

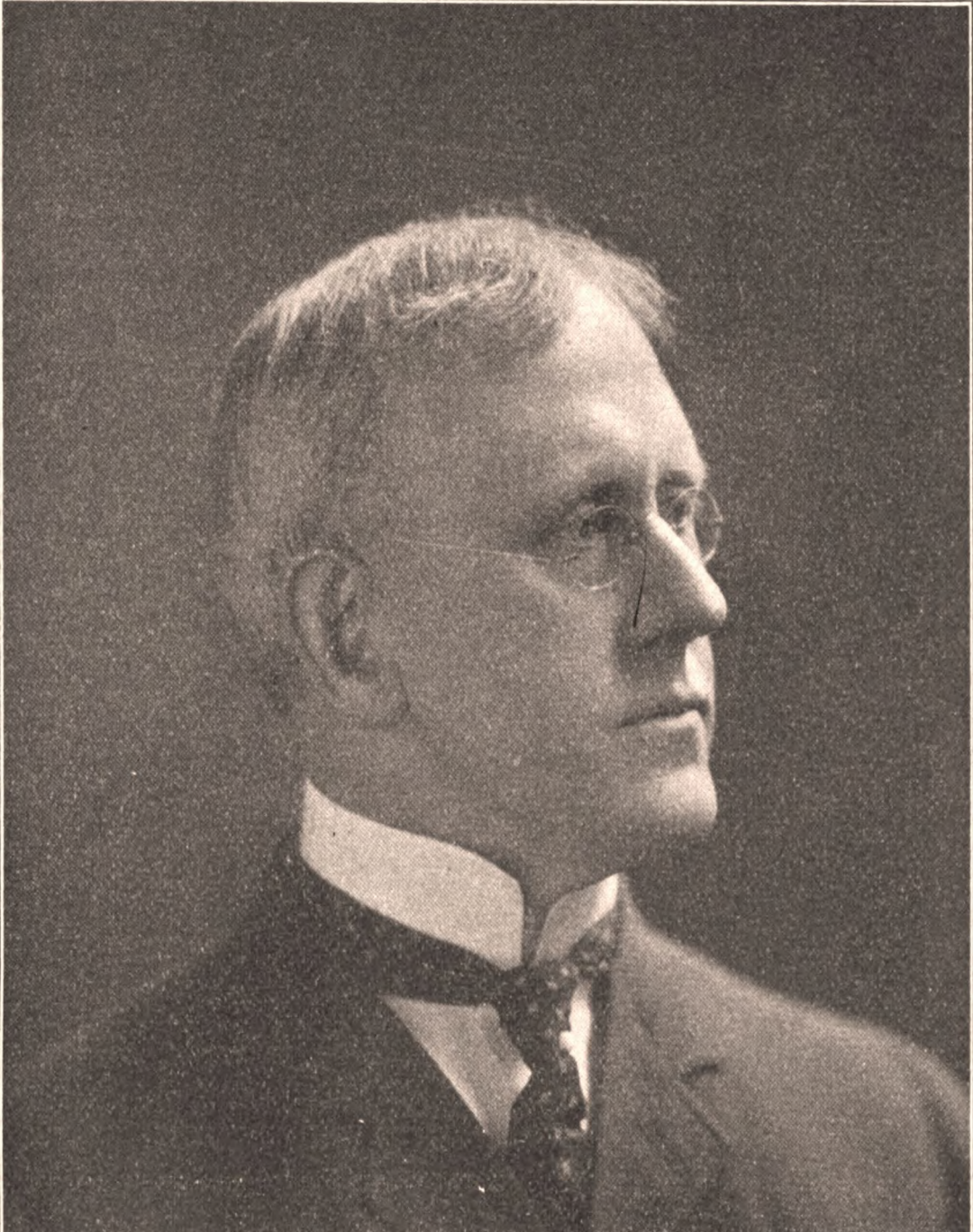
---

This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

<https://books.google.com>





*The Wisconsin  
Presbyterian review*

Presbyterian Church in the U.S.A. Synod of Wisconsin

11 '04

Stillwater Minn  
Feb 6 1912

Superintendent  
State Historical Society  
Madison

Dear Sir:

Replying to your request for numbers of the Wisconsin Presbyterian Review, formerly published by me at Appleton Wis, I would say that owing to my removal from Appleton in 1906 I was obliged to discontinue the magazine and no numbers were published after April 1906. You have, therefore, all numbers published.

Yours Truly

*John Wiley*

In opening this new Clothing Store in Appleton was to bring to you Clothes of a different kind. Clothes that resembled the tailor-made garment in workmanship, newness of designs, correctness of fit and the retention of shape. There is but one difference, the difference of cost to you which is from \$10 to \$20.

Our furnishings are as up to date as can be found



# THIEDE

GOOD CLOTHES

W. O. THIEDE, Sole Proprietor

## State Bank of La Crosse

311 MAIN STREET.

CAPITAL, \$50,000.

SURPLUS, \$40,000.

GEO. H. RAY, President.

J. M. HOLLEY, Cashier.

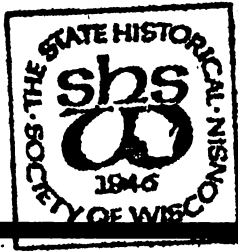
A. PLATZ, Vice-President.

J. M. HOLLEY, Jr., Ass't Cashier.

Transacts a general banking business and conducts a

### SAVINGS DEPARTMENT

In which deposits of one dollar and upwards are received and interest allowed.



GEORGE MACMILLAN.



---

*IN MEMORIAM.*

---

GEORGE MACMILLAN.

At 2 o'clock Monday morning, February 12th, 1906, Elder George MacMillan of La Crosse was suddenly called from earthly labor to his heavenly rest. Although he had been dangerously ill for a month previous he had so far recovered from his original seizure that high hopes were entertained of his full restoration. His death, while feared, came most unexpectedly. He had retired Sunday evening after conducting family worship according to his custom and at 2 o'clock his wife heard him give a slight cough and ere she could reach his side his spirit had fled its mortal abode.

The last sad rites took place the following Wednesday at his late residence whence he had in life lavished his hospitality. His pastor, the Reverend John Kennedy Fowler, D.D., conducted the service, whose tribute with that of the Session of the First Church is herewith published. The Reverend John McCoy offered prayer and spoke of Mr. MacMillan's connection with the Appleton Church from 1894 to 1902. The Rev. W. W. Perry, Grand Secretary of the Masonic Order, conducted the Masonic service at the house and grave. The floral tributes were numerous and exquisitely beautiful, testifying mutely to the affection in which his friends held his memory. In attendance on the services were the Reverends S. L. McKee, John Kronemeyer and William J. Turner, representing La Crosse Presbytery of whose Home Mission committee Mr. MacMillan was chairman.

His connection with the activities of the Church in our State and especially his relation as treasurer and editor of this Review make it fitting that an extended mention be made of the useful life and honored character of this beloved Elder, whom the Church can ill afford to lose.

George MacMillan came to La Crosse in his youth with but fifty cents, and by his industry and integrity made himself one of

the foremost business men of the state, winning a reputation for consistency of life and honorable dealing that was most enviable. His good name forms a priceless bequest and constitutes a brilliant gem in the diadem of Wisconsin's glory. For greater than worldly advantage and earthly reputation George MacMillan's chief treasure was his unwavering Christian faith. None could come in contact with him without being quickly convinced that the strongest reality to him in all the world was the consciousness of the worth of religion. Above everything else he was a profoundly religious man, knowing what he believed and loving his belief, eager at all times to give a reason for his faith. He indeed adorned the doctrine he professed. Thoroughly conversant with theological disputation, a stalwart champion of the Calvinistic system of doctrine, he was intensely evangelical and evangelistic. When occasion offered and need demanded he would enter the pulpit in defense of the Gospel. He counted his ordination as Ruling Elder a sufficient warrant for his appearance in public. Appleton and La Crosse mission work owe to him invaluable service for his manly earnest presentation of the claims of Christ upon the young. He delighted in Sunday School work and both as Superintendent and teacher he labored bountifully in establishing righteousness and truth.

To us there is a fitness in applying to him the words of old—

“I put on righteousness and it clothed me;  
My judgment was as a robe and a diadem.  
I was eyes to the blind and feet was I to the lame.  
I was a father to the poor, and the cause  
Which I knew not I searched not.”

He would have vehemently disclaimed such application for he was utterly devoid of self-consciousness, making no pretention to being better than others. He was absolute ignorant of the beauty and reality of his goodness. His faith was that of a little child, unquestioning, natural and vivid. His strong assurance and grasp on the eternal world gave to his religious experience a wonderfully bright and cheerful aspect. He was thoroughly persuaded of his salvation, knew himself to be an heir of God

through Christ for he knew he had taken the Almighty at His word and rested in the everlasting covenant of grace. His favorite doctrine of election wrought in him the same humility which shines triumphant in the great apostle.

Until he was twelve years of age he was unable to speak English, so Gaelic were his Highland surroundings. Their influence and his contact with the intense Calvinism of his kindred left an ineradicable impress. It was inevitable that his thinking should follow much the same early lines. This early tendency was confirmed by the character of his studies. For this energetic man of practical affairs was a great reader and student, using the hours commonly given to sleep to enrich his mind. He drank from many sources but the well of Bible truth was his great refreshment. He keenly enjoyed the discussion of the abstruse mysteries of faith and the abstractions of theology, tending, as he would say, "to clear away the cobwebs from his mind and so fitting him the better for business," but even more as interpreting that Word of God which was never far distant from his mind.

He was eminently a sane and experienced man of practical affairs, wise in the things of this world, enjoying the good but penetrating the shams. Having learned from the things which he had suffered, he was gifted with a power of tenderest sympathy; he was lenient with offenders, though so uncompromising with himself. His brain was keen and brilliant but his heart was even greater. He loved companionship and delighted to gather a crowd around him to whom he was always the most genial and kindest of hosts.

Thus furnished by kindly nature and disciplined by his knowledge of life George MacMillan could not escape that position for which he was so highly qualified, a typical Ruling Elder of the Presbyterian Church. It was a sight never to be forgotten to see him reverently distribute the sacred elements to his fellow-worshippers. Highland mysticism and the passion which fired the hearts of the Covenanters of old were revived in him and he veritably lived amid the scenes which the Sacrament commemorated. Or, to hear him talk in words of fatherly counsel and welcome to young Christians as they met with the Session was

to listen as to some saint dwelling in the very secret of the Presence. He was a man whom Presbytery Synod and Church delighted to honor with official dignity and that greater crown, appreciative respect and love.

But the man himself apart from his ecclesiastical relations in which he took such delight! There was an indescribable charm in him resulting partly from his strong fund of humor, partly from his keen pleasure in social circles, but chiefly from his marvellous ability to surround one with an atmosphere and influence which stifled everything except the very best in a man. He stimulated us to become other and better than we were.

Passing dear are the memories of our fellowship and the happy hours spent in his company. He loved his friends and loved to have them around him. His office was a veritable clearing-house of confidences; there every comer found a real welcome. Fervent in business he in business served his Lord, for rarely would he let the conversation drift far from the sacred themes and claims he delighted to advocate. God only knows the number and variety of the people whose hearts he sought to turn to Jesus Christ.

He died the death of a true man of God and there is a singular appropriateness in the fact that his illness came upon him while attending the prayer meeting and that his translation occurred soon after one of those Sabbaths in which he delighted and which he so reverently observed. To him is largely due the flourishing condition of the La Crosse Church and its Chapels, from whose pulpits he so often testified of the power, love and grace of God and the Redemption of Christ. From the altar where he fulfilled his duties as the priest in his own house to the upper Sanctuary within the veil—who could begrudge him the promotion? But, Oh the irreparable loss to us of the Elder, the Man and the Friend so suddenly taken from us, and who now through Jordan's wave has safely reached the shore. Life with him was so fair that we could pray and plead it might abide. Lo, our wish is even granted for he hath eternal life today.

JOHN MCCOY.





