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CORRESPONDENCE.

For the Central Presbyterian.

Family Worship.

One of our oldest ruling elders, Mr. Charles L. Peyton, died recently at his home in Greenbrier county, West Va. He was in his 85th year.

We have heard him tell how, when he came before the Session to unite with the church, they inculcated the duty of family worship. He and his young wife were living at her mother's at the time. On his return home he, told what the Session had advised, and said it was his purpose to set up a family altar. His mother-in-law approved, but suggested that he wait until the gay company at the house should leave, as then he could conduct the service with less embarrassment. But he insisted on beginning at once; feeling that if a duty, the sooner he began its performance the better. And so when the hour for retiring came he took the Bible and seating himself at the table read a chapter and offered prayer. He had thought, with the one who had attempted to dissuade him, that the unaccustomed act and the presence of many thoughtless persons would be at least a great burden, but said the Lord helped him.

Presbyteries, Synods and Assemblies all deplore the abuse of this means of grace. May not one reason be that young married people do not begin at first, and later on do not have courage to attempt it?

Should not all Sessions, too, carefully advise all uniting with the church as to this duty?

Perhaps a revival of the customs of the fathers in gathering households and offering up their desires unto God would broaden the line of demarcation between the Church and the world. Beautiful is the picture drawn in Cotter's Saturday Night. Burns plainly considered the representation incomplete, unless—

"The priest like father reads the sacred page,
Then kneeling down to heaven's eternal King,
The saint, the father and the husband prays."

The picture would have been incomplete because the custom was universal. And was not Presbyterianism a synonym of gospel power in Scotland because it believed God had set men in families and God delighted in the worship of families?

N. R. N.

For the Central Presbyterian.

Foreign Missions.

Lexington Presbytery in May last adopted a recommendation of the committee to this effect: That individual churches, groups of churches, and individuals, whom God has blessed with means, consider their obligation to the Master in sending his gospel to the heathen, and undertake the support of foreign missions.

In addition to those already thus obligated, Tinkling Spring church agrees to support a missionary and he is now on his way to China. Some more of our churches are making honest efforts.

Brethren, let us not simply consider, but act promptly in this matter, and be not only a blessing to

others, but receive a reflex blessing ourselves.

CHAIRMAN.

For the Central Presbyterian.

Dr. T. E. Peck's Notes on Ecclesiology.

I have learned that not yet has a sufficient number of copies of the enlarged edition of Dr. Peck's Notes on the Principles of Ecclesiastical Polity been subscribed for to justify the Committee of Publication in issuing the book from the press. For several years I used as a text-book the Notes as printed by the students of Union Seminary, and found them invaluable as an aid to the instruction I give in that department. Since the supply of printed copies has been exhausted I have found no other presentation of the subject to take its place. It is, therefore, with personal interest in the matter that I appeal to my brethren, who may not have signified their intention to subscribe for the book, to send their names at once to Mr. J. W. Tyler, Hampden Sidney, Va., so that the material may be placed in the hands of the publisher without delay.

It is to be hoped that many of our ministers already in the work will be found anxious to supply themselves with copies of the Principles of Ecclesiastical Polity. There are doubtless many of Dr. Peck's students of an earlier day who have not even copies of the shorter edition. The book cannot fail to be useful to anyone who is constantly called upon to apply the principles of Church Government in the Session and other Church Courts. For these reasons, we should regard it as an omen of good to find added to the list of subscribers many of our ruling elders. They should not forget that their responsibility as rulers is no less than that of Presbyters who also teach, and that the obligation to understand the government which they administer is of the highest order.

Hampden Sidney, Va., Sept. 24, '91.

P. S. A subscriber who does not have to pay for his book until it is published. This will be a 12 mo. cloth edition, to cost not more than \$1.25 and will have about fifty more pages than the original edition. There will be an additional chapter on "Deacons," and fuller notes on "Apostolic Succession."

For the Central Presbyterian.

Greenbrier Presbytery

Met at Muddy Creek, September 16th. Fifteen ministers and thirteen elders present. Moderator, Rev. A. Sydenstricker, Tsing-kiang-pu, China. The next meeting will be held at Hinton, April 20th, 1892.

Licentiate J. E. Mcbane, of Orange Presbytery, was received and ordained, and is to be installed at Raven's Eye church the second Sabbath of October.

Mr. N. A. Parker, of Hillsdale church, was received as a candidate for the ministry.

The name of the Coal Valley church was changed to Montgomery, and a committee appointed to organize a church at Gauley Bridge and Frost.

The Presbytery concurred in the recommendation of the committee of Synod and transferred the counties of Webster, Braxton and Clay to Lexington Presbytery.

Foreign Missions was presented by Rev. J. C. Barr, D. D., and Rev. A. Sydenstricker and J. M. Sloan. Churches were urged to make offerings equal to an average of one dollar per member to the cause, and to hold the Monthly Concert, and have the Missionary circulated.

