

THE STANDARD

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THE troubles in Turkey are increasing in magnitude and intensity. Changes of ministry, rioting and bloodshed in the cities, continued disturbances in Armenia, reveal the internal weakness of the empire. Open want of confidence in the Sultan's promises on the part of the great powers; Lord Salisbury's pronouncement respecting the possible necessity of taking hold of the Turkish government in a vigorous way; the movement of foreign war vessels toward the Bosphorus, are the indication from without that a crisis of the affairs of the Ottoman rule is at hand. No one can tell what a day may bring forth.

The division of Turkey among the great powers is one of the immediate possibilities. Never has it been so likely. This is a day which Edward A. Freeman, the late English historian of the Norman Conquest, longed to see. What a Turkophobe he was! He conceived of the world's history as a constant series of struggles of West against East, Europe against Asia. There was Greece against Persia, Rome against Carthage, Byzantine against Saracen, and now, Western Europe against Turkey. He thought it a crime that the Turks, a non-Aryan race, should have pressed into Europe and occupied its fairest portion, hallowed by glorious historical and religious associations, the land of Constantine and Chrysostom. He looked forward to the hour, and labored to bring about its coming, when the "unspeakable Turk" should be driven from his unrighteous conquests. Is that hour at hand?

The transfer of authority in Turkey to the great powers would mean much for Christianity. Christian communities and individual Christians all over the empire would dare to lift their heads. Secret believers could speak out with security. Missionaries would enjoy reasonable liberty to preach to the Moslem population. Christianity has never had a fair chance in Turkey and never will have one under a Moslem government. Islam triumphed by force and makes so fair a show because bolstered up by political authority. Place the New Testament over against the Koran in a fair field with no favor, and the future of the gospel in Turkey is sure. This result will come only when the power on the throne in Constantinople ceases to be Moslem, only when the representative of the Caliph becomes a spiritual, no longer a temporal power.

It would mean much to science if Turkey should cease to be—unspeakably much to archaeological and Biblical science. The government of Turkey controls the majority of the Biblical sites and districts where material lies hidden of value to the student of the Bible and of ancient history. Exploration and excavation are now made as difficult and as costly as possible to the scholar. The Turk will do nothing himself nor let any one else do anything for which he is not himself well paid. Great tracts of the east under Turkish rule are in utter disorder, when occidental authority would produce order in a fortnight and open opportunities to the Biblical archaeologist which are simply overwhelming. What light on the Bible lies hidden under the Turkish bushel!

Just as Mr. Rockefeller was making his beneficent gift to the University of Chicago, Andrew Carnegie was presenting to Pittsburgh a magnificent library, music-hall and art-gallery, costing a million dollars, and bringing up the total of his presentations to the city to over two million dollars. There is reason for devout thankfulness that men of wealth are thus appreciating not only their privilege but their duty in the matter of distributing their accumulations. Reason, too, for congratulation that these benefactions are put to such admirable use as in these two instances.

From Washington comes information, so uncertain, however, as to be little more than rumor, that England is preparing to submit the Venezuela boundary question to arbitration. It is to be most earnestly hoped that later developments will give confirmation to the report. Men who have so little to do with peace as William T. Stead may talk, as does he in a recent interview, about the "absurdity" of arbitration in the present case, but a majority will commend a peaceable settlement of international issues. The question has significance also from another point of view. The submission of England to arbitration would mean virtual recognition on her part of the principle laid down in the Monroe doctrine that the

United States has the right to exercise dominating influence in the Western world. A principle for years laid on the shelf would thus be vested with immense significance.

According to General Miles, of the United States Army, Chicago, Milwaukee, Detroit, Buffalo, and the other cities bordering on the great lakes would, in case of war with England, be at the mercy of the enemy. The general declares that the lake defenses of the United States are utterly out of proportion to the interests involved. That the damage is immediate, however, we can hardly believe in view of the resources of the United States. While Canada was getting ready to annihilate our lake cities, there would be time enough and to spare for our authorities to prepare means not only for defense but for aggression as opportunity offered.

The cable dispatches of Saturday and Monday bring reports of the massacre of 4,000 Armenians by the Kurds. At Kharpout twelve buildings of the American Congregational mission were looted, although no missionaries were killed. At other places lives have been sacrificed. Indeed, the London Daily News correspondent makes the statement that fully 20,000 Armenians have been killed. The Turks are believed to have been party to these later outrages, or at least made no effort to prevent them. The Turks accuse the Armenians of increasing the troubles, while the Armenians—such as have escaped the sword—are growing more bitter in their denunciations of the Turks. Meetings are being held in all civilized countries protesting against these bloody disturbances, which probably have reached now to such a height of brutality that the enervated, if not demented, sultan, Abdul Hamid II., will be unable to quell them. It is believed by those familiar with Turkish affairs that the sultan would prevent them if he were able. Interference by the powers appears to be inevitable.

How Shall We Educate Our Girls?

By DAVID STARR JORDAN, LL.D.

President of Leland Stanford University.

The subject of the higher education of young women at present usually demands answers to these three questions:

1. Shall a girl receive a college education?
2. Shall she receive the same kind of a college education as a boy?
3. Shall she be educated in the same college?

First, shall a girl receive a college education? The answer to this must depend on the character of the girl. Precisely so with the boy. What we should do with either depends on his or her possibilities. Wise parents will not let either boy or girl enter life with any less preparation than the best they can receive. It is true that many college graduates, boys and girls alike, do not amount to much after the schools have done the best they can with them. It is true, as I have elsewhere insisted, that "you cannot fasten a \$2,000 education to a fifty cent boy," nor to a fifty cent girl either! But there is also great truth in these words of Frederic Denison Maurice: "I know that nine-tenths of those the university sends out must be hewers of wood and drawers of water. But if we train the ten-tenths to be so, then the wood will be badly cut and the water will be spilt. Aim at something noble; make your system of education such that a great man may be formed by it and there will be manhood in your little men of which you do not dream."

It is not alone the preparation of great men for great things. Higher education may prepare even little men for greater things than they would have otherwise found possible. And so it is with the education of women. The needs of the times are imperative. The noblest result of social evolution is the growth of the civilized home. Such a home only a wise, cultivated and high-minded woman can make. To furnish such women is one of the noblest missions of higher education. No young woman capable of becoming such should be condemned to a lower destiny. A few hundred dollars is not much to spend on an experiment of such moment. Four of the best years of one's life spent in the company of noble thoughts and high ideals cannot fail to leave their impress. To be wise and at the same time womanly is to wield a tremendous influence which may be felt for good in the lives of generations to come. It is not forms of government by which men are made or unmade. It is the character and influence of their mothers and their wives. The higher edu-

cation of women means more for the future than all conceivable legislative reforms. And its influence does not stop with the home. It means higher standards of manhood, greater thoroughness of training and the coming of better men. Therefore let us educate our girls as well as our boys. A generous education should be the birthright of every daughter of the republic as well as of every son.

Second, shall we give our girls the same education as our boys? Yes and no. If we mean, by the same, an equal degree of breadth and thoroughness, and equal fitness for high thinking and wise acting, yes, let it be the same. If we mean to reach this end by exactly the same course of studies, then my answer must be no. For the same course of study will not yield the same results with different persons. The ordinary "college course" which has been handed down from generation to generation is purely conventional. It is a result of a series of compromises in trying to fit the traditional education of clergymen and gentlemen to the needs of men of a different social era. The old college course met the special needs of nobody, and therefore was adapted to all alike. The essence of the new education is individualism. Its purpose is to give to each young man that training which will make a man of him. Not the training which a century or two ago helped to civilize the masses of boys of that time, but that which will civilize this particular boy. In the university of to-day, the largest liberty of choice in study is given to the student. The professor advises, the student chooses, and the flexibility of the courses makes it possible for every form of talent to receive proper culture. The power of choice carries the duty of choosing rightly. The ability to choose has made a man out of the college boy, and transferred college work from an alternation of tasks and play to its proper relation to the business of life.

The best education for a young woman is surely not that which has proved unfit for the young man. She is an individual as well as he, and her work gains as much as his by relating it to her life. But an institution broad enough to meet the varied needs of varied men can also meet the varied needs of the varied women. Intellectual training is the prime function of the college. The intellectual needs of men and women are not different in many important respects. The special or professional needs so far as they are different will bring their own satisfaction. Those who have had to do with the higher training of women know that the severest demands can be met by them as well as by men. There is no demand for easy or "goody-goody" courses of study for women except as this demand has been made or encouraged by men.

There are of course certain average differences between men and women as students. Women have often greater sympathy, greater readiness of memory or apprehension, greater fondness for technique. In the languages and literature, often in mathematics and history, women are found to excel. They lack, on the whole, originality. They are not attracted by unsolved problems, and in the inductive or "inexact" sciences, they seldom take the lead. In the traditional courses of study, traditional for men, they are often very successful. Not that these courses have a special fitness for women, but that women are more docile and less critical as to the purposes of education. And to all these statements there are many exceptions. In this, however, those who have taught both men and women must agree. The training of women is just as serious and just as important as the training of men, and no training is adequate for either which falls short of the best.

Third, shall women be taught in the same classes as men? This is, it seems to me, not a fundamental question, but rather a matter of taste. It does no harm whatever to either men or women to meet those of the other sex in the same class-rooms. But if they prefer not to do so, let them do otherwise. Considerable has been said for and against the union in one institution of technical schools and schools of liberal arts. The technical character of scientific work is emphasized by its separation from general culture. But I believe better men are made where the two are not separated. The devotees of culture studies gain from the feeling of reality and utility cultivated by technical work. The technical students gain from association with men and influences whose aggregate tendency is toward greater breadth of sympathy and a higher point of view.

A woman's college is more or less distinctly a techni-

(Continued on page 4.)

THE STANDARD

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Editorial Summary.

Readers of this number of THE STANDARD are quite sure to be much interested in the article on the first page, upon "How Shall We Educate Our Girls?" by President David Starr Jordan, of the Leland Stanford University. It is an important question, and treated with marked ability. The article is concluded on page four, and is there followed by one upon the burning of "heretics," in the Republic of Mexico. The article is written by Rev. W. H. Sloan, missionary at the Mexican capital. On page five, Rev. L. D. Temple furnishes an excellent report of the Baptist Congress held at Providence, R. I. On the same page find the Boston letter. These are followed, on page six, by an article by the manager of the chapel car work of the Publication Society in which he plainly but in excellent spirit expresses his opinion of a recent action in Texas. A biographical sketch of Dr. C. R. Blackall, accompanied by his portrait is on the same page. Rev. D. P. McPherson tells us more of his visit to Bristol, England, speaking now particularly of the Bristol Baptists. Pages ten and eleven are occupied by the department of Literature and the Fine Arts. This is the season of the year when our friends the advertisers, make demands upon our columns which somewhat disarrange the regular order. What they have to offer to readers of THE STANDARD is frequently well worthy of attention.

Dr. Lorimer, in the kindness and generosity of his heart, sends to THE STANDARD a most gratifying word of help which appears in the Publishers' Department the present week. We can only thank him in a single word of our own, as we do most heartily, while asking brethren to allow full weight to his stimulating appeal, which may serve in behalf of the special effort soon to be made for increase of THE STANDARD circulation. Almost at the same moment we receive a copy of Dr. Halteman's circular, addressed to the pastors of Wisconsin in the same behalf. We give it entire to our readers:

DEAR BROTHER: Our friends of THE STANDARD propose to use "Thanksgiving week" in the interest of that paper. It is intended that there shall be a rally of all its friends that week—especially to increase its circulation. We rely on it to promote all our Baptist interests in Wisconsin. We need it. We could not get along without it. Will the pastors of our churches permit me to express the hope that they will give it a place in their sermon on Sunday before Thanksgiving? Appoint a committee to work up an increased subscription list in your church. If we could double its circulation among us it would greatly help us along all our lines of work as well as give encouragement to THE STANDARD people. One week given to THE STANDARD will be a service which will promote all our Baptist interests. Sincerely Yours,
D. E. HALTEMAN.

It seems scarcely necessary for us to add anything to what is said by these influential brethren, whose words never fall to the ground. As the time draws near for this special effort, however, it is natural that there should be a growing anxiety on every account, that it may prove an entire success. It will be remembered that the proposal for such an effort originated with certain good brethren who desired that the churches and pastors served by THE STANDARD should respond, in this way, to the determination shown on the part of the conductors of the paper, to make it available, even as never before, in behalf of the various interests it represents. To this proposal a glad assent was given on our own part, and from week to week since the subject has been brought to the attention of readers of the paper. If an effort of this kind is a new thing, just so much the more is it characteristic of the wide-awake and energetic West; and since it is not a characteristic of western men to allow what they undertake to be in their hands anything short of a real success, we feel an assurance that this new thing is to succeed in the measure we so ardently wish. The method to be followed is appropriately outlined in Dr. Halteman's circular. We ask brethren to cooperate upon the broad ground of motive intimated by him. THE STANDARD exists that it may serve. All it asks is opportunity.

Readers of THE STANDARD cannot have failed to notice the "Iowa Plan," which was described in THE STANDARD of last week. The Baptists of Nebraska have adopted substantially the same method of systematizing the benevolence of the churches. It will be remembered, also, that at the recent Indiana state convention the constitution was overhauled and effort made to systematize and centralize the efforts of the churches of the state. The report of the Southern New York Association, discussed at the Chicago ministers' meeting last week, is another indication that there is felt to be necessity for better system and improved methods in carrying on the details of our denominational work in its varied ramifications. The commercial and labor worlds are continually

finding the benefits in cooperation and unity of aim and effort. It is well, therefore, that our religious organizations should follow, in so far as is wise, practicable, and Scriptural, the trend of events.

Death of Dr. S. F. Smith.

Intelligence is received of the sudden death of Dr. S. F. Smith on Saturday afternoon, of last week, at 4:45 o'clock, as he was about leaving his home for an evening engagement at Readville, Mass. While waiting for the train at the New York and New England depot in Boston, he was taken suddenly ill, and before medical assistance could arrive he was dead.

When a man has reached and passed his eighty-seventh year, as was the case with Dr. Smith, it might be supposed that intelligence of his death should be received as of an event occurring simply in the order of nature. The fact, however, is by no means so, since the passing away from the record of the living of a name, perhaps, long familiar and honored, is so much a shock to long-cherished habitude of feeling and thinking. The author of our national hymn, and of so much of sweet and inspiring lyric besides, has been with us so long, that we have hardly classed him with those whose term of life may at any time come to an end. Dr. Smith was a native of Boston, born, as he tells us in the brief autobiography which accompanies the volume of his collected poems recently published, "under the sound of the Old North Church chimes." He pleasantly felicitates himself, in the same connection, that he could "count 'Discovery Day,' as we now style the arrival of Columbus in America as his own birthday"—his birth having occurred Oct. 21, 1808.

He was not only Boston-born, but Boston-bred. His first school training he received at the Eliot School in that city, his preparation for college at the Boston Latin School, and his college course at Harvard. He speaks of it as a grateful experience of his preparatory training that, in 1825, he won the "Franklin Medal," and also a gold "Prize Medal" for an English poem. He was at this time only seventeen years old, and the last-named circumstance shows at how early an age he was already a poet.

At Harvard he belonged to the class graduating in 1829. Of distinguished men who were his classmates several are mentioned from time to time, conspicuously among them, Dr. Oliver Wendell Holmes, between whom and Dr. Smith a lifelong friendship existed, grounded in mutual appreciation and tender recollections of college-days. Dr. Smith's theological course he received at Andover, graduating in the class of 1832. It was here that he wrote, as has been so often described, the national hymn, "My country, 'tis of thee," and also the equally familiar missionary hymn, "The morning light is breaking." Dr. Smith's devotion to philological studies at that time has been less often mentioned than other facts in his history. The editor of the volume of his collected poetry with the title, "Home and Country," Gen. Carrington, states that while yet a student at Andover he had mastered no less than fifteen different languages. Dr. Smith himself says that during his Andover course he added four languages to his "repertoire," besides accomplishing what he terms "the pleasing task of reading every word of Dr. Marshman's Chinese grammar—a vast quarto, nearly as large as a family Bible."

Of Dr. Smith's successive positions of service, brief mention may be made as follows: One year in editorial work in Boston; eight years pastor of the Baptist church in Waterville, Me., and at the same time Professor of Modern Languages in the college there, now Colby University, instruction in Greek being for one year added to his department; seven years editor of the Christian Review, a Baptist Quarterly, and twelve years and a half pastor of the First Baptist church in Newton Center, which in 1842 became, as it has since remained, his permanent home. After resigning his pastorate, he was for fifteen years editorial secretary of the Missionary Union, "still preaching constantly as stated supply."

On September 16, 1834, Dr. Smith was married to Miss Mary White Smith, of Haverhill, Mass., granddaughter of Dr. Hezekiah Smith, during forty years pastor of the Baptist church in Haverhill, six years chaplain in the army of the Revolution, and often spoken of as an intimate friend of Washington. He was also one of the founders of Brown University.

Dr. Smith during his life made two visits, accompanied by his wife, to foreign countries, one in 1875, the other in 1880. In the second of these he visited all the principal countries of Europe, and in addition, Turkey, Greece, Ceylon, India and Burma. The English, Scotch, French, German and American missions in those countries were visited, in order, as he says, "to learn as exactly as possible the actualities of the mission work."

Dr. Smith's books have been quite numerous; among them, "The Life of Rev. Joseph Grafton," "Lyric Gems," a title given by the publisher, "Rock of Ages," "The Psalmist," in connection with Dr. Baron Stow, "Missionary Sketches," and "Rambles in Mission Fields." The history of the national hymn, "America," has been many times given, and need not be repeated here. It was written under a sudden impulse while a student at Andover, with not the least expectation or

dream that it could ever become what it has.

Dr. Smith was so well-known, though a man of modest and retiring temper, that any sketch of his personal characteristics must be unnecessary. He carried with him wherever he went, a spirit so genial, with so much to attract and awaken admiration, that perhaps no man in the Baptist denomination was so widely beloved. Our brief sketch of him can perhaps not be more appropriately closed than with the stanzas written by Dr. O. W. Holmes, on the occasion of Dr. Smith's eightieth birthday in 1888. The allusions in the poem will be readily understood.

"While through the land the strains resound,
What added fame can love impart
To him who touched the string that found
Its echoes in a nation's heart?"

"No stormy ode, no fiery march,
His gentle memory shall prolong;
But on fair freedom's climbing arch,
He shed the light of hallowed song.

"Full many a poet's labored lines
A country's creeping waves will hide;
The verse a people's love enshrines
Stands like the rock that breasts the tide.

"Time wrecks the proudest piles we raise;
The towers, the domes, the temples fall;
The fortress ever crumbles and decays,—
One breath of song outlasts them all."

A son of Dr. Smith, Dr. D. A. W. Smith, is President of the Karen Theological Seminary in Rangoon, Burma; another son, E. W. Smith, is a resident of Chicago, and a third of Davenport, Iowa. Two daughters, with the beloved wife of so many years also survive him.

Progressive Christianity.

Shall the Christian church revise its conception of the task of Christianity in the world, and correspondingly change its methods? If references to a matter in conversation, in sermons, and in the public press are an accurate index of the direction of men's thoughts, few questions are at this moment more engaging the attention of thinking men in the church than this one. Nor are men thinking only. They are putting their thoughts into action and embodying them in institutions. The salvation army, the institutional church, the Christian settlement, not to mention other experiments more sporadic in character, are all attempts to embody in actual institutions a revised conception of the task of Christianity.

The past errors of the church, whether in aim or in method, it is not our purpose to discuss here. That is a theme for a longer article than this one is to be. But assuming what our readers will all grant, that the church can never do better than to realize Christ's own ideal, that every really forward movement will be "back to Christ," can we find in the words of Jesus any fundamental guiding principles which will fix the boundary lines within which true ideals and true methods will be found? We believe that in one memorable sentence of Jesus, interpreted in the light of other sayings of his, there are embodied two such principles. The words to which we refer are these, "The kingdom of heaven is like leaven which a woman took and hid in three measures of meal till it was all leavened."

As concerns the method of Christianity's progress in the world these words imply that it is its nature to grow from within outward. Jesus chooses as the symbol of his kingdom not the fire which, attacking the loaf from without, penetrates to the interior till all is baked, but the leaven which begins within and works outward. What he here teaches in parable, he elsewhere teaches in explicit words, and in such way as to apply it both to the elements of individual life, and to the individual as an element of society. In its first application he teaches it when he tells Nicodemus that except a man be born anew he can have no part in the kingdom. Nicodemus possessed almost all conceivable advantages in the way of culture and position, and evidently felt himself quite ready to join hands with Jesus in his work as teacher. But Jesus declares that he lacks the first condition of such participation, and bids him seek first of all a new heart. Surely no one will maintain that Jesus held it to be useless to heal a man's sickness, or relieve his hunger, until his soul was fed. His whole life of beneficence is a protest against any such thought. But his activity in relieving suffering was rather the expression of the kingdom of God in him than the beginning of it in those whom he healed. And so far as it had to do with their relation to the kingdom at all, it was rather the preparation of the soil to receive the seed, or the sowing of the seed by example, than the actual germination of the seed in them. The kingdom of God actually begins in them only when they appropriate the truth and it begins to dominate their thoughts and actions.

But the principle that applies in the life of the individual applies also in relation to society. Jesus did not begin his work in the world by reorganizing social or political institutions in order that his kingdom might have appropriate forms through which to express itself; but by planting in the hearts of a few men the great truths which had in them the power and potency of a totally new order of society. The church was dead and formal, the state was corrupt and oppressive, but he made no attack upon either as institutions. He did the better thing of em-

bodying in graphic parable and pregnant deeds great truths that laid hold of men's hearts, even when they but imperfectly apprehended them and did not at all perceive what mighty changes the application of them to the existing order of things would produce. One man that grasps the truth even thus imperfectly and begins to be transformed by it, becomes at the same time by word and deed a missionary to his fellows. The kingdom of God works from within outward, from the heart to life, from the individual to society, from principles to their embodiment in institutions.

But it is not less important to observe that it is the ideal of the kingdom to permeate and dominate all human society. The heaven never ceases working till all is leavened. But this ideal can be attained only when all men as individuals are brought into subjection to the principles of the kingdom, and when all human institutions are conformed to these principles. Some conception of what this means can be gained from those individual lives which are measurably controlled by these principles, and by those homes in which as in a microcosm we see what a society controlled by them would be. But the ideal is far in the distance. Society, the social institutions of men, are still in large part dominated by selfishness. To him who would do good the hard bonds of a system founded on any principles but those of God's kingdom are present to warp his judgment, and hamper his action, and defeat his highest purposes. The kingdom has not come, and will not fully come while these things remain so. The new principles have still a herculean task to accomplish in the hearts of men and in the institutions of human society.

Because it is the nature of the kingdom to work from within outward, these changes ought to come by an evolution rather than a revolution, by the introduction of the good crowding out the evil rather than by the mere destruction of the evil. But because it is the ideal of the kingdom to leaven the whole lump, these changes must come. Are there any signs that some of them are near at hand?

Bishop Doane and the Liquor Trade.

At a meeting of the Protestant Episcopal clergy in the diocese of Albany, N. Y., on Tuesday of last week, the bishop of the diocese, Rt. Rev. William C. Doane, is quoted as saying in his sermon on the occasion: "I am more and more convinced that we are absolutely insecure so long as the state undertakes to exercise any special control over the sale of liquor, other than that which it exercises over the sale of other things." In what way we are as a people in his view made "insecure" by anti-liquor legislation we are unable to say, as we have before us only a brief extract or two from his sermon. Probably he thinks that the principle involved, justifying legislative interference with the freedom of trade, is a dangerous one.

It is singular how oblivious quite intelligent men often are to the very important distinction between intoxicating drinks and other articles of trade as respects consequences of indiscriminate sale and use. Direful experience has made this distinction so evident that it is a wonder how any man with eyes can fail to see it. Even with all present restriction upon the traffic in liquors, it is a parent of all mischief and a constant menace to the family, to society, and to the country itself, so long as purity and order in the national life continue to be so essential as elements in national welfare. It is not to be classed with the objects of ordinary barter and traffic, but remains by itself an object of just reprehension because, even when used as medicine, like other poisons, it is of doubtful utility at its best, while at its worst a provocative to disorder and crime in every community, a thing pernicious, in numberless instances ruinous, to the individual. General principles of legislation regulative of traffic can in no way apply in a case of this kind.

In view of all this it is strange indeed to find a man like Bishop Doane saying: "It seems to me that beer and spirits and wine are articles of commerce in the same way that bread and butter and beef are." The bottom question in the whole case appears to be this: In making laws for the regulation of traffic, ought the legislature to take into account, at all, the moral welfare of communities and of individuals? To this there would seem to be but one possible answer. To reply in the negative would be to restrict the province of legislation to the material interests of the people, and to recognize no higher aim in law than that which concerns a mere external prosperity. But legislation so ordered must necessarily defeat itself. For to leave in operation at its own will that which acts, as is the fact in the present case, as instigation to crime of every sort, which continually threatens the peace and order of every community where it is allowed, which makes property itself insecure in proportion as on special occasions it promotes riot and stimulates the violence of mobs to the point of madness; in a word, makes brutes and demons of men—to leave such an agent as this in full and unrestrained activity, is to make law itself as a protection to society, but a feeble form of words.

The views advanced by Bishop Doane will never be accepted by the people of this country, or, it may safely be predicted, by those who make their laws. In some

form, and it is to be hoped in forms more and more effectual the enormous evil in question must and will be bridled. The dictates of reason and the lessons of experience are not to be in vain for us as an enlightened people, who so well understand that as the seed so must always be the harvest.

Editorial Brevities.

Dr. Z. Grenell says he does not believe in a church boom, it is too apt to be a boomerang.

The Independent takes a hopeful view of the recent Tammany victory. New Yorkers have deep confidence in Mayor Strong and Commissioner Roosevelt, and on what these two men have done and will be able to do the Independent bases its hopes for a continuation of good government.

It ought to be said, possibly, in view of the criticism of our friend "G." who calls in question the wisdom of reprinting the article which recently appeared in THE STANDARD, entitled "The Man Who Jumped Into the Lake," that the clipping was brought to THE STANDARD office by a minister, who requested its publication. Furthermore, while the article was, of course, as it gave every evidence of being, exaggerated, it conveyed what seemed to be a desirable suggestion to some people. That there has been, in many instances, a too persistent advocacy of the claims of candidates for vacant pastorates is evident from the protests which appear in the papers asking correspondents "to keep their hands off" of vacant pulpits, and from the letters which are frequently received at this office begging that resignations be not announced, so that committees and ex-pastors may not be annoyed by the multitude of those who are striving to seize the vacant place for their friends.

Personals.

Rev. N. B. Rairden is now making his annual tour among the mission stations of the wild Indians. Week before last he was at the Wichita mission at Anadarko, Okla. He thence proceeded to the Kiowa mission, and expected to be, last week, at the Camanche mission, this week visiting the Arapahoes. The Lord is greatly blessing the work of our Home Mission Society among the Indians.

THE STANDARD has already called attention to the election of Dr. R. G. Seymour, of Lowell, Mass., as field secretary of the American Baptist Publication Society. At a meeting of the board of the society when he was elected, his duties were defined as follows:

"To have charge of the securing of church collections and other offerings for the benevolent and missionary work of the society, to recommend the appointment of district secretaries, Sunday-school missionaries and colporters, and to direct them in matters pertaining to methods of work. Also to have general charge of the chapel car work. Wherever practicable he will hold meetings or conventions in the interests of the society."

Dr. C. C. Bitting will continue in the service of the society as Bible and home secretary. He will attend to all matters pertaining to the Bible work of the society, conduct the correspondence pertaining to the Bible and benevolent work and report all applications for grants. He will also make the necessary preparations for Children's Day and Bible Day, and in general attend to the office work of the Missionary Department. It will thus be seen that there is ample work for both secretaries. Dr. Seymour will take full charge Dec. 1, 1895. We cordially commend him to the entire brotherhood.

