

THE MID-CONTINENT

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\$2 A YEAR.

JANUARY.

A dashing youth is he whose coursers fleet
Outrun the steeds of Phœbus' flying car.
His horses are the winds, his lash the sleet;
He rides the storm and cometh from afar,—
The world where everlasting ages are.
But he is young, and beautiful his feet
Upon the mountains of the morn. We greet
O, happy Year and new, we greet thy face,
And hail in thee fond hope's eternal star.
Be thou propitious, and thy dwelling place
For aye shall be our hearts, nor memory mar
Thy features fair with rue's regretful scar.
But look. Ah! there! a shade—a spectre fast
Behind him rides. Alack! my heart it is the Past.

JOSEPH H. YOUNG.

LEFT-HAND PENCILINGS.

A LOST OPPORTUNITY.

Recently a public entertainment was given for the benefit of a most worthy and beneficent public charity in a large city. A high priced artist was secured, posters were widely distributed, and private efforts made to sell tickets and secure an audience. Application being made for the usual complimentary press-tickets for one of the religious journals, a gruff repulse was offered with the statement that such papers were of no benefit to the cause. It was a most unusual and surprising assumption. Under such weak direction of a benevolent institution it is no wonder that the affair passed with little enthusiasm, and directed more attention to the artist than to the cause.

Public charities dependent upon popular sympathy, cannot afford to be run on a parsimonious and narrow policy. Their best financial course is hearty generosity and cheerful response to efforts in their aid. Such institutions live by making friends. Let them economize at home, but with liberal spirit cultivate friendship that carries influence behind it. Tickets are not expensive to purchase, especially for a charity; but it may prove more costly to withhold them from the young editors on small salaries, who usually write up such affairs for the public. A noble charity may suffer seriously from short-sighted management.

THE GENEROUS WAY IS SUCCESSFUL.

Any public effort in behalf of an institution of charity should hold in view first, not the mere cash that is to come in from sale of tickets at the time. To leave a strong and winning impression on the people, to awaken general attention, to create popular sympathy and make its existence and wants known by a favorable advertisement, is worth far more to it in the end than immediate returns. Such institutions are dependent for continued existence on widespread familiarity with their wants and sympathy with their efforts. The religious public, including many prosperous and wealthy persons, contribute a large proportion of funds for such support. The religious press taken by nearly all Christian families, exerts a strong and often controlling influence. It is well worth while to at least show respect to such a power, and to invoke its willing assistance, especially as often notices and accounts of proceedings are offered for free insertion. A public charity often fails by considering its own aid the only end that needs to be consulted. Interests are general and should be regarded as reciprocal, not exclusive and selfish. Selfishness ever cuts its own throat while generosity fattens on what its kindness calls forth from others.

HOW TO HAVE SUCCEEDED.

To secure full benefit of a public occasion, such as we have noticed, a small package of tickets should have been sent to every religious paper within reach, with a report and other documents giving full details of the working of the hospital and with a polite request for a kindly word to be spoken in its behalf. The consequence would have been that an interest would have been taken in presenting facts and figures; and the whole religious community would have seen a full and attractive presentation of the cause. Seed would thus have been sown for future donations, public feeling would have been aroused and liberal offerings would not have been difficult to secure. But a narrow-sighted control works only for the money that is "in sight," and thinks nothing of larger benefit in the future; lays more stress on a present dollar, than upon the creation of wide sympathy with its generous fruits sure to fol-

low. The failure in management of many public charities, because conducted on a narrow and peccanish policy is lamentable. The public justly resents illiberality from those who themselves are utterly dependant on the liberality of others.

BENEVOLENT CONCERTS AND FESTIVALS.

It is popular to poke fun at exhibitions and public doings in behalf of churches, charities and benevolent objects. It is well enough to say that the people ought to give the money right out. But maybe they don't think so, and anyhow they won't do it. This hostile criticism arises from the purely monied view. Yet this may be the least beneficial result to follow. Gathering the people for a good social time, old and young together, promotes friendship and good feeling. Many a dead old congregation has been waked up for months by a first class festival, whether any chink followed or not. The very persons who complain of a want of sociability, clutch at their pockets and grumble about church gatherings.

PASTOR FIDELIS ON VACATION.

BY REV. J. N. ERWIN, DAYTON, KY.

The diary of Rev. Mr. Fidelis shows that he took an annual vacation. The annual pow-wow in the newspapers about ministers' vacations and closed churches did not disturb him. Perhaps he even wondered why the paper always began by saying "the Luminary sent a reporter to all the churches in the city last Sunday," as if they never heard from church unless they sent a special reporter. They did not seem very well posted for church critics. Take an entry from one of the early pages.

Aug. 4. This day is spent in the home of my childhood. I have found myself, in imagination, however in the congregation where my people worship. My old pastor has wrought as hard as ever man did in this field, and it was a real pleasure to relieve him for one day, tho I hardly seemed worthy to stand in the pulpit where he has preached so well the Gospel of Jesus Christ.

Aug. 14. This day I have spent with a friend of my old college days. He insists that he and others were desirous of hearing me and I found that appointments had really been made for me in the M. E. and Baptist churches since there was no Presbyterian church in the village. Of course I could not well do otherwise than fill them.

I have consulted his entire diary and have found that in all his ministry he never failed to preach from one to three times every Sabbath of his vacation. In later years he spent his summers in more public places and from the notes of these Sabbaths we will make some extracts.

Aug. 9. I am for once in the whirl of a popular summer resort. There are thousands of people here, many of whom have been pointed out to me as prominent Presbyterians. Some of them I have met. They have taken the social prayer service of the church almost themselves and have given a variety to it that will stimulate it long after they have gone away. The pastor of the church, being a personal friend, asked me to preach in his pulpit. As I went to the church, near the appointed hour for worship I was surprised to see many who were Presbyterians at home on the porches of their boarding houses in their morning attire. The little church was sparsely seated, instead of being crowded as I had supposed it would be. The pastor assures me that it is always so here. Many of the city Presbyterians, he says, take vacation from church as well as from offices. Perhaps they think their church connection is not known and they can indulge themselves in an idle fit without any evil influence, but a professing Christian finds that a knowledge of that profession follows him about as closely as his shadow. Failure in duty is as hurtful here as it is at home.

Aug. 17. I have been able this year to spend a little time with a circle of brethren who have gathered in a little retreat to study the Bible. We have dropped our routine discussion for the Sabbath of worship and it was my part to preach before these students of the Word. It was a good day and I knew I was preaching to men who knew far more of the Scripture than myself, but who were animated by the same Spirit. I am meeting with men whose religious experiences are

widely different from my own and I do not know that I have ever been jostled so completely out of the old ruts as I am now. It has stimulated me. The Sabbath closes on one glad heart at least.

If the Luminary had known the spirit the pastor took with him on his vacations, the rest and strength and stimulus he received it would have been sheer persecution to say a single adverse word. Yet we do find sometimes in this diary queries about the attention some men give to their vacation and the frivolity and levity which some of the brethren manifest. We close with a quotation from the last year of his life.

Sept. 2. Another Sabbath with my people, an almost ideal day. I have fresh vigor and a kind people who crowded about me after the morning service to welcome me with kind words and make me feel that the best my life can give shall be given to them and that we are all the better for having turned aside and rested awhile.

THE CHRISTIAN ENDEAVOR MISSION FUND.

So many letters had reached me in reference to the founding of a distinctively Y. P. S. C. E. mission fund that I feel bound to set forth the nature of the plan. To the missionary the heathen world is a tremendous reality. The wasting disease is there and the remedy exists, but the power to make the application is wanting. Our main reliance always must be upon a body of well-trained, native preachers and teachers. To call out and equip these men will require, on the part of Christians, systematic, proportionate, persistent giving for many years. I had seen so many thousands of villages, ready for preachers, that I determined to try to persuade young people's societies in my own Presbyterian church to assume, each, the support of a native preacher, or teacher, or Bible woman.

At Des Moines, Iowa, I first spoke to a C. E. Society and they at once voted \$60 a year for a native teacher. I afterwards urged upon other Societies the possibilities of great things if each member would give 2 cents per week to Foreign Missions. All would then be personally interested. I soon had \$1000. I then received an invitation to deliver an address on missions, before the Indiana State Convention of Christian Endeavor. Up to this time I had no thought of going beyond my own denomination. But when I saw the large number of young people from other churches it occurred to me that this plan might benefit them. The plan was presented, and the question of its adoption put to the delegates by Dr. Rondthaler of Indianapolis. To our surprise the entire audience stood up in hearty approval. Minnesota State Convention next adopted the plan. Delaware followed, and also the Unions of Harrisburg, Baltimore, Washington and Cincinnati, with an aggregate of 130 societies, and 5,000 members. Scores of societies have sent in their lists of names, which now go into thousands. Names have reached me from Presbyterians, Baptists, Methodists, Congregationalists, Lutherans, Christian church, Quakers and others.

The fund is interdenominational. A pledge book has been prepared suited to all denominations. In this book are places for 100 names, opposite each name are 52 squares, one for each week; when payment is made the fact is indicated in the squares. That is all the machinery we have. The money is paid every week, or every month, to the treasurer of the local society, who forwards the same, every six months, to the Treasurer of Foreign Missions of their denomination.

This plan is eminently *feasible*. All can give 2 cents per week. If we should attempt more we should probably fail. If all contribute the aggregate will be \$700,000 yearly for missions. Not only will this splendid sum be given but what is better we foster the *habit of giving*.

How can any society better commemorate the demands of Christian Endeavor than by adopting this plan? When societies are doing something for missions they would probably do more, and do it more easily and equitably, by adopting this plan. I will furnish books *free* to societies of all denominations on application, by letter or postal, to me, as below. The smallest society can help. We expect 100,000 names by July.

A. A. FULTON,

21 Morrison St., Indianapolis, Ind.

UNFINISHED.

Lay it aside—her work; no more she sits
By open window in the western sun,
Thinking of this and that beloved one,
In silence as she knits.

Lay it aside—the needles in their place—
No more she welcomes at the cottage door
The coming of her children home once more,
With sweet and tearful face.

Lay it aside—her work is done, and well—
A generous, sympathetic, Christian life;
A faithful, mother and a noble wife,
Her influence who can tell?

Lay it aside—say not her work is done;
No deed of love or goodness ever dies,
But in the lives of others multiplies;
Say it is just begun.

SARAH K. BOLTON.

POLAND.

REV. JOHN RUSK, PH. D., COLUMBUS, O.

There is a feeling of genuine pity for Poland in the breast of everyone who loves his own land. We expect to find poets tracing in verse their sadness, their hopes for the land and their sympathetic respect for valor and life flung free as air for a hopeless cause. These do not lie dead but the trumpet sounds and the incorruptible puts on greater things and attains to larger ideas.

Yet when the haze of poetry drifts away will it do the world good and the Pole good to float his flag again from Dantzic to Warsaw? Surely poetry and vision itself rise to supreme heights as we stand in Spain in the full light of the large moon, flinging its processional splendor upon the Alhambra. Admit that learning suffered, admit that commerce died after Ferdinand and Isabella, would Mohammedanism have done better? The sun does not in his march touch lands into more loveliness than those, where the mosque and minaret and prayer tower fall in slender shadows over the kneeling devotee. Civilization is utilitarian: of what good is it? must be its final answer. We love the story of the Alhambra but we do not want the civilization or religion which built it. By like purity of reasoning if Poland is ever to live again, it must show beyond the verse of poet or sentiment that it is worth while to shed human blood for it. Show that and it will pay for every life which lies within the narrow tent and beneath the suggestive hillock.

There are some poetic, political geographers who would restore Poland. Others would make her a "buffer;" a buffer is a cockpit, where your neighbor furnishes you a field for bad work and it becomes the Ceramics of the victor and the Golgotha of the vanquished. Both are without reason. The Pole has noble quality but he never yet was able to agree with his own. The Polish question will be settled so far as Germany is concerned by the sure growth of the German element. The reforms inaugurated in Posen and Austrian Poland have been carried out wholly by the partitioners of Poland. The Poland is conscious of no fault: he has no political future because of that.

Their treatment of foreigners and Protestants is virulently intolerant. That judicial temperament necessary to govern all within its borders is conspicuously absent. It has no respect for political and religious rights: there is no reason therefore for its independence.

The Pole and his poetizer are particularly severe upon Austria: the stress is without reason. We are told that the Pole saved the Austrian from the Turk. At Prague, the Polish cavalry immortalized itself, but the German saved the "horse" from annihilation. The two deeds are one: forming the "moss agate." A common danger welded Pole and German together.

When Sobiesky furnished men it was an auxiliary only and "solely in the interests of his own country." When he died came the flood and anarchy was clean rampant. The hands held out to take the crown knew how to pay out money. Two pretenders to the throne and each secured a "majority" by an insinuating largesse: one must win but even he did not take the royal robe till three snows had succeeded three harvests. And then came internecine war: the Pole and the German soldiers of the line were necessarily separated for the German murderously assaulted gave no mean account of himself to the Pole who strove against him. Jesuitism had the upper hand and with its rare faculty for touching the remotest things had entered every recess and plain as the waters of an intruding sea. Their programme was the extinction of Protestantism even in blood if needs be. This phase tried not so loud as the civil voice but there was its thin, penetrating, incessant tone: it never stopped or changed its volume. Seriously then, to what element would the Pole point as a reason for the restoration of the kingdom. The days lying between are days full of the character of the people, restless, turbulent, disorganized.

When at last they turned to Rousseau for the principles on which to rear a constitution and a government, He who looks down on men, allowed Poland to proceed to its definite end. Poland is dead and will not live again. Slowly but surely the Bismarckian policy will be carried out, the now Polish element will take the place of the Pole. The Pole must assimilate or emigrate and when he emigrates he accepts assimilation with the people who accept him.

Civilization is business in politics; resist the tide and be drowned, accept it and float gloriously in the vessel of State. The day of the patois is reckoned among the dead.

HOW THEY HEARD.

BY REV. JOHN CURRER.

The Saviour said, "Take heed how ye hear," and the admonition needs to receive just as great emphasis in our day as in the olden time. The attitude of mind with which we approach the Word, whether in reading it privately or listening to it in church services, has much, very much, to do with the blessing we receive from it. It is common to make this remark with reference to infidels and skeptics, but let us for the moment apply it to Christian hearers. There can be no doubt that in the congregations on the Lord's Day many are so dull of hearing that a very fit exhortation to put in at frequent intervals during the service would be, "He that hath ears to hear let him hear." It is not merely those who habitually sleep in meeting who need to be awakened, but those also who are awake but their heart sleepeth, who listen but hear not.

A family, whom we shall call the Blanks, attended service on a recent Sunday at the church to which they belonged. Their behavior befitted the place and the occasion; no one could have criticised it adversely. They were all attention and wide awake. But how did they hear? We can only judge from the conversation when they were assembled at the dinner-table, of which we can give but snatches. The morning church-going, being the most recent occurrence, formed the subject of talk. Mr. Blank thought the subject of the discourse ill-timed. It was city-evangelization which had been the preacher's theme, and he had supported his statements of the city's needs by facts and statistics concerning the location of churches and their inadequate capacity for the immense population. Mr. B. also showed how he had heard by uttering no word of heartfelt sorrow for the unchurched multitudes, but deprecating the stirring appeals for city mission work their pastor was constantly making. How near had he come to hearing God's voice in His word that morning? Mrs. B. had not much to say about the discourse, but she was concerned about the music, criticising it severely as not befitting a church service, and especially severe on the new choir-leader whose motions and solo performance she was sure were very distracting to the congregation. Son George remarked upon the minister's having his coat unbuttoned while preaching and the fact that his neck-tie was not a four-in-hand and had been somewhat awry. Son Harry thought the minister talked altogether too long, and didn't tell stories enough, while his father complained that there was no depth to the discourse. But little Emma showed where her thoughts had been by saying the organ voluntary made her think of the music to which she had danced at the dancing class the day before. Nor was there one word spoken at that table which would lead one to suppose any impression had been left upon any of their minds of God's nearness and love or of the crying need of multitudes of the Gospel of Christ the world's Saviour. What was the reason? They did not take heed how they heard.

In the first place, none of them went to church hungry for heavenly manna. They had not sharpened their appetite by secret and family confession and prayer, with earnest petition that God would prepare their hearts to receive the truth in the love of it. And second, they had not called in their thoughts from wandering by compelling themselves to consider the sacredness of the place and the sublime importance of the theme discussed. For often in God's house we fail to realize that we are sitting before God; and waiting upon Him. Again, it was not the custom in that household to gather up items of truth in their after-church conversation, nor for the parents to lovingly try to apply to themselves and their children the exhortations and expositions heard in God's house. So the impression of that morning's service was not very deep, and the manna that had been dropping around the tents of Israel was ungathered.

This is no fancy picture, you can duplicate it in many homes, where the after-church conversation is about very trivial matters, and where, sometimes, no one can briefly state the theme of discourse. Attentive, prayerful hearing of the Word is a habit which can be acquired only by persistent self-training, and calling to mind every time we attend Divine service, Christ's words, "Take heed how ye hear."

WHAT SHALL THE YOUNG MAN DO?

BY REV. J. L. LEEPER, FT. WAYNE, IND.

What shall I do? is a question concerning which many a young man is vehemently exercised, and that properly, I have stood upon a knoll in the romantic Alleghenies where as one turns his wrist depends the course of the water beflings from his hand; whether upon the one hand it reaches after long travels and many windings the Gulf or on the other the Atlantic. Such a turning point in life is THE CHOICE OF A PROFESSION. To no other cause perhaps is success or failure to be so often attributed. It is like the eventful morning when we left our father's house to push out our bark on life's treacherous sea. It is the turning point in many a young man's story, the crisis in his life.

Nevertheless with all the risk involved, some plan of life should be soberly thought out and followed with decision. A planless life is a powerless life. Miscellaneous impulses are a poor guide. There can be no progress, peace, strength nor usefulness if life is desultory. The first question of the 'Shorter Catechism', "What is the chief end of man?" stands as the first question of the catechism of life. This is an age of fierce competition, and in consequence is becoming more and more an age of specialists. It is an age of activity also. Drones are not wanted either in things temporal or in things spiritual. Whoever in life's voyage depends more upon the impulses of the winds than upon the strokes of his oars, will flounder in the passage whilst he lies waiting for the gales. And the young man who does not acquire proficiency in some particular trade or profession is likely to be relegated to that troop of workmen who with pick and shovel at one dollar a day realize that they earn their bread indeed, by the sweat of their brow.

No one should be hasty to decide what life's work should be. Let him wait the great teacher, Providence. Neither should he be too anxious to plunge into the practice work of life in connection with his proposed calling. It may be true as he says "that God needs him" but He got along six thousand years without him and it is safe to risk it a few years longer. Meanwhile let the foundation be laid broad and deep. Suffer not the years of young manhood to pass idly and uselessly away. They are full of blessing if we choose to make them so, but containing in them the materials of undying remorse if we suffer them to pass unimproved. They are the one grand opportunity in the course of our immortal being in which to prevent our existence from becoming to us an endless sorrow. Time and eternity have no hopes or blessings which are not affected by our youthful years. Let youth be squandered and the after-structure must necessarily be built upon a sandy foundation. The man of mature years is obliged in bitterness of heart to look back through the windows of memory and behold wrecks where might have stood monuments. Oh! in answer to this question then, "What shall I do?" let the young man learn first of all that there is a solemn work of preparation that the business and difficulties of life may not find him unprepared.

With a well-spent youth and a sincere desire to be useful, the question of choosing a profession will usually solve itself. The desire should be to fill the niche which He who called us into being meant to fill. Let the aptitude be consulted. Let the parent assist the child in discovering what the aptitude is. There is great force in the sentiment, "Our wishes are presentiments of our capabilities." In this way capabilities manifest themselves often in very early years. I read that "Michael Angelo neglected school to copy drawings which he dared not bring home. Dryden read Polybius before he was ten years old. Pope wrote excellent verses at fourteen. Pascal composed at sixteen a tractate on the Conic Sections. Nelson had made up his mind to be a hero before he was old enough to be a midshipman. Napoleon was already at the head of armies when pelting snowballs at Brienne."

"What the child admired,

The youth endeavored, and the man acquired."

Qualification for a particular work should undoubtedly exercise a decisive influence in one's choice. Says Sydney Smith, "Be what nature intended you for, and you will succeed: be any thing else and you will be ten thousand times worse than nothing." The still small voice of an inner and mysterious conviction is not sufficiently definite, at least with many, to decide this question. Nor should its call be expected only in connection with employments distinctively religious. Every avocation is religious in a sense; as religious as to pray, if pursued in the spirit of divine stewardship. We miss the grandest side of life when we separate it into the spiritual and secular. Every pious young man need not rush into the ministry, then, simply because he is pious. If this be his only qualification he may well pause on the brink ere he enters the sacred calling. There are other spheres which his piety will adorn. The ministry affords scope for all the physical endurance of the athlete; all the tact and sagacity of

the lawyer; all the discriminating judgment of the physician; all the eloquence of a Cicero. The lawyer needs honesty as well as shrewdness, and our best lawyers are men of integrity. And not all who pass by the law and the ministry should choose the healing art as the only other learned profession which they may enter. Finally I would say to every young man, do not trust this important question of the choice of a profession to a fourth rate or even a first rate phrenologist, but following the bias of your mind look up to Him who says, "I will guide thee with mine eye." And when once the choice is made, do not falter nor turn back because lions appear in the way fancying that all other roads are clear of them; but with tenacity of purpose, press forward, remembering that the condition of success is not so much genius as work; that the great difference between the successful and the unsuccessful is energy, invincible determination, a purpose once fixed and then, DEATH OF VICTORY.

CHRISTIAN SCIENCE, NO. 3.

BY REV. M. RHODES, D. D.

Every system claiming to be truth must be tested by the standard of God's word, fairly interpreted. It will not do to invent a system and then try to fit God's Word on it. Where are the plain, unmistakable Scripture passages which prove the truth of Christian Science? Until they are produced, we must reject it. But Christian Science bases its claims on other grounds of evidence. Some say: "Since I have adopted it, I have a feeling of peace that is delightful." Nothing is more variable and deceptive as a test of truth than feeling. Let us see. You say you have a wonderful flow of peace since you adopted Christian Science and therefore it must be true. Now let us try it. Are you right sure you are ready to forgive your enemies, pray for them, go right up to them and do not dodge them when you meet them on the street? Are you sure you feel kindly, Christ-like toward them? If not, what is the peace Christian Science gives you worth? Again, our Lord makes it so plain that the dullest need not mistake, that if we would be his disciples we must take up the cross, endure self-denial for him. How is it? That you do much for self, I am sure is true; we all do. Are you willing to do without some things for Christ's and others' sake? I know such people. Do you show the Christ spirit everywhere, and strike out the right hand and strike out the right eye of self-indulgence? If not, what a delusion that feeling of peace is. Once more. As a member of the Church of Christ you have taken the most solemn vows, involving duty to His house and elsewhere. Are you faithfully performing these vows? If not, that feeling of peace is a deceiver. Try another test. The opium eater is lifted to a feeling of ecstasy by the drug. Are we to conclude from his feelings that his awful habit is righteous? Not any more is the feeling a belief in Christian Science affords some, to be taken as an evidence of its truth.

