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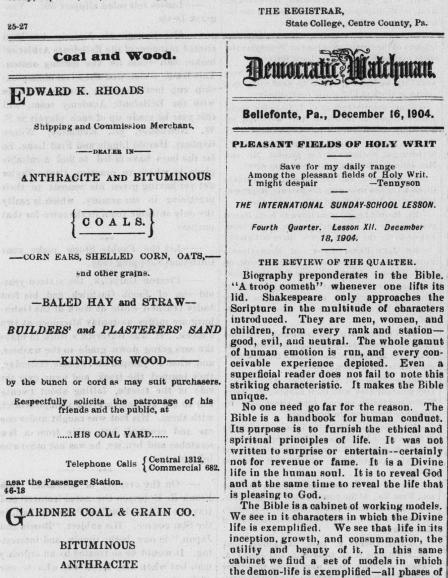
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TAKING EFFECT IN SEPT. 1900, the General Courses have been extensively modified, so as to furnish a much more varied range of electives, after the Freshman year, than heretofore, including History; the English, French, German, Spanish, Latin and Greek Languages and Literatures; Psychology; Ethics, Pedagogies, and Political Science. These courses are especially adapted to the wants of those who seek either the most thorough training for the Profession of Teaching, or a general College Education.
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inception, growth, and consummation, the tatility and beauty of it. In this same cabinet we find a set of models in which the demon-life is exemplified—all phases of it—the growth, the inutility and dread denouement. The proverb has it that "ex-ample is better than precept." On that plan the Bible is built. It is full of pre-tatility and beauty of it. In this same cabinet we find a set of models in which the demon-life is exemplified—all phases of it—the growth, the inutility and dread denouement. The proverb has it that "ex-ample is better than precept." On that denouement. The proverb has it that "ex-ample is better than precept." On that plan the Bible is built. It is full of precepts, the categorical statement as to character and conduct. But over against every precept there are a score of examples -the incarnations of precepts. The good for imitation, the evil for avoidance. It is

represents some believers when they find emselves beleagured by temptations and unfavorable conditions.

\* \* Half measures are usually weak measures. All Athaliah's cruelty counted her nothing, because she was not quite cruel enough. If she had killed Jehoiada together with the others, she might have reigned longer. After all, she was too unsuspicious. She left the old high priest in possession of the dilapidated temple. So it will commonly be supposed he did That was her undoing,

The temple was an asylum for one boy (Joash). Every boy should have right of asylum in the Church. It should be chief shelter and resort of youth.

What the Roman Forum is to Rome and What the Roman Forum is to Rome and the Aoropolis is to Greece, the temple is to Palestine. A history of the temple is a history of the nation. Names illustrious and ignoble, deeds valorous and despicable, doctrines of faith and usages of ritual,—all are shrined and exemplified there. It is the epitome of a thousand years. It is no wonder that the remain of such a building became a the repair of such a building became a matter of State, and that the king took personal supervision of it. But the crown was not able as in Solomon's day, to carry out the enterprise unaided. The co ope ration of the people must needs be urged, and there was the reflex advantage incident to such co operation.

The very position of Isaiah in the canon is significant. Although written later than others, it yet stands first among the prophecies. Isaiah is easily first of the prophetes. He is more frequently quoted in the New Testament than all the other prophets put together. Whether every part of the book which bears the name of Isaiah was written by that prophet or not is a curious question which does not bear upon the integrity and usefulness of the book. There may have been several the book. There may have been several Isaiahs, as there were certainly several Davids, who joined in writing the Book of Psalms. History of the prophets is absorbingly interesting. They make a brilliant galaxy from the Samuel on-men like Othniel, Gideon, and Samson, prophets of the sword, and Hosea, Joel, Amos, proph-ate of the new History of prophety is ets of the pen. History of prophecy is equally entertaining—the function and possibility of the prophet is conserved; he is not a speaking trumphet, but a speakof human emotion is run, and every con-ceivable experience depicted. Even a superficial reader does not fail to note this striking characteristic. It makes the Bible bearing of current events upon the future.

Vast Riches for Pygmies.

Nine Pygmies, who have been objects of universal interest at the world's fair, denot for revenue or fame. It is a Divine life in the human soul. It is to reveal God and at the same time to reveal the life that Francis, of the exposition.

Mr. Francis made a little speech of fare-ell to the Pygmies. "You have been with us all summer and we have enjoyed

and queen some little remembrances from me. I also have some little articles for vourselves."

Francis gave the Pygmies for their king a cask of salt which cost \$2, and for their queen a necklace of pearls long enough to go around the waist of a Patagonian gian-The necklace cost 50 cents. To each Pygmy he gave a watch fob costing penses incidental to their long journey. The Pygmies could scarcely restrain their desire to express their joy in a dance until they had bowed themselves out of the august presence with their riches.

# \$1,3000 for Old Prayer Book Thousands of American and European

bibliopolists are trying to find out who paid \$1,300 for the little, old, worm-eaten, time-stained Indian prayer book which was sold at Anderson's, New York, among the books of the late Bishop John F. Hurst. J. Pierpont Morgan, when asked by a leading bookseller, with whom the financier is condicated to show that he did is confidential, refused to say that he did,

So it will commonly be supposed he did buy it secretly. The only other copy of the book in New York is in the Lenox library. The book is the "Indian Prayer Book," printed by William Bradford, in New Amsterdam, in 1715.

