

Missouri Doings

CARRINGTON APPROVES MISS EVANS' COURSE

State Superintendent of Schools Draws the Color Line.

Jefferson City, Mo.: The refusal of Miss Evans, a school teacher at Wellston, to attend a teachers' meeting at which a colored teacher was present, is exciting considerable interest. The local board endeavored to force Miss Evans to attend this meeting, and when she persisted in her refusal, called upon County Superintendent Andrae to revoke her certificate. This was referred to State Superintendent of Public Schools W. T. Carrington, who approved the course of Supt. Andrae in refusing to revoke the certificate.

Mr. Carrington has also written Miss Evans, telling her the board could not legally withhold her salary because she had refused to attend this meeting. Mr. Carrington, discussing the matter, said:

"This is a trivial matter to many, no doubt. In 1891 I took the initiative that drew the color line on attendance at the state teachers' training school, for which I was roundly abused in some quarters. When I became a member of the Lincoln Institute board of regents I took the position that there should be no white teachers there. This was, as I believe, in the interest of negro education and against social intermingling of the races."

DECIDES TO PAY INTEREST ON MISSOURI SCHOOL DEBT

State Board of Fund Commissioners Meets and Orders Payment.

Jefferson City, Mo.: The Missouri state board of fund commissioners, composed of Gov. Dockery, State Treasurer Robert P. Williams, State Auditor Albert O. Allen and Attorney General Edward C. Crow, met Saturday morning, all the members being present except Gen. Crow. The board made an order setting aside money which would pay the interest on the school certificates of indebtedness. This amounts to \$187,040 and is to be distributed among the public schools of the state when the annual apportionment of school moneys is made. There was also set aside \$35,265.92 to pay the interest on the semi-annual certificates, which goes to the state university at Columbia and the school of mines and metallurgy at Rolla, making a total of \$222,305.92. To this is to be added the semi-annual interest paid on the semi-annual certificates last July, amounting to \$28,109.91, and making the total interest paid on the school certificates and the semi-annual certificates \$250,415.83.

EAT CAKES OF POISON.

Kansas City Children Munch Rat-Killing Biscuits.

Kansas City, Mo.: Leonard Adams, the 8-year-old son of Robert C. Adams, distributed among his schoolmates at Irving school a generous supply of strychnine and arsenic rat biscuits last week and two of the score of children made ill had narrow escapes from death.

Young Adams picked up several of the cakes of rat poison on the counter in Brightwell & Landis' drug store, thinking they were cookies. He munched them on his way to school and when he arrived there gave his playmates a share. Fortunately the supply ran out before any of the children ate enough to kill them.

DOCTORS DIG UP THE BODY

New Testimony to Be Offered in the Coates Murder Trial.

St. Joseph, Mo.: A party of doctors made a visit to Oakland Cemetery Friday night and exhumed the body of Mrs. Elizabeth Coates.

William Coates is on trial for the fourth time for the murder of his mother. The physicians told the court Saturday that the body showed no signs of having been properly examined when the inquest was held. The result was to discredit the theory of the State that young Coates choked his mother to death and the defendant in one of the most remarkable murder cases ever tried here may be discharged in consequence.

New Trial Result of Bonner Opinion.

Carthage, Mo.: The decision of the supreme court in the Bonner case caused the criminal docket in the circuit court to be arranged and cases already tried at this term reset for new trial. New trials will be granted H. C. Lewis, convicted for murdering his associate upon his wife, on his motion that the information was not sworn to by the state's attorney. William Click, who was tried for assault on Officer Leebetter at Joplin, and sentenced to fifteen years in the penitentiary, will also have a new trial on the same grounds.

May Take Belleville Pastorate.

St. Joseph, Mo.: Rev. U. G. Schell of the Third Presbyterian church, this city, Saturday resigned his pastorate because of differences of opinion of his congregation on church policy. He has a call from a church at Belleville, Ill.

Liquor Men Win at Poplar Bluff, Mo.

Poplar Bluff, Mo.: At a special election held here last week on the local option question the city voted for the sale of liquors by 557 majority. Butler county also went wet.

WILL TRY MATTHEWS AFTER FARRIS AND SMITH

Judge Graves Rests Case to Conform With Counsel's Agreement.

Jefferson City, Mo.: The Matthews senatorial bribery case goes over till March 25. When circuit court convened last week with Special Judge W. Graves of Butler on the bench, the case was called. There was a lively tilt between Assistant Attorney General Sam B. Jeffries for the state and Judge John W. Booth for the defense. Mr. Jeffries asked that the case be reset for a date following the Farris and Smith cases, as had been agreed by the counsel on both sides. Mr. Booth insisted that the records showed no such agreement. His client, he urged, was entitled to a speedy trial, and no attorney had a right to enter into an agreement, and especially an oral one, to deprive him of his constitutional rights. He was here demanding immediate trial, while there is nothing to grant a continuance were he seeking it, and notice had been given that trial would be insisted on at this time. Mr. Jeffries said the state had received no notice that this agreement would be now disputed, and insisted that it be kept. Judge Graves set the case for March 25, and court was adjourned till January 4.