It is not a matter of feeling. It is a matter of truth. And since God's Word is demed by this system, it must be rejected by those who prefer what God says to the teachings of Mrs. Eddy. Let us examine the teaching of Christian Science on the doctrine and duty of prayer. Mrs. Eddy, as has been shown, denies the fact of sin, and, of course, the atonement, and with these gone we are at a loss to see any necessity for prayer. How shall we pray in such a case and what use? Christian Science claims to believe in prayer, but according to the theory, such prayer as the New Testament enjoins is not possible. Mrs. Eddy says (Vol. II., p. 127): "Asking God to pardon sin is a vain repetition, such as heathen use." How contrary this bold, bad assertion is to the plainest teaching of God's Word, and to the best experience of the most enlightened Christians. Again she says, "We cannot pray aright and believe that God, who is the same yesterday and forever, is changeable or influenced in the least by a mortal sense of what man needs. He who is immutably right will do right without being reminded of it. We would not stand before a blackboard and pray the principle of mathematics to work a problem for man." We would not be discourteous, but the sense of this statement is not clear. True, our heavenly Father will do right whether we pray or not, but I am quite sure we will not. We must have the discipline of believing prayer. The true spirit of prayer is the spirit of trust and obedience. May I suggest that there is a long distance between the Hearer of prayer and the principle of mathematics. Of one thing we are sure, in the face of such statements of our Lord as, "Ask and ye shall receive," "Give us this day our daily bread," the writing of Mrs. Eddy is absurd, if it be not a touch irreverent and wicked.

An example of the praying of Christian Science will enable us to judge fairly of its quality and worth. The Christian on plain Scriptural authority, prays that the means employed may be so blessed of God that the sick may recover. The Christian Scientist prays that he

may not believe that he is sick, but only after it has been demonstrated that sick he is.

Dr. Hazzard furnishes the prayer of a dyspeptic Christian Science patient, part of which we quote. It will not be necessary to take off your hat, nor to assume a reverent attitude, while I repeat it: "Holy Reality, we believe thou art everywhere present. We believe that thou art in this patient's stomach, in every fibre, in every cell, in every atom. Thou art the sole and only reality of that stomach. * * * Nothing in this universe was ever sick, is now sick, or can be sick. Forgive us our sins in that we have this day talked about our backaches; that we have told our neighbors that our food hurt us; that we mentioned to a visitor that there was a lump in our stomach. Help us to stoutly affirm, with our hand in your hand, with our eyes fixed on thee, that we have no dyspepsia; that we never had dyspepsia; that we never will have dyspepsia; that there is no such thing; that there never was any such thing; that there never will be any such thing. Amen."

I dare say, most of my readers have been looking for the "amen" before this. Ah, me! If the perversion were not so seriously awful, we should be inclined to call that the dyspeptic prayer of a patient who had dyspepsia in more places than in his stomach. I do not quote this prayer for the purpose of ridicule, but that the wide difference between the sensible praying of Christianity and the senseless praying of Pantheistic Christian Science may be seen at a glance. If these words come to any one of God's children who may have been taken in by this delusion, let me beg you, for the sake of Him who taught His disciples to pray, and who, now loves to hear and heed the pleading of His children give it up as certainly contrary to the teaching of God's Word, and go back to your Heavenly Father through the mediation of Jesus Christ our Lord.

WORTHLESS LITERATURE.

This is the mildest term that truth will allow us to use in describing about ninety-nine out of every hundred novels that come from the press. They have not one redeeming quality. They contribute nothing to the improvement of style; they purvey to the mind no new ideas; they teach no wholesome lessons. There are good novels that lift the mind into lofty regions of thought, that inspire the soul with healthful sentiments, that give us history and poetry combined, that help to a solution of social, political and religious problems. Such novels read in proper proportions will do good, and only good; but even they should not be the staple of intellectual diet. Sad to say, the novels answering to the foregoing description are not the most popular. We noticed recently the character of literature offered to the travelling public. The newsboy came around with his arms full of books. He had long arms and consequently a great number of books. We detained him long enough to read the titles. They were all novels but one, and not a single novel by any author who has made an enviable name in literature.

Newsboys carry the kind of food that suits the public appetite. Look at the pile of cheap books on any newsstand. You will find that about nine out of ten are novels of a light, trashy kind, perhaps not positively bad, just about equivalent to whipped cream, or gruel that offers only the faintest suspicion of nourishment. Men, women, boys and girls are devouring books by the cart-load that cannot add a cubit to their moral, intellectual, or spiritual stature. It would be easy to show that such reading is actually dwarfing their mental and spiritual natures; but it is enough to stamp it with everlasting condemnation to say that it is consuming precious time; because precious time is precious life. Every hour spent in the feverish excitement of this worthless literature is worse than wasted, but it were bad enough if only wasted. Wasted time is wasted opportunity, and all opportunity is golden. There is not a boy of average parts of all our broad land who could not by a judicious use of spare moments make himself fairly master of some department of useful knowledge; and in so doing he would pave the way to honorable position and commanding influence.

There is hardly a girl in our land who could not fit herself to grace an elegant home, or make for herself an independent living if she would give her leisure moments to reading only what is worth reading. But books of history, of travel, of biography, of science to say nothing of books of devotion are crowded out, and the mind is enfeebled by a continual devouring of sensational love stories; and to some extent unfitted to grapple with the solid facts and serious problems of life. A neighbor, a good Christian woman, came to me not long since to borrow EDWARD'S History of Redemption. I was positively startled, and was so pleased that I tried to give her the book. How many young people of this day and generation have ever heard of such a book, or even read one line written by the

greatest thinker this country has produced? His themes, although the most important that can engage the mind are not attractive. Talking with a Roman Catholic lady, I quoted the Bible to prove some point in dispute. She picked up a novel that she had been reading and said, "I wouldn't give that for all your Bibles." Not many Protestants would be so candid, but a great many Protestants set precisely the same comparative estimates on the two books, the novel and the Bible.

Persons who cannot tell you whether EZEKIEL is in the Old or the New Testament can talk glibly about "Barriers Burned Away," "The Prophet of the Big Smoky," and such like. In the average social circle what is meant by a well-read man or woman, is the man or woman who keeps pretty well posted on the titles, at least, of the newest fiction. On the whole the world would be blessed, if all the novels of the last fifty years should take fire and burn up. We could well afford to lose the good ones for the sake of freeing the mind of an inveterate novel-reading age from their degrading bondage.—Editorial N. C. Presbyterian.

CONSCIENCE AND THE EVENING SERVICE.

BY REV. A. S. HUGHEY.

That something within us which sometimes whispers "you ought" and at another time says "you ought not," one call conscience. Every man has a conscience but every Christian should have a very sensitive and delicate one. It should not be allowed to become perverted through ignorance nor seared by neglect. The Holy Spirit working through the Word, and unceasing, earnest prayer is the very best guide and quickener of the conscience. If in any respect your conscience be dulled, betake you at once to a diligent use of these means, to revive it; for it were better for a mariner on an unknown sea, with disabled compass, than for a man in this world with a disordered conscience.

I shall speak only of consciences blunted as to the Sunday-evening service. Too many feel no obligation in regard to this service. They go if the night is pleasant, and they feel like it. The morning service they generally attend, and let us hope, and believe, with a better motive than mere "feeling like it." That service they make a matter of conscience. The weather and their slight ailments are not allowed to control them. But it is painfully true of too many that they do not attend the evening service simply because they do not feel like it. A late and hearty dinner on the Sabbath-day induces a drowsy feeling, a headache or some other slight indisposition. Or a little Sunday-school work in the afternoon causes a slight weariness. When the hour for the evening service comes there is a qualm of conscience, if indeed it be not too dead! To silence it there is a languid, "I am sorry not to be able to go to church to-night. I ought to be there and would enjoy going if I were able, but I cannot. My head aches and I am so tired." If conscience were only alive now, and suffered to speak she would reply somewhat as follows. "Lazy fellow, your pastor is tired too. Tired of seeing your pew vacant on Sunday night. Tired of your trifling excuses. Your Master also is tired of them. You know they are not sufficient. You ought to be found in your place in the church to-night. There will be few enough there even if you go." Go:—in this way you will do your duty and please your King. Go:—by so doing you will cheer your pastor's heart. It is so hard for him to preach to vacant pews. Go:—for there will be some unconverted ones drop into your church to-night, who will look around and seeing the pews most all empty will say, "These Christians do not seem in earnest, I guess there is nothing in this thing called religion."

Conscience should be heard in this matter. This going to church as some do, only when inclined to, or when they hope to be entertained or pleased by the sermon or the singing is unworthy of Christian people. Do not even the publicans the same? Attending the evening service ought to be made a matter of conscience. No ache or pain or feeling of weariness or state of the weather that will not keep one from the office or store or shop on Monday morning, ought to keep one from church on Sunday night. It is so easy for us to invent excuses when conscience is asleep. May God arouse all our consciences and make them very sensitive on this point.

St. Charles, Mo.

—Stanley said in a letter to the London Times: "For myself I lay no claim to any exceptional fineness of nature. But I say that, beginning life as a rough, ill-educated, impatient man, I have found my schooling in these very African experiences. * * * I have learned by actual stress of imminent danger that self-control is more indispensable than gun-powder, and that persistent self-control is impossible without real, heartfelt sympathy." * * * Nothing more true, nothing better said.

THE MID-CONTINENT.

KANSAS

DEPARTMENT

REV. DUNCAN C. MILNER, D. D., EDITOR.
Manhattan, Kan.
REV. SAMUEL B. FLEMING, D. D.,
Special Correspondent, Wichita, Kan.

THURSDAY, JANUARY, 22, 1891.

—The church at Baldwin City prospers under the ministry of Rev. A. B. Goodale. At the communion Jan. 11, ten new members were received.

—2ND CHURCH, TOPEKA.—Dr. W. E. Archibald has just completed the second year of his pastorate. The finances have advanced over 100 per cent., and 97 members have been received. The new year finds the church in the most hopeful and prosperous condition.

—Rev. S. F. Vance who is now attending the McCormick Seminary has received a call to the 1st church, at Girard. It is likely that he will accept and occupy the pulpit about the 1st of April. He comes well recommended, and made a favorable impression upon the people.

—Dr. Ray, of the 1st church of Topeka, received on last Sabbath 37 members. The membership is constantly increasing and soon will reach 800, the largest membership of any church in the Synod.

—We publish a note in another column from the venerable and noted Rev. Geo. Thompson, of Oberlin, in regard to the African missionaries. Mr. Thompson was himself a missionary in West Africa for eight years, and gives his personal experience.

—Rev. N. A. Rankin has charge of the churches of Spring Hill and Stanley. Recently four members were added at Stanley.

—The Emporia *Republican* reports an able and interesting lecture on "Islamism" given by Rev. T. J. Sauerber. It gives a lively picture of Mohammed's life and career, the founding of his religion, its spread and its doctrines.

—We take the liberty of publishing a few words from a personal letter to the editor of the "Kansas Department" from Mr. Noble L. Prentiss: "The paper is much handsomer since it took on a new dress, and does well in allowing plenty of space to Kansas. But every Presbyterian preacher in Kansas ought to help you out with items, not only with church news, but what might be called 'Presbyterian Personals,' so that a bound file of the MID-CONTINENT would not only be a history of Presbyterianism in Kansas, but of Presbyterians. Somebody ought to be remembered and commemorated in this State besides politicians."

—According to the late report of the Supt. of Public Instruction Kansas has 9,022 school districts, 509,614 of school population, 11,612 teachers. The average daily attendance of the schools was 237,900. The value of school property is estimated at \$20,617,149. The total receipts for school purposes the past year was \$5,696,659, and expenses paid amounted to \$4,872,966. There are 8,811 school buildings. The average wages for men teachers is \$42 a month, and for women teachers, \$34.47.

—KILL CREEK.—This church has a S. S. of about 50 regular scholars, but we have only about half a dozen singing books, Westminster S. S. Hymnals, and we are really unable to buy any, as we had only one good crop in the last 4 years, and nearly everybody is in debt. It happens often that Sabbath-schools further east have singing books to give away, and a few would be accepted very thankfully.—*John W. Guyer, Elder and S. S. Supt.*

—The following items of interest came to us dated Jan. 13th, from a Leavenworth correspondent about the First church, Rev. Dr. W. N. Page, pastor: Our church was never in better or more harmonious condition. We owe no man anything but love. Congregation never larger, although the city is growing very slowly. Last Sabbath our Sunday-school numbered 515, and averages nearly 500. Our Y. P. S. C. E. attendance runs from 150 to 250 at each meeting. Had 44 additions to church Dec. 1st,—40 on profession of faith. Wednesday evening prayer-meeting averages 100 or over. This church is the oldest white man's Presbyterian church in Kansas. Dr. Page has been there about eighteen years and except Dr. Porter of Ft. Scott, is the oldest settled pastor in the State.

—Rev. Shelby F. Vance, of McCormick Seminary has received an invitation to take charge of the Presbyterian church, of Girard, Kansas.

CALVERT.—This church is now enjoying a refreshing from the Lord. For some time Rev. A. T. Aller, of Norton, has been giving them about two sermons per month. A little over a year ago they organized a church with 20 members. They have been holding special meetings conducted by Bro. Aller, the meetings continuing three week and the result is a thorough reviving of the church and an ingathering of souls. 10 have already united and others are awaiting an opportunity. When the results of these meetings are all gathered in, it will about double their number. This little church is about 8 miles from Norton, on the Rock Island R. R., and was organized in a school house and still worships there. It is a good school house for the west but is entirely too small for the congregation. This is a community of farmers and they are not able to build this year. If they had a church building their prospects would be very encouraging. M. A. N.

DAY OF PRAYER FOR COLLEGES.

College of Emporia.

In the confident expectation that Kansas Presbyterians will delight to lift up before God the Synodical College at Emporia, on the coming Day of Prayer for Colleges, the following statement is respectfully submitted:

1st. As the result of seven years' work, the College is now fully organized. Although the equipment is insufficient, still conscientious zeal has endeavored to furnish all the requirements laid down in our broad and comprehensive curriculum.

2nd. A company of students has been gathered in this College that will compare favorably, for intelligence, zeal and consecration to the Master, with any similar company in our older institutions.

3rd. The number of professing Christians in this College is very remarkable—nearly ninety per cent. Equally noteworthy is the number of young men preparing for the work of the ministry. On our roll are the names of thirty-one candidates for the ministry; and of this number sixteen expect to go to the foreign field.

Prayer is specially asked: (a) For the members of the Faculty—that each may be a living epistle of the Lord Jesus. (b) For the Board of Trustees—that with wisdom and untiring zeal they may discharge their sacred trust. (c) For the large company of students who are numbered among the followers of Christ—that they may be rooted and grounded in love. (d) For the small company that still are out of Christ—that each of them may at once yield to the persuasive pleadings of Divine Love.

Special prayer is also invoked for the material support of the College. The faithful men who are carrying on the work at Emporia must be supported; the responsibility for that support rests mainly on Kansas Presbyterians. Praying and giving may well go hand in hand.

Fraternally, etc.,

JOHN F. HENDY, Pres.

Emporia, Kan., Jan. 13, 1891.

W. AFRICAN MISSIONARIES—A PROTEST.

I see by the paper, Jan. 8th, that a Mr. and Mrs. McConnell with three young children, have lately sailed from St. Paul for Freetown, W. Africa. I once—after medical advice—took two children to W. Africa, the oldest about four and a half years. In some four months he took the African fever and died. And as soon as an English physician saw the younger one he said, "You must soon take that boy home, or he will die!" I did so and he yet lives. White children are not raised in West Africa. They mostly die in a few days or weeks. And if one lives to be weaned it is pale and puny, and sent home to England. It is well for out-going missionaries to understand this matter, and I write to protest, most earnestly, against their taking children, especially young children, to that deadly coast of W. Africa. If parents feel called to go let them provide homes for the little ones in this country.

All who go there must have the "African fever." It is hard on adults but more dangerous to young children, and I say leave them at home. I know that God can protect them even in Africa, but He requires us to exercise common prudence and some good sense. And it is neither, to take young children to that part of the mission field. When railroads are built and we can speedily reach the High Lands (6,000 ft.) there

it is healthy and children can be reared and they may safely be taken thither from this country. But, with the prospect of being detained for months on the coast and the hardships of a journey inland it should never be done. "I speak that I do know, and testify that I have seen."

GEORGE THOMPSON,

Former Missionary to W. Africa.
Oberlin, Ohio.

HOME MISSIONS AND THE WEEK OF PRAYER.

Thursday was pre-eminently our Home Mission day. There was food for thought in the different significance attached to the idea of Home Missions. There was the extreme of selfishness in the spirit that began and ended with the individual's own home and church. "Lord save me and my wife, my son John and his wife, us four and no more." Then there was that ostentatious avowal of sympathy with that great missionary motto, "The world for Christ," following with that narrowing circle until one's sense of personal obligation and co-operation was circumscribed by "our State and city," as if here was the limit of God's righteous claims. I will pray for the rest of the world sometimes, but my own State and city has a paramount claim which is already greater than my ability, and what I do outside must necessarily be limited, and the pittance given must go through the Boards, only this, and no more. It was refreshing to occasionally catch a different strain and find that some souls were lifted up very near to Christ in the true spirit of the great commission; and fired there at the heart of Christ, caught up the prayer "the world for Christ," and "our country for Christ." The only true discrimination between Home and Foreign Missions is of the effort to evangelize foreign lands and peoples, and that which seeks the evangelization of our own country. There are no State lines in the true spirit of Home Missions. To provide for their own State is too much like providing for one's own table, to catch the true ring of Missions. In this advancing age of Missions, the old and established States are showing signs of marked discrimination between genuine mission work beyond their borders, and the duty to take care of the work within the State under some independent scheme such as sustentation. And while caring for their own churches they enlarge their contributions to Home Missions and so set free greater resources for the general evangelization of the country. Fidelity to State evangelization does not justify disregard or neglect of broader Home Mission work. Especially is this so when the State is not independent itself of outside help, but is receiving substantial assistance from the Church at large. Whether they be classed as frontier States or otherwise, there is much important Home Mission work to be done in the States West of the Mississippi River which work is dependent upon help from without the State, if ever done. Nor can any State hold its head very high in its self-sufficiency, so long as it is dependent upon the general Home Mission Fund, to carry on the work within its own bounds. And how much genuine missionary spirit is there in the refusal to help on the work in other States, while itself is receiving help from abroad. The subject for Thursday of the Week of Prayer was well timed, and it is to be hoped that much earnest prayer was offered that all true Christians might have "a sense of personal responsibility" and its attendant co-operation not only in the evangelization of their own city, but also of the country and frontier. The church wants less of that narrow, selfish charity that begins and ends at home, and more of the missionary spirit of Christ, with its far-reaching nobility of purpose and generosity of execution. Selfishness is a littleness of soul, which, in order to see Christ, needs with Zaccheus to climb up to a higher elevation of purpose and a broader vision and life. There are very few churches, if any, in the West, that cannot trace back to this very spirit of missions, that early help and fostering that gave them being and the impetus to become what they are. We need this same missionary spirit in the West that we expect from the East. And each new church established, should in turn become a centre of Home missionary influence, that begins if you please, in its own city and State, but does not end there, nor even limit itself to such until its own State is evangelized, but exhibits that broad Christian spirit, that overleaps State lines, and divides liberally in every opportunity for the upbuilding of Christ's cause at home and abroad. KIRK.

MISSOURI.

KANSAS CITY AND VICINITY.

KANSAS CITY LETTER.

MISSIONARIES REMEMBERED.

Those persons who have heard of Dr. Geo. P. Hays' lecture on The homeward trip from Palestine, will remember the halt made at Tripoli, Syria, the visit to the mission at that place, the appetizing repast provided by the ladies at the home of Rev. W. S. Nelson, the mule-car special which returned the visiting party to the landing, and besides other matters of interest, that extraordinary *cosset*, doing such effective duty at the steamer's wharf, as a terror to all loafers. But neither the brief visit nor the hasty demolition of the lunch, prevented a close observer like Dr. Hays from noticing the chapel, in other respects fitly attractive as well as useful, but destitute of seats convenient for school exercises and religious services. One object kept in view during the lectures recently given, has been to supply this much needed furniture. Having realized an amount sufficient for the purpose, \$400, the seats having been purchased at the factory of Thos. Kane, Chicago, and are being shipped to Tripoli: a result alike helpful to the mission and creditable to the donor. May this seasonable aid from a Missouri pastor to a member of that missionary household, so long respected in our State, as wherever known, at home and abroad, stimulate many hearts to bless the tie that binds, and the hand that moves, in response to like Christian love. As for the lecturer, he seems likely to gain universal permission to make that wished for, second trip at no distant day.

Rev. C. W. Backus, of Kansas City, Kan., has been an example to many, in respect to the interest he has taken in circulating petitions and securing the signatures of citizens disposed to protest against opening the Columbian Exposition on the Lord's Day. We learn through him that those of contrary mind are also circulating petitions, to urge their Anti-American views upon the commissioners in charge. At Chicago and some other directions, they will be able to make a great show of strength. If the friends of Sabbath Observance are to succeed in defending the nation's Sabbath against mercenary corporations and all hostile interests, it is obvious they will need to prosecute the work vigorously to the end. Success in this undertaking will surely be worth all the toil it costs. But to settle down in apathy, and permit a weak compromise, would simply be to hand over to the wiles of our worst enemy, that great moral Columbiad, which was forged and planted by the head, heart and hands of the nation's founders and defenders.

On Jan. 13th, in connection with the communion service at the Second church, 21 members were received. Since the Week of Prayer, meetings are continued with more or less frequency in a number of the churches. CHIMHAM.

WHELOCK ORPHAN GIRL'S SCHOOL.

DEAR MID-CONTINENT:—In the MID-CONTINENT of yesterday is the statement that three Indian girls attending Oswego College for Young Ladies, are from the mission school at *Wealaka*. This is an error. They are from the Orphan Girl's Industrial school at *Wheelock*, Choctaw Nation, Ind. Ter. Within the eight years existence of this Institution it has sent many other excellent Christian girls to schools in the States, and as teachers into the neighborhood schools among their own people.

The Choctaws are "proud" of Wheelock Orphan school and speak of it as their "boss school."

The late Dr. Timothy Hill, after spending several days in this cheerful, busy "Home," said of it, that it stands at the head of all the Board's Indian schools. From its organization the favor of Him whose especial regard is to the orphaned ones has rested upon it. His blessing upon the labors of most faithful and devoted teachers has resulted in changing scores of dull, ignorant, and wicked creatures into bright, intelligent, cleanly, Christian young women. Some who were almost hopelessly depraved, became most exemplary.

The girl of whom your correspondent says that "she is supported by the Educational Association of the Colleges," previous to the present collegiate year paid her own board by hard work out of school hours, and her other expenses were paid, largely, by her former teachers at Wheelock. The father of

this girl (Ella Brown) was a full blood Choctaw who went as a missionary to the remnant of his tribe in Miss.

Very truly yours, W. B. ROBE.
Neoga, Ill., Jan. 16, '91.

THE GENERAL ASSEMBLY'S OVERTURES.

Action of the Presbytery of Kansas City.

The presbytery of Kansas City held a meeting at Warrensburg, to consider the overtures sent down by the Gen. Assembly. As its actions is more than the mere yes and no, it may be interesting to others to know the reasons therefor as included in the papers adopted as follows:

DEACONESSES.