Mr. John B. Drake, the veteran hotel keeper of Chicago, died at his residence, 2114 Calumet Avenue, Nov. 12, from heart failure. Mr. Drake was born in Lebanon, Ohio, Jan. 17, 1824. He came to Chicago in 1855, and was first connected with the Tremont House. Jan. 1, 1875, the firm of John B. Drake and Co. became proprietors of the Grand Pacific Hotel, and Mr. Drake remained at its head until its recent close April 30, 1895. It was in this hotel that the Chicago Baptist Social Union regularly met for many years. It is well known that the water drinking fountain that stands between the city hall and county building, was a gift from Mr. Drake to the city of Chicago. Mr. Drake for many years attended the First Baptist church, Chicago, where his mother and sister were members. Later years he has attended the First Presbyterian church where Mrs. Drake is a member. The funeral from his late residence was attended by a large number of the prominent citizens of Chicago. Rev. Dr. J. H. Barrows conducted the services. He spoke highly of the deceased as a generous hearted citizen, who had endeared himself to so many by his kind deeds.

A Note From Dr. Northrup.

In making an abstract of the paper on the Fatherhood of God I failed to express my exact thought in one sentence. The statement in the paper, as read, is as follows: "Jesus habitually spoke of God as Father, saying 'our Father,' 'your Father,' 'thy Father,' 'my Father'—most frequently 'the Father' without any limitation; using the name 'Father' as synonymous with God, whether speaking to the mixed multitude in the Sermon on the Mount, or to the people on the highway or in the market-place, 'irrespective of social or moral antecedents.'"

G. W. NORTHROP.

Hinduism and Buddhism.

One Word More.

Dr. King did not tell us anywhere in his first article that he intended to use Buddhism and Hinduism interchangeably. Had he done so, he would have been free from a charge of misapprehension, though we are bound to say that such a loose use of terms seems unwise and indefensible, as well as calculated to throw his argument into confusion. Nor is his reasoning convincing by which now he seeks to justify the ascription to Buddhism of the religious abuses under discussion. Any stu-

dent knows that Buddhism drew largely from Brahmanism, and left uncorrected many Brahmanic errors. But to prove the essential responsibility of any religious system for social abuses, it is necessary to show (1) that the religion originated the abuse, or (2) that the religion gave the abuse a religious sanction. Neither of these positions can be maintained successfully with respect to Buddhism's responsibility for the abuses in question. Dr. King's method of argumentation on this point could be turned with lamentably destructive effect against Christianity. It has been done by men who have pointed out the moral and social delinquencies of Christian lands. We ask that Christianity be judged by its best. Then it is reasonable that the other religions which Christianity is to supplant be credited with their best. The trouble is that, at their best, they cannot make man what he ought to be. Christ alone brings salvation in its true sense to humanity.

GEORGE S. GOODSPEED.

The University of Chicago.

Notes at Random.

BY REV. W. H. GEISTWEIT.

An Unfortunate Move.

There is a discussion going on just now in our Southern papers, that promises to result in a movement most far-reaching—disappointing the hopes of not a few people all over this land. It is the question of the formation of a Southern Baptist Young People's Union. It seemed that this matter was settled at the Washington Conference, last May, but the movement has gained such a fresh impetus at the Atlanta State Convention, that some of the best and wisest men in the South are led to encourage it; notably Dr. Gambrell and Dr. Cranfill. Dr. Gambrell has so far expressed himself that he seems to be in favor of a number of unions: "I believe there ought to be and will be, a Canadian union, an Eastern union, a Western union and a Southern union."

There are peculiar reasons why the writer should speak of the matter, delicate as it is. A little inside history will be his excuse. I was privileged to be a member of that historical committee, the committee on name and constitution, in that ever memorable meeting in Chicago, four years ago, when the B. Y. P. U. A. was born. It was an occasion I shall never forget; there was an earnestness, a spirit, in that committee I never saw before or since, in any committee. They had great questions to settle. There were some on that committee who hoped that the movement would go a great ways in cementing matters between the North and South; who believed that the time had come for such a movement. How they prayed for wisdom, for guidance. There were some men on that committee, against their wishes; they were almost afraid to go on record; but they were appointed and served.

What the Name Stood For.

Two names had been suggested to the committee: The American Baptist Young People's Union, or, The National Baptist Young People's Union. There was much discussion on the question—fears expressed that the name was not just what it ought to be. At last, one of the youngest men on that committee arose, and said: "Brethren, neither of these names will do. There is hope in my heart that this movement will do for us what many have been praying for for years—getting the Baptists North and South to see eye to eye—more than they have ever done; there are organizations North and South looking to the same objects; they are not antagonistic, but they are separate; if this young people's organization can be used of God to bringing all the young Baptists together on a great platform, what a service will be rendered to the cause of Christ. 'The American Baptist Young People's Union' will never do; that will place it side by side with other Northern societies; 'National Baptist' will not do, for we have a newspaper calling itself the National Baptist, and there is a publishing house in the South called the National Baptist Publishing Company—I think. We are at a critical point; call it the Baptist Young People's Union of America." Dr. Ford, of St. Louis, said, "That is an inspiration." With a sweep the name was adopted; and before many minutes the great gathering up-stairs was cheering lustily the sturdy infant with its continent-encircling name.

So far as I know, this bit of history has never been written. Having had a part in that first work, knowing the spirit and hope underneath the very name, I want to protest, in the most loving fashion, yet with all my heart, against this new movement. No, no let there be no Canadian, Eastern, Western, Southern union. Let there be but one Baptist Young People's Union of America. The banner is large enough, the folds ample enough, for us all. That picture of Dr. Lansing Burrows, of Georgia, carrying the American flag, seeking a place on the platform in the great Detroit meeting, with the earnest words, "We want a part in this great movement," cannot fade from the memory of those who were there. Yes, they must have a part in this great movement; God help them to see the wisdom of standing together on this splendid platform. It will be a grief to a multitude to set back so mighty a movement with such wonderful possibilities, by a separate union. It does not interfere in the least with any meetings we may hold North or South; with any local interest; with any local affiliations; surely the platform is wide enough for us all to stand and work upon it.

May God guide in this important moment.

How Shall We Educate Our Girls?

(Continued from Page 1.)

cal school. In most cases its purpose is distinctly stated to be such. It is a school of training for the profession of womanhood. It encourages womanliness of thought as something more or less different from the plain thinking which is often called manly.

The brightest work in women's colleges is often accompanied by a nervous strain as though the students or teachers were fearful of falling short of some expected standard. They are often working toward ideals set by others. The best work of men is natural and unconscious, the normal product of the contact of the mind with the problem in question. On the whole, calmness and strength in woman's work are best reached through co-education.

At the present time the demand for the higher education of women is met in three different ways.

1. In separate colleges for women, with courses of study more or less parallel with those given in colleges for men. In nearly all of these institutions the old traditions of education and discipline are more prevalent than in colleges for men. Nearly all of them retain some trace of religious or denominational control. In all of them the *Zeitgeist* is producing more or less commotion, and the changes in their evolution are running parallel with those in colleges for men.

2. In women's annexes to colleges for men. In these part of the instruction given to the men is repeated to the women, in different classes or rooms, and there is more or less opportunity to use the same libraries and museums. In some other institutions the relations are closer, the privileges of study being similar, the differences being mainly in the rules of conduct by which the young women are hedged in, the young making their own regulations.

It seems to me that the annex system cannot be a permanent one. The annex student does not get the best of the institution, and the best is none too good for her. Sooner or later she will demand it or go where the best can be found. The best students will cease to go to the annex. The institution must then admit women on equal terms or not admit them at all. There is certainly no educational reason why women should prefer the annex of one institution if another institution equally good throws its doors wide open for her.

3. The third system is that of co-education. In this relation young men and young women are admitted to the same classes, subjected to the same requirements and governed by the same rules. This system is now fully established in the state institutions of the North and West, and in most other colleges of the same region. Its effectiveness has long since passed beyond question among those familiar with its operation. Other things being equal, the young men are more earnest, better in manners and morals, and in all ways more civilized than under monastic conditions. The women do their work in a more natural way, with better perspective and with saner incentives than when isolated from the influence and society of men. In co-educational institutions of high standards, frivolous conduct or scandals of any form are unknown. The responsibility for decorum is thrown from the school to the woman, and the woman rises to the responsibility. The college girl has long since ceased to expect any particular leniency because she is a girl. She stands or falls with the character of her work.

It is not true that the standard of college work has been in any way lowered by co-education. The reverse is decidedly the case. It is true, however, that untimely zeal of one sort or another has filled our Western States with a host of so-called colleges. It is true that most of these are weak, and doing poor work in poor ways. It is true that most of these are co-educational. It is also true that the great majority of their students are not of college grade at all. In such schools often low standards prevail, both as to scholarship and as to manners. But none of these defects are derived from co-education; nor are any of these conditions in any way made worse by it.

A final question, Does not co-education lead to marriage? Most certainly it does, and this fact need not be and cannot be denied. But such marriages are not usually premature. And it is certainly true that no better marriages can be made than those founded on common interests and intellectual friendships.

A college man who has known college women is not drawn to women of lower ideals and inferior training. He is likely to be strongly drawn toward the best he has known. A college woman is not led by mere propinquity to accept the attentions of inferior men. Among some thirty college professors educated in co-educational colleges—as Cornell, Wisconsin, Michigan, California—whose records are before me, two-thirds have married college friends. Most of the others have married women from other colleges, and a few chosen women from their own colleges, but not contemporary with themselves. In all cases the college man has chosen a college woman, and in all cases both man and woman are thoroughly happy with the outcome of co-education. It is part of the legitimate function of higher education to prepare women as well as men for happy and successful lives.

Palo Alto, California.

The Burning of Ten "Heretics" in the Republic of Mexico.

BY REV. W. H. SLOAN.

Probably no more glaring instance of the ignorance and superstition of the lower classes in Mexico will be found than that just recorded in the burning alive of ten persons suspected to be tainted with Protestant heresy, and hence to be living in "mortal sin," an occurrence that took place some days ago in the town of Texcapa, state of Hidalgo, not far from the City of Mexico. The full details are not yet to hand, and it is to be feared that the local authorities of that region may not throw all the light that is within their power upon the awful event. But sufficient is known to cause a thrill of horror among the Protestants of Mexico, and to impress upon the world once more that the spirit of Rome never changes. She would use the torture and stake if she could, and if in Mexico there are Protestant missionaries alive and at work, it is not because she tolerates them, but because a liberal and enlightened government protects them.

It would seem that in the town of Texcapa the chief local authority is known as the "auxiliary judge." In this case the official filling that office is known as Pedro Hernandez, a Catholic of pronounced stripe, and a most bitter fanatic. He was approached, so the somewhat incomplete story runs, by one Juan Alonzo Medina, a young man of no great intellectual powers, but of violent anti-evangelical sentiments, who informed the judge that he had been receiving certain important religious revelations from the "saints." The judge gave a ready ear to what was told him, and in obedience to the young man's directions caused the arrest and imprisonment of ten persons, residents of the town, one of whom was a girl baby. These persons were all charged with living in "mortal sin." It was afterwards learned that there had been some feeling against them in the place because of their avowal of heretical sentiments with regard to the late "coronation" of the Virgin Mary in the town of Guadalupe. It is not known that any of them were outspoken Protestants, but it is certain that some of them had been seen reading Protestant tracts.

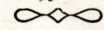
Placed in the somewhat slender jail of the place, it was thought they had been sufficiently punished. But the "revelations" continued. The judge was advised to burn alive his prisoners. In his testimony afterwards before his superiors he said that at first he resisted the burning alive of so many people, but when the "saints" informed him that unless the heretics were put out of the way in a holocaust offered up before all the people, and when he was told that the town should certainly be destroyed and that the world would be brought to an end, unless he complied with the wishes of the people, he yielded. He was made the more willing when he saw the trees about the town bowing themselves and whipping the earth with their branches, and when he felt an earthquake under his feet. He called upon the constables and others to do their duty, and these accompanied by great crowds of people repaired to the jail and set it on fire. It was soon consumed and the blackened and charred remains of the ten victims were gathered together in the street, where they were surrounded by a hooting mob of fanatics who danced in glee when they saw the results of their efforts to stamp out Protestantism.

It was while the dances were going forward, and processions of the inhabitants were marching about the place, that the higher authorities appeared upon the scene. At first their efforts to calm the populace met with resistance, but after the "auxiliary judge" and twenty other persons had been seized, the tumult subsided. The people in order to justify their conduct, led the authorities to the place where the "saints" had declared their will regarding the deceased heretics. It was found that certain large boxes had been placed on their sides, covered with muslin, and lighted candles placed within. Looking through towards the light, a number of veins in the wood could be seen. These were claimed to be the outlines of the "saints" who had ordered the destruction of the "heretics." The authorities were not satisfied with these apologies, and twenty-one persons have been placed in jail.

This is Roman Catholicism in Mexico in this day of advanced thought and civilization. This is the system that has its advocates and defenders even among Baptists. This is the "branch" of the Christian church that "does not need missionaries." These are the "gentle Indians," so much lauded by writers like Mrs. Lynn Lynton, whom, she says, it is an impertinence to try to convert to better ways. These are the people who have just "crowned" Mary of Guadalupe, while American bishops looked on, applauded, and hoped the day would come when all North America would have the same training, and acknowledge the same "queen." These are the people whom the representatives of the American government, supported by one or two compliant missionaries, thought should not be disturbed in their abominable idolatries on the day of the "coronation," because harm in that case might come to Americans in Mexico, and "complications" result with the United States government. There will be no "complications" now, but the blood of the inoffensive victims of Texcapa cries to

heaven. Oh, brethren for the love of God, let us haste to give these people the gospel of the Lord Jesus Christ!

City of Mexico, Nov. 8, '95.



Up Twin Cities Way.

BY W. H. GEISTWEIT.

He hath spoken—he who knew the facts in the case from the beginning of all the discussion and prophesying; Dr. Hoyt has resigned as pastor of the First church, Minneapolis; he will go to Philadelphia. Should Dr. Tupper, of Denver, "go and do likewise," what a time they will have in Philadelphia; things Baptistwise will receive a lift they have not had for some years. There are many good men there—there will be several more should these two men go, which seems probable. Dr. Hoyt's resignation was read at the prayer-meeting last Thursday evening. There is nothing I can add to what has been said in this letter on several occasions; success in large measure to you, Dr. Hoyt.

And the First church? Taking all things into consideration, it is the largest and most important church in the Northwest; has resources and possibilities beyond any other. It is a most difficult position to fill, for any man, though doubtless there are any number of men who think they are equal to it. Whatever other qualifications are needful, and they are many, it seems to me that above all else, is a man of the wisest evangelistic spirit—and he must be a strong preacher. But there are wise men in this mother-church, and they need no help from any one in the choice of the right man. The recent agitation over the proposed sale of the church to the Presbyterians has not put us in the very best light; when things are more settled I may speak of the matter.

Thus there are three churches—First and Central and Chicago Avenue—pastorless. With two other new men within a year, there seems to be an entirely new aspect of things in the churches. Shall I tell you what I think we all need? Nothing less than a great revival of religion in the hearts of God's own people—the question of converts is a settled question if you grant the first proposition. Some of the churches are still in the throes of great debts—it takes all their blood to live; say nothing of living for others. Oh, church debts, ye are a grief to heart-breaking! How we dishonor God, block the spiritual wheels, by them. But still the tale goes on; a splendid pile of bricks and mortar—a Swedish Lutheran church, I think—has just been completed, with a mortgage, liable to keep the people up to their necks in trouble for many years to come.

The Special Meetings.

Dr. C. Perren has been at the Fourth church for two weeks; the meetings are well attended, and good interest is shown; some are inquiring the way of life; many more are taking on "new life."—Evangelist Petran has finished with the Tabernacle, but the work goes right on. I heard it rumored the other day that Pastor Price has been preaching to 500 people lately, which tells its own story; especially when you know that the people who hear this dear brother always hear the "old story." May the fruitage be great—is the old wish and prayer.

The Young Men.

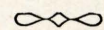
There is a feature of our church life that gives me more hope than anything I can think of just now—the movement among our young men. Ten days ago the young men of the churches met with the Calvary church, 225 of them; they sat down to lunch; and afterwards listened to several addresses on Christian citizenship such as are rarely heard. Rev. J. W. Conley, of St. Paul, Judge Hicks, and County Attorney Nye, were the speakers. There is much I should like to say about this movement; there is a possibility in it—oh, that these young men should "prophesy," become spiritual forces in all our churches

St. Paul.

The Baptist Union held its annual meeting, of which a brief notice was sent you last week. The writer was present and wants to add his word of praise to the large gathering; it was the largest annual meeting of a city union I ever saw. They are a sturdy band of folks over there; the reports were hopeful; they are sadly in need of lengthening out their cords and strengthening some of the stakes; some of the churches there, as well as elsewhere, are having a fearful struggle for existence. The Woodland Park church, Pastor Addison Moore, has received some fifteen for baptism, with as many more to come—as a result of the special meetings recently held on "the hill." There seems to be a wholesale struggle for light all over the "hill," judging from the series of sermons Mr. Moore has just announced. They have left as well as brilliancy. Think of these titles, ye men who grovel on the earth in search of sermons: "From Chaos to Cosmos, or the Solar System and Sociology," in three sermons; "The Individuality of Man, or the Law of Molecular Attraction;" "The Brotherhood of Man, or, the Law of Planetary Attraction;" "The Fatherhood of God, or, the Law of Solar Attraction." There will be a flood of light all over these troublesome questions, for Brother Moore is one of those men who do things thoroughly. Ah, these fellows whose heads are above the clouds—I envy them.

Little Falls.

What a wonderful work has been done there by Rev. C. H. Moss, who is about to leave for Allentown, Pa. Eight months ago he went there—and found "nothing"—worse than nothing. He took hold of things, got the confidence of the community, gathered in a few good people, paid for or secured with the aid of the state convention—a good lot, put up a brick building, seating 250 people; put carpet on the floor, a baptistery—all complete without furniture, for \$1,200, and paid for it; yes, my friend, he paid for it—not in a weak solution of subscriptions, but cash. Ah, it was a pleasure to preach the dedicatory sermon, which the writer tried to do on Friday, the eighth. It is a great record for any man. What a loss to the state that Bro. Moss must leave. He will succeed anywhere, with such grace, grit and ability.



THE STANDARD will be sent FREE, from the receipt of the money until January 1, 1896, to every new subscriber who pays Two Dollars for 1896.

The Baptist Congress.

Thirteenth Meeting, Providence, R. I., Nov. 12-14, 1895.

The Baptist Congress met in the Central Baptist church of Providence, R. I., on Tuesday, November 12. The Central church is upon the exterior a plain brick edifice but is capacious and beautiful within. President Andrews, of Brown University, was named by the executive committee as the president of the congress. Dr. Andrews opened his address by saying: "There was always a need for a Baptist Congress. New questions call for candid review." The venerable Dr. J. C. Stockbridge, of Providence, offered the opening prayer. The theme under discussion at this session was "Monism." Prof. F. C. French, Ph. D., of Vassar College, presented the first paper on the "Philosophical Basis of Monism." The speaker is a young man apparently thirty years of age. "It is the work of philosophy to correlate the results of the separate sciences. Monism is the ideal goal of philosophy. The tendency of the sciences is to show an underlying unity of substances and forces. Reason compels us to believe in philosophical monism. What is the ultimate unity? It is a self-conscious personality. It is God." The address was delivered modestly and without dogmatism.

Dr. A. Hovey, of Newton Center, spoke on the "Relations of Monism to Theology." "God's relation to the universe is that of creator, upholder and loving father. Haeckel's monism repudiates the idea of a personal God. The teaching of Buddha concerning monism was substantially that of Lotze. Monism embraces in the being of God things finite and imperfect. Monism satisfies the logical craving for unity, but pantheism does it better. Creation is a grander thought than emanation. The incarnation and atonement cannot be explained on the basis of monism." The paper was masterly in treatment and glowing in imagination.

Prof. Gordon B. Moore, D.D., of Furman University, S. C., presented a paper upon "The Ethical Bearing of Monism." "No theory can do many mighty works if it encounter much unbelief. Can there be such a conviction of the truth of monism as to make it an ethical force? The universe is a revelation of the ultimate substance. Free being in social revelations is the prerequisite to morality. Moral conclusions are more certain than the premises which support them. Law, right and duty may acquire profound significance under a monistic hypothesis or the reverse. Monism encounters no more difficulties than dualism." The address was practically unreportable. It was highly technical, read rapidly and must have been largely unintelligible to the audience. Dr. E. H. Johnson in discussing the subject said: "Monism is not ridiculous. To accept it makes the universe intelligible. The laws of matter and mind correspond. There is nothing on which to build monism." Dr. Johnson's remarks were animated and met with applause. Rev. S. B. Meeser, of Delaware, said: "Dualism is open to as great ethical objections as monism. There are many reasons why we should investigate monism." The afternoon meeting was attended by about 250 persons.

The "Centralization of Baptist Polity" was discussed at the evening session. Rev. J. T. Christian, D.D., of Louisville, Ky., said: "The gospel exalts the individual above the multitude and above organization. Members of a church have no right to legislate over each other. Baptists can have no representative body. Centralization as represented in the Roman church restricts individual liberty. Baptist churches are bound together by ties of brotherhood. The work of education and missions has sometimes fallen into the hands of boards who ignore the churches. Secretaries should take the whole denomination into their fullest confidence." The address was earnest and received applause.

Rev. Cephas B. Crane, D.D., of Concord, N. H., in discussing the subject said: "Absolute independence is anarchy. The church must discipline the unruly. The sisterhood of churches has a right to control the local church to a certain extent. In Baptist polity the difficulty is to get individuals and churches to act in harmony. Damage and loss result from excessive independency. Churches with a centralized polity have their own infelicities. Educated independency is better than authoritative centralization." The address of Dr. Crane was wise and witty, and met a cordial reception.

Rev. D. W. Faunce, D.D., of Pawtucket, R. I., was the third speaker on the general subject. "Baptists are strict individualists. The principle of individualism is being assailed on every side. Societies cannot do the work of individuals. The papacy is not to be met by a counter organization but by intense individualism. The simplicity of the church is its glory. Where the right spirit prevails, our polity is very effectual. All institutions in church and state tend toward republicanism. Baptist preachers are not seekers after truth—the truth has already found them." The address was broadly conceived and delivered with grace and strength. Each of the appointed speakers conceded imperfections in the working of Baptist polity but none suggested increase of centralization as a remedy. Rev. W. Rauschenbusch of New York, said: "We already have a great deal of centralization on our foreign fields and in home and city missions. It is becoming more necessary on account of social developments. There was more one-man-power in New Testament times than now." Rev. Leighton Williams contended that we have not heeded all teaching in Scripture on the subject of polity. "The early Baptists of Moravia had supervising officers of communities. American missionaries in Burma have general authority. The centralizing influence of money power we should all fear." Rev. Dr. T. A. K. Gessler, of New York, did not believe at all in centralization. "We should make a weapon of power of our independence. We are to have a council in New York City which will have power to inquire into the internal affairs of any church in that diocese." The evening attendance was about 300.

At the session on Wednesday morning Rev. B. D. Hahn, of Springfield, Mass., spoke upon "The Canonicity of the New Testament Books in the Light of Modern Research." "Forged Gospels were easily detected by the early church, showing critical ability. The age when the Canonicity was recognized was not creative. Recently discovered documents enforce the traditional view of the Canon. For seventy-five years the fourth Gospel has been assailed, but its enemies are now discomfited.

The early church was a compact, impassioned body." The address was clear and profound. Rev. P. A. Nordell, D.D., of Boston, followed, discussing "Types of New Testament Theology." "Revelation must be regarded as a growth in human life. There are five leading types of theology in the New Testament. The four gospels present two divergent views of Jesus. The epistle of James and the first of Peter inculcate a Jewish rather than Christian type of morality! There are three types of Paulinism which show remarkable growth. Jesus' teachings are the standard by which the apostolic writings are to be interpreted. The latter are of value only as they represent Christ's ideas." The address was remarkable for discriminative analysis and scholarship. Prof. M. G. Evans, D.D., of Crozer said: "Biblical theology is not dogmatic. Mark represents Jesus as the strong man of action. Mathew presents him as the fulfilment of the promise to Abraham. Luke presents him as entitled to sovereignty because he redeems. The subjectivity of the writers colored their representation of Jesus. There is a Jewish Christian and a Catholic Christian type of doctrine." The essay was in the nature of an introduction to the study of New Testament theology. Rev. G. E. Horr, Jr., of the Watchman, said that the effort of the New Testament writers was not to discover but to explain truth. Dr. Hovey thought the habit of speaking of New Testament types of doctrine was a mistake. Dr. E. H. Johnson said, "Conviction of the truth of the Bible rests on personal experience. Consecrated souls are best fitted to undertake critical inquiries."

"The Relation of the State to Semi-public Corporations and their Employees" was the topic for Wednesday afternoon. Hon. T. E. Barkworth, of Jackson, Mich., the first appointed speaker, sent a paper which was read by Dr. Gessler. "The railroad company may be treated as a type. The power of corporate wealth is increasing in geometric progression. The law must help or revolution will come. Colossal fortunes are accumulated from the privations of millions. State officers may have to be substituted for corporation officers." The paper was brilliant and sympathetic with the laboring classes. Prof. Albion W. Small, LL.D., of Chicago, followed. "Trusts and monopolies are pioneers of a better era. Christianity teaches that we are members one of another. A gas trust may be as justifiable as a Baptist congress. We should not charge a corporation with the sins of the people who make it their tool. Our problem is to convert corporate power to benevolent ends: Corporations are servants and should be treated as such. Corporation defiance of public rights is to be condemned. Trusts are here. Their potency for service is incalculable. They must be controlled by intelligent laws. Public management of some lines of business is imperatively demanded." The discussion by Dr. Small was refreshing. It was perhaps the conspicuous feature of the congress thus far. Rev. Leighton Williams said that our laws are strong enough to protect the weak against physical violence but not against shrewdness. Old common-law principles, nuisance, eminent domain, etc., should be revived as against corporations." Rev. F. E. Tower, of Providence, said the toiling masses are growing poorer. "Monopoly is the cause. If there are interests that belong to the public the public should control them." Prof. G. G. Wilson, of Brown, said: "All are public interests which touch all people and are liable to become monopolies. The government should take these under control." Rev. W. Rauschenbusch contended that the subject is only a part of the larger question concerning capital and labor. Art, literature and law all side with labor.

There was no session of the congress on Wednesday evening. The officers and speakers of the congress were the guests of the Rhode Island Baptist Social Union.

The theme for discussion on Thursday morning was "The Physiological Basis of Morality." The appointed speakers were Prof. W. L. Poteat, of North Carolina, Rev. S. B. Meeser, of Delaware, and Smith Baker, M.D., of New York. Mr. Meeser said: "We must not ignore the relation of abnormal acts to physiological conditions. Physiological psychology can neither prove nor disprove that we have a soul. On the basis of this science we could not hold a man guilty for bad acts. Actions cause structural brain changes. Therefore resolution and sentiment have less to do with the formation of character than do overt acts. This science gives great aid in the intelligent formation of habits." The paper was interesting and clear. Prof. Poteat said: "Moral ideas are totally distinct from physical changes. God's hand is on the physiological process. The practical reformer must heed physical conditions. Paul taught that sin is rooted in the physical nature and that redemption is not complete until the body is redeemed." The address was ideal for scholarship, clearness and strength. Dr. Baker said: "People are as they are because of evil parentage to a great degree. There is a zoological predestination of childhood. The foundation of the notion of rightness and wrongness appears to be inherent in life energy. There is danger from too early religious or moral forcing. Conflict is necessary to moral strength. Self-assertion in harmony with proper instruction produces the best results of character." The discussion was an essay upon the natural history of the moral nature, scientific, practical and evangelical in spirit. Rev. C. H. Spalding, of Boston, commended the essays. Rev. Leighton Williams contended that an important part of ministerial training should be knowledge of physiology and psychology. Dr. Crane thought that while theology was the queen of the sciences it would not be the theologians alone who would complete it.

"The Baptism of the Holy Spirit" was a very fitting theme for the closing addresses. Hon. P. E. Tillinghast, of Pawtucket, R. I., presided. Rev. F. L. Chapel, of Boston, Mass., said: "The baptism of the Holy Ghost and fire is the manifestation of Divine potency which shall embrace the whole world at the second advent. There were anticipating baptisms in apostolic times. Baptism in the Holy Spirit is a sign of Divine power which God gives to the world. It would manifest itself in healing the sick, reversing commercial methods and arousing Satan's wrath. Such an experience is rare." The paper was the utterance of an unusual type of theology. Rev. H. M. Sanders, D.D., of New York, said: "The indwelling of

the Holy Spirit is perpetual in the church since Pentecost. This baptism embraces all communications of power from God to believing men. It quickens the intelligence and increases joy. It has peculiar relation to the power of speech. Our natural gifts are heightened by it. Jesus was outstripped by his disciples in practical results because he had sent them the Spirit. Why is our Christianity so impotent? Baptists should be as insistent for this baptism as for that of water." The address was sermonic in form and highly rhetorical. President Andrews said he had been impressed with the love of truth displayed in the congress. "If conservatives and radicals will work pleasantly together the Baptist denomination has a great future. A beautiful faith in God has been manifested in every sentence spoken here." Thus ended the thirteenth Baptist congress.

