

# THE MID-CONTINENT

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## RANDOM SHOTS.

BY REV. GEO. P. HAYS, D. D., KANSAS CITY, MO.

### SPRING WHEAT PIETY.

—While there is a good deal of spring wheat raised, yet there is a general impression that the best bread comes from winter wheat. Spring wheat does not expect to bear much frost and cold weather. It is not sown until after the worst of the winter is past. It does not ordinarily show itself above ground until the freezing weather is over. It is adapted to warm weather and sunshine and showers, and requires for its best development favorable circumstances. Winter wheat, on the other hand, does best when it has a pretty severe winter to give vitality to its life. A good blanket of snow for two or three months of winter is excellent weather for the product. If we did not know better we would suppose that that thick snow would kill it; but chilling winds and freezing weather are the means by which it is gotten ready for the good growth of the Spring, and a good crop for the harvest. People who never have any wintry weather are like spring wheat. They get along very well under continuously favorable circumstances; but they are not the best product of religious experience. A Christian that increases his vitality through wintry weather, is the best kind. Some wheat is no doubt winter-killed; and a good deal of wheat is winter-invigorated, and the harvest shows that result. A blanket of snow on a man's religious experience is pretty certain to tell whether his religion is a delicate plant, or whether it has enduring vitality in it. Winter religion and winter wheat and religion that stands stormy weather, and trees that go through the winter's blast and come out with a good crop of leaves and blossoms and fruits, are the most reliable and desirable.

### THE COMMERCIAL AGENT.

—In the olden times the wholesale merchant was compelled to have his big store in a big city. Then the retail dealer from a distance came to the big city to buy, because he could have an opportunity to look through the stock in trade of a considerable number of houses. But among other revolutions in trade which have been wrought by the growth of "the drummer," is to be found the fact that it is no longer necessary for a large wholesale firm to have its headquarters in a big city. Instead of its customers coming to it, its traveling salesmen go abroad through the land, carrying their samples with them. St. Joseph, Missouri, is not the largest city in the Mississippi Valley, but its wholesale trade far outstrips in volume the wholesale trade of many a larger city in that region. For selling through commercial agents, it is largely a matter of very little importance where the wholesale house is located. The retail merchants through the country expect the wholesale house to send their agents with full lines of samples, to them; and the question of a purchase is entirely one of price and quality, laid down in the town where the retail merchant does business. In former times the retail merchant had to wrestle with the question of freights; but now, to a considerable extent, he is relieved of all that problem, and turns that matter over to the wholesale dealer. That changes the question with the railroads, also. The railroad company could well say that one retail dealer was not essential to it, and if it lost his business it would not amount to much. But it is a very different question when it comes to the fixing of rates for some large wholesale house who ships all over a State. In olden times wholesale houses knew by name and face thousands of retail merchants who came to the large cities and congregated in their large stores. The drummer has abolished this personal element very largely. The retail dealer knows the drummer, but perhaps not half the time does he either know or care what wholesale firm the drummer represents. The result of all this is that the moral character and integrity of the drummer has come into a new importance, altogether. Much is often-times said about the demoralizing life of a drummer; but the importance of his maintaining a moral character which shall retain the confidence of the wholesale house on one side and of the retail house on the other, has sifted out of this drumming fraternity the dishonest and the drunken and the licentious, and has brought forward the commercial value of men of the highest integrity and moral character. More and more every year the commercial salesman is coming a business man not only of activity,

but of a personal character and moral worth which deserves the respect and esteem of all classes in the community.

### TRAVELLING SALESMEN MORALITY.

— In a public lecture given on the subject of "drummers," by a very prominent literary character in this country, to which we had the pleasure of listening, some years ago, the speaker delivered a melancholy wail on the demoralizing influence of the drummer's life. He said truly, that he was absent from home much of his time; he said truly, that it was in the evenings he was herded together in the hotel with other men of his trade, and so exposed to severe temptations. He said that when he went in to visit the retail merchant he was very apt to be invited to drink, and generally felt compelled to carry with him a supply of cigars that they might have a smoke together. No doubt there is very much in the way of temptation in the pathway pursued by the drummer; but our investigation on the subject through the last few years, has not led us to believe that the demoralization of the drummer on his trips through the country to visit the merchants has led to nearly as much general demoralization as the trips of the merchant to the large cities, under the old-time methods of doing business. The drummer is less liable to fall before the temptations which come in his way in the rural towns, than is the rural merchant when he comes into the presence of the novelties and excitements and temptations of the big city. Then, it must not be forgotten that the business life of that traveling salesman is examined closely at both ends of its operations. His sales and prices and expenses are all audited in the home office of the wholesale house which he represents; and his prices and honesty and fidelity are all watched by the retail dealer who purchases from him. A long article could be written giving an account of facts which this investigation has brought to our own knowledge: of country merchants who dropped into the hotel in their own towns just to see what was the character and conduct of the drummers from whom they were disposed to buy. In many a case the country merchant has been drunk one night with the drummer, and then the next morning made his purchases from the drummer who would not drink the night before. He may have been fond of liquor himself, but he knew he could not trust a drunkard with so much security as he could a temperate man. Names could be furnished of traveling salesmen who went into certain routes and constantly met with competing men who spent their evenings in self-indulgence and general licentiousness, hoping thereby to secure and retain the customers with whom they had been dealing. But by and by the sober, truthful, Christian drummer had run his reckless competitor out of all the best trade in the towns through which they had been accustomed to travel together. Instead of the drummer being the moral outlaw which he is sometimes considered, he is steadily growing to be a very important citizen of very excellent moral character.

### THE CHRISTIAN WALK.

The Preacher says: He that walketh uprightly walketh surely. What is implied in walking uprightly? Upright is erect, correct, and to walk uprightly is to walk correctly—correctly, not only in the sight of men, and in regard to men; but in the sight of God and in regard to Him. We are always in God's sight, and we must beware of crooked ways in His presence. Now, as all are sinners, to walk uprightly before God and in relation to Him implies reconciliation with God—walking as one justified in His sight, and whose obedience proves it. It also implies taking the Word of God for our rule and following it; it also implies the right use of all our faculties and powers, and of whatever God gives us, in all things seeking His glory, and so not living to ourselves but to God. This is making a right use of our minds as well as of our bodies—upright in mind—in the soul—as well as in body.

Then what is walking surely? It is walking in the right way, walking safely, with a right end and aim. It is to walk with peace and honor on earth, and with the assurance of eternal rest in heaven. They who walk uprightly, walk safely and surely in the way that leads to heaven and ends in it.

This is blessed and glorious. And there is a strong motive thus to walk, for he that does not do so, but

perverteth his way shall be known as one who does not walk correctly—known as an enemy of God, and one injurious to men. Let us walk uprightly that our pathway be that of the just, which shineth more and more unto the perfect day.

### PASTOR FIDELIS AT PRESBYTERY.

REV. JOHN N. ERWIN, DAYTON, KY.

