishers' Price, $1.50)

FOR FIVE NEW SUBSCRIBERS

AT $1.50 EACH.
Not the naughty, mischievous, roguish boy, for everyone finds a
little girl," in plea for whom we are going to speak a word or two.

Could call out a dozen names whose character would fit in exactly
natural traits which make childhood so attractive, who taxes our
sympathy.

Patience, though it is he who needs our patience and deepest
sympathy.

In calling at the house of a friend I was keenly touched by a
little incident that came under my notice.

Old school-mate of mine had married. I had not seen her
since, and she was particularly anxious that her children should
appear at their best before me. Charley was brought forward.

A handsome manly little fellow, perfect in looks and manners.
The mother's eyes sparkled as he was presented. Then came
Bessie, a dainty maiden of some five summers, such a child as
anyone would be tempted to envy a mother.

"Did I not hear of you having another son?" I asked.

"Yes," she answered, "Ned, but he is all dirty and I told him
to come into the room. He is such a bashful boy, I know you
would not enjoy him much if he did come," she added, apologeti-
ically.

My heart warmed at the description. A true boy-boy I said
to myself, homely no doubt, but natural.

Ten minutes later a loud sound of boots outside the door.

"Mamma, can't I please come in? I have found such a beau-
ful flower. Please mayn't I come in and show it to the lady?"
The boy had forgotten to be bashful in his enthusiasm over this
new object of beauty.

The mother-heart conquered and, blushing crimson at the
tought of her boy's appearance, she called out faltering,
"Yes, come in you dirty boy."

"Dirty boy." Oh, unwise words! Permission ruined in the
granting. Ned hurried forward; but the words, the mother's
mortified expression conquered his enthusiasm, and he was only
just a silent, bashful, homely child again. Forgetful of the flow-
er, he turned as if to leave the room.

By some fortunate chance I managed not only to turn the
conversation, but to get the boy quietly seated on a bench at my
side out of notice, and then the mother and I talked happily on.

At last I glanced cautiously down. What had the boy taken
from his pocket? Something that crawled I could see, and, yes,
it was bright and glistening. Ned was absorbed. A beetle; I
almost hoped the child would be sly enough to keep it from his
mother's view. We talked on, and presently I was conscious of
two gray eyes looking inquiringly into my face.

The boy was reading me earnestly. I never tried harder to
seem unconscious. The question as to whether I could be trust-
ed seemed to be settled at last, for the boy's attention went back
to his beetle.

Presently his mother left the room, having been called off for
a moment. Ned rose with an air of confidence worthy of a prince.

"I love this beautiful beetle," he said, his face glowing with
feeling. "Do you love it too?"

"Yes, I said, warmly, and this seeming to establish our friend-
ship on a firm footing, he gallantly picked up my handkerchief
that had fallen from my lap, and then going over to where Char-
lie sat playing with a make-believe cigar and his father's real ash
receiver, I heard him whisper, "Tell mamma I am sorry I have
been such a dirty boy, and ask her to keep the lady here lots of
days, and I'll promise to try and stay clean like you and Bessie."
I heard the mother remark afterward, before the child, that
she did not know where "the boy got his low taste for horrid
things from. If he bothers you with them just let me know and
I'll see that he is punished."

Poor mother! Poor boy!

This is one kind of a (naughty?) boy.

And, alas! one kind of a mother.
**Angelic Care.**

"They shall bear thee up in their hands."—It is another token of God's gracious care concerning us and our safety. His angels—think how at times the presence of some one of these mighty messengers of God has flashed from behind the veil, and earth has trembled at their mighty power. David sings of the angels as those that do excel in strength. Remember how the first-born of Egypt was smitten in every home, and how the proud hosts of Assyria fell dead in the night. Be bold, then, if these are thy body-guard!

And yet the promise has its limits; "in all thy ways." The tempter chose this text to feather his dart when he assailed the Son of God, but he must needs strip it and trim it for his purpose. He put the full stop so as to shut out all reference to "thy ways." If we go out of our way we go alone; the angels leave us to stumble on as best we can, or it may be they array themselves to hinder us: as when Balaam went out of his way and there stood against him the angel of the Lord, having his sword drawn in his hand, and so it came to pass that Balaam's foot "dashed against a stone." How, then, may we keep in our way? When the starting-place is the Father's presence, the secret place of the Most High; when we have talked of the way with Him who ordereth our steps, and come forth taught of the Lord; when our purpose is in all things to please and honor Him; when, whichever way we go, our hearts are set on getting back to Him—then we are not likely to go astray.—Mark Guy Pearse.

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**Christian Character an aid to Success.**

The true Christian character, in the case of any individual, increases the probability of success in the legitimate pursuits of life, appears in the fact that it tends effectually to secure the best possible condition of all the active powers of the body and mind alike. A man who fears God must be a temperate man—a man who puts a check on all his passions—one who continually strives to subject his natural impulses to the wholesome rules of virtuous life. This self-control, of course, conduces to the health and vigor both of the body and the mind. In want of self-restraint, which a religious life demands, what vast numbers become wholly disqualified to act with energy in any occupation! How many so enervate and impair their physical and mental energies by giving rein to appetite, that they are made incapable even of attempting that which, with due self-government, they might easily have accomplished!—Sel.

**Character.**

No matter how good an outward appearance our lives may make, no matter how clear our doctrines, nor how great our activities, unless we "bear fruit," we cannot be acceptable to God. And the fruit He desires is character. It is to be right even more than to do right. Of course, the doing will follow the being, but the vital point is the being.

**Washed with Common Soap**

**FIRST WEEK.**

Dr. A. N. Bell, Editor of the Sanitarian, New York, writes: "Pearline has gained special ascendency in my household and in many others to my knowledge, for cleansing flannels. Your own directions for its use are: first, wash flannels by hand in lukewarm Pearline suds; rinse thoroughly in warm water; wring dry (by pressure through clothes wringer); pull and shake well; dry in warm temperature and they will keep soft without shrinking."

**SECOND WEEK.**

Even Greeley's Copy Was Cut.

One of the trials of a newspaper man's life is to have his matter crowded out. In these days when the editor's "must" means a certainty of insertion, it is difficult for a correspondent of the Chicago News to understand how the copy of Horace Greeley was left out night after night, not by Mr. Dana, but to suit the whim, caprice or judgment of a subordinate at the night desk. Greeley says: "I see you have crowded out what little I did send to make room for Fry's eleven columns of argument as to the feasibility of sustaining opera in New York if they would only play his compositions." Mr. Fry was a highly esteemed but not generally utilized composer and his musical criticisms in the Tribune freighted into homes many a dull page of labored editorial. Mr. Greeley in Washington was writing on a subject in which his heart was bound. No wonder, then, with indignation he saw eleven columns of his paper given over to his musical criticism while his too brief despatch was "crowded out." No wonder he begins: "What would it cost to burn the opera house? If the price is reasonable have it done and send the bill to me."

Out of myself, dear Lord,
O lift me up!
No more I trust myself, in life's dim maze;
Sufficient to myself in all its devious ways,
I trust to thee, and over me Thy throne.
Pray, "lead me, for I cannot go alone."

Out of my weary self,
O lift me up!
I faint, the road winds upward all the way;
Each night but ends another weary day,
Give me Thy strength, and may I be so blest
As on "the heights" I find the longed-for rest.

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**Washed with Pyle's Pearline**

**THIRD WEEK.**

Dr. A. N. Bell, Editor of the Sanitarian, New York, writes: "Pearline is never peddled, but the vital point is the being."

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**Danger**

As one wash is sufficient to ruin flannels, great care should be exercised as to the use of the many imitations which are being offered by unscrupulous grocers or peddlers.
THE STORY OF A BOX.

In Seven Chapters.

CHAPTER I.—FORTY-EIGHT BOXES.

In the new and wonderful dictionary which Dr. Murray, of England, is preparing, there are forty-eight distinct headings, under which there are some thirty-six thousand entries.

There is a box on the table and a Christmas-box, a hunting-box, and a jack-in-the-box, and ever so many other boxes. But the subject of this sketch is a box, and the many handsome presents that are packed in the Great Bargain Box:

CHAPTER III.—THE BUFFALO BOX.

So much for the story of an ancient box. Now for the story of a box better than Pandora's. Her's was a myth. This is a reality. It bails from Buffalo. You can have it by sending a postal card. It will be sent you freight prepaid. It is put up by J. D. Larkin & Co., 690-697 Seneca Street, Buffalo, N. Y. It will contain one hundred large cakes of "Sweet Home" Family Soap, a full year's supply for the average family.

CHAPTER IV.—SOMETHING MORE: A QUITE A STORE.

Besides these one hundred cakes, the box contains five varieties of exquisite toilet soap, three cakes of each; six packages of Boraxine—and there was never seen for making clothes clean anything like it—also a shaving stick, perfumery, tooth powder, etc., sundry articles, useful and amusing, for older folk; and babies—in short, presents for everyone. It is more fun to open a Great Bargain Box than to hang up one's stocking at Christmas.

CHAPTER V.—LIST OF PRESENTS.

This list will give you the slight idea of the many handsome presents that are packed in the Great Bargain Box:

1. One fine silver-plated Sugar Shell.
2. One fine silver-plated Child's Spoon.
3. One fine silver-plated Individual Butter Plate.
4. Five boxes of fine Toilet Soap.
5. One Toilet Soap made by the French milling process. Quality very fine, perfume exquisite.
6. One box of 2 dozen, Elite Toilet Soap.
7. One box of 1 dozen, Creme Toilet Soap.
8. One bottle Modjeska Tooth Powder.
10. One Napoleon Shaving Stick.
11. One box of 1 dozen, Modjeska Complexion Soap.
12. One box of 4 dozen, Ocean Bath Soap.
13. One extra fine long Button Hook.
14. One Doughnut Cutter.
15. One Cake Cutter.
17. One Lady's Handkerchief.
18. One Package Pins.
19. One Wash Cloth.
20. One Turkish Towel.
21. One Celluloid Pin Holder (very best).
22. One Arapaima Mat.
23. One Turkish Towel (genuine).
24. One Wash Cloth.
25. One Glove Buttoner.
27. One Spool Black Silk Thread.
29. One Gentleman's Handkerchief.
30. One Lady's Handkerchief.
31. One Child's Lettered Handkerchief.
32. One Biscuit Cutter.
33. One Cake Cutter.
34. One Doughnut Cutter.
35. One handsome Scrap Book or Portfolio.
36. One Package Assorted Scrap Pictures.
37. Two Celluloid Collar Buttons (patented).
38. Twenty-two Photo-Engraved Pictures of the Presidents of the United States.
39. Twenty-four Pictures of many of which are copper-plate engravings, suitable for framing, and are handsome decorations for the parlor.

CHAPTER VI.—A POSTAL CARD DOES IT.

The price of this box is $6.00, freight prepaid. But you need not remit in advance, nor run any risk nor take any chances. The manufacturers only ask permission to deliver you a Great Bargain Box, and if, after a thirty days' trial, you are fully convinced that the soap is all they claim, and the extras all they advertise, you can then pay the bill. But if you are not satisfied in every way, no charge will be made for what you have used, and the box will be taken away. Would you be fairer? Think—no you can not think of a butcher who would let you take a steak as if on trial, eat it, and decide whether it was satisfactory or not, and pay or not, accordingly. Yet this is what the Buffalo firm propose to do.

CHAPTER VII.—EXPLANATION OF THE SITUATION.

Would you know the reasons why this offer is made? The Reasons Why. 1. It is to introduce "Sweet Home" Soap into every neighboring neighborhood where this advertisement is read. It is the very best Soap made, and any person once using it will always use it, and become a steady customer.

2. We propose a new departure in the Soap Trade, and shall sell direct from the factory to consumer, saving the money allowed for expenses of traveling men, wholesale and retail grocers' profits, in handsome presents to those who order at once a "Sweet Home" Soap.

3. Our "Sweet Home" Soap is made for the select family trade only. It will not be sold to grocers. It is perfectly pure and thoroughly seasoned, and gives perfect satisfaction; and to induce people to try it, we accompany each case with various articles of household necessity. "Sweet Home" is the perfection of family soaps.

The publishers have induced the manufacturers to make the above offer to subscribers of this paper. Your order must be sent direct to us.
God, who is the source of all authority, has appointed our Lord Jesus Christ the Ruler of Nations. The Bible, God's revealed Will, contains law for Nations, and is the standard by which all moral issues in political life are to be decided. National acknowledgment of this authority, and obedience to this law, constitute a truly Christian Nation.

EDITORIAL BRIC-A-BRAC.

All lovers of the truth are rejoicing greatly over the energetic efforts displayed of late in the defense of that great bulwark of national life—the Christian Sabbath. At this hour, there are many valiant Nehemiahs whose lips and hearts are fired with "Remember the Sabbath-day to keep it holy." We hail with delight the strong Sabbath resolutions passed by the various eclesiastical assemblies of this year; the mighty labors of the W. C. T. U. and National Reform organizations in agitating the subject and circulating clearly written tracts; the radical change pursued in the Vanderbilt R.R. lines; also the successful formation of the American Sabbath Union with its efficient Secretary, Dr. Wilbur Crafts—a Union which will be the Sabbath-regiment in the great Army of Reform.

And particularly our hearts are quickened with newness of hope on beholding the efforts which the new Administration at Washington is making in this same line.

As all know, Postmaster-general Wanamaker has issued orders for the lessening of labor in the post-office departments in Washington on the Sabbath. And our dailies of the last week, contained a proclamation from the President declaring the discontinuance of dress parade in the Army and Military Academy on the Lord's day. For the last two years, a few Christian men and women have been laboring for this change. Their petitions were handed over to the War department; were severely ridiculed and criticized. At last our Christian President has granted their request.