LEVI D. TEMPLE.

Boston Letter.

By "SALEM."

The Great Meetings.

The Baptists of the Bay State were holding their anniversaries at Fitchburg the last week in October, when our last letter was written. The Northern Baptist Education Society was presided over by Rev. George E. Merrill, D.D. Rev. George Bullen, D.D., presented his annual report as corresponding secretary. Rev. Gibbs Braislin, of Rutland, Vt., Rev. C. L. White, of Nashua, N. H., and N. R. Everts made able addresses. Wednesday was convention day. Hon. E. Nelson Blake presided. Rev. W. H. Eaton gave the report of the great work of the year. Rev. R. B. Esten addressed the convention on the work of the Baptists in Massachusetts. Rev. D. B. Jutten preached the annual sermon. Then laymen took the floor and put in some vigorous work. Brethren A. T. Eddy, E. S. Wilkinson, Mayor H. S. Chase, of Holyoke, George C. Whitney were the speakers. At this point a deficit of nearly \$2,400 was alluded to, and in a few minutes it was wiped out. Secretary Eaton was a happy man. The evening was given to the state B.Y.P.U. Rev. Walter Calley presided. Rev. George W. Quick was the speaker. Thursday was Sunday-school day. Mr. Stephen Moore presided. Mr. W. W. Main read an inspiring report. Thirty new schools were welcomed to the association. Addresses were made by Revs. H. S. Johnson, R. J. Adams, D.D., G. D. Gould and Arthur St. James. Rev. Dr. Lorimer made the evening address. In five years 115 new schools have been organized and sixteen churches constituted.

A Lofty Sentiment.

Boston is a city of clubs. Some of them are reasonably and seasonably conducted. The banquet comes at an early hour in the afternoon, and speaking follows. The members disperse by early evening. The "Massachusetts Club" is one of the oldest. Ex-Gov. Claffin is president. Hon. S. Stillman Blanchard is secretary. Congressman Joseph H. Walker and Col. E. H. Haskell are among the members. At the November meeting, Saturday, the ninth instant, Hon. Warner Miller, of New York, was the guest. He spoke of the rise and growth of the excise law in the empire state. It was he who presented the famous resolution in favor of "The maintenance of the Sunday laws in the interests of good government and of the people." It was a noble address by a noble man and was listened to by a noble body of men. Let it go on record: a political club at which every man "turned down" his wine glasses!

Rhode Island Baptist Social Union.

The meeting of this union was held Wednesday evening, Nov. 13, at the Trocadero. The parlors and dining-hall are most elegantly furnished. This meeting was memorable in that the officers and speakers of the Baptist Congress, then in session at Providence, were guests of the union. A large number from the Congress were visitors, also. The reception hour was brilliant. Mr. Herbert E. Main presided. Prof. Gordon B. Moore, D.D., of Furman University, S. C., offered prayer at the banquet. This union admits clergymen as members. Mission work in the city is vigorously carried on. Mr. Main was glad to greet so many celebrities from all parts of the country. He first introduced Prof. A. W. Small, LL.D., of Chicago. He said pleasant things of the educational work in the West, as to its responsibility and conditions. Miss Harriet E. Barrows was the soloist of the evening. Dr. C. B. Crane was very apt. He was a New York boy called upon to speak for New England. Rev. J. T. Christian, D.D., of Louisville, Ky., unfolded some of the work of the Southern Baptists. He is a bright speaker. The Baptists of the South are very numerous. They believe in the Bible. They believe in education. They believe in the old flag. Rev. E. H. Johnson, D.D., of Crozer Seminary, the reputed father of the Baptist Congress, told the people what was the work of the congress. A congress is the assertion of denominational self-respect, with the immunity of free debate. It means latitude of thought. It means room for conservatives and radicals alike. Dr. Hovey pronounced the benediction.

Brevities.

Under the caption: "Duke or University," the Boston Herald of Nov. 11 has a fine editorial extolling the gift of Mr. Rockefeller to found a great American university, rivalling even Berlin, as set over against that huge lump of wealth which goes out of the country in the marriage of Miss Vanderbilt to a foreign nobleman.—Rev. W. S. Gee, pastor of the Third Baptist church, Portland, Oregon, has been in Boston and other cities of the East to secure funds towards a new church property, of which it is evident his people were sadly in need. Mr. Gee commended himself as a man of marked perceptions of the true needs of the field on the Pacific Coast.—Rev. Frank B. Cressey and Mrs. Alice J. Sunderlie were married in Rochester, N.Y., Oct. 24. They receive their friends at 39 Union Park, Boston. Congratulations are tendered.

Among the Churches.

The coming of Rev. C. A. Reese, of Minneapolis, back to New England, to the pastorate of the First Baptist church, Lawrence, Mass., is very gratifying to his friends in the East. He comes to a church which has not broken the record for strong men in the whole line of its ministry. Pastors Ryder, Wallace, Pidge, Montague and Bosworth are grand men to follow and they are as proudly succeeded in Pastor Reese.—Rev. R. G. Seymour, D.D., has resigned the pastorate of the First church, Lowell. He has made a conspicuous success with this people.

He will remove to Philadelphia the first of December. As field secretary of the Publication Society Dr. Seymour will make occasional visits West, and wherever he goes his stirring force is felt.—Rev. George W. Gile, president of Colby Academy, New London, N. H., has preached two Sundays at Brookline. President Gile has preached nearly every Sunday for three years to the students of the academy, at a five o'clock service. Such a service is a great spiritual force in this school.—At the late Massachusetts Convention a committee of fifteen was appointed to consider the proposition to sell the property of the Harvard Street Baptist church, Boston, and build at some other point. When the committee met the church pleaded so hard to be allowed to remain on the old site that the proposition to sell was held in abeyance for a time.—Rev. O. A. Hillard has been formally recognized as pastor of the Fourth Street church. Rev. George B. Vosburgh, D.D., preached the sermon.—Rev. O. J. White, pastor of the First Baptist church, Taunton, Mass., was called to Shelbina, Mo., by the death of his father, Mr. M. W. S. White, who was seventy-two years old and for forty years was a member of the Baptist church. Taunton is one of our strongest and best churches. Missouri may well be proud of so gifted a representative as its able pastor.—Rev. W. W. Everts preached his farewell sermon at the First Baptist church, Haverhill, Mass., Nov. 10. His people presented him with a purse of \$500. New England makes a great contribution to Omaha in his departure.—Illinois is picking some choice fruit from our New England pastorates. Rev. E. P. Hoyt, at Roseville, so long at Beverly Farms, has made a good record in the East.—The Winchester Baptist house of worship, where Rev. W. E. Schliemann preaches, has been remodeled, refurnished, and has a fine new organ.—Rev. E. A. Capen has been at Watertown eighteen years. It has been a strong and progressive pastorate.—Rev. Latham Fitch, pastor of the Second Baptist church, New London, Conn., died Nov. 6. His funeral was attended by Rev. F. G. McKeever, pastor of the First church.—Rev. Howard B. Grose is serving the Main Street Baptist church, Worcester, as acting pastor. He is rallying the people with strength.

"You Can't Play in Our Yard."

BY "UNCLE BOSTON."

This "text" came to me from the lips of our four-year old Miriam. In the room just off my study she was singing the popular little song. I had just read the following paragraph, reporting the state convention, in the Texas Letter in this week's STANDARD: "A report was adopted on the chapel car 'Goodwill' that had been sent into Texas by the Publication Society at Philadelphia without the knowledge of our state board, in which a recommendation was made to refer any arrangement for future work of this car to our board. The feeling of the committee is to use the car, provided it shall come under our control; otherwise we do not want it." This paragraph seemed to me to contain the "you-can't-play-in-our-yard" spirit.

Kindly allow me a little space in which to tell just how the chapel car "Goodwill" came to be sent to Texas. I had met a number of Texas Baptists and laymen. Without an exception they gave me to understand that our Publication Society ought to send one of its chapel cars to Texas. Dr. J. B. Cranfill, editor of the Texas Baptist Standard, one of the noblest of Texas Baptists, was most cordial in expressing the belief that one of the cars would find a large and productive field in the big state.

Just after the lamented Wheeler's visit to El Paso, Texas, last spring, Rev. L. R. Millican, the pastor, wrote to the Texas Baptist Standard: "A word about the chapel-car work of the Publication Society. . . . By urging I got Brother Wheeler to come to El Paso, and then stop at Pecos on his way to Roswell. He and his wife are good Baptists and they teach and preach it. He scatters many good books and papers besides tracts and Bibles; and I cannot be too lavish in praise of the car work. Let us get one for Texas."

A little while after the following appeared in the same paper:

"Boston W. Smith, general manager of chapel car work for the Publication Society, sends the following note, which we feel sure will bring joy to many Texas hearts: 'The new chapel car 'Goodwill' is now on its way to Texas, where it has been assigned, for the present, for service. I know you will be glad to aid in its introduction to your great state for Baptist missionary work. It comes to you as 'a helper.' We desire it to work in the closest harmony with the Baptist missionary work in Texas, etc.'"

Mr. William Hills, who gave chapel car No. 3 to the society, suggested that either "No. 3" or "No. 4" be used by the society in work in the southern states. Now I was just innocent enough to think every Texas Baptist would say: "We praise God for sending chapel car 'Goodwill' to our state. We will receive it as 'a helper;' we will pray for its success in winning lost souls to Christ."

Instead of this, the voice of the committee seems to be: "You can't play in our yard." The little maid in the song thought she owned the yard, but in reality it was owned by her father. So it seems to me that that big yard within the boundary lines of Texas, is not owned by any single person or organization, but belongs to our Father, who sent his Son into the world to save sinners, and sets in motion the various methods for seeking out the lost. The truth of the matter is that the Spirit of Christ does not pervade all bodies of men. There are too many who are like John, who, after the Master had said: "Whosoever receiveth me, receiveth not me, but him that sent me," answered: "Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him because he followeth not us."

The last book written by Doctor Benjamin Griffith was entitled "A Helper," and was written with the express purpose of showing how our American Baptist Publication Society is not seeking to supplant any other missionary organization; but how from its inception it was intended only to be "a helper" in all our denominational work. It was called into existence by the Baptists. It belongs to the Baptists North and South, and because it does, it will be impossible for any man or set of men to read it out of our missionary organizations. It has come to stay, and through its Sunday-school missionaries, its colporteurs,

its chapel cars, and its literature, will continue to be "a helper" along all lines of Baptist work.

It can be a most powerful "helper" to all our state conventions as shown in California, Arkansas, Minnesota, North Dakota and other states and territories where its missionaries and chapel cars have accomplished such a wonderful work under the blessing of God. Our country is so large, that no one, two or three missionary societies or organizations, can hope to do all there is to be done. Then why not pull together, each along its own line, but as brethren in Christ Jesus? It was a great grief to me at a recent state convention not to be allowed to speak in the interests of a sister society. We need more of the spirit manifested in a recent board meeting of the Minnesota State Convention. As the members looked over the various fields, and saw that it was utterly impossible for the state convention to do half the work in sight, they unanimously passed the following: "Resolved, that we most earnestly request our Publication Society to send their chapel car 'Glad Tidings' to aid us in opening up new fields in northeastern Minnesota."

This does not mean that our Publication Society is to go and organize new churches and then throw them upon the state convention for support, but that the work is to be done in connection with the superintendent of missions. In this way there can be no misunderstandings or complications, and there need be none. In the providence of God, chapel car work has been committed to our Publication Society, and therefore should be



Our Denominational Leaders—Dr. C. R. Blackall.

under its control. Every suggestion from state boards and missionary committees will receive careful consideration, and whenever practicable, will be most faithfully carried out.

Let the Spirit of Christ dwell richly in all our hearts, and let us hear him say: "The harvest truly is great, but the laborers are few; pray ye the Lord of the harvest that he would send forth laborers into his harvest." It is so much better than the "You-can't-play-in-our-yard" spirit.

Minneapolis, Minn., Nov. 6, 1895.

Our Denominational Leaders.

Rev. C. R. Blackall, D.D.

Eighteen periodicals, with an aggregate circulation of over thirty-five millions of copies annually. This is what the American Baptist Publication Society has attained to in one department, and this is the great field of which Dr. C. R. Blackall has the supervision.

For the position of general editor of periodicals, Dr. Blackall is fitted by natural gifts, and by experience. He is a man of critical powers and accurate judgment. From early life he showed himself to be possessed of opinions, and to have the ability to express them forcibly and clearly. His career has been one in which he has identified himself with many lines of Christian work, and developed a knowledge of methods and a capacity for organization and execution which stand him in good stead in his present work. Like many other men who have attained prominence in a certain line of work, his early tastes and tendencies were in a wholly different direction from those which later directed his actions. His first ambition was to be a physician, and he came from his home at Albany, N. Y., in which city he was born in 1830, to study medicine at Chicago. Having graduated from Rush Medical College, he enlisted in the army as a surgeon, and after a period of service during the civil war was honorably discharged. After practicing medicine for a time in Chicago, he was made secretary of the Sunday-school Union of that city. His efficiency in this position was so marked that he was soon induced to give up his profession, and devote his whole time to the Sunday-school work as its general superintendent.

In 1867 Dr. Blackall began his long and valuable service for the Publication Society. The position which he held was that of district secretary, having his headquarters in Chicago. How important a work he did in establishing the branch house of the society, in managing the business affairs and promoting Sunday-school work in the West, is well known. In no small degree to his efforts is due the present excellent organization of the western states in missionary lines for the Publication Society. In 1879 he moved to New York, occupying there a

position similar to the one which he had in Chicago. Two years later he became connected with the main house at Philadelphia, where he became "Office Sunday-school editor," and afterward editor of periodicals.

Dr. Blackall's great capacity for work and manifold abilities have been exhibited with force in his business management. But his literary work, aside from his merely editorial relations, has been of even greater value. The best fruits of his intellectual gifts and scholarly training appear in books which he has written, entitled, "A Story of Six Decades;" and "Stories About Jesus." He now has under preparation a companion volume to the latter work, and also a book different from any he has written, entitled "The Story of Christ the King." Aside from these large works, Dr. Blackall has been ever busy preparing leaflets and writing articles, the Sunday-school journals and other religious periodicals almost constantly containing work from his pen. For two years and a half he furnished the notes on the International Sunday-school lessons for THE STANDARD, his excellent work in which connection will be remembered by not a few readers.

Dr. Blackall has ability in still another line—that of musical composition. He holds an honorable place among Baptist hymn-writers, and is the author of two cantatas, "Belshazzar" and "Ruth," which have received favorable notice from authorities in musical matters. Many other interests claim Dr. Blackall's attention. He occupies positions of prominence in connection with Sunday-school work in Pennsylvania and his services are in demand at conventions. He is identified with a number of benevolent organizations, and has been made a director of a Philadelphia Trust and Deposit Company.

Bristol Baptists.

BY REV. D. P. MCPHERSON.

A week or so ago I wrote of a visit to Bristol. Let me say a few words about Bristol Baptists. Are they not a host? Grand, fine, smiling, hospitable folk are they, apparently at peace with themselves and with all the world. Tyndale, Broadmead, City Road, Cotham Grove, Oldking Street, Countership, and Bedminster churches, with still others, sum up 4,500 Baptist members, and 6,500 scholars. There is a noble list of ministers. Broadmead, where Robert Hall ministered and later E. G. Gange, has now D. J. Hiley; City Road, J. I. Briscoe; Cotham Grove, Richard Richard; Countership, Henry Luce; Oldking Street, J. Moffat Logan; Totterdown, George Jarman; and Tyndale, Richard Glover, D.D. And who has not heard of the venerable Baptist College, with its quaint air, and its great and goodly traditions? I called upon Dr. Culross, who some years ago so handsomely housed me at his college home and whom I had the honor of succeeding in the Glasgow pastorate, but he was from home preaching for an old student and pastor, up in Hertfordshire. His family were joining him on the Monday in London, and together they were to summer amongst the Swiss mountains. The good Doctor Culross lost a cherished daughter two years ago, and the sacred loss has aged him greatly. But he carries the same tender and beautiful spirit, and is beloved by all his students. He has an able and genial helper in the co-principal, Rev. W. J. Henderson, B.A., late of Coventry. It is a uniquely missionary college. It has given nearly seventy missionaries to our foreign work, amongst them Marshman and Carey, and nearly all the present students have thoughts of the foreign field. It has also given twenty-two presidents, professors and tutors to other colleges.

A Call on Dr. Richard Glover.

"Old Mr. Glover," some one called him some years ago, though he is not "old" yet, nor ever expects to be! But there is a crown of bushy, snow-white hair sitting on the sunny Doctor's head—a very crown of glory. He is a life-long missionary enthusiast, and his valedictory address to missionaries last autumn was a gem. "In blessing others they enriched themselves with wealth of being." "On the road of mercy they would meet with Christ." "They must get near to the heathen." "The best controversialist makes the worst missionary." "Let them be fair to what they found, and respect the courtesy of the heathen." "They would have a great deal of English provincialism to unlearn." "The gospel must not be spoken to the heathen with an English accent." Dr. Glover is a tower of strength and an ornament to our denomination. He is always cheery, breezy, earnest, but never dull. There is a peculiar persuasiveness and implied interrogativeness in his public utterance, as though he were saying, "Come, now, you see my point, don't you? Well, then, do it, won't you? I know you will." He has completed twenty-five years of noble service in Bristol, and the event was observed, amongst other ways, by the completion of a fine four-square church tower, with great clock and Cambridge chimes. Mr. Charles Townsend, M.P., one of his members, presided. Tyndale Chapel, named after the reformer, is situated in a graceful suburb, and is an ornament to any denomination. The foundation-stone was laid in 1867 by the late Mr. E. S. Robinson, then Mayor of Bristol, and an earnest Baptist and member of the church. Every one of the grand men who then took part has gone from earth—Revs. Baptist Noel, Nathaniel Haycroft, Dr. Gotch, David Thomas, J. H. Hinton, and many more.

Ten years ago Dr. Glover was elected "first citizen" in the Baptist commonwealth of Great Britain and Ireland—President of the Baptist Union. In 1890, at the request of the parent society, he made a tour of our China mission stations, in company with Rev. T. M. Morris, of Ipswich, ex-president of the Baptist Union. In 1891, Edinburgh University conferred on him the honorary degree of D.D. Dr. Glover is a popular man at the Grindelwald conferences, but never fails to give a firm and patriotic message. His own closing words at his 25th anniversary tell the "stuff" that is in him: "Do not rest on anything done; it is but a step to something further." He is one of those souls who look over the whole world with the eyes of a Christian, and know how to see goodness even in things evil. Mr. Editor, have you ever had the Doctor over the seas? Lay hold of him for a lecture course in the University of Chicago. He would charm you all. There is nothing more certain.

"The Man Who Jumped Into the Lake."

THE STANDARD recently quoted from the Advance an article with the above title, detailing the woes of the chairman of a pulpit committee who was so pursued and persecuted by candidates and the friends of candidates for the vacant pulpit, as to be driven to an attempt at suicide. May a reader of THE STANDARD be pardoned for saying that while this sort of thing may be very funny it is also very mischievous. The plain inference is that the supply of ministers exceeds the demand. Over against this inference I place the fact that we have nearly or quite 20,000 more Baptist churches in the United States than ministers available for the pastorate.

The writer happens to belong to a church which has been without a pastor for nearly a year. He is unfortunate enough to be a member of the pulpit committee. The church is located in a large city and the field is recognized as a promising one. A good salary can be paid. And yet no man has applied for the vacant place. No man's friends have recommended him to the committee. Some names have been suggested to the committee by members of the church, and that is all. The church is most anxious to find a pastor adapted to the field. The members of the pulpit committee are looking for the right man. But no one outside the congregation offers to help them. No candidates are in sight.

I place this actual experience of a pulpit committee seeking a pastor for a desirable church over against the funny story of the chairman who tried to drown himself to escape candidates and their friends. G.

That "Iowa Plan."

desire to endorse most heartily that "Iowa Plan," described in THE STANDARD of last week. With one exception it is identical with the plan we have been following in Indiana the past ten years. We are so well pleased with it that no one suggests any change. The difference in the plan as used in the two states is that in Indiana we do not have the five men in each section of the state, representing their respective causes of benevolence.

If I remember rightly, the honor of originating this plan, so far as Indiana is concerned, belongs to Rev. A. Blackburn, D.D., then pastor at Lafayette, Ind., now of Cambridge, Mass. J. K. HOWARD.

Livonia, Ind., Nov. 13, 1895.

The Wheel of Church Benevolence.

Thanks for the Iowa wheel idea, as luminously expounded by Rev. S. E. Wilcox, in THE STANDARD of last week. A sectional rotation of benevolences in the state has to commend its convenience, its economy, its thoroughness and fairness, and, above all, its education of the churches and individuals in systematic beneficence. Nebraska seems to have a similar plan. Now for a wheel within a wheel.

Let the churches themselves be organized correspondingly, thus bringing us a step nearer to personal system in giving. This is doubtless included in some measure, in this plan from the West, but suppose we outline it a little more clearly and definitely. At one of the meetings of the state board in Pennsylvania, the writer sketched a plan, drawn from the recently inaugurated method of his own church (Tenth Baptist, Philadelphia) which he was requested to propose or broach at the next state meetings. He did not do so, but takes this opportunity to briefly allude to the terms thereof.

The plan is not altogether a new one, not a few churches in all probability, pursuing essentially the method, but it admits of explanation. The writer recalls a visit made long ago to the First Baptist church, of Piqua, Ohio, then under the pastoral labors of that acute and original spirit, Rev. Lyman Fisher, and seeing at the side a secretary's table presided over at the close of the church service by a young lady who entered upon the books quarter by quarter, as their turn and season came, the contributions of the members to the various objects represented. Three months were apportioned to each particular benevolence.

The method hinted at, in brief, is this. The church was divided up into four or, as with the church in question, six parts, representing the approved objects of benevolence. A specific day appointed for an offering for each, and a secretary (and here is the point of it all) designated to work up each object, preparing for it at prayer-meeting and by letter before hand, in connection with the denominational officials, and gathering up the fragments, looking after the absentees, afterward. In this way more fair and honest treatment is given to each society, interest is quickened in each denominational enterprise, and in one church at least, the benevolent collections have been somewhat improved. J. W. WEDDELL.

Philadelphia.

North Shore District Rally.

The regular annual meeting and election of officers of the B. Y. P. U., North Shore District, was held Nov. 12 at Waukegan, Ill. A large and enthusiastic delegation from the several towns along the Northwestern Railway were received and royally entertained by the local union. The following officers were chosen for the ensuing term:

President J. F. Pierson, Evanston; Vice President, Lou J. Yeager, Waukegan; Secretary, A. C. Tucker, Ravenswood; Treasurer, Miss Lillian Jewett, Rogers Park; Superintendent of Juniors, Miss Blanche Edwards, Ravenswood; Superintendent of Boys' Brigade, Geo. H. Boynton, Waukegan. After an eloquent address by Rev. J. Q. A. Henry, of La Salle Avenue church, Chicago, a B. Y. P. U. pin of beautiful design was presented to Chas. H. Warren, the retiring president, from the several unions of the district. Coffee and sandwiches were served and all enjoyed a most delightful and helpful evening.

Your society might have a trolley party. It might also visit some weaker society in the association.

Queen Victoria's word, in the matter of titles, is absolute law. Were she to address a person inadvertently as "duke," a duke he would remain, unless she revoked the honor.

The Christian Life.

Truth and Error.

BY B. L. C. GRIFFITH.

A little bird, mounting toward heaven's blue,
Bore homeward to its nest a tiny grain
Of seed; which fell to earth, and kissed by dew
And sun and rain, burst into life and grew
To bring forth fruit a hundred fold again.

An idle zephyr, breathing o'er the mead,
Caught up a thistle-down upon its wings
And tossing it among a garden's seed,
Left it: where, growing to a weed,
It choked the flowers with its deadly sting.

So Truth, that precious seed, sown in the field,
Shall bear in harvest, e'en a hundred fold;
While Error, with its ever stinging smart,
Shall quickly on the wings of mischief start
And growing, choke the flowers life may hold.

Philadelphia.

Christ the Gift of God's Love.

BY REV. A. S. GUMBART.

"God so loved the world, that he gave his only begotten Son."—John 3: 16.

A fundamental fact which is often lost sight of in our consideration of the atonement, is that the atonement was prompted by the love of God, not by his wrath. Love is the fountain from which every promise of God flows. On no other basis can the marvelously great promises made to the believer be brought within the scope of man's comprehension. "What!" men say, "will simply believing God, trusting him, bestow so great a boon as eternal life?" This were, indeed an absurd doctrine if it were not that the love of God, his wondrous love, is back of our faith, and makes it efficacious. Love can do all things. When the Gospel shows us a picture of God, it shows us a loving, compassionate Father, who, seeing his erring but penitent child afar off, runs to receive him, to welcome him with a kiss, to forgive him, to honor him, to rejoice in his return. When the Gospel shows us God's Son, it shows us a loving, tender Shepherd seeking the lost. When we think that Jesus came down from heaven and took upon himself the form of a man; when we meditate upon what this all means, what a new significance gathers about these words: "God so loved the world."

"Oh, the love of God is boundless,
Deeper than the deepest sea,
Reaching to the vilest sinner,
It hath found out even me.

Boston.

Sentence Sermons.

From a Sermon by Rev. C. B. Allen, Jr., Helena, Montana—
From the Text John 21:3.

Thé Master wants more fishers of men.

The pastor ought not to be the only fisherman in the church. God gives him no monopoly in the business of soul-winning. Jesus saves us that we may save others. The chief business of a Christian physician, or merchant, or carpenter, or school teacher, is to catch men for Christ.

If we would catch men we must run after them.

It would be gratifying if the multitudes were clamoring for the gospel. They are not. The masses love sin, not righteousness.

Far too many Christians serve God by proxy. A five-dollar bill cannot discharge your whole duty, nor can a church missionary.

We must go to the worst sinners in the spirit of Christ.

The Salvation Army is a continued affirmation on the part of some earnest and practical Christians that the church is failing in a measure to reach all classes and conditions of men. There would be no need of outside organizations for purposes of evangelization—the church would be sufficient if she would "go preach the gospel to every creature."

You can catch men in any manner and at any time you may choose.

He that winneth souls is wise—wise in his methods.

Our business is to rescue men. Any method that will reach this end is wise and justifiable.

Many men never hear the Gospel until they have seen it advertised in a saintly life. Such a life is logic unanswerable.

God has little use for an unhappy Christian—the world has less.

The Christian religion is the sunniest, sweetest thing out of heaven. Let your joy be manifest in your place of business, in your church, in your home—everywhere, and sinning, sorrowing men will want it.

God catches men, but he uses you and me to do it.

Peter said to Christ: "We have toiled all night, and have taken nothing, and, aside, he said, I have fished all my life in Galilee, and I knew that when the sun rides high over the sea it isn't the time to fish—"nevertheless, at thy command I will let down the net." He obeyed the Master and caught a multitude of fishes.

Go fishing for men. Have faith in God. Have faith in yourself—not presumption—not pride—but faith. We are Jesus Christ's men and women. We are workers

together with him. Believe in yourself as his servant, and go fishing. Sooner or later he will give success.

Temptation.

BY IAN MACLAREN.

One of our most amazing mistakes about life is to unconsciously divide people into the tempted and untempted—to suppose that while many are constantly exposed to fire in the front of battle, others are secluded from all danger. Temptation has a Protean variety of form, arising from a man's environment, his individuality, his ideals, and no one therefore can estimate his neighbor's situation. It is enough that we recognize our brotherhood in this experience, that we may not feel cast down or lonely, but that we may be charitable and helpful.

The difference between the best man and the worst is not that one is tempted and the other is not, but that one has pledges of victory in his character and the other pledges of defeat. One imagines certain to live on heights where the miasma of the valley cannot reach or where evil suggestions are sublimated into some ethereal form. What can be assigned to the gray-haired man, whose face is the mirror of his holiness, save some faint stirring of spiritual pride, or a pardonable jealousy of a fellow-saint's attainments? If it be any comfort to young men, let it be understood that idea is a mistake. This fine saint was quite likely tempted yesterday by evil thoughts, and last week by doubts about the existence of God. Temptation is not a calamity of one period or of one type; it is a human discipline.