The report on Home Missions showed a gratifying advance in the work connected with the labors of Rev. J. M. Evans; about three hundred members had been added to the churches in the western end of the Presbytery, and gratifying success in the labors of Synod's evangelist, Rev. E. L. Wilson, assisted by other brethren in the eastern end of the Presbytery.

In the Presbytery there are 47 churches, 22 ministers, 3,120 members, \$3,694 were given to benevolent causes, and \$9,999 to pastors' salaries.

Church Sessions were instructed to carefully and thoroughly consider the matter of pastors' salaries, and send up a specified detailed statement to the next Presbytery for action, if necessary.

The Presbytery determined to undertake the establishment of a fe-

male seminary at Lewisburg, and in addition to the stock promised from owners of it in the present buildings and grounds, to raise \$10,000 for additional buildings and equipment of a seminary—about \$3,500 of which has been promised by persons living in and near Lewisburg.

The following action taken by the committee on Evangelistic work in the western end of the Presbytery was approved: "That having entered upon the work with the full consent and approbation of the Presbytery on two separate occasions, and before the Synod of Virginia took any action for a specific evangelistic work in its bounds, we think best to prosecute that work as originally proposed. At the same time we want it to be considered as the same work as that of the Synod of Virginia and our own Presbytery, and the Rev. J. M. Evans as a Synodical evangelist to labor in the territory as part under our care."

The Presbytery reiterated its former action taken at Huntington disapproving the use and sale of ardent spirits within its boundaries, and by any in connection with its churches.

A memorial, prepared by direction of Presbytery, in reference to Rev. M. D. Dunlap, was read and adopted.

For the Central Presbyterian.

East Hanover Presbytery.

The fall meeting of this body was held in the Armstrong Memorial church, Berkeley, Va., beginning September 30th. The Rev. M. D. Hoge, D. D., for the Moderator, Judge George L. Christian, preached the opening sermon. Twenty-five ministers and fifteen ruling elders attended the sessions. Rev. T. P. Epes was chosen Moderator and Rev. E. B. McCluer, temporary Clerk.

Rev. T. S. Hubert was received from West Hanover Presbytery and a committee consisting of Dr. Armstrong, Dr. Rosebro, and Rev. E. McCluer was appointed to install him at Suffolk on the first Sabbath of November.

Rev. James I. Vance was received from Chesapeake Presbytery, and was installed pastor of the First church, Norfolk, on Friday night, October 2d, by a committee consisting of Drs. Hoge, Kerr, and Armstrong.

Rev. D. J. Shopoff was received from Chesapeake Presbytery, and Drs. Campbell and Armstrong and Rev. R. A. Robinson appointed to install him pastor of Mildred and Weems churches.

Rev. T. P. Epes accepted the call to Nottoway church, and Messrs. Turnbull, Winn and Campbell were appointed to install him.

Licentiate Joseph K. Hall was received from Mecklenburg Presbytery.

Mr. Floyd S. Kurtz was licensed and Walter E. Face, of the Second church, Norfolk, and Albert Barber, of the Mildred church, were received as candidates, making thirteen now under the care of this Presbytery.

The Rev. Dr. James P. Smith was dismissed to West Hanover Presbytery, and the following paper, offered by Dr. W. S. Lacy, was adopted:

The Presbytery of East Hanover in giving its certificate of dismission to the Rev. James P. Smith, D. D., would express its deep regret at the severance of the tie that binds us to a brother so beloved and honored among us. The Presbytery desires to record its high estimate of his long, faithful and efficient service as a pastor and as a presbyter, he having for many years been the chairman of its Home Missions committee, and having discharged these and other Presbyterial duties with diligence and fidelity. Dr. Smith having been called, in the providence of God, to a field of great importance and wide usefulness as one of the evangelists of the Synod, for which he has special and eminent fitness, the Presbytery approves the action of the Synod and its committee of Evangelistic labor, and most heartily and affectionately commends him and his work wherever he may labor.

The death of the Rev. Charles D. Price was announced, and a suitable memorial adopted.

Action on the Directory for Worship, after it had been partially discussed, was deferred till the spring meeting.

By the adoption of the report of the Home Missions committee it was ordered that a committee be appointed to organize a church, if the way be clear, on Chestnut Hill, Richmond, Va., but the appointment through inadvertence was not made.

Interesting popular meetings were held in behalf of Foreign Missions, Home Missions, and Sabbath-schools. The preaching, which was done by Drs. Hoge, Kerr, and Fair,

was a presentation of leading gospel truths with great tenderness and power.

The spring meeting was appointed to be held in the Grace Street church, Richmond, Monday, April 4th, 1892, at 8 P. M.

The Presbytery adjourned to meet at the call of the Moderator during the sessions of the Synod at Roanoke. W. A. CAMPBELL, S. Clerk.

For the Central Presbyterian.