It is an important change, one that should call forth the deepest gratitude, and the strongest moral support of all Christian believers. On this good work of the President and Postmaster-general, the Reformed Presbyterian Synod passed the following resolution, at Belle Centre, June 11th: Resolved, That this Court express its deep gratitude in the action of President Harrison and Postmaster Wanamaker on the better observance of the Sabbath in the Army, Navy, and Post office departments of the U.S.; that the Clerk, the Rev. R. J. George, be authorized to extend to the President our deep appreciation of his worthy efforts for the preservation of the Sabbath, and our moral support... May these bright signs prove themselves the forerunner of the day when "the land will be married to the Lord," and the Sabbath hallowed. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable: then I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

The common expression, "I'm not afraid," tells a story of baleful import when heard in the realm of morals. Eliminate fear from the human soul and moral progress is impeded or ends. An easy, long continued peace, unbroken by storm and untroubled by apprehension of danger, begets a dangerous boldness of heart with respect to the future. "I will lie down tonight and arise in the morning as I have done all my life." "I will sow this year and reap as I have done before." "The years to come shall be as the years that are gone. I know what shall be from what has been, therefore I have nothing to fear." Such is the common though unspoken thought, of a continuously successful people. And right here, in the loss of fear occasioned by long disease of it lurks a danger to the human soul which too often escapes observation. Plucking with eagerness the fruit and foliage of the tree of worldly success, we fail to note that with it we have taken a poison which slays our sense of fear and leaves us deaf to calls of danger. In this condition of mind, disaster, ruin, and even death are merciful visitations of Providence to a people, if these things shall break up this abnormal condition of mind and restore to the soul the lost sense of fear, leaving it once more sensitively apprehensive of the Divine will. Let us as a people, instead of blaming Providence for recent afflictions, turn earnestly to an examination of our own moral condition expecting to find therein a solution of events otherwise hard and unprofitable to us.

As in a good painting there is usually more background than foreground, more shadow than shine, so in a true human life there often seems to be more time spent under the cloud than in the open sunshine. This is the rule, not the exception. Jesus, at baptism, stood but one moment on the banks of the Jordan under the opened heavens with the white winged spirit-dove hovering over him, but spent forty lonely days and nights in the deep shadows of the desert where none save the glaring eye of desert animals rested on him. His raiment shone once with a divine glory in the presence of three men on a mountain top, but was commonly seen by the multitude bedraggled with the dew and dust of the roadside, as he toiled, wept, sweat, and groaned beneath the burden of his life work.

Christian! are you disappointed in finding life so severe? If so, have you asked yourself, "Whose plan is this, God's or mine?" Not your own, or life would have been sweeter no doubt. So it must be the other—the plan of Him who has provided:

After the storm a calm,
After the toil a rest,
After the fording of Jordan's stream
A treading of pavements with golden sheen,
An eternal abode with the blest.
NEW DUTIES OF THE NEW NORTH.
REV. JOSEPH COOK.

Four new States have now so increased the weight of the North in the American republic that the nation is probably forever disenthralled from its Southern masters. With the quill of an eagle from the head waters of the Missouri, the President added his signature, February 22, to the bills admitting the two Dakotas, vast Montana, and Washington. Our Pacific seaboard is now wholly organized. Under the shadows of Mount Shasta, a railway now carries the throbbing life of the nation northward and southward between Puget Sound and the Golden Gate. The frontier is disappearing in the United States. Lawlessness ought to diminish immensely on this account. The enthusiasm of Webster was roused to a white heat by merely the foregleams of the day in which we live. You remember that he closed his 7th of March speech by predicting that ultimately States would be organized on the Pacific, although as late as 1824 he doubted whether States at that distance from the centre of the national government could be permanently retained as a portion of the Union.

His land was but a shelving strip, Black 'with the strife that made it free;
And beat the buckler's verge and bound the whole.

—O. W. Ho wct.

Speaking of the vast extent of our Republic, Webster quoted and we may repeat to-day with new emphasis, the famous words concerning the shield of Achilles:

Now the vast shield complete, the artist crowned
With his last hand, and poured the ocean round;
And hearken, yeTeats!—behold the hero's hand;
The waving bunting, the broad medallion round.

—Popes Homer's Iliad.

We now have forty-two States. Only seven Territories are left. The Mormon monster, with its two northern horns, Idaho and Wyoming, and its two southern horns, Arizona and New Mexico, yet assumes a defiant attitude beyond the Rocky Mountains. Undoubtedly it would be somewhat unsafe to admit Idaho and Wyoming just at present, so thoroughly are the politics of those Territories permeated by influences proceeding from the polygamist priesthood in Utah. It would be more or less unsafe to admit immediately either Arizona or New Mexico, partly for similar reasons, and partly because New Mexico is almost exclusively under Jesuitical control. The Indian Territory and Alaska are in a condition far more healthy than Utah, or any of its neighbors through which it has thrust the roots of the gigantic cancer of the Latter-Day swindle. But it cannot be long before the basin region will ask to be organized into States; it cannot be long before Texas, under the impulse of Northern immigration, may ask to be divided into three or four commonwealths. Nevertheless, in the time between the date of the admission of these four new States and the time when other states must come in to increase the Southern vote, the North will have grown. It is now expected that the eight new senators who will represent the four new States in the Union will, a majority of them, be Republicans. The Democratic party, undoubtedly, has a fighting chance in Montana, perhaps in Washington. I have traveled through those great Territories, and am attached to their vast plains, to their mighty rivers, to their colossal mountain ranges, and to their young aspiring towns. They have an important future before them.

One of the first great results of their admission to the Union, will be to confirm the present Republican predominance in national politics.

Professor Bryce, who occupies the chair of political economy and civil law in the University of Oxford, and is a prominent Liberal member of Parliament, and a supporter of Mr. Gladstone, is Alexis de Tocqueville's successor and peer. He has written a book entitled "The American Commonwealth," which is undoubtedly the most important criticism that our institutions have received since De Tocqueville's great work on "Democracy in America." Its tone is far more optimistic and genial than that which most foreigners have adopted concerning our land; but while its criticism is cautious, it is keen, while it is genial, it is searching. The severest criticisms of Professor Bryce on the American republic are summed up in his statement that it is hard to fix responsibility here, such is the subdivision of our power, such is the intricacy of our system of checks and balances; and that, as it is hard to fix responsibility, lawlessness goes unpunished in little things. We live under a government of public opinion, and there are two difficulties in such a government: first, to ascertain what public opinion is; and next, to fix responsibility when things go wrong. Professor Bryce over and over in his book contrasts on these points European, and especially English institutions, with our own. He says that the best political institutions of the Old World are formed on the principle of concentrating power, in order that it may be easy to fix responsibility; but that we balance the Senate against the President, and the House against both, and that the national against state government, and state against municipal. We divide and subdivide power so that tyranny cannot spring up anywhere. This great object of our fathers has been attained. Professor Bryce praises us for all this, but he regards it as the chief fault of American institutions that we, who can make laws easily, administer them laxly; that in little things we are too good-natured concerning infractions of the law; and that we are likely to continue to be so until arrangements are made by which responsibility can be fixed for lawlessness in municipal, state, and national affairs.

From this time on for some years responsibility for lawlessness in national affairs, North and South, will be fixed on the Republican party. This salvation results from the effect which the admission of four new Northern States has produced in the political balance of the Union.

Four more than a third of a century it was the custom, as you remember, not to admit a new Northern State without at the same time admitting a new Southern State, or to admit such States in rotation, so as to keep up the balance of power. The South was checkmated indeed by the census of 1880. The civil war thoroughly repressed, but did not terminate its efforts to secure national domination. While ascension has been put down, nullification has not been. The Fourteenth and Fifteenth Amendments are yet practically dead letters for seven millions of American citizens in the Southern States, whose only crime is that they are colored or Republicans. But now that the North has received an accession of four new States, now that eight new senators are to go into the upper House of Congress, with new congressmen in the lower House, now that the last presidential election has given to the Republican party both the presidency and the control of the two houses of Congress, I hold that if seven millions of citizens continue to be politically disfranchised in the South; if Mormonism continues to trample on national law, and hold in terror of life a large loyal American population in the basin region of the West; if in the interstate liquor traffic the whiskey syndicates of the land trample on righteous regulations; if, in short, we are not able to execute the national enactments now on the statute books, the responsibility may be rightly fixed on the party that has the power, and ought to have the will to execute the laws.

Our worse lawlessness, however, is not found on the frontier, nor in the Southern States, but in misgoverned great cities.

Four states are soon to vote on constitutional prohibition. Do you say that the sovereignty of the saloon in municipal politics cannot be overthrown? Do you fear that it is impossible to eradicate the chief industrial and political mischief of the land, because there is not virtue enough left in politicians to risk their chances of defeat with the whiskey rings against them? With the great accession of power which the Republican party has now received, it might venture a little more in
some of its state organizations than it ever has ventured yet. Of course the chief object of life of any party in power is to remain in power; but now that four new states have been admitted to the Union, it may be that the Republican party might retain its seat in the national saddle, even if it should lose the vote of New York State. You can call on the Republican party to venture a little more in the name of arithmetic now than you have ever called on it to do in times gone by, or at least in any time since the civil war. The margin between the two great national parties has been so close that the Democratic party could win the whiskey vote, and whittle the temperance vote into a little submissiveness or, possibly, support, secured that margin, and so secured the election; and so arithmetical politicians have very closely calculated the cost of offending the whiskey syndicate. With its enlarged majority, however, it is time for the Republican party, which has been not absolutely prostrate like the serpent in Eden, but on its hands and knees before the whiskey rings, to rise at least from its hands, and, remaining on its knees, consider, what God may send it of wisdom while in that attitude.

A little more erectness and the posture of prayer are not an improper attitude concerning our chief national peril, now doing more harm than slavery ever did before the war, and with more money behind it than slavery ever had, and as likely to bring corruption into politics as slavery ever was. When the whole North of 1860 was aroused, slavery disappeared. When it is seen that the stars in their courses are fighting against the whole North of 1860 was aroused, slavery disappeared. When it is the fault of the loop-hole in the enactment, rather than the fault of the heart of the people, that the law is not as well executed, the law is never as well executed in Maine as it is in Kansas or Iowa. I am told over in Kansas and Iowa that Prohibition there is as well done in these cities can be done ultimately in the State and nation. Constitutional prohibition has been submitted to the people by Republican votes; and if it is defeated it will be defeated by Republican votes, and in the present attitude of state and national politics, Republicans will be held responsible.

The new North can never perform its new duties unless it puts forth new efforts in its oldest centres. God save the Commonwealth—Our Day.

The great value of the “Life and Work of Dr. J. R. W. Sloan” ought to secure for it a place in the library of every minister who is desirous of speaking on the questions of Christian reform with power and effectiveness. It is the most suggestive book for writers and speakers on these topics that we know of.
Lesson I.—April 7.


Divisions: I. The two disciples sent after the colt. (1-3.) The place is Jerusalem. Christ desires this colt for his triumphal entry into the city. II. The two disciples obey. (4-7.) Christ’s strange directions are obeyed, and the animal is secured. In this entry into Jerusalem we see fulfilled Zech. 9:9. Reference may be made also to Is. 62:11. III. Christ enters the city in triumph. (8-11.) We see the Saviour honored in the way that the road was prepared for him. “ Hosanna” means: “Save, we pray.” See Psalm 118:25-26, which is quoted in this connection.

 Thoughts: 1. Christ directs his people. 2. His people should obey. 3. Christ deserves our highest honor. 4. Christ is a King.

Lesson II.—April 14.


Divisions: I. The vineyard. (1-2.) II. God sends servants for the fruit. (2-5.) III. The Son sent and slain. (6-8.) IV. The husbandmen punished and the Son exalted. (9-12.)

Thoughts: 1. God gives various opportunities to mankind; to the church, to various denominations, to nations, to families, to individuals. 2. God requires fruit from the places of his planting. 3. God is slow to wrath but strikes the specially wicked with a heavy hand. 4. They who fight against God must eventually fail. 5. God never gave a greater gift to men than his Son. 6. When Christ comes to us let us be careful to receive him.

Lesson III.—April 21.


Divisions: I. Christ answers the scribe (28-31.) The scribes were learned men of that time. Part, at least, of their duty was to transcribe the law, and explain it. Christ in his answer goes back of concrete commandments and speaks of the heart, of motive. III. The scribe’s appreciation of Christ’s answer. (32-34.) This man, even if his motive in asking Christ was not wholly pure, seems to have some honesty of purpose.

Thoughts: 1. The fountain of right action is love to God and love to man. 2. Let us appreciate truth wherever we find it. 3. To be not far from the kingdom of God is not to be in it.
Lesson X.—June 9.
Subject: Jesus Before Pilate; Mark 15:1-20. Golden Text: “Pilate saith unto them, take ye him and crucify him.” John 19:6. Pilate was the Roman governor. The Jews Needed Pilate’s aid in putting Christ to death. He was slain by the Roman power.

Divisions: 1. The morning meeting of the Sanhedrin. (1.) II. Christ questioned before Pilate (2-5.) III. Barabbas preferred (6-11). IV. Pilate yields to the people, (12-15). V. Christ mocked and abused, (16-20). Thoughts: 1. Christ was the King of the Jews in a true sense. 2. Sometimes we prefer other people and things to Christ. 3. We must not follow a multitude to do evil.

Lesson XI.—June 16.

Lesson XII.—June 23.
Subject: Jesus Risen; Mark 16:1-13. A glad subject following a sad one. Golden Text: “Now is Christ risen from the dead, and become the first fruits of them that slept.” 1 Cor. 15:20. In this same book we are told of Christ foreshadowing this event. See 8:31, 9:10, 9:31, 10:34. Perhaps also in other places. Thoughts: 1. Christ’s resurrection is a proof of his kingly character and work. 2. It is a God-man that ascended to heaven. 3. Let us not be slow to believe the truth.

Questions on Review.
by uncle Robert.

Our Golden Text.—1 Tim. 3:16.
What book in the Bible has contained our lessons for the first and second quarters of this year? What has been the particular study? Whose Son is Jesus Christ? What makes his history a gospel? For what purpose did the Son come into the world? How did he prove himself to be the Son of God? Name some of the miracles contained in the first quarter’s lessons. What lesson in that quarter do you remember as making the greatest impression on your mind? In what way?

What offices does Christ execute as our Redeemer? Upon what occasion did he particularly display his kingly office? How did he show upon this occasion that his kingdom is not of the world? How did he afterward show Pilate that he was subject to his Mediatorial power? (Jno. 19:11.) Was the kingly character of Jesus acknowledged upon this occasion? What is the duration of his kingdom? What is comprehended in his dominion? In what relation does he stand to the civil powers of the earth? Did Pilate acknowledge his authority? Did the leaders or his own people? How did he illustrate this and bring it home to them? Give outline of parable. How were they affected by it?

Who was it that asked Jesus, “Which is the first commandment of all?” What answer did Jesus give? What more did Jesus say to him? Did the scribe understand him? How did he acknowledge that this was first and that the second should be classed with it? Do these commandments retain their place in the Christian code of morals? Do we remember and observe them? How can we prove to ourselves whether we do or do not? Does the observance have anything to do with our salvation? Explain.
Among the Churches.