Read the lives of the Bible heroes, and any other honest biographies you are so fortunate as to discover, and mark that the best men have been soldiers, fighting till the trumpets sounded recall, and lying down to rest in their dented armor. History affords us only one perfectly good man, and he was the most fiercely tempted of us all, first to selfishness, next to presumption, and then to blasphemy. If any one should say that Jesus' temptation was not real, nor such that besets other men, then he is a heretic of a very bad complexion, for he has made the radiant life of Jesus into a show, and has taken from us men the heartening comfort of Jesus' sympathy.

If any man should escape temptation, it will not be because he is strong, but because he is weak. There are natures so shallow and thin as to be below temptation. The tempest which raises the billows of the Atlantic does not make a ripple on a street pool, and the tares that strive with the wheat unto harvest in the deep, rich loam, would wither on the stony soil. Pharisees and prigs are not tempted, and must always be less than men. It is in the furnace that virile character is formed and men come to their best. When one holds himself in hand, as a driver guides a pair of mettled horses, then be sure that he has paid many a struggle for this mastery. Perfect purity means, as a rule, the victory over passion; self-restraint, the control of a fiery temper. It is the tempest which roots the tree, the strokes of the hammer which give muscle to the blacksmith's arms. Before Jesus began his public work he was led up and tempted.

There is no moral disgrace in temptation, and it would save much confusion of thought if we distinguished two different things, sin and temptation. The one is disease and the other is infection, and whether one catches or resists infection depends on his constitution. Temptation is an inducement to depart from the path of righteousness, and may spring either from the outside world or from the base of our own nature. It appeals to the ego in us, the power which says "I will," or "I will not." If one says, "No," the shaft has glanced from his shield; if he dally with the thought, the poisoned arrow has touched his blood. When a man defends his castle unto blood, it matters nothing that the walls show bullet-marks; if he creeps down and opens a postern door, he is a traitor to himself. When the will weds with temptation, the result is sin, and the end death.—The Congregationalist.

Keep Quiet.

Miss Willard says that in the beginning of her career as a worker for temperance, when she was often severely criticised, her mother would say to her, "Keep quiet, child, we were not born to reign, but to wrestle."

There is a hint in this which pastors and all Christian workers will do well to heed. Let us keep our patience, keep love beating in our hearts, even though people misunderstand and oppose us. Our lot on earth, like that of the Master, is not to be praised or flattered; not to receive good from others, but to overcome evil with good. Such loving and patient continuance in well doing in the face of criticism and opposition is one of the hardest lessons we have to learn, yet a lesson which must be learned by every one who would attain the highest usefulness.—Cumberland Presbyterian.

Skeptical No Longer.

More than seven-eighths of the professors in the higher institutions of learning in this country are Christian men of the evangelical type.

Over half the students in the same institutions are Christians of the same sort.

These professors and students believe in the inspiration of the Bible as a whole and in all its parts. Whatever it may have been possible truthfully to say, in years gone by, as to the prevalence of skepticism in the colleges and universities of the land, it may be proclaimed at the present time that the young man who is willing may find companionships which will not endanger his religious beliefs.

Not a little of the influence that has brought about the present religious condition of the colleges of the land has been exerted by the college department of the Young Men's Christian Association as a means in God's hands. This agency has been so extended during the past few years that every important institution in the country has been reached. In estimating the value of the association to the church, the service it has done among the students of the world must be given a large share of attention, especially in view of the fact that scores of them have gone out from the associations to the ministry and the mission field.—Young Men's Era.

Wise Resting for Wise Working.

Wise resting is often the best preparation for wise working. There are times when a nap of fifteen minutes would give a preacher or a teacher better preparation for efficient service, in his line of working, than would an hour of tired studying. And many a mother who sits up late at night in order to finish her day's work, would have less work behind-hand if she went to bed earlier and waked up fresher. Dr. Bushnell once said, in counseling a young pastor as to his studies: "In your studying, work when you work, and rest when you rest. Take hold sharp, and let go sharp." There is wisdom in this counsel. It has, in fact, passed into an adage, that "men who are fastest asleep when they are asleep, are widest awake when they are awake." "Dead and alive," people are practically worth nothing either as dead or as alive.—Sunday-school Times.

Self-Examination.

Self-examination is profitable. It is easy to examine others. I, myself, am good to see the faults of others, but every little while I have to stop and examine myself and say: "Moody, what are your faults?" It is self, but it is hard to give yourself a thorough examination.

But I tell you to examine yourselves. You will find the best way to do it is mapped out in the Bible. I would not give a snap of my finger for you, even if you lead in your examinations, if you are not truthful and cannot be trusted.

I once had a terribly hard thing to do in Chicago. I found myself jealous of a certain minister, and I determined to cure myself. I invited him to preach, and then I advertised and filled the church. I took a back seat and made my human nature squirm. Pretty soon I began to like the man, and have liked him ever since. No man can ever get a grip on the conscience if he is possessed with jealousy.—D. L. Moody.

Bits of Things.

Temper thy tongue on the anvil of truth.
Joy in the Lord exceeds all earthly pleasure.
A wrong desire overcome is a temptation resisted.
The language of truth is unadorned and always simple.
Nature ever provides for her own exigencies.—Seneca.
We show by our living just what we think of Christ.
God's promises are stars that are always shining for the eye of faith.

The Lord is good to all, and his tender mercies are over all his works.

People who live only for the present are often unprepared for what the future brings.

The realization of God's presence is the one sovereign remedy against temptation.—Fenelon.

The more weakness the more falsehood; strength goes straight; every cannon ball that has in it hollows and holes goes crooked.—Richter.

God hath set but one test of orthodoxy, of catholicity, of membership in the kingdom of heaven—"He that doeth righteousness is righteous."

The most frequent impediment to men's turning their minds inward upon themselves is that they are afraid of what they shall find there.—S. T. Coleridge.

David said: "The Lord reigneth, let the earth rejoice." The overworried people who take upon their shoulders all the responsibilities of the world might do well to read over that text once in a while and strive to get into its atmosphere.

Prayer is the door forever open between earth and heaven. Sooner than sound can reach a human ear through this lower atmosphere, the longing desire of the spirit rises to the heart of the eternal Friend. Whether we believe it or not, we are living in an invisible world, where our wishes are understood before our words are spoken.—Lucy Larcom.

Raising Mission Money.

Alice M. Douglass, in Woman's Home Missions, names "one hundred ways for little people to raise mission money." Let children and youth scan the list carefully, select what will fit their case, and go to work:

By making and selling: Dish cloths, sweeping caps, holders, pin-balls, pin cushions, lamp lighters, glass wipers, emery bags, book marks, needle books, slumber robes, broom-holders, shaving cases, hair combers, hemstitched wash rags, clothes bags, wristers, knit reins, pine pillows, slipper cases, bread cloths, hairpin cases, "scratch-my backs," toilet sets, sachets, kettle holders, splashes, flower-pot covers, boxes for burnt matches, book covers, paper weights, knit garters, Christmas wreaths, Christmas cards, Easter eggs, Easter cards, card cases, photograph holders.

By selling: Old rags, hair-combings, flower seeds, soap grease, paper bags to the grocer, vegetables, fruit, currants, hens' eggs, milk from mission cows, old papers, old boots and rubbers.

By gathering and selling: Wild flowers, herbs, berries, tea-berry leaves, catnip, plantain, chick weed, pepper grass, cresses, sassafras root, cat-tails, thistle puffs, autumn leaves, potted ferns, pressed ferns, fir and pine for pillows, wild rose leaves for sachets, dultz, snails, scallop shells, sand, soil for plants, feathers from fowls.

By "thank offerings," the placing a penny in your mite-box, under the following conditions, thus thanking God that blessings increase and faults decrease; and by fines for your faults. Every time you are honestly rebuked, read a book, favorite plant blooms, receive a present, forget to say "thank you," speak cross, speak ungrammatically, use a slang phrase, an opportunity for doing good is wasted, forget to close the door gently, receive a reward of merit, receive a letter, are spoken kindly to, have a new friend, are deservedly praised, can speak a good word for an acquaintance, learn a new chapter in the Bible, learn a new song, can play a new piece of music without a mistake, etc.

THE STANDARD will be sent FREE, from the receipt of the money until January 1, 1896, to every new subscriber who pays Two Dollars for 1896.

The Young People.

Bible Readers' Course.

Calendar of Readings.

MONDAY, November 25. "Hezekiah's personal prayer (vs. 10-19), Isa. 38. Compare 1 Kings 3:7-9; Luke 23:40-43.

TUESDAY, November 26. Hezekiah's vanity and pride (vs. 2), Isa. 39. Compare 2 Kings 20:12, 13; vs 16 17.

WEDNESDAY, November 27. The voice crying in the wilderness. Isa. 40:1-14. Compare Mark 1:3-5. John 1:19-28.

THURSDAY, November 28. Who shall renew their strength? (v. 31), Isa. 11:15-31. Compare Ps. 62:5, 6; 118:14.

FRIDAY, November 29. God's assured presence (vs 10) Isa. 41:1-16. Compare Deut. 31:8; 1 Chron. 28:20.

SATURDAY, November 30. Evidences of God's omniscience. Isa. 41:17-29. Compare Ps. 139:1-6; Isa. 42:8, 9.

SUNDAY, December 1. THE MODEL PRAYER. Matt. 6:9-15. Sunday-school Lesson. David Anointed King. 1 Sam. 16:1-13.

[The Christian Culture Course readings appear in full, and are copyrighted in the Baptist Union.]

Our Vista.

Loyalty to Christ and the Local Church.

Study the last four words of the above motto.

The first young people's society in Norway has been organized.

The first intercolonial C. E. convention was held in Australia, Aug. 29-Sept. 3.

"C. E.," says a Junior worker in New Zealand, "stands for 'Children Especially.'"

O. O. C. O. W. This is the Order of Christians Out of Work. Let the committees invade the order.

Read the strong and splendid article on "Social Purity," by Frances E. Willard in the Golden Rule for Nov. 7.

The National Council of Congregationalists endorsed the extra cent-a-day plan for wiping out missionary debts.

A Young Men's League has been inaugurated to keep a list of all young men in the vicinity and residing away from home.

Prepare a special programme for the prayer-meeting, Nov. 24. Subject: Temperance, "the woe that bars out all blessedness."

The young Methodists of New York City have formed a Metropolitan Federation of Epworth Leagues. They desire an "Epworth House" in that city.

"The Inconsistent Member," "The Silent Member," "Special Difficulties of Small Societies"—good subjects for an essay at the next social or business meeting.

The Good Literature Exchange, Box 1013, Chicago, Ill., has prepared a list of persons and institutions requiring good literature. The list will be sent to societies desiring to dispose of reading matter. Preserve that address.

Missionary committees will notice the fine article on "The Neglected Continent" (South America), in the Missionary Review for November, also that the Koran has been translated into the language of the common people, astonishing and disgusting the eyes of Mohammedans.

"A White Life for Two." Get your society to take the White Cross Pledge:

I promise by the help of God—
First, To treat all women with respect, and endeavor to protect them from wrong and degradation.

Second, To endeavor to put down all indecent language and coarse jests.

Third, To maintain the law of purity as equally binding upon men and women.

Fourth, To endeavor to spread these principles among my companions, and try to help my younger brothers.

Fifth, To use all possible means to fulfil the command, "Keep thyself pure."

Notes and Quotes.

Sacred Literature Course.

B. Y. P. U. A.

LESSON IX. PISGAH: A VIEW OF THE LAND. DEUT. 34:1-4.

Analysis.

I. From Pisgah's Heights. 2. The Land of Promise. 3. The Land of Possession. 4. Nature's Divisions. 5. Mountain and Plain. 6. River and Lakes. 7. The Dead Sea. 8. The Climate. 9. Palestine and the World.

Amplification.

[See Geikie's Life of Christ, Vol. 1, Chapter 2.]

I. Names. Canaan; the land of Canaan; the land of promise; the land of Israel; the land of Jehovah; the land; the holy land; the glorious land; Palestina (Philistia); Judea.

II. Size. Length, 180 miles (largest estimate); smallest breadth, 25 miles; average breadth, 50 miles; greatest breadth, 90 miles; total area, 12,600 square miles.

III. Influence. Greece, the mother of philosophy and art, is not quite half the size of Scotland; Rome, the mighty mistress of the world, was only a city of Italy; Palestine, the birth-place of our Lord, and the cradle of revelation, is about the size of Wales, a little larger than Maryland.

IV. Position. Palestine seemed the very center of the earth. A belief prevailed that Jerusalem occupied precisely the central point. Palestine looked eastward toward the great empires and religions of the Orient, and westward toward the promise of European civilization. It was saved by broad deserts from becoming a purely Eastern country, and an immoral Egypt. The "Great Sea" fitted it eventually to become a dispenser of the gospel by that highway of the nations.

V. Climate. Palestine presents within its narrow bounds the characteristic climate and production of widely scattered zones. The inhabitant of the coldest North finds in its imagery something he can understand; and it is a household word in many of the sultriest regions of the South.

VI. Physical characteristics. Palestine is essentially a high-land district intersected by rich lowlands. Its three main features are the sea and river plains, the highland hills, and the torrent beds. Back of the coast plain is a long sea of hills full of valleys running east and west. The Jew lived, in fact, in strong mountain fastnesses, lifted above the plains and valleys beneath. Nablous and Esdraelon are the only two plains where more than a small body of soldiers could be manoeuvred. The latter valley stretching out from the luxuriant sides of Carmel might yield vast crops, if properly tilled. The valley of the Down Rusher (Jordan) is a deep cleft in the mountain ranges from north to south. The channel embraces twenty-seven rapids between the Sea of Galilee and the Dead Sea. The east side of Jordan presents the fertile Plains of Bashan and the mountain ranges of Moab.

VII. A Land Flowing with Milk and Honey.

"Such Canaan must have appeared to the Israelites after the weary march of forty years through the desert. After the great and terrible wilderness with its fiery serpents, scorpions, drought and rocks of flint, the slow sultry march all day in the dust of that enormous procession, how grateful must have been the rest afforded by the land of promise! How delicious the shade, scanty though it were, of the hills and the ravines, the gushing springs and green plains, the vineyards and oliveyards, the cattle, the sheep, the goats and the bees!" (Smith's Old Testament History.)

Gist.

If one looks upon the bright side

It is sure to be the right side,

At least that's how I've found it as I've journeyed through each day,

And it's queer how shadows vanish,

And how easy 'tis to banish

From a bright-side sort of nature every doleful thing away.

—Mary D. Brine.

"Let tyrants tremble, we are growing up."—Regiment of French boys. "A Bible read is never dead." "Giving entertainments is not the chief part of social work." "Social work is designed chiefly to aid all other committee work." "The office of usher, if established in the young people's meeting will give useful work to the younger members, and serve to interest them still more in the society."—Golden Rule. "That German professor did a service to all men who declared that the young men of chaste life in his university were by far the best scholars."—Willard. "A leader must be a leader in everything which tends to make a meeting better; and he cannot become a leader unless he has made careful preparation."—Baptist Union. "Two regular meetings during the week claim your attention. These are the young people's meeting (if it be a week-day meeting) and the regular church prayer-meeting."—Young People's Leader. "Do not forget 'Evenings with the Bible,' in your winter's reading."—The Lookout. "In this age of plenty of helps, there is no excuse for having poor Junior programmes. Adhere to no set form; seek and obtain variety."—Christian Union Herald.

World's Christian Endeavor Prayer Chain.

COVENANT.

Trusting in the Lord Jesus Christ, and realizing the untold blessing of fervent, united prayer, we, the individual links in the World's Christian Endeavor Prayer Chain, covenant and agree to make it our practice to offer a petition, however brief, for one another and for the cause of Christian Endeavor every day: We also covenant to bear in mind at the usual time of our evening devotions such causes as are brought to the attention of the Prayer Chain as objects for our united petition.

Signed.....

Date.....

L. A. GOULD.

A Notable Meeting.

There will be a rally of the Baptist young people of Southern Illinois at Ewing, Nov. 25 and 26. Among the speakers expected are President De Blois, Rev. R. W. Bell, W. I. Manney and J. C. Carner. On Nov. 26 and 27 there will be a meeting of the Southern Illinois Baptist Institute; to follow immediately the rally of the young people.

The themes to be discussed are: "The Greed of Corporations a Menace to the Nation," "The Tyranny of Labor a Menace to the Nation," "Municipal Corruption a Menace to the Nation," "Good Citizenship, and How to Promote It." These topics will be presented by Dr. Throgmorton, Dr. A. L. Wilkinson, Rev. Geo. W. Hoster, Rev. H. H. Branch, and Dr. Jno. Washburn, respectively. The presentation of the subject will be followed in each case by an open parliament, in which it is hoped that the themes will be thoroughly discussed.

A large attendance is expected, and reduced rates on the certificate plan over the C. P. & M., Wabash, Cairo Short Line, and Chester. J. A. LEAVITT, Com.

The Old Among The Young.

It has been remarked that the conventions of young people were remarkable for the presence of the old; that gray hairs were abundant. It has even been a criticism that the movement itself has been projected and guided by those no longer young. Who are those so actively identified with this work? Are they the deacons and older laymen? They are the pastors, and the pastors of churches with young people in their membership. Here is a great movement for young people—of them in part, for them in its main lines. Is it safe to lay down a rule that a pastor's age shall limit his participation in efforts affecting vitally his church? Shall gray hairs mark the end of his association with his young people? Shall the dead line be established at forty for a pastor's participation in anything save the association, the state convention or the yearly anniversaries? Clearly there is some fallacy in the idea that it is anything out of the way for a young people's movement to have old people active in it, provided that they are the right old people. Let it be clearly set down that no young people's society, no convention of young people, ever draws the age limit on the pastors of the churches therein represented. Let it be clearly maintained that a pastor can represent every age in his church, whatever his own. The young people's movement must not be cut off from the church's control, and it must not be deprived of the advice, help and direction of the pastors of these churches. The other idea is not good for Baptists, and it is not healthy for any one.—Young People's Leader.

Hours at Home.

Conducted by Mrs. James S. Dickerson.

The Hills of New England.

O! beautiful hills of New England,
That rise in your grandeur supreme,
Whose crags are reflected and mirrored
In clear mountain lakelet and stream.

The distance but lends to your beauty,
And adds a soft velvety sheen;
While sunlight and shadow together
Weave charms o'er the exquisite scene.

How proudly, dear hills of New England,
You gaze from your glorious height
O'er soft undulations, revealing
The features that rapture our sight!

Your cliffs looking over the valleys—
All filled with the ripening maize—
Are full of a silence bespeaking
The lapses of unnumbered days.

The storms that break over your summits,
Eclipsing your glories from view,
Serve only to heighten your grandeur
Where smileth the sunshine anew.

Your birds sing the songs that are sweetest,
Your brooks are the coolest that run,
Your flowers are the fairest that open
Beneath the all-glorious sun.

When rich, mellow tints of the autumn
Are changing your woodlands and glades,
'Tis then that fond memory lingers,
And with the leaves lingering fades.

The feathery snowflakes in falling
Are carried aloft by the breeze,
Then drop, as a mantle of ermine,
And rest on your beautiful trees.

And when we no longer behold you,
Dear hills of New England, our dreams
Will glow like the gold of a sunrise,
That kisses your brow with its beams.

—Josephine Canning.

In the Canon.

BY SYDNEY DAYRE.

"Come with me up the canon," proposed Dick.

"What for?" asked Joe. "I'd rather go down on the rocks and get limpets."

"Who cares for limpets?"

"Not I, myself," said Joe. "But they buy 'em up at the hotel, and I'm on the lookout for a little money. Father says he'll give me an acre of land if I'll plant it and take care of it. I'm going to plant lemons."

Dick gave a scornful little laugh.

"Nothing small about Joe, is there? Do you know what it costs to get lemon trees?"

"Well, a lot. But you get it back. There's a man up the valley that it's in the newspapers he made a thousand dollars on an acre of lemons."

"You'll be gray before you get that," sniffed Dick.

"May be so," said Joe, not in the least discomfited by the ridicule cast on his plan. "But may be I'll go to college on my lemons. So, you see, I'm on the make. You ought to hear them hotel folks gather 'round a handful of limpets and sand dollars and shells and things, chattering as if they were the greatest things in the world. Trouble is, so many of 'em hunts 'em out. Likes to tell they found 'em themselves."

"If you want something to sell," said Dick, "you come up to the canon and get some of them tall ferns. They'll all take to them. A fellow from 'way off in New York told me he never saw a fern to come much above his knee. If you want to set 'em chattering get some o' them that stand higher'n their heads."

"I'll go," agreed Joe. "You come along, too, Curly."

"Here, Growler—come Rove," cried Dick, whistling to a pair of dogs.

The three made their way to the rough, rocky entrance of a canon which cut into a coast range and, turning their backs upon the waters of the Pacific gleaming under the early afternoon sun, penetrated far up its recesses. A tourist would have been absorbed in contemplation of the walls which rose frowning on either side, almost shutting out the mellow sunshine, or in examining with curious interest the wild, luxuriant growth which sometimes almost choked the way, but our boys were bent only on what might by any chance be turned into money.

The ferns were not as abundant or as large as had been anticipated, and after a two hours' climb over boulders and fallen trees Joe felt a little disappointed.

"Guess I'll have to fall back on alfalfa if I can't do better'n this," he said, half jokingly. "Not much show for lemons to-day."

"There's an oriole, said Curly. "See what a beauty."

"Wish I had a gun," said Joe. "I'm plenty old enough to have one. Old Juan would stuff that fine, and you can get a dollar apiece for 'em stuffed. But what's the matter with Rover? Here, Rove—he's tearing those ferns all to tatters, and they're the best we've seen."

"What's he after?" said Dick, as both dogs began to show an unusual excitement, running ahead with quick, short barks.

"Somethin's up, sure's you live," said Joe. "Curly, you keep back. Such a little fellow as you ain't to run first into things. Hark—!"

The three held their breath, listening to a rustling and scratching in the thick brush ahead, soon mingled, as the dogs pressed forward, with snarls and howls.

"I see something—" Dick exclaimed. "It's yellow fur. Siccem, Rove. Go for 'em, Growler. Keep back, Curly."

The scratching and snarling, apparently provoked by rushes and barks from the dogs, increased to a most exciting extent.

"They're treeing it," cried Joe.

"What is it?"

The fur-clad body of an animal soon appeared above the surrounding bushes.

"Yes—see him shin up that tree."

"Puttin' in his best licks. At him—Growler!"

The boys danced wildly about, cheering on the dogs.

"It's a wild-cat!" cried Dick, as at length they gained a fair view of the animal.

"Course it is. O, if I had a gun!" Joe wrung his hands despairingly. The dogs seemed to share his longing as they leaped about the trunk of the tree.

The cat climbed upon a limb, and sat there glaring at its foes with glistening, wicked eyes.

"Look at them claws," said Joe. "Wouldn't he like to get a chance at us?"

"Don't go near, Joe," cautioned Dick. "He might take a notion to jump down at us."

"I wish he would," said Joe. "I guess the dogs could settle him. How can we get him down?"

"O, you can go up and stroke him and shake his paw and invite him down," said Dick, jeeringly. "I guess we'd better let him alone while we're well off."

"I guess I ain't going to do any such thing," said Joe. "Look at that fur of his—soft and pretty. That's the kind folks wear on their fine clothes. They call it lynx. Lynx is polite for wild-cat. How will I manage it?"

The last words came in a slow, deeply contemplative tone, as Joe gazed wistfully at the yellowish fur with its rich mottling of soft brown. After awhile he took from his pocket a whiplash braided of leather thongs.

"Going up to whip him down?" asked Dick.

"Not yet. Help me to find a good sapling."

Selecting a strong but slender one about ten feet long it was soon by the united efforts of three jack-knives, cut down, when Joe proceeded to tie to it the lash, making a loop with the other end. Thus armed he climbed the tree in spite of all Dick's remonstrances.

Twenty feet from the ground he paused on a limb which brought him within reach of the cat by the pole.

"Come down, I tell you," implored Dick, in an agony of fear for his companion.

"If them claws should get near you!—"

"Look! He's going to jump."

In all his thirteen years of rather more than usually venturesome boyhood Joe had never been in close range of anything so ugly as those claws and those glistening eyes. But with firm eye and hand he made a skillful swing of his pole and contrived to get his noose over the cat's head.

With snarls and yells of rage the creature sprang toward the boy, but the pole served to keep him at bay.

"Hold on tight," screamed Dick. "If he gets near you you're a goner."

Joe had no intention of letting his enemy get near. With a sudden jerk he loosened the hold of the claws upon their support, tightening the whipcord about its neck as it fell some distance. The claws made a desperate grapple for further hold but Joe manipulated the pole so as to prevent this. The struggle for life was fierce but short. The yells became choked and as the vigorous limbs relaxed the light went out of the cruel eyes.

"Keep the dogs off," said Joe, as he made ready to lower his prize to the ground.

"You've got him—you've got him." Dick could not restrain his enthusiasm as he dealt kicks and cuffs to the dogs. "No—you don't go near that fur. It's fine, Joe, and no mistake. And you earned it—sure's you live and breathe you did."

"Poor creetur!" said Joe, stroking the soft fur. "See something like the color of lemons in it?" he added, with a sparkle in his eyes.

Great surprise was caused by the sight of Joe's game. A proposition to forbid such dangerous frolics was made, provoking most vehement protests from the boys. Whereupon the proposition was modified to the exaction of a promise never again to tackle a wild animal with no other weapon than a whiplash.

Joe's lemon trees are growing and the boys listen with respect when he talks college.

Daily ought we to renew our purposes, and to stir up ourselves to greater fervor, and to say, "Help me, my God, in this my good purpose, in thy holy service, and grant that I may now this day begin perfectly."—Thomas à Kempis.

Thackeray's Daughter and Her Musician.

In her charming memoirs, Anne Thackeray Ritchie tells this pretty story of her visit to a famous composer in company with a tall and rather terrifying Scotch spinster. "As we drove along the Parisian streets," Mrs. Ritchie writes, "she spoke to me, I believe, but my heart was in my mouth; I hardly dared listen to what she said." Presently the carriage stopped before the house of the composer whom she calls "My musician."

Miss X. got out, carefully handling a heavy basket, and telling the little girl to follow, began climbing the shiny stairs. She rang a bell, and the door was opened by a slight, delicate looking man with long hair, bright eyes and a thin, hooked nose.

Miss X. put down her basket, caught both his hands in hers, shook them gently, and began to scold him in an affectionate, reproving way for having come to the door. He laughed, said he had guessed who it was, and motioned the two to enter. In the room was no furniture except an upright piano and a few straw chairs.

Miss X. inquired after his health. Had he slept? He shook his head. Had he eaten? He shrugged his shoulders and pointed to the piano. He had been composing something; would Miss X. like to hear it?

She would, certainly; but it would tire him. It could not be good for him.

He smiled again, shook back his long hair, and sat down. And then the music began, and the room was filled with continuous sound, he looking over his shoulder now and then to see if his hearers were liking it.

"The lady sat absorbed," says Mrs. Ritchie, "and as I looked at her I saw tears in her eyes—great, clear tears rolling down her cheeks, while the music poured on and on."

"I can't alas, recall that music! I would give everything to remember it now; but the truth is, I was so interested in the people, that I scarcely listened. When he stopped at last and looked round, the lady started up."

"You mustn't play any more," she said; "no more, no more, it's too beautiful"—and she praised him and thanked him in a tender, motherly, pitying sort of way, and then hurriedly said we must go, but as we took leave she added, almost in a whisper, with a humble, apologizing look:

"I have brought you some of that jelly, and my sister sent some of the wine that you fancied the other day. Pray, pray, try to take a little."

He shook his head, seeming more vexed than grateful; but she put him back softly, closed the door upon him and the offending basket and hastened away. As we were coming down stairs she wiped her eyes again.

"By this time I had got to understand the plain, tall, grim, warm-hearted woman; all my silly terrors were gone. She looked hard at me as we drove away."

"Never forget that you have heard Chopin play," she said, with emotion, "for soon no one will hear him play any more."

Losing Friends.

