

ring natio
y-ched s.
less ital rables.
d
tenay.
2 1897.
ADA TEA.
Economic.
d Packets Only.
Only 10 cents per lb.
STION BYK.D.C.
TONS WHOLE SYSTEM.
CIETY TTIONS
In stamps for 10
Ship, Antislavery, etc.
ognition
rtion Society,
a beautiful colored
and spr
a pretty present
ess Jewelry Dept.
ion Regalia Co.
TORONTO
urers of all Lodge
Regalia, Uniforms,
etc.
DY Bookkeeping, Penman-
ship, etc., taught by Mail at students'
College St., Buffalo, N.Y.
NESS COLLEGE,
continues to occupy its
as the most thorough
ness college in Amer-
JHNSON F. C. A.,
Belleville, Ont.
ONDAY, JAN. 4, 1897.
College
d. Ontario
d commercial schol-
ers, Commercial and
erate rates, board low,
found in many of the
from Buffalo to Van
York to San Francisco
College.
E. J. JOTT, Principal.
and ten commandments
ors and gold, size 10x22
paper. A beautiful and
ill price 50c, partitions 10c
Write for particulars to
Iverware Co., Montreal.
Y-SIX YEARS
NN'S KING
IDER
BEST FRIEND
ALE IN CANADA.

THE PASSING OF THE YEAR.

The Old Year.
Bless the old year! He's almost gone;
I heard him utter a dismal moan;
"I'm weary—I'm lonely—I'm wasting,"
said he, "no one breathe a blessing on me!"
"Thou poor old man, with the snow
white hair,
I'll bless thee," said a lady fair;
"For thou in thy youth didst bring
to me
My beautiful babe in its purity!"
"Bless the old year!" the young man
cried;
"In merry spring he brought me my
bride—
The richest gift to mortal given—
Brought her from the gate of Heav-
en!"
"Bless the old year!" the sick one said,
And gently raised his drooping head;
"His hours are past, and I shall be
From pain, from grief, from anguish
free!"
The mourner breathed in tones of sad-
ness,
"Bless it, though it brought no glad-
ness;
I learned on earth no home to make;
Bless it for its lesson's sake!"
"Bless the old year!" cried the child
with glee;
"In its merry hours I was happy and
free!
It has brought me frolic for every day;
Bless the old year ere it passes
away!"

Bless the old year! Come one and all;
Answer to his lonely call;
Let it go to the last sound he shall
hear
Shall echo a blessing! Bless the old
year!

New Year in History.
The Saxons originally called this
month Wolf-monat, and afterward it
was called Aeter-Yule—after Christ-
mas.

The Greeks at the commencement
of every year held festive meetings to
celebrate the completion of the
sun's annual course.

From the Greeks the Romans bor-
rowed the custom of observing the
let of January; and to do at the pre-
sent was received by our fore-
fathers.

In giving New Year's gifts we at
the present time are simply follow-
ing the example of the ancients; and
to receive such tokens of good will
was then, as now, looked upon as be-
ing in the highest degree propitious.

The 1st of January having been ob-
served by the heathens as a day of
great rejoicing and the offering up of
profane and superstitious sacrifices to
Janus, the early Christians observed
it as a fast to avoid the appearance
of doing honor to a Heathen deity.

The month of January, which brings
with it the Christian New Year's day,
derived, as it is generally admitted,
that appellation from the Latin Janu-
arius, in honor of Janus, one of the
heathen divinities. Janus, in his day,
was supposed to preside over the
gates of heaven.

There was an ancient custom of
New Year's eve which prevailed in
England and which is yet maintained
in many places, of young women go-
ing about with a wassail bowl of
spiced ale, with some sort of verses
from door to door. Wassail is derived
from the Anglo-Saxon wassal, which
means to sing or to play music. These
young women accepted little presents on the occasion,
and the houses at which they stop-
ped to pay their congratulations.

Makes a Difference.
I'd laugh at the snow
When the chill winds blow,
An' I'd sing when the frost come
An' I'd turn up my eye
With a wink at the sky
Ter show I don't care fur its scow-
ling.
Defiance I'd cast
In the teeth of the blast,
An' I'd 'bout 'bout the coal in the
cellar,
An' the way that it shrinks
When the mercury slinks—
If I was the other feller.

It's easy enough
To be a friend's road is rough,
But it's different some-
When the grievances come
An' lodge in the midst of yer family.
An' the fire's getting dim
An' the credit is slim.
I don't say in tones mild and meller,
That it's all fur our good,
Ex it's likely I would feller.