The Presbytery of Potosi

Met in Braseau church, Missouri, September 16th, and was opened with a sermon by the Moderator, Rev. J. T. Leonard, from Eph. v. 8: "Be filled with the Spirit." Seven ministers and six ruling elders present. Officers: Rev. W. W. Killough, Moderator, and elder John S. McGhee, temporary Clerk.

Licentiate E. L. Winecoff was ordained as an evangelist, and assigned service in the Dunklin county field to supply the Clarkton and Kennett churches, with authority to receive members into the church when resident without the jurisdiction of organized churches.

Rev. S. Addison McElroy was received from the Presbytery of South Alabama, and a commission was appointed to install him pastor of Cape Girardeau church on Sunday, September 27th.

The consideration of the Revised Directory for Worship was deferred until the spring meeting.

The committee of Home Missions recommended that the sums to be raised by Presbytery for the several causes known as Home Missions, be in compliance with the request of the Assembly apportioned among the churches, as follows: Sustentation, 20 cents a member; Church Election, 6 cents a member; Evangelistic, 17 cents a member; Invalid and Colored Evangelistic, each 12 cents a member.

The tabulated report of Rev. Dr. W. Primrose, evangelist of Synod, was a full and satisfactory one of his labors. A summary of

his report is here given: Since the last meeting of Presbytery he has held services in seven places; sermons, 116; professions, 50; received on confession, 41; by letter from other denominations; 4; from the Presbyterian Church in the United States, 1; total, 46; adult baptisms, 26; contributions, \$207.54. A church was organized at Bismarck consisting of 13 members; two elders and two deacons were ordained. The report concludes with the following recommendations: 1. That our people be urged to offer importunate prayer for the outpouring of the Holy Spirit on the churches and communities visited by the evangelists. 2. That ministers and elders introduce the St. Louis Declaration into every family in our churches. 3. The adoption of the envelope system and the increased circulation of the Home Missionary is urged.

Permanent committees on the Bible cause and Colored Evangelization were appointed.

The report of the permanent committee on Sabbath-schools presented an encouraging view of that work. The larger part of one day was devoted to the exercises of a Sunday-school convention which were very interesting, and gave a fresh impulse to this important cause.

Presbytery adjourned to meet in New Madrid, Mo., April, 1892.

GEO. W. HARLAN.

Report on Sabbath Observance.

Your committee would make the following report on this subject:

1. Nothing has been specially done to arrest the evil of Sabbath desecration. Some sermons have been preached to arouse the people to a better observance of the day.

2. So far as known there has been no change for the better in our State or municipal Sunday laws during the year.

3. Public conveyances have not lost any of their patronage and—

4. Railroad Sunday traffic has not been on the decrease.

5. And so far as known to your chairman there has been no improvement in the observance of the Sabbath within the territory covered by our Presbytery. Possibly the tendency towards looser views and practices are more manifest than they were a year ago. This is certainly the tendency of the outside world. If they do not totally disregard the day, they, at least convert it into a day of recreation and pleasure. As heretofore, the Sun-

day train, the Sunday mail, the Sunday newspaper, the Sunday saloon and Sunday visiting are the chief offenders in destroying the sacredness of the day. The railroads are giving special excursion rates on Sunday. In some parts of the country, not content with wholesale Sabbath desecration themselves, they bribe others to become participants with them in this sin, and in their Sunday excursion trains at half fare they practically say to the public: "If you will leave the church and desert the Sabbath-school and join in with us in profaning the Sabbath day we will make you a present of one-half the price of the ticket." Must not the anger of the Lord who is peculiarly jealous of His day be kindled and burn against all such? And the newspapers are making the Sunday edition their chief effort, and so multiplying the pages of reading matter as to occupy a large portion of the day. If all these encroachments go on it is hard to tell what is to become of the Christian Sabbath and how much of it will be left to its divine author who claims the whole day as his own.

It is high time all friends of the Sabbath and of the country should come to the defence of this, one of the noblest of our institutions. The wise men who laid the foundations of this great nation understood the value of this day of rest, and made provision for its observance, protection and perpetuity. The first thing to be done will be for all Christian people to set the example of Sabbath observance. This part of the reform ought not to be needed but its need we must confess. Many laymen and some ministers defend Sunday trains, Sunday mails, Sunday newspapers and advertising. It is a shame that it should be so. This bulwark of the Christian religion and citadel of the American Sabbath can never be successfully stormed from without, but if its defenders betray it from within then its fall is certain. In our country the opposition to the religious observance of the day comes mainly from five classes of people and their sympathizers. These are: 1. The foreign element; 2. Railroad stockholders and operators; 3. Newspaper men; 4. Liquor dealers, and 5th, Seventh day adventists. In sympathy with these, even when not sustaining to them any business relations, are the merely pleasure lovers and the skeptical portion of our population. And when all this is backed by the native promptings of the depraved human heart, always rebellious and self-idolizing, we see at a glance the magnitude of the opposition.