One of the things that most people wake up to when they are approaching middle age is that they have lost a good many friends through their own carelessness. You receive an invitation to the wedding of one whom you knew well eight or ten years ago. He has quite passed out of your life; though, if you were living near each other so that you would meet occasionally, he is the kind of a man in whose society you would find real pleasure. When the invitation comes you express your pleasure that Dick or John is to be married, and hope that he may be happy. And that is the end of it. You do not send a present, or, what is better—and often costs more—a friendly note conveying your congratulations and good wishes. The occasion passes without any sign from you, and you have lost an opportunity of identifying yourself with your friend's happiness. He will not associate you with that epoch of his life, and very likely will resent your silence. It is the same when you neglect to take note of a friend's afflictions. It is a real effort to write a letter of sympathy. But such a note may mean a vast deal to one in trouble, and by it you can bind a heart to your own with a hook of steel. The people who complain that they have so few friends, have themselves to blame for it. They have lost them through their indifference or thoughtlessness. "A man that hath friends must show himself friendly."—The Watchman.

The Welcome Girl.

The guest to whom good-by is said with regret, and who is always greeted by lips and heart, is thus described by the New York Fashion Bazar:

The welcome guest is the girl who, knowing the hour for breakfast, appears at the table at the proper time, does not keep others waiting, and does not get in the way by being down half an hour before the hostess appears. The welcome guest is the girl who, if there are not many servants in the house, has sufficient energy to take care of her own room while she is visiting, and if there are people whose duty it is, she makes that duty as light as possible for them by putting away her own belongings, and so necessitating no extra work.

She is the one who knows how to be pleasant to every member of the family, and who yet has tact enough to retire from a room when some special family affair is under discussion.

She is the one who does not find the children disagreeable, or the various pets of the household to be dreaded. She is the one who, when her hostess is busy, can entertain herself with a book, a bit of sewing, or the writing of a letter.

She is the one who, when her friends come to see her, does not disarrange the household in which she is staying that she may entertain them. She is one who, having broken the bread and eaten the salt of her friend, has set before her lips the seal of silence, so that when she goes from the house she repeats nothing but the agreeable things she has seen.

Literature and the Fine Arts.

New Publications.

THE HUGUENOTS AND THE REVOCATION OF THE EDICT OF NANTES. By Henry M. Baird, Professor in the University of the City of New York. With Maps. In two volumes. New York: Chas. Scribner's Sons. Price, \$7.50. Chicago: A. C. Mc Clurg & Company.

These two noble volumes, comprising together nearly 1,200 pages in large octavo, are the completion of a work begun some sixteen years ago, in 1879, in the publication of the author's "Rise of the Huguenots," and continued some years later in that of "The Huguenots and Henry of Navarre." The present work takes up the history at the point where Henry's assassination by a tool of the Jesuits, leaves the kingdom to the unhappy fate declared of any people "whose king is a child," intensified by the disastrous regency of the king's mother, Marie de' Medici, one of the most bigoted, heartless and unprincipled of women. The date of appearance of the author's first work upon the Huguenots of France is far from being that of the original direction of his studies to this subject. For some thirty years, now, as he informs his readers, he has been occupied with it, leaving unexplored no source of information regarding it, known to him, whether of earlier or later date. It may be said with truth that these three works of Prof. Baird are to be regarded as far exceeding all others in the English language dealing with this theme, alike in completeness and in accuracy. They are the standard works in our own language, upon the subject of the French Huguenots.

The author makes no secret of his sympathy with the wronged and outraged people of whom he writes. He evidently does not believe it necessary that a historian should be a man without a soul. But he fortifies his statements by quotations of original authorities, such as make it impossible to doubt the historic truthfulness of the record. These are quoted liberally in foot-notes, and uniformly in the language in which they were first written, seldom in translations. He traces the history, also, in great minuteness of detail. One feels, as he reads, that he is having, in its completeness, that story of almost unexampled wickedness in every kind of intrigue, deception and violence, in which the priesthood and monarchy of France, generation after generation, pilloried themselves in history as capable of the worst crimes against religion, humanity, and all the commonest decencies of character and conduct.

The story of the revocation of the Edict of Nantes, and of events which followed, is given in the second volume with much minuteness, the first being occupied with those occurring during the reign of Louis XIII, including the regency of Marie de' Medici, and with the earlier years of the reign of Louis XIV. The influences under which the revocation was brought about, as proclaimed by the latter of these two kings, the shameful hypocrasies attending the whole proceeding, and the awful cruelties by which this act of supreme injustice was preceded and followed are vividly described, uniting to make a record which for exhibition of human meanness and wickedness, especially on the part of the Roman hierarchy, it would be hard to match.

As respects the Huguenots, the narrative does not conceal their faults, their errors in policy, or the divisions amongst themselves by which they were so much weakened, and so often unnecessarily placed at the mercy of their enemies. But upon the other hand, full justice is done to the nobility of character shown by such men as Duplessis Mornay, the Duc de Rohan, and others, as well as the striking manhood of the Huguenot character in general. Tyranny was never before so stupid as when the French monarch, under dictation of the priesthood, drove from his realm a people to whose industry, sagacity and good character in all respects France was indebted for whatever of prosperity it managed to secure under kings such as followed the faulty, but generous and heroic Henry of Navarre.

A CRITICAL AND EXEGETICAL COMMENTARY ON JUDGES. (International Critical Commentary). By George Foot Moore, Professor of Hebrew in Andover Theological Seminary, Andover, Mass. Price \$3 net. Pages 50 and 476. New York: Charles Scribner's Sons; Chicago: American Baptist Publication Society.

This is the second volume of this series to be issued on the Old Testament. Judges is one of the troublesome books of early Hebrew history. It deals with a chaotic and unorganized period, a 'dark ages' of Israel. The material is so broken and fragmentary that ordinary readers find little satisfaction in attempting to solve its riddles. It is with sincere gratitude therefore that we welcome any new light on this dark subject. Prof. Moore has set out to present the matter in as critical and as readable a form as the conditions will allow. He has made use of all the best and latest literature on the subject, philological, archaeological and critical. In the study of the Hebrew text he has used with acumen the most important of the versions, Greek, Syriac, Latin, etc. Fortunately, "the text of Judges has been transmitted to us in a much purer state than that of the Books of Samuel; indeed, it is better preserved than any other of the historical books" (p. xliii). The author's discussion of the date and sources of Judges is significant. The body of the book (chaps 2: 6-16: 31) "could hardly have been written before the beginning of the sixth century" (p. xviii). The author belonged to the assumed Deuteronomistic school. The sources of this central body of material, Prof. Moore states, must have been written documents. Their vivid pictures of early life are more than mere tradition could have transmitted. The author conjectures further that the basis for what we now have was "a pre-Deuteronomistic Book of the Histories of the Judges" (p. xxi). The compiler took this lot of tales and combined them into one connected narrative, supplying himself the necessary links between them. In short, the theory of the origin of the Book of Judges adopted in this book is essentially the same as that of Budde (Richter und Samuel). The text is elaborately analyzed into its component parts and documents with a certainty born only of dogmatism. The literary acumen of the analyst is equalled only by his point-blank assertions about things of which other and equally scholarly investigators would say nothing because there is nothing of certainty or probability to say.

In the body of this work we find evidence of wide research on the part of the author. He has utilized the best material and tells you in foot-notes where it can be found. The narra-

tive is divided into sections: for example, chap. 8: 4-27 (p. 217) is one general division under which about twenty lines give a summary of its contents; then verses 4-7 translated and exegeted (on about two pages) a verse at a time; at the close the translation and exegesis of verse 7, critical notes, in smaller type, discuss on a full page, the textual questions of 4-7. This general plan, and it is admirable, covers the volume. Prof. Moore's translations are often quite striking and expressive, and his exegesis is usually helpful. But the arbitrary statements and positions of the author on the literary and historical criticism of the Book of Judges carry the stamp of the Wellhausen school. The exact methods of Hebrew writers of different ages seems to be known with next to absolute accuracy, though the author once makes this frank statement (p. 324): "The old Hebrew writers did not always have the same notions about good style that are entertained by modern critics." On the other hand, we find this in reference to the same parts of Judg. 20: 18-28 (p. 431): "It is not history, it is not legend, but the theocratic ideal of a scribe who has never handled a more dangerous weapon than an imaginative pen." He surrenders the historical character of the adventures of Samson, but proceeds to exegete with great care the details of the narrative. Now, if one can lay aside the arbitrary positions of the author on literary and historical questions, and follow translations and for the most part his exegesis, the book will be of great value to the ordinary Bible student. If one cannot do that, better let the book alone.

PRACTICAL CHRISTIAN SOCIOLOGY. A Special Series of Lectures delivered before Princeton Theological Seminary and Marietta College by Rev. Wilbur F. Crafts, Ph.D. Cloth 12 mo., 524 pp. Illustrated with 22 portraits. \$1.50. New York, London and Toronto: Funk & Wagnalls Company.

Possibly we shall seem to be pronouncing an arbitrary dictum when we say that this book is less likely to be abused than Prof. Bascom's "Social Theory," reviewed last week. We base this opinion on the ground that Mr. Crafts shows more clearly than Dr. Bascom does what are the theoretical presumptions behind his arguments. His major premise is the reliability of Christ's view of social relations as a guide in the solution of to-day's problems. There is less of mystery about this assumption than in the more general claim that "sociology" sanctions alleged principles. Readers are thus less likely to attribute factitious force to the author's conclusions, because everybody feels himself competent to interpret the teachings of Christ, and this confidence is not altogether lamentable, since it makes everybody somewhat cautious about accepting conclusions which claim to represent Christian doctrine.

While Mr. Crafts does not hesitate to express definite opinions, and while on many subjects he is nothing if not extreme, we believe his book will do a great deal of good. It discusses questions of the day to which the teachings of Jesus have an obvious application, under the following heads: 1. From the standpoint of the church. 2. From the standpoint of the family and education. 3. From the standpoint of capital and labor. 4. From the standpoint of citizenship. The lectures on these heads occupy only 233 pages, while the rest of the 524 are devoted to pertinent evidence, suggestions for study, and to indexes.

We feel free to commend this book because the author furnishes a great deal of material which will put the reader in a position to form independent judgments. The author is both an enthusiastic advocate and a most suggestive provoker of critical thinking. The latter fact atones for a multitude of sins in the former character. It is difficult to see how even inexperienced readers can use the evidence which Mr. Crafts arrays without increase of curiosity to go further and acquire all the information available. When we have said this we have said one of the most creditable things that any book can deserve.

At the same time, Mr. Crafts is a subtle, special pleader and his use of evidence often plants a prejudice which it will be difficult to overcome. For example, he says, (p. 454) "Toronto, with a quarter of a million inhabitants, does not tolerate one known house of infamy, not one street-walker." Known to whom? What is meant by a street-walker? The implication is that Toronto has practically solved the problem of the social evil. We have reason to doubt it.

Again, (p. 428) "Chicago, whose reformers in the City Hall and Civic Federation have been picking and choosing among the laws as a bill of fare—attacking gambling, but sparing its 'pals, the saloon and brothel, etc.'" This is a most masterly prevarication. It would require a somewhat extended explanation to deny all the unfair implications that these few words contain. Mr. Crafts is an unconscious sophist very often by virtue—or properly by vice—of his acquired dexterity in packing his allegations of facts with foregone conclusions. In spite of all this we advise all our readers who want to be better citizens to read the book, but to winnow well its conclusions.

NEW TESTAMENT HOURS. The Apostles, their Lives and Letters. By Cunningham Geikie. Price \$1.50. New York: James Pott & Co.

We hear a good deal now-a-days about "independent study" of the Bible. But in the use of the phrase there is tacit assumption that only those who are "specialists" are capable of doing this sort of work. There is growing up among plain folk a good deal of disgust as the result of what one has called lately the egotism of modern scholars. When, therefore, one who has the ability and the independence to examine the statements of "the modern specialist" and to arrive at some estimate of their worth and the fearlessness to publish the results of his independent thinking, the public feels a debt of gratitude that shows itself in the purchase of his books. This we believe to be one secret of the remarkable reception given to Dr. Geikie's works. The public, having some measure of common sense, resents the egotistic iconoclasm of so many scholars and welcomes every effort to construct or reconstruct out of the abundant materials something that shall be sensible, scriptural and scholarly. This is what Dr. Geikie has done in this volume in which he concludes his studies in Paul's life. What he does for the reader is to replace the historic and chronologic setting of the closing epistles with sufficient expansion of the epistles themselves to make their argument and instruction plain and practical. The style is easy and graphic and the mind of the

reader moves in sympathetic pace throughout the work. And it is well done also. Of course "the critic" will probably have something to say upon this matter—but it would be well for him before he unsheathes his knife to read a little of the preface which may cause him to do his carving somewhat cautiously. We wish pastors would induce their people to read such books as this—aye to read this one; such reading would give them much wider range for sermons and they would be surprised to see how receptive it would make their congregations.

CORONATION OF LOVE. By George Dana Boardman. Price 75 cts. Philadelphia: American Baptist Publication Society.

Upon that noble passage, the thirteenth chapter of Paul's first letter to the Corinthians, Dr. Boardman bases his admirable picture of that chiefest Christian grace, "charity," as styled in the old version, "love" in the new. After an introduction, he considers his subject under these four divisions: "Love the Indispensable Grace;" "Love the Exquisite Grace;" "Immortality of Love;" "Coronation of Love,"—this last being suggested by these closing words of the passage: "And now abideth faith, hope, charity (love) these three; but the greatest of these is charity." The publishers have provided for that which Dr. Boardman has thus written, a most befitting outfit in the style of the book. With delicately white covers, a beautiful frontispiece, exhibiting the three Graces, Love wearing the crown, an attractive page, and in short a book which ought to catch the eye of many a holiday purchaser, they enshrine the rich thought and choice diction of the author in a manner worthy of themselves and of him. To read the book is to find one's self not simply pleased with the picturesque style, but also realizing what a power and a blessing is that supreme element of "love" which, flowing from the heart of God himself, pervades the moral universe.

PERSONAL REMINISCENCES OF CHARLES HADDON SPURGEON. By W. Williams, Minister of Upton Chapel, Lambeth Road, author of "Upton Chapel Sermons." "Prize Essay on the Sabbath." With illustrations. Price \$1.50. New York and Chicago: Fleming H. Revell Company.

Mr. Williams was, during many years, a near neighbor of Mr. Spurgeon, alike in residence, and as a pastor. They became close friends and were much together, often joining each other in holidays given up to rest and free talk such as intimate friends so much enjoy. Gifted with an uncommon memory, to which fact Mr. Spurgeon occasionally made allusion, he was able to recall and preserve much that transpired and was said on these and many other occasions. What was thus preserved he gathers in this book, along with much else descriptive of Mr. Spurgeon, his daily life, his work, and his altogether unique character. One finds the book really fascinating. Spurgeon was a splendid subject for such "reminiscences," and Mr. Williams has a gift for such that is rare indeed. It must become a favorite with those who still enjoy reading of the great preacher, his sayings and doings.

SERMONS AND LIFE SKETCH OF B. H. CARROLL, D.D., Compiled by Rev. J. B. Cranfill, Waco, Texas; pp. 466. Philadelphia: American Baptist Publication Society.

We are favored with that which is tantamount to a personal introduction to the author, in the life sketch prefixed by his enthusiastic compiler. Fearlessness has always been a characteristic of the noted preacher. Boldness too is noticeable in the themes and treatment of the themes in the volume of sermons. The writer is a valiant defender of the truth as he sees it. He likes to take a man of straw, or a man of sterner mould, and pulverize him. We, too, rather enjoy the process with the speaker, and gain a fine exhibition of southern oratory. Infidelity, the personal existence of the devil, the distinction between assurance and presumption, the baptismal question—baptism in water, in the Spirit and in fire, premillenarianism, the spirits in prison, and Sabbath observance, are subjects that reveal the preacher at his best.

The sermons exhibit the advantages and the disadvantages of the extemporaneous method. There is fire and freedom, but there is a lack of polish and an occasional slip in syntax. The exclamation and the interrogation are profusely used; subdivision is carried to an alarming extent, word painting is overdone; and the epigrammatic is not always epigrammatic. Undoubtedly the personal presence of the speaker would bury these flaws, for the more we read, the more we become attached to the noble manhood of the preacher.

A LIFE OF CHRIST FOR YOUNG PEOPLE, in Questions and Answers. By Mary Hastings Foote. New York: Harper & Brothers. Chicago: A. C. McClurg & Co.

A book to be warmly commended to those who have in charge the religious instruction of the young. It is really a complete life of Christ, in the form of questions and answers, carefully condensed, and omitting, apparently, nothing whatever essential to the subject. One very soon finds that the author has given to her undertaking a great amount of study, so as to be equally accurate and full. In brief compass, along with so much else, there are found descriptions of oriental life, of Jerusalem and the temple, with sufficient notice of political events occurring during the life of Christ, and mentioned by the several Evangelists. For use in the home, where there is a group of children, or even one child, to be instructed in that which is most necessary and most beautiful in our religion; for the school, whose teacher would add to other kinds of knowledge, knowledge of this wonderful Person, and the meaning of his mission to this world;—to some extent for use in Sunday-schools themselves, we believe the book better adapted for direct and effective teaching of young persons in the life of Christ than any one yet written with the same general purpose in view.

MANUAL OF PREACHING: Lectures on Homiletics, by Franklin W. Fisk. Third addition, revised. New York; A. C. Armstrong & Son.

The genial and scholarly president of the Congregational Theological Seminary of Chicago, has given some attention to the definitions of the former editions and has changed somewhat the wording of some of the chapters, but the book in the main has not been altered. That it has passed to a third edition proves what was said in these columns when it appeared that it was a most excellent practical handbook in the points it aimed to cover.

THE MISSIONARY PASTOR. By Rev. James Edward Adams. Cloth, pp. 171. Price, 75 cents. Chicago: Fleming H. Revell Co.

A perfect thesaurus of topics and methods for presenting to men's minds the progress, the condition, and the needs of mission work. Outlines of study are given. The basal principles of missions are enforced; all features of mission work are illustrated. Its charts have great teaching force. No pastor possessing it need dread the preparation of a missionary sermon.

A NEW PROGRAMME OF MISSIONS. By Luther D. Wishard. Cloth, pp. 97. Price 50 cents. Chicago: Fleming H. Revell Co.

This little book is a revelation to those unacquainted with the foreign mission work of the Young Men's Christian associations. It does not elaborate a theory; it describes a fact. This fact is nothing less than an uprising for missions, both in this country and in foreign lands. And it has its force among those who must be the laborers, even the students of our colleges and seminaries. We are glad to read Mr. Wishard's message of assurance and hopefulness.

PLEASURE AND PROFIT IN BIBLE STUDY. By D. L. Moody. Cloth, pp. 137. Price, 50 cents. Chicago: Fleming H. Revell Co.

We have all heard of Mr. Moody's Bible—how it is marked, and how it constantly suggests so much to him. This little book does not show us his Bible, but does give us his method of studying his Bible. When we have read the book through we do not wonder that he loves his Bible so much, for we are shown just what its title sets forth—the pleasure and profit of Bible study.

AIM HIGH. Hints and Helps for Young Men. By Wm. M. Thayer. Cloth, pp. 181. Price 75 cents. New York: Thomas Whittaker.

The rifleman seldom hits above the bull's-eye. The youth of our land seldom reach above their ideals. Mr. Thayer has made a study of public men, and has carefully noted the principles leading to success. In his book he has given these principles, not in a long list, which we would not read, but in pleasant and inspiring sentences which carry along with them the reader's sympathy and judgment. His chapter about a young man's belief in God is not a sermon, but contains a good bit of divine wisdom after all. He does not believe in luck, but does wonderfully admire pluck. An endeavor to become a manly man should be the result of reading this book.

IN THE LAND OF THE SUNRISE. By Robert N. Barrett, Th.D. Cloth, pp. 189. Price, \$1.00. Louisville, Ky.: Baptist Book Concern.

"As dry as a description of missions," can never again be said, if reference be made to Dr. Barrett's book. He gives us what has intelligently been called "the best book ever written on Japan." It is certainly attractive and instructive, and chains the reader's attention, as the author shows the progress through which the "sunrise kingdom" has come. It makes us want to know more, provided the same author can give it.

THE OPINIONS OF A PHILOSOPHER, AND THE REFLECTIONS OF A MARRIED MAN. By Robert Grant. Cameo edition. \$1.25 each. New York: Charles Scribner's Sons.

Robert Grant has a way of relating ordinary occurrences in a charming, entertaining manner all his own. The naturalness of the experiences form the attractiveness of the book. This new edition of two old time favorites is a neat and dainty one, containing an etching by W. H. Hyde as a frontispiece. Either little book would make an acceptable Christmas gift.

Literary Briefs and Personals.

Dr. Geikie's "Life of Christ" has been translated into Russian, and has been adopted as a text-book in all church middle-grade schools.

D. Appleton & Company announce special editions of "The Manxman" and "Uncle Remus." Each is to be limited to 250 copies, and to be beautifully bound and illustrated.

A notable addition has been made to Ginn & Co.'s "Series of Greek Authors" in an edition of the "Orations of Lysias," edited by Professor M. H. Morgan of Harvard University.

During 1896 the Atlantic Monthly will publish a number of papers upon the "Race Elements in American Nationality." They will treat in turn the Scotch-Irish, Irish, Scandinavian, English and others.

Harper & Brothers will soon publish, among other interesting works, "From the Black Sea through Persia and India," by Edwin Lord Weeks; "Notes in Japan," by Alfred Parsons; "The Study of Art in Universities," by Charles Waldstein.

The most popular course of study at Yale this fall is one in the study of modern novels. The object of the course is to teach students to read modern fiction in a discriminating way, and to study it "as the most important form of literary art."

The Christmas number of Harper's Magazine will contain the first chapters of "Briseis," William Black's new novel; an article by Richard Harding Davis, and a comedy by W. D. Howells. Harper's Weekly and Harper's Bazar also promise excellent features for issues soon to appear.

Mr. Robert Grant's "The Art of Living," which has been published serially in Scribner's Magazine, will be issued in bound form, embellished by 135 illustrations by C. D. Gibson, B. W. Clinedinst, and W. H. Hyde. This series of papers has been one of the most notable of magazine publications. It has a distinct educational value for each member of the family.

The Lord Chief Justice of England has written an article of unique interest for the next volume of the Youth's Companion, on "The Bar as a Profession." This will be followed in the same periodical by a supplementary article showing how far Lord Russell's views apply to the American bar, by Judge Oliver Wendell Holmes, of the Supreme Court of Massachusetts.

An interesting variety of opinion seems to exist among reviewers regarding E. W. Bok's "Successward." The author's qualifications to speak from the standpoint of a successful man are being discussed vigorously by the critics. With this has come a cannonade of opinions on the meaning of the term "success," and so it goes on. But, after all, if Mr. Bok offers really profitable advice, it deserves commendation, whether he

be considered to have achieved the highest degree of success or not.

Col. Richard Malcolm Johnston is quoted as having said: "There are only two poets in England to-day, Swinburne and William Morris." Swinburne, no doubt; but Col. Johnston will have a weight of critical opinion to oppose if he intends to class William Morris as one of England's "two poets." While like the Scotchman who believed in the orthodoxy of but two people and was not quite sure of one of these, so we are inclined even to exclude Swinburne.

About Art and Artists.

Milton's Cottage, Chalfont St. Giles, is the charming frontispiece in the Magazine of Art for September. It is an original etching by F. S. Walker, A.R.P.E.

An exhibition of modern oil paintings, principally by foreign artists, is now open at the O'Brien gallery, Chicago. It has been collected by Hazeltine, the well-known art-dealer of Philadelphia, and remains in the gallery until Dec. 1. After that a group of drawings by C. D. Gibson, the illustrator, will be put upon the walls.

The late W. W. Story was a cultivated man of letters and a sculptor of no mean ability. But he is not deserving the extravagant eulogy some of the newspapers have been giving him of late. A discriminating judgment of the real merits and demerits of an artist's works is a matter of simple justice to the public and to all concerned.

Jean Baptist Greuze, the popular French artist, who lived from 1725 to 1805 was an agreeable colorist and is best known by his ideal faces of women and children, in the delineation of which he excelled. "The Art Amateur" for November has a full page engraving of his, "Head of a Young Girl." Outside of the line indicated above he was a failure as an artist. At the present time his pictures command a high price.

No art magazine has so large a number of full and double page engravings as "Illustrated Modern Art and Literature." The engravings worthy of special mention in the November issue are: "The Esplanade, Sandown, Isle of Wight," "The Banquet to Mr. A. J. Calvert" at the Imperial Institute, and the two double page engravings, "A Spanish Christening" and "The Bay of the Departed."

The best exhibition of Egyptian art ever made in England is that now at the Burlington Fine Arts Club. Not only have private collectors, but the Berlin Royal Museum has lent to the Burlington club its priceless treasures, representing to perfection the smaller and more exquisite industrial arts of Egypt. The museum at Cairo and the Louvre, at Paris, alone surpass this exhibition of Egyptian art at the Burlington Club.

New York is just now having a treat in the form of a painting by Sir Joshua Reynolds. His "Death of Dido" is now on exhibition at the Blakeslee galleries in Fifth avenue, preparatory to its removal to Philadelphia where it is to find its resting place. This large and imposing canvas is a replica of the one in Buckingham Palace, and shows the ill-fated Queen of Carthage stretched upon her funeral pyre. At one side Iris appears with her rainbow, as a sign of hope in the hereafter.

Mr. George Laurence Schreiber, 1744 Forty-seventh street, Chicago, is conducting parties through the Art Institute on Tuesdays and Wednesdays throughout the season. These excursions under Mr. Schreiber's capable direction, afford an opportunity for intelligent study of special exhibits as they appear at the Institute, as well as of the prominent collections there to be found. Mr. Schreiber is also lecturing upon art topics. He is the president of the Cosmopolitan Art Club, of Chicago.

Charles Francis Browne and Herman A. McNeil, the painter and sculptor whose studios are together in the Marquette Building, Chicago, have recently held an opening reception when they showed some of the results of their recent journey in New Mexico and Arizona among the Indians. The studio was crowded with admiring friends who were greatly interested in the paintings and plaster sketches of one of the most interesting races in the United States. The renewed interest in American subjects among the artists, is something for which to be devoutly thankful.

An interesting collection of portraits by the Dusseldorf artist, Peterson, has been exhibited at Knodler's new gallery on Fifth avenue, New York. At Keppel's, in the same city, there is a display of the drawings and posters made for the Century's "Life of Napoleon." Many of them are large and well considered works in water color. The judges for the Century prize posters, gave the first prize to Mr. Lucien Metiret for his design of Napoleon in his coronation robes with the Arc de Triomphe on one side and the Pyramids on the other, while an eagle grovels beneath his feet. The award was 1,000 francs.

The season at the Art Institute, Chicago, promises to be one of exceptional interest. Following the present splendid exhibit of American paintings to which reference has already been made in THE STANDARD, the following events are scheduled during the next few months to come:

Exhibitions of the Palette Club, the Cosmopolitan Club, the Art Students' League, and the Atlan (Ceramic) Club, Dec. 12 to Dec. 26.

Annual Exhibition of The Antiquarians, formerly the Society of Decorative Art; Jan. 1 to Jan. 15.

The Doré Gallery, formerly on permanent exhibition in London, comprising the celebrated great canvases of Christ leaving the Praetorium, the Dream of Pilate's Wife, etc., and the original drawings for illustrations of the Bible, Dante and Don Quixote, with many other works; Jan. 21 to March 20.

Exhibition of the works of living Swedish Artists, collected by Anders L. Zorn; probably in February.

Exhibition of paintings of the Glasgow School and certain Danish painters, collected by Charles M. Kurtz; probably in March.

Eighth Annual Exhibition of American water colors; probably about April 1.

It is expected there will be the usual interesting lesser exhibitions of individual artists and groups of paintings.

The course of Tuesday afternoon lectures upon art for members and their families will continue at intervals of two weeks through the season, opening as follows: Nov. 26, Prof. Charles Sprague Smith, New York; Millet, with stereopticon illustrations. Dec. 10, Same; Corot, with stereopticon illustrations.

There will be class lectures in connection with the collections, upon sculpture, ancient and modern, by Mr. Lorado Taft; upon the history of art, by Mr. Charles Francis Browne; and

upon the history of architecture, by Mr. William A. Otis, to which members will be admitted free.

New Books Received.

CASA BRACCIO. By F. Marion Crawford. In Two Volumes. Price, \$2.00. New York: Macmillan & Co. Chicago: A. C. McClurg & Co.

IN THE SMOKE OF WAR. By Walter Raymond. Price, \$1.25. New York: Macmillan & Co. Chicago: A. C. McClurg & Co.