Wassail and Religion.
Miller tells us that the introduc-
tion of Christianity among our an-
cestors did not at all contribute to
the abolition of the practice of was-
sailing. On the contrary, it began to
assume a kind of religious character
with the wassail bowl, itself, which, in
the great monasteries was placed on
the refectory or eating hall, to be
circulated among the community at
his discretion, received the honorable
appellation of Pœculum Charitatis.
The usual bowl of the old times
is the loving cup of today, and in
London after dinner the master and
wardens of all the great guilds drink
to their visitors in a loving cup and
bid them all heartily welcome. The
cup then circulates round the table,
the person who pledges standing up
while his neighbor drinks to him.

According to Pennant, the High-
landers on New Year's Day burn
before the shrines. The New
Year of the Persians was opened with
agricultural ceremonies, as is also
the case with the Chinese at the
present day. The festival of fools at
Paris, which was held on this day,
continued for 240 years, when every
kind of absurdity and indecency was
committed.

Among the Romans.
In the Monthly Miscellany for
December, 1892, is to be found an
"Essay Upon New Year's Gifts" from
which we learn that the Romans
were "in the habit of giving New
Year's gifts," even when the custom
consisted of only ten months of
36 days each, and began in March;
and when January and February
were added by Numa, and the ten
others, the calends, or first of Jan-
uary, were the time on which they
made presents; and even Romulus and

SUNDAY SCHOOL.

INTERNATIONAL LESSON—NO. 11.
JAN. 10, 1897.

The Holy Spirit Feels—Acts ii, 1-13.
Time—A. D. 30. Place—Jerusalem.
Persons—The apostles and other
disciples.
Commentary—1. Pentecost (fiftieth)
—The second of the three yearly
feasts held by the Jews. The first,
the Passover, commemorated Israel's
deliverance from Egyptian bondage,
and pointed to the Lord Jesus, our
Saviour. The second, Pentecost, fifty
days after, marked the giving of the
law on Sinai and pointed to the bap-
tism of the Holy Ghost. The third,
The Feast of Tabernacles, was kept
in memory of Israel's entrance into
Canaan, their peaceful home, and
pointed to our inheritance and abid-
ing home.
This second feast was called the
Feast of the Harvest (Ex. xxiii, 16);
22, and again the festival of weeks
(Lev. xvi, 10), because a week of
weeks came between it and the Pas-
sover—Lindsay. The resurrection was
the fiftieth day from the resurrec-
tion; therefore it was also on Sun-
day—Bramhall.
Fully come—The day began at the
previous sunset, and this would sug-
gest an hour at the present day—
Cook. All, probably the 120 spoken
of in chapter i, 15, who were alto-
gether at the election of Matthias.
With one accord—There was no per-
son uninterested in the occasion,
none lukewarm; all were in earnest,
and the Spirit of God came down to
meet their united faith and prayer.
Came down—The upper room
(Acts ii, 13).
2. Suddenly—Unexpectedly, in a mo-
ment, not gradually, as winds gener-
ally rise—Com. Com. A sound—the
suddenness, strength, and diffused
nature of the sound struck the hearts
of the whole company, and thus com-
plete their preparation for the heavenly
gift. Wind was a familiar emblem of
the Spirit, Ezekiel xxxvii, 9; John
iii, 8, x, 22.)
3. They appeared—After the audi-
ble sign immediately follows the vis-
ible—Meyer. Cloven tongues—The
tongues of fire parted themselves out
like streams from one source or like