Every pastor has a certain relation to his whole church and a certain interest and responsibility connected with his brethren. In the ecclesiastical meeting he has a position of more or less influence. The wisdom or folly of its decisions are more or less affected by his presence and its spiritual tone and fervor raised or diminished by his personality. All such meetings have a right to expect the presence of all the members for their counsels and prayers. We need hardly say that an examination of the diary of the Rev. Mr. Fidelis reveals the fact that he seldom failed to be present at all such meetings. It was a matter of conscience with him and he loved to hear the good things the Lord was doing for his brethren. If disorders threatened any part of the field he thought fidelity demanded that the Presbytery should first pray, then deliberate and then act. We shall let him speak for himself now.

April 27. After a protracted meeting of Presbytery I rest a few hours and compose my mind for the duties of the approaching Sabbath. It has been one of those sad days that come to God's church when we have been compelled to take notice of the wrongs of one of God's ministers. It was a time when the standing of one of the Master's ordained Ambassadors was under discussion and the welfare of the kingdom seemed imperiled. It seems to me that no man ought to speak without the greatest deliberation when so much is at stake. It was a time of solemn prayer, and before I said a word or cast a vote I searched myself in secret, on my knees, if perchance there might be any other motive than zeal for the kingdom that influenced my decision. It was a time of tearful solemnity when, at last, it seemed necessary to vote a severe censure on one who was "a partaker with us in this ministry."

April 24. I am home once more from a glorious meeting of the brethren. The Holy Spirit manifested His presence in mighty power. After the fervent prayers of the morning devotion and the voice of delightful song the duties of the day seemed pleasant and even dry reports and columns of statistics and minutes of session grew interesting. The benediction of the Master seemed to answer the supplication of the servants. There was no dull routine work but enthusiasm marked everything and I have come home with new energy of soul and fresh hope. I am impelled to preach a sermon on the text "Speak to the children of Israel that they go forward."

April 23. It has been a dull and tedious week at Presbytery. The session opened with a pessimistic discourse on the "perilous times" that have come in these last days. It affected perceptibly the whole tone of the meeting. Half the brethren stood on the street and talked till the devotional hour was past and then came in for the business. Inside the devotional meeting the time dragged and the brethren seemed in no mood for the service. There were long pauses during which we turned the leaves of our hymn books or looked intently on the floor. All the work was slow. Debates, discussions, sometimes a spirit of levity took possession of the meeting and deep, spiritual earnestness was sadly lacking. I have come home weary, heavy-hearted and feeling unequal to the task of preparing my discourses for the Sabbath.

A great variety of entries are made of all these meetings, made delightful by the spirit of devotion and the manifest presence of God, or else dragging themselves wearily along with the cold heartedness of mere duty. Never does he forget to mention the happy hours he spent in the godly families, of the pleasant hours at the family table, of the quiet hour about the family altar, where they were not strangers but all one in Christ Jesus. Sometimes it was the piety of those homes that prevented the meetings from becoming entirely profitless. Who has not felt with him that the more of devotion we bring with us to these meetings the more of pleasure and profit we have in them.

## LIFE, DEATH AND IMMORTALITY.

BY REV. W. M. NEWTON.

What is Life? A weary care-worn face,  
Whose deep cut lines reveal the trace  
Of many a sorrow; deep, hungry eyes,  
Wistfully gazing over earth and skies,  
Searching in vain for some better thing  
Than this poor world can ever bring—  
Some sweet release from toil and strife.  
So poor a thing is earthly life.

And what is Death? This, this is Death,  
The heaving sigh, the expiring breath;  
The calm composure of dreamless sleep,  
No more to wake to toil and weep.  
A lowly cypress-shaded bed,  
Watched by the sleepless stars o'er head.

And what the life of the Immortals?  
Till called to pass the pearly portals  
We shall not know. And yet sometimes I see  
A glimpse of Immortality.  
I see a face I once knew well,  
How beautifully changed I cannot tell,  
Its lineaments divinely fair,  
And still the dear old face is there,  
While in its radiant lines I trace  
The holy Christ's transfigured face.  
As through a veil sometimes I see  
This glimpse of Immortality.

Raymore, Mo.

## AL-AK-SHAK. — ALASKA.

It is when first announced a surprising statement that our northernmost possession stretches its wing so far across the sea as to almost shake hands with Japan, making also San Francisco our geographical center. But although on the map of North America, Alaska occupies apparently so insignificant a position, it is said to be one-third the area of the United States and the survey of its coasts and islands measures 25,000 miles, being equal to the circumference of the globe.

This snow and ice-bound region, known twenty-four years ago as "Secretary Seward's folly" which, through his masterly eloquence and far-sighted wisdom was purchased by the United States of Russia in 1867 for \$7,200,000, has already, through its seal fisheries alone, returned to the treasury the original cost of the purchase.

Alaska is an English corruption of the native word Al-ak-shak, which means a great country or continent. Captain Butler, an English officer crossing that great "north land," describes it as having "Rivers whose single lengths roll 2000 miles of shore line; prairies over which a traveler can steer for weeks without resting his gaze on aught save a dim verge of ever-shifting horizon; mountains rent by rivers, ice-topped, glacier-scarred, impassible; forests whose sombre pines darken a region half as large as Europe." It is described as "The great island region of the United States, having off its southern coast an archipelago rivalling the better known archipelagoes of the Southern Pacific." Dr. Sheldon Jackson from whom we quote the above, the well known writer and indefatigable worker as Government Superintendent of Education in Alaska, and who has recently planted a new mission station of our church at Point Barrow within the Arctic Circle, is thus referred to in the *Church at Home and Abroad*. "Dr. Jackson writes from Point Barrow the most northern point on the mainland of North America. It seems he has been across the Behring Straits to the Asiatic side and we must not be surprised to find him next summer establishing missions among the Tchouktchees in northern Siberia."

Dr. Jackson writes "All the vessels have been lying at the edge of the ice pack from one to two weeks, waiting to get in. The ice left Point Barrow so that the ships could get in four days ago. I have visited nearly all the native villages on the Arctic coast of Alaska and four in Siberia. Have been over to Asia three times so far. The Arctic ice-pack covering an area almost as large as all Europe, is close by us."