*FUNERAL TRIBUTE TO GEORGE MACMILLAN BY HIS  
PASTOR, REV. J. K. FOWLER, D.D.*

“The Creator has not wrought his work in a monotomy of likenesses. Neither stars nor men are fashioned after the same measure of glory, and as we meet today in the silent home where the master of the house lies with folded hands, leaving to the past the record of his works, bequeathing to the future their splendid results, who does not say in his heart ‘a prince is prostrate here and we come to do him honor.?’

“Most truly has the city press set forth the merits and deeds of the busy life whose sudden end is viewed as a public calamity even as it is felt to be an overwhelming grief to the church he served so well and to the innermost circle of his kindred. Familiar to us all are the outlines of his career, where as citizen, as commercial leader and as benefactor, the story of his useful life has commanded sincerest admiration and applause. Strange, indeed, shall it be if, halting before this glorious ending of a glorious life, our hearts are not quickened to life more nobly and more truly through all our days and to covet most earnestly a portion in the real home of the soul beyond the clouds.

“Any home here is but for a day. A little while ago it was the good grandmother borne forth from these portals. Today it is the strong master of the house. And now

“More homelike seems the vast unknown  
Since they have entered there:  
To follow them were not so hard  
Wherever they may fare.  
They cannot be where God is not  
On any sea or shore;  
Whate'er betide, Thy love abides  
Our God forever more.’

“As this assembling of ourselves in this tender service brings back to us other faces that have vanished and other forms that were dear, is it to be questioned that death holds out its message to life and is it any wonder if I plead today for the earnest

faith-filled life while we tarry amid the shadows of this little while—a life like this beautiful, fruitful, symmetrical life? Look at it from its side of power of application. George MacMillan comes a mere youth to La Crosse, to a city awaiting development. Did some beneficent power drop his gifts at this youth's feet and bid him raise them? Let the steady application, the long days and nights of toil and thought and unflagging industry answer. Let the steadfastness of aim, the unswerving devotion to duty, the concentration of energy, the persistent self-mastery and the faithful use of talents God gave him—let them tell us whether the final achievement came by chance or unearned favor.

“True there must have been capacity to start with. All men do not set out in life with ten talents to their credit in brain and brawn. But it is the man who endures who wins and George MacMillan could patiently endure. What is the meaning here? It is just this, that life offers its laurels to the man of deeds. Life is not dreaming and droning. It is daring and delving.

“And this captain of industry whose leadership will be so sorely missed in coming days must have had some satisfaction in looking back upon his loyalty to opportunity. Is there no meaning in this for the men who are standing upon the threshold of their career with their faces set toward the future? Does not he, being dead, yet speak in the language of his life, bidding those who come after to live up to the full measure of their capacity. The world refuses to crown its idlers. We are justified in bringing here the wreaths that belong to the victor for we know his laurels have been fairly won and are the reward of heroic, tremendous toil.

“But there is something more—life is not all doing, life is being. Personality is power and personality is inseparable from character. Not alone what did he do but what was he, is asked when a life is being weighed.

“And here we have a ready answer.

“George MacMillan was a man among men, yes one of 10,000. Strong and stout was he for right and truth, yet wonderfully gentle and patient and kind. Never have I seen his like in this

union of divergent elements of strongest manhood. With the fortitude which marks the real heroes of the faith he had learned to bear suffering and wrong.

“The humility begotten of the great Jehovah, whom he exalted in all his life, tempered his bearing toward all mankind.

“The humblest toiler in his employ was not allowed to forget his own manhood nor his own title to respect in the presence of this unassuming head master of the company.

“The democracy which was native to Burns and Carlyle was wrought into the very fibre of this son of the same ancestry.

“Wealth with him meant, not self-indulgence, but the responsibility of stewardship. There are lives in this city which will realize daily the absence of him whose generosity had helped them so many times to make the path a little smoother. The mission chapels, both on the north and south sides, have lost one of their best friends. Self-support for Wisconsin Home Missions loses its staunchest advocate both in tongue and gifts. And the church that he loved and that loved him and honored him with every office in its gifts, alike in synod and presbytery and local body is suffering an irreparable loss in the translation of this representative Presbyterian layman of Wisconsin.

“But this wider influence of this great life’s sweep can be left to the later memorial service at the church.

“Here we have to do more with the home and friends. And here our voices are subdued to their gentlest tones and our hearts beat with a sympathy born of personal sorrow. We realize that here is deepest love confronted by supremest loss. But here also are faith and hope casting their light across the silent bier.

Not strange would it be if there were to rise something like protest against the taking away of one so needful—one who multiplied friends by barely meeting them and whose binding of home hearts was as with hooks of steel. But these stricken souls are too loyal to the Lord of Life, whom the dear one adored and served, to question his wisdom or doubt his love. They would not cloud the brightness of the departed one’s unfaltering assurance of faith, an assurance rarely equalled by Christian discipleship. They can trust the love poured out in all the living and dying of the Son of God.

---

They know how it is better to depart and be with Him whose life is love and whose mercy endureth forever. To pass from the earthly to the Heavenly home is to go from the lower to the higher. It is the everlasting gain of the dear one gone. The place of sorrow is not there, it is here and the assurance of faith cherished by this servant of Christ for years has ended in sight. Comfort of comforts it is. Rest in his matchless trust that God doeth all things well.

“Sometimes in life, we wonder why  
The heart must ache, the lips must sigh;  
Why disappointments cross our way,  
To thwart the hopes we hold today.  
Ah, soul the Father hath His plan  
Beneath these ways we cannot scan,  
And ever shall his purpose be  
Worked out for good to thee and me,  
If we will wait.

“To know that through the strain and stress  
Of human hearts when burdens press;  
To know that when our life holds care,  
The Son of God, the Christ, is there—  
Will give us faith for paths of night,  
Will change the darkness into light  
Along our way.”

*THE TRIBUTE OF THE SESSION OF THE FIRST  
CHURCH, LA CROSSE TO ELDER GEORGE  
MACMILLAN.*

The call of his Lord, came suddenly to our brother beloved, weights our hearts with a sore sense of loss. It removes from us a tower of strength—a man of rarest poise, a self-sacrificing servant of the church, a leader of his brethren in the Board of Trustees, the Sunday School and the Session.

For 30 years an Elder and for 17 of them the Clerk of Session, he honored the office by rare piety, wisdom and faithfulness. Presbytery and Synod made him their Moderator and called him to the gravest responsibilities.

He was one of a thousand in his knowledge of the Bible, leading the Senior Bible Class in its study for years and often called to expound the Word in the Chapels and Churches of the city.

A great reader, an independent thinker, able to give a reason for his faith, of unbending integrity and devoted patriotism, verily he was no common man.

There was in him a kindness and gentleness of heart, an evenness of temper, a strength of will, a soul of honor, a loyalty to conviction, a love for God's Word, a reliance on his Providence, a changeless, assured faith which made him "a man, take him for all in all, whose like we shall not see again."

"One who never turned his back but marched breast forward,  
Never doubted clouds would break,  
Never dreamed tho' right were worsted wrong would triumph.  
Held we fall to rise, are baffled to fight better, sleep to wake."

...THE...

# Wisconsin Presbyterian Review

A bi-monthly magazine, published and entered at the post office at  
Appleton, Wis., as second class matter.

Yearly Subscription, 50 cents.

Price single copy, 15 cents.

Special rates furnished to clubs of ten or more.

WILLIAM DAVY THOMAS, Ph.D., D.D., - - - - La Crosse, Wis.

REV. JOHN McCOY, Managing Editor, - - - - Appleton, Wis.

Address all communications and remittances to Rev. John McCoy,  
Appleton, Wis.

---

## EDITORIAL.

---

A volume of sermons is not usually to our taste, but the one entitled "Bread and Salt from the Word of God," by Professor Zahn of Erlangen, forms an exception. The simplicity of the sermons is misleading, making at first the impression that the sermons have little in them beyond extreme devoutness of spirit. That impression quickly disappears and the preacher who is hungering for some better diet than his own sermons comes to here find real food, and food which contains its own relish. Professor Zahn proves his right to his fame as a scholar versed in the lore of human experience and acquainted with strengthening truths of the Holy Scriptures. His thoughts have the transparency of spring water and the depths of the ocean. As some may suffer from the writer's scarcity of food from the Word, or share his inability to gather the provision with which Scripture is abundantly furnished, it may not be amiss to note in this measure of "Bread and Salt" a few things which the writer has found good both to his taste and appetite.

\* \* \* \* \*

We have in our Church conditions which give point to Professor Zahn's words regarding "teachers in the Church who preach on the old Bible texts, and take the old sacred words into their mouths, speaking of the Son of God and His miracles, of the Atonement and of the Resurrection, and, if need be, of the devil



also; but by it they mean something quite different from that which Jesus and His Apostles, and the community of the faithful have ever understood by it." His prayer needs to be uttered by many amongst us, for preservation in his pulpit from such double-tongued preaching.

To the modern man, perplexed in faith enmeshed with the subtle scepticism of the hour, blind to the realities of that spiritual world in which Christ draws men as into some enchanted circle, unable to rise above the tangible pleasures and sorrows of the natural and physical this staunch theologian of Germany knows of only one thing to make answer. But he is bold to believe that one answer will suffice to meet the temptation of a "late-born child of this century," who doubts his own salvation and he bravely tells him that the Lord Jesus Christ answered thee before thou ever thoughtest or couldst have thought of crying to Him for help, Almighty Deliverer and Saviour. He has also said to thee: 'Oh, thou of little faith, wherefore are thou fearful?' thou sittest in the ship and He is there also. Thou art in the Church which He has gathered round Him, which He has saved and will save. Other Christians have also suffered from the temptations that thou endurest, O, thou of little faith."

That occurs in the Sermon on "Calm after Storm," in which we find illustrated the great advantage of being a theologian, to whom is known the rich and varied history of the Faith, who is also wise in the secrets of experience, who has learned from the history of the past how little originality there is after all in our vaunted modernism.

\* \* \* \* \*

From the sermon on "Receive Not the Grace of God in Vain" one discovers a new and signal meaning in the old familiar truths pertaining to the Atonement. We have heard iterated and reiterated those truths, the very alphabet of our preaching, but the writer candidly confesses "to having felt an arresting thought, yea, had a revelation in reading the passage which sets forth so simply the character of Christ's Atonement. Men put Him to death as a criminal; but what can human wickedness do without God's will. God put Him to death and condemned Him; and yet

He was and He remained the beloved Son of God with whom the Father was well pleased. The sentence of God which fell upon Him was not His but that of the men for whom He suffered as their Brother and Fellowman. By the death of Jesus judgment was passed; yea, a judgment was passed upon the world and upon all natural life in the world which has not yet been atoned for and sanctified by Christ. The judgment of God will never be silenced and will never be carried out, till all sin has been done away in those for Christ suffered and offered up His life. But because we believe in this sacrifice and its power, we do not the less feel the judgment that is seen in the death of Christ. No, for that very reason, *every participation in the sin, which caused the death of Jesus, only pains us the more deeply.* Real repentance can only take where faith exists in the reconciliation of the world on the Cross. It is this faith that first gives us courage to bring all our sin and weakness to God that He may forgive them, for by it we first realize how much forgiveness is to be found in God."

We have italicized certain words for they condense the whole philosophy of the process by which we are identified with the number of those who nailed to the cross the holy and sinless Jesus. The crucifixion is continually going on; the judgment of God upon sin was not completed centuries ago. It is a present judgment. The idea is assuredly St. Paul's, whose phrase "crucified the Son of God afresh" will come to mind. Unquestionably greater power would come to the preaching of many of us and definite results would follow, if we could but make men feel by sinning we participate in the sin which caused the death of Jesus, and hence must bear the responsibility. The great transaction thus concerns us most directly and is not something which takes place or took place in a realm of life beyond our experience. We are there nailing Him to the Cross not by the enchantments of imagination reproducing the great scene. We are there, actually and individually, if the judgment of God is never carried out until all sin has been done away.