"This presbytery is sincerely desirous of promoting in every proper way the work of Christian women; but this presbytery has seen no sufficient evidence that either in the Scriptures or in the history of the early church the work of deaconesses is so described as to authorize us to say definitely what it was; we therefore answer the first section of the overture on the deaconesses in the negative.

We answer the second section in the affirmative. While it is not all we want it is a step in the right direction. We would prefer a further clause somewhat as follows: "The duties of deaconesses in each church shall be defined by the session thereof." "When any presbytery shall desire to set apart any woman, a member of one of the churches under its care, to special mission work, it shall have the right to do so; and such presbyterial deaconess shall devote her whole time to charitable and religious labors under the direction of the presbytery, and be provided by presbytery with a competent support."

LICENSING LOCAL EVANGELISTS.

Presbytery is not clear as to the meaning of the action of the Gen. Assembly touching sections 3 and 6 of the report on the Increasing Numbers of Ministers. Action is therefore taken alternatively, to-wit: If the Gen. Assembly of 1891 shall decide that the two amendments to the Form of Government found in sections 3 and 6, pages 155 and 156, are constitutionally before the presbytery for final action, this presbytery is to be counted on the affirmative on the amendment found in section 3, and on the affirmative on that found in section 6. If the next Assembly shall judge that these are not properly before the presbytery then this action will indicate that this presbytery looks favorably on them; but this presbytery would be still more favorable to section 3 if it provided for such examinations as presbytery would deem suitable for similar persons coming from our own churches, who are to be enrolled after six months probation in this section 3."

MINISTERIAL ADJUSTMENT.

Page 157 of the Minutes. "On the subject of Ministerial Adjustment this presbytery is not in favor of the scheme as proposed. We believe it too cumbersome for effective work. We do not believe that there are any more failures in the ministry than in any other calling, proportionately. There are very few indeed in our bounds, or indeed in the bounds of the Synod of Missouri, who are physically able for work and willing to go to work where work is wanted, who are not now at work. Our experience of the present arrangement for having synodical missionaries and Presbyterial committees on home missions is that it is now working quite up to all that the amount of funds available for weak churches will allow. There has always been plenty of men (not always desirable men) for all the fields we have means to support. We have plenty of fields where churches and pastors are needed; but the means to maintain them until they are able to maintain themselves, are not forthcoming. For this missionary work the churches of the West are giving their full share for their own fields, and for the other fields outside in proportion to our membership and our wealth. If our wealthy members in the East would give to the West God's portion out of their investments in the West, we would be greatly aided. At present the West is supporting the East; for our Eastern Presbyterian capitalists are giving to the East, not only God's portion of the profits of their Eastern business, but also God's portion of the profits of their money invested in the West.

JOHN H. MILLER, S. C.

Rich Hill, Mo., Jan. 14th, 1891.

—SOCORRO, N. MEXICO.—We organized a Spanish church here Jan. 4th, with 15 members, all converts from Romanism except two. Ten were received on profession and five by letter.—M. Mathieson.

PRESBYTERIAN COLLEGES AND THE DAY OF PRAYER.

Statistics for the following table have been invited (by prepared blanks and return envelopes) from all colleges, including those of women only, that are thought to hold substantial relations, in whatever form, with our Church. Many names that notably come within that definition will be missed from the table. Hereafter the returns will be sought quite in advance of the holiday vacation, which probably has had much to do with the incompleteness of the present response. In explanation of the table: The naked figures belong strictly to college classes; the bracketed to preparatory classes, which, in Western colleges especially, are an important element of college work. The square of blanks opposite to the last four colleges show that they are for women only.

The Collegiate and Academic Department of the German Theol. School, Dubuque, Ia., reports 19 students.

While the foregoing table is confessedly so incomplete, it makes, for the colleges appearing in it, an exhibit of great interest: 1. In the very large proportion which the church-members bear to total college students. In 1887 the similar table showed such proportion to be a little less than 66 per cent.; in 1888 it was not quite 67 per cent.; in 1889 it rose a little above 71 per cent.; in 1890 it fell back to 67 per cent.; in the present table, it exceeds, for the aggregate of the colleges reporting, 82 per cent. Even in the preparatory classes the present exhibit shows more than 61 per cent. of church-members. The difference, however, between 61 and 82 gives some criterion of the important spiritual work that goes on in connection with distinctive academic study under Christian teachers. 2. The very large proportion of students who in these colleges are engaged in Bible study will be seen at a glance. 3. The proportion of students for the ministry is very large. Not counting the colleges for women, we find in the table a list of 18 colleges, which out of a total of 1509 college students return 361 as "meaning to be ministers." If that total of students were made up wholly of males, the showing would be of more than 23 per cent. as students for the ministry. But estimating fairly the proportion of women who are in the mixed colleges of the West, it is plain that the proportion of young men who, in the aggregate of those 17 colleges, have the ministry in view can hardly be less than one in three.

EXTRACTS FROM WRITTEN REPORTS.

Washington.—"A ten-days' meeting last

October was largely blessed in reaching the unconverted and quickening Christians. We are reaching more of the mountain youth, and thus are helping the really needy." Wash. and Jeff.—"Of the 35 in the class of 1891, 14 will study theology." Hanover.—"Special services were held for a week early in 1890. A number came into the church during the year, several not long after these services. Of our recent graduates and students 11 have gone as foreign missionaries during the past 18 months." Lincoln.—"There is religious interest among our students every year. The professors converse with every student on the subject of personal religion. The 'sole work' of one professor is to teach the students in all classes in the Authorized Version of the English Bible." Highland.—"Two workers' training classes weekly. The Y. M. C. A. and Y. W. C. A. have been doing very earnest work, and have been much blessed." Lenox.—"A quickened religious life." Park.—"All of our college students are now Christians. In college are 51 young men; in preparatory classes 129. (Compare proportion meaning to be ministers)." Bellevue.—"Eight persons are pledged to the foreign mission field, 5 males and 3 females. Special services a few weeks after the Day of Prayer resulted in 15 conversions." Hastings.—"There has been a good sustained spiritual interest, especially among the ladies in Ladies' Hall." Emporia.—"Two training classes weekly. Of the 30 candidates for the ministry 16 have dedicated their lives to the foreign mission work. Probably 4 or 5 of our Christian young women will go into the foreign field." Alma.—"Much earnest work done by Christian Associations. Group cottage prayer-meetings about the village at rooms of students, productive of much good. No figures nor yet words can express what we have enjoyed during the past year in the quiet continuous interest among our students." Occidental.—"The religious atmosphere of the school remarkably good." Lindenwood.—"God has been with us in constant blessings, but in no marked revival." Elmira.—"Of 85 boarders, 70 are church members, all are in Bible study and 80 are in Christian or Missionary Associations. We had no revival, and also no dearth. The religious atmosphere of the college is pure and stimulating, and its religious state healthy." Wells.—"Considerable quiet and thoughtful interest during the year." Wilson.—"Most here are already members." Nearly every college reports the profitable observance of the Day of Prayer.

H. D. GANSE.

Board of Aid Room, Chicago.

COLLEGES.	Total Students.	Church Members.	In Bible Study.	Converts 1890.	In Christian of Miss'ry Assoc'ns.	Meaning to be Ministers.	In Class for Study.	Church Members in Class for Study.	Weekly Prayer Meetings.	Monthly Miss'ry Meetings.
Green & Tusc, Tenn.	37 (133)	30 (70)	all (all)	1 (13)	32 (80)	4 (3)	21 (32)	18 (24)	2	4
Washington, Tenn.	32 (111)	31 (71)	all (102)	1 (15)	27 (63)	6	28 (30)	22 (22)	4	2
Wash. & Jeff., Pa.	161 (62)	116 (18)	all		90	45	116	89	2	2
Hamilton, N. Y.	152	90	all	6	111	44	all	80	2	2
Lafayette, Pa.	322	206	all		115	48	177	120	2	2
Hanover, Ind.	106 (50)	85 (35)	all (all)		75	(25) 30	75 (35)	55 (25)	3	3
Lincoln, Pa.	143 (56)	123 (43)	all (all)	11	80	65 (31)	141 (50)	121 (43)	4	1
Highland, Kan.	23 (91)	22 (45)	all (all)	1 (3)	20 (40)	6	20 (21)	19 (16)	2	1
Lenox, Iowa.	61 (50)	43 (25)	60 (all)	1 (5)	32 (10)	4	30 (10)	21 (10)	2	1
Wooster, Ohio.	235 (164)	208 (125)	52 (10)	12 (7)	200 (25)	42 (8)	200 (95)	185 (65)	5	3
Park, Mo.	101 (226)	99 (188)	all (all)	2 (17)	72 (35)	37 (56)	101 (176)	99 (145)	9	5
Bellevue, Neb.	7 (65)	6 (36)	7 (65)	(19) 6	(42) 4 (3)	5 (17)	5 (12)	3	1	1
Hastings, Neb.	46 (82)	36 (40)	all (81)	1 (5)	36 (34)	2 (1)	22 (35)	20 (19)	9	9
Emporia, Kan.	46 (67)	40 (45)	all (all)	1 (2)	28 (32)	16 (14)	28 (26)	26 (24)	2	4
Pierre, So. Dak.	13 (40)	10 (13)	all (24)	1 (2)	11 (15)	2 (6)	13 (12)	10 (7)	1	1
Southwest, Col.	5 (12)	5 (10)	4		4 (5)	2 (6)	3	3	3	1
Alma, Mich.	19 (99)	19 (58)	all (all)	(8) 18	(57) 1 (7)	12 (11)	12 (9)	3	2	1
Occidental, Cal.	5 (25)	3 (12)	all (all)	3 (12)	all (all)	1 (6)	4 (12)	4 (11)	1	1
Lindenwood, Mo.	97	75	all	10	55				2	1
Wilson, Pa.	183 (24)	180	200 inclus.	12	200 inclus.				2	1
Albert Lea, Minn.	22 (15)	22 (11)	all (all)		22 (13)				4	1
Oswego, Kan.	30 (22)	27 (5)	all (all)	2	30 (14)				2	2

CURRENT TOPICS.

—Herbert L. Rand, of Carthage, Ill., lately appointed consul to Ponope, in the Caroline Islands, has departed for Honolulu, to remain a few weeks before proceeding to Ponope. His brother, the Rev. Frank Rand, with other missionaries now en route to Ponope, have learned the Spaniards have burned all the mission buildings and homes. Frank Rand and Miss Jennie Fletcher, of Carthage, have been missionaries to the Ponope Islands for many years. Rand was captured by the Spaniards and imprisoned a year or two ago, but was released.

—The subcommittee of the House World's Fair Committee held a meeting and Mr. Chandler laid before it the propositions he intended to embrace in the report to the House. There was a general discussion of these propositions, and the subcommittee came practically to an understanding. The report will recommend in part that no high salaries be paid to the World's Fair officers, and that the number of employes be cur-

tailed as far as possible. It will dwell upon the advisability of leaving the management of the fair in the hands of the local committee, with as little interference as possible from the national commission, and will state in this respect there has been of late a great improvement.

—The full depth of loyalty of the annexation party in Canada may be gauged by the following editorial remarks of the Quebec Telegraph: "Great Britain may as well understand that if there is a war with the United States it will have to do the fighting all alone, at least so far as Canada is concerned. If we understand the views of the people of this country aright they will not fight against their neighbor. They do not believe in taking Yankee gore for the sake of any number of sealskins. Once war was declared the reform party of Canada would, we believe, declare for annexation to a man; that is, if the Americans conducted their business prudently, and this would be done without the slightest feeling of unfriendliness to Great Britain."

—A special from Pine Ridge says Col. Forsythe will be cleared. Upon that point there is but little doubt. The investigation committee has completed its work, and while its members have as yet made no report, it is thoroughly understood that the colonel will be exonerated. The testimony of the officers and soldiers of the seventh cavalry leaves no other course open. Inquiry shows conclusively that no soldier was killed by the fire of another. The charge that this was done formed the hub of that complaint that the troops were improperly placed. It seems to be the impression among all army officers that Col. Forsythe did wonders of organization in the midst of great confusion. The testimony of Capt. Nolan and Lieut. Nicholson went to show that the men when firing continually called to one another saying: "Don't shoot in that direction. There are women." A commissioned officer swore to the same thing, and it was shown fairly and conclusively that when the sex of the enemies was known accurately the fire of the troops was directed accordingly.

—While Mr. Balfour is gathering up donations for the benefit of the starving Irish peasantry, an earnest effort is being made in England to raise money for the relief of landlords and their families deprived of income by the agrarian agitations. It is estimated that about two thousand women many of them old and infirm, have been deprived of their means of livelihood by the loss of Irish rents. Hundreds of these are earning a living in household service, and as ladies' maids in the homes of more fortunate aristocracy, while the more helpless are entirely dependent on charity. The former mistress of a large estate in Galway is now a governess in London, and quite a number brought up in luxury are doing menial work. The Marquis of Waterford has issued an appeal in their behalf and it is receiving a liberal response.

—Hon. George Bancroft, the celebrated historian, died in his home in Washington City, Saturday, Jan. 17th, in his 92nd year. He was born at Worcester, Mass., Oct. 3rd, 1800. Graduated at Harvard 1817, and studied further at Gottingen. His literary work began with a volume of poems in 1823 and a pamphlet on Greece in 1824. His celebrated "History of the U. S." began to appear ten years later and attracted universal attention. President Polk made him secretary of the navy in 1845 and a year later appointed him minister to England, from which position he retired in 1849. His "History of the U. S." in ten volumes was finished in 1874. This has since been entirely rewritten. A recent volume on the "History of the Formation of the Constitution of the U. S." has met with great applause. Mr. Bancroft represented our Government at Berlin in 1867, and again in 1871-74, arranging for valuable treaties. He was one of the most honored of our public men, his character was irreproachable, and his name will go down on the list of most illustrious Americans.

—Mrs. Stanley Matthews has just placed in the church of the Covenant, Washington City, a beautiful stained glass window in memory of the late Associate Justice. The design and workmanship are worthy of the church and the eminent man commemorated. In the rose window is a figure of Moses holding the tables of the law. On each side is a small triangular window, that on the left having an angel with a flaming torch, that on the right an angel with the scales of justice. In the brilliant main windows there is on the left a splendid group of five figures. Christ is charging Peter, "Feed my sheep." The Saviour's figure is central, and around it are four of the disciples, Peter in the foreground and John at his right hand. The other or northern window has the three Marys at the tomb with the two angels. Across the base of the main windows runs this inscription, "In loving memory of Stanley Matthews, Associate Justice of the Supreme Court of the United States; died 22d March, 1889, aged 64." Justice Matthews was one of the charter members of the Church of the Covenant and served on its Board of Trustees until his death. During his long and painful illness one of his chief diversions and pleasures was to watch from the windows of his home opposite the erection of the noble edifice. He died within a few days after it was occupied for worship, its exterior being still unfinished.

—The school book question is under consideration in the Missouri legislature. The Alliance, through its president, has declared in favor of the State printing the books and distributing them to the pupils at first cost, and it is not unlikely that the farmers in the legislature will support that proposition.

WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF THE SOUTHWEST.

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Missionary Literature may be obtained at the "Rooms," between the hours of 10 A. M. and 4 P. M. Mail orders should be addressed to "Woman's Presbyterian Board of Missions of the Southwest 1107 Olive Street, St. Louis, Mo."

TOPICS FOR PRAYER AND MISSION STUDY. January.

FOREIGN.—General Summary,
HOME.—The Evangelization of the Great West.

HELPS FOR LEADERS.

Monthly Missionary Teas., 10; Children's Missionary Exercises, 40; Monthly Missionary Teas contains twelve programmes, one for each month of the year. Each programme is made up of papers, topics, music and children's exercises, etc. The children's exercises are printed separately in a little book called *Children's Missionary Exercises*. These valuable little books will be acceptable for general use. They are published by the ladies of the Avondale Presbyterian Church, Cincinnati, Ohio, but may be purchased also from W. B. S. W., 1107 Olive St. Louis.

LETTER FROM CHIENG MAI, LOAS.

DEAR MRS. HOPKINS:
School opened Aug. 27th, and we are keeping quite busy in and out of school hours; have made some changes, beginning the term with a new matron, and giving our oldest pupil (a girl about twenty) a position as teacher, though she will continue two of her studies. A class began Acts this term who have had two half years in Old Testament History and have studied Matthew, but the class, I am sorry to say, only numbers three. The highest class in arithmetic has only two members. New pupils enter every term, and some drop out not to return, and others come in again after losing a term or two. Of the 39 in attendance, all come from homes where at least one of the parents is a professing Christian, and usually both, with the exception of a single child. The Boys' School has 33 enrolled, and Mr. Dodd's Training Class, 9. Dr. McKean has a school in connection with the hospital, taught by an elderly Christian woman living on the compound, for those of his patients who wish to learn to read. "The Child's Catechism" is used as a text book and the average attendance is 15. Miss McGilvary has gone to Bangkok with the boats to meet our new missionaries, Mr. and Mrs. Phramer, and to talk for them coming up the river. Wishing to be remembered in your prayers
I remain yours sincerely,
ISABELLA A. GRIFFIN.

Oct. 4th, 1890.

THE SANDWICH ISLANDS.

The Rev. L. H. Jordan, B.D., in his last communication to the Halifax Presbyterian Witness, says:

"Every one has heard within the last year or so of Molokai Island, another important addition to the Hawaiian group. Here it was that the late Father Damien lived and labored, concerning the character of whose career the din of a persistent controversy has scarcely yet subsided. Sister Rose Gertrude's recent advent and retirement and the rumor of her engagement to Dr. Lutz, are at present giving the critics new problems to ponder! The lepers who find a home here at present now number about 700; and there are, besides, living in the settlement, about 300 others, who are in some way or other related to the sufferers. These last named persons, as well as the physicians, are permitted to land on the surrounding islands; but the sufferers themselves do not enjoy this privilege, nor are mere visitors allowed to land on Molokai. There are two churches in the settlement, besides hospitals, etc.; and the neat white houses, relieved by a back-ground of hills that rise some 3,000 feet, give the impression of a healthy as well as a very charming locality. The patient does not suffer pain to any great extent, and it is most gratifying to be informed that the disease is slowly disappearing.

A reference to leprosy suggests another

very interesting problem which has to be confronted in the Sandwich Islands, viz., the existence of Mormonism. Since 1850 this false faith has had its seat at Laie, distant from Honolulu about thirty-two miles. Here its converts have erected a temple which will seat 1,000 persons, and (as if to make the similarity more complete) there is also a Salt Lake not far away, which many who go to Honolulu make a point of visiting. It is a singular fact, however, that in this island community polygamy is strictly forbidden.

The grandest sight, however, open to the visitor to the Sandwich Islands is unquestionably the volcano of Kilauea, on the island of Hawaii. This is the largest member of the group, being over 4,000 square miles in size and peopled by probably 25,000 inhabitants. As the volcano of Haleokala, on the island of Molokai, is the largest extinct volcano in the world (it rises to the height of 10,000 feet, and has a diameter of about nine miles), the largest living volcano is Kilauea. Distant from Honolulu about 300 miles, it takes a full week to make the return excursion; it was impossible, therefore, for us to visit a scene which ever becomes indelibly fixed in every beholder's mind. It was sorry comfort for us to be told that the liquid spray was being dashed up fully fifty feet above the volcano's mouth, at the very time of our sojourn near to the famous crater! Had our stay been longer, we certainly would have sought to verify the very vivid descriptions given us of this marvel by Miss Baird and others; armed with lantern and staff we too would have crossed the crater's floor and have looked down into that seething fiery abyss where the flames ceaselessly ebb and flow. The mere hole of the volcano, not to include the surrounding depression, measures six square miles! Upward arise dense and deadly gases. On every side lies the debris of black and grayish lava. The heat steadily increases, until hands and face and boots are sorely burned. We are told of a "fire fountain," out of which issue "gory drops," which in due course return to a low-lying "crimson sea." Perhaps at some future day, when a long-cherished desire to visit Australia shall have been gratified, it may be our privilege to touch at Honolulu again. If so, and should our purpose be at all possible of fulfillment, we shall certainly secure the needed time to view unique Kilauea.

HOW A NEW TESTAMENT BECAME A SCHOOL-BOOK IN CHINA.

A Chinese merchant came into the American Baptist mission chapel in Shanghai, and, after talking with him for a short time, Dr. Yates sold him a copy of the New Testament. He took it to his home, two or three hundred miles away, and after about three months appeared again in the chapel. He came back to say that he was under the impression that the book was not complete—that surely it must have other parts; and so he came to get the Old Testament, as he had read and studied the New. What had he done with the New Testament? He had taken it home and showed it to the school-masters and the reading people. They said: "This is a good book; Confucius himself must have had something to do with it. As there was only one copy, they unstitched this one and took it leaf by leaf, and all those who could write took a leaf home. They made twelve or fifteen complete copies of the New Testament, and introduced it into their schools without any "conscience clause." It was introduced as a class book throughout the district for heathen schools.—Rev. J. T. Gracey.

MISSIONS OF ALASKA.

None too much was, or could be, said by your correspondent of the work done by the Presbyterians in Sitka District, under the leadership of that intrepid pioneer, Dr. Jackson, who is the head and front, side and rear, of all mission and educational work in Alaska Territory.

Here let it be said that no other mission can ever become so grand in its proportions as this is destined to be—certainly not until the much-talked about railway shall have pierced the great heart of Alaska and leaped upon the Siberian shores. Why? Because no other place is so easy of access, so far as now known; no other place has the natural attractions to call travellers from all quarters, who will heap their exclamations at the base of the glaciers, their gold into the treasury of the Mission, and their contributions upon the table of the editors.

LITTLE EAGLE'S ADDRESS.

One of the five Indian policemen who were killed in connection with the arrest of Sitting Bull, was Little Eagle, a Christian Indian. Two years ago his little son, Harry Little Eagle, died in the triumphs of Christian faith, which profoundly touched the father's heart. Some time after, in an address to a company of Teton Indians, this heroic Indian policeman uttered the following words:

"I am one of you. You all know me. You all see me. You see the same body that has been on the war-path with you many times; the same body that has been rigged out in paint and feathers and rattlers, and has danced with you in the dance. The body is the same, but that is all. The part of me that your eyes cannot see is not the same. I am not the same. I think differently; I feel differently; I plan differently; I like different things; I am a new man. My heart is made clean in Christ. When I first tried to follow Christ, I was satisfied. I tried to do right and I thought God would own me. When my boy died he said: 'Tell the people that God has said: Thou shalt have no God but me. Thou shalt not kill. Thou shalt not steal. Thou shalt not commit adultery. Remember the Sabbath day to keep it holy.' Then my heart was heavy. All day and night I sat mute. I said: 'I have done all these things and my boy never did any of them. He will be saved and I shall be lost.' I went to Winona (Miss Collins, our missionary) and told her. She told me: 'My friend, if we never had sinned, Christ would not have died. Because you sinned and broke God's laws, Christ died for you. His death makes you His.' Then light came. Yes, I am a sinner, just like the rest of you. We have all done the same things. Now I stand here acquitted. Come to Christ. Come to God."