Dr. Guernsey, of New York, tells us that "It is not uncommon for the Japanese junk disabled on the ocean to drift along the great Japanese Gulf stream on our shores. Captain George, the intelligent pilot of the steamer Elder, in the twenty years he has been upon the coast, can count more than a dozen of these junks with their complement of seamen, wrecked upon the Alaskan coast. The island communication stretches from our coast almost to Japan, and the passage across Behring straits is so short as to admit of free communication from one continent to the other." Tempered by the Japan Gulf stream the southern Alaskan coast has charms which modern tourists have learned to appreciate. An inland sea, guarded by "the great mountainous islands of Vancouver, Queen Charlotte, Prince of Wales, Wrangell and others, form a complete breakwater, so that the traveller can enjoy an ocean voyage of 1000 miles without getting out to sea and without sea-sickness, the trip being made through channels between the islands and the main land." It

is fascination to read of Alaska's primal forests, of its glaciers, its auroral displays, its mountains and rivers and of its rich mineral treasures; but the chief interest to the Christian reader is the moral condition of the inhabitants. Their religion is said to be a weak polytheism, the remains of Asiatic Buddhism. They are sunk in superstition, deifying the mountains—the glaciers—the rivers—the aurora, and they even pay court to the fish on which they subsist, greeting them as "You fish! you fish! you are all chiefs; you are."

At several points Christian missions have been established and the Woman's Executive Committee of Home Missions of the Presbyterian church has planted four schools, the largest of which with its church and hospitals and native homes form a Christian village at Sitka, a noted center of light and blessing. Two hundred happy boys and girls are under instruction, whose early history savors of tragedy, some having been rescued from slavery and some having escaped the penalty inflicted upon witches. Several graduates of the school have made Christian homes for themselves in cottages adjacent, and others are now working at trades acquired in the school, or are teachers to their own people. The Rev. A. E. Austin writes, "last summer we had a steamer every week crowded with tourists. Some came who were opposed to anything being done for the Indians except to kill them, to see if anything good could 'come out of Nazareth.' I have had several tell me that their visit here had converted them; and that now they will do all they can for us." The spiritual aspect of the work is its most blessed feature. Mr. Austin relates further that "by the capsizing of a large canoe while on its way to the fur-sealing grounds eight of our people were drowned. One man was a graduate of our school and a good swimmer, but lost his life while trying to save his sister. It melted our hearts as the husband of one of the lost arose in our prayer-meeting and with tears streaming down his cheeks, and with trembling voice told how he had lost everything, and thanked God that He had prevented him from killing himself. Chief Kenikoo wants to have a missionary sent to his people at Angoon, the old village two miles from Killisnoo. He came here and stayed nearly a year that he might learn about God and the way of salvation, and with his wife joined our church at our last communion."

Surely the cry of these people for the bread of life has "entered into the ears of the Lord of Sabaoth." What child of God can be deaf to the cry? H. E. B.  
W. Ex. Com. H. M., 53, 5th Ave., N. Y.

## THE RED STAR.

Mars should be christened the planet of Revolution because it is likewise the name of the fiery young god of battles, who drapes her in sackcloth and baptizes her in blood. Moreover, struggle is normal, and by races as well as by individuals life must be taken with just that high seriousness. No community that is not ready for possible strife with inimical forces, can expect to become regnant in human affairs. Rebellion is sometimes a necessary factor of progress, and popular revolutions, blood curdling as they are, have paved the way for the triumphal march of prosperous commonwealths. Wars of defense are admitted to be not only legitimate but on occasion indispensable.

Just when restless insubordination may pass over into noble resistance to despotic authority, it may be difficult to determine. There are always abroad many prophets of unrest who may after all, prove to be the angels who trouble the pool of stock stagnation, for the aggressive "healing of the nations." The "crowning mercy of Worcester" as Cromwell called the battle of that name, locked the doors of the British Parliament, and put the key in the Protector's pocket, a scheme so ruthless, but so deftly executed that a Royalist wag nailed a placard on the entrance, bearing in large letters the inscription: "This House to Let—Un-furnished!" The English Revolution of 1688 threw the great seal of State into the river Thames, entered the kingdom upon another period of history, in which old laws and customs were passing away and all was becoming new. Feudalism vanished, free thought and discussion in England were inaugurated, the Declaration of Rights was issued and the double crown tendered to William and Mary (of the House of Orange Stuart) under whom the liberty of the press was established, so that henceforth men were not only free to think but to print and circulate their thought. The French Revolution in a single night decreed the total abolition of Feudalism in La Belle France, abolished Serfdom, the law of primogeniture, seigniorial dues, and the tax on salt. This Revolution, to be sure, was succeeded by despotism, for violence is ever followed by some usurpation, but for a' that the experiment was not flung to the winds.

Greivous privileges passed away forever, great rights of immense value were secured, and the sovereignty of the people was established as one of the clear cut fea-

tures of the coming democracies. The French Revolution, fanatical as it seemed, was one of the developments of a nation's approaching majority. It was "horrid" in "form" but as Carlyle says, "when the Phoenix is fanning her funeral pyre, will there not be sparks flying?" Revolutionary necessities are fearfully retributive. The American Revolution terminated in the freedom and state sovereignty of the afore-time colonies which have since expanded into the *E-pheribus Unum* of this western continent. Witness also the contest of the alien Stars and Bars in our Civil War, the culminating conflict in a history full of opposing policies and moral collisions. Is there a law of periodicity in human affairs, as well as in nature under which we may at present be dallying with a coming Revolution, as if with wild fire, a Revolution which shall be neither American nor English nor French, but which may take shape as a cataclysm of two continents? So some savant sufficiently noted to obtain a hearing, ventures to predict. But in these days the "signs of the times" are not cabalistic, nor are they locked away from any ordinarily observant eye. The horoscope of society or politics may not be easily cast by the average intelligence, but no person can be totally blinded to the outward unrest in the present social frame. Deplore it as we may, ignore it if we can, there is a shrinkage of many of the old creeds. The conservative forces of social science, as they are happily or un-happily called, are steadily developing, under which the popular mind seems rapidly "emancipating," and at any rate casting off the old time "shackles" of thought. So readeth the modern lesson that it (the popular mind mentioned above) can no longer be made to believe that grades of rank and wealth are divine ordinances against which it is powerless to struggle. Monarchies are fast becoming effete, expensive and cumbersome absurdities which a rapidly liberating world has already outgrown. The rivalry of factions and demagogues in Republican countries sets free discussion upon its legs, and public speech flashes with living ideas, rather than smothers under the stuffy blankets of comatose platitudes. The yearly increasing ostentation of wealth is sure to create envy, and envy is the mother of the most sanguinary revolutions the world has ever seen. The poorer classes are learning the immense power of organization of which they have always had spasmodic glimpses, and refuse to regard themselves as inevitably and irrevocably "submerged!" They are gaining the most enlarged ideas of the boundless changes which their fresh acquisition of political consequence portends. The "cycle of woman" is approaching and perhaps the cycle of the Jew.

With regard to the former, good women have almost always had their way socially, and this in time must generate political and other activities, so that it comes to be stated that at present they are in the front rank, and in some respects alone in the front rank. It is proved that by a sort of swift intelligence they succeed in every thing to which they give their minds. But perhaps it is not so easy to demonstrate the *desirability* of such multifarious occupation, particularly if it discount the potentiality of the home supremacy. With regard to the Jew, is he to be returned to the East, that "womb of nations," there to be born again? The Oriental mind gives no especial sign of having finished its mission. It refuses to dissolve, but seems as full-blooded and as virile as a thousand years ago, waiting in a grand patience, as do beds of anthracite with their latent fires. Napoleon used to say that the great races were beyond the Mediterranean, and that the grandest intellectual and moral conquests would follow the military track of Alexander.