Dr. Denney could not put the Faith more simply or more strongly. And if you imagine it to be nothing remarkable in a

theologian and scholar of recognized fame thus stating the essence of the Faith your experience with modern preaching has either been limited or happily confined to men to whom the old formulae are still instinct with meaning and power.

\* \* \* \* \*

One preacher at least will acknowledge his need of the counsel to the ministry "let every man be slow to speak." Professor Zahn is aware of the need of zealous preachers of the Word of God in a world where so many never hear that Word. He is conscious of the privilege which we ought joyfully to improve to proclaim with eagerness the word of salvation. But still he urges us to be quick to hear but slow to speak. For well he knows that the repetition of Biblical sayings, tacking on to a few wise or foolish thoughts, and weaving in a few flowers of rhetoric cannot be called preaching the Word of God. He rather affirms that warmth of imagination and the fervour shown by men who are talking at random, and still more the anger with which the sins and follies of this wicked world are condemned, do not produce that which is right in the sight of God and for the good of the community. He has but little use for so-called ethical preaching, preaching that emanates us from so many modern pulpits. His idea is that whoever is to proclaim the Word of God must first fear and tremble in the presence of this most holy task, like the great Prophets of old. For first of all he must hear a Word of God who would be able to preach the Word of God. He must be ready to hear it at all times, and when he is not he must wrestle in prayer, he must pray with the Psalmist: "Unto Thee will I cry, O, Lord, my rock: be not silent unto me"; like young Samuel he must cry: "Speak, Lord, for thy servant heareth." It is only thus that any one can become a preacher of the Word of God. This sermon on "The Word of Truth" will form a good complement to Dr. Horton's "Verbum Dei."

Finally, one is led to remark that in the writer's estimation at least, only those sermons are worth reading and studying which take the hearer into the sanctuary of Scripture and uncover the tables loaded with bread and salt. Sermons which fail to explicate Scripture somehow fail to hit the mark. Judged by this

test, Professor Zahn's volume of sermons does more than merely pass muster. They add to one's knowledge of and insight into the meaning of the Bible. Every text is a most familiar one; they are texts which one is so apt to select and on which he is so often wrecked. How few men are able to preach on that epitome of the Gospel, 'God so loved the world that whosoever believeth' with any degree of satisfaction. Yet these sermons are based, yes, they are more than based, they are actually builded upon familiar Scriptures, into whose meaning and application the preacher has through prayer and study and experience been led and to which he leads his readers. He, therefore, adds to our understanding of Scripture. One example may suffice, taken from the sermon on "Three Words from the Cross."

We are led forward till we stand beneath the Cross and watch the Lord's suffering. "Burning thirst is added to the pain of His wounds and the dislocation of His limbs. Jesus does not hide His agony from men. He says, 'I thirst.' The sponge filled with vinegar was but poor refreshment. But why did He require it? Had the agony at last become too much for Him? Had he also said, as one of us in our weakness and impatience might say, 'I cannot endure it any more, I cannot bear it any longer?' So judged the heathenish enemies of Christianity sixteen hundred years ago (the opinion of Porphyrius). But the Evangelist knew and understood better. It was not in impatience, nor in failure of obedience in suffering that Jesus complained of thirst, but in the full consciousness that thus He was doing the Father's will. For what do we read? "After this, Jesus knowing that all things were now accomplished, that the Scriptures might be fulfilled, saith 'I thirst.'" He bore all the suffering that man could lay upon Him: He emptied the cup of sorrow to the very dregs. He experienced how wide the rent was and how deep the chasm, which separated the Holy and Living God from sinful and dying men. All this He must have felt the more deeply, because the purer His soul the more unnatural it was for Him to be bereft of the helpful nearness of His God and Father and of His efficacious grace. But in this conflict, so full of suffering, though He had felt all the pains of body and soul, as only man can feel them,

He had gained the victory, He had not murmured nor doubted and when He felt and saw the very opposite of the love of God His faith had not wavered. God had remained His Father and His God through all His pain and suffering. Then an inner voice said to Him, "The suffering had been completed." Only one thing more remained that must be done, that the holy will of God, as He had read in the Holy Scriptures, might be fulfilled, the Scripture which declared that the suffering Servant of the Lord of God would give his life as a sacrifice for sin. That He might be able to make this offering, as He intended and as was fitting He asks and receives the reviving draught. For He will not pass over to another life, fainting and unconscious, but, in the full possession of His senses and with His mind quite clear, He will lay down His life as a sacrifice. What kind of a sacrifice would that be which was not offered with a free will and a clear mind. What would be the worth of the gift if it was not really laid down but wrested from the helpless by external force? He Himself had said, "No man taketh My life from Me, but I lay it down of Myself. I have power to lay it down and power to take it again." Jesus proved the truth of these words, when, revived by the draught of vinegar, He cried with a loud voice and commended His spirit into the hands of His Father."

The man who thus interprets that word from the Cross is worth hearing when he interprets the even greater word, "It is finished."

\* \* \* \* \*

From Zahn we turn to that latest and best life of our Lord, David Smith's "In the Days of His Flesh." The author notes the fact that it was a humane custom among the Jews to administer to criminals before execution a medicated potion to dull his sensibilities and so lessen pain. There existed in Jerusalem a society of charitable women organized to carry out this mission of mercy. On the cry "I thirst," Dr. Smith says: "Ere the nails were driven through His hands this potion was offered to Jesus. Parched with thirst He put it to His lips, but as soon as He tasted it, He recognized what it was and refused to drink it. It was not that He disdained relief, as though there were virtue in

mere suffering; neither was it simply that He would fain meet death with open eyes like him who prayed that he might "render up his soul to God unclouded." Was it not rather that He still had work to do? With His parting breath He would speak pardon to sinners and glorify the Father."

But the motive of the refusal of the medicated potion as stated by Dr. Smith is not incompatible with the deeper meaning which Professor Zahn discovers in our Lord's repudiation of the refreshing draught.

\* \* \* \* \*

Having once referred to "The Days of His Flesh" for light on Scripture the experiment will be often repeated until it will become a fixed habit to consult Dr. Smith whenever one desires to study the Evangelic Records. The author concedes to his reader the possible desirability of passing over the Introduction. But to do this is to miss some of the most suggestive studies on the New Testament to be anywhere found. The Introduction is professedly technical but wonderfully illuminating and the preacher or Bible student ought to blush for himself who shirks a piece of good work simply because of the effort required to master its detailed analysis. Our preaching might be better if our knowledge of Scripture were but more exact. Certainly our Christian experience would be enriched through such knowledge.

\* \* \* \* \*

We insert elsewhere two letters, both from members of the Synod's Home Missions Committee, which are fairly typical of the responses elicited by an editorial in the last number relative to the organization of the Self-Support movement. In connection with these letters it might be well to re-emphasize the fact heretofore emphasized, that The Review has neither the intention nor the desire to cast any manner of reflection upon the devoted and enthusiastic leaders of the movement under the present plan. Their zeal is a rebuke to the lethargy and coldness of many; their disinterested conduct of the work is beyond reproach. But while unhesitatingly conceding all this, it is our firm conviction that the present method of management is highly cumbersome, greatly retarding the development of the cause



among the churches. A distribution of duty is apt to result in a dissipation of energy. A divided responsibility seldom works to great advantage. We submit in all deference to the judgment which shaped our present plan that we need one responsible head in the work, to whom the Presbyterian committees should be subordinate, so far as the raising of the money is concerned. Call the management a Bishop's cabinet if you will. Under whatever name a system which places one man in charge with a council to pass upon the budget of expenses would materially increase the efficiency of the movement.

\* \* \* \* \*

In regard to the point urged in one of these letters, deprecating adverse criticism as tending to diminish the contributions to the cause, the assumption is that discussion of the features of the plan of 1903 inevitably introduces the divisive spirit. For our part we strenuously protest against any such assumption. We conceive that one may conscientiously strive after an improved method of organization without thereby bringing injury upon the cause. If it has come to the point where liberty of discussion must be barred through fear of diminishing the contributions we have surely reached a deplorable state of affairs. Perfection inheres to nothing of human origin and with all due deference to the Synod of 1903 we are not yet ready to invest that Synod with infallibility. Practical operation for three years of a certain plan may conceivably demonstrate that in certain respects the plan of organization may be capable of improvement, as in the manner suggested in our last issue. It seems to us that instead of deprecating criticism, or, rather as we prefer to put it, discussion of the present plan, our friend in opposition should undertake to point wherein the double-headed method is better than one sole management. It would be interesting to know whether the Wisconsin method is similar to that of the other self-supporting Synods.

\* \* \* \* \*

We are in receipt of a communication from a gentleman residing in a near-by state, advocating the election to the Moderatorship of a minister for whom he has great admiration. He

backs up his advocacy of his friend by citing the action of a certain Ministerial Association, which decided to present the name of this minister at the next Assembly. The writer further states that the campaign has met with such general approval that the time has come to prosecute the matter with greater vigor. We cannot doubt his word but deplore the fact of such general approval of a method of questionable propriety. We have had in connection with one or two Assemblies so much wire-pulling and log-rolling that the politician and not the best qualified nominee has received the election. We are very jealous of the dignity of the highest office in the Church and that jealousy prompts us to protest vehemently against introducing the politician's methods into the matter of the Moderatorship of the General Assembly. If a man's fame depends upon a coterie of enthusiastic friends' widespread letter-writing, it is fairly certain that his fame is not great enough to entitle him to the Moderatorship of the General Assembly of the Presbyterian Church.

\* \* \* \* \*

In one of our leading Presbyterian papers a correspondent calls attention to a concern whose ministerial manager offers "safe investments and quick returns" to his brethren in the ministry. The correspondent calls for ventilation of these "fake" enterprises, whereupon the leading religious paper commenting on his note declares that sensible men ought to doubt the sincerity of a man who trades on his ministerial title. But is the editor or his manager wholly blameless who lends the sanction of his advertising columns to enterprises which offer to let in the brethren on the ground floor. We distinctly recall an instance where an advertisement was offered *The Review* for \$100 a page which was manifestly a "fake" concern. We needed that \$100 but we needed more a reputation and we turned that advertisement down. Within the month this same weekly religious paper had a flaring full-page advertisement from this same "get rich quick scheme."

\* \* \* \* \*

The same care which should be exercised to exclude "gift edged mining stocks and oil and rubber and what not gift enter-

prises ought, by the way, to be extended to the matter of quack and patent medicines. Yet as we all know religious papers are notoriously careless in admitting patent medicine advertisements into their advertising columns. We noted eight such advertisements on one single page in a recent issue of our family papers. There comes to us another religious paper which is overloaded with all sorts of "safe remedies" and profitable investments, which bear on their face their fictitious character. We have not had overmuch confidence in the sincerity of certain publications which have carried a relentless crusade against the use of patent medicines. But the fact remains nevertheless that this crusade has behind it sufficient weight of evidence to support the main contention to create sentiment against the evil. The religious press which ought to be foremost in waging war against dangerous tendencies and lures to trap the unsuspecting lag far behind and in effect lend the sanction and prestige of their name to the promotion of quack remedies. The effort to secure the passage in the Wisconsin legislature requiring the publication of the formulae of all proprietary and patent medicines was eminently in the interests of the public welfare and ought to have received the endorsement of every good citizen. For it sought to provide the only safeguard against the use of dangerous but unsuspected alleged medicines. If the composition of these medicines cannot be made a matter of public information it is fair to assume that they contain ingredients which should not be taken into the bodily system.