But the question is, What can we do for the time to act has come. First: We can arouse the Christian public. The trouble all along has been that the Christian people have been sleeping while their enemies have been at work night and day. Even now with this burning, living question before us, Christian people of our State and land are not thoroughly awake to the danger that is threatening our day of rest and worship. There is no power in this nation that can compare in numbers and influence with the Christian power. Let it once be thoroughly aroused and united and nothing can possibly stand before it. It is for every minister, elder, deacon and member to do what in him lies to stir up this latent power. Every man must have convictions formed under the teaching of God's word and the standards of our Church. Every man must have the courage of those convictions. Indeed no Christian who is worthy of the name can possibly be neutral or indifferent. We must remember that where the enemies of the Sabbath are victorious, there will they be striking a fatal blow at the religion of Jesus Christ.

These two resolutions are offered: 1st. That Presbytery enjoin upon its ministers and church sessions to give special attention to the instruction of our people in relation to the sacred character of the Sabbath as a divine institution, the religious observance of which is of binding moral obligation.

2nd. That Presbytery earnestly exhort all those under its care not only to avoid personal violations of the Christian Sabbath by indulging in worldly recreations such as are lawful on other days and abstaining from Sunday travel, Sunday mails and newspapers, Sunday visiting and the encouragement of the whiskey traffic, but to use their whole influence towards securing in a proper way the legal observance of the civil Sabbath as also the Christian observance of this day sanctified by God to holy use. We call attention to the pastoral letter authorized by the Assembly on this subject and recommend that it be read

by all our ministers from the pulpits and by some elder in every church where there is no minister.

As we have protested and petitioned against the opening of the Columbian Exposition on the Sabbath, let us pray that God may so control the hearts of the commissioners and arouse the Christian sentiment of our land that they may decide to honor the Sabbath by keeping the doors closed. The Christian people of America would speedily add their blessings upon it were they certain that the Sabbath would be properly honored at its opening.

"It would be indeed a great blow to the cause of Sabbath observance should the people of this professedly Christian nation so far dishonor their past record as to allow such a palpable affront to the authority of God's word." The loss of the American Sabbath is our present peril. Surrender this citadel and national degeneracy must inevitably follow.

W. T. HOWSON,

Chairman.

NEWS OF THE WEEK.

Home.

The Hon. Harvey Watterson, the venerable father of Mr. Henry Watterson, editor of the *Courier Journal*, died on last Thursday night in Louisville, Ky. He was the sole survivor of the Twenty-sixth Congress and during the years of his active life was a distinguished figure in national politics. General Jackson was his godfather.

Seven persons were killed and a number of others dangerously wounded by the boiler explosion on the steamer C. W. Parker in the Chicago river last Sunday afternoon. The killed were Capt. James B. Carter, Engineer John C. Moore and Cook Samuel Armstrong, all of the steamer Mrs. Mary Rice, Barbara Rice, her sixteen-year-old daughter, Samuel Sawyers, laborer, and an unknown man.

The conference of the Methodist Episcopal church at Davenport, Iowa, dropped the Rev. W. F. Bacon, of Sabula, from the conference at his own request, he preferring to retire rather than relinquish his present profitable occupation of training speed horses.

A new comet was discovered by Prof. E. Barnard, at Lick Observatory, last Saturday morning, at 4 hours and 55 minutes right ascension, 7 hours and 31 minutes south declination, 28 degrees. The comet is not very bright, and has no tail or nucleus. It is moving rapidly toward the southeast.

The Leland Stanford, Jr., University at Palo Alto, Cal., was opened last Thursday with imposing ceremonies. The Stanford University is to the West what Lehigh University is to the East. Both were founded and liberally endowed by men who from poor boys became rich, and whose fortunes were made by railroads.

Professor Renfro, a white teacher in the colored normal school of Huntsville, Ala., attempted to chastise Elenor Kahn, a colored pupil, last Thursday. Kahn seized a three-inch steel chisel and inserted it into Professor Renfro's brain, killing him. Kahn is under arrest.

Frank Melbourne's rain-producing experiments at Goodland, Kan., have produced peculiar atmospheric phenomena. A slight rain was the first result. The thermometer fell rapidly and snow appeared to be coming. Professor Melbourne's contract calls for a half inch rainfall.

Dr. Carlos E. McDonald, who superintended the Sing Sing electrocutions on July 7 last, says that the men died painlessly and that there was no smoking, charring or burning of flesh.

Congressman O'Farrell, of Virginia, favors Mr. Crisp, of Georgia, for the speakership. He thinks the tariff will be the great question before next Congress.

The sales of leaf tobacco in Danville, Va., for the year ending September 30 aggregated 40,990,000 pounds, an increase of more than 15,000,000 pounds of the sales for the previous year.

The coal used by the steamship *Tenorio* in her recent passage, in which she beat the eastward record, was from the Pocahontas mines, in Tazewell county, Va.