What of General Booth and his marvelous scheme, which has already aroused the ubiquitous detractor who declares that he did not write "In Darkest England" at all, and even if he did, enforced emigration is a wrong to the emigrant, and worse than that, to remove populations from our centre to another only changes the scene of congestion.

Then there is the future of the by no means dead, but just now, painfully frisky Indian; and again the velvet encroachments of St. Peters upon our free hearted, free handed, perhaps too elastic institutions.

The truth is, no prognostication of great event seems to be culpably visionary, inasmuch as the minds of nations move in immense waves of Revolution. "Great forces generate great forces" and the diurnal revolutions of the earth are not more normal or sure, than are moral and mental storm sweeps which periodically rejuvenate mankind. Have ships of state, or church establishments ever been over the bar? There is now as ever need of Christian pilotage, that whether riding aloft or sunk in the trough of the sea the phosphorescent wake may be seen to have made a strait track toward the millennial harbor which lieth in peace under the Sun of Righteousness.

Godfrey, Ill.

EMILY GILLMORE ALDEN.

## THE SERMON ON THE MOUNT.

BY REV. JAMES H. BROOKES, D.D.

[Editor of the MID-CONTINENT: The following note explains itself. "Will you please tell us through the MID-CONTINENT the best method of studying the Sermon on the Mount? We want to search for the rich treasures contained therein, and hope you will show us how we can best go to work to dig out the practical truths. TRUTH SEARCHERS."]

It will be remembered that the Gospel of Matthew presents the Lord Jesus Christ as the promised King; and hence the Sermon on the Mount may be called "The King's proclamation to His subjects." It was addressed to His disciples, and it betrays a lack of intelligence to preach or read it to the unregenerate as a rule of life, except to convince them of their great need of Him. Although it is very common to hear unbelievers express high admiration of its precepts, such eulogies are the fruit of hypocrisy, or at least of their profound ignorance concerning their deplorable spiritual state.

There is no portion of Scripture that bears with heavier condemnation upon the sinner, unless he is born again. Those whom Jesus pronounces blessed, the poor in spirit, the mourners, the meek, the souls that hunger and thirst after righteousness, the merciful, the pure in heart, the peacemakers, are not at all according to man's natural liking, as shown in all of man's history. Then when the King proclaims that unrighteous anger is murder, that a contemptuous expression may lead on to hell fire, that a look of lust is adultery, that there is but one cause for divorce, that any stronger language than "Yea, yea, Nay, nay," is evil, that if a man smite us on one cheek, we are to turn to him the other also, it is all nonsense for any who reject Christ's atoning sacrifice to profess a lofty regard for these principles of conduct. The other day one of the brightest men in the United Senate declared in a carefully prepared oration, that if his enemy smote him on the right cheek, he would smite him back on the butt of the ear; and the sentiment was received with loud applause. The man told the truth, for such is human nature.

Keeping in mind, then, that the Sermon was delivered to those who were already disciples, it will be easy to see that Jesus is the only embodiment of the Beatitudes He utters. Righteousness is the main thought of the first four, and grace the key note of the last three. Hence the recapitulation is found in the two verses that follow: "Blessed are they that are persecuted for righteousness' sake;" blessed are ye that are persecuted "for my sake." Christ is better than righteousness. Hence too His disciples, when walking in fellowship with Him, are the salt of the earth, the principle of righteousness that preserves from utter corruption; and they are the light of the world, the principle of grace borrowed from Him, that others, not they themselves but others may see their good works and glorify God.

He then expands the principles of the law into commandments issued by Himself, and these become the test of Christian character and conduct. But He touches the law and the prophets with so reverent a hand that not the smallest Hebrew letter, that was like an English comma, nor the least curve or turn of the letter could pass away, till all be fulfilled. To show that we must have a righteousness exceeding that of the Scribes and Pharisees, even righteousness of God in Him, He first expands the law concerning murder, putting in the same dread category every kind of violence, and every form and expression of contempt and hatred.

Second, He expands the law touching purity, asserting that a glance of lust, although not followed by word nor act, is adultery. Third, touching divorce, declaring that it is never right, except for one crime that of itself dissolves the marriage relation. Fourth, touching the common but wicked and senseless habit of swearing. Fifth, touching retaliation, intimating that grace can conquer self, and that we may well submit to personal injuries in the recollection of the deep injury we have inflicted upon Him. Sixth, touching love, that must flow out even to those who hate us, thus making our Father the perfect pattern in dealing with His enemies. Seventh, touching perfection, shutting us up to the necessity of Christ, in whom alone any child of Adam can ever be perfect.

In Chap. vi. the King passes from actions to motives, telling us that we have to do with our Father in secret, and that His will, approval and glory must be the object in view. The first fruit of practical righteousness is alms-giving, but in this not even our own left hand is to know what our right hand doeth. The second fruit is prayer, especially private prayer, and He gives us a beautiful formula, that, with its petitions and the relations into which they bring us, stand thus: "Our Father"—Sons and daughters: "Hallowed be Thy name"—Separated worshippers: "Thy Kingdom come"—Subjects loyal to Him: "Thy will be done"—Servants working for Him: "Give us this day"—Suppliants dependent upon Him: "Forgive us our debts"—Sinners needing mercy: "Deliver us from the evil one"—Saints kept by His power,

The third fruit of righteousness is fasting, and if we are true to our absent Lord, we cannot prevent our longing for Him more than for our necessary food. When the lamp of the body is one-fold, not two-fold, our gaze will be fixed upon the blessed hope of His return, and as we have but one heart, we can have but one Master. Meanwhile we are not to worry about food and raiment, on our way to meet Him in the air, because our Father is pledged to supply all our need, according to His riches in glory by Christ Jesus; and whatever the morrow may bring, it will surely bring with it our ever present Lord.

In Chap. vii. the King sets forth the relation of His disciples to each other. We are forbidden to judge motives, remembering that the mote in a brother's eye may be but the shadow of the beam in our own eye; and remembering too that we may always obtain wisdom to know how we are to act toward them that are without, and toward the multitudinous false teachers that swarm about us, by giving to Him who delights to give good things, yea, His Holy Spirit also, to them that ask Him.

In closing His marvelous discourse, He lets us into the secret that the Rock of our salvation is Christ Himself, and that if we are built upon that, we are safe for time and eternity. The sand answers to the shifting and uncertain opinions of men, and whoever builds upon that will be overthrown at last. Never until we are established upon that Rock, and are taught by the Holy Spirit who ministers grace to the new nature, can we understand, much less practice the precepts and principles laid down in the Sermon on the Mount.