\* \* \* \* \*

Dr. Henry van Dyke sends the following letter which we are glad to here insert:

"With this I am sending you an advance copy of the Presbyterian Book of Forms and Services, which we hope to have through the press by the end of April. It would have been done before now, but the printers' strike has delayed us. The title of the book will be "The Book of Common Worship," published by the authority of the General Assembly of the Presbyterian Church, *for voluntary use in the Churches*. It will include forms of service for all the various church occasions like the Ordination of Ministers and Elders, the Licensing of Candidates, Marriages,

and Funerals and the Sacraments. It is built, of course, on strictly Presbyterian lines and conformed to the instructions of the Directory for Worship in all essential points. I am sending you the Preface, which is now released, for publication, in the hope that you may be able and inclined to use it in some way. A good deal of misinformation in regard to the book is being disseminated in different quarters. I am sure you feel with me that in those places where a form of service is to be used (and that their number is increasing there can be no doubt), it is most desirable that a form should be provided which is carefully conformed to the teaching and practice of our Church, and which has been made under the supervision of our Church. I hope we may receive the valuable support of the Wisconsin Presbyterian Review in this view."

It will be seen that in accordance with his request we publish in this number the Preface to the "Book of Common Worship."

\* \* \* \* \*

The forthcoming "Book" will no doubt find a welcome from our liturgical friend, the pastor of the Fond du Lac Church. Yet we are not quite so assured of that since Mr. Peeke has a gift in framing an impressive order of service himself. Some of us who have preached in his pulpit, lacking his ability to conduct the worship of the congregation as his order prescribes and secure enough time to preach a thirty-minute sermon, greatly admire **that form—from a distance. But despite his well-grounded liking** for his own order Mr. Peeke will probably adopt the General Assembly's "Book of Common Worship." For he stands committed to something of that kind, having recorded his views on liturgies in a former number of *The Review*. A sad interest attaches now to that article of his which was written in answer to one by our ever lamented friend and co-editor, the sainted George MacMillan. Mr. MacMillan, with modesty, refused to allow us to use his name, but wrote under the Gaelic signature of *Ni's Sine*. His article was a highly meritorious piece of work, but when it is considered that it was written by a man of large business interests deeply immersed in the cares and anxieties of an important plant, its value is enhanced a hundred times. It

was always a surprise to his friends to discover in Mr. MacMillan not only the ability to write a good article, for his brain power was clearly recognized, but at his finding the time and interest in matters unrelated to the absorbing affairs of business. He was always ready, however, to drop "business" to engage in a discussion of religious questions or theological topics. He called such discussions "brushing away the cobwebs," enjoyed argument like a good sportsman and was always smiling and most courteous. His was a fine mind, but his big heart was still finer. Paraphrasing the saying of Terence, whatever pertained to the Bible and the work of God with and in man was not foreign to him. We knew him intimately in his six years at Appleton and rarely missed spending a part of the day in his business office. It is not now amiss for us to say what he would not permit to be said when he was with us, that he was the most absolutely consecrated and consistent Christian man who ever served around the Table of the Lord. He had but to know that an act was right for him to bend his whole energy to do that act.

But the question of liturgics and the use of "helps" in prayer is not the only topic which now has its sad connection with his memory for his themes of conversation and topics of discussion embraced a very wide range. Upon sermons, however, he was a pastmaster and the writer is proud to bear testimony to the inspiration furnished him by George MacMillan, to whom he is indebted more than words can express, and for whom he will cherish a fadeless affection.

---

#### SYNODICAL SELF-SUPPORT.

I read with immense satisfaction your editorial in *The Review* just at hand regarding the doubled, triple headed management of our Wisconsin Home Missions. I have felt ever since coming into the Synod that we should reorganize in a more businesslike arrangement. The wonder is that we have done so much with such divided administrative powers. I wish you would give this matter another push in the next copy of *The Review*. I value the abilities of our Synodical chairman very highly, and his noble

---

character still more. But there is a very great weakness in the gap between his office and the Superintendent's office. One head should be the rule. Give that head every facility to make himself felt in every part of the state. It seems to me the whole business naturally divides itself into two parts, the administrative active conduct of the work among the churches, and the agitation and collection of the funds needed for the work. Let Richards and Talbot feed the furnace with fuel, money. Then let Smith be the engineer to run the machinery of Home Mission activities. Let his office be the center of things. Let him control the supply of men and money for the churches, and administer directly the Home Mission activities of the whole state. Let there be a treasurer living in this state in close touch both with Richards and Smith. Well, that's a theory, I wish something could be done this spring. No business concern in the world could succeed under an arrangement like the present double-headed system or lack of it.

---

You ask me to write what I think of your editorial on the Home Mission management in the January number of The Review.

In reply I would say that the questions which you raise are all answered in the plan which the Synod has adopted, as you will see by turning to the 1903 Minutes. So far as I know there is nothing of friction in the working out of the plan.

It seems to me the most unwise thing that could be done to raise a discussion in regard to the management of our Home Mission work at just this critical juncture, when the question of whether we are going to succeed or fail is hanging in the balance, and I do not believe it will bring good results in any direction. We have suffered only too much in this Synod from division, and unless there be really *something the matter* with the Home Mission management, I should very much deplore any adverse criticism. Let us rather give ourselves to united effort to making the movement a success by raising the necessary funds. As I look upon it, all adverse criticism that is stirred up will simply diminish the amount of money that comes in.



*CARROLL COLLEGE.*

The Carroll College Bulletin for February shows the cuts of the two new buildings to be erected this summer on the college campus. They are very neat and attractive looking buildings. The Building Committee let the contract March 20 for the erection of the three new buildings to be completed this coming fall, and when these three buildings are erected on the campus it will present a beautiful effect. They will be constructed of white limestone with red tile roofing. The President's house is stone the first story and plaster work with wood trimming for the second. These buildings are substantial and have the modern conveniences and the latest improvements for their purpose. They are not luxurious buildings but very wholesome, and the design of those having matters in charge is to build for the future. There will be abundance of room and every convenience when the science hall and ladies dormitory is completed. It will be a beautiful home for young ladies and the science hall with accommodate all departments of scientific study. The heating plant on the new addition will be erected at the same time as the other buildings. With the loyal support of the Presbyterians of Wisconsin there is no reason why Carroll should not be from now on a strong and substantial college. New professors will be added to the faculty this coming fall and efforts will be made to considerably increase the endowment as this is very essential. It is hoped that pastors and others through the state will interest themselves in looking after people who may be contemplating making their wills, that the college may be thus remembered. The college is also in a position to receive money and pay an annuity thereon during the lifetime of the donors, providing satisfactory arrangements can be made. This is a very convenient way for people well along in years to dispose of their property; and yet have an income while they live without the care and anxiety of the money itself. This plan might appeal to a good many people if they only understood the situation. The

college is at present in a very hopeful condition, and there is reason to believe that the attendance another year will be much larger than this. The college has this month received a very choice collection of books and quite a valuable collection of Indian relics from Mr. W. A. Peterson, a Chicago nurseryman. These are greatly appreciated by the college. Mr. Peterson is one of the new friends of the school.

The two large elm trees have been moved this winter from the site of the new dormitory to near where the President's house will stand. Just as quick as the frost is out of the ground excavations will be begun for the new buildings. There are six Indian mounds on the campus and it has been difficult in arranging for the future plans of the college to avoid all these, but this has been done save for one which will need to be excavated where the dormitory will stand. This is much regretted but it seemed impossible to avoid doing so.

The college has just enjoyed a visit from Rev. Jos. W. Cochran, D.D. of Philadelphia and Mr. E. Graham Wilson, a candidate for the ministry in Lafayette College. These men are sent out under the Board of Education to visit the colleges with a view of stimulating interest in young men to enter the ministry. They found 21 young men already preparing for the ministry in Carroll College, and three or four others have this matter under thoughtful consideration. Certainly a good work is being done in Carroll along this line.

Three of the students of Carroll were delegates to the Volunteer Missionary convention at Nashville, Tenn., and several of the young men attended the State Y. M. C. A. convention at Beloit lately, and all is helping to quicken the religious interest in the College.

Careful attention is given in the college to Bible study. Not only is it required for each student to take weekly Bible lessons but attention is given in the oratory department to the committing and reciting of various passages of scripture and to scripture reading. Job, Isaiah and other parts of the Bible are especially studied with reference to their literary merit, and in this way new interest is created in Bible study.

*PREFACE TO THE BOOK OF COMMON WORSHIP.*

BY THE REV. PROF. HENRY VAN DYKE, D.D.

Among those Churches of the Lord Jesus Christ which follow the Presbyterian rule and order, Liberty of Worship has been esteemed a most precious privilege and inheritance; and while they have been both fearless and faithful to uphold it, against the intrusion of superstitious and burdensome ceremonies, they have also been diligent to seek, in the Public Services of Religion, the golden mean between a too great laxity and a tyrannical uniformity. Such things as are of Divine Institution they have observed in every Ordinance; and other things they have endeavoured to set forth "according to the Rules of Christian Prudence, agreeable to the general Rules of the Word of God."

Although the Books of Common Order, which were prepared for the Reformed Churches, at the beginning, in all countries, contained both prayers and other forms, yet were those books not so much imposed by way of inflexible regulation, as they were offered and accepted as profitable Aids to Worship; and they not only permitted but encouraged the exercise of Free Prayer. In a like spirit the Directory for Worship, adopted at a later time by the Church of Scotland, for the sake of unity with their brethren in the Church of England, so far from establishing an invariable form of public worship, expressly provided for a reasonable liberty of variation; and did not in any way prohibit the use of prepared orders and prayers, conformable to the general directions given therein.

The same wise and blessed liberty is maintained in the Presbyterian Church in the United States of America even to this day. Accordingly it seemed good to the General Assembly of 1903, hearkening to the desire of many pastors and churches, to appoint a Committee of Ministers and Ruling Elders who should prepare, "in harmony with the Directory for Worship, a Book of Simple Forms and Services, proper and helpful for voluntary use in Presbyterian churches, in the celebration of the Sacra-

ments, in Marriages and Funerals, and in the Conduct of Public Worship." This work has been continued, in faithful obedience, and in humble reliance on the Holy Spirit, through nearly three years of patient labor, and has been submitted, in its progress, to two successive Assemblies. The principles by which the work has been guided were approved, and its completion was ordered. This having been done, so far as God enabled us, in the Book herewith presented, its publication is now "Authorized by the General Assembly, for Voluntary Use in the Churches."

This Book of Common Worship is therefore, not to be taken in any wise as a liturgy imposed by authority. Nor is it a substitute for the Directory for Worship, but rather a supplement to it, wherein the instructions of the Standards are followed on all essential points, and aid is offered, to those who desire it, for the conduct of the Public Services of Religion with reverence and propriety. We have studied earnestly to embody the truths of our Holy Religion in the language of orderly devotion, to the end that by the Sacraments, the stated Ordinances of the Lord's Day, and all the ordinary and occasional offices of the Church, men may be both instructed and confirmed in the faith of Jesus Christ. We have searched the Holy Scriptures, the usage of the Reformed Churches, and the devotional treasures of early Christianity, for the most noble, clear, and moving expressions of the Spirit of Praise and Prayer; and we have added to these ancient and venerable forms and models, such others as might serve, under the guidance of the same Spirit, to give a voice to the present needs, the urgent desires, and the vital hopes of the Church living in these latter days, and in the freedom of this Republic.

Concerning the manner in which the different services are ordered and arranged, and the best way in which they may be used to edification, a few suggestions are offered in the pages immediately following this Preface; and throughout the Book, the careful reader will find that the words of guidance which precede the various parts of the services are designed, not only to mark their spiritual significance, but also to enable all the People to join in the acts of worship, that all things may be done decently and in order.

The larger and more important rubrics are transcribed

from the Directory for Worship of this Church, which disapproves alike of "*confining* Ministers to set or fixed forms of prayer for public worship", and of permitting that important service to be disgraced by "mean, irregular, or extravagant effusions." It is to be remembered, therefore, that the forms here offered are to be used only "if the Minister so please," as a help in Common Worship, and not without a constant care and diligence, by "acquaintance with the Holy Scriptures, by meditation, by reading the best writers on the subject, and by a life of communion with God in secret, to endeavor to acquire both the spirit and the gift of prayer."