REFORMED PRESBYTERIAN.

Star Notes.

* * *There are 1333 books in the library of Geneva College.

* * *The Sacrament of the Lord's Supper is to be administered inボリナ the next Sabbath, June 23, by Rev. J. F. Carson, assisted by Rev. W. M. Glasgow.

* - The Western University of Pennsylvania at its late Commencement conferred the title of D. D. on the Rev. E. D. Sproull, of the Noble street Presbyterian Church, Brooklyn, N. Y. Mr. Sproull was formerly pastor of our Rochester congregation.

* * *The Rev. John F. Carson gave formal announcement in Synod that he will hereafter take the liberty of inviting ministers of other evangelical denominations to occupy his pulpit when occasion occurred. Rev. J. R. Thompson of Newburg announced that he had heretofore been in the habit of doing this.

* * *Prof. Renfren Fraser, after a year of effective work in Geneva College, goes back to Montgomery, N. Y., having again accepted the principalship of the large school which he gave up to accept the position in Geneva College. Prof. Fraser declined to remain at Geneva because he felt that he was more needed in the school life and the church life of Orange County.

* * *The next issue of the Christian Nation will contain a verbatim report of the discussion which preceded the action of Synod with reference to voting on Amendments to State Constitutions. Appreciating the importance of preserving to the church, in exact language, a debate that must become historical, we engaged the excellent services of two expert stenographers, the Revs. Wm. and John Littlejohn, members of our own Synod, to report the speeches. We will print them in full. The thanks of the church are due to these brethren, who did the work gladly and gratuitously.

A Cheering Letter from Rochester, N. Y.

Our correspondent under date of June 15, writes: Communion services were held in the Rochester congregation June 2d. Being without a pastor the congregation desired Rev. J. M. Foster to conduct the communion services, which he did very acceptably to all, preaching for us on Preparation Sabbath, Thursday and Saturday before communion, as well as all day Sabbath and Monday evening. On Monday evening after services the congregation proceeded to the election of two elders and two deacons. We feel very much encouraged by this communion season, Mr. Foster giving us a stimulus to go on in the work of the Master,—"Suffer little children to come unto me and forbid them not, &c."

Our congregation has just enjoyed another communion season. It seemed to be the feeling that not the usual but rather an unusual interest and spirit was manifested on this occasion.

We were encouraged by the accession of seven members; three by certificate and four by profession. Of these last, I would say, they were of the lambs of the flock, in the beautiful spring-time of life. We are pleased to note the change which has come upon our under-shepherds in Israel, who are asking and repeating the gracious invitation of our divine Lord and Master—"Suffer little children to come unto me and forbid them not, &c."

Much credit is given, and justly so, to our Society of Christian Endeavor for training and preparing these young disciples for earnest work and willing service as members of the Church of Christ. Our Pastor, Rev. S. J. Crowe, was ably assisted by Rev. A. Kilpatrick and the stirring appeals made, and exhortations to an increased zeal and faithful service will not soon be forgotten by us as a people.

Our hearts were made glad on Saturday by a token of remembrance to the entire congregation from our beloved sister, Miss Mattie Wylie of the Syrian Mission. She has endeared herself by former acts and association to the hearts of this people. We are arranging to have her with us, in person, very soon.

Our hearts are stirred to the utmost by the fearful calamity which has befallen a distant town. We feel constrained to take to ourselves, and urge upon others the solemn warning, "Prepare to meet thy God."

The Rev. J. M. McClurkin of Nebraska, was on motion made one of the commission and Rev. W. T. Braden of the M. E. Church was extended courtesies of the floor.

The candidate preached and lectured, which trial pieces were heartily sustained. His father preached the ordination sermon, Rev. J. J. McClurkin propounded the questions and Rev. H. P. McClurkin led in the ordination prayer. Rev. Milligan addressed the pastor and Rev. Temple the congregation. Then a letter full of comfort to the new pastor in his undertaking the pastorate of this church was read by Rev. Temple from the former pastor, Rev. J. W. F. Carlisle, Newburg, N. Y.

The pastor and his young bride stood in front of the pulpit and received the congratulations of the members and friends present. Mr. Robert Lowry of McKeesport, Mr. Ever and daughter of Jeansette and a great many from town and community gave us their presence. Mr. McClurkin and wife have a bright future in this congregation as the best of Christian feeling prevails.

The Lord's Supper was observed on Sabbath, the pastor assisted by his father Rev. H. P. McClurkin of Wahoo, Nebraska. There are two accessions. Although the weather was damp and disagreeable yet there was large attendance every day of the feast.

The auditorium of the Church had a pleasing appearance. The ladies had got new carpet and new lamps, and tastefully decorated with pine the pulpit and chandeliers.

Some of our members living on the Indiana county side of the Conemaugh, river on account of the great flood that raged taking bridges, were kept away from the communion. Others had quite severe experiences in crossing bridges at the risk of their lives to be present on this occasion.

Mercer, Pa.

Our congregation has just enjoyed another communion season. It seemed to be the feeling that not the usual but rather an unusual interest and spirit was manifested on this occasion.

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N. B. A.
ladies of the Belle Centre Woman’s Christian Temperance Union who, during all the days of Synod, have provided for us such tasteful and sumptuous dinners. Their loving kindness has added largely to our comfort and to our Christian social enjoyment during our stay here, and we will carry away with us most pleasant memories of our Synodical dinners in the year 1889.

Resolved 2. That while we give thanks to God and to our kind friends we wish also to express our own earnest desire and hope that they and the great host of Christian women engaged in the same struggle against intemperance may be blessed of God in their noble efforts until every saloon in the land shall be closed forever and our whole country redeemed from the curse and the crime of the liquor traffic.

Resolved 3. That we unite with the W. C. T. U. of Belle Centre in sending good cheer to the Temperance women of Pennsylvania in their fearful struggle against the liquor power; and in their present untiring efforts to secure the constitutional prohibitory amendment we bid them God speed.

A Woman’s Appeal to Women.

Dear sisters: Do we realize that “we are living in a grand and awful time?” “Grand,” with opportunities and possibilities, and “awful” with responsibilities.

Mighty voices from all quarters are crying to womanhood for help. The home is entreat ing her to make it, the sweetest, cheeriest and holiest place on God’s footstool. The church is not only appointing her to give instruction to the young and the ignorant, but is putting her in places of trust. The State is here and there, summoning her to assist it in its functions.

Ought she to heed this manifold and oft repeated cry? Ought she? Wickedness is also beckoning to her, with an untiring hand, to obey its mischievous behests. In one city alone, there are thirty Nihilist schools held each Sabbath, in as many different saloons, and it is said that the greater part of the scholars are girls. When a few brief years shall have rolled by, these girls will be women, who will not scruple to use their influence against good and for evil. Should not then Christian women come “to the help of the Lord?” To help increase the joys which spring from the Fountain of living water and decrease the sorrows which have their foundation in individual and national sin?

Do you ask, what can we do? In reply, permit me to say, that within a few years, an organization has been formed “to develop spiritual life and to stimulate Christian activity.” It is wholly unsectarian, though deeply religious in its character, broad in its scope and simple in its regulations. The name of this order is “The King’s Daughters.” I commend it to your earnest attention.

Believing that the application of the principles of the National Reform Association would result in uplifting humanity and in enthroning our exalted King, whose right it is to reign, I appeal to loyal hearted women everywhere, to help forward this work.

“A King’s Daughters National Reform Circle” has been formed in New York City, and I will go wherever invited, form a Circle and show how the work may be presented.

A Circle is composed of any number of persons. Hoping to hear from many of you, through the Rev. T. P. Stevenson, Corresponding Secretary of the National Reform Association, I remain sincerely yours, “In His Name,”

EUPHORIA J. CROOKS.

MRS. MART A. WOODBRIDGE, Secretary of the World’s W. C. T. U. and National Lecturer, will speak for the department of Arbitration and Peace, at Chickering Hall, Sabbath, June 23d, at three o’clock.

ANNUAL MEETING OF THE SYNOD OF THE R. P. CHURCH.

FOURTH DAY.

Saturday, June 8.—Synod was constituted with prayer by the Moderator.

On motion of the Rev. J. W. F. Carlisle, an hour was set apart for prayer for the success of the Prohibition Amendment in Pennsylvania, the Rev. Dr. McAllister to lead.

On motion the Rev. J. S. Thompson, of Utica, Ohio, was appointed the Moderator’s alternate to preach the sermon at next meeting of Synod.

The time until the noon hour was consumed by a very interesting discussion of the Report of the Committee on the Revision of the Psalms, which contained several recommendations. The first of these, which authorized the use of the New Version of the Psalms, was adopted. Nothing more could be done with the report at this session, as the hour of adjournment had been set at one o’clock, the afternoon session dispensed with, and the closing hour set aside for prayer for the success of the Prohibition Amendment in Pennsylvania.

At one o’clock Synod was adjourned with prayer by Rev. J. R. Latimer, until Monday morning at nine o’clock.

FIFTH DAY.

Monday, June 10.—Synod was constituted with prayer by the Moderator.

Elder J. J. Huston, of the Reformed Presbyterian Synod, presented greetings from that body. A letter was also read from the Rev. Dr. E. A. Steele. Synod’s satisfaction and thanks were expressed by resolution, and a Committee of Conference was appointed to confer with a similar Committee from the R. P. Synod.

Rev. James Kennedy reported for the Committee on Discipline, and the items were taken up in order.

The first item was a recommendation that Synod give a deliverance as to the consistency, or otherwise, of voting on Constitutional Amendments with the position of the Church. Rev. J. C. Smith opened the discussion by insisting that Synod should not take any action, as he did not believe the time had come for such action. Revs. John Crozier and Wm. Graham opposed Mr. Smith, and insisted that Synod should give a deliverance on one side or the other. After further discussion it was decided that Synod should give a definite deliverance.

The second item concerned the question of divorce. It was decided by Synod that if a member of the church married a divorced person of the world, he or she is a subject of discipline, to be suspended if the divorce were granted for unscriptural reasons. Other portions of this item concerning the question as to what are scriptural grounds for divorce were referred to a Committee to report at next meeting of Synod.

The Committee appointed to prepare tracts on the relation of civil government to our Lord Jesus Christ, and on the reasons for our political dissent from the government of the Nation, reported that the following list of topics had been arranged for the proposed series of papers:


From the Report of the Committee on Presbyterial Reports we glean the following facts: The membership of the Church,
according to the tables, is now 11,230, an increase of 260 during the past year. There are 16 students of theology, and 10 licen-
tiates. During the year there have been 6 ordinations and 10 installations. There are 124 ministers, eight more than last year. Two ministers have gone into another body and one was removed by death. Of these 124 ministers, 91 are pastors, 8 more than last year; 4 college professors, 3 theological professors, 1 in Knox Academy, 1 Indian missionary, 3 foreign missionaries, 1 Chinese missionary, 2 National Reform lecturers, 3 Home missionaries, 6 retired. There are 124 congregations, 31 vacancies, three con-
gregations have been organized during the year, and one was disorgan-
ized, 13 settlements and 7 pastoral relationships dissolved. There are 7 mission stations and 15 unsettled ministers.

Contributions.
Foreign Missions, $15,459
Home Missions, $5,992
Southern Missions, 3,690
Chinese Missions, 1,778
Theological Seminary, 6,340
Education, 2,631
Sustentation, 2,101
Church Erection, 34,365
Pastoral Salary, 81,827
National Reform, 6,422
Miscellaneous, 63,381
Total for all, 213,589

The total shows an increase of $8,082, or about 80 cents per member. Total average per member, $19.67. The report says: "It is worthy of note here, perhaps, that the three Presbyteries, New York, Philadelphia and Pittsburg, have within 1,050 of one-
half of the whole church membership; and contribute $37,598 more than one-half of all the money raised during the year by the church. Per member these Presbyteries average $2.81. The other Presbyteries taken together average $10.73 per member. This information is given merely for information.'"

The Committee on Missions made a very fine and interesting report, which was debated at length, but in a most amiable and earnest spirit. We extract from it as follows:

1. That Synod appoint a Commission consisting of Revs. D. Metheny and Henry Easson with Elder Dr. J. M. Balph to effect the organization of congregations, and to attend to the licensure of native teachers, in the foreign field; and that as soon as two or more congregations have been organized, a Presbytery be constituted to be known as the Presbytery of Syria and Asia Minor.

2. That such Court, when organized, with its native pastors and elders, shall be carefully distinguished from the Mission proper, and that the limits of its authority shall be defined as follows: 1. All questions of local control, such as pulpit supplies, the settlement of a pastor, and the organization of new congregations, shall be under the jurisdiction of the Presbytery; 2. The management of schools, and in general the disbursement of moneys contributed by the Home Church, shall be determined by the Mission, acting directly under instructions from the Board.

3. That the plan of action agreed upon by the conference meeting held in this place on June 6th, be adopted by the Synod, and that the congregations of St. Louis and St. Johnsbury be included in the list of special missions under the care of the Central Board.

4. That the Revs. J. C. McFeeters, J. F. Carson, and F. M. Foster, and Mr. James Dunlap of the Fourth New York Congrega-
tion, be added to the Board of Foreign Missions, and Rev. O. B. Milligan to the Central Board.

5. That the reports of the Foreign and Central Boards be publish-
ed in the Minutes of Synod.

6. That the question of erecting a private dwelling and a school building in connection with the Indian Mission be referred to the Central Board with instructions to proceed in the matter as soon as the funds contributed for the Mission shall justify such action, and that the Board be authorized to open an Indus-
trial School whenever the way be clear.

7. That we note with high satisfaction the zeal and liberality of the Ladies' Presbyterian Society of Pittsburgh Presbytery, and of the many Ladies' Missionary Societies of the Church, Presbyterian and Congregational; and cordially approve of the proposal to organize a Woman's Synodical Society, believing that it will prove to be a most valuable addition to the agencies already em-
ployed in the work.

8. That the Central Board be directed to aid Conococheague congregation to the extent of two hundred dollars.

The following resolution was adopted: "Resolved, therefore, that in our Theological Seminary there shall be a new and add-
tional department of study—a missionary department—in which all the students shall be taught either by direct instruc-
tion and in the use of text books, or by lectures or otherwise, the truth and facts in reference to foreign missions; and that the stud-
ents shall give all due attention to the subject of missions, whatever method may be adopted; the design of the whole being to impart all needed instruction pertaining to the cause and work of missions, and to incite and foster a far larger missionary spirit and desire for foreign mission work than exist among the students now."