SUES TO HAVE NOTE AND DEED OF TRUST CANCELED

Widow Alleges Threats and Fraud as Reason.

Mexico, Mo.: Mrs. Margaret E. Beshears, a widow, living at Vandalia, this county, has entered suit in equity against F. L. Guthrie, H. H. Hart and O. F. Shawyer, all of Osawatomie, Mo., to have a deed of trust on 250 acres of Ralls county (Mo.) land and four lots in Vandalia set aside, also to have a note for \$17,334.79 canceled, the deed of trust having been drawn to secure the note.

Mrs. Beshears alleges in her petition, which was filed in this city Saturday, that her son, C. L. Hutchinson of Osawatomie, through threats that he would kill himself with a revolver while in her presence, induced her to sign the note to settle a debt which he claimed, she says, to have owed Guthrie.

The plaintiff alleges that the son did not owe Guthrie at the time the note was signed and the deed of trust executed, and asks that the deed be set aside and the note canceled.

KANSAS CITY HAS NEW TELEPHONE SYSTEM

St. Louis Men Are Interested in New Company.

Kansas City, Mo.: Kansas City will have two telephone systems in operation on January 2. The old Bell system will be competing with the new Home Telephone Company, which offers a cheaper and better service. The old company has given dissatisfaction for years. The directors of the Home Company held a meeting at the company's offices, in the Bryant building, Saturday. Those who attended the meeting were Henry Koehler and A. W. Lambert of St. Louis, E. L. Barbour of Wausheon, O.; Arnold Kalman of St. Paul, and J. J. Heim, J. J. Swafford, O. C. Snyder, Walter S. Dickey and Hugh Ward of Kansas City. W. R. McCann and another engineer are examining the Home Company's property today for the information of investors, who are interested in the company.

STONE GETS A CHANGE OF VENUE

Stone's Suit Against Chrisman to Be Tried in Lafayette County.

Kansas City, Mo.: Judge Douglas, in the Circuit court Saturday afternoon, granted a change of venue to Lafayette county of the suit brought by United States Senator W. J. Stone to recover \$10,000 from Judge Chrisman, which he invested in the old Kansas City Times. The suit will be tried before Judge Alexander Graves.

Senator Stone, in his application for a change of venue, alleged that all five of the Judges of the Circuit court were prejudiced, and that he could not get a fair trial before any of them. The change was opposed by Judge Chrisman's attorneys, Frank Walsh and John Sea.

Burglars Blow Safe.

Leeper, Mo.: Burglars entered the store of J. S. O'Neal at Mill Springs, one mile south of here, last week, blew open the safe and secured \$500.

Refuses to Debate With Missouri.

Columbia, Mo.: Missouri university received notice Saturday from Nebraska university that the latter declines to participate in the annual debate with Missouri this year. The two universities have for a number of years held debates, and Missouri was preparing. Nebraska made no excuse for declining, but it is taken here as equivalent to notifying Missouri that all relations between the two universities must be severed. The relations between the two institutions have been strained since last fall.

Clothing Firm Assigns.

St. Joseph, Mo.: The Perkins & Stone Clothing Company filed a voluntary deed of assignment Saturday. The firm's liabilities are \$35,000, with assets nearly equal to that amount. The company will be reorganized.

"Wets" Carry New Madrid County.

Moorehouse, Mo.: From unofficial reports by telephone it is learned that the local option election held in New Madrid county last week resulted in a victory for the wets by a majority of 300.



Romance of the Year

Time Civil, Ecclesiastical and Astronomical—Date of New Year Variable—Equinoxes Alone Constant—Customs of New Year's Observance in Ancient and Modern Times.

All nations and people have a particular epoch from which they date the era in which they may have lived. The Romans dated their chronological events from the founding of the city. The expression, "The year of Rome," or the letters A. U. C. (ab urbe condita) refers to that particular epoch. The Mohammedans express their sequence of time by "the year of the prophet." The date is from the Hedjra, or the flight of Mohammed from Mecca (Hedjra is pronounced Hedjira, and is an Arabic word meaning flight), which occurred A. D. 622. The Jews reckon their dispensation from the creation of the world, but in reality their chronology begins with the Exodus. Moses intentionally introduced a new calendar, and makes Abib their first month. It has been supposed that the Jewish Sabbath is the same as the seventh day on which God ended His work, but as Moses changed the first month to Abib, he changed the first day also. The first day of this new year was the first day of the first month and the first day of the first week. The Sabbath being held on the seventh day, it must of necessity have been changed also. But being changed, it could not be in correspondence with the seventh day of creation on which God "rested." Christians date their epoch from the birth of Christ, the expression for which is the Latin words Anno Domini, or A. D., the initial letters of the words. Five centuries elapsed before an attempt was made to authoritative fix the date of the Nativity. This was then undertaken by Dionysius Exiguus (little), who fixed our present chronology. It is now generally allowed that he was four years out in his reckoning, and that B. C. 4 is the correct year. This corresponds with the statement by Irenaeus and Tertullian that Christ was born about the year of Rome 751.