In the Treasury of Prayers many things have been gathered together which may be not only useful, from time to time in the conduct of Public Services, but also profitable for reading and study, for use in private devotion, and in that revival of Family Worship which is greatly needed in all our Churches. It is hoped, therefore, that the whole Book, having been prepared with a sincere wish to advance saving knowledge and true piety, may be received, studied and used, by earnest members of this Church and by faithful Christians elsewhere, in the spirit of candour, simplicity, and brotherly love; devoutly meditating upon the real meaning of the Christian faith, and endeavouring to adorn the Gospel of God our Saviour in all things. And to this end we pray that the Holy Spirit will accompany and bless this Book with His ever-present Grace; that wherever it is used the hearts of men may be truly drawn and led to the Throne of the Divine Mercy; and that all the people may find comfort, joy and strength as they unite in the Common Worship of God who is revealed in Jesus Christ our adorable Redeemer.

---

*THE MAGNIFICENCE OF THE DIVINE GRACE.*

BY THE REV. JOHN WATSON, D.D.

Ephesians iii: 20-21.

Were one to mention a single word characteristic of St. Paul's style it would be "Above," and a single quality of his mind it would be "Aboveness." His nature was not stunted nor cramped; he was not warped by ignoble passions or petty ambitions, by personal jealousies or unmanly envies. He was, according to the stature of humanity, an "exceeding abundant" man. He attempted heroic deeds, but he imagined others more splendid; he was reckless in his sacrifices, uncalculating in his labors, overflowing in his affections. He had also an "exceeding abundant" experience of grace. He had resisted light from earth in the lives of Christian people; behold, he received light from heaven in the glory of Christ Himself. He had refused the appeal of Christ within his heart; behold, Christ had spoken to him from His throne. He had persecuted unto death the disciples of Jesus; behold, Jesus had made him an apostle in His Church. No man had ever received such undeserved mercy, none had ever been blessed with such a guerdon of love. It is out of deep experiences that high ideas of God are born. It was because St. Augustine was forgiven much that he had so masterly a conception of the grace of God; because Bunyan had wrestled so hard for peace that he was able to write the "Pilgrim's Progress"; because Luther had learned in his strong soul the freedom of God's salvation that he left his commentary on the Galatians; because Spurgeon went in darkness seeking for God, till that Methodist preacher brought him light, that he became the chief evangelist of the grace of God in our generation. It was inevitable when a man of St. Paul's nature and history approached the Divine grace that his tongue should fail, and his heart beat unto the bursting. The "Aboveness" of his thought and style was the tribute which he paid to the gratuitous and overwhelming magnificence of God, and I do not wonder that the term "Above" in the original occurs



nearly thrice as many times in St. Paul's Epistles as in the rest of the New Testament. Each apostle has his own message and his own individuality; St. Paul is the preacher of the Magnificence of Grace.

The note of magnificence has not been always preserved in the history of our faith. The boundless grace of God has been limited by various schools. And first it has been restricted in its channel by ecclesiasticism. According to this view of the Divine economy, grace can only come in ordinary circumstances to persons who are members of a particular body of Christians—perhaps Roman, perhaps Anglican, perhaps Scots Seceders of the eighteenth century, who said boldly, "We are the people of God," or Plymouth Brethren, who are certain that salvation is alone with them. Fellowship with Christ is made dependent upon the Sacrament of the Lord's Supper, and the ministry in its efficacy is bound up with men ordained after a particular fashion. This is to confound the rivulets of artificial irrigation, which can be cut off somewhere by the turn of a man's hand, with the rain of God which descends from the heavens and makes green the earth; which is beyond a man's giving, and also beyond his restricting. Surely, all intelligent and impartial men being witnesses, the grace of God has never been the property of any single church, or been tied up with any particular ministry. If it was exceeding abundant in St. Augustine and St. Chrysostom, in St. Francis and St. Bernard, was it not also almost evident in Bishop Andrews and Archbishop Leighton, in Richard Baxter and John Bunyan, in Samuel Rutherford and John Wesley. Men have received the sacrament and disgraced the name of Christ by ungodly living, like the Borgias; men have received no sacrament, and made the name of the Lord to be fragrant in the land, like the Society of Friends. And outside recognized Christendom the central waters of grace have made green oases in the distant wilderness. We do not make light of the Church, else we should raise our hand against St. Paul; we magnify the Church and count her to be more hospitable than any section thereof. The Church is the whole body of the faithful throughout the world and in the heavenly places, and in this large and wealthy place the grace of God is exceeding abundant.

And this magnificence is reduced in its volume by secularism. This is a tendency of our day rather than a cut and dry theory, and soaks like an atmosphere into the soul. Under its influence our religion is apt to be stated in very unassuming tones, so that no one can bring any charge of magnificence against its advocates. Moderns have been delivered from St. Paul's difficulty in finding words by which to represent Christianity; the arid terms of philosophy or the threadbare words of the market-place suffice. Our faith is commended because it has rendered service to art, literature, and philanthropy, but it is not stated as a message from the very heart of the Eternal to the souls of sinful men. Writers are anxious to show that Christianity is not inconsistent with reason, which is a useful task; but they are forgetting to insist that Christianity is the depth of the riches, both of the wisdom and knowledge of God. Those sparrow flights are too modest; heaven is very high. It is well to point out that Christianity reinforces the homely virtues, and dignifies the common labors of life; but it is better to remind men of the unexampled opportunities of service, and the inspiring calls to sacrifice which the spirit of Christ presents to His disciples. It is timely to plead that the principles of the Sermon on the Mount should be applied to daily life; but one may well complain that the hope of the world to come, where sin has been conquered and sorrow comforted, and the injustice of this present rectified, is not presented more triumphantly to the multitude who must toil and suffer till this life be done. It is right for the Church to work in the cause of social reform, but the best-drained, best-lighted, and best-built city comes short of the heavenly Jerusalem, with its "river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Really it is pitiable when the river of St. Paul, like the Nile in flood, shrinks into this feeble trickle, and it is time that we were praying for a spate from the hills of God. Christianity is not another added to the competing religions of the world, a little more gracious than Judaism, a little more hopeful than Buddhism, a little more spiritual than Mohammedanism, a little more reasonable than the strange modern cults which come and go, to some people's amazement, to other people's

amusement. It is solitary and Divine, transcending the wildest hope of man, and revealing "the breadth and length and depth and height . . . of the love of Christ, which passeth knowledge."

When we are true to the spirit of our religion we set our music not to the keynote of moral philosophy, or material rewards, or esthetic beauty, but to the exceeding abundance of the grace of God, which has in store for the human soul a kingdom which "eye hath not seen, nor ear heard." We ought to give wings to our faith, and glory to our hope; we ought to assert, not the reasonableness only of Christianity, but its "Aboveness"; we ought to enlarge with glowing speech upon its spiritual splendor. And especially we should proclaim the two chief contents of Christ's evangel, which are mercy and victory, the pardon of the sinner and the holiness of the saint. Preachers have weakened in the presence of science; they have been afraid to declare the hope of regeneration, and the promise of the new life to men bound by the entail of sin, and helpless in the grip of evil habits. It is high time that the ministers of Christ fulfilled their commission, and preached not the laws of the physical universe, but the promises of the kingdom of God. Our feet should be beautiful upon the mountains, bringing good tidings. We have not been ordained to lecture on hygiene or to read essays on the minor poets, but to proclaim a message which can only be heard from the Christian pulpit. It matters not how madly a man has sinned, if he repent and cast himself upon the clemency of God his sins will not only be forgiven, but also forgotten; they will not only be cast out of God's sight, but also blotted out of existence. More than that, it matters not how his father lived, and the generations before him, or into what far country he has gone himself, or to what shameful degradation he has sunk, there is power in the grace of God to cleanse him, and to make him again a self-respecting man. Heredity is a solemn law, and we may well lay its lessons to heart; but over against physical heredity we put spiritual, over against the cumulative effect of ten generations of sinners we put the Incarnation of the Son of God. While science and literature have conspired to destroy the last vestige of hope in the hearts of modern men by saying that there is no deliverance

for them, it is the office of God's evangelist to let even the chief of sinners know that Christ died upon the cross, and sits at God's right hand to make all things new, and that if any man be in Christ Jesus he is "a new creation."

With this testimony to sinners there should also go a heartening message to saints. Whatever be the reason, and one is willing to give full credit to a profound sense of sin, Christians have not heard enough of the possibilities of grace and the treasures of their inheritance. They have been told too often to look at themselves and be humbled, too seldom to look at Christ and be lifted. They have been browbeaten by what is real, they have not been encouraged by what is ideal. Christians are afraid to pray in the words of the ancient hymn—

"Vouchsafe, O Lord, to keep us this day without sin,"

and if they had the courage to offer the petition, they would be ashamed to say to themselves that God had answered it. Before many Christian people is this poverty-stricken hope; that they will go on sinning only a little less every day; that they will attain very slowly only a little more every day; that they cannot expect to be like unto Christ Jesus, but that they may be somewhat less unlike Him as the years pass; that by the grace of God they may be saved from being a scandal to His Name, that every evening the sins of the day may be cleansed away, and that at the last, by the virtue of Christ's sacrifice, they may be allowed to creep through the gate of heaven. No one can call this presumption, or charge those believers with too much confidence in God or too lofty an idea of salvation. Is it not time that Christians were opening their windows to the eastern sun, and letting its morning glory shine into their souls? Is it not time that they were estimating salvation, not by their own scanty imagination, but by the glorious purpose of God; not by their weakness, but by God's power? The Christian is not merely to be trained according to some humble pattern of pedestrian morality, so as to be turned out a decent-living, law-abiding, debt-paying citizen, but he is to be reformed after the fashion of the Son of God, and brought unto the stature of perfection in Christ Jesus. Really it were hardly worth while the Son of God dying on the Cross to

enable us to pay twenty shillings in the pound and keep out of the police court. We are not merely to be sustained amid the inevitable trials of life, but these very trials are to carry with them an eternal weight of glory. If we have to pass through much tribulation, we are to wash our robes and make them white in the blood of the Lamb. If there be a battle, it is to end in a victory beyond comparison, for we are to be more than conquerors through Him who loved us. Over against the struggle there is the crown of righteousness which fadeth not away, over against the sorrows there is the joy unspeakable and full of glory, over against the losses there are the riches in glory by Christ Jesus. Always Aboveness. We are not going to escape as by the skin of our teeth, we are to be saved according to the grace of God. We are not going to exist by some scanty dole like paupers at a workhouse door, we are to be blessed with all spiritual blessings in the heavenly places. If the journey from this world to the next be a tempestuous voyage, with cross-currents and hurricane squalls, we are not going to be flung like wreckage on the other shore, "some on boards, and some on broken pieces of the ship;" we are to come in like a ship whose white sails are full spread and glorious in the soft light of the setting sun, with an abundant entrance into the harbor of everlasting rest.

---

*THE NEW LAKE FOREST IN PROCESS OF  
REALIZATION.*

Many things, just now, are working together to give fresh impetus to the growth of Lake Forest College.

The first notable fact was the spontaneous offer, made in December last by a generous member of one of our leading Chicago Presbyterian Churches, to give \$30,000 toward the beginning of a new group of dormitories for men. This amount will not only erect one large dormitory, but will leave about \$7,000 toward a second one. Although no special effort has yet been made for further subscriptions, we have already received three additional ones of \$1,000 each, so that we now need only about \$12,000 more in order to put up a second dormitory. Doubtless this sum will soon be forthcoming.

These two dormitories will house about 60 additional men. This year, for the first time in our history, Lake Forest has completely outgrown its dormitories. To take care of the surplus of men last autumn, it was necessary to rent two houses off the campus. Should the students now living out in town return to the campus, they would about fill the first of the proposed new dormitories, and, with our present momentum of growth, it would not take long to fill the second one. Our effort at Lake Forest will be to make our campus accommodations so satisfactory and attractive that our student life will be concentrated on our own grounds. We believe that such an arrangement ministers to the best college spirit and tends to keep the student life more wholesome.