Synod was adjourned with prayer.

SIXTH DAY.

Tuesday, June 11.—Synod was constituted with prayer by the Moderator.

The order of the day was the discussion of the following re-
solution offered by the Rev. J. F. Crozier: "Resolved, That this Synod hereby declare that voting for Amendments to State Constitutions under the Constitution of Gov-
ernment as it exists in this our land at the present time is entire-
ly inconsistent with a true and faithful application of our Testi-
mony to this subject."

By special arrangement this debate was restricted to the follow-
ing conditions: two opening speeches 15 minutes each, subsequent addresses 10 minutes each, addresses to be on alternate sides, and the vote to be taken at 11.30 A. M.

The debate was preceded by fervent prayer, led by Dr. James Kennedy, for the wisdom and guidance of the Holy Spirit.

At the conclusion of the debate, Mr. Crozier's resolution was lost by a vote of 111 to 48.

The following was then adopted on the same subject, by a vote of 121 to 40, and is the official deliverance of Synod on the ques-
tion of voting on Amendments:

"There are certain acts which do not involve sinful relations to an irrereligious constitution of government, and which are not acts of incorporation with the government, which this church has always recognized the right of her members to perform. The simple act of voting for Amendments to State Constitutions belongs to the class of political acts which are not inconsistent with the principles of the Reformed Presbyterian Church, or with her position of political dissent."

After the noon recess, Synod reconvened at 1:30, and enjoyed a half hour of prayer for foreign missions, led by Elder W. T. McConnell, of Youngstown, Ohio.

After this, Chairman Rev. Wm. Graham, of the Finance Committee, reported, and from this report we take the follow-
ing list of appropriations and dates for their collection:

July, 1st Sabbath—Aged Ministers' Fund, $ 1,500.
August, 1st Sabbath—Southern Missions, 6,000.
September, 1st Sabbath—Chinese Mission, 2,500.
October, 1st Sabbath—Theological Seminary, 5,500.
October, 3d Sabbath—Students' Aid Fund, 1,000.
November, 1st Sabbath—Domestic Missions, 5,000.
December, 1st Sabbath—Foreign Missions, 15,000.
January, 1st Sabbath—National Reform, 15,000.
January, 3d Sabbath—Indian Mission, 3,000.
February, 1st Sabbath—Church Erection, 2,000.
March, 1st Sabbath—Sustentation, 4,000.
April, 1st Sabbath—Literary Fund, 1,000.

The following resolutions were adopted from the Report of the Committee on the Revision of the Psalms:

"That Synod authorize the use in families and churches of this revision, and that the volume be entitled, 'The Psalter or, Book of Psalms'"
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"That the Committee on Revision of the Psalms be instructed to issue editions of the revised Psalter in Minion, 32mo., and in Long Primer medium 18mo., and an 8vo. edition with music, all in cloth binding. The money needed to meet the original cost of production shall be advanced out of any available fund; all avails from the sale of the book to be paid over to the treasurer of that fund, until the whole amount shall have been repaid.

"That the Committee on Revision of the Psalms be instructed to prepare and publish selections of Psalms with appropriate music to each selection in a form convenient for the use of children in Sabbath Schools and for revival and evangelistic services."

The following resolution was introduced by Dr. H. P. McClurkin, and laid on the table until next Synod:

Resolved. That our ministers be permitted to extend invitations to ministers of other evangelical denominations to occupy our pulpits where they are known to be in sympathy with our movements for reform.

The Synod was then adjourned with an earnest and eloquent prayer by the Rev. J. J. Huston, the resident minister; after which, Dr. T. P. Stevenson, at the request of the Moderator, led the audience in singing the 133d Psalm:

"Behold how good a thing it is, And how becoming well, Together such as brethren are In unity to dwell."

The Synod of 1890 will convene in the Second Church, New York, on the first Wednesday in June, at 10 o'clock, A. M.

The retiring Moderator's sermon will be preached on the evening of that day.

THE REV. R. M. SOMMERVILLE.

Moderator of the R. P. Synod 1889.

[The Rev. J. C. K. Milligan, D. D., of this city, has contributed the following sketch of the Moderator of 1889:]

The Moderator of Synod was the Rev. R. M. Sommerville of New York. During the first part of his ministry, Mr. Sommerville was settled in a congregation in Nova Scotia; but for many years he has been identified with our Synod, as pastor of the 2d congregation in New York. He has been successful as a pastor in one of the largest, most public spirited and liberal of our congregations; and he has intensified their zeal and devotion by his own consecrated example.

As Editor of the Herald of Mission News, he preaches to the whole Church, proclaiming the Lord's Commission to evangelize the world, and showing His gracious dealings not only in Syria and Cilicia, but in all lands. He is Corresponding Secretary of the Board of Foreign Missions, and in large measure bears the burdens of this great and growing work. Much of the success and efficiency of its operations in the foreign field have been due to his untiring labors, to his earnest spirit, and to his wise leadership. His voice is always heard in Synod rousing to enthusiasm in support of the mission claims and an aggressive policy.

The Moderatorship of Synod is a trying ordeal. Mr. Sommerville proved himself an adept in its duties. He was strict in holding members to order, but he was so impartial and pleasant in his manner that no one could complain. Courteous to all ready in settling points of order, prompt in pressing forward the various items of business, and firm in checking the tendency to disorder, he kept the wheels in constant and steady motion. The work of Synod, consequently, was done well, and was done in nearly one day less time than usual. Few men of late years have shown the same tact and power in guiding the deliberations of our Synod. The members separated with good feeling among themselves, and with kindly recollections of our efficient and genial Moderator.

Closing Remarks.

The devotional exercises occupy one half hour of Synod's time each day after the first, from 11:30 to 12 o'clock. These exercises are led by the Elders, the ministry participating in the remarks and prayers, and the entire audience in the singing. It is the most enjoyable half hour of the day.

An evening was spent in Belle Centre and another in Northwood in viewing the scenes from our foreign mission fields, thrown onto canvas by aid of a fine magic lantern. Dr. McAllister's and Miss Mattie Wylie's explanatory remarks were highly appreciated. These views were taken by Dr. McAllister during his visit with Mr. Henry O'Neill to our foreign mission stations.

One evening was devoted to a temperance meeting, held under the auspices of the W. C. T. U., in the Belle Centre R. P. Church. The speakers were Dr. J. W. Sproull, Dr. H. H. George, Rev. C. D. Trumbull, and others.

An evening was spent in the same church listening to a very interesting address on foreign mission work by our lady missionary, Miss Mattie Wylie.

What can we say that will adequately express the kindness, the thoughtfulness, the untiring devotion of the Rev. J. J. Huston and the people of Belle Centre and vicinity, in entertaining the delegates to Synod. We cannot hope to say enough. Their goodness and their bounty were measureless. May a blessing from the Father, and from his dear Son, our Blessed Saviour, rest upon and abide with them all!
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THE OLD ARM CHAIR

"I love it, I love it; and who shall dare To chide me for loving that old arm chair?"

"PEACE, BE STILL."

Dark was the night—the foaming deep 
Raged mailly round; He rose from sleep:—
The Man; the God; the tempest's Lord. 
He spake! obedient, trembling, awed, 
Low sank the proud wave's crested head; 
Far the affrighted storm-fend fled. 
We sail on life's tempestuous sea! 
O Thou whose voice mild Galilee 
Heard 'bove the storm-blast, speak the word 
Which oft since then the saints have heard; 
May we, when tempests battle skill, 
Hear the commanding, " Peace, be still."

Speak! and the sky of sorrow's night 
Is radiant with celestial light; 
Speak! and the wildest waves obey, 
And gently bear us on our way; 
Speak! and temptation's fiercest blast 
Is harmless, all its fury past. 
Speak! and the very winds of death 
Shall waft—a more than welcome breath— 
To fairer realms than heart conceives; 
Or thread of happiest fancy weaves; 
Bright as the diadem of God. —Arthur Vine Hall.

THE TOUCH OF A FLOWER.

One, two, three, four! Mr. Sheppard, the ship-builder, started from his seat at his office-table as the tall clock rang out the hour, closed the books that lay around him and crossed the room to an open window, through which the breeze from the river came up to cool the warm June air. The noise of clinking iron and of workmen's calls floated up to him from the great shipyards below. His, all his, the piles of steel and copper, the unfinished hulks of many vessels—yes, even the great iron steamer so near completion, from whose sides resounded the blows of hammers. The workmen—a thousand or more—were his also, to hammer if they're awfully tired or warm?"

"La, no, Miss Gwen!" answered the coachman, with an amused smile. "They're just like machines themselves; its work day in and day out steady, or no bread for 'em."

Just then a tired, haggard-looking workman came very near to the shining wheels as he half staggered back to his place among the others. Gwen leaned forward, and before Thomas could utter a vigorous objection her clear young voice was saying:

"I'm so sorry you are tired! Would you like my roses?"

The young girl unpinned the bunch on her breast and held them, sweet and fair, out to the bewildered man. But he took them with a muttered blessing.

"Papa," she said, a minute later, as they rolled away toward the boulevards, "I'm thinking."

Mr. Sheppard smiled back at the earnest face raised towards his.

"When we go to Newport," she asked, a minute later, "what does Hays do with all the flowers?"

"I'm sure, Gwen, I can't answer that; I suppose they bloom and die. He always has orders to keep up the house and grounds as well as if we were at home. Are you thinking of any of your pet-plants now?"

"No; I was thinking how many must be wasted in our garden. O, papa, could I—could I give them to the men? Not I, you know, for I won't be here, but somebody. That man was so glad to get the roses to carry home!"

Then the whole little story came out.

At first Mr. Sheppard laughed and teased and called the whole thing impracticable, absurd, and told Gwen to forget such nonsense; she need not worry her brain about the workmen, so long as they put money in her pocket. But the days went on, and so did Gwen's pleading go on with them.

"Just let Hays cut the flowers he don't really need, papa, and you get two or three of those boys that run the errands to give them now and then to the men when we are away."

"A pretty story, for me to be giving my men bouquets!" said Mr. Sheppard.

Nevertheless, one day he did call Tim and Chips and Ben, three of the most reliable dock-boys in the yard, and sent them up to the great house on the boulevard with distinct orders to carry out the wishes of Miss Gwen.

Twice a week all that hot summer, as the tired workmen passed through the gates homeward, the three boys, with many a smile and joking word, "gave out the flowers for Miss Gwen, and many a blessing from lips unused to blessing fell on the head of the child away by the sea.

People said those flowers worked wonders all that year. When the mutterings of strikes and uproar ran rife through the land, all was quietness and peace at the ship-yards. Perhaps—just perhaps—there floated the sweet incense of those summer roses to quiet troubled hearts. The rich man himself learned his lesson, or, as he watched the men start homeward with the bit of bright arm chair, "I'm thinking."

For five new subscribers to Christian Nation, we give away—

Life and Work of Dr. Sloane, (Publishers' Price, $3.50.)

BEAR IN MIND

FOR FIVE NEW SUBSCRIBERS

WE GIVE AWAY

AT $1.50 EACH.
June 19, 1889.

CHOICE READING.

A Secret Talisman.

The Germans have a story which that home-loving people like to repeat. A father, when his daughter became a bride, gave her a golden casket with the injunction not to pass it into other hands, for it held a charm, which in her keeping would be of inestimable value to her as the mistress of a house. Not only was she to have the entire care of it, but she was to take it every morning to the cellar, the kitchen, the dining-room, the library, the palor, the bedrooms, and to remain with it in each place for at least five minutes, looking carefully about. After the lapse of three years the father was to send her the key, that the secret talisman might be revealed. The directions were followed. The key was sent. The casket was opened. It was found to contain an old parchment, on which were written these words:—"The eyes of the mistress are worth one hundred pairs of servant's hands." The wise father knew that a practice of inspection followed faithfully for three years would become a habit and be self-perpetuating—that the golden casket and the hidden charm would have accomplished their mission.

"Thou must be true thyself,
If thou the truth would teach;
Thy soul must overflow, if thou
Another's soul would reach;
It needs the overflow of heart
To give the lips full speech."

A Queer Way of reckoning Birth Days.

Far away in North-eastern Greenland, where life is so cold and cheerless that people can hardly be said to live, but simply to exist, the people have an odd way of keeping the family record. They have no written language nor method of making such rude chronicles as we find even among many uncivilized people. One bit of history is carefully preserved, however, and this is the way it is done. Each baby at its birth is provided with a fur bag which is kept as his most precious possession. When, after the long Arctic winter, the sun makes its appearance, the bag is opened and a bone is put into it to mark a year of baby's life. So, each succeeding year, as the sun 'makes his yearly four-months' visit, another bone is added. This bag is regarded as something so very sacred that it seems never to enter into the head of the people that it is only to be feared when there is barely food enough for twelve. And as the doors swing open say,

Better that He unlock the day.
What if to-morrow's cares were here
Or if He trusted it to me
It is done. Each baby at its birth is provided with a fur bag which is kept as his most precious possession. When, after the long Arctic winter, the sun makes its appearance, the bag is opened and a bone is put into it to mark a year of baby's life. So, each succeeding year, as the sun 'makes his yearly four-months' visit, another bone is added. This bag is regarded as something so very sacred that it seems never to enter into the head of the people that it is only to be feared when there is barely food enough for twelve. And as the doors swing open say,

Better that He unlock the day.
And as the doors swing open say,
"My will is best."

—Rev. John Parker.

A Birthday Letter.

Writing to a young girl on her birthday, the late Dr. Rob- ertson said:—"By being always humble you will be always young. Humility is a 'little child.' This is Christ's picture of it. But Pride is old—as old as that old Serpent the Devil. If you indulge in pride you'll make the pretty face of your soul old wrinkled in no time. And Faith, too, is a 'little child,' and makes you, and keeps you al. ages young; and Hope is young, and Love is you 16, and Joy is young, and Generosity is young. The graces are young; but Sin—so ugly old bag. And so I hope you will be dressed afresh to-day in the beauties of holiness, and baptized afresh into the dew of youth."

A Danbury farmer points to the squirrel as affording an instance of agility, quickness, and hard work. Last fall he stored several bushels of butternuts in the second story of his corn house and recently he noticed that they were disappearing much faster than the legitimate demand for his family supply warranted. He discovered soon afterward that a small red squirrel had found a hole under the eaves of the building, and was storing her storehouse with the nuts the farmer had gathered. As an experiment to learn how rapidly the squirrel had worked, he removed the nuts the farmer had gathered. As an experiment to learn how rapidly the squirrel had worked, he removed the nuts the farmer had gathered.
THE STORY OF A BOX.