DEADWOOD, S. D., Oct. 4.—A strong and steady snow-storm prevailed here last night. Several inches of snow are on the ground this morning.

A veteran Confederate cavalryman's association is to be organized in this city, the object of which will be to erect a monument to the memory of Gen. J. E. B. Stuart.

At Pleasant Grove, Lauenburg county, Va., last Saturday, Allen Arnold, fourteen years old, while hunting shot himself in the leg, and before assistance could be had died.

The Roanoke, Va., machine shops have resumed work on full time, and a large number of additional hands will be put to work this week.

The wife of ex-President Cleveland gave birth to a girl at the Cleveland residence, in New York city, last Saturday.

Foreign.

Last Thursday morning an attempt was made upon the life of Emperor Francis Joseph of Austria, by placing bombs filled with nitro-glycerine on the railroad bridge at Isenthal, a suburb of Reichburg, near Prague. The train was stopped by the bombs exploded before the Emperor's train arrived and the damage was repaired in time for it to pass over in safety.

Mr. Postiney Bigelow, of New York, who has recently returned to London from Russia, says the Germans and Poles are persecuted to the same extent as the Jews.

The Sunday School-Lessons.

ANOTHER KING--ONE JESUS.

Our Lesson Notes.

BY THE REV. JAMES P. SMITH, D. D.

October 18th, 1891.

WASHINGTON THE DISCIPLES' FEET.

John xiii: 1-17.

Everything in the character and life of Jesus had its lessons. There was no time nor thing in him in which he was not the divine teacher of men. He taught the truth and grace of God by words, by example, by works of supernatural power and by gifts of healing and blessing. He taught also precious truth by significant acts. There were things which he did that, without words, were object lessons, pictures of things he would have us to know and to do. He took little children into his arms and blessed them. He rode into Jerusalem, like a king, amid the Hosannas of the multitude. He breathed upon his disciples, when he departed, saying, "Receive ye my Spirit." Like the lowliest servant of the household he washed the feet of his disciples. Of this wonderful and affecting act of humble service we are to read today.

I. *The Solemn Introduction*, vs. 1-3. The apostle John introduces his narrative of the scene with a remarkable paragraph. As he looked back, from the later years when he wrote this gospel, upon the wonderful humility of his Lord, it appeared to him in the light of great facts that were plain to him now.

1. *His Hour*.—"Jesus knew that his hour was come that he should depart out of this world unto the Father." It was at a time, on the night before the passover, when Jesus was conscious that the hour was come, to meet which he had come into the world; the hour appointed of the Father, his hour of sacrifice and death, the hour of his departure unto the Father. Thirty years before he departed from the Father to come into the world. Now "his hour had come to depart out of this world unto the Father." What a glorious meeting he looked forward to!

2. *His Love*.—"Having loved his own which were in the world." His disciples he called "his own." "Thine they were and thou gavest them me." They and all that believe on him are "his own," by covenant gift from the Father, by his own redemption purchase, by the grace of the Holy Spirit, and by their own choice and faith. Loving them in eternity, in his coming into the world, through all the days of his ministry, "he loved them to the end;" "unto the uttermost." In their sin and ignorance and unbelief, and many things that grieved him, he had loved them, and he now loved them without measure.

3. At such a supreme hour as this, when his heart was filled to overflowing with love to his disciples, how dark is the contrast of the treachery of Judas. "The Devil having now put into the heart of Judas Iscariot to betray him." Satan threw the evil thought into the heart of Judas. Even when his heart was overflowing with love, one of his own disciples accepted the suggestion of the Devil, and formed the purpose of betrayal. How bitter the knowledge to the loving Saviour! How terrible the choice of Judas, accepting, consenting to, determining his will to the wicked, devilish temptation.

4. John tells that all this was in the full consciousness of Jesus of his divine mission; "that the Father had given all things into his hands, and that he was come from God and went to God." At a time when the sense of his true divinity was in full possession of his mind, when he knew that only for a little time he had dwelt on earth, and was about to return to his place with God, at such a lofty time as this, he gave to his disciples this lowly service, washing their feet.

II. *The Lowly Service*, vs. 4-5. Rising from the table, he took the place of the lowliest servant. He laid aside the loose-hanging outer garment; "he took a towel and girded himself," and pouring water into a basin, "he began to wash the disciples' feet." What lofty height of humility is this! "He made himself of no reputation, and took upon him the form of a servant." He came not to be ministered unto, but to minister. "It was the greatness and royalty of service he would teach them. There had been strife among them as to who should be greatest. He, their Lord and master, would show them by his own example that true greatness was in loving and humble service freely given unto others.