But in this case one good gift brings another. We had been promised by Mr. Calvin Durand of Lake Forest a beautiful College Commons as soon as we secured a new dormitory for men. There is, therefore, a cumulative cause for rejoicing among the students, at the prospect, not only of two new dormitories, but of this new dining-hall for men.

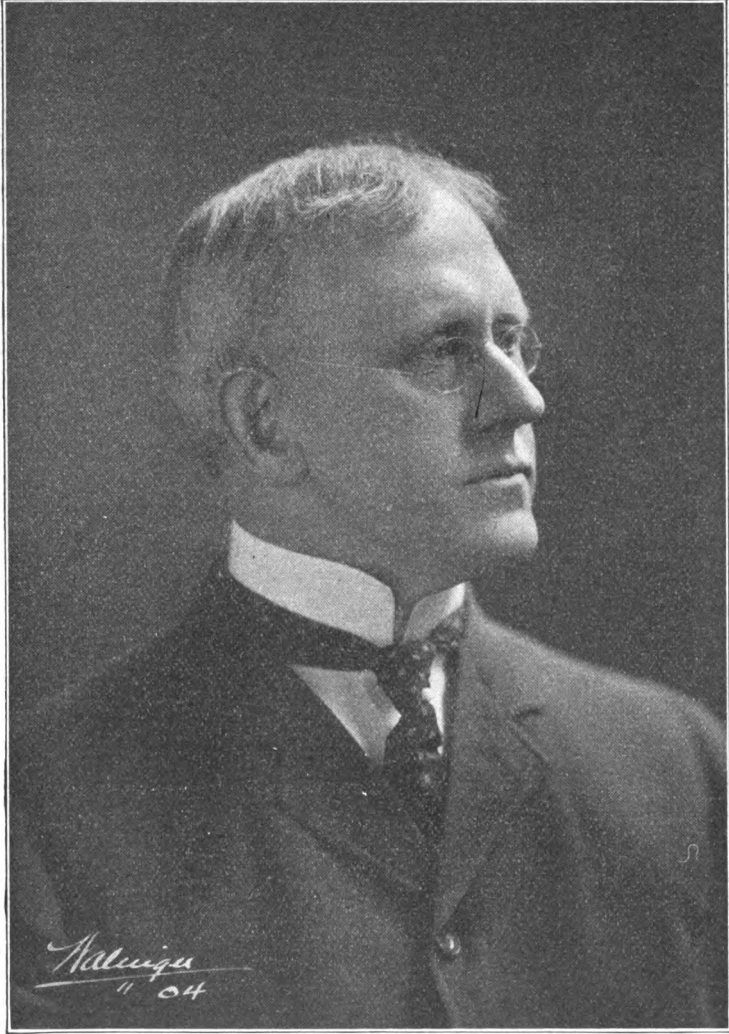
We have in mind a Commons in which the students can get

good meals at a moderate cost amid refined surroundings, a building which, in its completed form, would probably contain attractive reading and lounging rooms and other features that would make the Commons the real centre of student life,—a place where the men, in the midst of thoroughly wholesome conditions can enjoy the good fellowship which is so vital a part of a college education. The College Commons will add much to the *camaraderie*, or what the Germans call the *Gemüthlichkeit*, of student life.

Every careful observer of our American universities and larger colleges has noticed the tendency among students to divide themselves into small groups or cliques. To quote from a former announcement on this subject: “Nothing fosters this tendency so much as the formation of a number of small and more or less exclusive dining clubs. A well established ‘College Commons,’ which could furnish better food at far lower prices than would be possible in the smaller separate clubs, would take away all temptation to form such coteries. The ‘Commons,’ in which men of all types, and members of all four classes, from Senior to Freshmen, could meet three times a day about a common board, would thus be a potent antidote against cliques; it would foster a wholesome type of college spirit, and conserve that democratic solidarity which is at once the greatest charm and one of the most valuable features of college life.”

None of the Lake Forest students come from homes of wealth; very few of them are even “well-to-do.” A large portion of the men are earning their own way through college; hence, in order to get ideal results, the cost of board, *to the students*, should be reduced even below the moderate sum now charged. To do this we ought to have, and we hope some day to get, a special endowment fund for the College Commons, sufficient to pay, not only for heat, light and janitor service, but for the wages of cooks and waiters; so that the students themselves would only have to pay for the bare cost of the food itself.

At last, we are to make a beautiful beginning in the way of realizing this practical dream, by erecting the central section of such a Commons; and for this great boon, many generations of students will bless the memory of Calvin Durand.



RICHARD D. HARLAN.



But our good fortune is not to end with the three new buildings already mentioned. Mr. Andrew Carnegie has just promised to give Lake Forest a new Science Building, provided we raise an equal amount of money in the way of endowment for the maintenance of the Science Department. We are grateful to Mr. Carnegie for his generous offer, and we propose to meet his kindly challenge to our Lake Forest constituency and comply with the condition he so wisely imposes, by raising the required amount of new endowment at an early date.

Ordinarily, under the pressure of problems demanding immediate solution, a college gets one building at a time. Its trustees, using their best judgment upon an isolated proposition, make a hurried decision and place the building at what seems to be the best location, *at the time*. A few years later, in response to another pressing demand, a second building is secured, and another hasty guess is made as to its location. But, by and by, the point is reached when a new generation, possessing four or five comparatively new buildings—all of them admirable, but all, more or less, awkwardly located—wishes in vain that former Boards of Trustees, looking ahead a little, had placed these costly buildings in accordance with some comprehensive plan, both as to style of architecture and the relative position of the various edifices.

At Lake Forest, however, the pleasing necessity of having to erect a new Commons, two new dormitories and a Science Hall, at substantially the same time, has precipitated the decision of the larger question just indicated, namely: "Where shall we locate all of the buildings which, in the years to come, are certain to be added to the beautiful, ravine-bounded campus of which Lake Forest is so justly proud?"

The reader is referred to the illustrative supplement to this article, entitled "The New Buildings for Lake Forest College," for the description of the far-sighted policy which our Trustees propose to follow. We mean to profit by the mistakes of older institutions. From every point of view, educational, geographical and otherwise, we have an inspiring opportunity for the building up of a strong, "small college." We have a unique piece of prop-

erty, which for spaciousness and beauty is certainly not surpassed in any college town in this region, and is equalled by few. We have not been burdened with any expensive architectural monstrosity which succeeding generations are compelled, for financial reasons, to "put up with." Our poorer buildings are neither numerous nor expensive. They have done noble work in the past and have more than paid for themselves, and in time some of them can be dispensed with, without extravagance. Hence, in our plans for the future we can, as it were, disregard some of these buildings, just as if we had practically a virgin campus to deal with. We feel that if we make wise use of our natural advantages we can gradually develop a group of buildings which would be perhaps unique among all of the colleges of our type throughout this western section of the country.

The illustrative supplement will indicate the thorough-going fashion in which it is proposed to settle the building problem at Lake Forest.

From the nature of the plans for a Science Building, to say nothing of the welcome necessity Mr. Carnegie has placed upon us for making a campaign for additional endowment, we cannot hope to begin the Science Building in time for occupancy during the next academic year; but we hope to have it ready for use by the autumn of 1907.

We shall hasten the erection of the new College Commons and the two new dormitories for men as rapidly as possible. The Trustees are far more eager to begin these buildings than the students themselves, and not a day will be lost unnecessarily. But we wish to "be sure we are right before we go ahead," because the erection of so many large buildings will irrevocably settle the lines along which we shall develop for generations to come. In the meantime, the inspiring fact that we already have the money definitely assured for the central section of a new College Commons, and for at least one new dormitory, will help us to possess our souls in patience.

Unless the decision as to this general plan forces us to delay a little the beginnings of this new architectural era for Lake Forest, we expect to break ground for the College Commons and

at least one new dormitory, some time before the approaching Commencement.

Those who are in close touch with the situation in this beautiful North Shore college town believe that these four new buildings are simply coming as the inevitable supply for the demand which has been slowly asserting itself during the past four years of transition and as a reward for the new spirit animating the student body and the alumni.

We shall at once make the effort to meet Mr. Carnegie's challenge to our natural constituency in the great Middle-West. In doing so we hope that effort will be but the beginning of a movement whose purpose and result will be to place underneath this promising enterprise of Christian Education a thoroughly adequate foundation in the way of general endowment.

A word in conclusion as to Lake Forest's relation to this territory.

Some colleges, considerably larger than Lake Forest, draw from 80 to over 90 per cent. of their students from the states in which they are located, respectively. But Lake Forest, for a small college, has a remarkably widespread constituency. It is by no means a merely local institution, depending on, and administering almost entirely to, the state in which it happens to be located.

Only 50 per cent. of the students at Lake Forest College come from Illinois. The College stands four-square to a large section of this Middle-West. It draws from, and serves, not only Illinois, but Iowa, Indiana, Wisconsin, Nebraska, Michigan, Minnesota, both Dakotas, Ohio, Kentucky, and even New York and Oregon. Lake Forest has, therefore, demonstrated that its mission is not bounded by the lines of its own state of Illinois, but that it is here, along with other institutions of its own type, to serve the entire Middle-West.

Each college in this region has its own special characteristics, its own special advantages and its own mission. Their territories overlap and interpenetrate each other. They are not in each other's way, nor must we ever admit that there is any real rivalry between them. Their attitude toward each other should

---

only be one of generous emulation. Lake Forest sincerely rejoices at the prosperity coming to its sister colleges in our special group. All we wish to say to people here and there in the neighboring states, who may have strong affiliations with colleges in their own localities, is simply this: If, for example, young people in Wisconsin, Indiana, or Iowa, prefer, for any reason, to go out of their own respective states for their college education, then it should be remembered that Lake Forest is not very far across the state lines just mentioned, and that it is here,—near the great metropolis of the Middle-West and yet far removed from its distractions and temptations,—ready and able to render good service to the young people who come to it.

### THE NEW BUILDINGS FOR LAKE FOREST COLLEGE.

The unexpected, and (for Lake Forest) the unprecedented, necessity of having to erect three or four buildings, at substantially the same time, has forced the Trustees of the College to take a long look ahead, and to plan ultimately for an institution whose collegiate department alone will contain 400 students in addition to the numbers in the two preparatory schools. We are making no rash prophecies as to when that stage will be reached; but to us in charge, the fact that the numbers now in college are 80 per cent. more than three years ago, gives a solid basis for the conviction that, some day, the College itself will a little more than double its present number (180 students).

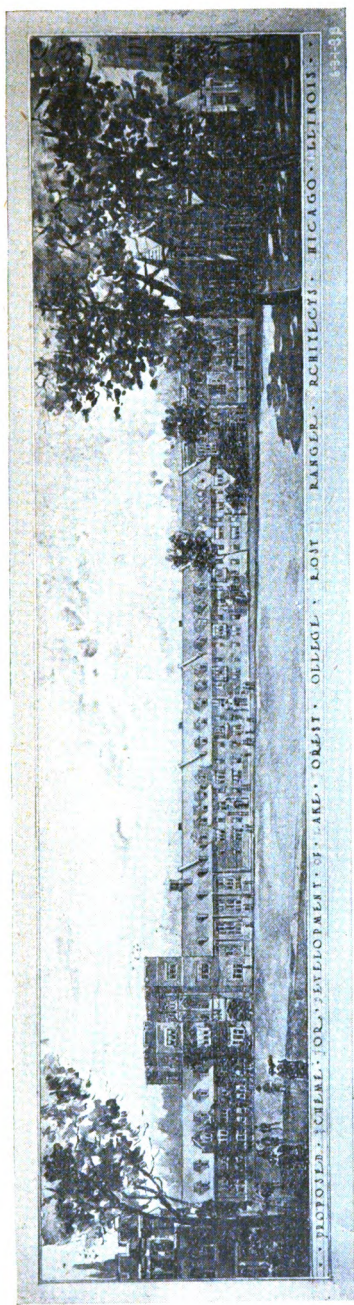
As far-sighted business men, we propose to have the courage of our dreams, at least to the extent of laying out a general architectural scheme for the future development of the College; and in putting up our new College Commons, two new dormitories for men, and a Science Hall, we shall locate them as a part, and, as we believe, simply the beginnings of a comprehensive plan, which, though it may take 25 to 50 years to carry out, is certain some day to be fully realized.