RECEIPTS OF WOMEN'S SOCIETIES.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian church for November, 1890, were \$6,264.07; of the Woman's Presbyterian Board of Missions of the Northwest for November, \$2,879.12; of the Woman's Board of Foreign Missions of the Presbyterian church for November, \$2,934.59; of the Woman's Presbyterian Foreign Missionary Society of Northern New York from April 18th to Dec. 1st, 1890, \$2,647.73; of the Foreign Fund of the Woman's Presbyterian Board of Missions of the Southwest for November, 1890, \$551.18; of the Woman's Occidental Board of Foreign Missions from October 22nd, 1890, \$463.80.—Pres. Journal

—There are already 1,5000 communicants in the mission churches established along the Congo by English and American missionaries. Considering how short a time it is since the whole region was unexplored, this is a remarkable record.

CHRISTIAN ENDEAVOR.

—The C. E. movement begins the year 1891 with over 13,000 societies and at least 770,000 members, a gain of 110,000 members in six months, by far the largest gain in its history.

—The northernmost society, so far as is known, is in the Northern Light Presb. church, Juneau, Alaska. The southwesternmost societies are in National City, Cal., where C. E. Societies have been formed in the Presbyterian, Baptist and Congregational churches.

—The tenth anniversary of the foundation of the first Society of C. E. promises to be very generally observed in a simple way. The regular meeting of the first week of February will be devoted in part to prayer for the extension of the work and for societies in other parts of the world, and a thank-offering will be given to the Missionary Boards of the different denominations to which the societies belong. The United Society does not ask anything for itself. No one connected with it is supported by the contributions of the local societies.

HELPFUL ADVICE.

Too much emphasis cannot be laid on the Society's motto, "For Christ and His Church." All its work should be Christian work, expended primarily on the Christian Church in which each Society is organized. Recognizing the authority of the Session of the Presbyterian Church, its meetings and methods in our denomination ought to strengthen the general work laid out by the pastor and elders. The separation these

societies need for training themselves among those of their own age in public prayer and praise, and in the art of public speaking, should not exclude the pastor. He, as an officer of the church, in full sympathy with the Society's aims, should always be present. There are tendencies in the Christian Endeavor movement, the full bearing of which is not clear at this stage of its history. Time may disclose evil as well as good in it, and it would be strange if it were not so. We are of those who believe that the evil will be eliminated, and the good become a great help to the Church of the future and to all its services and work.—N. Y. Evangelist.

DECISION IN RELIGION.

I wish people to be either one thing or another. I desire them to believe something and know what it is, and stick to it. I have no patience with this modern outcry against creeds. You hear people inveigh against them, without for a moment thinking what they are. They talk as if creeds were the head and front of human offending, the infallible sign of bigotry and hypocrisy, incompatible alike with piety and wisdom. Do not these wise men know that the doers and thinkers of the earth, in overwhelming majority, have been creed men? Creeds may exist without religion; but neither religion nor philosophy, nor politics, nor society can exist without creeds. There must be a creed in the head, or there cannot be religion in the heart. You must believe that Deity exists before you can reverence Deity. . . . Of course I do not mean that sincere and sensible people never change or modify their belief; but, generally, the change is a gradual and natural one; a growth, not a conclusion; a reformation, not a revolution. When it is otherwise, it is a serious matter, not to be lightly done or flippantly discussed. If you really have a religious belief it will throw out roots and rootlets through your life-time. It will suck in life from every source, intertwine itself through love and labor, through suffering and song about the very fiber of your soul. You can not pull it up or dig it up without setting the very foundations of your life a-quivering.—Gail Hamilton.

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness, which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to humors. It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections for very few persons are entirely free from it.

How can it be cured? Taking Hood's Sarsaparilla, which, by the cures it has accomplished, often when other medicines have failed, has proven itself to be a potent and peculiar medicine for this disease. For all affections of the blood Hood's Sarsaparilla is unequalled, and some of the cures it has effected are really wonderful. If you suffer from scrofula in any of its various forms be sure to give Hood's Sarsaparilla a trial.

Hood's Sarsaparilla

Sold by all druggists, 51; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries Lowell, Mass.

100 Doses One Dollar

SCOTT'S EMULSION

Of Pure Cod Liver Oil with
Hypophosphites
Of Lime and Soda.

There are emulsions and emulsions, and there is still much skimmed milk which masquerades as cream. Try as they will many manufacturers cannot so disguise their cod liver oil as to make it palatable to sensitive stomachs. Scott's Emulsion of PURE NORWEGIAN COD LIVER OIL, combined with Hypophosphites is almost as palatable as milk. For this reason as well as for the fact of the stimulating qualities of the Hypophosphites, Physicians frequently prescribe it in cases of

CONSUMPTION,
SCROFULA, BRONCHITIS and
CHRONIC COUGH or SEVERE COLD.
All Druggists sell it, but be sure you get the genuine, as there are poor imitations.

MEN AND THINGS.

—Baron Hirsh gives \$10,000 a month toward the relief of the Jews exiled from Russia and seeking homes in the United States.

—It is stated that 15,000 Jews have been led to Christ through reading Dr. Franz Delitzsch's Hebrew translation of the New Testament.

—Dr. A. J. Gordon, of Boston, is spending the month in Chicago, lecturing daily and preaching on Sundays in the Bible Training Institute; meanwhile Mr. Moody is preaching and holding meetings in Dr. Gordon's church.

—It is said that Gladstone is so easily disturbed by unfavorable criticisms of himself and his work, that every newspaper, magazine or book that comes into his house is first opened and read by some member of his family before it is given to him, and any unpleasant paragraphs are suppressed.

—A good story is told about the Hon. Alfred Deakin, one of Victoria's representatives at the late Federal Conference. Before he took to politics he was a leader writer for the *Melbourne Age*. A well-known Irish wit, meeting the editor of that journal one day, airily remarked: "I say you ought to have something more than a *deacon* in your office—something higher—you ought to have a bishop on your staff." A bishop! Why so?" "Because your statements are so sadly in need of confirmation."

—Dr. McAll is said to be purposing to increase his evangelistic outfit in Paris by the addition of a large missionary boat, to be anchored in the Seine, upon which daily services will be held. This method of reaching the masses has been tried in seaport towns, but never in Paris before.

—At a recent convention of the colleges of the Middle States, held in Princeton, Dr. McCosh read a paper on The Moral and Religious Oversight of Students. While he himself was a student for five years in the University of Glasgow, he says he never had a sentence or a word spoken to him fitted or intended to benefit him in piety or in conduct, and never was in a professor's house except to pay his fees to him.

—Dr. Talmage continues from Sabbath to Sabbath, in a style peculiarly his own, to relate what he saw and felt in the Holy Land. Crowds pack the Brooklyn Academy of Music in the morning, and other crowds hang upon his lips at night. No preacher has the ear of more people, and none has a wider circle of readers. Yet with all the popular following, Dr. Talmage is sadly embarrassed in completing his new Tabernacle.

—Prof. G. B. Wilcox, of Chicago Theological Seminary, thinks that it might be held an open question whether there should be any Week of Prayer. Howard Crosby has said that the observance is degenerating into a Congregational, a Presbyterian, a Methodist Lent. To a certain extent ministers find themselves bound to it, whether there seems to be special occasion for it or not.

—Pres. Chas. K. Adams, of Cornell University, has just returned from Europe. To a reporter of the New York *Tribune* he said that the Oxford and Cambridge Universities, where he had spent a month, were not so well adapted to the needs of England at present as our colleges and universities are to the needs of America. They are all, he thinks, too much tied up with tradition to be able to adapt themselves to present educational needs. He was especially pleased with the schools of Switzerland, which have reached a high grade particularly the technical schools. One in Zurich alone has a chemical laboratory larger than all those in New England put together.

To keep the beard from turning gray, and thus prevent the appearance of age, use Buckingham's Dye for the Whiskers, the best dye made.

—Patron:—"Why you are charging me more for frogs' legs than when I was in here last." Restaurateur:—"Well you see the duty on hops has been advanced by the McKinley bill."

The superiority of Hood's Sarsaparilla is due to the tremendous amount of brain work and constant care used in its preparation. Try one bottle and you will be convinced of superiority.

Deacon Waterton: "Well, Brother Henpeck, are you a Free Will Baptist?" Brother H. (looking about cautiously): "Um—er—I was, Deacon, before I got married."—Washington Star.

BEECHAM'S PILLS cure bilious and nervous ills.



When Charlemagne and his "Knights of the Round Table" were making war on the Saracens, in Africa, it frequently happened that Knights on either side would fight in single combat for the honor of their respective armies. The Saracens had been, for many years, the scourge—the dreaded invaders—of Europe, and all waged war against this common enemy.

But in these days the worst scourge that threatens us, is that dread invader, *Consumption*.

Dr. Biggs, demonstrator of anatomy in the Bellevue Medical College, who has great opportunity for post-mortem observation, says: "It is a startling fact that of all deaths nearly one out of every seven is caused by consumption."

Consumption fastens its hold upon its victims while they are unconscious of its approach. Dr. Pierce's Golden Medical Discovery has cured thousands of cases of this most fatal of maladies. But it must be taken before the disease is too far advanced in order to be effective. If

taken in time, and given a fair trial, it will cure, or money paid for it will be refunded.

For Weak Lungs, Spitting of Blood, Shortness of Breath, Bronchitis, Asthma, severe Coughs, and kindred affections, it is an unequalled remedy.

For all diseases that arise from a torpid liver and impure blood, nothing can take the place of Dr. Pierce's Golden Medical Discovery. Nothing will, after you have seen what it does. It prevents and cures by removing the cause. It invigorates the liver, purifies the blood, sharpens the appetite, improves digestion, and builds up both strength and flesh, when reduced below the standard of health.

For Dyspepsia, "Liver Complaint," Scrofula, or any blood-taint, the "Discovery" is a positive remedy. It acts as no other medicine does. For that reason, it's sold as no other blood medicine is—on trial. It's the *cheapest* blood-purifier sold, because you only pay for the good you get. Can you ask more?

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THURSDAY, JANUARY 22, 1891.

THE MacQUEARY TRIAL.

The recent trial of Rev. Howard MacQueary, of Canton, Ohio, a rector in the Protestant Episcopal church, has attracted general attention. It was not very much of a trial, there being few witnesses, few speeches and no decision to be rendered for the present. The evidence in the case was presented in culled extracts from published writings of the accused whose speech in defence furnished the entertaining part of the proceedings. The definite statements and arguments in these writings, with their general spirit, would be difficult of explanation consistent with historic orthodoxy. They involve a flat contradiction of the divine "conception" of Jesus Christ and of His miraculous resurrection from the dead, as taught in the Scriptures. To the Christian mind their acceptance would overturn the foundations of Christianity, that lie at the beginning and at the close of the earthly life of the Redeemer.

Episcopalians have permitted a broad laxity in doctrine within the limits of the Apostles Creed. Between high-church men who dwell in the suburbs of Rome, and low-church men who tarry near Geneva, there is a wide extended plain. But these differences, aside from sacramental regeneration and priestly powers, usually pertain more to order and worship than to doctrine. All classes alike stand upon the somewhat indefinite doctrinal terms of the 39 Articles of the Church of England. As to fundamental points of the Christian faith they are agreed, among these being the doctrines that Jesus Christ was "conceived by the Holy Ghost" and that "the third day He rose from the dead."

Whosoever strikes at these points attacks the faith of Christendom as well as that of the Episcopal standards. There seemed nothing else therefore, for honest bishops and priests to do than to silence such discordant notes in their pulpits, under penalty of losing the sympathy of orthodox Christians the world over, and of the Roman Catholic people as well. Of course the cry of persecution and bigotry will be raised by the enemy, in whose sight all adherence to revealed truth is narrowness. But the church cannot afford to harbor enemies.

This is not an age of persecution for free thinkers and free speakers. On the contrary it is quite the reverse, an age of extreme tolerance of thought and expression in the churches, as in the world. But there are fences beyond which ordained representatives of churches, who have voluntarily yielded their assent to creeds and promised faithful defence thereof, may not be permitted to break out and roam at will. Loss of personal conviction does not release a sacred pledge nor absolve a representative man from obligation to maintain good faith and sworn allegiance. If there were no other way out, conscientious conviction as to that in which truth consists, might require boldness of opposing utterance within "holy orders." But there is an open, honest and easy way out. Let the enemy retire to his own camp. No one is imprisoned or held by chains in any church. He is as free to go as to come. When his convictions therefore contradict the faith of those whose doctrines he has solemnly bound himself to preach, the honest and manly course, the Christian course, is to demit his ministry and take his departure for congenial latitudes. Failing to do this but defying authority and forcing trial by public utterance, is evidence of desire for making a sensation. To await and compel expulsion is to invite advertisement. It is a bid for worldly popularity and the praise of men who are opposed to Christianity. The fever of conspicuousness is widely prevalent in conceited and ill-balanced minds. If one fails of being great he can at least become notorious. Some men court the role of martyr and would rather wear the phylactery of "heretic" on street corners than practice the life of "saint" in retired closets. Mr. MacQueary will doubtless receive wide sympathy and applause for a show of independence and religious bravado. But it will be from the enemies of the cross alone. None of the other churches will want him when the Episcopalians for just reason shall have cast him out. Orthodoxy has no place for restless and unsettled speculators whose faith is ever on the wing, and who bear no olive branch in their beaks.

MISSION SCHOOLS IN INDIA.

Nearly two years ago the Committee on Foreign Missions of the church of Scotland sent a circular of inquiry to a hundred or more persons in India, missionaries, officials, and others. The object desired was to secure an expression of opinion from men in various positions, irrespective of their views, as to the desirability of maintaining mission colleges in India. Of 85 replies, 68 were favorable, and 16 unfavorable. The last General Assembly to whom the F. M. committee reported its action, remitted that report to the Presbyteries, requesting that their opinion be returned to a special committee of the Assembly appointed to receive and collate them. 70 Presbyteries have reported; 60 of them favor continuance of the educational missions; 5 think that some gradual change should be made, and but one proposes directly that the schools be abandoned. This is certainly a noble tribute to the value of such institutions.

A large number of the opinions of noted men high in civil authority, and of wide experience and observation in India affairs, have been published. They combine to render irrefutable testimony to the success of missions and to the triumph of Christian education in that land. Among these persons are Governors, Lieutenant Governors, Commissioners, Secretaries and others of rank and position. We give a few extracts from these opinions. Sir Wm. Muir, Principal Univ. of Edinburgh, formerly Secretary to Gov't in India, answers:

"It would be a calamity for India if missionary schools were withdrawn. Apart from immediate conversion to the faith, their influence on the mind of the people has been of inestimable value. It was the Scotch schools and colleges which first called forth the sympathies of Hindus toward Christianity. The country has by them been inoculated with Christian sentiment. They are the only means at present available for leavening the minds of the young. I am quite satisfied that these high-schools and colleges are a most valuable means by which our churches can act on the Hindu and other Indian races, and that as such it is our duty to maintain them."

Sir Richard Temple, ex-Gov. of Bombay, and ex-Lieut. Gov. of Bengal says: "I think that the religious educational missions and institutions to which you refer are of the highest importance and should certainly be maintained."

Sir William W. Hunter writes: "I should regard any withdrawal of the Scottish Missions from the work of education as disastrous. The weak point in our system of Indian public instruction is our inability to give any form of religious teaching in our state schools. If, therefore, the Scottish Missions were to withdraw from educational work in India, the state system of public instruction would be deprived of one of the most important class of institutions which have hitherto tempered the exclusive secular teaching of the Government schools. Further, as the native religious leaders have been encouraged to give spiritual instruction in aided schools of their own, the Indian races would be left to the influence of a constantly increasing propaganda of Hinduism and Islam, while the Christian teaching hitherto given by the Scottish Mission schools and colleges would be curtailed."

Sir Chas. U. Atkinson lately Lieut. Gov. of the Punjab replies: "In my judgment the value of educational missionary institutions, in the present transition state of Indian opinion, can hardly be overrated. The importance of Mission schools and colleges is even greater now than when Duff initiated his educational policy. Educated Hindu society is honeycombed with unbelief, and the great question of the day is what shall take the place of the broken gods. Hence a growing Buddhist optimism, the revival of Vedantic deism, the Brahma Somaj and other theistic societies. Hence, too, the inquiry and searching into the Christian Scriptures, which go on in India to an extent which those who ignore Missions have no conception of. Now, if ever, is the Church's opportunity. India is only waiting for some native St. Paul to turn by thousands to the Lord. But the more active you are in your schools, the better you will be prepared for that day when it comes. Even now, as a matter of fact although statistics of conversion are no true test of the value of missionary work, the most numerous converts and the best are made in the schools."

Sir Chas. E. Bernard formerly Home Sec. of the India Gov't. writes: "In so far as the existing educational system leads men to reject Hinduism, it prepares the way for Christianity. But if no effect is made to teach Christianity, and if Christian schools and colleges were closed, atheism would be unchecked until some extension of Brahmaism or some new sect like the Brahmose arose. If Protestant colleges and schools were abolished or greatly diminished Roman Catholics would probably extend their educational work, and would occupy much of the ground vacated by Protestant Missions."

Hon. Sir Henry Ramsey gives his testimony: "There can be no doubt as regards the value and necessity of education in connection with Missions. I have known Kumaon for fifty years—long before any Mission was established—and I can see the great changes effected by Mission schools. Although the result of Mission work may not seem important, if tested by the number of conversions the effect of Christian instruction imparted by Mission schools has been very marked. The truths of Christianity and salvation through Christ alone have been made known widely; faith in Hinduism has been shaken, and the superstitions connected with it are only maintained through the influence of old Pundits and leading men who feel that their social position and influence depend upon their upholding Hinduism. No doubt many who have passed through the school have been convinced of the truth of Christianity, but they are afraid to admit their conviction in consequence of the influence of old lead-

ing men, the loss of caste and expulsion by relations if they accepted Christianity."

Hon. Geo. Edw. Knox, Sessions Judge, N. W. Provinces says: "I feel assured that educational Missions under God's blessing, conferred a boon upon India, and have been permitted by Him to be the means of bringing many souls to Christ. I have long entertained a belief that His word is working secretly to an extent which we cannot perceive, and that the day is not far off when the number of those who are added to the Church will be as unexpected as was the draught of fishes after our Lord's resurrection."

Such noble tributes to the success of Missions and to the value of their educational work cannot be set aside by the flippant opinions of hasty travelers or the sneers of ungodly officers who revile the work both at home and abroad. The leaders of Government and of thought in India know too well what Missions have achieved.

THE ENFORCEMENT OF LAW.

There is one kind of law that is not difficult to enforce, namely that against vice or crime which is universally recognized as wickedness. Take murder, or theft, or arson for example. The trouble here lies chiefly in the detection of the criminal; after that the penalty is ordinarily sure and swift to follow. But as to laws against questionable vice, or customs concerning the immorality of which public opinion is at all divided, their enforcement becomes more difficult. It is involved with scruples on the part of many as to the rights, privileges and opinions of citizens who differ radically on moral standards from those whose influence has secured the enactment of the law.

This is one of the chief hindrances to the enforcement of Sunday liquor and such statutes. The moral sentiment of the public is not thoroughly united on the subject. There is a hesitancy of conviction as to the intrinsic legal justice of such statutes and a fear of the restraint of personal rights and individual liberties. This wavering of conscience may be from weakness or ignorance; but that it prevails extensively no one can question. That its existence is one of the main obstacles to the enforcement of such laws may also readily be seen.

The Evangelical Alliance of St. Louis has recently taken steps toward reviving the activity of our city Sunday laws and the suppression of the open saloon. These laws vigorously applied would secure the efficiency of prohibition of open saloons and would give us a quiet Sabbath. But this movement on the part of our associated ministers has called forth bold opposition and even ridicule from some members of the daily press. It has also stirred up the enemies of the Sabbath to threats of most forcible opposition and of resentful action.

A law that is a dead letter would better be repealed than be permitted to stand. For it is a confession of moral weakness, an acknowledgment of wrong that the public is not willing to right. If such a law be right, it should be enforced. Left to stand helpless on the statute book it is a compromise, its existence being a confession of the wrong-doer who cares nothing for it so long as it lies dormant. It also soothes the public conscience to have a law against sin, even if the law is but a letter and a form. There is nothing that evil doers like better than inefficient legislation.

It is popularly said that no law can be carried into effect without the force of sufficient public opinion behind it. But the way to create and educate public opinion is the earnest and effectual enforcement of law. Public opinion often sleeps and rests indifferent, under timidity as to business, and social effects, if unpopular statutes are pressed to the point. Putting the law into effect awakens the torpid conscience of the mass of people who approve others in doing what they are not willing to take part in themselves. It is the duty of all good citizens to see that laws are enforced, as well as to see that they are made. Perpetual and universal vigilance is the price of public virtue. We trust that the Evangelical Alliance will take hold resolutely and press their purpose to its attainment.

Noble Contributions to City Evangelization.

In the Cincinnati Presbytery last week, a letter from Mr. Thos. McDougall was read, conveying \$3,000 to the Presbytery towards the evangelization of Cincinnati; \$2,000 goes to the salary of the Mohawk mission, and \$1,000 for the employment of Lane Seminary students in various parts of the city, where centers of Christian activity may be opened.

Rev. P. Robertson called attention to the fact that \$10,000 had, by Mr. McDougall, been given to Presbytery in the last four years for city evangelization besides several thousand dollars invested by Mr. McDougall in Bethany and Shillito Missions, Walnut Hills. Mr. Robertson regretted that Mr. McDougall stood alone in these princely benefactions to the Presbytery. He rather ridiculed the idea of going forth to evangelize Cincinnati on the basis of \$1,000 per year, the amount proposed for Mohawk, when fields on the other side of the sea no larger, were having \$25,000 spent on them. Mr. McDougall is an eminent member of the Cincinnati bar, an elder in our church and one of that band of thrifty and liberal sons of Scotland who in both East and West have done so generously in practical work for our church extension.

WASHINGTON CORRESPONDENCE.

Attack on the Indian Bureau.

On Saturday, January 10th, a set of resolutions was introduced into the lower house of Congress by Hon. R. P. Flower, of New York, which may possibly attract considerable attention. They were referred to the Committee on Rules, and their action cannot be predicted. The document is an attack upon the management of Indian Affairs. After a lengthy preamble, with six allegations, a call is made for the appointment of a Committee to investigate the transactions of the Indian Bureau. The complaints are, that the Government starved the Indians into a revolt; that the methods for buying and issuing cattle to Indians are faulty, causing great loss to Indians; that Ex-Commissioner Oberly was asked to resign because he discarded the bids of a firm which had previously furnished inferior goods; that Col. Day of South Dakota, and a special correspondent of *The New York World*, in Dakota, thinks the Indian Bureau is corrupt and, through mismanagement, has caused the present Indian trouble.

The Roman Catholic School Fund.

Sandwiched in between these allegations is another, in which special complaint is made against the Commissioner of Indian Affairs, which will awaken much interest. It states that at a meeting of the Catholic Indian Bureau, held Nov. 18th, 1890, resolutions were passed protesting against the action of the Commissioner in terminating six contracts for Roman Catholic schools, and reducing the number of pupils provided for, by contract, in twenty-eight others, ignoring the protests of said Catholic Bureau, to so late a date that it became necessary for it to obtain a loan of \$82,000 to feed and clothe the children. Discerning people will have no difficulty in seeing, in this attack, a renewal of the contest of a year ago, which attempted to defeat the confirmation of Gen. Morgan, and which in some form, may be expected to continue as long as he remains in office. While professedly aiming at the purification of the Indian Bureau, these complainers would strike down the very policy which is rapidly lifting it into a higher plane. They represent the party that would drag it down, and have no sympathy with the beneficent work now going on, nor can they, for their sympathies are with old time tendencies. They are mentally incapable of appreciating the present, enlightened progressive policy of the Commissioner. Those who have troubled themselves to ascertain the true situation have found abundant evidence that the Indian service has greatly improved in the last ten or fifteen years, and that the good work was never in better hands than now. There is still need of purging, for barnacles will cling to the best ships.