branches from one root, and distrib-
uted themselves among them—Bib.
Sustained—This was the baptism with
fire which is promised in Matt. iii,
11; the fire on earth which the
Lord Himself longed to see kindled,
(Luke xii, 49). The tongues were the
emblem of the languages they were to
speak.
Like as of fire—The fire indicated:
1. The penetrating power of the word
of God—Derby. 2. The old symbol of
zeal and fervor—Hobart. 3.
Leaping, triumphant, transforming
energy—Ser. Bib. 4. The resistless
purifying which consumes the errors
and burns up evil—Peloubet. 5. All
the contentment of the life, life, joy,
blessing, which the Holy Spirit could
impart—Peloubet.
4. They were all—not a part, but
each one, filled—not only touched or
encompassed, but filled, with the
Holy Ghost—The promise of the
Father, filled with the grace of the
Spirit, more than ever under His
sanctifying influence, and as a
heavenly, spiritual, more weaned from
this world and better acquainted with
the other, rejoiced more than ever in
the hope of heaven, and in it all their
griefs and fears were swallowed up.
Began to speak with other tongues—
their tongues were new with re-
spect to the world, but not to the
thoughts. The cloven tongues enabled
them to speak the languages of for-
eign and distant nations as a sign
that the testimony which they now
began to bear was intended for every
creature, and that it was the office
of the Holy Ghost to restore the
unity of language and substitute for
the confusion of tongues, which be-
tween a diverse people, and har-
monious Zion to all nations—Stier.
Spirit gave utterance—Furnished
them with the matters as well as the
language—Com. Com.
5. Diverse—Both permanent
residents and pilgrims who had
come up to the feast, are prob-
ably included, verse 10—Abbott. At
the time there was scarcely a com-
mercial intercourse between the
Jews had not been scattered for
the purpose of trade, merchandise,
etc., and from all these nations, it is
said, there were persons now present
at Jerusalem—Clarke.
6. The multitude came together—
When this strange report came to be
circulated, the people from all parts
of Jerusalem sought the place where
so great a wonder had been wrought,
7. Are not all these Galileans—Per-
sons wholly uneducated, and conse-
quently, ignorant of those languages
which they now speak so fluently—
Clarke.
8. Parthians, Medes, Elamites, Mes-
opotamians, Jews, Cappadocians, Pon-
tians, Asia.
9. Parthians, Pamphylia, Egypt, Lib-
ya about Cyrene, (See Dictionary).
10. Crete, Arabia, (See Dictionary).
Works of God—The incarnation of
Christ, His various miracles, preach-
ing, death, resurrection, ascen-
sion, and the design of God to save
the world through Him—Clarke.
2. Amazed and in doubt—Thoroughly
astonished, and utterly at a loss
to determine the cause—Cook. These
were men who were open to the in-
fluence of the truth, and whom Luke
describes in verse 5, as devout men.
—Lange.
13. Others mocking—Wherever Jesus
preached He met those who were
opposed to His ways, and found an
excuse against receiving His words,
and so it was at Pentecost. The
things of the Spirit were foolishness
to them. Full of new wine—These
men were probably the Scribes and
Pharisees, and chief priests, who al-
ways resisted the Holy Ghost. En-
tearments—The Holy Ghost enters
the hearts that are prepared for His
coming, and fills them with power
and light. All who receive the bap-
tism of the Holy Ghost will find it
easy to speak for God, regardless of
the opinions of others.