## NOTES ON CHINA..No. 3.

BY REV. J. N. B. SMITH.

X. Give some description of the country. This is, in some respects, the hardest question we have to answer, and it has come to us in a good many forms. It is very much as tho' one were to ask you to give some description of the United States. China proper, that is the 18 provinces, lies between 20° to 46° N. Latitude, and includes all the varieties of climate usually found between those parallels. The area is about 1,348,870 square miles which gives room for all varieties of soil, and scenery. I have already mentioned these facts, but refer to them here because some may not have read the article, and because it is difficult for people to realize the magnitude of China. The population of China in 1882, was estimated at 380,000,000. The basis of the estimate being the Customs Reports. The population has not increased since then and has probably decreased. Some make the estimate much lower, putting the population as low as 250,000,000. The latter is probably too low, and a safe method of comparison is to say that the population of China is about 5 to 6 times as great as that of the U. S. A.

As a complete description of the physical features of the country would occupy more space than I have to spare. I shall content myself with describing such portions as I have seen.

To begin with the country about Shanghai. It is level as land can be all around Shanghai, the only elevations for over 20 miles being the grand mounds and the banks of the canals. The country is just above the sea level, and it is not uncommon for the water to cover large portions of the land at very high tides. The country is cut up by canals, of varying width and depth which are the highways of the people. Nearly every farmer has his boat, and with private canal leading to his house, when the house is not on one of the main branches. Two men will manage a boat carrying about a four horse load, and go from 10 to 40 miles a day, depending on the direction of the wind and the state of the tides.

My first trip was to Hangchow, the distance is 150 miles from Shanghai. On this route we pass in sight of the hills near Soong-Kong, (about 20 miles from Shanghai.) For over a hundred miles the canals are all on the same level; but before reaching Hangchow, the level alters, and the boats have to be pulled up a mud slide to a higher level. Around Hangchow there are a number of hills, and the country is broken. From Shanghai to Soochow, the distance is 75 miles, we pass hills at Kwungsan about two-thirds of the distance and there are a number of hills near Soochow to the S. W. but the canal continues on the same level to Chinkiang about 120 miles further, when it crosses the Yangtse river. I have never been over this portion of the canal. The country about Nanking is rough and hilly to the South, while to the North is stretched the wide bottom land of the Yangtse river.

The usual route to Nanking is by steamer up the river. We go from Shanghai to Ningpo by steamer, going out to sea, for a part of the way. The entrance to the Ningpo River is thro' a chain of hills, but as we approach Ningpo the bottom widens out till it is several miles across. Going up the river from Ningpo, we again enter the hills. Some of the most beautiful scen-

ery I ever saw is found in the mountain passes up which we went to Dai lan San some 40 miles from Ningpo. Here the mountains rise to an elevation of 2000 to 3000 feet and in the valleys and gulches are some beautiful scenes. The air on these mountain tops is as pure and invigorating; as that on the low coast and bottoms is foul and debilitating.

There could hardly be a greater contrast than there is between the entrance to Chefoo harbour and the mouth of the Pei-ho, (the River up which vessels go to Tientsin.) For hours before we enter the beautiful harbour of Chefoo we skirt the Shantung promontory with its ever changing hills. The harbour is as clear as the sea itself. But when we go on to Tientsin, we must cross the muddy waters of the Gulf of Pechili, and it takes a good pair of eyes to make out the only break in the level shore, the forts which mark the entrance to the river even when near the bar. The country is a level plain, across which the narrow river winds with as many curves as a serpent; with a black muddy current as thick as molasses. In all respects but the last it is a decided contrast to the broad deep and mighty Yong-tse (Son of the sea). From Tientsin to Peking the country is a broad plain over which at time the dust is blown in clouds that almost blind and strangle the traveler. West of Peking the country is broken and hilly. From the foregoing description it will be easy to understand that there are varieties in Chinese scenery.

XI. Give some account of the customs of the people. There are various customs differing in different localities; but I will confine myself principally to such customs as have come under my own observation. In this part of my notes I may go over ground with which some are already familiar. To begin with the Chinaman's birth. It is customary at the birth of the first child to send presents of red-colored eggs to the friends of the family. This does not depend upon the sex of the child, at least among Christians. At her wedding the bride wears a red dress and veil, completely concealing her person, (face, head, hands, and feet.) The dress is usually borrowed or hired for the occasion. (Our mission has a bridal dress bought for the use of our school girls.) On her wedding-day the bride acts as nearly like a statue as she can. She is pushed, pulled and hastily carried into and out of the chair, and sits dumbly at her wedding feast of which she is not expected to partake; tho' nature sometimes asserts itself on the sly.

The only sign of emotion is the crying which proceeds from the bridal chair, in which she is being carried to the house of the husband she has never seen, to be the drudge of a family of strangers. I believe the crying is a custom; but those I have heard, cried as tho' they needed no bond of custom to bring forth their tears.

Red is the festival color, and red cloth is also used in cases of small-pox, as a hanging for rooms, and worn as a charm. The Chinese have practiced inoculation for small-pox, but take no pains to prevent the spread of it or of any other contagious disease. Neither do they pay any attention to sanitary regulations, and we often find the streets encumbered with garbage, and reeking with odors that are neither spicy nor fragrant. Their colors for 1st and 2nd mourning are white and blue. White garments are often worn in summer, and do not unless of a certain quality of cloth signify mourning, any more than black dress goods do in this country. Neither do the blue garments which all the people wear. When a man is in mourning, he wears a coarse cap with a white knot called a button on top, white cords are twisted into his queue, and his feet are encased in white shoes. Poor people sometimes cover the ordinary red button, with a piece of white cloth. The white shoes are not always worn. For second mourning a blue button and cord are used without any change from the ordinary shoe. Second mourning does not follow first but is used for more distant relatives. The coffins are made of very thick wood. I have read that the Cantonese coffins are made to resemble a log of wood, which they do. Those made in Shanghai are not so much like logs, and in one city I have seen coffins that were made like boxes. Sometimes a man buys his coffin several years before his death. The corpses are not always buried at once, but are sometimes kept in the houses, in the coffins for months. Children under a year old are supposed to have no souls, and so are not buried. In some places the little bodies are thrown out into the streets or fields. At Shanghai a building has been prepared where the bodies are kept till it is full and then they are taken out and buried in trenches. In Peking a cart goes around every morning to gather up the bodies and carry them into the country where they are disposed of in burial or some other way.

(To be continued.)

—Send for a free specimen copy of the MID-CONTINENT Prayer Meeting Topics and Daily Bible Readings, which topics Dr. Brookes expands at length each week, on our thirteenth page.

## THE MID-CONTINENT.

KANSAS  
DEPARTMENT

REV. DUNCAN C. MILNER, D. D., EDITOR.  
Manhattan, Kan.  
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THURSDAY, JANUARY, 29, 1891.