As to the complaint that Genl. Morgan has discriminated against the Roman Catholic contract schools, the answer is an easy one. It is well known that he is personally opposed to granting government aid to sectarian schools, and so frankly declared to Roman Catholics and Protestants alike, when he assumed his present office. In this view he accords with multitudes of American citizens, and it is a growing sentiment. But notwithstanding these views, he has acted as an officer of the Government, which had recognized for some years, the policy of aiding denominational schools among the Indians. The following table will show what appropriations the Commissioner has approved for the contract schools of the various churches. It is taken from page 17 Commissioner's Report, just issued.

Amounts for Religious Bodies for Indian Education—1886-91.

	1886.	1887.	1888.	1889.	1890.	1891.
Roman Catholic	\$118,343	\$194,625	\$221,169	\$347,672	\$356,957	\$303,349
Presbyterian	32,995	37,910	36,500	41,825	47,650	44,850
Congregational	16,121	26,695	26,080	29,310	28,459	27,271
Episcopal		1,890	3,690	18,700	24,876	29,910
Friends	1,960	27,845	14,460	23,283	23,388	24,743
Mennonite		3,340	2,500	3,125	4,375	4,375
Middletown, Cal.		1,523	Dropped			
Unitarian		1,350	5,400	5,400	5,400	5,400
Luth. W. b'g. Wis.			1,350	4,050	7,500	9,180
Methodist				2,725	9,940	6,700
Miss Howard				275	600	1,000
Lincoln Institution	33,400	33,400	33,400	33,400	33,400	33,400
Hampton Institute	20,040	20,040	20,040	21,040	20,040	20,040
Total	228,259	368,214	376,264	530,905	562,640	560,218

This table shows that the appropriations for the Roman Catholic schools have steadily increased every year, until it now amounts to 64 per cent. of the whole money given to sectarian schools. In the past two years it has increased \$15,587. The past year the amount given to the Presbyterians, Congregationalists, and the Methodists has decreased. The Baptists, a denomination, in all its branches having not less than thirteen millions of adherents, or four million more than the entire Roman Catholic population of the U. S., receives no financial aid from the Government, being, from principle, opposed to the appropriation of civil funds for church schools. When will the Roman Catholic be satisfied with the lion's share? Not until the lamb lies down inside the lion.

WHY ARE THEY WEAK?

I have been asking that question about various Missouri churches. The answer is not complete, but part of it is worth noticing. Being interested in Foreign Missions, I urged an elder in a weak church to arrange for an offering, and since there was no minister, I would either come or send some one at my own expense, if necessary, to preach and urge the cause. I supposed, of course, the offering would be small and the attendance light, but it would certainly be a good thing for the church to give to some cause outside of itself. And did the elder accept the offer and set a date and stir up his church? No, gentle reader, he did not. He wrote back: "It is more than likely there would be but a small congregation, and as for the few of us that still belong to the Presbyterian church, it is needless for you or any one else to be expecting contributions from us,

for we pay it to the churches in which we worship. So long as it goes to forward the cause of Christ, we do not care what church gets it." Admirable fraternal spirit, isn't it? An elder in the church, but no care whether his church does any work or not! It is a comfort to feel that it is not my personal presumption in asking an offering that chills my good friend. *Nobody* need expect him and his Presbyterian church to do anything for the church's work! If that is the spirit of the officers in our weak churches, what wonder the membership are negligent and inefficient? It is not strange that our Home Mission Committee had such hard work supplying weak churches. Elders are very often leaders in opposition to whoever goes, and oppose efforts which would strengthen the church. And this fact may explain why some of us who are carrying double work already do not get out among the weak churches and help them, as we have been criticised for not doing. You can't run over a frozen elder very well. M.

ST. LOUIS AND VICINITY.



West Presbyterian Church, St. Louis.

The new West church was dedicated last Sabbath afternoon and Rev. F. L. Ferguson at the same time installed pastor. A full description of the building, a picture of which we give above, with a sketch of the pastor were published in the *MID-CONTINENT* of Jan. 8th. The congregation has been of rapid growth. In November '86, a neighborhood prayer-meeting was established at the home of Dr. E. M. Nelson, a son of Rev. Dr. H. A. Nelson. These meetings resulted two years later in the organization of the West church, the first sermon being preached by Rev. J. W. Allen, D.D., who later on removed his residence into this vicinity and has been one of the most active promoters of its interests. The services last Sabbath were very attractive. The day was delightful and a crowded audience, including many from the other city churches, attended the exercises. The inside of the house is beautiful, the low walls are painted green and match well with the natural pine finish of the ceiling of the skeleton roof and the cross timbers. Adjoining the handsome main room, are S. S. rooms, with a gallery for infant classes, all these connecting conveniently with the audience room. The choir stand and pulpit in front are located in a corner of the room with seats circling around. In the tower is a handsome entrance and winding stairway with a tile fire-place corresponding to another in the S. S. room. All this is richly furnished, while the light from the many windows of stained glass diffuses a mellow combined radiance in all the room. The rays of 175 gentle horse shoe electric lights illuminate the whole building with rare attractiveness. Swinging baskets hung from the base of the arches, while palms and flowers and vines decorated the pulpit and choir stand. The exercises moved on without break, to the hearty enjoyment of the interested audience. Dr. J. W. Allen who was appointed to preside offered an invocation and announced a hymn. Rev. M. G. Gorin read from the scriptures and followed with prayer. Rev. Dr. Nicolls preached from Rom. 1: 15-17, an eloquent and fervid discourse on glorying in the gospel. At the conclusion of the sermon Rev. F. L. Ferguson stated that before the dedicatory prayer was offered the congregation should consider that there had been a debt contracted in the completion of the building, amounting to \$4,000. He asked that they contribute to lift this debt and appealed to three classes of persons. (1) The members of the congregation. (2) Those who, while not church members, were still interested in the cause of Presbyterianism in the city and the State. (3) Those who, though not Christians, were yet favorable to everything that tends to ameliorate the condition of the human race. Dr. Nicolls followed with persuasive remarks calling for subscriptions in a systematic way and in a short time about \$4,500 was contributed to the great joy of the people. Mr. Ferguson then led in an earnest and grateful prayer of dedication. The pastoral relation was then constituted by Dr. Allen. Rev. Dr. Brookes made a very fitting and powerful charge to the pastor, founded on Paul's charge to Timothy and Rev. G. E. Martin in a few happy remarks charged the people as to their duties to their pastor. The interest in the exercises was maintained to the end. The West Church may be congratulated on springing so rapidly into life and rising to the front rank of city churches by the devotion and self sacrifice of its energetic and zealous members.

Rev. Luigi Angelini.

This well-known representative of the Free Church of Italy who has been several times in America, visited St. Louis during the past two weeks. He made addresses in a number of our churches eliciting deep interest. His address on Wednesday evening last in the Second church, and his lecture on Friday evening on "Seven Years in a Monastery as a Capuchin Monk," in Lafayette Park, were highly entertaining and were attended by crowded houses. On Monday last in the Compton Ave. church he met representative ladies of our various congregations and organized a society that will endeavor to raise an annually sum suffi-

cient to support a minister in Italy, as has been done in other cities. His visit here has been successful. Angelini is an earnest and eloquent speaker, though neither in personal magnitude, intellectual force, or oratorical power, can he compare with his great leader, Gavazzi. The Free Church of Italy so intimately connected with the cause of free government and of religious liberty, appeals to our sympathies more than any other church on the continent. It is also more active and doing more for Gospel evangelization than almost any other continental church. It should have liberal assistance.

—Services each evening have been maintained in Collinsville, Ills., the past week. The pastor, Rev. E. L. Lord, was assisted by Rev. A. N. Thompson, and much interest was evinced. Mr. Thompson remained over the Sabbath, his Glasgow Ave. pulpit being supplied by Rev. Luigi Angelini.

—Dr. Wolff, of Alton, declines the Minneapolis call to Oliver church. His congregation so prosperous and thoroughly united in him forcibly oppose his departure. Now let Alton arise and shine in a noble new church building capable of gathering in the large congregations that should attend on Dr. Wolff's ministry.

—The Home Missionary Committee has arranged with Rev. E. F. Armstrong, late of Washington, Mo., to take charge of the new Grace church for the present. He began his labors last Sabbath.

—Rev. J. N. B. Smith, missionary from China, read a very interesting paper on China before the Ministers' Association last Monday, in response to a special request.

—At communion at the North church, last Sabbath Rev. M. G. Gorin received seven accessions. A good spirit prevails.

—The work at Carondelet church is encouraging. Decided evidence of the gracious Spirit's working. Meetings continued during the week, Dr. W. J. Lee assisting. Last Sabbath three were added on profession, these including a father and mother, with their three infant children on baptism.

—Rev. Wm. K. Tully, Chaplain U. S. Army of the Presbytery of St. Louis, has offered his service to the Government at the seat of the Indian troubles in the Northwest. Chaplain Tully has been doing good work among the soldiers and Indians in New Mexico the past two years.

The Presbyterian and Reformed Review.

This ably conducted Review is making gratifying headway under the general management of Dr. Warfield, of Princeton, and leading Professors of other seminaries. Its general contents afford a wide variety of theological and other learned discussions, while for historical, critical and editorial notes it stands unrivalled. To the latter over 70 pages of closely printed space are devoted, having contributions from many noted scholars. The general contents of the January number are Recent Dogmatic Thought in Austria, Hungary, by Edouard Boehl; The Theo. School a practical Institution, Prof. D. D. Demarest, New Brunswick, N. J.; The Logos of Philo and St. John, Paton J. Gloag, of Scotland; The Sumerian Question, Prof. J. F. McCurdy, of Princeton; Laurentius Valla, Philip Schaff; Christianity and its Counterfeits, Prof. William Alexander S. Francisco; The Chronology of the divided Kingdom, Prof. John D. Davis, of Princeton; Historical and Critical Notes, Prof. H. T. Smith, Lane and Dr. Samuel House, Siam; Editorial Notes by Prof. T. W. Chambers, N. Y. This splendid array of scholarship is a lofty and unanswerable testimony to the ability and learning of Presbyterian divines. The Review is published at \$3 a year by A. D. F. Randolph & Co., New York.

Synodical Map of Illinois Churches.

The Home Mission Committee of the Synod of Illinois have had a map of the State prepared at considerable expense, showing, in red lines, the boundaries of the Presbyteries, and by a red circle, the location of every Presbyterian church in the Synod. It is besides a complete County, Township and Railroad Map of the State. It was prepared especially for use in the evangelistic work of the Committee, but every pastor and session and Woman's Home Missionary Society should have a copy. It is sold at 15 cents, or two copies for 25 cents, and the proceeds returned to the Evangelistic Fund. It may be ordered directly of the Secretary, Rev. S. M. Morton, D. D., Box 108, Mattoon, Ill., or can be obtained from any member of the Committee.

Resignation of Prof. Alexander.

Rev. Henry C. Alexander, D.D., Prof. of Biblical Literature and Interpretation of New Testament in Union Theological Seminary, Va., has tendered his resignation to take place at the end of the current year. He has filled this position with ability, learning and popularity, for nearly twenty years, being eminent for scholarship. His articles in the *Princeton Review*, *Southern Pres. Review* and elsewhere, have attracted wide spread attention. He is the eldest son of the late Dr. James W. Alexander, of New York, and grandson of Dr. Archibald Alexander, and is a graduate of Princeton College and Seminary. His loss will be severely felt. It is supposed that he will devote his attention to study and to authorship.

Street Car Changes.

The change from horse cars to cables or electric roads, in St. Louis since last summer, has released over 2000 horses and mules from destructive service, wherein the Society for the prevention of cruelty to animals with all other humane persons will rejoice. But the lot of the drivers is still very heavy, and unrelieved, in many respects. At thronged hours, morning and evening, there are now several cars attached and excessive crowding is prevented. Also the cars run far oftener than before. But the drivers feel the strain of anxiety and responsibility as they stand at the front and the management of the brakes is harder work than heretofore.

SUNDAY-SCHOOL.

LESSON V.

First Quarter. Feb. 1st, 1891.

ELIJAH AT HOREB.

I Kings 19:1-18.

GOLDEN TEXT.

"Fear not, for I am with thee, and will bless thee."—Gen. 26:24.

HOME READINGS.

M. Elijah at Horeb.—I Kings 19:1-8.

T. Elijah at Horeb.—I Kings 19:9-18.

W. Man's Infirmity.—Ps. 77:1-12.

T. Comfort for the Desponding.—Isa. 40:25-31.

F. Fear Not.—Isa. 41:8-14.

S. Help from the Lord.—Ps. 121.

S. Testimony of Experience.—Ps. 118:1-14.

Ahab was the second of the fourth dynasty which had won the throne of Israel in those bloody, terrible years of civil war. The narrative leaves the impression that, selfish and sinful as he was, he would never have so blotted the page of history had not the stronger nature of his wicked wife forced him on. (21:25.) Jezebel, the daughter of the murderous usurper of the Phœnician crown, stands out in the Hebrew annals like one of the ancient Fates or Furies, magnificent and terrible, the curse of Israel. "She was a woman in whom, with the reckless and licentious habits of an oriental queen, were united the sternest and fiercest qualities inherent in the Phœnician." Religious fanaticism and savage, unscrupulous violence were characteristics of her own family. Her own history shows that she was a true child of her race. By sheer strength of character she gained an ascendancy in the affairs of Israel which she retained to the day of her death. The deadly persecution which she had directed against the prophets of Jehovah (18:13), and the cool, demon-like malignancy with which she subsequently destroyed Naboth the Jezreelite (21:1-14), show sufficiently the intense unscrupulous ferocity of her character. Ahab had been overawed and subdued by the miraculous revelations on Mt. Carmel. He was terrified by his guilty consciousness that, under the stern provisions of the Mosaic law, he himself was liable to the penalty that had been visited upon the priests of Baal. But in the bolder spirit of Jezebel there was aroused only a passionate thirst for vengeance.

2. While the chariot of Ahab was sweeping swiftly over the plain from the slopes of Carmel, the hand of the Lord came upon Elijah to impel and strengthen him to run those fifteen miles, even more swiftly than the horses of the king. But the prophet did not enter the royal city, he went only to the entrance of Jezreel. If therefore the queen's messenger knew where to find Elijah on the following day, it is probably because he knew that the prophet had returned to that sacred spot on Mt. Carmel, where he had been abiding since his return from Zarephath. Her message is a solemn heathen oath to kill Elijah if he does not depart within a day's time. "May the gods in whom I believe kill me, and more than kill me, if I do not kill thee about this time, as thou didst kill the priests of Baal." She might have sent the executioner instead of the messenger, and so have slain Elijah without warning. But she was shrewd enough to know that it was better, if possible, to drive him away than to kill him. The people had been aroused by the wonders of the previous day, and might revenge his death. Then too, there might have been a vein of superstitious fear in her nature (there usually is in such women), that made her, after all, unwilling to have the blood of such a mysterious and mighty wonder-worker upon her conscience, unless it was absolutely necessary. From motives of policy and superstition, as we presume, she thought it wiser to be rid of her enemy without bloodshed. But if he persisted in remaining to check her purposes, she was ready to send out the sword to accomplish her terrible will. Ahab was too completely subject to her influence to resist her in this. Weak, vacillating, as well as wicked, he became, no doubt, a willing tool.

3. The prophet heeded the warning. Attention has been called to the impressive rush of the Hebrew narrative at this point: "And he saw, and he rose, and he fled for his life, and he came to Beer-sheba, which belongeth to Judah, and he left his servant there." The first words crowd in the orig-

inal one upon the other; "and he saw, and rose, and fled." Elijah saw that his life was in danger there, and he therefore fled. But his fear was not a selfish, cowardly one. Some authorities have taken the other view, and have pointed to this as another melancholy example of how the faith and courage of the greatest of God's servants may fail in some critical moment. But there is absolutely no Scriptural evidence to sustain such an accusation. And there is strong presumptive argument against it. When Jonah sought to escape from his duty, the Lord turned him back. But when Elijah was fleeing from Jezebel, the angel of the Lord provided food to strengthen him upon his journey. Can we believe that the Lord would thus actually assist His servant in a flight that was the result of cowardly fear and want of faith? Would Jehovah help a man to evade the duty His own command had imposed? The true meaning of this flight may be seen in the words of our Lord to the apostles, "When they persecute you in this city, flee ye into another." (Matt. 10:23). There are occasions when God requires His servants to dare and endure everything, even into death. In obedience to special orders, Elijah had sought, with unflinching courage, the presence of the furious king, while the earth was yet reeking with the blood of the martyred prophets of the Lord. But when no word of his Lord bade him stay, when he saw clearly that nothing was to be gained, and perhaps something to be lost (for he thought himself the only prophet of the Lord that remained alive in Israel), he used the discretion of true bravery, and fled for his life.

Beer-sheba was upon the extreme southern frontier of the Holy Land. In connection with Dan, which occupied a corresponding position in the extreme north, the name often occurred in the phrase, "from Dan to Beer-sheba," by which men indicated the whole land from north to south. The name means "the well of the oath" (See Gen. 21:31). It appears to have been a favorite abode of the patriarchs, and is frequently mentioned in Genesis. The seven wells are still in existence, though only two of them are now filled with water. The old Hebrew name still clings to the ancient dwelling of Abraham. The journey to Mount Sinai (Horeb) upon which Elijah had already determined, as it appears, was long (more than two hundred miles) and very dangerous. Besides this the prophet seems to have half thought that his work was done, and his death near at hand.

4. At Beer-sheba he was on the edge of the great wilderness in which Israel wandered for forty years when the nation came out of Egypt. Alone and sad the prophet went out into the great solitary land. At the close of the first day's journey he sat down under one of the low-growing trees, or rather shrubs of the wilderness. Compare that other instance when a greater than Elijah lay under the olive trees of Gethsemane with a soul "exceedingsorrowful, even unto death" (Matt. 26:38.) The one supreme object of Elijah's life has been to bring Israel back to God. Prayer, and thought, and patient waiting, have been given to this object. For years he has stood every day in danger of torture and death. And now at the very moment when the victory seemed fully won, lo, all is lost. No more convincing miracles can be brought to bear upon the stubborn mind of Jezebel. The resources of heaven and earth have been exhausted, and exhausted in vain. So far as Elijah's own knowledge goes, he is the only remaining prophet of Jehovah in Israel, "and they seek my life to destroy it." Could any patriot who loved his country and his God with all the supreme and burning affection of an Elijah, be anything else than utterly sad under such conditions? As long as his Lord has any use for him he will strive to save his life. But if Israel is hopelessly ruined, and his own work is ended, then he feels that the one prayer of his heart must be, Lord take me to Thyself as soon as in Thy will may be possible, and give me rest from my sorrow. But even in the utter abandonment of his grief, this lofty soul lifts his heart to God, lays his burden at his feet, and leaves all to the determination of the divine will.

5-7. Men accuse him, or, what is still worse, make apologies for him. But his God uttered no hint of blame. He helped him. As the prophet slept the heavy sleep of exhaustion and grief (Luke 22:45), an angel touched him, and said, Arise, eat. And he saw at his head a round thin cake of bread baked upon hot stones, and a flask of water. He ate and drank and lay down to

sleep again, like one who is only half awake. A second time he was aroused by the angel of the Lord, but this time the angel added to his command the words of explanation, "for a great journey is before thee, which will tax all thy powers." In Hebrew, as in Greek, the word *angel* means, "one who is sent," whether he be sent from heaven or earth. Jezebel's messenger is therefore called an "angel" in the Hebrew text. But no human messenger is ever called the *angel of the Lord*. The title always applies to a heavenly existence. In fact it frequently, and perhaps always, in the Old Testament, designates the visible appearance of our Lord himself.—see Gen. 16:11, 13; 22:11, 12, 15, 16; and many other places where the angel of the Lord presently speaks, or is spoken of, as the Lord.

8-10. This second meal, simple as it was, carried a miraculous strength with it. In the strength of that food the prophet "went forty days and forty nights unto Horeb, the mount of God." Horeb is the same as Sinai where God gave the law to Moses. The Hebrew has the definite article before *cave*, marking it as some remarkable, well known cave. It has therefore been suggested that the *cave* in which Elijah spent the night was that in which Moses was when the Lord revealed His glory to him. The question, "What doest thou here Elijah?" like our Lord's question, Why weepst thou? is intended simply to open the way to the divine revelation by which God would renew the spiritual strength of his saddened servant. Elijah's answer is wonderfully touching. The grand soul, alone in that rocky, terrible wilderness, more alone in that armed, angry world, not asking anything for himself, but leaving it all to God's wisdom and goodness, is a beautiful vision.

11-14. This is one of the many sublime passages in the Divine Book that linger on the ear like the music of a higher world. In the presence of it the commentator can only veil his face and reverently listen to that voice so ethereally sweet that it seems like silence. The roar of the raging winds, the hoarse, deep murmur of the earthquake shaking the deep-rooted hills, the rush of the consuming fire that blinds and destroys, —these impress our physical senses. But the mightiest power of all breathes in a tone so sweet and low that only the reverent, loving heart can catch its accents.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain and cures wind colic. 25c a bottle

WEARING AWAY TO THE LAND OF THE LEA!

Is greatly hastened by impoverishment of the blood consequent upon imperfect digestion and assimilation. If the hidden chemical changes, which should go on in that wonderful alembic, the human stomach, which are essential to the proper sustenance of strength and the maintenance of a due amount of flesh and blood, suffer partial interruptions, marasmus, and wasting away ensues. Children with stomachs disordered by trashy sweets or unripe fruits are peculiarly liable to this ailment. To check it with certainty, Scott's Emulsion of Cod Liver Oil with Hypophosphites of Lime and Soda should be taken at regular intervals and in strict conformity with the directions. Physicians of repute testify in the most positive manner to its special excellence, not only as a pulmonary but also as a recuperator of vigor and flesh. No medicine commends itself more strongly to parents with sickly, debilitated little ones. For all diseases of the Throat and Lungs Rheumatism and Scrofulous ailments it is the leading Emulsion of Cod Liver Oil and has an immense reputation abroad. It is more-over perfectly palatable.

A HANDSOME CATALOGUE.

The catalogues issued in the different branches of trade for 1891 show in many instances a decided improvement over those of 1890, high as the standard of excellence reached by some of them in that year was. It is a recognized fact that the seed trade leads all others in the beauty and cost of these publications. One now before us, sent out by Wm. Henry Maule, Philadelphia, Pa., well illustrates the truth of the above statement. And it may be added that his catalogue leads in a trade whose catalogues leads all other trades. Typographically, and that is what first strikes a publisher's eye, it would be hard to equal. Its 120 pages are marvels of type composition, engraving and presswork. It would be difficult to find a space on any page that has not been utilized, both artistically and practically. In addition to the colored outside pages, twelve colored plates are scattered through the body of the catalogue, which will compare favorably with the lithographers art as displayed in his most expensive productions. We doubt if the most critical disciple of the "art preservative" could find a peg on any page upon which to hang a fair adverse criticism. So much for its typography. As a catalogue to convey information of the business it ad-

The Voice

is easily injured—the slightest irritation of the throat or larynx at once affecting its tone, flexibility, or power. All efforts to sing or speak in public, under such conditions, become not only painful but dangerous, and should be strictly avoided until every symptom is removed. To effect a speedy cure no other medicine is equal to

Ayer's Cherry Pectoral

The best of anodynes, this preparation rapidly soothes irritation, strengthens the delicate organs of speech, and restores the voice to its tone and power. No singer or public speaker should be without it. Lydia Thompson, the famous actress, certifies: "Ayer's Cherry Pectoral has been of very great service to me. It improves and strengthens the voice, and is always effective for the cure of colds and coughs."