Different nations have begun their count of time at different parts of the year. The ancient Egyptians, Babylonians, Syrians, Persians, the modern Greeks and the inhabitants of the Balearic Isles reckon their day from sunrise. Why the ancient nations began the day at sunrise is evident from their early religion, which was Magism. Fire was a chief object of reverence with them, and the sun as the grand symbol of their worship received especial veneration. Hence they began their day as they began their devotions—with the rising sun.

Others, like the Athenians, the Chinese and the Jews have counted the day from sunset to sunset. Why the Jews begin the day from sunset is potent from their religion. The characteristics of the Jewish religion are in sharp contrast to those of other nations. The aim of Moses was to wean them from the grossness of oriental religions. Hence the contrasts and antitheses. If the worshippers of the elements begin the day with sunrise, then the followers of Jehovah will begin theirs with sunset. Moses can have no concord with error.

The Egyptians and pagan Roman priests began their day at midnight. Most European nations follow the same rule. Americans have also adopted the custom. Astronomers, however, begin the day at noon, when the sun is on the meridian.

To Hipparchus, a Greek philosopher, who flourished about B. C. 150, must be given the credit of dividing the day from midnight to midnight into twenty-four hours, or two equal portions of twelve hours each. This system prevails generally at the present day. But astronomers count continuously for twenty-four hours.

The week, as all know, consists of seven days. Christians and Jews hold this division because God created the heaven and the earth (the solar system) and primordial forms of life in six days, and "rested" on the seventh. But it would seem that pagan nations selected seven days because of the seven planets known to them, after which they called the days. The sun and moon were included in the planets. They were: Sun, Mercury, Venus, Moon, Mars, Jupiter, Saturn. We call three days of the week directly after the planets—Saturday (Saturn), Sunday (Sun), Monday (Moon), and four through the Saxon names for the others: Tuesday (Tuesco-Mars), Wednesday (Woden-Mercury), Thursday (Thor-Jupiter), and Friday (Friga-Venus).

The month, no doubt, originated from the phases of the moon. These, sharp and well-defined, are four in number: the new moon, first quarter, full moon and last quarter. Each of these phases occurs about seven days, so that from new full moon to new full moon, there is something more than twenty-nine days, which is called a synodical month, or lunation.

No nation up to the present time has devised a system of absolute accuracy in the measurement of the solar year. Some ancient nations, such as the Chaldeans, reckoned the year as 360 days. This is the principle of that most ancient astronomical term, the Zodiac. The Zodiac is a belt encircling the heavens on each side of the ecliptic, within which the planets known to the ancients always revolve. It extends eight degrees on each side of the ecliptic. It is divided into twelve equal parts, called signs of the Zodiac. It is a great cycle, and all circles into 360 degrees, like all circles; hence 360 days in the Chaldean year.

The Egyptians counted 365 days in their year. As the year contains 255 1/2 days nearly, such systems could not fall to work great inconvenience. For the seasons would move round in a cycle from one time of the year to the other. Let me make this quite plain. Take the winter solstice, for instance, which happens on Dec. 21. At the end of four years the solstice would be not on Dec. 21, but on Dec. 22. The sun would be behind time. In order, therefore, that the seasons should occur at the same time in the civil year, it was necessary to take account of this fraction of a day.

Julius Caesar, the great Roman emperor, determined to rectify the error. He called the celebrated Egyptian astronomer, Sosigenes, to his aid. Sosigenes suggested the addition of a day every fourth year. This day was added to February, and is known to us as "Leap Year," but to the Romans as Bissextile (bis, twice, sextus, sixth).

SUNDAY SCHOOLS LESSON

LESSON II.

Golden Text.—Repent ye for the kingdom of heaven is at hand. Matt. 3:2.

I. The Conditions in Judea when John Entered upon the Scene.—The people were restless under the Roman dominion and the burdens of a foreign military power. They longed to break the yoke, and be free and independent. They were looking for the promised Deliverer, and the Messianic times so gloriously foretold by Isaiah.