In Seven Chapters.

CHAPTER I.—FORTY-EIGHT BOXES.

In the new and wonderful dictionary which Dr. Murray, of England, is preparing, there are forty-eight distinct headings, under which the word box appears. There is a box on the ear and a Christmas-box, a hunting-box, and a jack-in-the-box, and ever so many other boxes. But the subject of this sketch is a box of a peculiar nature, and one which needs a little more than the ordinary dictionary explanation.

CHAPTER II.—NAUGHTY PANDORA.

You have heard of Pandora's Box; of course you have. According to classical writers, Pandora was the name of the first woman on earth. Pandora means "all-gifted," because the gods each gave her some power by which she was to work the ruin of man. The accounts differ, but one of them says that Pandora brought with her a box containing all human ills, upon opening which, all escaped and spread over the earth, Hope alone remaining. At a still later period, the box is said to have contained all the blessings of the gods, which would have been preserved for the human race had not Pandora opened the case, so that the winged blessings escaped.

CHAPTER III.—THE BUFFALO BOX.

So much for the story of an ancient box. Now for the story of a box better than Pandora's. Her's was a myth. This is a reality. It hails from Buffalo. You can have it by sending a postal card; it will be sent you freight paid. It is put up by J.D. Larkin & Co., 659 to 667 Seneca Street, Buffalo, N.Y. It will contain one hundred large cakes of "Sweet Home" Family Soap, a full year's supply for the average family.

CHAPTER IV.—SOMETHING MORE: QUITE A STORE.

Besides these one hundred cakes, the box contains five varieties of exquisite toilet soap, three cakes of each; six packages of Boraxine—and there was never seen for making clothes clean anything like it; also a shaving stick, perfumery, tooth powder, etc.; sundry articles, useful and amusing, for older folks and babies—in short, presents for every one in a family of seventeen, including the hired man. A Yale professor writes us that it is more fun to open a Great Bargain Box than to hang up one's stocking at Christmas.

CHAPTER V.—LIST OF PRESENTS.

This list will give you a slight idea of the many handsome presents that are packed in the Great Bargain Box:

One fine silver-plated Sugar Shell.
One fine silver-plated Child's Spoon.
One fine, silver-plated Butter Knife.
One fine, silver-plated Individual Butter Plate.
Five boxes of fine Toilet Soap.
One Toilet Soap made by the French milling process. Quality very fine, perfume exquisite.
One box, 1/2 dozen, Elite Toilet Soap.
One box, 1/2 dozen, Creme Toilet Soap.
One bottle Modjeska Tooth Powder.
One bottle Modjeska Perfume.
One Napoleon Shaving Stick.
One box, 1/2 dozen, Modjeska Complexion Soap.
An exquisite beautifier. Producing that peculiar, delicate transparency and imparting a velvety softness to the skin which is so greatly admired. It removes all roughness, redness, blotches, pimples and imperfections from the face and neck. For all toilet purposes, it is the luxury of luxuries.
Six Packages Boraxine.
Boraxine saves half the labor of washing, is a thorough disinfectant, and is a blessing to every housekeeper who uses it. Boraxine is nothing but a fine quality of soap and borax pulverized together.
One box, 1/2 dozen, Ocean Bath Soap.
One extra fine long Button Hook.
One lady's Celluloid Pen Holder (very best).
One Arabesque Mat.
One Turkish Towel (genuine).
One Wash Cloth.
One Glove Buttoner.
One Package Pins.
One Spool Black Silk Thread.
One Japanese Silk Handkerchief.
One Gentleman's Handkerchief (large).
One Lady's Handkerchief.
One Child's Lettered Handkerchief.
One Biscuit Cutter.
One Cake Cutter.
One Doughnut Cutter.
One handsome Scrap Book or Portfolio.
One Package Assorted Scrap Pictures.
Two Celluloid Collar Buttons (patented).
Twenty-two Photo-Engraved Pictures of the Presidents of the United States.
Twenty-four Pictures.
Many of which are copper-plate engravings, suitable for framing, and are handsome decorations for the parlor.

CHAPTER VI.—A POSTAL CARD DOES IT.

The price of this box is $6.00, freight prepaid. But you need not remit in advance, nor run any risk nor take any chances. The manufacturers only ask permission to deliver you a Great Bargain Box, and if, after a thirty days' trial, you are fully convinced that the soap is all they claim, and the extras all they advertise, you can then pay the bill. But if you are not satisfied in every way, no charge will be made for what you have used, and the box will be taken away. What could be fairer? Think—no you can not think of a butcher who would let you take a beefsteak on trial, eat it, and decide whether it was satisfactory or not, and pay or not, accordingly. Yet this is what the Buffalo firm propose to do.

CHAPTER VII.—EXPLANATION OF THE SITUATION.

Would you know the reasons why this offer is made? For three reasons:

1. It is to introduce "Sweet Home" Soap into every neighborhood where this advertisement is read. It is the very best Soape, and any person once using it will always use it, and become a steady customer.

2. We propose a new departure in the Soap Trade, and shall sell direct from the hands of the manufacturer to consumer, spending the money allowed for expenses of traveling men, wholesale and retail grocers' profits, in handsome presents to those who order at once a case of "Sweet Home" Soap.

3. Our "Sweet Home" Soap is made for the select and fashionable family trade only. It will not be sold to grocers. It is perfectly pure, thoroughly steamed, and gives perfect satisfaction; and to induce people to try it, we accompany each case with various articles and household necessaries. "Sweet Home" is the perfection of family soaps.

The publishers have induced the manufacturers to make the above offer to subscribers of this paper. Your order must be sent direct to us.
God, who is the source of all authority, has appointed our Lord Jesus Christ the Ruler of Nations. The Bible, God’s revealed Will, contains laws for Nations, and is the standard by which all moral issues in political life are to be decided. National acknowledgment of this authority, and obedience to this law, constitute a truly Christian Nation.

EDITORIAL BRIC-A-BRAC.

We read that “the dark places of the earth are full of the habitations of cruelty” and there comes a cry of verification from the cellars under our bakeries. Has anyone noticed the dismal, low-ceiled basements—so low that in many the men can only assume an upright position between the beams—and not thought of the hardening, brutalizing effects of such an environment? The hot temperature and the long hours take away all relish for food, and tempt to the drinking of liquor to support the workers through the strain.

The morale of the men becomes low, and new recruits are for a time shocked by the profane and unseemly conversation. In one large establishment in our own city, the pressure of work during the holidays last year was so great, and the avarice of the owner corresponding to it in degree, his men had to work sixteen hours a day including the Sabbath.

Can we do anything to change this?

Our good neighbor, the Christian Herald, calls the defeat of non-partisan Prohibition in Pennsylvania and Rhode Island, “two overwhelming disasters.” But it adds: “Happily, the Prohibitionists are not the kind of men who easily lose heart, or the series of defeats they have sustained in the last two years would crush them.”

Prohibitionists look upon themselves as servants of the Great King. It is our business to proclaim His message, whether men will hear it or not. He in whose name we labor, and who is all powerful, and whose word “shall not pass away,” has said the earth shall yet “be full of the knowledge of the Lord, as the waters cover the sea.” That cannot be while the liquor traffic exists. The liquor traffic is in the pathway of the Lord, and will be destroyed.

IN THE DEATH OF MRS. R. B. HAYES, our nation has lost one of the noblest of its noble women, and the cause of righteousness a faithful and efficient servant. Her loyalty to principle while in the White House, in banishing mine thencefrom, was not less marked than her loyalty to every duty, official, religious and social. Such a character won esteem and admiration even from those who differed from her. “A virtuous woman ... her price is far above rubies.” Such was Mrs. Hayes, and a nation joins with the hearts of her husband and children in mourning her loss and honoring her memory.

We are fortunate in being able to add permanently to the writing force of the Christian Nation one whose ability is acknowledged and whose reputation is national, Mr. E. J. Wheeler, for several years and until a few months ago Editor of the Voice. Mr. Wheeler is one of the keenest observers and most thoughtful writers. His department he calls “Views and Reviews,” and it appears for the first time in this number. Tell it everywhere that E. J. Wheeler is now engaged on the Christian Nation. It will help to increase the circulation, and that means increased service in the cause of our Master and of humanity.

“THERE IS NO REASON why, with the co-operation of present subscribers, the Christian Nation should not obtain many thousands of additional subscribers. The name, the character, and the object of the Christian Nation are worthy of such co-operation. We think so, at least. Let us all get to work.” Thus writes one who has already done much for the paper, and who is still at work.

Our good neighbor, the Christian Herald, calls the defeat of the Amendment in Pennsylvania and Rhode Island, “two overwhelming disasters.” But it adds: “Happily, the Prohibitionists are not the kind of men who easily lose heart, or the series of defeats they have sustained in the last two years would crush them.”

Prohibitionists look upon themselves as servants of the Great King. It is our business to proclaim His message, whether men will hear it or not. He in whose name we labor, and who is all powerful, and whose word “shall not pass away,” has said the earth shall yet “be full of the knowledge of the Lord, as the waters cover the sea.” That cannot be while the liquor traffic exists. The liquor traffic is in the pathway of the Lord, and will be destroyed.

THE PREACHERS AND THE POLITICIANS.

The late contest in Pennsylvania over the Prohibition Amendment was emphatically a trial of strength as to who should control the people of that State, the preachers or the politicians.

On one side was the good of the people in every relationship of life, the happiness of homes, the manliness of men, the security of women, the hope of the rising generation. Beyond this came the moral welfare of the community and the salvation of the immortal soul. Every one who bore an intelligent love to God and to his neighbor could not well avoid cherishing a heartfelt sympathy with the cause of prohibition. To the credit of the ambassadors of Christ he it is said that with few, comparatively very few, exceptions they stood resolutely on the side of the Amendment. The exceptions diligently sought out and published to bolster up an unrighteous cause only proved the rule.

On the other hand were the motives that control the men who are distinctively of this world. The inducements that are earthly, sensual and devilish all supported the saloon power. Short sighted love of gain, selfish indulgence, headstrong self will, unscrupulous desire of power, all stood solid against the Amendment. Here were to be found the politicians. No one doubted the sincerity of Chairman Palmer, of Judge Harry White, or of the timid Governor Bever in behalf of the Amendment, but those with their few associates were as lonesome as the clerical apologists for beer. The regular politicians fought the Amendment almost to a man.

It was preacher vs. politician and the politician won by a tremen-
The men of policy won against the men of principle—self love vs. the love of neighbor, devil worship vs. the love of God. The preachers lost the battle.

Yet there are good results that may reasonably be looked for from this controversy.

1. The preachers may learn by this sad experience the condition of politics and be eager for a true political reform. They must seek for and teach some principles lying at the basis of the state that will bring forth better fruit than those now taught by the politicians and held by the people. If we are to look for different results, political theories which exclude conscience and the Lord of the conscience from politics must be hewn down and cast into the fire. 2. The preachers will begin to recognize their enemies. While the ministry has been busy saving souls, they have not as a class seen that intemperance, the ministry has a good chance to learn that it is necessary not only to use the pound of cure but that it is profitable to employ the ounce of prevention with regard to some of the evils of this world. 3. The lines are being drawn between the followers of the preachers and of the politicians and every movement that hastens such division is beneficial. Nothing delays victory for the right like the division of the preachers themselves. When they become divided and organize nationally, taking the field in every contest, the fight becomes hopeless as that of a mob against an army. We must have permanent organization against permanent organization; national organization against national organization; an army to fight an army. In Pennsylvania, the fight for the saloons was from the first a High License fight. At the polls on election day in Philadelphia every benchmark of the saloons wore a High License badge. The result in that state, it is generally admitted, will be a big accession to the Prohibition party ranks.

About a week before the close of the Prohibition campaign in Pennsylvania an advertising campaign was started for one of the dailies in Philadelphia to tell the writer that he had the promise of advertising contracts from twelve brewers on condition that the amendment be beaten. Every daily in the city was against Prohibition. Does this item of information disclose the secret of their opposition?

Why is it that women, who are as a rule closer observers than men, take so much more slowly to scientific reading or pursuits? Here is a case in point. At a book store which has been daily under the observation of the writer, there has been a "run" on two scientific works, Lawson's "Story of the Earth and Man," and Mitchell's "Planetary and Stellar Worlds." Day after day men of all classes, laboring men, mechanics, students, business men, stop, look at the titles of these works, walk in and purchase a copy of one or both. But not one woman has, owing to the recollection of anyone in the store, purchased a copy of either work. Such a fact is not likely to be an isolated one.

The Lincoln History.

Following upon the July chapters of "The Life of Lincoln," which, as already announced, describe the President's renomination and Mr. Greeley's self-suggested peace trip to Niagara—there will probably be only six more installments of this remarkable history in The Century series. It is said that these concluding chapters deal with the most important and absorbing personal and political topics, to which Messrs. Nicolay and Hay bring a vast fund of special information.

The publishers announce that the back numbers of The Century from November, 1886, containing the installments of the Lincoln History, are now all in print and can be supplied to those who wish to complete their sets. Of several of these numbers two hundred and fifty thousand sales have been made.
THE GREAT DEBATE.

The Reformed Presbyterian Synod Declares in Favor of Voting for Prohibitory Amendments to State Constitutions.

The most important action taken by the Synod of the Reformed Presbyterian Church at its recent meeting was the adoption of a resolution declaring the act of voting for Prohibitory Amendments to State Constitutions to be not inconsistent with the historical position of the Church in the matter of political dissent.

The question was raised in this wise: Pittsburgh Presbyterian, in view of the submission of the Amendment in Pennsylvania, after a careful examination of the question, adopted a paper urging the members of the church within its bounds to vote for the Amendment. To this action one congregation objected, and its protest was brought up through Presbytery to Synod, and by Synod referred to the Committee on Discipline. This Committee reported the following resolution:

"Resolved, That this Synod hereby declare that voting for Amendments to State Constitutions under the Constitution of Government as it exists in this our land at the present time is entirely inconsistent with a true and faithful application of our Testimony to this subject."

Tuesday, June 11, A. M., was devoted to debating this resolution. The church at Belle Centre, Ohio, in which the debate occurred, was crowded, seats, aisles and gallery, with an intensely interested audience. The Rev. R. M. Sommerville, Moderator, presided, and the speakers each in turn addressed the audience from the platform.

The debate was preceded by a calm but earnest and touching prayer, by the Rev. Dr. James Kennedy, of this city.