"Upon several occasions I have suffered from colds, causing hoarseness and entire loss of voice. In my profession of an auctioneer any affection of the voice or throat is a serious matter, but at each attack, I have been relieved by a few doses of Ayer's Cherry Pectoral. This remedy, with ordinary care, has worked such a

Magical Effect

that I have suffered very little inconvenience. I have also used it in my family, with excellent results, in coughs, colds, &c."—Wm. H. Quartly, Milaton, Australia.

"In the spring of 1853, at Portsmouth, Va., I was prostrated by a severe attack of typhoid pneumonia. My physicians exhausted their remedies, and for one year I was not able to even articulate a word. By the advice of Dr. Shaw I tried Ayer's Cherry Pectoral, and to my surprise and great joy, in less than one month I could converse easily, in a natural tone of voice. I continued to improve and have become since a well man. I have often recommended the Pectoral, and have never known it to fail."—George R. Lawrence, Valparaiso, Ind.

Ayer's Cherry Pectoral,

PREPARED BY

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KALAMA, WASHINGTON, on the Columbia river, giving free access to ocean ships, with the Northern Pacific R. R. now, the Union Pacific Railway now grading and building through the city, the Great Northern Railway seeking right of way, and on the direct route for all railroads between Portland and Tacoma or Seattle and between Portland and the ocean on the Columbia river, the county seat of Cowlitz county, with fine churches, schools, and immense timber, coal, and farming interests, and salmon fisheries, is just the place to invest, or to go for a new home. Splendid chance here. Address for free information, maps, &c., &c.,

IMUS BROS.,

Kalama, Washington.

vertises, it is equally perfect. The letter press condenses all the needful information which will enable the farmer, gardener and fruit grower to select such seeds; plants or trees as he desires, in wonderful compact, yet intelligent manner. Space is not used to display verbosity, neither is it economized at the expense of a clear and definite description of the seeds and plants offered for sale. The illustrations are used in such connection with the printed descriptions as to give to its readers a clear, accurate conception of the ripened products of Maule's Seeds. We notice in glancing through its pages that last year Mr. Maule offered and paid \$1,500 in cash prizes for field and garden products raised from his seeds, and \$1,000 for the largest club orders for seeds sent him in 1890. He repeats these offers for the current year. It is no disparagement to many other artistic catalogues and but simple justice, to say that Maule's Seed Catalogue for 1891 is as near perfection as it seems possible to bring such things.

THE FAMILY CIRCLE.

QUIET WAYS ARE BEST.

What's the use of worrying,
Of hurrying,
And scurrying,
Everybody flurrying,
And breaking up their rest?
When every one is teaching us,
Preaching and beseeching us,
To settle down and end the fuss,
For quiet ways are best.
The rain that trickles down in showers,
A blessing brings to thirsty flowers,
Sweet fragrance from each brimming cup
The gentle zephyrs gather up.

There's ruin in the tempest's path;
There's ruin in a voice of wrath;
And they alone are blest
Who early learn to dominate
Themselves, their violence abate,
And prove, by their serene estate
That quiet ways are best.

Nothing's gained by worrying,
By hurrying,
And scurrying,
With fretting and with flurrying
The temper's often lost;
And in pursuit of some small prize
We rush ahead and are not wise,
And find the unwonted exercise
A fearful price has cost.

'Tis better far to join the throng
That do their duty right along;
Reluctant they to raise a fuss,
Or make themselves ridiculous.
Calm and serene in heart and nerve,
Their strength is always in reserve,
And nobly stands each test;
And every day and all about.
By scenes within and scenes without,
We can discern, with ne'er a doubt,
That quiet ways are best. —Ex.

For the Mid-Continent.

POOR SNOWBALL.

BY MRS. MARY M. MAXWELL.

One evening as I was walking near the house of a friend, I was startled by hearing some one crying very bitterly.

Looking in the direction from which the sound came, I saw, under a great burdock, a small black kitten lying flat on the ground holding its paws over its eyes, and crying as if its poor heart would break.

Sitting down on the grass I took the little creature on my lap and asked it what was the matter, and why it was all alone.

At first it cried harder than ever, and kept saying, "meow, meow, oh dear, meow, meow, mee—e—ow," until I thought it would never stop. So I stroked its head, and coaxed it, and let it have its cry out, and then it told me the following sad story, sobbing most of the time so that I had hard work understanding what it said.

"You asked me," it mewed, "why I am here all alone. I'm trying to hide from Tad. That's why, Tad's my new master, and he pulled my tail to see if it was fastened on tight, and it hurt me, so I jumped away from him and ran off. Tad says he loves me, but I am sure he don't or he'd treat me better. If I wasn't so very little I'd run so far he'd never find me again, but I'm only seven weeks old, and I'm afraid. I thought if I came to the turnpike I could see where my mother lives and go back to her, I can 'most see the house but I'm afraid to go so far alone."

When he spoke of his mother he began to cry again, but wiping the tears with one of his paws he continued, saying:

"Tad says I'm a cry cat, and I guess I am. I've had so much trouble I've cried most of my life. I don't believe any other kitten ever had so much trouble as I've had. Why, if you'll believe me my bad times began as soon as I was born.

"There were six of us kittens at first, and Timmie, my mother, had made a nice nest for us in the hay-mow down at the parsonage. As our master was a preacher we thought we were going to have a fine time; but before we were a day old his wife came to our nest and carried us all off in her apron. After awhile she came back and giving me to my mother said, 'Here, Timmie, you may keep this one.' I don't know where she took us all, or what she did, for my eyes were tight shut then, but I never heard of any of my brothers or sisters after that. Don't you think that was a big trouble for such a little kitten to bear?

"After, that, my mother spent all her time taking care of me, and I would have had a happy time if my master had treated me more kindly. He looks like a good man, but I don't think he is, for every time he came to get hay for his horse, he'd take me by the back of my neck and hold me up in the air, and laugh at my big eyes, and scare me so, that even the end of my tail trembled. I did suppose a preacher would have

more feeling for a poor kitten, but oh dear, I've found out they are mostly like other people.

"After awhile, when I had learned to walk pretty well, my mother said it was time we quit living in the hay, so she took me in her mouth and carried me to the house. Laying me on the porch she jumped up on the sill of the library window and asked our master to let her come in. When he opened the door and saw me he laughed very hard, and told my mother she was a smart cat, and let her put me in his big stuffed chair, where she used to sleep all day before she had me to take care of.

"Meow, mee—ow, but that was a sad day for me. The smooth floor was so much nicer to walk on, than the hay, that I soon learned to run and play, and grew so smart, that it was not long until I heard my master say I would soon be fit to give away.

"I did not know what he meant, or I'd never have tried so hard to please him. Whenever he was in sight I'd be just as cute as I could, and each morning my mother would fetch me into the house as soon as the doors were opened, and we would play hide-and-seek behind the long curtains which hung over the library door, while he and his cruel wife eat their breakfast, and they always laughed at us so much, that each day we tried to do some new trick.

"About four days ago my mistress said she thought I might be given away any time if anyone wanted me, as I could drink milk very well, and she had seen me biting a bone as big as myself. So it happened that very day, that Tad and his sister Lena came to the parsonage and said their papa wanted a cat to keep the mice out of his cheese factory. My mistress said they could have me, and gave me to Tad. I was scared most to death, so I gave him an awful scratch. He let me go quick, and I ran to my mother who was watching me with such big eyes, and we both hid under the wood-house, where we listened and heard my mistress tell the children to go away out of sight and she would manage.

"We did not understand her mean ways, so when she set a dish of milk near the hole where we were hiding, we thought she was our friend and came right out. She had always been kind about feeding us, so we trusted her, but she was not what she seemed to be, for while my mother was busy drinking she snatched me up, and going around the house rolled me up in Lena's apron and told her to run home as fast as she could."

"The children promised my mistress they would be kind to me, but I have a hard time. Tad pulls my tail and ears, and Lena dresses me up in her doll's clothes and makes me act like a baby. I never have any time to run after my tail, or any time to sleep, only at night, and then I cry all the time for my dear mother."

"I did have a lovely time though yesterday for about five minutes, while Tad ate his dinner. My mother came to see me, and no one can tell how ever she found me, for she did not see me come away, and it is a quarter of a mile to the parsonage. She found me though, and had me most out to the turnpike, and was carrying me home as fast as she could, when Tad's papa saw us and grabbed me, and threw a stone at my dear mother and made her run away."

"I feel so sorry for my mother, she told me she had done nothing but walk about the house and call me, ever since I left. Meow, meow, I wish I could die and forget all my troubles. I did not think our master could let us be treated so badly, for he has such a pleasant face."

"My name is another one of my troubles. Our master had such strange ideas about names for cats. He is always telling what a fine creature my mother is, but he insists on calling her Timothy when she ought to be called some pretty name like Nancy or Molly. When he first saw me he said I must be called Snowball. His wife was sensible for once, and said she thought Smut would be better, but he said no, I must be called Snowball. Such a name for a kitten that has only ten white hairs, and they scattered all over his body! When people ask my name, they always laugh and say, 'A great Snowball you are.' Oh, dear, oh dear, whatever shall I do?"

As the poor kitten finished its sad story, it sat upon its tail, and opening its red mouth as wide as it could cried, "meow, meow, mee—eee—aw," so loud that Tad heard it, and came running as fast as he could to find it, and see what was the matter.

Giving him the kitten I told him that little cats were just like little boys. They loved their mothers, and wanted to be near them, and that the poor kitty was homesick, but would soon be happy, if he was very, very kind to it.

He said he was kind "mostly, but

sometimes Ball don't mind, den I makes him, an' once I pulled him tail cause I faught it was just buttoned on an' would come off, but if it hurts I won't do it any more," then adding that his papa was milking and would give the kitten a good supper, he ran home with it in his arms, and I did not hear it cry again.

North Springfield, Ohio.

MAY'S MISTAKE.

Everybody loved Aunt Rose. She had won all hearts by her merry ways and charming stories. She was always ready to give Jack riddles, tell Harry Indian tales, listen to Sue's school trials, or help May with her lessons. One morning she heard Harry say, "I wonder what it is to be a real Christian?"

"Nonsense, don't bother yourself about it!" cried Jack. "Time enough."

"Maybe not," said Harry. "Why, you don't expect to die yet," exclaimed Jack.

"Don't know; Jim Saunders died young. I'd like to love Jesus now," said Harry.

"Bother! I don't want to hear about it," declared Jack. "I wouldn't be such a Christian as our May. To tell you the truth, Harry, I thought it would be a good thing once, but May has put me out of the notion."

"Oh, Jack, I am sure May tries to do right."

"It is the kind of right I don't like," persisted Jack. "She reads her Bible, and prays, and goes round with tracts, and teaches Sunday-schools, and 'talks good' to me, but when it comes to helping me with lessons or games she's as cross as a bear! You know it well enough, Harry."

Aunt Rose was grieved at this talk, and resolved to watch May's conduct with her brothers.

She found May in great trouble one day.

"Jack will not listen to a word of advice. I am afraid he never thinks about his soul," she said.

"Perhaps he does not tell all his thoughts," said Aunt Rose. "Suppose, May, you try a different way with him; let precept go for awhile, and try example. Show the pleasant side of your religion. For instance, when Jack brings you a book to cover, or a riddle to praise, give up your own pleasure and enter into his. You will thus show the spirit of the Saviour."

"I never thought of all this before," said May.

May thanked Aunt Rose, and asked Jesus to make her wise to win her brother.

Before long, Jack was glad to say that May had "turned out another kind of a Christian, and that it was a fellow's own fault if she did not do him good." —Selected.

A CHILD'S FAITH.

In a town of Holland there lived a very poor widow. One night her children asked her in vain to give them bread, for she had none. The poor woman loved the Lord, and knew that He was good; so, with her little ones around her, she earnestly prayed to Him for food. On arising from her knees, the eldest child, a boy about eight years old, said, softly: "Dear mother, we are told in the Holy Book that God supplied His prophet with food brought by the ravens."

"Yes, my son," the mother answered, "but that was a very long time ago."

"But, mother, what God has done once, may He not do again? I will go and unclose the door, to let the birds fly in."

Then dear little Dirk, in simple faith, threw the door wide open, so that the light of their lamp fell on the path outside.

Soon after, the burgomaster (a magistrate, or one employed in the government of the city) passed by, and, seeing the light, paused, and thinking it very strange, he entered the cottage and inquired why they left the door open at night.

The widow replied, smiling: "My little Dirk did it, sir, that the ravens might fly in to bring bread to my hungry children."

"Indeed!" cried the burgomaster; "then, here is a raven, my boy; come to my home, and you shall see where bread may soon be had." So he quickly led the boy along the street to his own house, and then sent him back with food that filled his humble home with joy.

After supper, little Dirk went to the open door, and looking up, he said, "Many thanks, good Lord," then shut it fast again; for, though no bird had come, he knew that God had heard his mother's prayer and sent him timely help.—*Sabbath Reading.*

A GOOD STORY.

I recalled the incident a few days ago, says a writer in the *New York World*, as I sat in Trinity listening to Phillips Brooks' noontime talks. It happened in the spring of 1883. The four of us had gone to Europe together—Dr. McVickar, of Philadelphia, Phillips Brooks, and Mr. Robinson, the builder of Boston's Trinity church. Robinson stands 6 feet 2 inches in his stockings, Dr. McVickar measures 6 feet 4 inches, and Brooks exceeds 6 feet in height. Robinson is sensitive about his length, and suggested that in order to avoid comment the three tall men avoid being seen together. Arriving in England, they went directly to Leeds, where they learned that a lecturer would address the working classes on "America and Americans." Anxious to hear what Englishmen thought of the great republic, they went to the hall. They entered separately, and took seats apart. The lecturer, after some uninteresting remarks, said that Americans were, as a rule, short, and seldom if ever rose to the height of five feet ten inches. He did not know to what cause he could attribute this fact, but he wished he could present examples to the audience.

Phillips Brooks rose to his feet and said: "I am an American, and, as you see, about six feet in height, and sincerely hope that if there be any other representative of my country present he will rise."

After a moment's interval, Mr. Robinson rose and said: "I am from America, in which country my height—six feet two—is the subject of no remark. If there be any other American here, I hope that he will rise."

The house was in a jolly humor. Waiting until the excitement could abate in some degree, and the lecturer regain control of his shattered nerves, Dr. McVickar slowly drew his majestic form to its full height, and exclaimed: "I am an ——" But he got no further. The audience roared, and the lecturer said no more on that subject.—*Selected.*

SILENCED.

A dancing professor felt it his duty to try to win one of his many associates to Christ.

"Oh, ———," said he, "I long to see you a Christian. Do come to Jesus, won't you?"

"For what?" was the blunt rejoinder. "Why, for salvation. Don't you want to be saved?"

"Yes, I do. But what particular sins do you want me to be saved from?"

"Why, we are all sinners, you know."

"Yes; I know. But I do not cheat, lie, swear, nor use tobacco. What lack I yet?"

"Do you pray?"

"Yes," said the Name-to-Live; "I pray for you."

"For me! When, I'd like to know? Monday night you were at the dance; Tuesday night I met you at the ball, and we didn't get home, you know, until four o'clock in the morning; Wednesday night I saw you at the sociable, and like the rest of us you 'carried on' wretchedly. Thursday night, don't know where you were; but if cards could testify, they would tell what you and I were up to until two o'clock on Friday night; and now it is Saturday, and I can't tell what time you've had for prayer this week, or when you could have felt like it. Oh, I forgot! Your church holds a prayer-meeting Thursday night, does it no?"

"Yes."

"And was that where you were last Thursday night?"

"Yes, certainly."

"Did you pray for me there?"

"I tried to," was the faint response.

"Well, I don't want to hurt your feelings; but for conscience sake, don't do that again. If you pray for anybody, pray for yourself. You claimed, when you were converted, to have more happiness in one hour than you had had in your whole life before; and if that had been true, I should have been a Christian long before now. But, as far as I can see, you seek your happiness just where I do—in the world; and if it is right for you, it can't be wrong for me."

So saying, he departed, leaving his friend to ponder his ways, and wonder how effectual and fervent the prayers of one could be, who was trying faithfully to serve God and mammon; or how much such prayers would avail in the salvation of lost souls.—*Anon.*

POOR MAN'S TEMPERANCE PLUM PUDDING. —Take one cup of finely chopped suet, one of milk, one of currants, three and a half cups of flour; mix, and add one tea-spoonful of soda and spices of all kinds to taste; beat to a dough; put in a pudding-dish; place the patten in a steamer and steam for three hours. This is one of the most inexpensive of all plum puddings and is a surprisingly good one. The substitution of currants for raisins is an economy which by no means detracts the merit of the pudding.

THE MID-CONTINENT.

MINISTERS AND CHURCHES.

Please notice that all items and news, to secure prompt publication, must be in our office on Monday at latest. We go to press early on Tuesdays to reach subscribers in due time.

THURSDAY, JANUARY 22, 1891.

MISSOURI.

MARYVILLE.—During the Week of Prayer union afternoon meetings were held. These appointments were largely attended and full of interest, especially the meeting in the North M. E. church, which was of a stirring enthusiastic temperance character. Thursday afternoon at 4 o'clock, a large meeting was held, presided over by a leading business man, at which steps were taken to prevent if possible the granting of pardon by the Governor to two saloonists who were recently indicted by the Grand Jury for selling to minors and drunkards. Meetings are being held in the Union church, Rev. U. M. Reynolds, pastor, of deep interest. The Second church, Rev. J. M. Belding, pastor, observed the close of the Week of Prayer and held communion Sunday, receiving 11 members, all but one adults.

IRONTON.—The Week of Prayer was observed here, the M. E. North, M. E. South, Baptists and Presbyterians uniting during the week. The services were held in our church, as it is the largest. The attendance was good for three nights, but a heavy snow storm diminished the attendance the last three nights. We believe that God has blessed us as Christians, and hope that a great interest shall be manifested before long. We have quite a number of fine young people in our church, one of the most promising, son of one of the elders, leaves this week for Park College.—*W. H. R.*

JAN. 4th was the regular day for services at Marble Hill. The weather was delightful, and the attendance was quite large both morning and evening. Special New Year services were held; the morning text was John 6:68, last part, "Lord, to whom shall we go? Thou hast the words of eternal life." At the close of the sermon one gentleman came forward and decided to follow Christ, a good New Year's resolution, thus another family is complete in Christ from this place. In the evening we had a song service, which was highly appreciated, theme: Jonah's resolution. Text, Jonah 2:4, last part, "Yet I will look again toward Thy holy temple."

Mr. R. W. Fischer, who was elected on Saturday evening to fill the office of a deacon, was installed at the close of this service.

ILLINOIS.

DIVERNON.—Union meetings are in progress. Over 50 conversions are reported.

RAYMOND.—Evangelist W. T. Bischoff, of the Synodical Committee, is conducting a series of meetings here. The church is nightly filled, and God is blessing the work. Over 25 have taken a stand for Christ. The Evangelist preaches the Word and tells the simple story of Jesus. Bible Reading every afternoon. Our church has received a wonderful blessing.

CHURCH DEDICATED AT DU QUOIN.

If you love to see happy people go down to the goodly little city of Du Quoin, in Cairo Presbytery. There you will see a people proud and happy in having for their pastor the Rev. T. E. Spilman, once on the staff of the MID-CONTINENT. (Is not that recommendation enough for any man?) They have just entered their new church and have had the blessed privilege of giving it to the Lord without paper ornamentation of any kind. The church is the most convenient, roomiest, best finished church for the cost within my knowledge. The main room is 38x55, gothic form, ceiled with yellow pine trimmed with white pine. The pews are semi-circular, of white ash trimmed with walnut. They are the gift of the ladies, and they shine as do the good deeds of those elect women. The pew backs do not strike the small of the back "and ache it," but support the shoulders without being too high. The pulpit is of polished white woods, and was made by the skilled hands of the pastor. That pulpit is a beauty, and would be beautiful in any church however costly. A great reflector in the center of the room gives a brilliant and sufficient light, the gift of the Y. P. S. C. E. It makes the unity of the whole design appear, and faithfully displays what the loving sacrifice of a united pastor and people can accomplish. The lecture room is 24x30, will contain 125 chairs and when thrown into the larger room seems a part of it and will make a seating capacity of 500. Then there is a basement in which are to be found a large furnace, a room for social gathering 24x55, a toilet room, and a kitchen. And all this a thoroughly built frame, slate roofed, with superior workmanship in every part for \$6,000. I asked how the thing was done. "Had you a building committee?" "Yes, but Bro. Spilman did its work." "Had you a finance committee?" "Yes, yes, but Bro. Spilman did its work." "But you superintended all this and saw that every joint fitted so perfectly?" "O, Bro. Spilman watched every plank. He was here from the time the first shovelful of earth was thrown and he threw lots of them himself." I had forgotten to mention that there were a number of memorial windows, all in keeping with the architect's design, the name being simply placed on a small center piece; thus there was equality. A blinding snow storm prevailed on the morning of the dedication, notwithstanding which at least 400 people found their way to the church. The services were

without ostentation, as is everything that pastor does. All the pastors of the city were present as were Rev. James G. Butler, of Cobden, who preached at night, and the writer. If any church with moderate means wishes to build a house within 500 miles of St. Louis, go to Du Quoin, see that church and consult Bro. Spilman; it will pay you. C. T. PHILLIPS.

IOWA.

FR. DODGE.—Early last fall Rev. Samuel L. McKee, of Chillicothe Presb., preached a few Sabbaths to this church. At a meeting of the congregation a unanimous request was given to Mr. McKee to continue his services. More recently a regular call has been made and he has signified his acceptance. He has since been married to a Miss Wilson, of La Crosse, Wis. We hope that this move will result in much good, as Mr. McKee seems already to have gained quite an influence over many who had hitherto been non-attendants. I am glad to say too that our city council have unanimously ordered the closing of all stores, and places of any kind of traffic on the Sabbath, except medicines, milk and meat. Our Presbyterial Collegiate Institute has a larger attendance than ever before. Prohibition prohibits and the recent organization of the Y. M. C. A., adds to the moral forces of the place.—*Luther Dodd.*

OHIO.

COLUMBUS.—The work carried on, by Rev. C. W. Wallace, at Sullivan Ave. has finally come to a point where Presbytery felt it might organize a church. Thus it secured a point where there is destined to be growth, new land being opened up and an electric line and new streets. It is convenient to two of our public institutions, thus bringing services near to them. Presbytery has selected Mr. Wallace as its Presbyterial Missionary, and his work has been very successful, particularly at Darby, near Circleville, where our church property has been redeemed from the hands of another denomination whose people had entered, placed new locks and kept its rightful owners out of doors. All this is past and will result in the formation of another church six miles from Darby. The features of interest in our Week of Prayer is the labor of Rev. H. H. Wells, D. D., at Westminster church, who has opened very auspiciously. These meetings have been very interesting and profitable. The First and Second churches will unite with Westminster to further the interest. Broad St. has large and very successful meetings. Fifth Ave. had 20 accessions last Sabbath, and continues meetings another week.—*John Rusk.*

NEBRASKA.