ROMAN LIFE IN THE DAYS OF CICERO. Sketches Drawn from His Letters and Speeches. By Rev. Alfred J. Church, M.A. Price, 50c. New York: Macmillan & Co. Chicago: A. C. McClurg & Co.

STORIES FROM VIRGIL. By Rev. Alfred J. Church, M.A. Price, 50c. New York: Macmillan & Co. Chicago: A. C. McClurg & Co.

THE STICKIT MINISTER. And Some Common Men. By S. R. Crockett. With a Prefatory Poem, by Robert Louis Stevenson. Price, 50c. New York: Macmillan & Co. Chicago: A. C. McClurg & Co.

THE CROOKED STICK; or Pollic's Probation. Price, \$1.25. New York: Macmillan & Co. Chicago: A. C. McClurg & Co.

THE COWED LIONS. By Mrs. Molesworth. Price, \$1.00. New York: Macmillan & Co. Chicago: A. C. McClurg & Co.

WHEN THOU HAST SHUT THY DOOR. A Book for the Still Hour. By Amos R. Wells. Price, 60c. Chicago: F. H. Revell Co.

THE INDWELLING CHRIST. By James M. Campbell. Price, 75c. Chicago: F. H. Revell Co.

REFLECTIONS AND COMMENTS, 1865-1895. By Edwin Lawrence Godkin. Price, \$2.00. New York: Charles Scribner's Sons. Chicago: American Baptist Publication Society.

THE UNITY OF THE BOOK OF GENESIS. By William Henry Green, D.D., LL.D. Price, \$3.00. New York: Charles Scribner's Sons. Chicago: American Baptist Publication Society.

THE OPINIONS OF A PHILOSOPHER. By Robert Grant. New York: Charles Scribner's Sons. Price, \$1.25. Chicago: American Baptist Publication Society.

DISSERTATIONS ON SUBJECTS CONNECTED WITH THE INCARNATION. By Charles Gore, M.A. New York: Charles Scribner's Sons. Chicago: American Baptist Publication Society.

THE GARDEN BEHIND THE MOON. Written and Illustrated by Howard Pyle. Price, \$2.00. New York: Charles Scribner's Sons. Chicago: American Baptist Publication Society.

ECHOES FROM THE SABINE FARM. By Eugene and Roswell Martin Field. Price, \$2.00. New York: Charles Scribner's Sons. Chicago: American Baptist Publication Society.

COUSIN ANTHONY AND I. By Edward Sandford Martin. Price, \$1.25. New York: Charles Scribner's Sons. Chicago: American Baptist Publication Society.

MISS JERRY. By Alexander Black, Price, \$1.00. New York: Charles Scribner's Sons. Chicago: American Baptist Publication Society.

THE "I WILLS" OF CHRIST. By Rev. P. B. Power. Price, 50c. New York: Thomas Whittaker. Chicago: American Baptist Publication Society.

TWO COLLEGE BOYS, or The Old Man of the Mountain. By Rev. Edward A. Rand. Price, 75c. New York: Thomas Whittaker. Chicago: American Baptist Publication Society.

THE SECOND JUNGLE BOOK. By Rudyard Kipling. Price, \$1.50. New York: Century Co. Chicago: American Baptist Publication Society.

THE CENTURY COOK BOOK. By Mary Ronald. Price, \$2.00. New York: Century Co. Chicago: American Baptist Publication Society.

A CUMBERLAND VENDETTA, And Other Stories. By John Fox, Jr. New York: Harper & Bros. Chicago: American Baptist Publication Society.

HIS FATHER'S SON. By Brander Matthews. New York: Harper & Bros. Chicago: American Baptist Publication Society.

STOPS OF VARIOUS QUILLS. By W. D. Howells. New York: Harper & Bros. Chicago: American Baptist Publication Society.

OTHER TIMES AND OTHER SEASONS. By Laurence Hutton. New York: Harper & Bros. Chicago: American Baptist Publication Society.

THE RETURN OF THE NATIVE. By Thomas Hardy. New York: Harper & Bros. Chicago: American Baptist Publication Society.

THE STORY OF THE OTHER WISE MAN. By Henry Van Dyke. New York: Harper & Bros. Chicago: American Baptist Publication Society.

LONDON IDYLLS. By W. J. Dawson. Price, \$1.25. New York: Thos. Y. Crowell & Co.

VICTOR HUGO'S LETTERS TO HIS WIFE, And Others. Translated by Nathan Haskell Dole. Price, \$1.50. Boston: Estes & Lauriat.

THE BOYS OF 1745 AT THE CAPTURE OF LOUISBOURG. By James Otis. Price, 75c. Boston: Estes & Lauriat.

NEAL THE MILLER. By James Otis. Price, 75c. Boston: Estes & Lauriat.

ARNOLD'S SABBATH-SCHOOL COMMENTARY ON THE INTERNATIONAL LESSONS—1896. Price, 50c. Chicago: F. H. Revell Co.

FIRST THINGS FIRST. Addresses to Young Men. Price, \$1.00. New York: Thos. Y. Crowell & Co.

THE MAKING OF MANHOOD. By W. J. Dawson. Price, \$1.00. New York: Thos. Y. Crowell & Co.

THE RELIGIONS OF INDIA. By Edward Washburn Hopkins. Boston: Ginn & Co.

THE FISHERMAN'S DAUGHTER. By Anne Kendrick Benedict. Price, \$1.00. Philadelphia and Chicago: American Baptist Publication Society.

THE HOLY BIBLE. Containing the Old and New Testaments. Translated Out of the Original Tongues, and with the former Translations diligently compared and revised. New York: International Bible Agency, 150 Fifth Avenue.

CHRISTIAN TEACHING AND LIFE. By Alvah Hovey, D.D., LL.D. Price, \$1.25. Philadelphia and Chicago: American Baptist Publication Society.

THE LAND OF TAWNY BEASTS. By Pierre Mael. Translated by Elizabeth Luther Cary. Price, \$2.50. New York: F. A. Stokes Co. Chicago: A. C. McClurg & Co.

WORLD WIDE ENDEAVOR. The Story of the Young People's Society of Christian Endeavor From the Beginning and in all Lands. By Rev. Francis E. Clark, D.D. Sold only by subscription. Philadelphia: Gillespie, Metzgar & Kelley.

LITTLE DAUGHTER. By Grace Le Baron. Price, 75c. Boston: Lee & Shepard.

YOUNG MASTER KIRKE. By Penn Shirley. Price, 75c. Boston: Lee & Shepard.

AUNT BILLY, And Other Sketches. Price, \$1.15. Boston: Lee & Shepard.

BROKEN NOTES FROM A GRAY NUNNERY. By Julia Sherman Hallock. Price, \$1.25. Boston: Lee & Shepard.

THE LOTTERY TICKET. By J. T. Trowbridge. Price, \$1.00. Boston: Lee & Shepard.

THE DIARY OF A JAPANESE CONVERT. By Kanzo Uchimura. Price, \$1.00. Chicago: Fleming H. Revell Co.

NUMBER 49 TINKHAM STREET. By C. Emma Cheney. Price, \$1.00. Chicago: A. C. McClurg & Co.

THE CALENDAR OF THE BRAVE AND THE FAIR, FOR 1896. By W. Granville Smith. Price, \$3.50.

THE PARTNERS. The Story of an Every-day Girl and Boy and How They Helped Along. By Wm. O. Stoddard. Price, \$1.50. Boston: Lothrop Publishing Co.

THE PROPHETS OF ISRAEL. Popular Sketches from Old Testament History. By Carl Heinrich Cornill. Translated by Sutton F. Corkran. Price, \$1.00. Chicago: Open Court Publishing Co.

A HISTORY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA. Price, \$3.00. New York: Christian Literature Co.

A GREEK LEXICON TO THE NEW TESTAMENT. By W. Greenfield. Price 25c. Boston: H. L. Hastings.

The Baptist World.

German Baptist Association.

The German Baptist Association of South Dakota held its semi-annual meeting at Parkston, commencing on Saturday, October 26. The annual sermon was preached by Rev. August Kludtz, of Yankton. His subject was the prayer of Christ for the unity of the church. On Sunday morning Rev. August Liebig, of Bridgewater, preached an excellent sermon to a very large congregation. In the evening the undersigned conducted the meeting, and the presence of the Master was realized.

On Monday, Oct. 28, the moderator, Rev. Wm. Paul, called the association to order and reports were presented from the churches. There were not as many additions and baptisms reported as at the annual meeting last June, but still the work is progressing in an encouraging way. Interesting discussions of various important topics followed. The mission work among the Germans of this state was considered, and all agreed that too little effort had been made to reach the great number of Germans in South Dakota.

The report of the committee on home missions was presented, and a resolution was adopted deciding that special meetings shall be held with all of the churches in the association, and in large German settlements wherever there are opportunities, that the pastors shall unite in this work, and if possible procure help from outside the state. As none of the houses of worship will be large enough, efforts are to be made to secure a tent large enough to accommodate from 600 to 800 people. These meetings are to begin as soon as the weather will permit next spring. These resolutions are to be laid before the churches, and it is hoped that all will adopt them.

The delegates had the pleasure of taking part in the reception of Rev. L. Gerhardt, the new pastor of the church at Parkston, where the association met. Brother Gerhardt was pastor of the German church in Syracuse, N. Y. For a long time he has felt a strong desire to labor among the Germans in the far West. On Monday evening he preached a stirring and excellent sermon, at the close of which several persons expressed a desire to follow Christ as their Saviour.

On Tuesday the association adjourned to hold its annual meeting at Eureka, June 17, 1896. The closing service was conducted by Rev. J. Schultz, of St. Paul, Minn. Several addresses were delivered by brethren present.

WM. PAUL, Moderator.

California Letter.

By D. P. WARD.

The coming of Dr. H. C. Woods and Gen. T. J. Morgan to the coast was the occasion of changing the regular time of the annual meeting of the Pacific Association to October 30-November 3. A general invitation to pastors and laymen of adjoining associations was extended and a large number were in attendance. The churches of Sacramento had been preparing for weeks to make this meeting an occasion of profit and blessing to all. An audience of about 600 greeted Gen. Morgan on Wednesday evening and listened with intense interest to his lecture upon the "Building of a Nation." On Thursday the pastors' and deacons' conference occupied the forenoon with discussion of the "Fourth Commandment" and "The Creation of Man." About eighty were in attendance. Rev. W. L. Gaston, of Vallejo, was elected president and Rev. S. C. Keetch of Bakerville, secretary for the coming year, and letters were read from the churches which gave much encouragement. Baptisms have been frequent in many of the churches and there is a deep desire for greater spiritual blessings. Two new churches were admitted to the association. Rev. John Downie was chosen moderator of the association, and Rev. A. J. Sturtevant, clerk. Thursday evening was given to the work of the Home Mission Society. An admirable report was read by the clerk. The moderator then introduced Gen. Morgan who spoke outlining the opportunity open to the Baptists for missionary work in the United States. Dr. H. C. Woods, with the aid of a large map of the United States gave a vivid and forceful address showing the great fields of the Home Mission Society.

Friday forenoon was occupied with reports of committees, and a discussion of Chinese missions, temperance and state missions. The last hour was given to the women's home mission work. Rev. M. Slaughter, of Anderson, gave a stirring address showing the needs and opportunities of Northern California. At the afternoon session Rev. S. C. Keetch preached a sermon from Isaiah 1: 2, after which Rev. John Downie read the report of the committee on foreign missions. The education report read by Rev. W. H. Dorward followed. Prof. I. D. Inskeep, of the California College, gave an address. Judge McCune, of Dixon, one of the largest donors to the college, made an enthusiastic speech in behalf of the school. Friday evening was given to foreign missions and addresses were made by Rev. N. L. Freeman, of Reno, Neb., and others. Dr. J. Sunderland, district secretary of the Missionary Union, also spoke. His address made our hearts larger and our love

for the Lord's work deeper. Saturday forenoon was occupied with the report of the Sunday-school committee and an address by D. P. Ward and others upon Sunday-school and Publication Society work. The afternoon was given to women's missionary work. The evening session was conducted by the young people. Mr. G. M. Purnell gave an interesting report of the Baltimore convention which was followed by an address upon Christian education by Prof. I. D. Inskeep.

The services on Sunday morning commenced with a sunrise prayer meeting led by W. L. Gaston. At eleven o'clock Rev. M. P. Boynton, of the First church, San Francisco, preached a sermon upon the "Holy Spirit." We can scarcely speak too highly of this admirable sermon. At noon the Sunday-school was taught as one class by D. P. Ward. In the afternoon Junior work was presented by Mrs. H. B. Turner and Mrs. E. E. Milby gave an interesting class exercise illustrating the good work done by the Junior Society. Miss E. Wiltse touched all our hearts by telling the story of her work among the Chinese. Dr. Banks of Sacramento, emphasized the work of the Christian Culture Courses, and we heartily wish every pastor would show as deep interest in the growth and development of the young people as did he. President D. J. Davis gave an address upon state work in which he suggested methods of value. It is designed to hold the state B. Y. P. U. convention some time in May. Sunday evening was given to addresses by five leading workers, closing with a consecration service led by Rev. T. B. Hughes. A large number took part in the closing service and it was a time of blessed memory.

The outlook for our Baptist cause in the Pacific Association is hopeful. Three or four Sunday-school institutes, under direction of the Sunday-school committee will be held in the association within the coming year. One session of the next annual meeting will be given to Sunday-school work. The Baptists of Sacramento entertained the delegates in a royal manner.

San Jose, Cal.

Kansas Letter.

By REV. E. B. MEREDITH.

All of the associations and the state convention for 1895 are now over with. While the meetings were not largely attended, they were interesting, harmonious, and full of the spirit of Christian consecration, Baptists of Kansas feel more hopeful for the coming year. The raising of pledges at the convention sufficient to pay the debt of the convention board is a great relief and gives new courage to the board.

District Missionaries.

It was decided at the board meeting to enlarge the district missionary work, and arrangements were made to appoint two in addition to those already in the work. At present the plan is that Rev. J. M. Whitehead, of Topeka, shall occupy the northeast district including the northeastern Missouri river, Miami, Kansas river, Blue Valley and Republican Valley Associations. Rev. J. N. Kidd, of Parsons, the Mound City, Fort Scott, southeast Neosha Valley, Fall river, and South Concord Associations. Rev. Wm. Wilbur, of Winfield, the Central Kansas, Walnut Valley, Chickasaw, Ninescaw, Arkansas Valley, South Central and Solomon Valley Associations. Rev. P. G. Shanklin, of Garden City, the Southwest Association. The remaining district including the Jewell, Oberlin, Upper Solomon and Wakeeney Associations is not yet fully arranged for. It is expected that the party is about ready to accept the place and go to work Dec. 1. The board directs that their district missionaries are not to go to churches that have pastors except in special cases, but are to cooperate with the general missionary in taking up and helping the weak pastorless churches with the object of helping to settle pastors over them. Of course they will do a large amount of evangelistic work. It is further expected that the churches aided by them will contribute as much as they are able to their support, so that their salaries will not be burdensome upon the missionary board.

From the Field.

Reports from the field show that Bro. Wilbur has just closed meetings with large results at Long Island and Kensington, and is now in the midst of a meeting at Norton.—Bro. Whitehead is assisting Bro. Spring at Colony, and Bro. Kidd has just closed a meeting from which the little church at McCune has received nine members, thus doubling the membership.—Rev. L. L. Dulin is called to the pastorate at Phillipsburg, and it is hoped he will accept.—Rev. R. L. Davidson, of Kansas City First church, came near leaving us to accept the pastorate of the Wm. Jewell church in Missouri, but has finally decided to remain in Kansas, for which we all rejoice.—Rev. E. R. Harmon, of Missouri, has recently settled as pastor at Jennings and Dresden.—Rev. I. M. Frisby resigns at McLouth to take up evangelistic work and reports himself ready to assist pastors. His address is Topeka.—Miss Edith Hill, of Pittsburg, is arranging to do evangelistic work this winter and begins with the First church of Wichita. The friends and papers in Pittsburg praise her work highly.—The Topeka First

is still in mourning for Rev. J. B. Thomas and depending on supplies. Pres. F. W. Colgrove, of Ottawa University, supplied the first Sunday after Bro. Thomas left, Rev. J. B. Tuttle the next, and preached two profitable sermons. Kansas is loth to give up Dr. Tuttle, and indeed is not yet sure that we must. Last Sunday the writer occupied the pulpit. The Kansas Baptists appreciate the excellent report given by THE STANDARD of our state convention, and enjoyed the visit of the writer, Brother Holt, who was for so many years one of our principal standard-bearers.

Topeka.

A Traveler's Letter.

By A. P. GRAVES, D.D.

In Fayetteville, Ark., the Baptist church is enjoying a degree of prosperity in advance of years past. It has a fine membership. Rev. S. A. Harris is the successful pastor. He was

Marvelously Converted

less than twelve months ago from the race course. While he had fine fancy horses on his "string," going from city to city, he sold out and gathered his share \$22,000 and gambled it all away in three months. Just at this time he felt that God was piercing his heart by his mother's prayers. This brought him to Christ. At once he began preaching and after three weeks was baptized into the Baptist church. He served this church three months and was then called as permanent pastor. He studies hard, preaches good and able sermons and is leading many souls to Christ. The

State Industrial University

is located here with more than 500 students. Dr. Buchanan is the able president. He tells me all the professors are persons of Christian faith. This is a luxury to my believing heart. It is the first state college I have visited in this entire country where there were no infidel professors. During

My Late Visit

to Dwight, Ill., it was my privilege to learn much about the Keeley cure of which I had never thought. I had no prejudices to remove, as for long years I have made it a principle to endorse everything that would benefit men as far as it went. In the Keeley cure I found there was no disposition to religious doctrines or experience. The work of reform here is all of the flesh and of the earthly. Yet great good is done. Dr. Keeley has a list of more than 400 families who have been separated and broken up by intemperance that are now as wives and husbands and parents and children reunited and happy by means of his cure. I meet the recovered victims of the liquor habit almost everywhere I go. It does seem to me that a large per cent of the drinkers of our land must be saved to themselves and their families and the world by this cure if they are ever saved at all.

My Home Lectures

are owned of the Lord in every place I visit. All pastors and teachers of all names tell me I have embarked in an exceptionally noble work. There is nothing like it. The religious elevation of the homes is the necessity of the age. We have plenty of church, Sunday-school and professional experience, but how little piety and practical religion in the homes.

Fayetteville, Ark.

Montana Letter.

By REV. JAMES H. SPENCER.

If there is one thing the Baptists of Montana can lay claim to with no fear of contradiction, it is an excess of modesty. Or else we are too proud to care whether the rest of the world ever hears of us or not. But progress is always sufficient apology for reminding the rest of the denomination of your existence. So we rise to say we are still here. And there are more of us than when you last heard from us, whenever that was. Our thirteenth annual state association at Missoula, where Rev. F. J. Salsman is pastor, Sept. 26-28, brought to light that we now number over one thousand in the state and have twenty churches. That is wonderful to one on the field, and there is the greatest union and harmony; we are one, the few there are of us. The grade of our pastors for training, piety and devotion, and general ability is excellent. We have passed that stage of development where adventurers and wrecks turned to us as their Mecca. No such need apply now. And we have the largest church of any denomination in the state, that at Helena, where Rev. C. B. Allen, Jr., has been pastor over nine years, and is pastor still, though greedy hands are continually reaching out for him from East and West—for we are not quite at the jumping-off place. And the Sunday following the association we dedicated two new churches, that at Hamilton at the head of the famous Bitter Root Valley, Rev. M. L. Rickman, pastor, the writer preaching the dedication sermon and leading in raising the small amount of indebtedness remaining; and that at Bozeman, Rev. Lewis Llewellyn, pastor, where the sermon was preached by Rev. C. A. Wooddy, district secretary of the Home Mission Society on the coast and editor of the Pacific Baptist. We appreciated deeply having Bro. Wooddy, and Dr. H. C. Woods, superintendent

of missions, at our meetings. Dr. Woods' presence always means much for us in many ways. He leads by love. Both spiritually and in respect of quality of addresses and discussions our meetings were of a high order and helpful, and, in accord with this fully, was the annual sermon by Bro. Allen, of Helena, on Phil. 3: 12. Then, too, we are at last organized in a state B. Y. P. U., Bro. Salsman, of Missoula, president. And everything is meant for the future of Baptist work in the state, as to its safe and high-toned character, in the very best sense, by its being under the supervision and influence of our general missionary, Rev. L. G. Clark. Too bad that this enumeration of encouraging facts cannot close without any marring word, but we must express our regret in losing Rev. Willis H. Brooks, who leaves Dillon soon for the East. He has filled a large place in our work in the state as clerk of our association and editor of our state paper, the Montana Baptist Record. He will be much missed. The best wishes of his brethren follow him. He leaves a very important field for some good man to go to work in, when he can be found. We all rejoice that the church at the important city of Great Falls has gained a pastor the last year, Rev. L. L. Shearer. Our Swedish brethren there have made good progress. Rev. F. O. Nelson has charge of this work in the state, with headquarters at Butte. Perhaps especially calling for mention in respect of encouraging progress, in addition to the points already named, are Livingston, where Rev. J. A. Jenkins is pastor, and Kalispell, under Rev. J. W. Falls. Besides that at Helena, the only other self-supporting church is the one at Butte, where the writer is pastor.

Butte, Mont.

Nebraska Women's Work.

The Saturday morning session of the Nebraska State Convention, Nov. 2, was devoted to the Women's Baptist Foreign Mission Society. The devotional meeting was led by Mrs. E. H. Griffith, who also presided during the entire session. The reports of associational secretaries were given as follows:

Mrs. Eugene Smith's report for West Nebraska, covering seven associations, showed contributions of \$81.69. Mrs. Isaac Carpenter's report for the Omaha Association stated that nine churches of this association had met their apportionment. The entire amount raised for the year ending March 31, was \$389.94. The report from the Nemaha Association was read by Miss Cowee. In this association there has been an increase in societies and contributions, the latter having nearly doubled that of last year. Mrs. F. M. Williams' report showed that a good deal of work had been done by her. The report of the York Association showed that nine out of the eleven churches have circles.

Mrs. E. M. S. Grimwood's report of her work in different parts of the state was interesting, and showed devotion and consecration to her work. She reports more knowledge of the work and more consecrated giving everywhere. Mrs. Grimwood also read a very interesting historical sketch of the W. B. F. M. S. W. during its twenty-five years of existence.

A letter written by Elizabeth Stuart, of China, was read by Miss Nellie Smith. Mrs. Carson, a missionary from Burma was then introduced and told of the government, climate and inhabitants of the country where she had labored. Her account made a deep impression upon all. Special prayer was offered for Miss Anna Buzzell and Dr. Wycoff. Mrs. Griffith spoke of the work of the society, of the frequent calls from the fields and the lack of means to send help. All present were asked to pray with the women's board that the way may be opened for enlargement instead of retrenchment. The meeting was then closed.

From Spokane, Wash.

Important changes are coming to pass in our Baptist Zion in this city. Rev. J. L. Smith, of Columbus, Ohio, has just settled with the Northside church. Brother Smith is a warm hearted, enthusiastic Christian worker, an able writer and preacher and a forceful and eloquent speaker. He is attracting large congregations and is winning all hearts.

The First church of Spokane, however, is in great sorrow over the approaching departure of its honored and greatly beloved pastor, Rev. J. H. Beaven. His place will be hard to fill both in his church and in our Baptist work generally, especially in the convention where he has been a leader for years. For many years he was the secretary of the convention and for the last two years its honored president, which office he now holds. For four years and over he has been a member and the secretary of the board of managers. As a preacher and pastor he had no superior among us. During his more than five years at Walla Walla, he had almost phenomenal success. Taking the church when it was small and poor and unimportant, almost hopeless under a heavy burden of debt he cleared away the great debt, brought the church to self-support and made it a power for good in the city, the convention and the denomination. Through worse trials of debt and dissensions he

has piloted the First church of Spokane, adding to its membership almost as many as it numbered when he became pastor. By wise leadership and bold, able proclamation of the truth, he has paved the way for a great Baptist triumph in this growing city. And his pastorate will always be regarded as one of the most able and important in the history of the church. Although planning to go East, Brother Beaven will consider an invitation with a view to the pastorate for any portion of our country. Any church and any city, however large and prosperous, that secures him will be most fortunate. His post office for a few weeks will be Spokane, Wash. A. M. ALLYN, General Missionary.

Department for Illinois.

Chicago and Vicinity.

Rogers Park.—The church has extended a call to Rev. J. E. Conant of West Superior, Wis., to become its pastor. Bro. Conant has accepted the call and enters upon his new field of labor Dec. 1.

Central Church.—Evangelistic revival work is vigorously carried on. Friday evening the Rev. Johnston Myers, D.D., of Immanuel church, gave to a full house a stirring and practical sermon on the "blinding, binding and grinding" effect of sin. Many were deeply moved.

T. L. S.

Woodlawn Park.—The work goes well. Congregations on Sunday were large and substantial. The membership grows more rapidly than ever. Three young women were baptized at the close of the evening service, and others are to follow. Every week gives emphasis to the thought that great enlargement is the necessity of the near future, and brings hopes of realization.

Immanuel.—The church building is now entirely off its foundations and being moved steeple and all, southward. The matter of building a first story under the present structure on the new site is being carefully considered. The Sunday evening services at Plymouth Congregational church are largely attended also the prayer-meetings held in the hall, Indiana avenue and Twenty-second street.

First Church.—Dr. P. S. Henson commences next Sunday evening, Nov. 24, a series of eight sermons on "Applied Christianity." The subjects are as follows; "Religion and Business;" "Religion and Pleasure;" "Religion and the Family;" "Religion and Capital and Labor;" "Religion and Politics;" "Religion and Education;" "Religion and Reform;" "Religion and the Masses."

Training School.—The annual reception and donation day of the Baptist Missionary Training School will be held at the school, 2411 Indiana Avenue, on Tuesday, Nov. 26, from one until ten o'clock p. m. Supper will be served from five until eight o'clock. In the evening an attractive programme, consisting of music and addresses will be given. Donations of money, groceries, etc., are solicited.

M. A. BOND,
Sec'y W. B. F. M. Union.

Pilgrim Temple.—This church, Dr. James P. Thoms, pastor, celebrated Nov. 10, its twenty-fifth anniversary and the thirtieth anniversary of the Sunday-school. Aunt Lizzie Aiken, who has been present at nearly every anniversary, Rev. A. J. Steelman, of Irving Park and others addressed the school. In the morning sermon the pastor gave a brief sketch of the struggles and victories of the church. In 1892 there were 191 members. Since then ninety-four have been dismissed and 190 received. Of these over 100 have been baptized. Present membership 203. The church has a central location, an attractive and convenient house of worship and growing congregations. Baptisms are frequent and others are coming to unite with the church. All departments of the church are well organized and active.

Second Church.—The prayer-meeting of Wednesday evening of last week was one of the most tender known in the history of the church. A farewell was tendered Miss Hattie St. John, one of the most valuable workers of the church who goes to assist Dr. Bixby, a former member of the Second church, at Swatow, China. The "good-bye" between "Aunt Lizzie" Aiken and Miss St. John was affecting, youth and old age clasping hands, and Aunt Lizzie remarking, "When you return home you will not find me here." Dr. Harper was present at the Sunday morning service and at the close of an able discourse by Dr. Lawrence on "The new ministry" delivered an address on the work of the University and spoke particularly of the good accomplished by the Divinity School, and the necessity of giving financial aid to the Educational Society, at the close of which the annual offering was taken. At Sunday evening service a large number expressed a desire to become followers of Christ.

Ministers' Meeting.—Rev. W. H. Fuller, new pastor of the Maplewood church, was introduced. Rev. R. H. Austin, spoke of his delight at his return from an extensive trip abroad. Rev. D. B. Cheney, of Racine, Wis., read a paper on "Perverted Conscientiousness."

Conscience, the moral faculty, is the most fearful and wonderful thing in man. It does not make a man moral or upright, but he becomes upright as he follows its voice. It is wronged, spurned, wounded conscience, that makes hell for men here and hereafter. Self-love often

usurps the throne of conscience. Stubbornness is made sometimes to take its place. Prejudice often serves for it. Perversion of conscience is often inborn. Dwelling upon scenes of vice and immorality and continued disuse pervert the conscience. The result of a perverted conscientiousness is seen in the loose, easy going life of our time. The remedy lies in the knowledge and use of the truth. True conscience seeks to be void of offence toward God and man. Men, to-day, are lame in their conscientiousness toward their fellow-men. A right conscience will redeem society from its vices and follies, save the business world, purge politics, and cleanse the church from worldliness.