In view of the vast importance of this debate, or rather of the importance of the question debated, we felt that a full and accurate report of it should be taken and preserved, and so we engaged the expert services of the Revs. Wm. and John Littlejohn, to stenographically report the speeches. They did the work well.

The first speaker was the Rev. John F. Crozier, the author of the protest. The assistant clerk read the resolution, and the debate began:

Rev. J. F. CROZIER: It is difficult to appear for the purpose of arguing or affirming anything, were it not for the assurance that "the race is not always to the swift, nor the battle to the strong." We feel that we are in a minority, but we feel as honest and conscientious as the other side; and we feel if we are reduced to the three hundred of Gideon, our case is not hopeless. Either voting for amendments is right or it is wrong. The political philosophy theory, according to which the other side act, is that we can identify ourselves with the national society in all acts so long as we do not accept any responsibility in connection with the governmental body. I think I can prove this from their own writing—if not here at least from writings we have at home. In voting for Constitutional Amendments we are as fully identified with the national society as any other citizens. If so, this identifies us with the governmental power in the nation so as to incur the responsibility of their acts. All Covenanters agree that the supreme governmental power inheres in the national society and not in the social compact. If so, every member of society is a sovereign and a supreme ruler, or a unit in the supreme ordaining power, and it is their right and duty to ordain and establish the fundamental laws which inheres in the national society. Where does the moral personality of the nation inheres? Is it in the social compact or the political machine, or the moral person? In voting for amendments we are voting for the national society—the moral personality inheres in the national society. It cannot be denied the voter is identified with the national society, and if so, he is in the same way identified with the moral person. The national society constitutes the moral personality. It is the moral person then which ordains and establishes all fundamental laws. We are trying to meet the other side on the theory of political philosophy.

Covenanter, in voting for fundamental law, is as fully identified with the moral person as any other citizen. It is the moral person that does it. Is it not inconsistent to identify with the governmental power in the nation so as to incur the responsibility of their acts; if we are bearing testimony against the irresponsible machine, and letting the political person go free, we are bearing testimony against the irresponsible machine, and letting the responsible personality go free. In voting for the Amendment we are identified with the moral personality. Our testimony is against the same moral person with which we are identified in doing the very thing against which we lift our testimony. Is there a consistency in this? I stand here to claim that it is inconsistent with the application of our testimony to civil government, the governmental power, that Covenanters should vote for amendments. Covenanters are as much identified with the national society as any other citizen. The national society is the moral person. This can be proved from the political philosophy theory, from the files of the Christian Statesman, and very many National Reform speeches which establish that the national society is the moral person. Covenanters in voting for amendments are identified with this moral personality. How can we escape the responsibility of the moral person in that it instituted, and perpetuates the immoral social compact by which the governing body acts? That is the fundamental error. It is setting up kings not of Christ, princes which he knows not. It is the moral person that does it. Is it not inconsistent to identify with them in setting up such a king as any amendment and such a prince, and when we do it not in the name of the Lord Jesus Christ? We do it as the moral person does it in the name of the people, and on no other foundation than the will of the people. There would be no difference between others and ourselves in thus establishing this law in the name of the people and by the will of the people. It seems to me no brethren seek to establish any difference. The political philosophy theory, while it remains clear to my own mind. The man who votes for an officer to administer the government is one who takes the compact as the rule of administration, it does not matter whether he swears an oath to the Constitution or accepts the compact without an oath. There would be no difference between others and ourselves in this point, the voter is fully identified with the national society, as any other citizen is. Take notice to this point, the voter is fully identified with the national society in ordaining, establishing and perpetuating the fundamental laws. But the moral person is in rebellion against the Lord Jesus Christ in doing this. It is setting up kings not by Christ, princes and he knows them not. Against what does the R. P. Church direct her testimony? Is it against the political compact, the political machine, by which the moral person instituted, and established the fundamental law, or is it against the moral person which God holds to the responsibility of the acts? If we are bearing testimony against the irresponsible machine, and letting the political person go free, we are bearing testimony against the irresponsible machine, and letting the responsible personality go free. In voting for the Amendment we are identified with the moral personality. Our testimony is against the same moral person with which we are identified in doing the very thing against which we lift our testimony. Is there a consistency in this? I stand here to claim that it is inconsistent with the application of our testimony to civil government, the governmental power, that Covenanters should vote for amendments. Covenanters are as much identified with the national society as any other citizen. The national society is the moral person.

Rev. Dr. McALLISTER: I shall proceed to discuss this matter as sharply as I can. The ground of political dissent is the immoral compact of the Constitution of the United States, not because we become parties to it by any oath, either given or involved, nor without an oath. An oath is not essential to becoming a party to a compact which is wrong according to the moral law. Voting on amendments to the Constitution of the United States does not make us a party to the immoral compact. I will try to bring forward a few considerations which make it clear to my own mind. The man who votes for an officer to administer the government is one who takes the compact as the rule of administration, it does not matter whether he swears an oath to the Constitution or accepts the compact without an oath, or sends an agent to accept it for him. If he were to act as president or as governor, we understand him to accept the compact which has the element of immorality in it. It binds to this compact as supreme, to the will of the people as sovereign, and no appeal to the Word of God which alone is supreme and above the will of the people. Therefore we stand and must ever stand against becoming parties to the immoral compact of the United States, and we shall seek to hold the church to this as long as we live. But this vote for amendment is dit-fent. The Consti-
tution is not the rule of its own amendment. The very fact that the amendment is proposed or admitted shows there is something higher than the Constitution and something which, as a standard, is above the Constitution. It does not matter what the amendment may be—an amendment to the United States Constitution or to any state under the Constitution of the United States, which is a part of the constitution of all the states. If this is a fact, the question is, when the amendment is offered to the Constitution, is it right or wrong according to the law of the Constitution? No; but it is according to the standard which the voter recognizes as the supreme and authoritative standard for himself as an individual. Therefore when it is submitted to me that I am at liberty to apply God's Word in judging this amendment as to its right or wrong, then I am forced to submit it to this test. Voting for an amendment thus leaves the voter to apply the perfect standard of God's moral law to the matter in question. From the time that I ceased voting, for I did vote for John C. Fremont, I did know I was bound by a law which shut out God's law. In sending a delegate into Congress the will of the people was the supreme law, God's law was not owned at all, yet I knew I could perform every act where I was not bound to shut out the Word of God. Where I can apply the divine law I can stand on the position of a Covenanter. Thus I am at liberty to appeal to the perfect moral standard in casting a ballot for Prohibition. Is this right where we are bound by no stipulations that put God's word aside? And being at liberty to say this is right according to God's law, I can go to the poll and deposit my ballot and say the temperance amendment is right according to God's perfect law.

Further; look at the theory of political philosophy so much spoken of. They seem to think they understand the political philosophy teaching. I must tell my young friend, he has not got correct instruction on the subject. He plants himself squarely on the social compact theory of government; his whole line of argument squarely rests upon it. This national society is a creature bound by a wrong social compact that he makes the moral person, and this is the social compact theory. Government is from an original source in the compact entered into. There is no government till we get a compact. What is the political philosophy theory—that back of the compact is the nation, which is the creature of God, and it is this creature which makes the compact and is responsible for what is done. The nation is the moral person and as much the moral creature of God as any other creature. This leads us up to the application of the principle. Here is the moral person as the creature of God, it comes together to form a Constitution. A Constitution is an agreement but this agreement does not make the nation. The nation precedes the compact, while the Constitution flowing from the nation is the rule of government agreed upon by the moral person. I am in the moral person by birth. Suppose we come at the original foundation of the compact and put in Constitution and preamble thereto the will of the people as supreme, and exclude Christianity and refuse the recognition of the claims of Christ as King of nations. Then I protest and insist that God's law is supreme and stand out for this dissent and protest. Now let us come to the time when it is proposed to change the Constitution whether in the most subordinate part of the State Constitution or a part of what enters into the frame work of the Constitution, I never abate a jot on that dissent from the Constitution by seeking to amend it for the right, (that this principle in the United States goes all through the body politic) determined to get what I dissent from put out part by part until it is all eliminated. When a change is proposed to bring the government into nearer conformity with the divine law, it comes back to me as a member of the nation. I care not from whom it comes. If you say that I must swear to the Constitution as a condition of my voting then I am shut out. But if you say that I can claim my right as a native born American to vote on the Amendment of the Constitution upon Scriptural lines, then I am free to use my ballot. It is a question to be decided by the nation or moral person back of the Constitution. But you say don't that preamble vitiate all the rest? No, it cannot. If you put it in an express form and demand my answer, then till you demand an immoral act I am free to go and give my ballot, because I am free to apply the law of God. Another point; Can we do what other men can't do? That is true everywhere. An alien cannot vote without swearing an oath to the Constitution. I am sorry. I would not like to be in his position. In the State of New York you cannot convey property without taking an oath. In Kansas an alien can't hold property. There are many things righteous in themselves and no barrier because we are born citizens. But if you make this condemn voting on Amendments then you may condemn serving on Board of Synod's Trustees and the holding of property.

Rev. J. S. T. MILLIGAN: We have come to a crucial question in the history of the R. P. Church, and never will one be submitted of more vital importance until the fundamental principle of the enormity of sin and crime of intemperance is conceded. The intricacy of the question is conceded. So much diversity of honest sentiment existing in the case. Never was there a more able advocate than Brother McAllister, and we realize the situation. What an alien can't do, he says he can do. I will meet his argument. In Kansas aliens can't hold property. Properly, whatever the action of the State may be, the question of holding property is a question of natural right, not governmental policy. So the apostle Paul as a citizen claims by natural right what government assumes as a political right, and why? Because of not only presumed but enforced obligation on one who accepts of principle as one who qualifies for the privileges. Take it in voting. The reason why an alien can't vote is because it is presumed he is not incorporated in the national society, not bound by the social compact which gives character to a nation. It is not only conceded in the Amendment of the Constitution but kept within the limits of the legislature. It is the principle of federal convention. Even the convention which framed the United States Constitution was federal. A federal convention is one in allegiance to the general condition of society. Take it thus: The United States Constitution provides every attempt at Amendment shall be upon the federal principle. But let us remember the prerogative of submitting amendments is retained by the government and only within specified particulars. In the temperature cause there is no question involved, but the will of the people is involved—so that it shall be a federal transaction, done in accordance with the United States Constitution specially guarded in regard to Amendment. The state claims the prerogative of submitting amendment so that they shall submit nothing to vitiate the general character of the state government and United States government. In regard to Dr. McAllister's view that he can vote for anything according to the tenor of the divine law, as an abstract question it comes in, but not as a concrete case. Its submission by the United States government shows that it does not vitiate the present Constitution. The history of amendment never hints that those who love and obey the law of God are free to act in this matter from principle. The principle in the United States government is the will of the people in the preamble. It is nothing short of the usurpation by the people of the prerogative of Jehovah, wresting the sceptre from Christ, so that what is done is not according to the constitution and authority of the Word of God, but according to the people's will. Brethren argue that in the case of the voter he is not bound by what is submitted, being absolved from oath of obligation. There is no such thing. The guard that is thrown round precludes from absolving a member of the federal compact. It is impossible for us without involving ourselves in the moral responsibility that rests
upon the people who set up a government not by Him who claims to be the King of nations. The force of our testimony is against an act of incorporation not in a constitution as an abstract idea, but in a great system in rebellion against the holy and perfect law of God. The idea of the nation which has been presented is the idea that anywhere and everywhere it is God's ordinance of civil government lying loose upon the world, and that no matter by whom it is picked up it becomes God's ordinance, if taken up. God retains the right of institution only, but people are responsible for the constitution of society.

Elder Hutchieson: This seems to be the Bothwell Bridge of the church at present. I refer you to the language of the Bible, Gen. 41:49, where Joseph, a man highly honored of the Lord is in a pagan not a Christian nation. He was asked if he should go or rather he was told he had been chosen to go and become a governor, and yet he never questioned would he be incorporated with the political body. He went and did it. I go on to Jeremiah, who was not afraid of being incorporated with the body politic. I find Esther the Queen and her uncle occupying places of honor in a pagan court in Persia. Mordecai had taken the place of Haman. If we come to the New Testament we find the apostle Paul just as our friends, born a citizen of the government, and couldn't help it. When his punishment came he asked if it was right to inflict punishment on a Roman citizen. What did the Roman governor say? "With a great sum obtained I this freedom." But Paul said, "I was born free." Daniel did not say, I cannot incorporate with you; not only did he take a position himself but he requested that his brethren be called to the same positions.

Rev. J. C. Smith: It is not by sport or with laughter that a great question can be brushed aside. What is the guilt of this nation on account of which we as a church lift up our testimony in dissent and protest? We are required to own the authority of Christ and his law in opposition to the authority of the nation and the will of the people. Who is responsible for this sin? It rests with the political body which gave us the constitution. Take as an illustration two political bodies, one which frames a Constitution, another which accepts and carries out this constitution. Are there not these two responsible for the sin of dethroning Christ, the King of nations? The body which frames the fundamental constitution is as guilty as the one which accepts and administers the law of the constitution—the one is the employer the other the employee. The sovereign people is the principal, in the matter of government, the agent is simply carrying out the will of the people. This is accepted by all. The action of the Pittsburgh Presbytery I will read in this connection: "To vote for this Amendment is simply for the voter to affirm by his act that God's law requires the embodiment of this principle of prohibition in the fundamental law by which a sovereign people govern their agent the government." A sovereign people is the principal then and the government the agent. Is not the principal as guilty in dethroning Christ as the agent who carries out the principal's constitution? There is no escape. If the government be the agent, can the government be more guilty than the people if there is one authentic law by which they are governed. The responsibility for attempts to dethrone Christ rests as much on the people as on the government, and no one dare to say more so. If we can form a part of the people in either formulating, or which is the same thing, in correcting what has been already formulated, a Christless constitution, we cannot be guiltless. If it be wrong to work on the Sabbath is not the man who hires the Sabbath worker as guilty as the person who works for hire? What is the duty that devolves upon a faithful subject of the Lord Jesus Christ, when the government and the sovereign people are guilty of sin against Christ and his law? How can we escape from the responsibility? Our church agrees to escape it in reference to government and the way in which they do so is to refuse to do acts that belong to the government, to do specific acts that belong to officers. How can we keep from participation in the sins of the people, as well as of the government? I can't see how we can escape any way else. The being born here cannot help us. We are born as much in the one society as in the other. We occupy a similar position in both cases. The question is not whether we are born into the enjoyment of certain privileges, but whether we acknowledge that relation and respect the responsibilities which that relation incurs, while the position of the church is to refuse to accept such a position because of rebellion against Christ. If it is true we cannot separate from the one society and can from the other, is there no difference between the man who votes and the man who refuses to vote for an amendment of constitution? If there is not, there is no difference between the man who votes and refuses to vote for the government. Such an amendment is demoralizing the church, we are hearing over and over again. We should be ready to accept what it leads us to in the government. I am opposed to this movement because few can see the difference between voting for an amendment and voting for a government officer.