HEBRON.—The new church building is nearing completion, and we hope to dedicate it some time in February. The attendance and interest are good at the church services and the Sabbath-school. At our communion service the first Sabbath of this month five members were received. Thus the work goes steadily and encouragingly on. The pastor, Rev. Silas Cooke, bringing to this field ripe experience and good judgment has helped the people accomplish good things for the Master's cause.—*H.*

NOTES FROM TEXAS.

A Committee of Austin Presbytery, Revs. B. T. McClelland and J. Giffen, and Eld. Dr. M. N. Scott, met at Brownwood, Tex., Jan. 6th, 1891, and examined and received as members of Presbytery, Prof. L. F. Bickford, from the Los Angeles Association, and Prof. Charles S. Newhall, from Presbytery of Mammoth, N. J., subject to the reception of his letter.

At the same time and place a *Pro re nata* meeting of Presbytery dissolved the pastoral relation of Rev. H. M. Whaling of El Paso, and dismissed Mr. Whaling to the Little Rock Conference of the M. E. Church South. Bros. Newhall and Bickford are professors in our Daniel Baker College at Brownwood. This institution opened last September with a faculty of seven and has at present 80 students. The teachers, male and female, all come highly recommended as able and experienced teachers. The college is under the care of the Synod, has at present a fine and substantial rock building, three stories, fourteen room, nearly completed. It stands in the center of an eight acre lot in a beautiful grove of native trees. The location is elevated and dry. The students are an admirable class of young ladies and gentlemen and their recitations would do credit to any institution. We bespeak for it a brilliant future.

The Presbyterian church at Brownwood has had a steady growth under the efficient pastorate of Mr. McClelland, who is now also President of the College, and the present membership is about 160, forming a solid backing for the College. Lampasas has improved very much during this year, real estate has increased in value and many transfers have been made. New families have come in and every house is occupied. A new railroad is being built from here to Slano 40 miles West, and to extend to Waco an equal distance East. Our church has also felt the spirit of progress. New families have come to us and others have been reached. 15 members have been received and others are ready to enter. The congregations and S. S. are increasing. The people seem more interested than ever and the church is stronger and better spiritually and financially than it has ever been before. May God continue to bless us.—*T. S. C.*

Denison is well named the Gate City of the Southwest. Here the first public free school in Texas was taught in a building costing \$45,000. Peaches, pears, grapes, plums, find a congenial soil and climate. Cotton in quantity and quality is large and excellent. Thousands of bales are pressed with a power

equal to 2,400 tons to the bale. A large factory costing \$250,000 is now being built. It will take the cotton from the field and manufacture it into cloth. Other public improvements of a valuable and costly nature are on the way. A moderate estimate of population would be 12,000, representing almost every State in the Union. The Y. M. C. A. is taking measures to increase its usefulness. A large meeting was held recently and pledges taken to place the work on a better footing. Rev. Lewis J. Adams has entered upon the last half of the fourth year of his pastorate. His membership numbers 215. The C. E. Society is the largest in the State. The church accommodations are scarcely adequate to the demands of the increasing congregations. The evening services are interspersed with responsive readings and good music. Church work in the city is prospering. Mrs. Adams, mother of the pastor, was presented a handsome secretary of antique oak on Christmas. It was a complete and delightful surprise. Not being a married man, Bro. Adams finds it very pleasant to have his parents share the manse with him. Rev. H. S. Little, D. D., makes his home in this city. His field of labor is one of great dimension. Weak and struggling churches appeal to him for aid, vacant pulpits call for supplies, local troubles await his adjustment, friction impedes his progress, and scores of difficulties lie upon his path. Rev. C. P. Spinning, of Highland, Kas., has just moved his family to this city. His friends will join me in wishing him great prosperity in his new home. At Dallas we made a short stay. Bro. Riggs, pastor of the 2nd church, is very prosperous in his work. His membership is constantly increasing. The new church, under Bro. Dodson, is coming forward. The building will be ready for dedication soon, after which the church will be organized. This is an outgrowth of the 2nd church. Dallas is a beautiful city. One of the largest in Texas. Its prospects for growth are very flattering. The long line of business houses find a multitude of customers, and the wheels of progress never cease to roll. S. T. McCLURE.

SOUTH DAKOTA.

RAPID CITY.—The Christmas exercises of the Sabbath school of this church were held in the new house of worship and the attendance numbered 400.

MADISON.—Rev. J. Y. Ewart began his labors New Year's day. They observed the Week of Prayer in union with other churches and pastors.

WOODSOCKET.—This church holds on to their minister for another year's engagement. Under his leadership they have come into better shape for work, have renewed the prayer-meeting, carpeted and fitted up the lecture room, secured a new supply of the latest and best hymn-books and made other advancements.

SIoux FALLS recently received 7 members, three of whom by profession, making 82 during the two years pastorate of Rev. J. N. Hutchinson. The outlook of this church in this metropolis of South Dakota was never so encouraging.

PLEASANT VALLEY under the care of the Rev. W. F. S. Nelson with the church of Sturgis, recently welcomed two members. The brethren of the Black Hills have to contend with many untoward circumstances, developing blood earnestness, but their labors are not without encouragement.

BLUNT.—On the 4th inst. three members were received by profession and baptism, mother, aunt and grand-mother of four children also baptized same time by pastor E. Shultz who, the week previous, had baptized six children of a mother of Israel. H. P. CARSON, S. M.

The Executive Committee of the Chicago Ministerial Union recommends that the following petition be circulated broadcast throughout the land, and returned to Rev. Herrick Johnson, D. D., Chairman, No. 1070 North Halsted Street, Chicago, with as large a number of signatures as practicable: "To the Managers of the World's Columbian Exposition of 1893, to be held in the City of Chicago; Gentlemen: Your petitioners most earnestly ask that the Columbian Exposition of 1893, to be held in Chicago, be not open on the Lord's Day; and that no work be done in the preparation of the grounds or in the construction of buildings on that day. We ask this in the general interests of labor and morality."

The First church, Newark, N. J., celebrated its centennial anniversary, Jan. 4th, by exercises of special interest. A centennial sermon was preached in the morning by Rev. Dr. David R. Frazer, and the choir sang the hymns of a century ago. In the afternoon the grave of Rev. Dr. MacWhorter, the first pastor of the church was strewn with flowers by the Sunday-school. Mr. Walter S. Nicholas, President of the Board of Trustees, delivered an address in the evening on "Centennial Men and Times." During the day the church bell struck 100 times at the close of each public service.

OLPE, KAS.—When Elder H. Breiner came here 12 years ago, there was neither preaching nor Sunday-school in the neighborhood, and only one Presbyterian family. The First church of Topeka gave me a melodeon, the first instrument used in that church, and I called it the "missionary melodeon." I at once organized a Sunday-school. In 18 months the church was organized. We have now a membership of about 70, and a building that cost \$2,700.

UNION, MO.—A Y. P. Aid Society has been organized of 19 members under direction of Rev. J. S. Caruthers, its object being to repair and renew the church.

OUR CHURCH NEWS.

—The Rev. A. W. Hallock, late of the Presbytery of Long Island, has accepted a call to Stony Point, N. Y.

—The Presbytery of Chicago has dissolved the pastoral relation between Rev. H. S. Williams and the church at Englewood, Ill.

—Rev. S. R. Warrender, of South Wales, has received a call from the church of Osage, N. Y.

—Rev. H. C. Minton has resigned the pastorate of the First church, San Jose, to accept a call to St. John's church, San Francisco, Cal.

—Rev. Robert Acheson, of Stamford, Ont., has received a unanimous call to Sterlin, Valley, N. Y.

—The Lafayette St. Presb. church, Buffalo, N. Y., has given a call to Rev. Dr. Wright of the First Congregational church, New Britain, Conn.

—Rev. A. N. Carson, D. D., of Piqua, O., has declined a call to become Synodical Missionary of Tennessee.

—The church at Cochran, Pa., has called Rev. R. G. Williams of Alexis, Ill., to become pastor.

—Rev. J. W. Seely, of the First Congregational church, Olney, has accepted an invitation to take charge of the church of Shawneetown, Ill.

—Rev. Chalmers Martin, First church, Morristown, N. J., has declined the call of the Bethany church, Brooklyn.

—Rev. E. P. Lewis, formerly of Mt. Vernon, Ill., has accepted a call to the pastorate of the Ninth church, St. Paul, Minn. His address will be 275 Charles St.

—Rev. Wm. M. Porter has refused the call of the Akron, Col., church, preferring to remain with his present charge in Black Hawk.

—Rev. E. I. Davies, formerly of Pontiac, Ills., has accepted the call to Hopewell church, and is now at work on his new field, with encouraging prospects. He was formally installed Jan. 13.

—In the two months that Rev. R. V. Atkisson has had charge in the Southwest church, Omaha, Neb., 18 members have been received, 10 of them on confession.

—Rev. John McClintock, D. D., Carmichaels, Pa., died Jan. 9, aged 83 years. He has been pastor of the Carmichaels church for more than 51 years, making a record of continuous service rarely equalled.

—Nineteen persons united with the First church, Rockford, Ill., Rev. George Harkness, pastor, Jan. 4th. 80 have joined this church during the past twelve months.

—After a careful examination of the affairs of the church and the wish of the people, the Presbytery of Boulder unanimously decided not to accept the resignation of Rev. R. E. Field from the First church, Cheyenne.

—Rev. Calvin W. Stewart, D. D., has resigned the pastorate of Union church, Colrain, Pa., which he has served successfully for nearly thirty years, to accept the Presidency of Whitworth College, Washington.

—Rev. Henry M. Booth, for twenty-four years pastor of the church of Englewood, N. J., has resigned on account of impaired health caused by sunstroke received years ago, from the effects of which he never fully recovered.

—Rev. John C. Caldwell, D. D., a member of the Presbytery of La Crosse, died at his home in La Crosse, Wis., Jan. 2nd, after an illness of some months. He was in the 69th year of his age.

—The Crescent Ave. church, Plainfield, N. J., Rev. W. R. Richards, pastor, added about 80 members Jan. 4th. There was also an accession of about 40 persons to Hope chapel, a mission of this church.

—The Presbytery of Blairsville, at a recent meeting in Greensburg, ordained Mr. John A. Marquis and installed him co-pastor with Rev. W. W. Moorhead, D. D. Rev. D. J. Beale, D. D., for many years pastor of the church of Johnstown, was dismissed to the Presbytery of Baltimore.

—The Conway, Ia., church has unanimously invited Mr. S. Light, a middler in McCormick Seminary, to supply them during the summer vacation months. These people have in prospect the erection of a house of worship in the near future.

—At a late meeting of the Presbytery of Philadelphia Central, Rev. John L. Rushbridge, from the United Presb. church, Buffalo, N. Y., was received, and a call for Mr. Rushbridge's services was read from the North Tenth St. church, which he accepted. The installation was fixed for Feb. 12th.

—During the chapel exercises, Jan. 8th, at Princeton College, President Patton announced that the new Dodd Hall, the gift of Mrs. Brown, was ready for occupation by the students. He also announced that the plans for the erection of Brown Hall, which Mrs. Brown is building as a memorial of her father, have been approved, and the contracts signed. During the vacation the new Whig Hall was completed to the top of the first story.

—Rev. Jas. A. Gordon was installed pastor of the First church, Van Wert, O., Jan. 1st. Rev. Z. B. Campbell preached; Rev. Edison A. Lowe, charged the pastor, and the former pastor, Rev. E. W. Work, gave the charge to the people. Rev. Mr. Gordon is a graduate of Wooster University and Princeton Seminary. After a pastorate at Decatur, Mich., he studied at Harvard, where he won a scholarship for a prize essay. This church seems to appreciate Wooster talent, two former pastors having been Wooster men, one left them for a professorship in that institution.

PRAYER-MEETING TOPICS
And Daily Bible Readings.

BY REV. JAS. H. BROOKES, D.D.

JAN. 28TH.—A MORNING SONG.—PS. III.

This is "a Psalm of David, when he fled from Absalom his son;" and it ought to be remembered that the titles of the Psalms form part of Sacred Scripture, and should always be read. But while these inspired songs often had their origin in some historical incident, they also reach to Christ, as shown by the fact that out of 75 that are quoted in the New Testament, at least 50 are directly applied to Him. What was true of David in his sufferings was still more true of David's Greater Son. The key-note of this Psalm is found in the last verse: "Salvation belongeth unto the Lord: Thy blessing is upon Thy people. Selah." Pause, rest, consider it well, and then lift up thy voice to loftier strains.

1. In the midst of foes, surrounded by troubles, when many say of the believer, "there is no help for him in God," he can calmly sing, "Thou, O Lord, art a shield for me," or "about me." Gen. xv. 1; Deut. xxxiii. 29; 2 Sam. xxii. 3, 36; Ps. v. 12, xxviii. 17, xxxiii. 20, lix. 11, lxxxiv. 9, 11, xci. 4, cxv. 9, 10, 11, cxix. 114, cxliv. 2; Prov. xxx. 5; Eph. vi. 16.

2. "My glory," not only as the giver of all the glory we shall ever possess, but as the only One in whom the redeemed soul can ever make its boast. Ps. xxi. 5, xxix. 1-3, 9, lxii. 7, lxiii. 2, lxiii. 24; xvi. 3, 7, 8, cxxxviii. 5, cxlv. 11; Isa. xlv. 25; Jer. ix. 23, 24; Hag. ii. 7-9; Jno. i. 14, xvii. 5, 24; Rom. v. 2, viii. 18; 1 Cor. x. 31; Gal. vi. 14; 1 Thess. ii. 11, 12; Jude 24, 25.

3. "And the lifter up of my head," as when He lifts us up to honor after humiliation, to health after sickness, to gladness after grief, to power after weakness, to restoration after failure, to victory after defeat, to eternal life after death. Ps. xxvii. 6, xxviii. 9, xxx. 1, cxlii. 7, cxlvii. 6; 1 Sam. ii. 8; Jas. iv. 10; Prov. xv. 33; Ps. cxvi. 6, ciii. 1-3; Isa. xxxviii. 9, 17, 19, lxi. 1-3; 2 Cor. xii. 9, 10; Lu. xxii. 31, 32, Rom. vii. 21-25; 2 Cor. v. 1.

4. "I cried unto the Lord with my voice, and He heard me out of His holy hill, Selah." He always hears His people when they cry unto Him as He has directed; and it is well to see that prayer is to be offered in faith, with desire, with perseverance, in the name of Jesus, in the Spirit, in obedience to God's command, and according to His will. Matt. xxi. 22; Mark xi. 24; Luke xviii. 1; Jno. xiv. 13, 14; Acts i. 14; Rom. xii. 12; Eph. vi. 18; Col. iv. 2; 1 Thess. v. 17; 1 Jno. iii. 22, 23, v. 14, 15; Jude 20.

5. "I laid me down and slept," although encompassed by dangers, and pursued by enemies, "for so He giveth His beloved sleep." Ps. iv. 8, cxxvii. 2; Prov. iii. 24; Jer. xxxi. 26; Acts xii. 6; Matt. ix. 24; Jno. xi. 11; 1 Cor. xv. 20, 51; 1 Thess. iv. 14, v. 10.

6. "I awakened; for the Lord sustained me," as He always sustains those who roll their sins and sorrows upon His strong arm and loving heart. Ps. lv. 22, lxvi. 8, 9, cxxi. 1-4, cxxv. 1, 2; Isa. liii. 4-6; Matt. viii. 16, 17; Heb. iv. 14-16; 1 Pet. ii. 24, v. 7.

7. Then comes courage: "I will not be afraid of ten thousands of people, that have set themselves against me round about." Ps. xxvii. 1-3, xli. 1-3, cxviii. 10-12; Josh. i. 6, 7, 9; 1 Sam. xiv. 6; 2 Kings vi. 16; 2 Chron. xiv. 11, xxxii. 7, 8; Rom. viii. 31-39.

PITTSBURGH INSTITUTE OF SACRED LITERATURE.

Through the efforts of the pastors and earnest church workers a branch of the American Institute of Sacred Literature has been organized in this city. Great success has attended these schools in other cities. The purpose is to cultivate Bible study of a high grade, and to offer to Sabbath-school teachers and others the opportunity of profiting by the immense advance which scholarship has made in the elucidation of the Word of God. A Board has been formally organized and arrangements made for a winter school. Able instructors have been secured and a rich return is promised to all who will engage in these studies.

Courses of lecture-studies are offered in the Life of Christ and the History of Israel, from the division of the Kingdom to the fall of Samaria. The former course is one of unflinching interest, and the latter will be of particular value in connection with the International S. S. Lessons from January to July, 1891. Courses are also offered in Hebrew, both elementary and advanced, and in New Testament Greek. The fees are so low as to be within the reach of all. They will be one dollar for each of the courses in the Life of Christ and the History of Israel, and five dollars for each of the courses in Hebrew and Greek.

The Old Testament course will consist of fifteen lecture studies by Prof. D. A. McClenahan, D. D., of the Allegheny Theol. Seminary, U. P. The studies will be based on 1 Kings 12; 2 Kings 20, and the prophets of that period—Joel, Amos, Hosea, Jonah, Isaiah in part, and Nahum. It is expected that each one will bring a Bible, the Revised Version if possible. It is expected that these studies will be a practical illustration of "How to study the Bible." These studies ought to be especially inviting to teachers and students as offering to them a

broad and comprehensive preparation for their S. S. work. This course will be given on Thursday afternoons at 4 o'clock, beginning Feb. 5th, in the Christ M. E. church.

The New Testament course will consist of fifteen lecture-studies on the Life of Christ, by Prof. M. E. Riddle, D. D., of the Western Theol. Seminary. The subjects as announced are: Introductory.—The New Testament and how to interpret it. The Gospels—Outline of the history. The Nativity. The baptism and temptation. Beginning of the Galilean ministry. Conflict at Jerusalem. The Sermon on the Mount. Discourse in parables. The Turn of the Tide. The Confession of Peter. The Entry to Jerusalem. The Lord's Supper at Gethsemane. The trial and crucifixion. The Resurrection and Ascension.

The studies in Hebrew will be conducted by Prof. R. D. Wilson, Ph. D., of the Western Theo. Seminary and commence Feb. 2nd. Those in Greek will be conducted by Prof. J. K. McClurkin, D. D., of the Reformed Presb. Theo. Seminary and commence Feb. 9th. All Greek and Hebrew classes will be held in the class rooms of St. Andrews Protestant Episcopal church.

There is no reason to doubt that these lecture studies will be of interest and value, not only to the ministry and S. S. teachers, but to every intelligent reader of the Bible. Why would not similar organizations in all your large cities give an impetus to church work by increasing the efficiency of the workers.

MARRIED.

COTANT—MOSER.—At Beatrice, Neb., Jan. 14th, by Rev. John N. Mills, Mr. Wm. E. Cotant and Miss Belle Moser, both of Holdrege, Neb.

DAY—McHUGH.—Near Blue Springs, Neb., Jan. 14th, by Rev. John N. Mills, Mr. Nelson M. Day and Miss M. Josephine McHugh.

RUSSELL—VAIL.—Near Middlebrook, Mo., on New Year's Day, by Rev. W. H. Roberts, at the residence of the bride's parents, Mr. Geo. H. Russell, of Ironton, Mo., and Miss Hattie E. Vail.

MARLIN—KELLY.—At Ironton, Mo., Dec. 31st, 1890, by Rev. W. H. Roberts, at the Presbyterian parsonage, Mr. Geo. Marlin and Miss Fannie E. Kelly, both of Graniteville, Mo.

The following advertisement lately appeared in a country paper—"Wanted, a steady young man to look after a horse of the Methodist persuasion."

Will You Join the Colony

Now organizing to locate in Maryland, between the Cities of Baltimore and Washington? Here are fine farming lands; low in price; adopted to EVERY branch of agriculture; an abundance of pure, soft water; delightful and healthful climate; near to the best markets of the world; unsurpassed railroad facilities, with low freight and passenger rates, with quick time; educational advantages second to none; churches representing almost all denominations; refined and cultured society, etc. Only a few more wanted to complete the Colony, and if you want to join in one of the best opportunities of a life-time, now is the time. Farmers, business men, mechanics and laborers, there is a chance for all. 100 per cent of profit easily assured in three years. Full information free of charge, furnished by M. V. Richards, Land and Immigration Agent, B. & O. R. R., Baltimore, Md.

Bingo: "Dear me, I'm tired. My wife got me up at six o'clock this morning." Kingley: "What did she get you up so early for?" Bingo: "She wanted to catch the noon train."—New York Sun.

DONALD KENNEDY, ROXBURY, MASS.

When we saw this name in our advertising columns, we felt like taking off our hats. We were also reminded of a debt of gratitude of long standing. There has never been any personal intercourse between the editor and the above named gentleman, neither has he any knowledge of us so far as we are advised.

Our acquaintance, if it can be called such, began in this wise. It was a generation ago. We stood behind a counter in a tea store. A row of bottles in red wrappers occupied a shelf, of which we knew nothing. The proprietor was equally ignorant, but moved by curiosity, he had uncorked a bottle. We were courteously invited to partake. Before doing so we looked to see what the "discoverer" had to say for himself. We shall not repeat his story, though its main features are still fresh in mind. We were impressed by his spirit of candor. His remedy was not a cure-all. He had heard that dyspeptics were benefited by it, but he did not recommend it for such cases. It was just that little chance expression that fixed our attention. We had been struggling in the toils of the monster dyspepsia for years. Life was a burden. We had concluded our case was hopeless. But we seized upon this straw, as drowning men will. It was a lucky providence, or a fortunate accident, which ever you prefer. The first dose satisfied us that we had found a true remedy.

We had not expected to see the end of that year. We have seen the beginning and end of many since then. We never told this story to Mr. Kennedy, but have told it to scores who have acted upon the information and were benefited as we were.—The Prohibition Advocate, Nov. 15.

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Estey Organs have been sold in the last fifty years.

An enormous number! No other Organ has been so popular. No other Organ has had such a sale.

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An interesting Book of Facts (containing 24 pages with 46 illustrations) entitled, *How Large is 200,000*, will be mailed free; one copy to one address.

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Ohio and Mississippi

RAILWAY

Is the only road running a passenger train from St. Louis to Cincinnati.

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Solid Vestibuled Trains

are run from St. Louis to Cincinnati by the O. & M. R'y. All classes of passengers have the use of these cars without extra charge. Advertisements of rival lines are intended to deceive the public, as no other road runs a train of passenger cars from St. Louis to Cincinnati. The time by the O. & M. R'y is

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by this route from St. Louis to Louisville, Cincinnati, New York, Philadelphia, Baltimore and Washington and to other important eastern points. The O and M. R'y is the shortest and the quickest, and transports more passengers from St. Louis eastward than any other road from St. Louis. Official figures show this to be true.

Passenger fares are much less by the O. & M. R'y than by any other route.

THROUGH TICKETS by the O. & M. R'y

are for sale at all offices of connecting lines West, South and Northwest of St. Louis. When purchasing, ask for tickets via the O. & M. R'y. For sale in St. Louis at Union Depot, and at Company's Office, 105 North Broadway.