—Gov. Humphrey sent a special message to the Kansas legislature urging them to declare an emergency and direct that coal be at once sent from the Penitentiary coal mines to the suffering people in some of the western counties. We are glad to hear that prompt action has been taken and already we understand trains of coal are on the way to be distributed by the Rail Road Commissioners to the needy.

—There is suffering and destitution in Western Kansas. Our readers should read with care Dr. Fleming's statement of the case and wherever possible help should be rendered. There is a general feeling also that Kansas is able to take care of her own poor and that these appeals and agents sent to the East are at least unnecessary and some of them are frauds.

—In connection with the "Day of Prayer for Colleges," it will be well for the Kansas churches as far as possible to make a special effort to make good their pledges to Emporia College. It is a critical time for that institution and its friends should rally for its support. The noble and devoted band of teachers who make up the faculty, should not be called upon to make all the sacrifices for the institution that has pledged support of the Synod.

—At the last meeting of the Synod of Kansas it was ordered that a committee of five be appointed to ascertain if it is feasible to hold a Synodical Assembly, and if feasible to report a place for such meeting at the next Synod. The committee consists of ministers, R. R. Marquis, D. C. Milner, J. C. Miller, P. McKinney, elder, P. Fales. The committee will welcome opinions and suggestions on the subject. If anyone has any thing to say let him write to the Chairman or any member of the committee.

—Rev. R. R. Marquis has resigned the pastorate at Osage City but will not leave till after the spring meeting of Presbytery.

—In Dr. Fleming's article on "The Spiritual Interests of Kansas," he referred to Kansas as "the Soldier State" and while paying devoted tribute to the soldiers said something about their relation to religion and churches. The article entitled "Soldiering and Religion" was written by a veteran who served four years and is a man of wide experience and observation, and its suggestions are worthy of attention.

—We rejoice to hear the good news of religious awakenings in Kansas. We believe there is more than the usual desire for spiritual blessings. Our news columns from the churches shows that the blessing has come in many places. Let prayers continue to ascend for the out-pouring of the spirit. Our churches should be putting forth their full work now and seek to have a season of harvest.

—The church at Axtell held a two week's meeting (Rev. W. R. Vincent, S. S.), with good results. Nine persons being received, three by letter and six by profession. Bro. Wells, of Netawaka, assisted in the meetings. Mr. William Lee Vincent, son of Bro. Vincent, of Axtell, and a licentiate of the Presbytery, is seeking an appointment under the Foreign Board, and hopes soon to be ordained to the work in his father's church at Axtell.

H.

## SOLDIERING AND RELIGION.

The statement recently made on this page of the MID-CONTINENT that "comparatively few veterans are true soldiers of the cross;" seems to me needs a little qualification or explanation. If the statement is intended to convey the idea that, *as a class*, the men who served in the army during the civil war, are more irreligious than other men, then my observation does not confirm it.

It is true that army life does not seem promotive of the Christian virtues and graces. Yet I think that life did confer in many a man a certain strength and firmness of character, and I am certain that after more than four years observation, that it was promotive of intelligence. The volunteer became rude of speech as do all men, sailors,

miners and others when deprived of female society and the restraints of home, but this lack of polish and refinement did not argue depravity or harshness of heart. Every soldier has witnessed exhibitions of self-sacrifice, of tenderness and gentleness, on the part of rough and bearded men amidst the horrible scenes of war, which we might wait for long in the midst of a polished and artificial society. The best earthly and human illustration of that "love that sticketh closer than a brother" is the attachment of the soldier for his chosen comrade. And it is easy to believe that the soldier had more faith than he received credit for, and that he more than once, when the distant but advancing guns were growling, uttered the petition of the stout knight of old, "Lord, Thou knowest I shall be very busy to-day; so if I forget Thee, do not Thou forget me."

The truth is, the man who went into the service worthless, was usually worthless as a soldier and came out as he went in. The man who went in determined to do his duty as a soldier, however rough and ignorant he might have been, came out a brighter and to that extent, at least, a better man. The man who went in with fixed principles, as a rule, may be said to have resumed them on returning to civil life. Looking over the survivors of my regiment, now aging men, it seems to me that a majority are members of churches, and I recall several who were counted as "toughs" in the regiment who are now preaching the Gospel in an humble way and in Kansas when you meet a preacher of a certain age, style and build, particularly if he belongs to a denomination which before the war made a deliverance on the slavery question, it is perfectly safe to ask him the number of his regiment.

## GOV. HUMPHREY ON PROHIBITION.

The following declarations about Prohibition were made by Governor L. U. Humphrey in his late message to the Kansas Legislature:

During the past year the cause of prohibition has been assaulted from a new direction. The so-called "original package" decision of the Supreme Court, U. S., promulgated in April, 1890, was a severe and unexpected blow at our prohibitory legislation, delaying, as it did, the power of the State to prevent the importation of intoxicating liquors from a sister State and the sale thereof in unbroken original packages. This sudden invasion of the State by liquor dealers from abroad, and the setting up of "original package houses; the profound feeling produced among our people, and the litigation that ensued—all this, together with the final relief which came from Congressional action, is very fully recited in the report of Attorney-General Kellogg, who merits special commendation for the fidelity and ability with which he performed the duties and extra labors imposed upon him in this emergency.

On Aug. 8th, 1890, the Wilson bill passed Congress and became a law. In brief, it subjects intoxicating liquors transported into a State for sale to the operation of the laws of such State, when in original packages or otherwise. This act was hailed and regarded as a fortunate and final settlement of the vexed question. But the Wilson law was soon to be challenged. One Rahrer, agent for a Missouri liquor house, having been arrested after the passage of the act in Congress in question, and charged with selling liquor in original packages in Topeka in violation of the Constitution and laws of Kansas made application to the U. S. Court for a writ of habeas corpus. On the hearing before Hon. C. G. Foster, Judge of the U. S. Dist. Court for Kansas, Attorney-General Kellogg and R. B. Welch, Esq., county attorney for Shawnee Co., appeared for the State. And after very full argument the prisoner was discharged, the court holding that our prohibitory law must be re-enacted to make it cover sales in original packages. An appeal from this decision on behalf of the State has been perfected, and the case is now pending in the Supreme Court, U. S. The "original package" business, at best odious and repugnant to our Constitution and laws, rapidly degenerating into a revolting exhibition of the dehumanizing character of the liquor traffic in whatever form; and the radical temperance sentiment of the State was undoubtedly materially strengthened and solidified by the whisky invasion and the violent and prolonged agitation of the people which followed. The statement of the county attorneys of the State, as published in the report of the Attorney-General, show that temperance legislation is being

generally enforced; and it may be added that despite the desperate assault upon prohibition during the past year, it still stands firmly entrenched as the policy of the State, and sustained by the judgment of a large majority of the people.

## AFTER THE WEEK OF PRAYER.

BY REV. S. B. FLEMING, D. D.