Rev. T. P. Stevenson, D.D.: My convictions and the interest I feel in the church as a church are so strong I would forego my privilege of voting for constitutional amendment if I supposed the effect would be to weaken the church in her historical position. We must consider and decide these questions for ourselves, because we cannot find intelligent opinions of lawyers or jurists, or find light in the opinions of our fellow citizens. There are some distinctions brought out to-day I am glad to hear. Constitutional government is a law, and as such is the expression of some enacting power, and binds some subjects or classes of subjects. Who is the enacting power and who are the subjects bound by any constitutional government? The constitution does not bind individuals, but they are bound by statute law. The constitution is for the government, it is the law by which the government, as the agent of the people, is bound. The constitution being a law established by the nation for the regulation of government it is the expression of the nation's will. No government can make its own constitution, and no government can amend it. The power which can grant constitution can withdraw it. In the case of England, when English people rose up and imposed the Magna Charta on King John, he laid down the regulation of government. The individual subject is bound by statute law, the government by the constitution, and the nation by the law of God. This is the order of subordination in law. Where does dissent come in? We withdraw our conscience from no righteous law; we are held under bonds of every righteous law. We assist in upholding law, the Sabbath law for example, and when the life of a Christian is in danger, we fail to offer our services in order to defend the country's honor. But we dissent from the government, that is from the body of officers who accept the constitution from the nation. We cannot take part in the government, not because of a mere oath; in the very act of sending I give the constitution of the United States as the law of my conscience. My representative fulfils his own and our requirements by adhering to it. He comes home from Congress, and I call him in question for his action on the Sabbath law. He says, "You gave me a law and by that law I have stood. You did not bind me to the law of God in reference to the Sabbath." I cannot lay down an immoral law to bind another man's conscience. It is not from the nation we dissent. Brothers Crozier and Smith showed that it was possible to separate from the moral person who is guilty of enacting an immoral constitution and guiltily of laying down an irreligious law for the life of a great nation. But we cannot separate from that moral person. We are of it by birth and by the law of God, so that we cannot separate from guilt save by relieving ourselves from the guilty, but from guilt in the sense of righteous liability to the law and what it incurs. When God sends the scourge of war, flood and fire, does he exempt those who dissent? From this public body we
cannot separate, nor from its liability. We dissent from the
elections; another changing the law of taxation, another chang­
ing subjects. Three amendments are now proposed in the
state of Ohio. The first, changing the time, day and week of
right to advocate and vote for amendments, it would require
Covenanters to throw their influence and use their efforts and
votes this fall that these three may be or may not be adopted. If,
dissenting from the Constitution of the United States and the
constitutions of various states, we vote for amendments to con­sti­tutions, it is leading us too much into the political arena as
speakers and voters. And then, turning to the people, we
testify against these amendments and the officers
who give effect to these. It is asking too much of the
Covenanters as a dissenting denomination to ask them to
mix up with these political subjects. (2) I am opposed to vot­
ing for constitutional amendments because they are in themselves
without God and made parts of a Godless constitution, and one
without Christ. One of the fundamental principles of our church
is to reject a constitution in which there is no acknowledgment
of God. It is not claimed by any one that the constitution
without God and made parts of a Godless constitution, and one
of God's law. For this cause we reject the amendment on the same
cause they do not contain any acknowledgment of God. It would
be voting on an amendment which has no recognition of Him
who reigns supreme. In the Constitution of the United States
there is no recognition of the claims of Christ. By whose au-
authority is it proposed to adopt the amendment? Why not
put in ten or twenty amendments on our authority, and finally
why cannot we adopt the constitution itself? It is one
and the same thing. If we can put in one amendment
which has no recognition of God, we can put in the whole
constitution without any recognition of God, It is objected that
we can add an article to a constitution, without accepting the
constituent portion of a constitution. If the preamble of a Godless constitution
alone and we could cast away the eight thousand words the suc­ceed that preamble, and nothing were left but declaration of the
people's supremacy, and if an Article were presented to be the
constitution by their authority, could we say that we
would vote that such became the Constitution of the United States? It seems we have practically rejected all ground of
dissent and the principles on which the church rests, if
we accept the preamble "we the people do ordain;"
and proceed to ordain. Can we put in the Prohibition
clause when it is said we the people ordain without any refer­ence to God or his authority? Shall we accept the principle
of rearing a government without God and in opposition to his law.
If it is wrong to ordain a government without God, it will not
aid in removing the difficulty to put such a government into
practical operation. (3) I am opposed to voting for consti­tutional amendments because it throws the people into a very
embarrassing position; if not under strong temptations.
It is my honor to live in a city which has a great number of
grand laws. If these laws were executed faithfully our city
should be free from much wickedness. The trouble today with
many of the states and departments of government is not
want of good laws as much as want of executing the
laws that exist. The want of faithful carrying out of
laws is one defect of the great Republic. The officer
thinks his duty rises no higher than the will of the people
which has elected him, and put into his hand the constitu­tion of the nation according to its own will. If the people use
their influence to put in amendments they should see these
amendments carried out. How can this be affected but
by seeing that officers shall be elected who will carry these laws
into execution? In this way the people are brought under the
temptation to send up the officer who shall carry out the law
and to reject the one who shall refuse to carry it out.

Rev. T. P. ROBB: I came up to answer one argument used
against voting on constitutional amendments. It has been said
it will demoralize the church and members will be laid under
strong temptations which they cannot resist, to vote for men
who will come forward to administer these amendments. In
1882 in the state of Iowa we voted on the Prohibition amendment.
My congregation went into the movement, some held back, but
the majority went to the poll. History since has clearly shown
that this action has exercised no demoralizing influence upon
church members. Our Presbytery stands high in the execution
of the law of the church in reference to the discipline of regular
voters. We have had in Sharon two members who voted at the
regular election. The session dealt promptly with these cases.
Last year Synod directed pastors, elders and deacons to see
whether the law of the church were carried out and the Iowa
Presbytery is the only one which makes any response to this re­
quisition that the law of the church is carried out. At the meet­
ing of Presbytery there was a distinct report from each congru­
tion. In every instance the law of the church is administered.
In reference to voting for officers, a leading lawyer in Burling­
ton came to Sharon to canvass. He said: "I was raised in your
church. We find you are ready to do your duty, but we thought
you would go a little farther." The question arose for the elec­tion of a judge and he came to use his efforts to secure votes for
the candidate to administer the law and he did not get a vote.
This is the practical administration of the subject. What is
the effect in a community of our people? Here the people will sac­
ifice a great deal for the good of the people.

Elder W. T. McCONNELL: The trouble in settling this ques­tion of our relation to the state, lies in the lack of a clear and
definite statement of the lines on which we stand. I am free to
confess without attributing to myself any of that mental imbecil­ity
which has been charged against us, that notwithstanding the
carefully prepared arguments of learned men who have devoted
much time to the study of this subject, I am unable to find good
substantial ground upon which to stand with them. Raised
under the preaching of Dr. Milligan, I recall the fact that he,
a grand old defender of our principles, and a pioneer in the Nation­
al Reform movement, fought and won the great battles of his life
upon other ground than that advocated here to day. He declin­
ed to accept or use authority in the nation, because as stated in
his sermon, "The Testimony of the Church," "the people have
set up a government in God's territory without his authority and
consequently in rebellion against it."
But one may say, "He changed his mind at the last." Yes, but who could blame the
hero of a thousand well fought battles, if when wounded and car­
died to the field to die, he should fail to grapple successfully
with the problems of Political Philosophy. He was a man of
motion and action rather than of reflection, and the circumstan­
ces of his death were not unsuited to the manner of his life. The
weary veteran, tired of life's struggle, turned his face eastward
from the Pacific slope, hasting no doubt to his 'home to die. But
the speed of the express train was too slow for the departing
spirit of man, and he was gently lifted by angels' hands from
the railroad car to the chariot of the Great King, and wafted, not
to his home on earth, but onward, upward over the battlements of
Heaven to the mansions of glory and his eternal reward. Happy
indeed shall I be, if I shall enjoy a share of his great
spirit in defending the principles which he taught me.
Citizenship in a republic differs from that in an empire in that the individual citizen is both sovereign and subject. We may be a loyal subject of the republic in all things lawful, without assuming the responsibilities of sovereignty. It has been declared that having been born in the nation the citizen inherits authority, and several speakers have declared they stood on their natural rights as born citizens of the country and would proudly exercise their power. It is my wish to stand upon another platform, and declare it to be my natural right and privilege as a redeemed servant of Christ, to do as Moses did, who, though born in Egypt and reared in the King's house, "when he was come to years refused to be called the son of Pharaoh's daughter," because he would not accept or use authority that did not come to him through the covenant line from Abraham. Dr. Stevenson in his sermon yesterday most admirably stated the principle as follows: "The reason why the law of Christ forbids marriage with an unbeliever is because no Christian can be permitted to take power jointly with another human soul not willingly under the authority of Christ, since there cannot possibly be any understanding between them as to the basis upon which it is to be administered; and on the same principle it is also impossible that any Christian can jointly accept or exercise authority in any relation in which there is a real or implied rejection of the authority of Christ." That is a clear and concise statement of a principle easily held and defensible along scriptural lines, and a fair application of it cuts up by the roots the very idea that a Christian may consistently be a partner in the acceptance or use of a Christless authority.

But if our friends on the other side will furnish for our enlightenment an equally clear and concise statement of a principle which I can as easily maintain and defend on scriptural grounds, I confess that I would be most willing to accept it and join in the proposed action.

Rev. R. C. WYLIE: I cannot see how anyone can read the argument of the late Dr. A. M. Milligan on voting for amendments and call it weakness. We should keep the question before us. The question is, what is our attitude toward that amendment in voting? What is the difference between voting for an officer and for an amendment of constitution? If we vote for an officer we are performing an act of government under the constitution, taking the constitution into our hands and governing by it. In voting for an amendment we are taking in hand to amend, not to perform an act of government. Some one said the individual citizen is a sovereign. He is not a sovereign, and his act of voting for an officer is not an act of sovereignty. The moral person is the sovereign and he also amends the constitution, while the individual is acting as a part of the sovereign body and amending a document which the sovereign body holds in its hand and gives to the agent to guide him in government. What is the difference between statute law and constitutional law? Statute law is law made by the government for the guidance of the citizen. Constitutional law is a law for the law-maker himself. What is the practical effect of voting for amendments? I lived in the state of Iowa. There was no difficulty with our people of Hopkinton; though they could not vote themselves they said they could help to get those to vote right who can vote. In Cedarville the people had no difficulty in seeing what was meant in distinguishing between a vote for an amendment and a vote for officers, and they have not departed from the practice of the Church. These men opposed to voting on amendments, are not competent to judge because they have never tried to make a distinction. The people outside can see and appreciate the difference, and should think it remarkable if a Covenanter advocating Prohibition failed to cast his ballot for it.

Rev. D. McFALL: The last speaker emphasized the difference between voting for officers and amendments to the constitution. But there is no difference. The required qualification on the part of the voter is the same. The difference then does not rest in the qualification which in both cases is the same, but in the act itself. The act requires the acceptance of the theory of government in the United States which we refuse to do. We enjoy a great many privileges in this country because we were born in it. I was questioned if an infidel met me on the street and asked me whether he should stop drinking if I should answer him. If I were asked without any conditions I should, certainly. But if he should say, "my infidelity is superior to your Christianity," I should tell him to pass to the next. So if I should be asked, is prohibition right, I should answer, Yes. But if asked, is it right upon the principle of government in the United States, I should say pass to the next. It has been said by Dr. McAulister that the nation makes and amends the constitution. Go then upon this principle to the place where a constitution is being formed ab initio. The vote is to be taken by all the male inhabitants of 21 years old and upwards. No questions are asked where these persons came from. What is the difference between an alien and a native? The theory is, the alien had a like vote with the native. There is no test to which the man can be brought. It is often said that the amendment is by the same parties who formed the constitution. It is not. It ought however to be so. Parties who accept the constitution when formed first are the parties who are entrusted with the reformation, always. We must understand that native born Covenanters did not make the constitution, but they took a place with minors and women who did not accept the constitution, because it was infidel. The amendment is submitted not to those who made the constitution, but to those who accepted the same when formed. It has been said the constitution is not the rule of its own amendment. There is a confusion of ideas in this statement. There are various constitutions. They are not now going to amend the Constitution of the United States, but that of Pennsylvania. The Constitution of Pennsylvania is not the rule of its own amendment, but it overlooks the fact that the superior constitution, that of the United States, is the rule of amendment and the rule of formation for all new states within the United States. There is no controversy with the Constitution of the state of Pennsylvania, but with the Constitution of the United States. To be born here does not make any difference as voters. Voting does not come through birth, but through the declaration of the constitution, that is, that a certain grade of people shall be entitled to such a vote. We see that the constitution is the rule of its own amendment, that is the rule of creation of constitutions, ab initio, and of the alteration of such constitutions, by the will of and in the name of the people. We have first to prove the pedigree of connection with the constitution. What is that connection? The political body or the people have established and enacted the constitution as the rule of government for their agents the governing body, this governing body becomes the representative of the body politic in accepting and acting upon this Christless constitution, whether newly formed or recently emended.

The hour of 11.30 having arrived, the vote on the resolution offered by the Committee on Discipline was taken, resulting as follows: ayes 48, nays 111.

The following was then adopted on the same subject, by a vote of 121 to 40, and is the official deliverance of Synod on the question of voting on Amendments:

"There are certain acts which do not involve sinful relations to an irreligious constitution of government, and which are not acts of incorporation with the government, which this church has always recognized the right of her members to perform. The simple act of voting for Amendments to State Constitutions belongs to the class of political acts which are not inconsistent with the principles of the Reformed Presbyterian Church, or with her position of political dissent."

Ask your neighbor to subscribe for the Christian Nation. Interest them by loaning them a copy occasionally.

ANALYSIS.
REV. J. S. T. MILLIGAN.