III. *Simon Peter's Protest*, vs. 6-11. When others, in surprise, submitted, and the Lord passing at rear of the

couch on which they reclined, washed their feet; Simon could not consent. How characteristic of the bold, impulsive Peter, self-willed and outspoken? "Dost thou wash my feet?" Thou, my Lord, wash the feet of me? He protested that he was not worthy of such a service. But his humility was mistaken. Jesus, without reproach, simply said, "What I do thou knowest not now, but thou shalt know hereafter." Be patient, and it will be made plain to you. God is always dealing with us in ways strange and inscrutable. "Thou shalt know hereafter." "Now we know in part; but we shall know even as we are known." "We know that all things work together for good to them that love God." When Peter, with intense will, declared, "Thou shalt never wash my feet." What stubborn self-will in this? "Thou shalt not ever (to eternity) wash my feet!" Still there is no reproach, only gentleness and patience. Peter, don't you know, our Lord would say, that a greater submission than this is needful to me? "If I wash thee not," i. e., with my blood and spirit, "thou hast no part with me!" If you refuse to submit to my washing, you will be forever cut off, and have no part in my cleansing and my kingdom. At once Peter returns to his submission to Christ, as impetuously as he had renounced it. "Lord, not my feet only, but also my hands and my head." Anything, all things I submit to you. I cannot bear the thought of being cut off from you. Jesus said, "He that is washed needeth not save to wash his feet, but is clean every whit." Only the exposed and soiled part needs repeated washing. Once washed and made clean by his saving power, you will but need daily forgiveness for offences and failures. Once we need regeneration and justification, and then daily we need to come to the fountain, that our daily sins and shortcomings be washed away. If any man (a saved believer in Christ) sin, we have an advocate with the Father, even Jesus Christ the righteous, who is the propitiation for our sins.

IV. *The Disciples Taught*, 12-16. When he had completed the washing, had taken his garment, and sat down, he had instruction to give. "Know ye what I have done?" They called him "Master and Lord," and it was well. "So I am." Your Master to teach and your Lord to command. Then learn this from my example: "Ye should do as I have done to you!" Instead of envy and strife, each one seeking to be greatest, you should be seeking to serve one another, even in the lowliest service. "The servant is not greater than his lord." If we would be as our Lord, we will find service and self-sacrifice to be the road to true greatness and the greatest royalty.

"If ye know these things, happy are ye if ye do them."

College Manners.

The conduct of some college men—boys, would perhaps be the better title—is a matter calling for anxious consideration by those who are in any way responsible for their guidance and direction. This is no new theme. It has always been one which has exercised the attention of college faculties.

Of recent years, many concessions have been made to the manly spirit of the young men themselves and to that of self-government, which it was fondly hoped would prove to be a solution of the vexed question, more satisfactory than any arrived at by former methods. Nor has the experiment been altogether unsuccessful, having been fruitful of much good, even if it has not accomplished all that was hoped for by its advocates. It has facilitated the internal government of colleges, but not always improved the conduct of the students abroad.

A notable instance of such misconduct was afforded by some students of Yale in the early summer, upon the arrival of a circus in New Haven. Armed with torpedoes, fire-crackers and horns, the students, some two hundred in number, did their best to break up the procession by the free use of these implements, and such a combination of yells and shrieks as only college students can devise. Great confusion ensued and there were several narrow escapes from serious accidents. The frightened horses were with great difficulty restrained, and it required the application of most vigorous clubbings to keep the alarmed wild beasts within due bounds in the cages. Several of the lady performers fainted from fright and were only saved from injury by the strenuous efforts of the attendants.

The affair was altogether disgraceful and we hardly wonder at the severe animadversions of the secular press upon the occurrence. Feeling for the sufferings of the

brute creation occasioned by the performance, Mr. G. T. Angell, in *Our Dumb Animals*, makes use of the following deservedly severe language:

"Can anything meaner or more contemptible be imagined than the conduct of these two hundred intellectually educated young men, in the presence of eight hundred more of their companions, who did not raise a hand or voice to prevent."

Nor do the students of Harvard appear to be generally governed by more gentlemanly principles. Mr. Angell, in the same article already quoted from, makes reference to the fact which has attracted considerable attention, that the proprietor of two of Boston's best hotels—"Parker's" and "Young's"—has decided that no more large bodies of "Harvard students" will be permitted to dine at either of his hotels.

We believe in young people enjoying themselves. We are not opposed to mirth and to reasonable indulgence in what is called "fun," but there are certain limits, well defined, and easily recognized by all sensible people, which should not be transcended. Unprovoked merriment is not to be defended, for not only does it infringe upon the rights of others, but it is too evidently like the "crackling of thorns under a pot," a mere hysterical giggling, to be justified.

There has always been a wide latitude accorded to the escapades of college boys, but there is danger lest the free and easy manners which are so often seen in young people of the present day, and which are considered quite the thing in certain circles of society, may rob those who adopt them of much of their attractiveness.

When the young people are Christians, it becomes a serious question how far they may fall in with the prevailing habits of the day, even when the objects of pursuit are entirely harmless or even advantageous to health and reasonable enjoyment. Certainly all such may find an excellent field for usefulness by setting their faces against such laxity of manners as will surely lead to riotous conduct.—*Episcopal Recorder*.