A very interesting discussion followed. Committees were appointed to draft resolutions relative to the death of Dr. S. F. Smith, and to arrange for a day of prayer among the churches. Next Monday Dr. Franklin Johnson will speak on "The Spiritual Exercises of Ignatius Loyola."

The Chicago Branch of the Needlework Guild of America, will hold its annual meeting in Room 208 Masonic Temple, on Thursday, Nov. 21, at 2:30 p. m. The garments to be distributed will be on exhibition and all interested in the work are invited.

MRS. CHAS. D. HAMILL, Pres.
MRS. NORMAN T. GASSETTE, Sec.

News from the State.

La Moille.—Our church and Sunday-school have been greatly blessed and helped by an institute of four days' duration, held by Dr. E. A. Stone, superintendent Baptist Sunday-school work for Northern Illinois. The first service to the close of the institute much interest was manifested. The dear old Book was opened up to our minds in a new light. Our people will long remember his visit to our town. It will pay any church and Sunday-school to secure Dr. Stone to hold an institute.

N. H. DAILY, Pastor.

Kankakee Mission—Bradley City.—The Baptists here have extended a call to Mr. J. F. Wood, of the Divinity school of the University of Chicago, to become their pastor, which call he has accepted. A pleasant reception to the new pastor was given Nov. 8, and Sunday evening, Nov. 10, the First church, at Kankakee, adjourned and united with the congregation at Bradley City. The new relation seems to be acceptable to all concerned, and we are expecting great things from this new church enterprise in Bradley.

W. LANGDON SANDERS.

Decatur.—We are having splendid meetings under Evangelist J. W. Porter, of Kentucky. He is mighty in the scriptures, clear in statements, forcible and eloquent in delivery, full of pathos,

sound in doctrine and simple in his methods. The congregations pack the house and they are of our best citizens; many are inquiring the way of life and not a few are being converted. Rev. L. A. Abbott, D.D., of Alton, has been here sick for a month. He came here from the state meetings at Quincy. He has been with, and under the skillful treatment of, his son-in-law, Dr. Laurens Enos, who is an honored member of our church. The friends of Dr. Abbott will be glad to know he is up now. He is a good man and his presence is a benediction to a young preacher.

JOHN D. JORDAN.

Sycamore.—The church here has been enjoying a gracious revival. Special meetings began Sept. 29, under the direction of the pastor, Rev. D. H. McGillivray, assisted by Rev. Geo. A. Fair and wife. As the immediate results of the meetings many members of the church have been quickened in their zeal and activity, and fifteen converts have already been baptized, with more to follow. Most of the converts are young people, from eight to twenty-five years old. Rev. and Mrs. Fair are earnest workers in revival meetings, and made many friends.

A. ROBBINS.

Elgin.—First Church.—Sunday, Nov. 10, was a day of special interest with us. In the after-



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noon Horford chapel which has just been completed was dedicated with simple but impressive services. The chapel has been erected for the use of a mission Sunday-school in the northern part of the city, and is a model of convenience and beauty. It will seat about 200. The report of the building committee, presented by H. D. Borner, showed that the cost of the lot and chapel was \$3,100, all of which had been provided for. Mr. A. H. Hubbard, the first superintendent of the mission, gave the history of the school and of the building enterprise. Greetings were received from the Methodist and Congregational churches. No provision had been made for an organ for the chapel, and the pastor, Rev. W. M. Walker, proposed that the money needed to buy one be raised. In response to his appeal the amount was quickly secured. Excellent music was furnished for the occasion by the choir of the First church. W. M. WALKER.

Department for Wisconsin.

Kenosha.—Some of the results of the year's pastorate of Rev. E. P. Lipscomb are as follows: Baptisms, thirty-five; received by experience, nine; the largest number ever received in one year by that church. The church now is larger than ever before. The young people's society numbers about half the membership of the church. A large class pursues the Sacred Literature and Conquest Missionary courses. More was given for missions the past year by the church than for five years. A large number of young men attend the Sunday services.

Baraboo.—On Nov. 11, the Rev. Morrill Twins closed a successful series of evangelistic services with the First church of this city. The results are eighty baptisms at this date with others to immediately follow, most of whom are men and women grown. Such a mighty movement has not been witnessed in this city for years, if ever before, and during the progress of the meetings hundreds have been turned away who could not find standing room in the house. It was indeed a marvel. The preachers have been loyal to Christ and the truth and have struck telling blows against rum, Romanism and worldly Christianity. F. S.

Wisconsin Letter.

BY REV. D. E. HALTEMAN, D.D.
The Trials of the Board.

But few persons have anything like a just conception of the difficulties which confront the state board in arranging the annual missionary appropriations for the new year. We wish that every Baptist in Wisconsin could have looked into the troubled faces of thirty of the best brethren in the state grappling with this question at the recent board meeting. The question was how to scale down the total amount of applications to a sum within the reach of the board; how to make one dollar do the work of three. The members gave it up. It was not possible. Applications aggregating \$15,000 could not be made when the resources were only \$11,000. It was clear as day that all could not be aided. It was also clear that the salaries must be scaled down or a smaller number of missionaries retained. There is no sadder work in this world than to scale down a missionary's salary when it is already too small. The most natural thing is that each missionary is absolutely certain that his field is the most important on the list. Occasionally a church applying for aid assumes that it is entitled to assistance and therefore must have it as a matter of course. Every application comes with supreme urgency. Every missionary knows that the needs of his field are the pre-eminent ones. If the application is declined he feels sure that the board failed to comprehend the situation or magnified unduly the importance of some other field. These and many other like considerations will suggest some of the trials which the board has to face in making the annual appropriations. Now it must be remembered that the demands on the board are always greater than its financial ability to respond. It does not own a gold mine. It has no fiat power. It can not create missionary money at pleasure. It is helplessly dependent on the contributions of the churches for all of its resources. It can only give as the churches give to it. It could use to the highest advantage double its present resources, and which it ought to have to enable it to respond favorably to a score of fields now denied. It must be evident that in these financial times, making retrenchment necessary, or if not that, forbidding all advance, many applications must be denied. The board cannot respond to every appeal. Some appropriations must be scaled down, not willingly, but of necessity. The question of relative importance, relative helpfulness, relative successful missionary work, must be a prominent factor in the settlement of missionary appropriations. Every dollar in the hands of the board is a sacred trust from the contributors. It must be placed where it will do the greatest amount of good. Dear friends all over the state, do not criticise your board. Rather pray for it and give it in its perplexing labors your cordial cooperation.

The Annual.

The "Annual" goes to the pastors and churches earlier, we believe, than ever before. It was issued about a month after the close of the convention. The following facts are taken

from it: The number of churches is 225, having a total membership of 16,582; 137 churches have pastors. The baptisms are 1,184 and the total additions are 1,982. The total losses are 1,262, making a total gain of 720. The money raised for all purposes is \$178,689.49. The total denominational benevolence is \$25,032.84. There is in the grand total of money raised a gain of \$337.23. In the total benevolence there is a loss of \$1,003.18.

Among the Churches.

At Merrill the spiritual condition of the church is encouraging. Jesus, in the person of the Holy Spirit, is with his people. Eight have recently been baptized.—At Sparta a more hopeful feeling is taking the place of discouragement. Brother Joseph Priest is the very acceptable supply for three months.—Rev. N. L. Sweet is pleasantly settled on his new field at Whitehall. The church has given him and his excellent wife a very cordial welcome and reception.—At Eau Claire the religious interest is constantly deepening in the church. The pastor baptized twelve Nov. 10, and others are ready.—At Clinton the pastor, Rev. W. B. Stubbart, baptized eight Nov. 10. He writes that the signs of the revival are very marked in the church and the community.

Personal and Other Paragraphs.

Rev. E. E. Dresser accepts the call of the Second church in Oshkosh and enters at once on his work. The Second church in this important city will have an excellent pastor and preacher.—Rev. H. W. Tate, of Fremont, Neb., declined the call of the First church, West Superior, to the great regret of the people.—Rev. Frank Sprague is assisting Rev. W. B. Stubbart in revival meetings at Clinton.—Rev. T. S. Evans, pastor of the church at Cassville, has resigned and expects to close his work January 1.—Rev. W. B. Culliss, the evangelist, is assisting Rev. A. T. Miller in a series of revival meetings at New Cassel.—Rev. L. P. Russell supplied the pulpit at Oconomowoc on a recent Sunday with much acceptance.—Rev. B. Davis, of Manitoba, has accepted the call of the Richland Center church and entered at once upon his labors. He comes to us with the very best testimonials as to character and efficiency. He will have a cordial welcome to our ministry in Wisconsin.—Rev. Theodore Hanson, a student at Wayland, is supplying the pulpit at Portage for a time.—Rev. J. H. Fairchild, for three years pastor of the Baptist church at Antigo, has resigned and closed his labors. He should be retained in the state by some one of our pastorless churches.

Delavan.

Department for Iowa.

Lohrville.—Rev. W. R. Pearce has resigned from the pastorate of the church, his resignation to take effect December next. He will take a post graduate course at the University of Chicago.

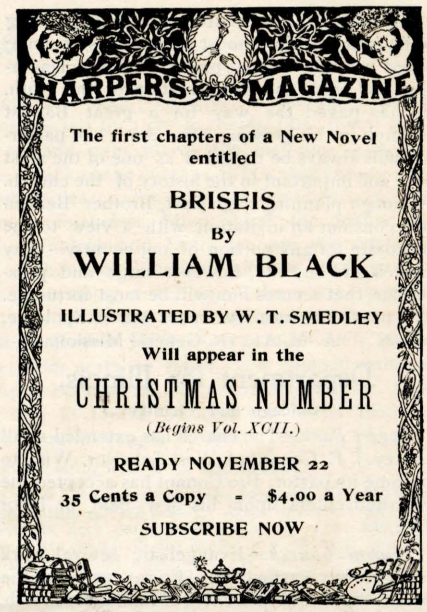
Iowa Falls.—The many friends of Rev. C. J. Greenwood, in the West, will regret to learn that he has resigned the pastorate of the church here to accept that of the Immanuel church, Utica, N. Y. He begins his work on the new field the second week in December. He has been here since Dec., 1891, and has endeared himself to the members, and has been successful in upbuilding the church.

Sioux City.—The women's missionary society of the First church, inaugurated Nov. 7, a custom which will be observed annually. It was a "tea-meeting" given by the ladies as a tribute of appreciation of the aid extended by the Home Mission Society to the church in the earlier years of its history. The occasion was one of historic interest and was of most enjoyable character. The tables were arranged in the basement of the church, and the members were seated at them in groups according to the respective years in which they joined the church. Deacon W. L. Joy, one of the founders of the church gave a historical sketch, mentioning principally the earlier years of the church's existence. Dr. E. E. Lewis followed with an able address speaking of the church and of missions and the missionary spirit in general. Deacon W. M. Mc Kercher, and J. C. Kelley and G. D. Perkins also spoke. Dr. C. H. Strickland, pastor of the church, concluded the evening's exercise with an address, speaking in warm terms of his relations with the church and his love for it.

Notes from Southwest Iowa.

The writer has accepted the pastorate of the Blockton church.—Rev. W. C. Shepherd has resigned the pastorate of the Clearfield church, to take effect Nov. 10. The field is a good one.—Rev. A. K. Myattaway, the well-known Burman, is assisting Pastor Shaw in a series of meetings at Mt. Ayr. The outlook is hopeful.—Lorimer is still without a pastor. There is a good field.—Tingley has a good house and is free from debt, but emigration has carried off the larger portion of the church.—Rev. Chas. Cook, the converted ex-convict, has united with the Baptists and is looking for a field. He says that he encounters prejudice on all sides, but is determined to live it down. His address is Talmage, Iowa.

J. E. BEARD.



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Iowa Letter.

BY REV. E. P. BARTLETT.

Items From the Field.

The Lord is continuing to bless the labors of Bro. G. E. Farr, at Pella. Two students from the university were baptized Nov. 3.—Brethren Dean and Edmonson are in a revival at Geneva. They expect to organize a church there. Brother Sigler goes to their aid for a few days.—The spiritual life of the church at Dow, Rev. Jos. L. Whirry, pastor, is improving; Sunday-school doing well.—Things are moving grandly at Waterloo. House full at every service, and souls under deep conviction. Pastor Earl has great reason for encouragement that a precious reaping-time is just at hand.—Brother Wilson Mills, Monroe, is being allowed to see the fruit of his labors, in this, his first pastorate, to an unusual extent. Not only have many souls been added to the church, but he and his people expect to dedicate a "gem" of a house about the time "we begin to write '96." It will cost, when completed, near \$4,000; all are united in lifting every pound they can. As examples, the juniors pledged \$50, and have it in the bank; the Ladies Aid Society \$200, and has raised \$425. It looks as though the ambition to dedicate free of debt would be realized.—Brother Richmond A. Smith not only advocates the C. C. C. work when abroad but puts theory into practice at

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home, as witness an interesting class in his own church at Cedar Falls.—While we congratulate the church in Utica, N. Y., in that they covet the best gifts, we are sincerely sorry to lose from the state Brother C. J. Greenwood, of Iowa Falls, who has accepted a unanimous call to become its pastor. Brother Greenwood writes tenderly of the brethren he has learned to love during his eight years' sojourn among us.

The churches at Churdan and Glenwood have just celebrated their annual roll-call. Judging from reports they were meetings of unusual interest. It is a matter of special re-

joining with the Churdan brethren that of all the members received last winter, not one has faltered in the determination to press on in the Christian life, and many have made unusual advancement. There were many interesting papers on live topics by members of the church, while Bro. Craig S. Thoms, Des Moines, classmate of the pastor, added not a little to the interest by an address, in the afternoon, on "The Power of a Consecrated Church," and a sermon in the evening on "Prayer." The Glenwood Gleaner comes out in unusually handsome dress to celebrate its anniversary, while

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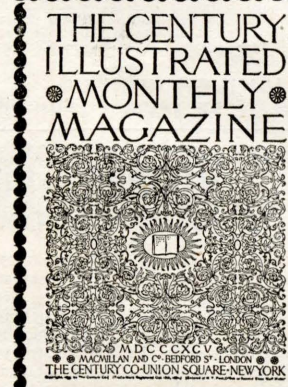
TRUE, land is fabulously high in **SOME LOCALITIES** in California—so it is in Chicago. But, the produce consumed in Chicago is grown on cheaper land—so it is in California. Fancy priced property in Chicago does not affect her climate, neither does the rule work in California.

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Des Moines.

Sac City Institute.

We now lack something less than \$1,500 to complete the \$5,000 improvement fund towards which W. H. McHenry, of Denison, has subscribed \$1,000. E. S. Plimpton, of Denison, now subscribes \$100 on condition that \$1,000 be subscribed and paid by April 1, 1896. We lack \$750 of completing this amount. No money is now coming in and we are in straits. The mail to-day brings no money or pledges but a letter from our supply firm in Chicago urging that we pay at once \$285.95 overdue, and adds, "We must have word from you immediately just what the officers of the institute intend to do in regard to payment as we positively will not allow the matter to drag along in this indefinite way." We took the school empty, with bare walls, unknown, no students, not a dollar in the treasury, a drouth upon us. The Lord has been a wondrous provider. It does seem daring to hope for a large sum of money in a short time. But we spread the letter before him and plead. We leave the matter in his hands knowing that he delights to honor faith. We wait in faith and prayer doing our daily tasks in the class rooms. We shall be glad when the Lord inclines his stewards to send the money. Not more than two or three of the larger churches in the state have contributed a dollar to the school. We are glad that Mr. Rockefeller makes such noble use of his wealth. He believes in the purpose of God in education. If the Baptists of Iowa of large means and small had a like faith and soul largeness there would be no lack of funds to carry on our educational work. The school is doing well. The enrollment for the quarter is fifty-five. The faculty is harmonious, hard working and efficient. The students are in accord with their instructors and a fine spirit prevails. We are praying that this appeal for money will meet a prompt response.

H. C. NASH.

Department for Minnesota.

St. Paul—First Church.—The Christian culture reading courses of the B. Y. P. U. are pursued by a class of about twenty-five, under the efficient teaching of the pastor. Sketches of the great missionaries of the early centuries are given by the class, and the work of the month brought before the church at the missionary concert. Union Thanksgiving services will be held at the Central Presbyterian church, Nov. 28.

Department for Nebraska.

Cortland—Rev. R. L. Kirkland is holding meetings here which have covered three weeks. Six conversions were reported last week. Mr. Kirkland is open for engagement after the close of this meeting and may be addressed at Cortland.

Norfolk—Rev. F. E. Hudson resigned as pastor of the First Baptist church of this place some time ago and preached his last sermon Nov. 10. Brother Hudson came to Norfolk nearly three years ago and the Lord has greatly blessed his work here. Although we are struggling with a debt, on account of financial depression and the drought of a year ago Bro. Hudson leaves the church in a much better condition than when he took charge. During his pastorate the house of worship has been enlarged to three times its former capacity. He leaves with the best wishes of the members and every one in Norfolk that knows him. I would recommend him to any church wanting a pastor. His address for the present will be Norfolk, Neb. E. E. ADAMS.

Department for Colorado.

Colorado Springs—A memorial service for Dr. Richard Montague was held at the First church Nov. 11. The exercises were of a remarkably impressive character. The addresses were delivered by Rev. James B. Gregg, D.D., of the First Congregational church, Colorado Springs, who spoke of "Dr. Montague as a Citizen"; Rev. W. F. Slocum, D.D., Pres. of Colorado College, on "Dr. Montague as a Scholar"; and Rev. Kerr B. Tupper, of Denver, on "Dr. Montague as a Man." The addresses were excellent tributes to the noble life of Dr. Montague.

Department for South Dakota.

Oldham—Pastor Babcock has preached here four Sundays and has aroused deep interest. We expect to hold a series of revival meetings soon. HENRY VAN SCHAICK.

Michigan.

Lansing—I notice in THE STANDARD an item in regard to our church. It is true that we are in a struggling condition, but I do not think the church should be censured severely. When the members started to erect the building the times were good, and they borrowed \$20,000, and twenty of the leading members obligated themselves by bond to complete the structure. When the work had reached the water table the cyclone of financial disaster struck our city, two banks closed, holding a large amount of money belonging to the members of the church, and the general depression of business lessened the income of other members more than half, but the membership have struggled in a heroic and self-sacrificing manner to save the property to the denomination. Since the letter was written we have lessened the debt nearly \$4,000, one obligation of \$1,350 held by one of the members being generously given to the church. One judgment of \$800 has been paid, back interest of \$500 and many smaller debts. The citizens are responding in a most generous way to help the church out, encouraged by the action taken at the state convention at Marquette. The pastor will start out on a tour through the state soon, and he believes that help will be granted, and that the property will be saved. It was necessary to build a beautiful church here, being the capital of the state. Other denominations had built beautiful buildings, commensurate with the dignity of the capital of such a state as Michigan, and the Baptists should not be censured severely for doing as they have done. All criticism should be dropped now, and this property should be saved by the combined efforts of people of this state. Every one is interested in the capital. CHAS. E. GARNER.

Utah.

Greatly have the Baptists of Salt Lake City enjoyed the visit of Dr. and Mrs. T. J. Morgan. Saturday evening Dr. Morgan delivered his lecture "Building the Nation." The Commissioner of Education was present and introduced General Morgan in highly complimentary terms. The address deeply interested the large audience. Sunday morning Dr. Morgan spoke at the First Baptist church and in the evening on the east side. The day was one of pleasure to all our people. Never did Utah Baptist work look so promising. Our work in Salt Lake, Ogden and Provo is steadily growing. The door is opening wide at Springville. Mercus, Utah's great gold mining camp is asking for religious services and we propose to answer yes. Two Sundays have been spent there by your writer. Both Baptist churches of Salt Lake united last week in a grand reception for Rev. T. J. Collins, late from Scranton, Penn., now pastor of East side church; also Miss Plympton, lady missionary for East side, and Miss Moore for West side. S. G. ADAMS.

Salt Lake City—Sunday, Nov. 3, a Sunday-school of forty-five was organized at Mercer, the great gold mine camp fifty miles southwest of Salt Lake City. Great interest was manifested by the children many of whom had never seen a Sunday-school.—Doubtless many STANDARD readers know the Phoenix family of Delavan, Wis. The writer found a son of this family in this great gold camp. His grandmother was a constituent member of the Delavan church and his mother now a member. This young man was delighted to learn that the writer's first pastorate was at Walworth, Wis., six miles from his old home. He introduced me to all his comrades, brought them to church. This camp should have a Baptist pastor at once. S. G. ADAMS, General Missionary.

נביאים

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The Sunday School.

Lesson for December 1.

David Anointed King.

EXPOSITION BY REV. J. W. WEDDELL.

1 Sam. 16: 1-13. MEMORY VERSES, 12, 13.

GOLDEN TEXT.—"Man looketh on the outward appearance, but the Lord looketh on the heart."—1 Sam: 16: 7.

1. And the Lord said unto Samuel. How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.

2. And Samuel said, How can I go? If Saul hear it, he will kill me. And the Lord said, Take a heifer with thee, and say, I am come to sacrifice to the Lord.

3. And call Jesse to the sacrifice, and I will show thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.

4. And Samuel did that which the Lord spake, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?

5. And he said, Peaceably: I am come to sacrifice unto the Lord; sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6. And it came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him.

7. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth: for man looketh on the outward appearance, but the Lord looketh on the heart.

8. Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the Lord chosen this.

9. Then Jesse made Shammah to pass by. And he said, Neither hath the Lord chosen this.

10. Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these.

11. And Samuel said unto Jesse, Are here all thy children? And he said, there remaineth yet the youngest, and behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

12. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he.

13. Then Samuel took the horn of oil, and anointed him in the midst of his brethren; and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah.

David is King. Long live the King! King, not *de facto* but *de jure*; but the authority that names David king is God, who is King of kings and Lord of lords. What calm assurance this must have given him. It alone will account for the strength and steadfastness of purpose that characterized David ever after. He was God's man, and on the way to his own. The absence of this conviction, as the days of disobedience and disaffection came, must account, on the other hand, for Saul's growing weakness and timidity and vacillation. He had an increasing persuasion of disapproval. Happy the man who maketh the Lord his trust and his expectation. To faithful, waiting David came the anointing and in due time the crown.

"O human soul with longings fraught
For something higher than thou hast,
Watch, pray, and wait, despair thou not!
The blessing's sure to come at last.

Hath lengthened watching wearied thee?
And have thy prayers availed thee not?
Wait thou his time, and thou shalt see
Thou art not by thy Lord forgot."

Lesson Hints

In search of a king, out on a hunt for the Lord's anointed. "Fill thine horn with oil and go." So go we, like unto Samuel of old, our horns filled with oil, looking for kings. Thus the teacher goes before his class; thus the preacher before his congregation, thus the missionary or colporteur among the lanes and alleys. What a noble quest is ours?

Are we like unto Samuel in this respect that we unduly vex our minds about the Sauls? Spending our time grieving about the men of

our fancy whom the Lord has rejected, instead of looking for those with whom God's Spirit is dealing. Get a little of the strong Calvinistic and Pauline doctrine of the divine decrees into the composition; it will save us from much of fruitless repining and strengthen us for much of fruitful service in the line of God's everlasting purposes.

Listen to God's voice, "I have provided me a King." Jehovah is on the throne and he rules over the children of men still. He does not invade the sanctity of the human will to destroy free agency, neither on the other hand is he thwarted from carrying out his high and holy purposes by any supposed hindrance under heavens. He has a people. He is seeking and calling them out. It is ours to go forth with the call, assured by the divine behests that our labor shall not be in vain in the Lord. The households of the King are scattered here and there. So find them and anoint them in the name of the Lord.

"How can I go," said Samuel, "Take a heifer," was the answer, "and say, I am come to sacrifice." Is there delusion here. Tactful concealment perhaps, but not deceitful guile. That was unworthy of Samuel, not to speak of the voice that prompted. But the spirit of the Hebrew text seems to emphasize the doing rather than the evading. Literally it is, How am I to go? (Douay: "How shall I go?") Samuel, courageous but wise, simply paused to ask the method of the going. It is a hazardous task; how shall we go about it? And the Lord gives answer, "Let it be wrought in the orderly performance of your prophetic and priestly functions. Therein will I reveal myself unto you and in due time to Saul the reputed king."

The trembling of the people at the approach of Samuel is suggestive of both good and ill. Of ill in that good people are not accustomed to tremble at the approach of those who publish truth and righteousness, and the fear of the elders of the town is a sufficient commentary on the declension of the times, though possibly, through the influence of Samuel, they were better than they had been. Suggestion of good in that the reputation of God's prophet for integrity was such that his mere approach made neglectful men tremble; a suggestion, too, that respect for the sacred office of the prophet and preacher was still in the heart of the people. It has not been always and everywhere so.

There are several places in this lesson where a simple reading of the original brings out more clearly the sense. As for example, at v. 6, where Samuel is made to speak in mixed, direct and indirect discourse, "Surely the Lord's anointed is before him." Better, "surely the Lord's anointed is yonder." In v. 7 also which reads more literally and we think graphically, "For it is not what man seeth, for man seeth the outward appearance (the eyes or face), but the Lord seeth the heart," "Again" in v. 10 were better translated *and* since it includes what has gone before, and Jesse had in all but eight sons, including David.

But now it is David's turn. Samuel looks at the goodly but unchosen family group and says, "Are your sons all here" (Hebrew, completed). Says Jesse, "There is yet the youngest, (literally the little one), but, you see, he is taking care of the sheep." There is a mild rebuke in the word of Samuel, "Send and get him," for adds he, "I will not sit down" (Margin, round) i. e., probably to the feast, "until he come hither." Such a feast seemed also to have signalized Saul's first selection (9: 22). And now the climax. The ruddy youth appears summoned from the sheepfold. A glance and a

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word. It is he! The king is found, and the anointing oil is poured forth on his head. And now exit Samuel, his work done, grand old man. "And Samuel rose up and went to Ramah." But David, the oil is upon him. We shall hear of him again. "He must increase, but I must decrease."

Illustrations.

The anointing of David is an encouragement to inward goodness. God's eye is upon the heart. On the walls of one of the guest chambers of the Evangelization Society in Chicago, are the words, "Get right with God." When Dr. Wharton went there to labor in the World's Fair campaign they looked down at him and stirred him deeply. "Get right with God," and all things else will be right with us. It is the secret of the highest preferment.

Out among the sons of the prophets at the Divinity School the other day they were discussing why David should be called a man "after God's own heart," and yet he sinned more than once, and grossly. There were various explanations vouchsafed, but this one only passed with the astute professor sitting there, that David's heart was prevalently right: at core he was true to God, and while amid temptations Saul gravitated farther and farther from God, David's moral trend was nearer and nearer to God.

It was not chance that gave David his crown; it was character. Resolution wins. Moody says he used to meet a man up in Vermont who would say to him every time he was spoken to on the subject of religion, "Mr. Moody, it hasn't struck me yet." As if repentance and vital godliness were going to drop down upon one like a bolt of lightning. Well, the blessing does descend from the skies, but why did it miss the stalwart Eliab and smite the stripling David?

Here in fact was one of God's little ones, and destined therefore to be of the great of earth. How God loves to exalt the lowly! "Lord, thou hast heard the desire of the humble"; so David himself says in after years, "The poor committeth himself unto thee" (Ps. 10: 17 and 14). What need has God of our strength, so-called? It is his to give wealth and distinction. Said Spurgeon in that wonderful sermon of his on 1 Peter 2: 4 ("To whom coming"), "Come to find everything you want in Christ. Do not come with a load of your own wealth. Remember what Pharaoh said to Joseph: 'Also regard not your stuff; for the good of all the land of Egypt is yours.' Do not bring your old rubbish with you." Come simply, humbly, like a little child. This is the innermost revelation of David's character and conduct—and his conquest, too.

Live a high life. In the sheep-fold dwell in the thought and in the air of kingship. There is said to be an insect that when it goes down, like a diver, to seek its subsistence under the wave, carries down with it a tiny globule of the upper atmosphere in which it lives till the air is exhausted, then returns for a fresh supply. Live down here in the atmosphere of God. Live a kingly life. Say with David, "My soul cleaveth unto the dust; quicken thou me according to thy word."