I. Samuel as a Servant.
1. Young. The child Samuel.
3. The Service. Ministered unto the Lord.

II. The Character of the Times.
1. Dark days. The Word of the Lord was precious.
2. The Lord had withdrawn. No open vision.

III. Eli's Condition.
1. Growing old. His eyes began to wax dim.
2. Becoming blind. He could not see.

IV. The Circumstances.
1. Eli was laid down in his place.
2. The lamp of God going out, becoming late.
3. Samuel was laid down to sleep.

V. The Call.
1. The Lord called Samuel.
2. The Lord called yet again, Samuel.
3. The Lord called Samuel again the third time.
4. The Lord called as at other times, Samuel, Samuel.

VI. The Misapprehension.
1. And he ran to Eli and said, Here am I for thou callest me.
2. Here am I for thou didst call me.
3. Here am I for thou didst call me!

VII. Eli's Direction.
1. I called not, lie down for the Lord we need to understand much of this book; its outline and purpose and much of its teaching in detail. These lessons should be particularly interesting to the young; there is so much narration in them. Teachers will do well to make the lessons properly vivid and realistic. We are studying actual history of actual men; not legendary accounts. The lesson before us appeals to the children, for we have the boy Samuel before us. Christian work is not something that belongs to old persons only.

THE LESSON.

1. Samuel was yet a child. He was now in the temple service under the direction of Eli, the high priest. His parents, as we learn from the preceding part of this book, were Elkanah and Hannah. He was born in answer to special prayer. His name "Samuel" is said to mean asked of God. Another definition is heard of God. Even a child, let us suggest here, can work for God. It is not necessarily implied here in this verse that Samuel was a child of God; but it is evident from the history that he was a Christian when only a child. Even children can come to God and work for Him. We are told that the word of the Lord was precious in those days. The meaning seems to be that God's revelation by prophecy was rare.

2, 3. Eli lies down; but the dimness of his eyes is hardly that of sleep but of age. The lamp of God here referred to is evidently the candlestick of Ex. 25:31-40. It seems not to have burned continually but was re-lighted at times. Ex. 30:8. Samuel did not sleep in the holy of holies where the ark of God was. He may have been sleeping in some chamber near the temple proper. It may have been a part of the general enclosure.

4, 8. God calls Samuel but he does not know who it is. Perhaps we sometimes mistake something else for his voice. It was perhaps an audible voice here. But God can call in various ways. Samuel runs to Eli. Perhaps he was accustomed to wait on the old priest. Eli does not at first realize that God is speaking to the lad. Samuel in one sense at least did not yet know the Lord. God had not yet given him revelation as a prophet. But Samuel may have been sufficiently old to know much of God in an intellectual, and also a saving way, from Eli and the law. Three times does God here call Samuel, and as often he goes to Eli. But Eli at length perceives the meaning of the word. He knows it is God who has spoken to the child. Perhaps we are as slow as Samuel sometimes when we recognize what he did not.

9, 10. The priest directs the child how to act. The boy lies down again. We read that the Lord came and stood. There seems to have been a real presence, "an objective presence;" perhaps Jesus Christ. God calls again. Samuel's answer is: "Speak, for thy servant heareth." We do not know how thoroughly Samuel understood the significance of that which Eli told him to utter; but how beautifully these words express our proper attitude when our Father would talk with us! 11, 11. God now proceeds to tell Samuel that judgment will come upon Eli and his house. God had spoken in this same connection to Eli before; ch. 2:27, etc. In this first, and even in this second statement, perhaps there was the element of warning. Samuel was to be the severity of the judgment that the ears of those hearing it it when it came would tingle with horror. Eli was responsible to an extent for the iniquity of his sons, for he did not do what he might to restrain them. He had spoken to them (2:23-25), but had not, evidently, done what he could. God's oath is connected with this matter. How solemn his judgment! The wrath of God is something of which we should be suitably afraid. These things were written for our warning.

THOUGHTS TAUGHT OR SUGGESTED.

1. Children can and should be Christians.
2. Children can and should work for God.

5. God calls upon us at times to listen.
Our attitude should be that of submissive attention.

We may be responsible to an extent for the guilt of others.

God punishes sinners; and punishes with special severity the worst sinners.

Samuel, the Child Minister.

Rev. S. G. Shaw.

"Then Samuel answered, Speak for thy servant heareth;" 1 Sam. 3:10.

My sermon for to-day is based rather upon the first verse of the Lesson, than upon the Golden Text. Read the first part of this verse. "The child Samuel ministered unto the Lord before Eli." I have been thinking that the idea of children ministering to God is one that we little entertain. What saith the Scripture? "A little child shall lead them." "Out of the mouth of babes and sucklings Thou hast perfected praise." "Father, I thank Thee that Thou hast hid these things from the wise and prudent and hast revealed them unto babes." A little maid told Naaman of the man of God in Israel who was able to heal him of his leprosy. David tells us that hope dawned upon the children of Jacob. Timothy knew the Scriptures from infancy. The boys and girls of Jerusalem joined the multitude that went before and followed after our Saviour, singing "Hosannah, to the son of David." I do not need to tell you again about the boy of twelve who was found by his parents in the Temple in the midst of the doctors both hearing and asking them questions. When we come to think of it, children occupy a large place in the Bible, not simply as those who are ministered unto, but as those who minister, even in holy things.

The question is suggested, Is the church of our time making the most of the children? Are the Samuels to whom God has spoken allowed to minister? I think it will be a loss to the church if the children are overlooked. They have a peculiar fitness for work in the church.

1. They are sincere.

We all know how essential sincerity is to continued success in the Master's service. I know it is possible to stand like guide-boards along the way of life pointing others to the kingdom which we shall never enter, it is possible to preach to others and yet be a castaway. It is possible; but the certainty is altogether on the side of him who enters upon the work of soul-winning with a pure heart and a clear conscience. Whether veiled and the false face torn off some time. In every work of soul-winning with a pure heart and a clear conscience. Whether veiled and the false face torn off some time.

2. Children are fearless.

Children are naturally our superiors. Look into the eyes of the little child. It does not try to escape from you. It meets you fairly, and no falsehood dims the window pane. Men have been so often deceived by men that they listen with suspicion sometimes even to the word of God when falling from the lips of men. Still much have been disowned and overcome by the pleadings of a little child. Little children do not handle the word of God deceitfully; neither must we if we desire God's full blessing on our work.

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brave boy; but the signal fire was flaming high, lights began to gleam and blaze on the mountain-tops all around, and the Tyrolese were saved. I believe that hearts are beating in the breasts of the boys and girls in our Sabbath-schools as devoted to the welfare of the kingdom of Christ as the heart of little Hans was to the safety of his Fatherland, and while willing, longing to do something, feeling as he felt, crippled, useless, left behind, denied all opportunity by systems that seem to them adapted only to men and women. Let us teach the boys and girls that now as in the days of Samuel, even the children who are called of God may minister before the Lord. Let us show them that they need not be useless in the great battle that is being fought between Christ and sin; that there is a service that little hands can do and little hearts can share in the Master's cause.

May the benediction of the Saviour rest to-day as of old upon the heads of these little ones. May the church take every stumbling-block and occasion of offense out of their way.

I will close with the beautiful prayer for the child of the church:

"Standing forth in life's rough way
Father guide them.
Oh, we know not what ere long
May betide them.
'Neath the shadows of Thy wing,
Father hide them.
Waking, sleeping, Lord we pray
Go beside them."

Questions on Lesson I.

BY UNCLE ROBERT.

GOLDEN TEXT.—Then Samuel answered, Speak, for thy servant heareth. 10 v.

In what book is our lesson to-day? What is the lesson about? What is Samuel called in our lesson? Of about what age is he at this time? Where is he? How long has he been here? Why devoted so young to the service of God? Who was his mother? What his father's name? How did he come by his own name? How was he asked of God? What vow did she make while asking the Lord for him? Does this then explain why he was devoted so young? Can we learn any practical lesson from this?

Who has charge of Samuel? Did his mother do anything more for him? Who is Eli? Has he no family? What is their character? Is Eli not a good man? Why then does he permit such vile characters to minister in the priesthood even though they are his sons? Should he not have disposed and punished them? Is God a respecter of persons? Will it be any excuse for us, when we have shielded any in wrong doing, to tell God that they were relatives? Should we know father or mother, brother or sister, wife or child in Christ's service? Who should be our "brother, and sister, and mother"? (Matt. 12:50.) What did Samuel do in the house of the Lord? Was he like Eli's sons? How would you account for his piety? What remark is here inserted in the narrative? What are we to understand by this? Why should this remark be introduced? What infer from the having lain down of Eli and of Samuel? What were the circumstances in which God spoke to Samuel? What did Samuel do? What infer from the having lain down of Eli and of Samuel? From Eli's eyes beginning to "wax dim," etc? From "ere the lamp of God went out," etc?

How did the Lord call Samuel? Did he hear? What did he do? Who did he think was calling? Do they seem to have been lying in the same apartment? What did Samuel then do when he heard the voice of the Lord? What did Samuel do? What was Samuel's reply? Did Samuel comply? Did the Lord speak to him after this? In what way? What did Samuel do? What did Eli say this time? Why was it that Samuel did not understand that some one else was calling him, or who it was? What should we understand by this explanation? Did the Lord call again? How often was this? What did Samuel do this time? What do you think about him by this time? What might many a boy have done? What did Eli think about Samuel coming to him so often in this way? What instruction does he then give to Samuel? What did Samuel do? Do you suppose that he was afraid by this time? Was he(addressed again? In what way? What shall we understand by God coming and standing? Did Samuel do as Eli directed?

What did the Lord want with Samuel? Was it a word to him or some other one? With reference to himself or to some other one? What is the first declaration? What is to be the cause of this? How does he assert that all will be fully accomplished? Has Eli had any warning of this? Does he know what it is for? What is it? When and how did he hear about it? Might he have averted this judgment? Is he then himself responsible for it? In what way? May it not yet be averted? Why not? How account for this?

Are parents responsible for their children now? What is the extent of their duty with reference to their sins? If their children will not be submissive, are they still responsible? What was to be done with the disobedient, stubborn boy? Must we restrict our views of this matter in this light to the old dispensation? Will iniquity of the same kind be purged away now? Let us therefore fear.

Questions on Lesson I.

Will buy sufficient

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or enough of both to prove to any woman its wonderful
dirt-removing and labor-saving qualities. Costs almost
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Pills on receipt of price—but inquire first. (Please mention this paper.)
How uncertain is your hold upon your parents. Perhaps before you have realized how valued a treasure you possess in them they may pass away from you never to return. Let your young hearts cultivate all the noble, generous virtues which grow under the shade of the family tree, and then you will find yourselves prepared to act your part in the new relations that afterwards will arise. Never until you are parents yourselves will you fully realize your parents' love to you.

This beautiful anecdote of paternal love I have read: A steamer was wrecked on Lake Pontchartrain, on which was a father, mother and six children. The father was a stalwart man and a good swimmer, and resolved to get them all safely to land or perish in the attempt. He told his children not to be afraid, that he would come after them. Then he jumped overboard, and his wife after him. He drew her along through the breakers, and landed her safely on shore. Then he plunged into the mad waves and went back to the ship for his children. One by one he brought them to the shore. Only one remained upon the vessel.

The devoted father had not strength to stand up when the fifth was brought in. Friends expostulated with him against the further exposure of his valuable life. He said, "Jimmie's aboard, and I promised to come for him." Then he floated back to the ship, and just as it was about to go down he called to Jimmie to jump into the water. He had strength only to seize his boy, fold his arms about him, and press him to his bosom, and, thus enfolded, they sank together to rise no more. Such is the love of a father. As for a mother's love, who can fathom it? It is measureless. Thomas H. Benton, speaking of his mother, said, "She asked me never to use tobacco; I have never touched it from that time to the present day. She asked me never to gamble, and I have never gambled, and I cannot tell who is losing in games that are being played. She admonished me too against hard drinking, and whatever capacity for endurance I have at present, and whatever usefulness I may have attained in life, I have contributed to having compiled with her pious and correct wishes. When I was seven years of age she asked me not to drink, and then I made a resolution of total abstinence, and that I have adhered to it through all time, I owe to my mother."

And Beecher, in talking of the noble work of mothers, said, "O, do not read to me of the campaigns of Caesar; tell me nothing about Napoleon's wonderful exploits; I tell you that as God and the angels look down upon the silent history of that woman's (he had been talking of a mother who took alone the burden of life when her husband laid it down; without much property, out of her penury, by her planning and industry night and day, and by her wilfulness of love, by her fidelity, brings up her children, and life has six men, all of whom are like temples in the pillar of God) administration, and upon those men-building processes which went on in her heart and mind through a score of years, I tell you that as God and the angels look down upon the silent history of that woman's (he had been talking of a mother who took alone the burden of life when her husband laid it down; without much property, out of her penury, by her planning and industry night and day, and by her wilfulness of love, by her fidelity, brings up her children, and life has six men, all of whom are like temples in the pillar of God) administration, and upon those men-building processes which went on in her heart and mind through a score of years, nothing exterior, no outward development of kingdoms, no empire building, can compare in beauty, and wonder, and admirableness, and divinity itself, to the silent work in obscure dwellings of faithful women bringing their children to honor, and virtue and piety. I tell you, the inside is larger than the outside, the loom is more than the fabric. The thinker is more than the thought. The builder is more than the building."—The Christian at Work.

FOR FIVE NEW SUBSCRIBERS AT $1.50 EACH.
Among many interesting incidents connected with the closing of the saloons in Kittanning, Pa., a leading merchant tells the following:

"What can I do for you?" inquired the merchant.
"I want a pair of shoes for a little girl," she answered.
"What number?"
"She is twelve years old."
"But what number does she wear?"
"I do not know."
"But what number did you buy when you bought the last pair for her?"
"She never had a pair in her life. You see, sir, her father used to drink when we had saloons; but now that they are closed, I came across a nice little anecdote the other day. A child said to his father, 'Mother, I want you to go to town to-day, and get Sissy a pair of shoes, for she never had a pair in her life.' I thought, sir, if I told you how old she was you would know just what size to give me."

"O, it is pitiful that the children of this republic must be robbed of shoes and bread that a few idlers may be supported! The man who gives his influence in favor of the saloons gives his sanction to this cruel robbery."—Methodist Recorder.

"I think your Master sent you to feed sheep, but you preach as though He had sent you to feed giraffes." Very few of our children are giraffes. "Put your cakes low."—C. H. Spurgeon.