The Concealed Future.

Among many other foolish theories, is that which would have us believe that as a result of repeated and continued effort, has come not only the development and enlargement of our faculties, but that even the faculties themselves, in their very beginning, come to us as the result of wishing and trying, and endeavoring. That our eyes are the product of our effort to see; that we have ears because we have been trying to hear—and so on to the end.

If this be true, then in addition to the faculty with which we remember the past we should long ago have acquired a faculty by which we might also foreknow the future. Men always and everywhere desire to know what the next hour, and the next day, and the next year, have in store for them; but the future still shut out from us.

When we take the higher Christian teaching, that our faculties are to us a direct gift from God, it is manifest that it would have been just as easy for God to have endowed us with a faculty with which we might know the future, as to have endowed us with one with which to remember the past. But God has not seen fit thus to make known the future to us; and for very good and wise reasons.

It is not for us "to know the times and the seasons," and so each day comes to us with a newness and freshness which could never be possible had not God kept the times and the seasons "in his own power." A future which is concealed lends to the present a zeal and an energy which not only makes success possible, but rewards every effort with an immediate benediction.

To foreknow the future would render it impossible to enjoy the present. Accidents and calamities which lie along our pathway would confront us perpetually with their terrors. Sickness which now waits for us in our bed-chambers would then dispel refreshing sleep and banish pleasant dreams. Pain and petulance would stand perpetual sentinels at the grave of buried hope, and man himself would wish to be dead.

Ignorance of the future leads to humility. Eve has imparted to all her numerous progeny the desire to eat of the tree of knowledge. This desire to be all-wise was then, and still is, unwise. It is begotten of self-exaltation and is devoid of humility. It is better to humble ourselves and exalt God, that faith, and hope and love may live.

In the uncertainties of the present and mysteries of the future, we find that largeness of possibility

which makes life a school for discipline, and our conduct the true index of character.

God could have made it possible for us to foreknow the future, but our greatest earthly comfort and happiness is only consistent with our ignorance of that which is shut out from us by the future.—*Lutheran Observer*.

RECENT PUBLICATIONS.

Our prompt acknowledgment every week of the books sent to us we consider as ordinarily a sufficient compensation for the same. We reserve to ourselves the privilege of giving a more or less extended notice of the same, which is for the benefit of our readers. It would be impossible for us to examine all the books sent to us, and especially the innumerable little volumes written for children.

IN ONE GIRL'S EXPERIENCE. By Mary Hubbard Howell, author of "Through the Winter," "Along the Old Road," "On the Way Home," "Out of the Shadow," "In After Years," "In Safe Hands," 12mo, cloth. Pages 368. Price, \$1.25. Published by The American Sunday-School Union, Philadelphia and New York.

In "One Girl's Experience" we find portrayed the experience of many girls—not indeed in outward events, but in inward struggles.

Honor is a girl trained in a fashionable boarding school and graduating with the usual amount of accomplishments—showy rather than useful. She has really learned nothing which can be turned to practical account when she is left an orphan at the age of eighteen. Her helplessness is pitiable, but it is like that of many other girls educated as she has been. She does not have any branch of useful or ornamental knowledge sufficiently at command to teach it. She cannot sew, even to the extent of making a buttonhole. She knows nothing of cooking, and when the question of supporting herself must be solved her first thought is to write for the press, but of course does not succeed. At length Honor finds a snug home where she learns to be useful. Frequent quarrels with Janet and Ethel exhibit a disagreeable pride and maliciousness; but as a Christian girl Honor is sorry for her faults, tries to mend them and nobly succeeds, until the reader is inclined to love the character which at first appeared so unlovely. And more than that, another learns to love her too. But this the readers must discover for themselves. Mrs. Pennock's teaching is briefly given in the following, which was written upon a little white card, and handed to Honor, when she was about to leave for another home:

1. Be cheerful; never darken another's sky with your own clouds. 2. Be courageous; never waste your imagination in inventing bugbears. 3. Be helpful; remember God has given you two hands that with them you may bestow as well as receive blessings. 4. Be thoughtful of others; remember the old beatitude, blessed are the happiness makers. 5. Be faithful in the least things; remember the old sculptor who carved the back of his statue as carefully as the front, because the gods see everywhere. 6. Be a Bible student and a follower of Christ; remember the old Jewish proverb, If you would be fragrant, keep close to the seller of perfumes.

CROSS ROADS; OR ISABEL ALISON'S HISTORY. By Mary Halloway. 12mo, cloth. 293 pages. Price, \$1.15. Published by The American Sunday-School Union, Philadelphia and New York.