A WEDDING EXTRAORDINARY.
Husbands 2, 3, 4 and 5 Will Act as
Ushers at the Sixth Marriage

A WOMAN WHO LIKES A CHANGE
Ever since La Fayette visited this
city and Sam Patch jumped over the
falls, says the Rochester Herald, it
has been impossible for Rochester to
refrain from rushing into print and
distinguishing herself in all sorts of
curious ways. Just now, the Flour
City is being handed down to fame
as the home of one of the husbands
of a woman, who is about to wed her
sixth consecutive partner for life. At
the previous five are living and four
of them will act as ushers at the
coming nuptials. The first would
sincerely rejoice to serve in like cap-
acity, but is prevented because of an
injury; so he contents himself by of-
fering his home as a retreat for the
honeymoon, which kindly invitation
has been accepted.

It is husband No. 3, according to
the Sun, who is the Rochester man.
His name is given as Hiram E.
Krampp. No such name appears in the
Rochester Directory, which must be
an oversight on the part of the di-
rectory people, for the Sun is always
right.

Here is the story just as it appears
in the journalistic oracles of the me-
tropolis; it is dated Providence, De-
cember 26th:
"The marriage of Mrs. Eleanor B.
Linter to her sixth husband will oc-
cur on Tuesday at the Church of
St. Emanuel; and four of her ex-hus-
bands will act as ushers. The entire
marital batch would have been pre-
pared, but the first man met with an
accident last week and is confined to
his bed.
"Contrary to the ordinary run
of such affairs, the lady and all her
former husbands are on excellent
terms. They are also good friends of
Mr. Augustus Thistlewood, who is
the abundantly married lady's
sixth husband.
"The future Mrs. Thistlewood was
first married. Her husband was of
Cleveland, Ohio, man. He is the one
who is hurt, but he has sent her
Mrs. Thistlewood, present, and has invited her
and Mr. Thistlewood to spend their
honeymoon at his place, an invitation
which has been accepted.
"In every instance the lady has ob-
tained a divorce without opposition
and without losing the friendship of
any of her spouses. She is consid-
ered them all that they were not well
mated; and every one of them ac-
cepted of her. She is now a retired
respectably and gracefully, and
assistance at any time when called for.
"Husband No. 2 is a Mansfield man,
Arthur K. Singleton; No. 3 is Hiram
E. Krampp, of Rochester, N. Y. The
fourth man is Edward Dewey, an
Englishman, and the fifth is
Walter E. Devenish Linter, of New
Castle, Pa.
"It will be the turn of the last to
take office as President of the last to
B. Ribbet Club, which was organized
a few years ago by the first three
ex-husbands, each of whom has served
as president of the club. None but
men who have been husbands of the
lady are eligible for membership. They
dine once a year, and their ex-wife is
present in her honor. The dinner for 1896
would have taken place last night, but
was deferred until Monday next, the
night before the wedding.
"The bridegroom-elect would like to
be present, but the ironical rules of
the society bar him out until he be-
comes an ex-husband; and when that
will be is not known. The average
age of the ex-husbands is 40 years.
"They will act as ushers at her wed-
ding, but at the meeting on Monday
she will be moved and voted that
all future weddings of this lady the
club will act as ushers; also as pall-
bearers in the event of her death.
"Mrs. Ribbet-Ward-Singleton-
Krampp-Dewey-Linter came here to obtain her
last divorce.
"It's really too bad that Mother
Goose isn't alive. She would surely
have immortalized this matrimonial
episode in some such epigram as this:
Sing a song of sixpence,
A pocket full of rye;
Half a dozen husbands
Married on the sly;
When the maid was single
She wished that she was wed;
But when the dame was married
She wished that she was dead.
Her husband could not suit her,
No matter how they tried;
So straight to the divorce court
This gay old damsel fled.
And when the judge had freed her
She tried the same old game;
Mrs. Ribbet-Ward-Singleton-
Krampp-Dewey-Linter's her name.

"Mamma," said Willie, "do you pay
John's fifteen dollars a month for
looking after me?" "No, sixteen,"
said mamma. "She is a good nurse
and deserves it." "Well, I say, ma,
I'll look after myself for ten dollars.
You'll save six dollars by it."
It is likely the Dime Savings Bank,
of Chicago, will liquidate.

Practical Survey.
The day of Pentecost was the culmi-
nating period in the system of
Redemption. It ushered in the dis-
pensation of the Holy Ghost, thus
proving the divine mission of Jesus,
and the truth of Christianity. The
old dispensation of types and shadows,
of forms and ceremonies, was com-
pletely supplanted by the incoming
of the spiritual power wrought in
men by the Holy Ghost, and it was
evident that a special divine influence
spread over the waiting company of
disciples, bringing to them the means

"IAN MACLAREN'S" CREED

Various Opinions by New York
Preachers.

ALL RIGHT, BUT TOO SHORT.
Most of Them Want a Good Deal More—
Not Enough Chance For Theological
Fencing—Dr. Newton Admires It—
President Eliot Pleased With it—Dr.
Abbott Gives His Views.
"I believe in the Fatherhood of
God. I believe in the words of Jesus.
I believe in the clean heart. I be-
lieve in the service of love. I be-
lieve in the unworldly life. I believe
in the Beatitudes. I promise to
trust God and follow Christ, to for-
give my enemies and follow after the
righteousness of God."
The above words, taken from the
first chapter of "The Mind of the
Master," have come to be generally
known as "Ian MacLaren's Creed." It
is simply a creed of ethics say some,
very good in its way, but not a prac-
tical creed to build churches on. The
controversy is general and these are
some of the opinions offered:
REV. HEBER NEWTON.
MacLaren's creed is an admirable
summary of the essentials of religion.
I can scarcely imagine any one ob-
jecting to it. Of course it is not an
exhaustive statement of the
Christian belief, if agnosticism has
done nothing more, it has at least
taught the Church the wisdom of
reticence before the inscrutable mys-
tery of life. Man knows too much
now to think that he knows every-
thing, only a fool will undertake to
prate about the mysteries concerning
which every man, woman and child,
in days gone by, babbled so freely.

REV. DR. HALL'S VIEWS.
It is a good expression of devout
feeling, but it does not seem to me
to be a "creed" in the sense in
which that word has been used for
many centuries. A "creed" is a
definite statement of what is be-
lieved by the community identified
with it. Suppose, for example,
that the Reformers had issued a
creed such as this, what distinct
form would Protestantism have as-
sumed? There are radical truths
which have been denied or assailed
such as the Trinity, the Deity of
Christ, His atonement by dying,
the need of being born again, the
pardon of sin when Christ is trusted,
the need of the Holy Spirit's sanctifying
power—which are found in the Pro-
testant creeds all over the world,
which are properly there, but which
are not formulated in the above state-
ment.