The volume has been sold several times during the last quarter of a century and the best price ever offered was about \$50, which was offered by Bernard Quaritch, of London, in 1886.

Most of the book is in the language of the Mohawk Indians of the last century. It is called "The Morning and Evening Prayer, translated into the 'Mohaque' In-dian Language." It was the first book printed in the Mohawk language in Ameri-ca. William Bradford printed it at his shop in Hanover Square, in 1715.

## Salvation With Food.

Fourteen-vear-old Emma, who had come nome from her first day's schooling in elementary physiology, was questioned by ber parents as to what she had learned. "Papa," she complained, "I don't think I like physiology." "Why not,' my dear ?" "Well, teacher was explaining digestion to day, and she said we had to mix salva-

tion with every mouthful of food-Harper's Weekly.

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The Hert Muscles.

It is generally supposed that the heart is an organ which never takes a rest. But this is not so. The muscles of the heart are not incessantly working. The heart contains four chambers-two upper, called the auricles, and two lower, the ventricles. In the beating of the heart the auricles first contract and force the blood into the ventricles; they then relax while the ventricles repeat the process. Then follows a pause, during which the heart is perfectly at rest.

The contraction of the auricles takes one-fifth of the time between one beat and the next, the contraction of the ventricles two-fifths and the pause twofifths, so that the heart is really resting two-fifths of its time. Sleep also aids in relieving the muscles of the heart, as it considerably diminishes the rapidity of its action.

This alternation of rest and activity endows the heart muscles with their capacity for untiring work.

Sacred Mountains In Japan. Travelers in Japan are astonished to find the grandest shrines throughout the land situated on the tops of high, precipitous mountains. This is because every mountain in that country is dedicated to some deity who is believed to be its guardian. These temple grounds are covered with the oldest and largest forest trees, and to the eyes of the people below the effect of the clouds which hover around the peak has originated the belief that the gods hold the power

over the clouds to give or withhold

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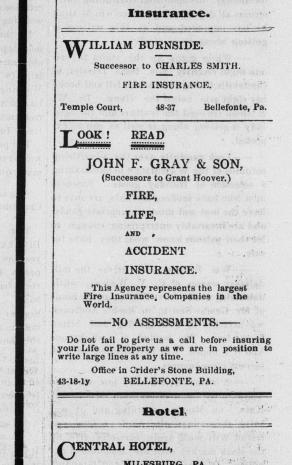
S. GLENN, M. D., Physician and Surgeon, State College, Centre county, Pa., Office at his residence. 35 41

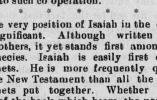
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this characteristic which makes the Bible

THE TEACHER'S LANTERN.

Exit Elijah. Enter Elisha. The chronological order in which these dissimilar prophets appeared must be remembered. Elijah, the iron flail of Jebovah, came first and beat down a path through the foul idolism of Israel along which Elisha, the almoner of God's mercy could walk. It has been so in the Church from the beginning. Controversialists and reformers have opened a way for the patient toilers of the kingdom to follow. The one class is as The one class is as indispensable as the other.

That prophet's widow showed gumption. She did not waste time inveighing against the cruelty of the creditor. The law was on his side. Her appeal was to the chief of the prophetic society. She stated her case and claim clearly, and followed the program to the dot. There was a dash of passion in it, for she uttered (literally) a heart disturbing plea. She was thrown upon her own resources. All she had was just enough inferior oil for anointing her person a single time. But she must use what she has, not what she has not. She will not move a hand in disposition of this treasure until she has the prophet's orders. "Satisfy your creditor first" is the direction. Nothing is our own until all debts

are paid. One pot of oil over against a debt, and that debt large enough to enslave her sons.

But no human resource is to be despised. It is the unit which is to be multiplied. She must also personally use what she has. Even the prophet can not pour out the oil

This lovely idyl of Elisha and the Shunammite shines in the troubled stream of public life. We stumble upon the com-paratively small domestic incident in the midst of wars and kingscraft. Hospitality, contentment, mother love, bereavement, grief, faith, and importunity,—all are shrined in this story. It casts its light upon the character of the prophet and upon the human life of thirty centuries ago.

\* \* "A mighty man-but." That "but" is the "wolf note" that destroys the harmony. The meanest Syrian scullion would not have exchanged outicles with Naaman. This little girl did not mope over her hard lot. She showed a cheerful and helpful disposition. Her contribution was caught up and woven into the providence of the ages, which is to make God known to man. Help often comes from unexpected quarters. It was not the first nor the last time when a word of wisdom was on the lip of a slave. And when misfortune is severe no advice is too contemptible.

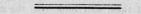
The slowness of the human heart to apprehend God is further indicated by the next step taken by the Syrian King. He had learned nothing in his failure to cope with the Omniscience of God. He chal-lenges Omnipotence. This effort to arrest against God. The timorous servant well

\*

#### Discard the Doxology.

The doxology has been discarded at the University of Chicago. The faculty has agreed with the students that college songs do more to breed a true religious and col-lege spirit than the chanting of the tenets of Christian belief, and in all chapel services in the junior college the college song "Alma Mater," was substituted for the doxology

The gist of the recommendation of the students to the professors was that a college spirit was the aim of the morning chapel services.



A POORWAY .- It's a poor way to sit down to one's table, with the pains of dys-pepsia in one's stomach. The meal is not enjoyed and may not be retained. There is a cure for dyspepsia-and we use the word cure in the strict sense-in Hood's Sarsaparilla.

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