In many of our churches the Week of Prayer comes with full intent of pastor and people to observe it in its true spirit. But the cares of business that usually press about the beginning of the new year, often times stormy and disagreeable weather, and a multitude of other things come in to interfere. And lo! the week is gone before one tithe of the church and congregation have even attended the meetings, much less become interested. The pastor and few "faithful ones" become discouraged and decide to close the meetings. The result is that nothing is done and the church moves on in the dullness and deadness of spiritual apathy. Church services are a mere routine. Preaching and prayer and praise seems to be mere profunatory performance and the pious and good are not cheered by one evidence of the "Lord adding to the church such as shall be saved."

When we think of the "masterly inactivity" of some churches—the barrenness of all effort to win men for Christ—the thought presses itself upon the mind: why is it that "the children of this world are wiser in their day than the children of light?" They aim for immediate results. No matter what the object may be; wealth, fame or pleasure, "this one thing they do."

During the recent political upheaval that swept over so many of our States, notably here in Kansas, I was profoundly impressed with the methods employed by the "Farmers' Alliance." Agitation was their watchword. Frequent meetings for discussion and social communings were held. Men and women and children talked the principles of the Alliance at home, abroad, in secret gatherings, everywhere; all were imbued with the ideas they advocated and left nothing undone to "better their sad condition!" Storms that would have closed the doors of the sanctuary on the Sabbath; teams that would have been too tired and overworked for a few miles drive on the Lord's Day to the house of worship; domestic cares and duties in behalf of the unsaved. If time and strength and devotion, expended in these less important things could be enlisted in, and directed towards the all important question of sin and salvation, what a blessed thing it would be. It is idle and wicked to say that this cannot be done; that men do not have time to attend to the duties of religion. Where there is a willing mind it can be done.

Ministers and churches need to recognize that there is nothing "impossible with God," nothing that loving devotion and earnest desire can accomplish by persistent hard work. Too easily are we discouraged; too hastily do we forego that earnest effort which, in the end, wins success; too slow is the church to lay hold of those practical methods which prove effectual in other directions. O, for that deep, heart-searching work of the Holy Spirit that will awaken men to the importance of eternal things! This dull listlessness, this sad lack of a disposition to "take hold and do" on the part of so many in the church; this failure to realize the necessity of hearty enthusiasm and "right down hard work," is certainly writing many hard and bitter things against the children of this generation.

## THE GOSPEL OF WEALTH.

REV. ROLLIN R. MARQUIS.

Mr. Andrew Carnegie has recently written a book with the above title, in which he discusses the problem of disposing of the "surplus" of individual wealth. The book itself has not fallen into my hands, but a pretty fair idea of it seems to be given in a review of the subject, by the Rt. Hon. Wm. E. Gladstone. Mr. Carnegie assumes that the amassing of colossal fortunes is all right. Whatever view of that proposition we may take, we all realize that there are a multitude of people who have accumulated far more than is needed for either their comfort or their business. They cannot take this with them to the better world. What shall be done with it? Mr. Carnegie points out three ways:

1st. Distribution to one's family. This he shows to be the worst thing that can be done with it.

2nd. Bequeath it to educational or charitable institutions. This he deems to be getting a reputation for virtue which one does not have, because they are giving away what they no longer possess, and were unwilling to part with while they were living.

3rd. Give it to these institutions while yet alive. This in his judgment is the best and right way.

Now, while not wishing to antagonize the prevailing custom of providing a competence for the children as they separate from the home, it seems to me the obligation resting on the possessor of wealth to further enterprises *pro bono publico* is greater than is at present discharged. As I read this review I began to think of our colleges and seminaries and Mission Boards. What wonders could be accomplished if more of this surplus wealth found its way into their treasuries. In a conversation with the President of Emporia College concerning its finances he said to me, "If we could only tide over these next few years we are all right. The students are here and the endowments are coming. I know of several persons who have remembered us liberally in the distribution of their property." And I replied, "What a good thing for Emporia College it would be if they could each be supplied with a copy of Mr. Carnegie's book."

I am glad to know that the friends of Emporia are remembering the college in their wills, but I would that their will was to give it their help while they are yet living—while it needs their help most—while they would be permitted to see something of the good their money is doing. If some one is going to give \$50,000 to the college when they have no further use for it, why not give \$25,000, at once—endow a professorship, and feel that they were co-laboring with that professor in moulding the men and women of the future? Why tempt some over zealous friends of the college to wish that the Good Master would take them home, so that their money would be unlocked and be doing good? If there is a necessity to provide for old age, they might keep a life interest in it. Though it brought no present revenue to the college it would form a nucleus around which other endowments would come. The future of Emporia College is assured. When it once gets a few chairs—endowed others will follow. When the present generation of its friends pass away, their wills will provide for it a solid financial footing. But why let the professors starve now? They are doing a grand good work. Why let them bear the burden and trial of these first years alone? Will not the men and women of wealth in Kansas, will not the friends of education in the East, rally round this child of promise—nay, of present fruitage—and provide what it most needs,—the endowment of its professorships? Will they not do this now, that they may see the results and receive the blessing of their liberality?

## DESTITUTION IN WESTERN KANSAS.

EDITOR MID-CONTINENT:—Doubtless many of your readers have noticed publications in the newspapers as to destitution in Western Kansas, and have been touched by some of the "harrowing tales" which have been going the rounds of the associated press dispatches. The case of a widow lady and children reported from Rooks Co. as having starved, has no foundation in fact. The nearer you get to Stockton and Rooks Co. the less is known of any such tragedy. Just where and why such reports originate, and the motive prompting them is a puzzle to these brave and heroic citizens of Western Kansas who have sufficient to discourage without such wholesale misrepresentation. The following from the *Topeka Capital*, in its issue of Jan. 22nd, I think fairly and succinctly sets forth the true condition: "Already about 20 counties have appealed to the railroad commissioners for assistance. In fact, all the State west of the 100 meridian, excepting possibly the small portion within the irrigated district of the Arkansas valley, is almost certain to require assistance this winter. The first appeal came from Rawlins county, where, following the abundant crops of 1889, there was an utter failure the next year. Next came Thomas county and then others, until the line had extended nearly the whole width of the State from north to south. Then another line of counties east of these applied, and these in turn were followed by another tier, until now, when the movement for relief has scarcely more than started, the eastern line of the stricken district has been moved as far eastward as the border of Phillips county. An extent of country 130 miles in

width and 200 miles in length, is at this time, in need of assistance. It is useless to lament the mistaken judgment which led these people without sufficient means to confront the accidents and discouragements of that portion of the State. They are there and cannot get away and the thing to do is to send them something to relieve their distress and make them comfortable and defer the task of advice until warmer weather. They are courageous people, hard working, hardy and deserving. Many of them are old soldiers whose distress should arouse feelings of sympathy in their old comrades all over the country. Every Grand Army post in Kansas which can ought to do something, and every church and Sunday-school might well present the matter to their congregation every Sunday and take up collections to be forwarded at the first opportunity. There is no time to be lost, and there ought to be no necessity for repeating the appeal."