David took his kingship on faith, So are we to do. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him." In one of the earliest Northfield meetings Dr. Gordon answered the question "Can a person know he is saved?" by quoting the apostle John, "These things are written that ye might know." He illustrated it from his own experience or observation. A lady of wealth was in a state of sad uncertainty about her salvation. Said he to her, "Do you own the house where you live?" "Yes." "Well, how do you know you own it? Is it because you feel very happy every time you walk through it?" "No," she said. "Is it," he continued, "because the neighbors tell you you own it?" "Not that." "Well, then, how do you know you own the house?" "Why," exclaimed she, "if you want to know, I have the title-deed to it." That was enough and the preacher pointed to the word 1 John 5: 11. This is the record, that God hath given to us eternal life, and this life is in his Son.

Question Drawer.

- Questions to be given out by the teacher the week previous for Bible searching:
1. When had Samuel used the anointing oil before?
 2. Who said of himself that he was "anointed" to preach?
 3. To whom did God say, "I will be with thy mouth?"
 4. For whom is wisdom said to be "too high?"

5. Where are Moses and Aaron and Samuel mentioned in the same verse of Scripture?

6. On what grounds does the Lord say, "Blessed be ye poor?"

Answers to Last Week's Questions.

- | | |
|-----------------|-------------------|
| 1. Ps. 146: 7. | 4. Rom. 1: 21-32. |
| 2. Prov. 1: 32. | 5. 1 Cor. 11: 21. |
| 3. Eccl. 11: 9. | 6. Luke 21: 34. |

Next Lesson—"David and Goliath." 1 Sam. 17, 38-51.

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Bob Burdette gives this simple recipe: "My homeless friend with the chromatic nose, while you are stirring up the sugar in a ten-cent glass of gin, let me give you a fact to wash down with it. You may say you have longed for years for the free, independent life of a farmer, but you have never been able to get money enough to buy a farm. But there is where you are mistaken. For some years you have been drinking a good improved farm at the rate of 100 square feet at a gulp. If you doubt this statement, figure it out for yourself. An acre of land contains 43,560 feet. Estimating, for convenience, the land at \$43.56 an acre, you will see that it brings the land to just one mill per square foot. Now pour down the fiery dose, and imagine you are swallowing a strawberry patch. Call in five of your friends and have them help you gulp down that 500-foot garden. Get on a prolonged spree some day and see how long it will take to swallow a pasture land to feed a cow. Put down that glass of gin; there is dirt in it—300 feet of good, rich dirt, worth \$43.56 per acre." —Exchange.

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Items Personal.

Rev. F. Sprague has resigned the pastorate at Verona, Wis., and accepted that of the First church of Baraboo to begin Dec. 1.

Mr. Uriah Roraback, of Davenport, Iowa, is making an extended trip through California where he will remain until spring.

Rev. H. W. Tate, of Fremont, Neb., has accepted the call of the church at Marshall, Mich., and began his work last Sunday.

Rev. J. T. Gallagher, of Berlin, Ill., removes to Flatwoods, Penn.

Rev. J. B. Swanner has resigned his position as assistant pastor of the church at Eureka Springs, Ark. He is at present engaged in colportage work.

Mr. W. P. Ayers, superintendent of associated charities in Cincinnati, is about to remove to Chicago. His friends and associates in the Ohio city are lamenting the loss of his efficient service.

The church at Pleasant Grove, Va., celebrated Nov. 8 its semi-centennial anniversary. The address of the occasion was delivered by Dr. J. J. Hall.

Rev. Dryden W. Phelps, son of Dr. S. Dryden Phelps, formerly editor of the Christian Secretary, and a brother of Rev. A. S. Phelps, of Fort Collins, Colo., is called to the historic First church, Groton, Conn.

Rev. Samuel Alman has resigned the pastorate of the Emmanuel church, New York.

E. Nelson Blake was elected again as president of the Massachusetts Baptist State Convention.

Prof. E. D. Burton, of the Divinity office of the University of Chicago, has published through the Scribners a new book on "The Record of the Apostolic Age."

Capt. R. H. Pratt, U. S. A., of the Carlisle Indian School, recently addressed the Philadelphia ministers' conference.

Prof. Geo. S. Goodspeed becomes the recorder of the University of Chicago taking Prof. H. B. Grose's place.

Rev. C. H. Merrill, Johnstown, N. Y., has been permitted to baptize ninety-three converts during the past year.

Rev. R. B. Robbins has closed a two years' pastorate at Middle Falls, N. Y.

Prof. E. E. Barnard, who comes to the University of Chicago's faculty for work in astronomy, is now in his new field of labor. He recently visited Lake Geneva, the site of the new Yerkes Observatory, where much of his time is likely to be spent.

The post-office address of Rev. C. E. Brown is 305 North Eighth street, St. Joseph, Mo.

Rev. N. L. Reynolds, of Pueblo, Colo., has accepted a call to the First Baptist church, Wellsboro, Pa., and his address will be there after December 1.

George W. Smith was inaugurated as president of Colgate University, Hamilton, N. Y., Nov. 14. The occasion was one long to be remembered. A full report of the exercises will be given next week.

Congratulations are being extended to Rev. and Mrs. J. J. Keeler, of Central City, who were married Nov. 14, at Broken Bow, Neb. The bride was Miss Dora Maud Kiser.

Rev. E. W. White, of Milwaukee, is president of the Wisconsin Sabbath Association which meets this week at Fond du Lac, Wis. He delivers an address before the convention on Thursday evening, Nov. 21. Rev. C. A. Hobbs, D.D., of Delavan, also addresses the convention Nov. 22.

The Second Summer,

many mothers believe, is the most precarious in a child's life; generally it may be true, but you will find that mothers and physicians familiar with the value of the Gail Brand Eagle Brand Condensed Milk do not so regard it.

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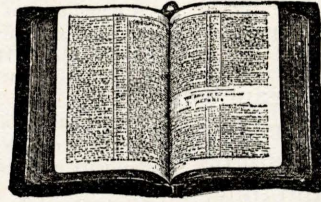
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decidedly better than the similar portion in the aids appended to other Teachers' Bibles up to the present time. The "International" marks progress toward the true ideal!

The Sunday School Times, April 6, 1895, says: The "International" Teachers' Bible Manual "is deserving of high praise. The portion of the Manual devoted especially to the New Testament is

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Publishers' Department.

The Standard Man Says:

That he has seized upon the following letter and makes bold to publish it in his department. It is an inspiration to everybody connected with the paper, that there should be such recognition of the mission of THE STANDARD and of the success with which its work is being attended:

Letter from Dr. Lorimer.

Editors of THE STANDARD:—Permit me to congratulate you on the make-up, the cleanness of the page, and the general character of THE STANDARD in its present form. It is very much to the credit of its chief editor, Rev. J. A. Smith, D.D., whose abilities I have always admired and whose character I have venerated, and do so still, after so many years of service that he should perceive the changing times and in conjunction with his younger associate, adapt himself so magnificently to their demands. The old never grow old when they appreciate their right to lead, a right grounded in their downright ability and their close comradeship with the age; and thus judged Dr. Smith is still young and flourishing. I earnestly urge all the friends of sound religious literature in the special domain of THE STANDARD to rally as never in the past to its support. Money is necessary to the making of a good paper as to the maintaining of a great university. The West is blessed with both. The University is an honor to the nation; so is THE STANDARD. Let not THE STANDARD now droop for lack of funds to uphold it in the land.

I don't know why I write these lines. No one has asked me to do so. They may not be worth publishing. Toss them into the waste basket if you wish; only remember

"Non nobis solum sed toto mundo nati,"

and in my desire not to live wholly for myself the motive of my writing may become less obscure and more justifiable. Yours faithfully,

GEORGE C. LORIMER,
Minister at Tremont Temple, Boston.

Is not the above letter inspiring also to the friends of THE STANDARD in their efforts to practically, systematically and enthusiastically push the circulation during the few weeks to which attention is now being directed?

THE STANDARD Man trusts that Dr. Lorimer's suggestion, coming as it does from one who has worked in the West and who has the cause of the denomination at heart, will be heeded and that the friends of THE STANDARD will rally as never in the past, to its support.

Awarded Highest Honors—World's Fair,

DR. PRICE'S CREAM BAKING POWDER MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant. 40 YEARS THE STANDARD.

THE STANDARD Man wishes to express the thanks of all the staff for the good-will expressed by the thousands of subscribers all over its field, for the large number of letters which have been received asking that sample copies might be sent, and for the number of promises by those sending, that they will secure as many of these persons as possible as subscribers to THE STANDARD for the year to come.

And now for a short pull, but a strong pull, and a pull altogether, to make "Standard Week" a great success.

HOW ABOUT THE PRUDENCE of allowing a Cough to run on, rasping the Pulmonary and Bronchial organs, when that approved and speedy remedy, Dr. D. Jayne's Expectorant, can be obtained from any Apothecary.

The Italy of America.

The beautiful outdoor scene pictured in the advertisement of Messrs. Foster & Woodson, of Maywood Colony, California lands, in another column of this week's issue would seem to justify the poetic description of California as "The Italy of America."

We are advised that the location of this colony is in the near vicinity of the late Senator Stanford's great estate, and that the soil, climate, social conditions and fruit-growing developments are of the most inviting character.

Those of our readers who are looking lovingly and longingly toward the Golden State will surely do well to write Messrs. Foster & Woodson at their Eastern office in this city, 84 Adams St., for full particulars of the lands they offer.

An Old and Most Reliable Concern.

It affords us pleasure to testify to the merits of good and reliable work, and to record the industrial activity of a concern. The old established Buckeye Bell Foundry, Cincinnati, Ohio, The E. W. Vanduzen Co., proprietors, report that despite the financial distress throughout the country during the past two and one-half years, they have made almost as many bells for churches, fire alarms, &c., in 1893 and 1894 respectively, as in any previous year, and for the first six months of 1895 have far exceeded any previous year of the firm's existence. Just now they are completing a magnificent chime of 13 bells for the Atlanta Exposition, another chime of 13,000 lbs. for one of the finest churches in the city of Chicago, another chime of bells for Central Illinois, and another chime of bells is being made for an Ohio Lutheran church, besides several large fire bells of 4,000 and 5,000 lbs., and a 4,000 lbs. bell for the United States Government. They are also making a 30,000 lbs. monster bell for a large church in Cincinnati, which will contain on its surface the names of the donor, his immediate family, and of the Archbishop of Cincinnati, and of the President of the United States, and of the founders. It will be the largest bell ever made in this country, and the selection of this firm to fill this order indicates the superior ability and fame of this concern as high-grade bell founders.

Going to California.

The Burlington Route is the only Railway running "Personally Conducted" Excursions via Denver to Colorado Springs, Salt Lake, Ogden, Sacramento, San Francisco, Stockton, Merced, Fresno, Bakersfield and Los Angeles at the lowest rates. Pullman tourist sleeping-car through without change. Leave Chicago every Wednesday. Write or call on T. A. Grady, Excursion Manager, 211 Clark St., Chicago.

Comfort in Travel.

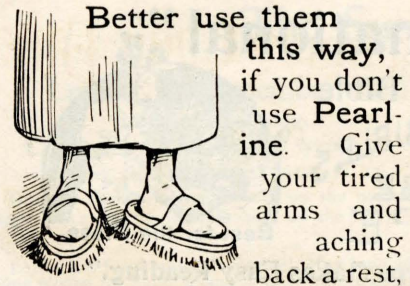
You realize this in the highest degree on the famous fast trains of the Michigan Central, "The Niagara Falls Route," between Chicago and New York and Boston in connection with the New York Central & Hudson River and Boston & Albany railroads.

Transport, the great London journal of transportation interests, says, "Certainly they outdo us in comfort and luxury, and the accounts of the sleeping and dining-cars must create envy in the breasts of those who know what it is to travel all night seated upright in a jolting railway carriage. Indeed, the trains on the Michigan Central are like colossal hotels on wheels, and the comfort of the passengers is a thing assured."

For tickets, sleeping-car reservations, folders, or any special information desired, apply at City Passenger and Ticket Office, No. 119 Adams St., opposite post-office. O. W. RUGGLES, General Passenger and Ticket Agent.

A Great Ride.

The Lehigh Valley is a wonder spot in America's scenery. The little towns far down in the Valley look like the dots on a map, as you whirl along in the palatial vestibuled train of the Chicago & Grand Trunk and Lehigh Valley railroad. This superb train leaves 3:10 p. m. daily from Dearborn Station, Chicago; reaches New York next evening. Steam heat, gas light; Pullman Buffet Sleepers and Dining Car. Ticket Office at 103 South Clark St., E. H. Hughes, General Western Passenger Agent.



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Pearline—no soap with it—just Pearlina—makes house-cleaning easy.

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THE STANDARD
A Baptist Newspaper.
Established 1853.

A Newspaper of national circulation, but especially the Baptist organ for Michigan, Indiana, Illinois, Wisconsin, Iowa, Minnesota, Kansas, Nebraska, Colorado, South Dakota, North Dakota, Montana and Wyoming.

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EDWARD GOODMAN, President and Treasurer.
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69 Dearborn Street, CHICAGO, ILLINOIS.

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When you write to advertisers please mention THE STANDARD.

Current Events.

Water in the Welland Canal is lower than for thirty-five years.

The drought of the present year has not been surpassed in twenty-three seasons past.

It is reported at Washington that Japan intends to evacuate Port Arthur and the Liao Tung peninsula by Feb. 16.

At Belleville, Ill., condemnation proceedings have been commenced by the Illinois Central Railroad for land on the island, valued at \$250,000.

A daughter was born to the Czar and Czarina of Russia, on Nov. 15. The mother was the Princess Alix, of Hesse, granddaughter of Queen Victoria, who married Czar Nicholas II. Nov. 26, 1894.

At Grinnell, Ia., Detective Force has arrived from Mexico with Richard Rowe, charged with complicity in Chester Rowe's embezzlement of \$38,000 of county money while treasurer. He was arrested July 19 but only extradited two weeks ago.

The new census statistics of Rhode Island show that women predominate over the men in the state to the number of 10,000. In Providence alone, with a population of 145,472, women outnumber the men by 5,000. The entire population of the state is 384,758, an increase of 80,000 over 1885.

The Illinois Humane Society at Chicago acknowledges the receipt of \$241 from its contributors for the month of October, for which it returns thanks. The society reports its work for the last month as follows: Investigated 399 complaints; rescued and remedied the condition of fifty children; surrendered thirteen children to institutions by court on petitions; placed fourteen children in institutions temporarily; prosecuted six persons for cruelty to children; prosecuted fourteen persons for cruelty to animals; laid up twenty-four horses as unfit for service; removed nine disabled animals by ambulance; killed nine incurable and abandoned animals, reprimanded fifty-seven teamsters and others, and imposed \$368 in fines.

The annual meeting of the Chicago Bethel association was held in the Y. M. C. A. Building, October 31, and was addressed by the Rev. Thomas C. Hall, D.D., Prof. G. B. Wilcox and Rev. R. D. Scott, who urged the duty of the public to show substantial interest in the work of those who are seeking to establish an institution for the religious and general benefit of seamen and of all employed in Chicago's water-ways, who are estimated at 40,000. Additional officers were elected, reports were submitted and plans of enlargement were discussed, the one adopted being to place on the hull of the largest boat now at Kinzie street bridge, a two story structure adapted to the purpose of a Bethel boat, the second story to serve for chapel and Sunday-school uses. The budget of expenses for the year is \$5,000. A concert will be given by the Chicago Hussars Quartette in the First M. E. church for the benefit of this work on Thursday evening, Nov. 28.

The Spanish army in Cuba is in a badly demoralized condition, according to letters recently received in this country. This demoralization is due to insufficiency of food and clothing and lack of pay. The soldiers are starving, in rags, and barefooted, and many have not been paid since the revolution began. The mortality among the troops is frightful. In some regiments fully half have died of yellow fever. The Madrid Government seems to be utterly heartless about the troops. Some time ago the soldiers sent a petition to Madrid asking that the families of those dying with yellow fever be granted the same pensions as those killed in battle. This petition was approved by Campos, but the Madrid Government refused to grant it. The soldiers have been maddened by these things, and open mutiny is threatened. It is reported in Havana that Campos has cabled Madrid that unless the soldiers are better treated, Spain will soon have no army in Cuba. The soldiers and officers are so despondent that suicides are occurring daily.

An Asthma Cure at Last.

Medical Science at last reports a positive cure for Asthma in the remarkable Kola Plant, a new botanical discovery found on the Congo River, West Africa. Its cures are really marvelous. Rev. J. L. Combs, of Martinsburg, W. Va., writes that it cured him of Asthma of fifty years standing, and Hon. L. G. Clute, of Greeley, Iowa, testifies that for three years he had to sleep propped up in a chair, being unable to lie down night or day from Asthma. The Kola Plant cured him at once. To make the matter sure, these and hundreds of other cures are sworn to under oath before a notary public. So great is their faith in its wonderful curative powers, the Kola Importing Co, 1164 Broadway, New York, is sending out large trial cases of the Kola compound free to all sufferers from Asthma. Send them your name and address on a postal card, and they will send you a large trial case by mail free. It costs you nothing and you should surely try it.

Brevities and Oddities.

A Little Boy's Vain Regret.

He was six years old, just six that day, And I saw he had something important to say As he held in his hand a broken toy; He looked in my face for an instant, and then He said, with a sigh and a downcast eye, "If I could live my life over again, I think I could be a better boy."

St. Nicholas.

"Can you suffer in silence?"
"Yes; if everybody knows it."

Doctor—"I must forbid all brain work."
Poet—"But may I not write some verses?"
Doctor—"Certainly."

Little Girl—"How did you scratch your nose?"
Wheelman—"Bicycling."

Little Girl (thoughtfully)—"You shouldn't ride with your nose so close to the ground."

Physician—"And you have felt this way for several days? H'm! Let me see your tongue."

Patient—"It's no use, doctor; no tongue can tell how I suffer."

Mrs. Housewife—"Why, Bridget! I can write my name in the dust here."

Bridget (admiringly)—"Deed mum, that's more than I can do. There's nothin' loike education, afther all, is there, mum?"

Teacher—"For men must work and women must weep." What is the meaning of that line, Tommy Figg?"

"It means that men has to work to get money, and then the women has to cry before the men will divide with 'em."

Hazel—"I have one of the nicest dentists you ever saw."

Nutte—"In what way?"

Hazel—"Why, he pulled out the wrong tooth the other day and wouldn't charge me a cent for it."

"Mr. Cawker—"It is said that Mr. Pullman pays his daughter \$1,000 a year for naming the company's cars."

Mrs. Cawker—"Well, I'll engage to supply worse names than she does at half the salary."

"Who was it," asked the pretty school-marm, "who said, 'Give me liberty or give me death?'"

"Patrick Henry, ma'am," replied a small pupil.

"And which did he get?"

"Both, ma'am."

A merchant in Harlem advertised for a young woman for light housekeeping. A girl in Yonkers wrote him a letter in answer to the advertisement, asking him where the light-house was located, and if there was any way of getting ashore on Sunday nights.

Dealers do not take enough pains to sell the right chimneys for lamps. Get the "Index to Chimneys"—free. Write Geo A Macbeth Co, Pittsburgh, Pa, maker of "wood class" and "pearl top."

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In thousands of towns in the U. S. there are openings for young men to do an excellent business with a good Magic Lantern. Exhibitions can be arranged for churches, Y. M. C. A.'s, Sunday schools, lodges, and Christian Endeavor and other societies. Many young men pay their way through college by this means. It is an education in itself.

Outfits from \$50 upwards, and 100,000 slides to rent on easy terms. Large illustrated catalogue 20 cents. Other literature free. Address

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matisms with its dreadful pains and aches, is a disease of the blood. Lactic acid accumulates in the vital fluid and settles in the joints, to the intense agony of the sufferer. Hood's Sarsaparilla neutralizes this acid, restores the rich healthy quality of the blood, and thus drives out and prevents rheumatism. Hundreds of testimonials tell of crutches thrown away, pains and aches ended, sharp twinges in shoulders and hips, backs, arms and legs

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Hood's Sarsaparilla and only Hood's. "I have been suffering for eight years with rheumatism, and tried several remedies, but could get no relief until I commenced taking Hood's Sarsaparilla. Since taking this medicine the pains have entirely left my shoulders. We think highly of Hood's Sarsaparilla as a blood purifier." B. F. GRIMES, Hope Mills, North Carolina. Be sure to get

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Hood's Pills are easy to take, mild, effective. All druggists. 25c.

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Gleanings of Opinion.

The Outlook: For the good citizenship campaign: Agitate, Educate, Legislate, Consummate.

New York Recorder: As for suicides, the fact that they are using poison more than anything else to effect their exits from the world very strongly confirms the theory of Dr. Forbes Winslow and other experts on insanity, who hold that every suicide is of unsound mind.

Harper's Weekly: In this country twenty-one states have no compulsory school law, and where there is such a law it is seldom enforced.

Farw News: The recent determined stand taken by the authorities of a number of large cities to prevent the sale of adulterated milk, comes none too soon.

Marriages.

CARPENTER—CARD.—At Cheshire, Mass., Oct. 28, 1895, by Rev. E. N. Harding, Arthur M. Carpenter to Gertrude L. Card, both of Cheshire.

TRAINOR—MASON.—At Cheshire, Mass., Nov. 6, 1895, by Rev. E. N. Harding, Mr. Robert Trainor, of North Adams, to Miss Lottie Mason, of Pittsfield, Mass.

MELBY—WILLIAMS.—On Nov. 14, 1895, in New Brighton, by Rev. E. Westcott, Rev. Gustav Melby, pastor at Kenyon, and Alpha B. Williams, of New Brighton.

Deaths.

GREEN.—At Eugene, Oregon, Nov. 9, 1895, of heart disease, Jonathan U. Green.

He was born in Vernon, Vt., in 1834. He spent many years in Minnesota and Dakota, residing a long time at New Auburn, Minn. Four years ago he came to Oregon, locating at Eugene. He was a most faithful member of the Baptist church here. He leaves a wife and five children, two of whom reside in Minnesota. H. L. B.

Rev. Roswell Cheney,

who died in Columbus, New Jersey, Sept. 10, 1895, was born in Vermont, Sept. 4, 1810. His pastorates were in Girard, Pa., Spring Prairie, Wisconsin, West Springfield, Pa., Norristown, Pa., Perry, N. Y., Columbus, N. J. He also resided for some months in Sparta, Wis. He was a strong man mentally, and in Christian warfare against wrong, especially in opposition to slavery and intemperance.

PICKARD.—Mrs. Lucretia Pickard, wife of Rev. Samuel Pickard, died at her home in Charleston, Ia., Nov. 6, 1895. Her funeral was conducted Nov. 8 at the Baptist church in that village by Rev. Dr. J. C. Maple, of Keokuk, by request of the deceased made some weeks before her demise. There was a large concourse of old friends and neighbors and relatives of the departed present at the funeral services, to testify with their presence, the high esteem in which she, who had lived in the same county for more than fifty-eight years was held by all who were fortunate enough to know her.

Obituary Notices not exceeding ten lines or one hundred words will be inserted without charge: when over ten lines the excess will be charged for at the rate of ten cents per line, counting ten words to a line.

Catarrh

is just as surely a disease of the blood as Scrofula. So say the best authorities. How foolish then to expect a cure from snuffs, inhalants, etc. The sensible course is to purify your blood by taking the best blood purifier and that is Hood's Sarsaparilla.

To restore gray hair to its natural color as in youth, cause it to grow abundant and strong, there is no better preparation than Hall's Hair Renewer.

About two years ago, the Rev. Mr. Surf, of Blue Springs, Neb., lost his hair after fever, and became nearly bald. He finally resolved to use Ayer's Hair Vigor, and now has as fine a head of hair as could be desired.

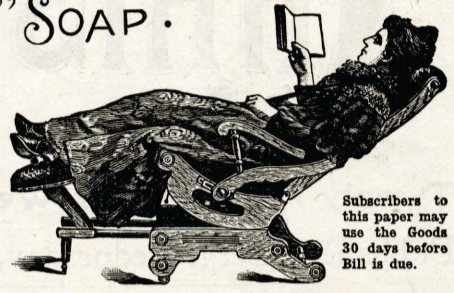
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Chautauqua Rocker and Reclining Chair FREE WITH A COMBINATION BOX OF "SWEET HOME" SOAP.

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After trial you—the consumer—pay the usual retail value of the Soaps only. All middlemen's profits accrue to you in a valuable premium.

Many people prefer to send cash with order—it is not asked—but if you remit in advance, you will receive in addition to all extras named, a nice present for the lady of the house, and shipment day after order is received.

Table listing items in the 'OUR GREAT COMBINATION BOX' such as 100 BARS 'SWEET HOME' SOAP, 10 BARS WHITE WOOLEN SOAP, 9 PKGS. BORAXINE SOAP POWDER, etc., with prices.

Write your order like this TO-DAY, while you think of it, or cut this out and sign it: "You may ship me, subject to thirty days' trial, One Combination Box of 'Sweet Home' Soap, with extras, etc., and the Chautauques Reclining Chair, upon your own conditions, viz.:

Form for ordering: Name, Occupation, Street No., P. O., State.

Illustrations of other Premiums sent on request. THE LARKIN SOAP MFG. CO., Buffalo, N. Y. NOTE.—We have examined the goods and premiums, as described above, and know they will give satisfaction.

THANKSGIVING NUMBER

THE STANDARD for November 30 will be a noteworthy issue. From page one to page twenty-four it will be full of good things.

- Thanksgiving As It Is and As It Was. By Rev. Z. Grenell, D.D., an interesting article by the pastor of the Western Avenue Baptist Church, Chicago. The First Thanksgiving at Plymouth. The article tells the story of the Pilgrim Fathers' Thanksgiving at Plymouth.

Miss Nancy's Kathy. A Continued Story. Mrs. Henry F. Lane has written a charming story in which is told how Kathy, the heroine, a poor-house child, develops, under Miss Nancy's guidance, into a noble character, and finds in the end—what?



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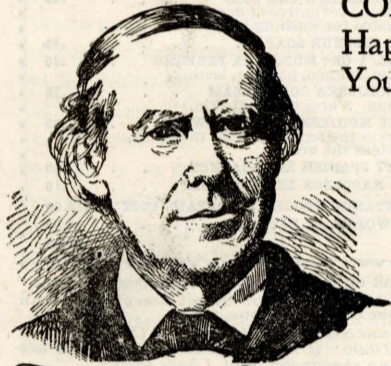
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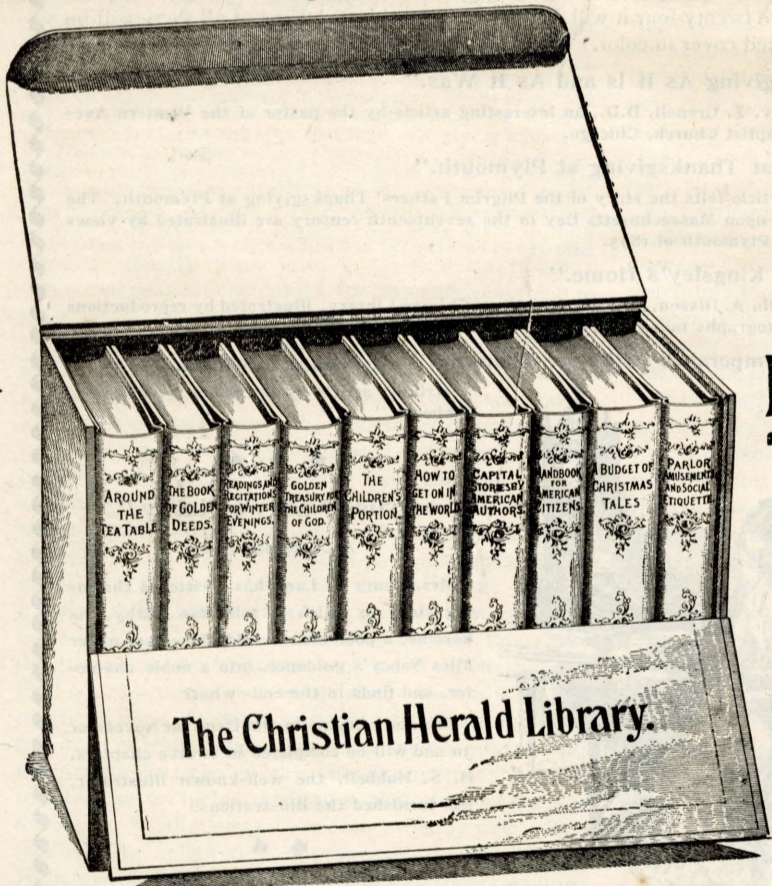


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