PRESIDENT ELIOT.
President Charles W. Eliot of Har-
vard University, gives his approval.
"The teaching and accepting of such
a creed as that of 'Ian MacLaren'
would greatly aid the cause of Chris-
tianity," he said. "I think it is
very useful to bring it to the atten-
tion of the American public. It is
simple, comprehensive and not super-
stitious. Are there not persons not
aware of their own enemies, and who
therefore don't have to forgive
them?"

DOESN'T SUIT PARKHURST.
"My attention has been called to this
creed," said Dr. Charles H. Parkhurst,
as he read the brief articles of
faith as written by "Ian Mac-
Laren," "and without considering it
in detail I will say it is all true,
but not all the truth. It is right as
far as it goes, but it falls short of
reaching the perfection of a Christian
creed. No one can reasonably ques-
tion its validity up to the point it
ceases. I am not so conservative as
some, yet it does not appear to me
to satisfy, by considerable, all of the
requisites of a Christian creed."

DR. FAUNCE APPROVES.
Dr. W. H. P. Faunce, pastor of the
Fifth Avenue Baptist Church, New
York, writes: "The creed proposed
by 'Ian MacLaren' is a noble con-
fession of the very essence of Christi-
anity as I understand it, and of the
church. It does not embrace all the
truth of the Christian faith, but it
seizes the heart of it, and whoever
can recite this statement has Chris-
tianity enough to live by and to die
with. The attempt to press all ex-
isting churches into one is illusory
and vain. But whoever by word or
deed can make the various churches
realize the fundamental unity of
spirit, allegiance and life as a bene-
factor of the Christian world."

PLEASES DR. ABBOTT.
Dr. Lyman Abbott, pastor of Ply-
mouth Church, Brooklyn, gives his
approval. "Any movement," he said,
"toward a simplification of creed, or
a movement in the right direction in
the Evangelical Church, which has
been the result of discipline, and of
recognizing it to be a consequence, and
not a condition."

DR. HARROWER AGREES.
Dr. Charles S. Harrower, pastor of
St. Luke's Methodist Episcopal
Church, is enthusiastic over Ian Mac-
Laren's creed.
"I believe," he said, "that Dr.
Watson was divinely guided in setting
forth that 'life creed,' which, by the
way, I would like to have called 'The
Creed of the Mount.'"
"Intelligent men all over the
world are rapidly coming up to this
point. Let them understand it, and
they will believe. And yet, it is
pray, and begin to work and clasp
hands in Christian sympathy with
all who believe. And why should
we not rapidly come to be a com-
munity of many elements, but all
susceptible and reserved? No restraint
would be imposed on any growth or
any land; only the true doctrine in
danger of giving up some of its
bias to the mind. 'I am determined
to preach on the life creed, and I
will many thousands of my brethren
would do the same.'"

NOT SUFFICIENT FOR MR. MILLER.
The Rev. C. Armand Miller, pastor
of the Evangelical Lutheran Church,
of the Holy Trinity, New York, views
it as "insufficient." He writes:
"To a Lutheran the chief thing is
not forms of church government or
modes of worship, or of administra-
tion of sacraments, but the faith
which is held and confessed, and its
purity, tested by the Word of God,
from His standpoint; and therefore,
'Ian MacLaren's creed' seems unsatis-

factory, because of its indefiniteness
and inadequacy. Surely everyone who
is not an atheist could subscribe to
these words. But an old-fashioned
evangelical believer, one who holds
the ecumenical creed and the Augs-
burg Confession, the oldest state-
ment of the distinctive faith of any
Church, can subscribe to so much
more that he would be unwilling to
stop with these articles of faith.
"He would like to know—first,
what does it mean, this fatherhood
of God? Is it based on creation
alone, or does it include the adoption
of sonship in the Lord Jesus Christ?
The 'words of Jesus,' do they mean
what they say, including a clear and
definite claim for His own true, es-
sential divinity, or are they to be
emptied of their contents by rati-
onizing methods? The two things
which he could not omit in any state-
ment of his faith are the divinity
of the Lord Jesus Christ and the
atoning efficacy of His blood shed on
Calvary."
Horses in His ory.