II. John the Baptist, the Reformer and Forerunner of Christ.—Vs. 1, 4. "In those days." While Jesus was living in Nazareth. "Came" (cometh) "John the Baptist." The present tense of the revisions gives a vivid picture of the scene, when suddenly, like Elijah of old, with an abruptness almost like a flash of lightning from a clear sky, John appeared, "a burning and shining light," among the hills of Judea. "Preaching," proclaiming, as a herald announcing the coming of the King, or messages from the King. "In the wilderness of Judea."

John the Baptist, so called because he baptized those who repented and confessed their sins. Baptism was the most characteristic public feature of his work.

John the Baptist was born in the summer of B. C. 5, about six months before Jesus, in the hill country of Judea. His parents were the priest Zacharias and his wife Elisabeth, the cousin of Mary; so that Jesus and John were second cousins. John was the child of prayer and of prophecy. He was a Nazirite, drinking "neither wine nor strong drink," and was filled with the Holy Spirit from his birth (Luke 1:15).

III. His Message.—Repentance, the Door of Hope.—Vs. 2, 5. Note that two reforms in the history of Israel illustrate the mission of John. (1) The reform of Elijah, when that prophet brought to repentance and the service of God the people who had been led astray into heathen worship and morals by Ahab. John came in the spirit and power of Elijah to do a work similar to Elijah's, so Christ himself said (Matt. 11:14; 17:11-12; compare Mal. 4:5, 6; Luke 1:17). (2) The return of the Jews from Babylon, as we shall see below.

2. "And saying, Repent." This is the essential and eternally necessary condition by which a sinner can enter the "kingdom of heaven," that condition of things where God is the real King, the laws are those of heaven, the spirit of its members is that of heaven. It is the rule of God on earth as he rules in heaven. It is at hand. In the person of Christ, its King, who was soon to come and inaugurate a new era, a new and marvelous development of that kingdom. This fact brought a new motive for repentance, for now it would be easier to repent, forgiveness was more assured, the blessings were nearer, the inspirations and helps were stronger.

John was the Authorized Herald and Messenger. "For this is he that was spoken of by the prophet Isaiah" (the Greek form of Isaiah), in Isa. 40:3, quoted from the Septuagint, the Greek version then in common use. The message which follows was principally spoken to the exiles in Babylon who were six centuries before Christ. "The voice of one crying in the wilderness." John is called a voice, because (1) he was the utterer of God's thought, (2) "The whole man was a sermon," (3) because the emphasis lay chiefly in the message, not in the messenger. (4) Himself weak and insignificant, like a breath, a mere vibration of air, he yet produced a mighty effect on the souls of men. "Prepare ye the way of the Lord."

The Appearance of the Prophet. 4. Raiment of camel's hair. Not the costly cloth made of the fine hair of the camel, but a coarse, rough fabric from the long shaggy hair shed every year. "A leathern girdle." The simplest grade of untanned leather in contrast with the costly, embroidered girdles in which Orientals delight. "His meat was locusts." The common brown locust is about three inches in length, and the general form is that of a grasshopper. They are still used as food. "And wild honey," which abounds in Palestine, stored in hollow trees or cliffs in the rocks.

His Attractive Power. Therefore then (v. 5) "went out to him" the inhabitants of "Jerusalem," practically the whole city, "and all Judea." They did not all go out at once, but were soon to come and coming. Here we find a lesson for preachers and teachers. (1) John spoke to the hearts and needs and hopes of the people. They were hoping for a deliverer from the Roman yoke, and questioned whether John might be the one. They were awakening to a religious hope of the better Messianic times. (2) The terrible denunciations of sin touched their moral nature, and almost fascinated them into listening. Perhaps, feeling guilty, they wanted to hear other men's sins brought to light. (3) There was always hope with the condemnation. John pointed out a way of escape. It was not the terror of despair, but of urgency to use the means of deliverance.

IV. How John Prepared the Way for Christ.—Vs. 6-12. First. By the Call to Repentance. There is no possibility of entering the kingdom of the good, but by turning away from, and renouncing sin. The darkness must be left before one can enter into the light.

Second. By Baptism and Confession. 6. "And were baptized of him

At His Feet. "Thou knowest, Lord, the weariness and sorrow Of the sad heart that comes to Thee for rest— Cares of to-day and burdens for to-morrow. Blessings implored and sins to be confessed: I come before Thee at Thy gracious word, And lay them at Thy feet; Thou knowest, Lord." —Jane Borthwick.

As Our Choice Is Made. Some of the sober reflections involved in the passing years come from the sense of narrowing opportunities. Things that it would have been entirely practicable to attempt twenty years ago it would be absurd to consider to-day. It is not that we are physically weaker than we were then, but we made our choice. Thought and skill and habit have taken a certain set, and we should have to throw away the work of years in order to do differently than we are doing.