The accompanying pictures—particularly the first two—represent one particular plan for the further development of Lake Forest College. It has been offered to our Trustees by Messrs. Frost & Granger, the well-known firm of Chicago architects, and is now before the Board for their final discussion and decision.

This plan provides, ultimately and on a proper scale, for buildings numerous and large enough to accommodate about 400 students. In addition to the necessary dormitories, the plan contemplates the erection, some day, of a large, general Recitation and Administration Building, two Science Halls and a College Commons.

*The publication of these pictures in no way commits the Trustees to this particular plan.* The quadrangle feature, which is the organizing principle of the plan here presented, may be radically altered, indeed, it may be abandoned altogether. The pictures are printed at this time simply in order to illustrate the comprehensive fashion in which the Lake Forest Trustees are attacking the difficult though welcome problem which the gift of these three or four new buildings has precipitated. They will serve to show that, *whatever plan is finally adopted*, these four new buildings (the College Commons, two new dormitories and the Science Hall) will be but the beginnings of a noble group of buildings that will ultimately adorn our campus.

Believing that the possession of such a plan will be a helpful guide and constant inspiration in the future develop-



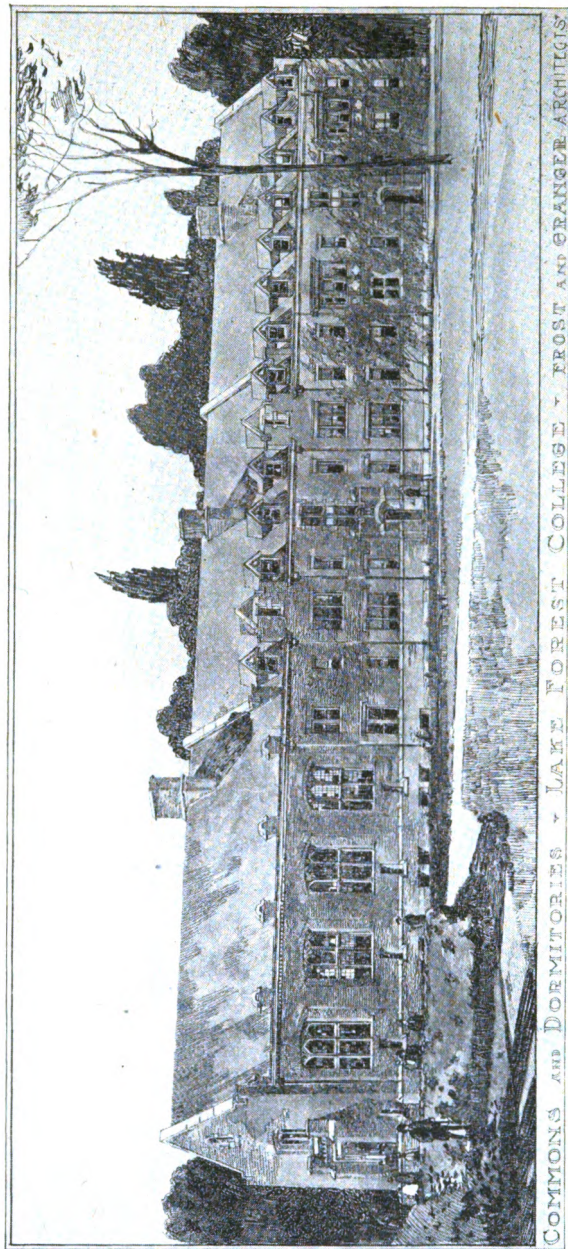
ment of the College, we shall seek the help of more than one architectural and landscape expert in the effort to decide upon the general plan.

This much having been said as to the exact status of the particular plan set forth in these illustrations, a few words of explanation as to detail are now in order.

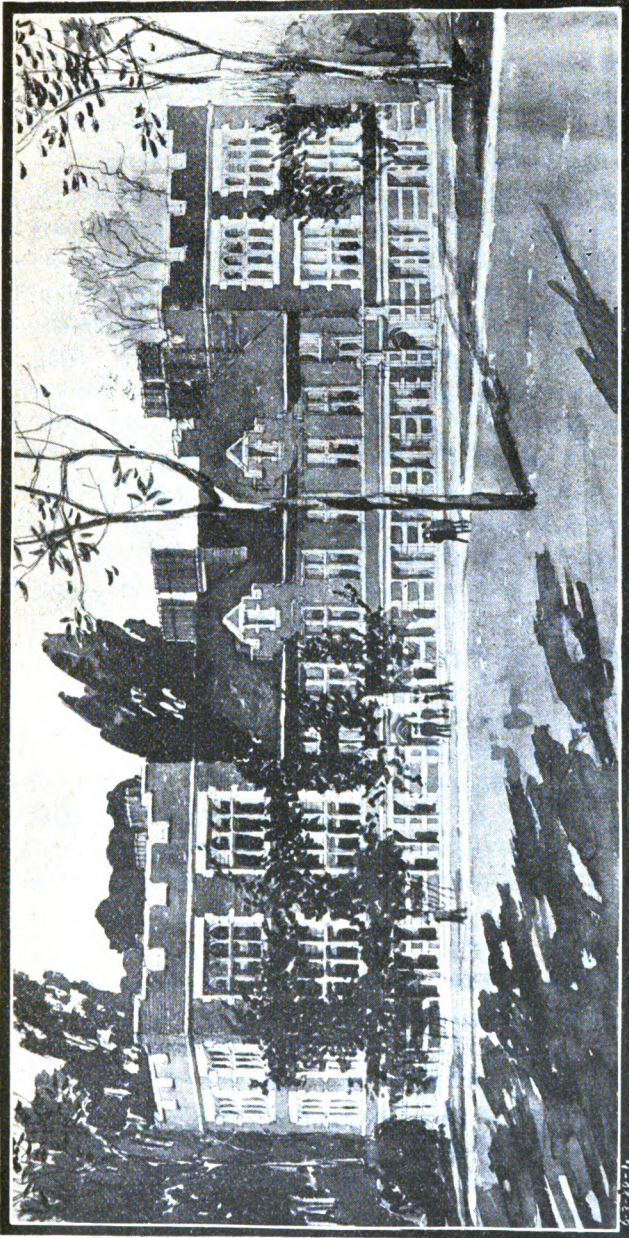
The plan contemplates the ultimate removal of College Hall, the oldest of our buildings, now standing in the centre of the campus. It could be dispensed with, as soon as the two Science Halls and the necessary additional dormitories for men are erected. This would open up the campus and would give a view of the eastern side of the quadrangle as represented in Frost & Granger's plan, should their plan be accepted.

In the first illustration a glimpse of the Library, and the Chapel tower, can be seen on the extreme right. The building barely indicated on the extreme left is the end of one of the two Science Buildings, which would form the north side of the quadrangle. The building beginning with the four towers at the left of the centre, and extending to the left, shows the beginnings of what would, when finished, be a large, general Recitation and Administration Hall. The first section to the right of the four towers would be the new College Commons.





The second illustration is simply an enlargement of the three sections to the right of the towers. The first section represents the Commons, as it would look until the towers of the Administration Building were erected. The two sections to the right are dormitories for men.



This picture represents the first of the two new Science Halls. It would probably contain the laboratories for Chemistry and Physics, and also rooms for the department of Mathematics. The Science Halls, being independent and isolated buildings, could be erected without reference to this general quadrangle scheme.



*MEN AND CHURCHES.*

The financial exhibit of the Neenah Church for the year just closed forms a handsome pamphlet of twenty-two pages. The statement is a model and bears traces of that exactitude which we have come to associate with the pastor, the Reverend John L. Marquis. Eight pages are devoted to the different receipts and disbursements of the affiliated societies of the Church. During the year \$4,821.84 formed the receipts, \$1,159 additional represent the benevolences of the Church, and \$1,118 were raised by the Woman's Christian Association. The financial condition of other departments, the Sunday School, the Christian Endeavor Societies (Senior, Intermediate and Junior), the Boys' Brigade, the Christian Templars and the Larsen Sunday School, is also explained in full so that all the congregation can at a glance know the exact state of affairs. Following the different treasurers' reports is appended a complete roll of the Church membership, with the reserved and non-resident roll. The splendid total of \$10,202 was raised during the year. Mr. Marquis and his congregation have surely reason to take a due pride in the record of the year. From the purely business point of view the executive management of the Church's temporalities demand a man of energy and ability. The Neenah Church is fortunate to have just such an executive who combines also a capacity for studious and inspiring preaching.

\* \* \* \* \*

Carroll College issues a bulletin which doubtless reaches all who take interest in our Synodical collegiate institution. It would seem gratuitous therefore for us to reiterate what the Bulletin has already placed in print. But the one for February calls for special notice, Dr. Carrier having therein published cuts of the new Science Hall which very properly is to be named in honor of the indefatigable friend of Carroll, Professor W. L. Rankin. It is a worthy tribute to the self-sacrificing efforts of the man who stood valiantly in the breach so long and made

possible the development of Carroll College. The new benefaction of Ralph Voorhees makes possible the erection of Science Hall and a Young Ladies' Dormitory.

Whatever misgiving may have existed touching the wisdom of a new Carroll it is certain must now be laid forever to rest. President Carrier has abundantly vindicated the wisdom of the course taken by the Synod and is building so well upon Professor Rankin's foundations that Presbyterianism in Wisconsin seems destined to have a creditable collegiate institution.

We are bound to rejoice in the advancement already made and to expect far greater things in the nearing future. That Carroll ghost which haunted so many Synodical meetings is no more to trouble the brethren.

\* \* \* \* \*

Mention ought to have been made in our last number of the transfer from the Presbyterian Church of Eau Claire to the Congregational Church of Menomonie (Wis.) of the Reverend Lathrop C. Grant. In his seven years pastorate at Eau Claire Mr. Grant endeared himself to his congregation and the citizens generally, having faithfully served all classes and brought his church work up a fine condition. So thoroughly had he done his work that in the brief interregnum between pastors the work suffered no impairment. While The Review could not always assent to Mr. Grant's theological positions, it is glad to bear testimony to his unfailing courtesy, his entire sincerity and Christian zeal.

\* \* \* \* \*

On a recent Sunday the Reverend Samuel Brown received into the membership of the Church at Chippewa Falls twelve persons, three of whom based their testimony before the Session upon their memorization of the Shorter Catechism. Committing the Catechism to memory in these days is so uncommon that mention seems called for of this instance. A missionary social held in the manse lately proved a great success. As the Chippewa Church is meditating a change in its hymnals an opportunity is offered of obtaining the discarded books, which the Reverend Mr. Brown will be glad to donate to a needy field. The

Wisconsin Home Mission offering taken a few Sundays ago attests the pastor's ability to interest his people in the work under Synod's committee of which he is a member.

\* \* \* \* \*

At the coming meeting of the Presbytery of Winnebago the Reverend John A. Stemen is to be installed pastor of the Stevens Point Church. The Reverend Dr. Wilson of Wausau is to preach the sermon, Reverend Dr. L. C. Smith is to charge the people, and the Reverend Joseph P. Dysart of Milwaukee the charge to the pastor. Congregationalists gain the Reverend Lathrop C. Grant and the Presbyterians gain from them the Reverend Mr. Stemen, formerly pastor of the Congregational Church of Viroqua.

\* \* \* \* \*

The Reverend Herbert McComb Moore of Milwaukee has been called to the pastorate of the Memorial Church of Appleton. The Church very wisely concluded that Wisconsin offered a good field for selection and its choice of Mr. Moore is a very happy one. He will assume charge of his new pastorate in May next.

\* \* \* \* \*

The Reverend Louis P. Peeke of Fond du Lac is demanding and receiving congratulations. The Fond du Lac manse was brightened, though in fact it was a bright enough home before, by the arrival recently of a little daughter.