The first horse tax in England was
established in 1784.
"First" says that "the first driver
of a four-in-hand was Erichonius."
The favorite war horse of the Duke
of Wellington was named Copenhagen.
The first horses in New England
were introduced into Massachusetts
in 1629 or 1630.
As late as the ninth century Euro-
pean horses were shod only in the
winter time.
It is a tradition among the Jews
that Solomon had 40,000 chariot
horses and 12,000 cavalry.
Assyrian monumental records show
that cavalry and war chariots were
used at least as early as the eighth
century B. C. It is believed that the horse
was first domesticated either in Cen-
tral Asia or Northern Africa.
The first King in England to estab-
lish a royal stable for breeding pur-
poses was Henry VIII.
Horseshoeing with iron was un-
known in England until introduced af-
ter the Norman Conquest in 1066.
Fossil animals, bearing a close re-
semblance to our horses, have been
found in many parts of the world.
Arabian horses were introduced in-
to Europe during the crusades, the
Barbary horses during the Moorish
occupation of Spain.

Oranges Her Steady Diet.
In order to be healthy and beautiful,
women should make their habitual
beverage of water into which a little
lemon juice has been mixed, and they
should eat plenty of fruit in all sea-
sons. Oranges are especially recom-
mended, this fruit possessing, it ap-
pears, extraordinary virtue. The
Marquis de Creguy, who died at the
end of the last century at the age
of 98, and was still the most at-
tractive old lady, with 22 applo-
brosome complexion, an abundance
of snow-white, silky hair, and all her
teeth unimpaired, lived during the
last forty years of her life almost
exclusively on oranges. She was wont
to eat a dozen of them for her break-
fast, and the same number for lunch-
and dinner, accompanied each
time by a few thin slices of rye bread
and a bowl of chicken broth.

Three Thousand Chinese Drowned.
A severe famine is reported from
Western China. It is particularly se-
vere in the city of Chungking, in Sze-
chen Province, where there have
been floods, which have spread over
vast areas of country destroying al-
most the entire rice and vegetable
crops. The inhabitants are dying by
scores from starvation, and a large
portion of the city, situated on a bluff
at a bend of the Kinsha river, was
carried under the flood by a landslide,
and about 3,000 of the starving Chi-
nese were drowned. The flood had un-
dermined the bluff, and a portion
of the bluff, about five acres
in extent, fell into the water.

Flowers for Export.
The cultivation of flowers for ex-
port and for the perfume industry
at Grasse is an important industry
in the Riviera, Switzerland. It is
officially estimated that the value of
the flowers annually exported from
Nice, Cannes, Antibes and Mentone
is \$600,000.

MAN'S STUPIDITY.
He.
What ails you, dear?
You look so queer!
There's something odd the matter,
But not quite sure,
But surely you're
Grown thin—or is it fatter?
She.
Why, don't you know?
You men all grow
More stupid as you're older!
My sleeves quite new
And my trousers worn
They're tight up to the shoulder,
Jackson Hyde—What do you con-
sider the most charming feature of
the wedding last night? Miss
Octavia Streete—There were sev-
eral. The bride's dress fitted badly
and I heard a number of unpleasant
remarks about the gifts.
Ex-Queen Lilloukiani, who has
about decided to remain in and about
Boston for a month, has taken up her
temporary home in Brooklyn.

British papers treat the U. S. For-
eign Relations Committee's action as
pure bluncheon, disgraceful to the
nation.
The leading papers of the United
States make gruesome reading dur-
ing this holiday season. Murders and
lesser crimes fill their columns, suc-
ceeding one another so rapidly that
leaders-footed justice seems unable
to trace the criminals. And yet our
neighbors send out missionaries to
China and Japan. A people so boast-
ful of their own greatness ought to
be able to vindicate their own laws.
The day is announced of Joseph
Wassilewski, the violinist and histor-
ian.

What is known to commerce as
navy pitch remains after the oil has
been extracted from the tar.
LIP SERVICE.
Lord, hear my lips and not my heart—
Untempered lips that purely plead
Allegiance to the better part;
Oh, hear the word and wait the
deed!
As winds will shake some wretched
reed,
Perchance to spare, perchance to kill,
My wavering heart 'twixt word and
will
Is shaken still.
Then let my loyal lips be heard
Above my heart's rebellious cry.
If anything in me hath erred,
It is my heart, it is not I!
Pass not my prayer and pledges by;
My patient lips shall steadfast sue,
That stubborn heart shall subdue,
And make them true.