"This world is a hard place for girls," some one has said. It is apt to be peculiarly hard for those who must leave home and earn a livelihood at an early age, after a sheltered and comfortable girlhood which has not developed self-reliance and the more hardy traits of character. The life-path of such girls often seems to take them along cross-roads. Isabel Alison feels the pinch of limitation in means and circumstances. She encounters varied trials, and does not always manifest the graces of the saints. She is a very human sort of girl; but readers will like her none the less for that. As governess and teacher she is tantalized, worried, exasperated and soothed by turns, and has the knack of making readers sympathize with the moods which she so candidly mirrors in her journal. An interesting set of young people are brought in—school girls, college boys, and others older and younger. School life exhibits its trials and compensations for teachers and scholars. The "school-ma'am" and the school girl are shown to be very closely akin in their human nature. Most of the people introduced are good but not "goody-goody."

DOROTHY DOREMUS. By Mildred Scarborough. 12mo, cloth, 216 pages. Price, \$1.

The book is dedicated "to the real Dot, who did none of the dreadful things ascribed to her namesake in the story." The story "Dot" is indeed a little whirlwind. But she conquers her faults in a measure under discipline, after committing herself to the Lord's help as a follower of Jesus. The story leaves her in the divine keeping on the road to a noble character. Young girls will be delighted to read the story, and in it they may see a mirror reflecting their own faults and showing the way to mend them.

Published by The American Sunday-School Union, Philadelphia and New York.

HARPER'S YOUNG PEOPLE is received. Published weekly. Price five cents. Harper & Bros., New York.

A NEW ENDEAVOR. Dedicated to the Young People's Society of Christian Endeavor of America. By Sophie Bronson Titterton. Published by the American Tract Society, 150 Nassau Street, New York. Pages 394. Price, \$1.25.

This is a religious story in twenty-four chapters, and is written, as its title indicates, to give impulse to the Christian Endeavor movement. We simply make this announcement of the book, which we have just received and have not had time to read.

THE ANDOVER REVIEW for October has been received, and has the following contents:

An Advance Step in Sunday-School Bible Study.

The Cherokee Outlet.

Criticism versus Ecclesiasticism.

Christ Himself the Sufficient Creed of Christianity?

The Authority of the Pulpit in a Time of Critical Research and Social Confusion.

Theological and Religious Intelligence.

Book Reviews and Notices.

Boston: Houghton, Mifflin and Company, New York, 11 East Seventeenth Street.

THE FORUM for October has been received and has the following contents:

An English Estimate of Lowell.

One Remedy for Municipal Misgovernment.

Social Verse.

A Plan for a Permanent Bank System.

Compulsory and Religious Education.

Real Meaning of the Free Coinage Agitation.

Increase of Crime by "Reformatory" Prisons.

Agricultural Depression and Waste of Time.

Common Sense and our Military Duty.

English Royalty: Its Cost and its Uses.

The Increase of Gambling and its Forms.

New York: The Forum Publishing Co., Union Square. \$5 a year.

LITTELL'S LIVING AGE for the week ending October 3d, has been received.

Mr. Spurgeon's Institutions.

Those who are jointly responsible with Mr. Spurgeon for the carrying on of the work which the Lord has committed to him, wish to remind readers of the Magazine that the needs of the various institutions are just the same as if he were well.

Though the President of the college is laid aside, the students will assemble as usual (but not at "Westwood") at the beginning of this month. The evangelists are resting now for the summer is not the best time for special services; consequently, thank-offerings from the places visited will not be coming in, but salaries must be paid.

The President's illness casts a gloom over the brethren in North Africa, the orphans at Stockwell, and the colporteurs all over England; but the expense of the various works go on, whoever is ill or well. Mr. Spurgeon has been very mercifully preserved from anxiety about the Tabernacle, or any of its institutions, during his illness; and, when he is getting better, as we trust he may, we are quite sure that friends will not permit him to have a moment's care about the support of any of the work entrusted to him by the Lord. We believe that "the Lord will provide"; and we know that the Lord does provide, by touching the hearts of his stewards, and opening their pockets. The expenditure of the Orphanage last year

exceeded the income by £2,658, mainly in consequence of the very heavy cost of repairs, alterations, and new sanitary arrangements; but partly because the legacies received during the year were unusually small. What is required is a permanent increase in the regular income, so as to provide for such contingencies, should they occur again. Will donors kindly note that it will save Mrs. Spurgeon unnecessary labor if contributions are addressed to C. H. Spurgeon, Beulah-hill, Upper Norwood, or the Secretary, Stockwell Orphanage, Clapham-road London?—*Sword and Trowel*.

The Meaning of It.

Cicero once saw the Iliad of Homer written in so small a character that it could be contained in a nutshell. Peter Bales, a celebrated calligrapher in the days of Queen Elizabeth, wrote the whole Bible so that it was shut up in a common walnut as its casket. In these days of advanced mechanism even greater marvels in miniature have been achieved; but never has so much meaning been compressed into so small a space as in that famous little word "so" in the text, "God so loved the world that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—*Spurgeon*.

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