\* \* \* \* \*

Since December 1st the Reverend John Kronmeyer has been laboring in South La Crosse. With the nucleus of Westminster Chapel of that city he has gathered forty people together to be organized into a church. The organization was effected at a special meeting of La Crosse Presbytery February 27th. Of the \$900 expended upon this field the First Church gives \$400.

\* \* \* \* \*

Winnebago Presbytery has experienced a shaking up since its fall meeting last September. First to go was the Reverend J. Robertson Macarthey, for eight years pastor at Oconto, who accepted a call to Bellingham, Washington; then followed the Reverend Marcus P. McClure, pastor at Stevens Point, who

accepted a call to Council Bluffs, Nebraska. In February the Presbytery dissolved the pastoral relations existing between the Reverend John McCoy and the Appleton Church, and the Reverend J. Frank Young and the Marshfield Church. Mr. McCoy accepted a call to Eau Claire and Mr. Young to Carthage, Illinois. Their entrance into the Winnebago tribe was almost simultaneous, and during his membership since 1894 Mr. Young has loyally borne a heavy part in the work and faithfully served the Presbytery, which in return fittingly holds him in high esteem. Brother Young writes in enthusiastic terms of his new field, the manse being put in repair at a cost of several thousand dollars.

\* \* \* \* \*

The Reverend George E. Hunt, pastor of the Christ Church of Madison has been preaching mid-winter sermons to young men. If the subject matter was as good as the titles are interesting they were surely worth hearing. Mr. Hunt has found Browning's value to the preacher and utilized "Saul" in arranging his course of mid-winter sermons. The subjects were: "The Search for an Ass, the Discovery of a King," "The Spoils to the Victor, an Ancient Story of 'Graft,'" "Acids that Eat Gold, or Fires that Destroy Manhood," "A Strong Man's Weak Staff, or the Last Resort of Broken Faith."

\* \* \* \* \*

La Crosse First Church, of which Synod's Moderator is pastor, anticipates a great feast when the Men's League will hold its Ninth Annual Banquet. The Reverend Samuel L. McKee is to be the toastmaster, which means something unconventional and witty in the speaking by the toastmaster if by no one else.

\* \* \* \* \*

Oshkosh First Church is rapidly making progress toward the goal of the banner Church, set by the Reverend Mr. Ayers at his installation. Through the benefaction of a devoted friend of the pastor and the Church a Sunday School addition is to be added to the church building, which will contain twenty class rooms, a bowling alley in the basement, new dining room under the church to seat three hundred, with a new heating plant. This addition will be ninety by forty feet in dimensions. It is an open secret that the donor's name is Elder William Mainland.

# Cargill Coal Company,

WHOLESALE AND RETAIL DEALERS  
in all grades of

**HARD AND SOFT**

 **COAL** 

We are the only authorized handlers of

**Genuine Smokeless Pocahontas.**

La Crosse Office, over National Bank.  
Docks at Green Bay, Wis.

---

Complete line of Foreign and Domestic Woolens Constantly on Hand

THOS. HERMANN,  
•Merchant Tailor•

223 Main Street, - - - LA CROSSE, WIS.

---

**LINKER BROTHERS,**  
Bath Rooms and Barber Shop,  
328 Main Street, LA CROSSE, WIS.

Turkish, Russian, Electric, Tar Vapor, Salt and Needle  
Spray Baths.

---

## SHEET MUSIC.

A complete line of the most up-to-date Sheet Music and Music Books always kept in  
stock. Also a complete line of CHURCH MUSIC.

**SPECIAL ATTENTION GIVEN TO MAIL ORDERS.**

Send for our catalogue of Ten Cent Music.

PIANOS.  
ORGANS.

**FRED LEITHOLD,**

325 Main Street, - - - La Crosse, Wis.

MUSICAL  
INSTRUMENTS  
of all kinds.

**Dells Lumber & Shingle Co.**

WHOLESALE

White Pine and Hemlock

EAU CLAIRE, - - - WISCONSIN

---

**Sunday School Library Books Rebound.**

---

All kinds of FINE PRINTING for  
Sunday Schools and Churches.

Programs, Books, and Periodicals Printed.

PRINTERS of the PRESBYTERIAN REVIEW.

---

CORRESPONDENCE SOLICITED  
**THE POST PUBLISHING CO.**  
**POST BUILDING, APPLETON, WIS.**

# Summer Resorts

Unsurpassed Advantages

## Three Lakes, Oneida County, Wis.

Located on the Chicago & Northwestern  
Railroad. Day and night trains.

Good hotels. Competent Guides. Boat  
Liveries. Reasonable Prices.

---

## Excellent Fishing

Black Bass, Pike and Muscallonge.

---

## Good Hunting

Deer, Partridge, etc.

---

MAPS FURNISHED ON APPLICATION

---

For further information write to

**THE THREE LAKES CANAL  
& TRANSPORTATION CO., Ltd.  
THREE LAKES, WIS.**

# The Ideal Place

For a delightful vacation. Most beautiful scenery. Every facility for the best fishing, hunting, sailing, or rest.

A canal 1100 feet long furnishes direct access to the entire chain of beautiful lakes. A freight and passenger boat establishes easy communication with the town and various resorts and summer cottages.

---

## Invigorating Surroundings

---

## Many Fine Lake Frontage Locations

Can be had at reasonable prices. Just the place for rest and sport. Hardwood and cut-over pine lands suitable for agricultural purposes for sale.

---

For further particulars address

## Three Lakes Canal & Transportation Co.

JAS. DONNELLY, PRES.

F. S. CAMPBELL, SECY.

THREE LAKES, WIS.



**BUSHEL<sup>S</sup> OF FLOWERS**



Wisconsin soil brings forth finer flowers than any in the world.

**For 30c**  
 We mail you postpaid, one package each of the Wisconsin Pansies, Carnations, Cosmos, Eschscholtzia, Nasturtium, Peacock Poppy, Giant Blue Corn Flower, Sweet Peas, Clarkia and Asters, with a catalog value of over \$1.00. This low price is made to introduce **Salzer's Free Blooming Flower Seeds**, absolutely the finest on earth.

**For 35c**  
 Send 35c and this notice, and we will add to the above 10 packages, one **American Beauty Oxalis** (see above cut), catalog price 15c. This giant pink blooming Oxalis is the floral wonder of 1905. If ordered alone it costs 15c each, or 3 for 25c.

**For \$1.00 Postpaid**  
 Twenty-one rare plants, taken from Roses, Palms, Begonias, Cannas, Gloxinias, etc., all different; some worth 8c each, but we mail this magnificent collection postpaid upon receipt of \$1.00 and this notice. We grow millions of plants annually.

Send 5c for our big 140 paged plant and seed catalog, brilliantly illustrated with paintings from nature. R

**John A. Salzer Seed Co. LACROSSE WIS.**

---

# Books Wanted

If you have any books for which you have no further need, send me a list and I will make you a proposition for CASH or EXCHANGE.



I sell NEW books at low prices.  
**Correspondence Solicited.**



## ROBERT N. HAYS

**Publisher and Bookseller**

**195 State Street**

**CHICAGO**

# BELoit COLLEGE.

Materially, no college of the West has more varied advantages. A large faculty, extensive laboratories, modern steam-heated dormitories for men and women, the museums of Art and Archaeology, the Observatory, a large Library, two Gymnasiums, the beautiful Chapel,—twelve buildings and new endowments, constitute equipment for scholarship of the very first grade.

Contributing to the high tone of the college life are the close relations between professor and student, a spirit of work and a vital Christian thought prevailing the student body, "time to think," the best music, various student clubs of philosophy, history and literature and elevating Vesper services.

**EDWARD D. EATON, President,**  
**BELoit, WISCONSIN.**

---

# RIPON COLLEGE,

**RICHARD CECIL HUGHES, A. M., D. D., President.**  
**FRANK MORTON ERICKSON, A. M., - Registrar.**

---

Measured by amount and quality of work done in classroom and for character building Ripon is not a "small college."

Nor is it small in its material equipment. A campus of fourteen acres, an athletic park of ten acres, six modern buildings, steam heated, lighted with gas and electricity, and well furnished in science laboratories, general and department libraries, are some of the things that indicate the strength of the college.

It is distinctively Christian, reporting definitely to Presbyterian Synod and Congregational Convention of Wisconsin.

If interested send for the bulletin. Address,

**RIPON COLLEGE,**

Second semester begins Feb. 10, 1904.

**Ripon, Wis.**

89080466170



889080466170A

# ynette ademy



Daily systematic Bible study.

Complete classical, scientific and English courses, preparing for college or university.

Classes in Commerce School grades for students who have been deprived of educational advantages.

Expenses for the year, including board, room and tuition, \$125.00.

Self-help for boys and girls who have little or no money.

Helpful home life where boys and girls are carefully guarded and trained.

Clean village ; no saloons or city distractions.

**RALPH M. SMITH, B. A.**

Send for Curriculum.

President.

---

## Lawrence University.

APPLETON, WISCONSIN.

Lawrence is one of the oldest institutions of learning in the state.

It has a high reputation for scholarly work and man-making discipline.

It has trained an unusual number of successful and eminent men.

Its expenses are very moderate. All school expenses including board, room and books will be furnished for \$175.

Its facilities are first class, nine buildings, good equipment of apparatus, excellent library, museum etc.

Courses of instruction equal to those in the best colleges and universities with many electives.

The college is about the right size for the best work.

**IF YOU WANT A HIGHER EDUCATION, COME TO LAWRENCE.**

Catalogues furnished on application.

"If it were possible to suppress every copy of the sacred volume the Bible in its essence and spirit, its great doctrines of infinite justice, mercy, love and redemption, would yet live in Shakspeare."

The above statement is made by Rev. Wm. Burgess in his recent remarkable book,

# THE BIBLE IN SHAKESPEARE.



That this is a timely and valuable book is shown by hundreds of splendid reviews by the secular and religious press throughout the country. We quote a few to show what is thought of it.

"Since the publication in 1864 of Bishop Wordsworth's 'Shakespeare's Knowledge and Use of the Bible,' several books have appeared, covering somewhat the same ground, but for general and satisfactory use we have seen nothing to compare with Mr. Burgess' work."—*The Christian Guardian*, August 19, 1903.

"The whole book is a mine of rich suggestion and apt allusion. It deserves a wide circulation, and will have it if lovers of the Bible and Shakespeare can be made to understand what a feast it offers them."—*From The Epworth Herald*, September 26, 1903.

"It is a study of the great poet from a new point of view, and one of rare interest."—*From The Advance*, September 8, 1903.

"It is a volume worth buying and treasuring."—*Milwaukee Lutheran*, August 25, 1903.

"Certainly no one should be without it."—*The Religious Telescope*, August 19, 1903.

"Mr. Burgess has done an admirable service, which can not fail to be appreciated by students of English life and English literature generally."—*Chicago Tribune*, August 28, 1903.

"This excellently printed volume may well find a place on the shelf of every reader's library; for what reader has not heard of the so-called 'absence of religion in Shakespeare?' Some have even thought him irreligious. The author interestingly discusses the question, 'Was Shakespeare a Christian?' and then proceeds to show the effect of the Bible on the poet, his versatility in its use, his types of character taken from the Scriptures, and the religious thought in the plots of his plays."—*From The Outlook*, New York, September 19, 1903.

The book is a handsomely gotten up volume of 300 octavo pages, and comes in a box. Price, \$1.50 net; postage, 20 cents.

**The Winona Publishing Company,**

195 STATE STREET, CHICAGO, ILL.

89080466170



b89080466170a

**Big Returns on Small  
Investments**

THE

**Big Horn  
Land  
Company**

President and Treasurer, GOV. A. T. BLISS  
General Agent, G. M. MCKINNEY

Farm Lands unexcelled for fertility at low  
prices. Great opportunities for  
people of all classes.

ADDRESS

**BIG HORN LAND COMPANY**

1216 Monadnock Block, Chicago, Ill.