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J. F. BARNARD, W. B. SHATTUC,

General Manager. Gen'l Pass'r Agent
Cincinnati, O.

Don't argue with a fool or the listeners will say there is a pair of you.—Ram's Horn.

Don't experiment with your health. You may be sure of the quality of your medicine, even if you have to take much of your food upon trust. Ask your druggist for Ayer's Sarsaparilla, and no other. It is the standard blood-purifier, the most effective and economical.

Sir Phillip Miller, the great English horticulturist, writing in 1740, says: "The best methods to have Cabbages good is to procure fresh seed from abroad every year, for it is apt to degenerate in England in a few years."

The above is a simple illustration of the fact that the best seeds will not degenerate under unfavorable conditions. The wise will take heed, therefore, and buy their seeds of D. M. Ferry & Co., Detroit, Michigan, whose world wide reputation as the best and most reliable, as well as the most extensive seed growers and dealers, is due to the fact that they take advantage of every circumstance of climate, soil, methods of culture, selection of seedplants, etc., to procure the best possible seeds and keep them up to that high standard.

Send your name to the firm's address, and you will receive a copy of their Seed Annual for 1891 free.

A New Word

—FOR THE—

DICTIONARIES.

McKINLEYED—
Past participle of the transitive.

McKINLEY—to raise, to advance, to increase.

We do not carry any McKinleyed stock—Prices on every line of our goods are cut from a quarter to nearly a half of their former standpoint—read the values. Now is your time to buy.

Men's \$20, \$25, & \$30, Overcoats go for \$15.

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Men's \$4 Pants go for \$2.95.

Men's \$6 Pants go for \$3.85.

Men's \$14 & \$15, Suits go for \$10.

WE SELL SHOES.

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Men's shoes at \$1.50, \$2, \$2.50, & \$3.

Boys cloth hats 39c & up.

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Try trading with us.

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406 & 408 N. Broadway.

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PIERRE the permanent Capital of South Dakota, and the next large city in the Missouri Valley, is situated on the great Missouri River, in the geographical center of the state, in a few years is bound to be THE KANSAS CITY OF THE NORTHWEST, we offer well located lots less than one mile from Business, the Court House and Capitol building for \$100 each, one-half cash balance, one and two years at 6 per cent. A first class investment for parties with either large or small Capital. For maps and information write

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Best of reference given.

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I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P. O. address. T. A. Slocum, M. C., 181 Pearl St., N. Y.

LITERARY CORNER.

BOOKS.

FIFTEEN HUNDRED FACTS AND SIMILES FOR SERMONS AND ADDRESSES, by J. F. B. Tilling, B. A., author of "Hidden Lessons from the Repetitions and Variations of the New Testament," "The Promise of Life," "The Poppy Plague," etc. 12mo, 471 pp., cloth, \$2.00. New York: Funk and Wagnalls.

This is one of the many admirable ministerial helps published by this well-known and enterprising firm. A handy volume, in good type and good binding, with incidents and quotations on almost every conceivable subject, well indexed, so that what is wanted can be promptly found, will be appreciated by thousands of busy pastors. The illustrations are the best remembered part of a sermon. For the preacher, too, an apt illustration always suggests new ranges of thought, so that the usefulness of such a book is almost unlimited.

These illustrations are seldom a page in length, often but a few lines. They are from all manner of sources, ancient history and modern newspapers, from philosophy, science and general literature, from eminent divines and noted infidels, each throwing light on some great truth. It will be found a most useful book for the minister's study table.

IMGAR, A STORY OF INDIA. By Frederick A. Randle, Hillsboro, Ills. 2nd edition.

WOMAN AMONG THE ILLUSTRIOUS. A lecture by Frederick A. Randle, Hillsboro, Ills. 3rd addition. John B. Alden Pub., New York.

Imgar is an interesting story well told, full of vivid incident and heroic characters and admirably descriptive of scenes in India. Such stories that lay bare the thread of social life in foreign lands are far more valuable than pure history with their barren and unimpressive details. The author is a decided success as a story teller.

The Lecture on Woman has reference to Woman's Rights incidentally, but is largely historical and is full of interest.

AUNT DOROTHY. An Old Virginia Plantation Story. By Margaret J. Preston, with illustrations by G. F. A. D. F. Randolph & Co., New York. W. S. Bell, 4th & St. Charles St., St. Louis. 60 cts.

This very charming story, full of colloquial speech of the South and of the negro "tongue," is perfect to the life and to the language. It is also charming for its scenes and characters depicted so true to nature that one cannot think it all pure fiction. The illustrations are quaint and characteristic and of high artistic merit. The story "carries us back to Old Virginny" where the plantation life was so unique and different from lowly life in any part of the North. Mrs. Preston excels in story as in verse.

ST. PAUL: HIS LIFE AND TIMES. By James Ivereach, M. A., Prof. Free Church, Aberdeen. New York, A. D. F. Randolph & Co. W. S. Bell, 4th & St. Charles St., St. Louis. \$1.

Another volume of the "Men of the Bible" series. These compact volumes of about 200 pages each, present in sprightly form, the results of studies set forth in more extensive works. They are condensed learning in popular shape. For general reading and ministers' study they are very useful and very attractive. The present volume is one of the best. The style is lucid, exact and simple and the marks of extensive and digested research appear on every page. For practical uses this book is more helpful than the longer lives of St. Paul and far more likely to be read and studied.

THE SERMON BIBLE; MATT. I-XXI. Vol. 5. A. C. Armstrong & Son, N. Y. Cranston & Stowe, St. Louis. \$1.50.

This is the first of the New Testament volumes of this useful and popular series, which will contain about 12 volumes in all. It gives in convenient form the essence of the best homiletic literature of this day. It takes account of the greatest preachers and from their MSS. and printed discourses furnishes outlines, seed thoughts, sermon-plans, references to treatises, commentaries and published volumes of popular sermons. As a suggestive help and guide in sermon preparation these volumes will be found rich and fertile. The range of books consulted is wider than in any Homiletical Index. The present volume is one of the best and furnishes abundant fresh material on this much-preached Gospel.

GLIMPSSES OF THE MAGAZINES.

THE ATLANTIC MONTHLY, for January. Contents: Noto; An Unexplored Corner of Japan. I-V. Percival Lowell; A New Uni-

BEECHAM'S PAINLESS PILLS EFFECTUAL.

WORTH A GUINEA A BOX.
For BILIOUS & NERVOUS DISORDERS

Such as Wind and Pain in the Stomach, Fullness and Swelling after Meals, Dizziness, and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Scurvy, Blisters on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c.

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BEECHAM'S PILLS TAKEN AS DIRECTED RESTORE FEMALES TO COMPLETE HEALTH.

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they ACT LIKE MAGIC, Strengthening the muscular System, restoring long-lost Complexion, bringing back the keen edge of appetite, and arousing with the ROSEBUD OF HEALTH the whole physical energy of the human frame. One of the best guarantees to the Nervous and Debilitated is that BEECHAM'S PILLS HAVE THE LARGEST SALE OF ANY PROPRIETARY MEDICINE IN THE WORLD.

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Horse shoes

the more worn—the brighter."
Busy wives who use **SAPOLIO**
never seem to grow old. Try a cake...

A complete wreck of domestic happiness has often resulted from badly washed dishes, from an unclean kitchen, or from trifles which seemed light as air. But by these things a man often judges of his wife's devotion to her family, and charges her with general neglect when he finds her careless in these particulars. Many a home owes a large part of its thrifty neatness and its consequent happiness to **SAPOLIO**.

Grocers often substitute cheaper goods for **SAPOLIO**, to make a better profit. Send back such articles, and insist on having just what you ordered.

versity Course, Cleveland Abbe; The House of Martha, XIV-XVII., Frank R. Stockton; Compulsory Arbitration, Charles Worcester Clark; Snowbirds, Archibald Lampman; Two Philosophers of the Paradoxical. First Paper: Hegel, Josiah Royce; In Darkness, John B. Tabb; Felicia, XIII., Fanny N. D. Murfee; A Plea for Trust, Lilla Cabot Perry; An Inherited Talent, Harriet Waters Preston; Individualism in Education, Nathaniel Southgate Shaler; Kismet and the King, Florence Wilkinson; Boulangism and the Republic, Adolphe Cohn; The Lesson of the Pennsylvania Election, Henry Charles Lea; A Swiss Farming Village, Sophia Kirk; A Novelist of the Jura. Holiday Books. Comment on New Books. The Contributors' Club.

The January number of the **NEW ENGLAND MAGAZINE** is its Christmas number. It may well be called a Bell number. The first article is on Bells. Longfellow's beautiful "Christmas Bells" is printed. There is a beautiful illuminated reproduction of Poe's famous poem, "The Bells." An article which will attract much attention from lovers of art is that entitled "An American Landseer," by Frank T. Robinson. An equally interesting article in another field, is that by H. H. Ballard, on "Greylock." The stories of the number are excellent and unusually numerous.

The January **WIDE AWAKE** has a delightfully festive and holiday character. All the stories, poems and pictures are of a high order. The stories and articles are each excellent of their kind and are by such authors as Susan Coolidge, Mrs. Burton Harrison, Margaret Sidney, Elbridge S. Brooks, Ernest Ingersoll, Kirk Munroe, etc. D. Lothrop Company, Boston, Mass.

The need of every household for a magazine that has a tendency to lighten its labor and increase its comfort, would seem too plain to admit of doubt. Such a magazine is **TABLE TALK**—bright, facetious, sensible. The January number is before us, and is the

initial of the sixth volume. We have learned to look upon it as a friend, and should be very loath to lose its monthly visits. Published at 1617 Chestnut St., Philadelphia, Pa.

HOMILETIC REVIEW, January, 1891. Funk & Wagnalls, 18 and 20 Astor Place, New York. This number of the *Homiletic* is surpassingly good, and commends itself thoroughly to every reader. Dr. John Hall has an excellent article on "Live Churches"; Dr. Chas. F. Deems one on "The First National Temperance Congress"; Dr. W. C. Wilkinson writes of "Cardinal Newman," etc., etc. The first number of the year is splendid.

A peculiarity of the rooster is that tho it is simply a chicken on going to roost in the evening, in the morning it always turns to crow.—Philadelphia Times.

Reason cannot show itself more reasonable than to cease reasoning on things above reason.

It was Emerson who said "the first wealth is health," and it was a wiser than the philosopher who said that "the blood is the life." The system, like the clock, runs down. It needs winding up. The blood gets poor and scores of diseases result. It needs a tonic to enrich it.

A certain wise doctor, after years of patient study, discovered a medicine which purified the blood, gave tone to the system, and made men—tired, nervous, brain-wasting men—feel like new. He called it his "Golden Medical Discovery." It has been sold for years, sold by the million of bottles, and people found such satisfaction in it that Dr. Pierce, who discovered it, now feels warranted in selling it under a *positive guarantee* of its doing good in all cases.

Perhaps it's the medicine for you. Your's wouldn't be the first case of scrofula or salt-rheum, skin disease, or lung disease, it has cured when nothing else would. The trial's worth making, and costs nothing. Money refunded if it don't do you good.

DR. HARTER'S LITTLE LIVER PILLS.
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SURE CURE FOR SICK HEADACHE, and all troubles arising from Indigestion or Constipation.
Improves the Complexion by Purifying the Blood.
The dose can be nicely adjusted to suit the case, as one pill can never be too large a dose. Easy to take as so much sugar. 42 pills put up in a strong vial which can be carried in vest pocket. A Great Convenience to Travelers and Business Men. None Genuine without "Crescent" Trade Mark. Sold Every where, 25c. a bottle. Sample Dose and Dream Book for 2c. in stamps.
DR. HARTER'S IRON TONIC.
(PURIFIES THE BLOOD; REGULATES THE LIVER AND KIDNEYS and RESTORES the DEBILITATED to HEALTH and VIGOROUS STRENGTH of Youth.)
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Always the best—now better than ever. Over 250,000 in use. Tone and durability unequalled. Fully warranted. Catalogues free.
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This pen writes the instant it touches the paper, and writes always. A durable first quality gold pen of any desired flexibility, reliably supplied with ink from a hard rubber holder, that may be carried in the pocket without leaking or damage to the pen. It does not require any shaking, cleaning or doo- to ring to keep it in working order. We have used one of these pens constantly for the last year with perfect satisfaction. Given for 2 new subscribers to the MID-CONTINENT. Postage 6 cts.

WOMAN'S SPHERE.

—Mrs. Charlotte M. Yonge is busy, in her sixty-seventh year, upon her one-hundred-and-first book, which is a story of the time of Vespasian.

—The humane Princess of Wales has given notice that no material for wearing apparel need be submitted for her and her daughters' inspection on which birds are used for ornamentation.

—The Young Women's Christian Association, founded in London in 1857, now has 143 branches, with a membership of 17,000. There are forty institutes, evening homes and boarding houses where young women from the country can be lodged and cared for at small charge.

—Queen Emma of Holland, who will be regent during the minority of the Princess Wilhelmina, has greatly endeared herself to the Dutch people by her domestic qualities. She has bestowed much attention upon politics, and is well fitted to fill the position she has assumed.

—Mrs. Mary Maxwell-Scott, who edited the journal of Walter Scott just published, is the great-granddaughter of the author of Waverley. On her marriage with Hon. J. C. Maxwell, she and her husband were permitted, by special act, to adopt the appellation of "Maxwell-Scott," to preserve the great novelist's name from extinction.

—Dr. Clara Bliss Hinds and Mrs. H. L. Coolidge, of Washington, D. C., have opened a nursery for the instruction of mothers. Women of all nationalities are taught by means of lectures how to care for children; and, as an object lesson, a baby is washed, dressed, fed, and put to sleep in the presence of the audience. Nursery improvements and sanitary reforms are exhibited; and samples of food are handed around, and afterwards cooked and fed to any child who is hungry, or which eventually needs better nourishment than it gets at home.

—Miss Minnie T. Clay, a recent student at Abbott Academy. Andover, has received an appointment as captain of a steam vessel on Sebago Lake, Maine. She has studied navigation and passed a successful examination as pilot and navigator; and, although she is the first lady to receive such an appointment in Maine, she is considered well qualified for her position. The steamer of which she is captain is owned by her father.

—A society has been formed by the women of Ashville, N. C.; which proposes to take action on the servant-girl question and promises to abate some of the nuisances connected with that prolific branch of industry. A housekeepers' union was formed which will undertake to secure good servants, none other being recommended by them, and to fix a uniform schedule of wages. The idea will bear importation.

—A shirt-makers strike! These working women, driven by hard poverty, became desperate, and actually refused to work sixteen hours a day making shirts at thirty-five or fifty cents a dozen. Unreasonable mortals! It is impossible to live on these earnings; they are merely sufficient to starve on. The wolf is always at the door, whining for entrance, and the enfeebled toilers have scarcely strength enough to keep him back.

—The "Little Bethlehem" charity in Paris has an interesting history. It was founded a few years ago, by the Count and Countess of Laurenceau, whose only child, a beautiful and winsome little girl, was greatly beloved by her large circle of relatives, and on each birthday she was showered by gifts of money, which were put on interest for her marriage dowry. The child died before she reached maturity, and her sorrowing mother took the money which might have purchased a costly monument, and founded this day nursery for homeless babies in Paris. Her example has been widely imitated by other bereaved mothers, who have devoted money intended for memorial windows or elaborate monuments, to the "Little Bethlehem." Mme. Carnot, wife of the President of the Republic, is a frequent visitor and benefactor of this charity, and may often be seen on her way to the Rue Bacon with her hands filled with fruits and flowers or more substantial gifts.

Brown's Bronchial Troches.

Contain ingredients which act specially on the organs of the voice. They have an extraordinary efficacy in all affections of the Throat, caused by cold or over-exertion of the voice. They are recommended to Singers and Public Speakers, and all who, at any time, have a cough or trouble with the throat or lungs. "I recommend their use to public speakers."—Rev. E. H. Chapin. "Pre-eminently the best."—Rev. Henry Ward Beecher. Sold only in boxes.

XIII.



The new embroideries, prettier than ever—a special importing—are in. Samples sent.

B. Nugent & Bro.,

BROADWAY, WASHINGTON AVE., AND ST. CHARLES ST. ST. LOUIS, MO.

Mention this paper when writing.



To cure Biliousness, Sick Headache, Constipation, Malaria, Liver Complaints, take the safe and certain remedy, SMITH'S

BILE BEANS

Use the SMALL SIZE (40 little beans to the bottle). They are the most convenient; suit all ages. Price of either size, 25 cents per bottle.

KISSING at 7, 17, 70; Photo-gravure, panel size of this picture for 4 cents (coppers or stamps).

J. F. SMITH & CO., Makers of "Bile Beans," St. Louis, Mo.

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WASHINGTON.

On Gray's Harbor, Pacific Ocean, THE DULUTH OF WASHINGTON. The only harbor between Puget Sound and the Columbia river. Fifty miles by railroad saves more than seven hundred by Water. Look at any map of Washington and you will at once see that Aberdeen on Gray's Harbor is the gateway of Washington's inland empire. Two thousand miles of waterways are tributary to Aberdeen. One hundred and eighty billion feet of timber lines the banks of the five rivers that come into Gray's harbor, and it must be manufactured at Aberdeen. The bottom lands of the Chehalis, Satsop, Humptulips, Wynoochee and Wishkah Valleys are the wonder of all Washington, for the variety, quality, and quantity of their products.

Four years ago a wilderness covered the site where to-day is built the city of Aberdeen, with her four large sawmills, three salmon canneries, boiler, machine shops and foundry, sash and door plant, shipyard, water works, electric light plant, churches, schoolhouses, and two thousand of the brightest, bravest, and most energetic people on earth.

Aberdeen in ten years will be one of the largest cities in Washington. Five railroads will be running trains to Aberdeen before 1893. Two of these, the Northern Pacific and Hunt systems, before January, 1891. For full information and printed matter, write to

MALING & TAFT COMPANY, Real Estate and Investments. (Paid up capital, \$100,000.)

Reference—First National Bank of Aberdeen, ABERDEEN, WASHINGTON.

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A cream of tartar baking powder. Highest of all in leavening strength.—U. S. Government Report Aug. 17, 1889.

HOME NEWS.

The Republicans of the Illinois Legislature in caucus decided on ex-Governor Oglesby to succeed U. S. Senator Farwell.—Wyoming was the first State to make an appropriation for a State exhibit at the World's Fair. The amount is \$30,000.—Canada officials think that the Dominion will be hurt by the new U. S. tariff \$500,000 on eggs and \$1,800,000 on barley.—Five hundred Russian Jews are at Dover, England, intending to emigrate to the United States.—Ex-Gov. Pacheco, of California, recently appointed minister to Guatemala, to succeed Mizner, has sailed for his post.—Ericsson, the inventor, made bequests aggregating \$125,000. It is found that his estate amounts to but \$90,000.—The Council of Cincinnati has passed an ordinance making the giving of public exhibitions of hypnotism punishable by a fine of \$500.—The Republicans of the Legislature of New Hampshire nominated Jacob H. Gallinger for U. S. Senator, retiring Senator Blair.—A suit has been begun in the U. S. Supreme Court to test the right of the United States to seize British vessels in the Behring Sea when caught stealing seals.—The military reservations of Fort Gibson, Indian Territory, and of Fort Crawford, Col., have been transferred to the Interior Department for disposition under the law.—The Bureau of American Republics is informed that the government of Bolivia has decided to have \$200,000 in 5 and 10 cent silver pieces coined in the mints of the United States.—Mr. John W. Root, consulting architect of the world's fair, died Jan. 16, of pneumonia, after a brief illness. Although only 38 years of age Mr. Root stood at the head of his profession in Chicago.—In his message to the West Virginia Legislature the governor strongly recommends that if the elections bill passes Congress the time of holding State and County elections be changed, in order to remove them from the danger of federal interference.—The Russian government in reorganizing its foreign secret service will hereafter have a direct agency in New York. Heretofore the work of the Russian secret service in America has been done through American agencies.—The world's fair directors have reached the conclusion that the world's fair act empowers them to use any part of the lake front for the purpose of the Exposition. Accordingly the architects have been instructed to prepare plans for five buildings there.—The John Shillito Company, of Cincinnati, has begun suit in the U. S. Court to recover duties paid under the McKinley tariff law in which questions are raised that test the constitutionality of the law.—The Secretary of the State of Indiana has notified the Legislature that the amendments to the constitution passed two years ago are illegal, as they were not properly presented to him after passing the Legislature.—The census bulletin classes the Salvation army among the regular "denominations." The army in the United States has 329 congregations, 9,000 members and \$37,000 worth of property.—While it is impossible to obtain an authoritative statement from the President in regard to the Senate silver bill it is intimated that he is very much dissatisfied with the measure in its present shape, and that he will certainly veto it unless it undergoes a material modification before it is submitted to him for action. He is in entire accord with Secretary Windom on the subject and the latter's opposition to the free coinage of silver is a matter of record.

FOREIGN NEWS.

The Danish Government has officially recognized the Republic of Brazil.—The Indian Government has decided to amend marriage code by raising the age of consent from ten years to twelve, but it refuses to interfere further with the existing laws.—President Barillos, of Guatamala, has hypothecated his coffee estates, asked for a year's leave of absence and holds a schooner in readiness in case it becomes necessary for him to flee.—A number of French manufacturers have notified the Government of their intention to move their factories out of the country if heavy import duties are imposed on raw materials.—It is reported that the British Government is urging Dominion officers to unite in a proposition to arrange all matters in dispute between Canada and the United States on a basis of a wide measure of reciprocity.—The Swedish Government is considering the question of putting a stop to the wholesale slaughter of elk and other game by English tourists in Northern Sweden and Norway.—Eastern advices show that slavery and slave hunting in the countries bordering on the Red Sea are increasing, despite the efforts of civilized nations to cause the extinction of the traffic.—At the centenary of Acton, just occurring a cast bronze statue of Wesley was erected in front of the City Road Chapel, made famous by the great preacher.—The new Chief Justice of Samoa, Mr. Cedekranz has arrived at Apia, and was warmly received. A better state of affairs is now looked for.—Mr. Whitelaw Reid, the U. S. Minister to France, is now at Athens on his way back to Paris, having in particular, thoroughly enjoyed his trip up the River Nile.—The Government officials in order to relieve as much as possible the indescribable distress have opened works at Mizenhead, Ireland. Thousands of men and women of all ages are already employed there, and steps are being taken to give work to many more.—News has been received in Madrid to the effect that Padlewski, the Polish nihilist and alleged murderer of the Russian General Soliberskoff, has been captured while in hiding as Olot, about twenty miles from Gerona, on the Fluvia, Spain.—At a meeting of prominent citizens of Liverpool the sum of \$2,000 was raised to swell the Retland-Balfour fund for the relief of the suffering poor of Ireland. This action has caused considerable indignation among the almost starving and entirely fundless workmen of Liverpool.

Facts for the people.—Salvation Oil kills all pain and costs but 25 cents a bottle.
—A prominent Englishman upon arrival in this country surprised his friends by saying that he intended to visit "Bostonmass."
"Do tell me where Bostonmass is, you know, and what is 'mass' anyway?"
If you want to rest well at night, ease your cough by using Dr. Bull's Cough Syrup.

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PIERRE is to be to South Dakota, what Omaha is to Nebraska, Denver to Colorado, Detroit to Michigan, etc., that is the commercial and wholesale center.
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