

to pass across the Clark Street bridge which spans this stream and right close to its dirty waters was one of the pest spots of Chicago. Poor women, I pitied them as I saw them on the streets (for the sight of pollution should fill the soul with pity and compassion).

Unhappily to-day there are only too many men and women who are but charnel houses of wickedness: whose every thought and impulse is for the gratification of evil passion and desire. Well are they described by the Apostle Paul: "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes." They are sons and daughters that are prodigal. They have spent all the best of their lives wasting their substance in riotous living. Now they are feeding upon husks. This must surely be the cry of their soul: "O wretched man that I am! Who shall deliver me from the body of this death?" But, thanks be unto God, there is a remedy for this condition.

The Cleansing Fountain.

If there is pollution from sin there is also the cleansing purity of the blood of Jesus. "Where sin did abound grace did much more abound." "There shall be a fountain opened to the house of David—for sin and for uncleanness." David knew of this fountain. When he was sore distressed on account of his wickedness he sought this stream. "Wash me thoroughly from mine iniquity, and cleanse me from my sin. Purge me with hyssop, and I shall be clean: wash me and I shall be whiter than the snow." Yes,

"There is a fountain filled with blood
Drawn from Emmanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.
The dying thief rejoiced to see
That fountain in his day;
And there may I, tho' vile as he,
Wash all my sins away."

There is a place where you may be made whole. It is the place where Jesus died. Despise it not. Turn not from it with loathing and disgust. It is the only place where thou mayest wash and be clean. Come, then, to the fountain and be healed of thy plague.

"Oh, precious is the flow
That makes me white as snow;
No other fount I know,
Nothing but the blood of Jesus."

Cleansed From All Sin.

"The blood of Jesus Christ His Son cleanseth us from all sin." "Come now, and let us reason together saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Listen to a story. In one of our city hospitals a girl lay dying "who had been a sinner." Her friends had been sent for and they were gathered around her bed. A text which had been read to her had fastened itself upon her memory. It was this: "He was wounded for our transgressions, he was bruised for our iniquities." This was enough. Opening her eyes she pointed her finger to the palm of her hand. "No mark there," she said. Then pointing upwards, she went on, "He was wounded for my transgressions; he was bruised for my iniquities." Then she put her hand to her brow. "No thorns there, but he was bruised for my transgressions." The death sweat was upon her brow and she was breath-

ing with difficulty. Nevertheless, she folded her hands upon her breast, and said: "There is no spear thrust here, but he was wounded for my transgressions." Then she passed out into the land of light and song; to the place which God hath prepared for those that believe upon His Son. Believe it, O children of men, "The precious blood of Jesus Christ His Son cleanseth us from all sin."

Overland, Mo.

"LO! I AM WITH YOU ALWAY."

By Miss Kate W. Hunt.

There are times when my heart is full heavy,
When a friend I have thought to be true
Falls suddenly, leaving me heart sore
Till, Lord, I recall I have you.

There are times when in loneliness yearning
For a loved one now lost to my view
Life seems worthless till softly I whisper
"O, Comforter, still I have you."

There are days when life stretches before me
With so many things I should do,
That I stagger and long sore for guidance
Till, Shepherd, I mind I have you.

There are hours when temptation assails me
When I think bitter thoughts that I rue,
When I'd fain return evil for evil,
Till, Deliv'rer, I feel I have you.

There are moments so filled with thy presence,
With the strength with which thou dost endue,
That I pause midst cares, duties or pleasure,
To say, "Jesus, my Lord, I love you."

So what does it matter, my Saviour,
Tho' earth's trials be many or few,
If thro' all I but hold in remembrance
Thy promise, and know I have you?
Bristol, Tenn.

THE LORD'S PRAYER.

By Judge J. N. Lyle.

Our Father who art in heaven.

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| (1) Hallowed be Thy name; | } as in heaven so in earth. |
| (2) Thy kingdom come; | |
| (3) Thy will be done; | |
| (4) Give us this day our daily bread; | } that we may better serve Thee.— Amen. |
| (5) And forgive us our debts as we, also, have forgiven our debtors; | |
| (6) And bring us not into temptation, but deliver us from the evil one; | |

Comment.

The above is the prayer as given in the American Revised Version. The conclusion, that appears in Matthew (in the Authorized Version), is left off as not having been spoken by Jesus. As the motive for asking the things contained in the last three petitions should be that the petitioner may use them for the glory of God, it might be appropriate to conclude with: "That we may the better serve Thee." Amen.

(a) The kingdom of heaven was announced by Daniel, John Baptist and Jesus. The apostles and the seventy were commanded to proclaim it. In this prayer Jesus taught his disciples how to pray for it.

The "our Father" in the address shows that we are praying for ourselves and all believers.

The first three petitions are for the kingdom of heaven. They will not be fully answered until the end of this age, when Jesus

returns and sits upon his throne of glory. Then, and not till then, will the Father's name be hallowed, and His will be done in earth as it is in heaven. So, in these petitions we ask a blessing on all the means being used to hasten the kingdom of glory; upon our own and the efforts of others as individuals; upon the efforts of the congregations and the courts of the Church; the preaching and teaching of the word; upon all their agencies, such as Home and Foreign Missions. They are petitions, too, for the conversion of the impenitent, as it is by bringing in sinners that the kingdom of heaven is advanced, and the kingdom of glory hastened. And in them we ask that the Lord will use and overrule all that is done, in earth or heaven, to the coming of the kingdom.

This prayer embraces everything we have a right to ask, and, if "prayed" (not "said"), from the heart, it is enough. The details of the work of advancing the kingdom can safely be left to the supervision of our Lord. Its use in the families of the Church will tend to broaden the vision of believers, and rid them of selfishness, and stop their taking up the Lord's time with silly, selfish petitions. They would soon come to understand that the kingdom, and not themselves, should be their chief concern.

Waco, Texas.

"MAKE-BELIEVE" COLLEGES.

By Robert H. Adams, President Lewisburg Seminary.

In an era of pure food laws, when manufacturers or distributors are required to state upon the label of the container the quantity and quality of the food within, the public is still being served with educational pabulum which could not pass a pure mental-food law. So-called colleges and universities, some of them under the control or patronage of the Church, still confer degrees that do not come up to the standard and that represent little or nothing of genuine educational value.

The general public is no more competent to pass upon the quality of the curriculum of a college than it is to judge of the purity of the food offered in the market; in both cases expert investigation and judgment are needed. It has been found necessary to protect the consumer from impure or adulterated food by State and Federal laws, by which misbranding is a crime; but apparently there is no law against misbranded education.

According to the classification of the Southern Association of College Women, there are but seven standard colleges for women south of the Mason and Dixon line. Two of these are in Virginia and one each in Maryland, South Carolina, Georgia, Florida and Louisiana. There are, in addition to these, eight institutions for women classified as "approximate colleges," which fall somewhat short of the requirements of the standard college; six normal colleges of first rank; and thirty-one institutions calling themselves, and in some cases accredited by higher institutions as junior colleges; twenty-one institutions grouped as "unclassifiable," and fifty as "imitation and nominal" colleges.

It appears, then, according to this classification, which is based upon critical and expert investigation and not upon the claims of the institutions themselves, that of the one hundred and twenty-three institutions listed, only thirteen are of first grade, eight fall a little short, thirty-one make no claim to be more than junior colleges, while seventy claim to be colleges but have no sufficient basis for the