In addition to the above it is only necessary to add that this general condition of affairs has very greatly effected our church work and rendered many of the little scattered flocks helpless and shepherdless. There is nothing else to do but to wait future developments—wait and see what the issue is to be. It is quite clear, under existing circumstances, that aggressive church work is out of the question.

In many cases it is not a debatable question whether the people can support the Gospel. It is a question to *get enough to live upon* and save what remains to them that all may not be lost. In very many cases there is real destitution, specially in clothing. With many of the people the food is of the coarsest and plainest necessities, and yet none will starve if their wants are not made known. One of the peculiarities of the situation is that those who are the keenest sufferers are the very ones who shrink from publicity and who would rather endure deprivation to their own injury than disclose their true condition.

If any of your readers desire to lend a helping hand in anyway, if they will communicate with me I will see that clothing, food or money is so directed through our missionaries that it will go to those who are needy and worthy. S. B. FLEMING.

**KANSAS ITEMS.**

SCANDIA.—On Thursday evening last, the ladies of the Presbyterian Social Union met together, and laden with the things most likely to make the body comfortable and the mind happy, made a visit to their president, Mrs. McGillivray. She was completely taken by surprise with their unexpected visit. A very pleasant social evening was spent. The chief attraction at the supper table seemed to centre around a mince (?) pie, which, when opened, was found to contain the best part of the treasurer's supplies. After a most cheerful and enjoyable time the company left with many expressions of kindness and good will.

—After five years of service, Rev. J. N. McClung resigns the pastorate of the First Presbyterian church, of Junction City, Kansas, to take effect the first of April, 1891.

OXFORD.—Since the death of Rev. S. N. St. John, this church has been vacant together with Mt. Vernon which he also served. In all our smaller fields the presence of hard times is felt and it is difficult to arrange for supplies. With the timely help of Rev. J. C. Miller, of Winfield, and Rev. W. W. Curtis, of Belle Plaine, we hope to tide these churches over until the meeting of Presbytery.

PLEASANT UNITY.—This church is located in the village of Rome, Sumner Co., and is now under the care of Rev. W. W. Curtis the efficient member of the H. M. Committee of Emporia Presbytery, pastor of the church at Belle Plaine. He is now conducting special meetings at this place assisted by Rev. Stanley D. Jewell, formerly of Big Flats, N. Y., who is recuperating broken health among friends near here.

ASHLAND AND COLDWATER.—These points have been vacant since the Rev. S. G. Fisher left for Missouri. What is needed is some earnest minister willing to endure hardness for a time on the frontier with these good people who have been left shepherdless. Ashland is the County seat of Clark Co., and Coldwater the county seat of Comanche Co. The two points are connected by R. R., and can be easily worked by anyone who will come.

KINGHAM.—Rev. D. M. Moore, of Hutchinson, will supply this point one half the time until the next meeting of the Presbytery of Larned.

NEAL.—Rev. C. P. Graham has been holding special meetings and as a result there

will be a number of additions soon. The Superintendent of Missions expects to spend Sabbath, Feb. 1st, at this point.

HIAWATHA.—A recent Sabbath spent in this place enabled us to see the good people of Bro. Scott's congregation and become acquainted with some of his staunch supporters. The day was fine and the congregation filled the house. Bro. Scott and his good people will very soon need to enlarge their present building to meet the wants of the community. The Sabbath school is in a flourishing condition.

FRANKFORT.—This church, under the care of Rev. Mr. Neilson, has been in the midst of special meetings for the last two weeks. The pastor has been ably assisted in these meetings by Rev. H. O. Scott, of Hiawatha.

PERKINS CHURCH, WICHITA.—Rev. W. H. Robinson, pastor, is progressing nicely in their work. Recently they gave a free supper to all the children of the Sabbath-school, and friends present contributed a neat little sum toward the Sabbath-school work. They are now raising money to pay a balance due on a piano which they use in their church services. This church is located at the "Burton Car Works" of Wichita and its work is largely with the operatives of this institution.

HOWARD.—The work in this church is progressing nicely. At a recent communion six members were received: three by profession. The pastor, Rev. J. W. Funk, is editor of a sprightly little paper, *The Church Mirror*.

OSBORNE.—The pastor, Rev. J. M. Bachelor has been laid by for a week or two with a severe attack of inflammatory rheumatism. He has suffered very much, but is now convalescing and hopes to be able for service very soon. S. B. F.

**MISSOURI.**

**KANSAS CITY AND VICINITY**

**KANSAS CITY LETTER.**

"Religious Journalism" was the subject set down for discussion in the Minister's Alliance, on Monday, Jan. 19th. Dr. W. B. Palmore, joint editor with Rev. J. W. Lawrence, of the *St. Louis Christian Advocate*, was announced to read the paper. These brethren have both of them been numbered among the pastors of Kansas City recently, and are well known and highly respected here. Having recently purchased the *Advocate* with the design of making it all it should be, we hoped to have gathered some additional rays of light on a subject of such vital importance, with which to illuminate the Chimham column. When Dr. Palmore announced that owing to his numerous engagements and his brief experience as an editor, he had been unable to prepare the paper solicited, there was manifest disappointment. The alliance excused him with reluctance, when satisfied, that, as in the case of "the father of his country," on a memorable occasion, "his valor was equalled only by his modesty."

Rev. C. W. Backus, of Grand View Park, is commonly one of the best collected individuals across the State line. He confesses, however, that on or about the 16th inst. he was taken with a genuine surprise. Just as the clock struck eight, being snugly seated in his easy chair, surrounded by theological lore, his pen galloping briskly over the sermon sheet, an unusual number of persons might have been seen striking boldly across the square to the minister's house. The Rev. penman paused to listen: could it be vigilantes, white caps, or one of those border invasions of which he had heard with mixed emotions, when a youth in his quiet Eastern home? As he hesitated the electric bell rang a defiant peal, and there was no other way but to face the music. According to the *Gazette's* accounts, as soon as the door was opened, in trooped a gay and festive company, each armed with a mysterious looking package, not at all suggestive of dynamite. Greeting the pastor and Mrs. Backus, they deposited their parcels on the kitchen table, till that department resembled a newly opened grocery store.

Thus things continued till the house was filled with people and palatables, being lighted and warmed as well as thronged by one of those gatherings which never could be photographed or phonographed. Our stalwart brother has somewhat recovered from his surprise, but still declares that the occasion was adorned with music comparable to that which charmed the shepherds on the plains of Bethlehem. It is clear that the Grand View Park congregation have found

out, during the past year, that their pastor while hailing from the steady going Synod of New York, enjoys an occasional good time: and after carefully taking his measure they evolved to give him the desire of his heart.

Under the pastorate of Rev. F. B. Everitt, the new Fourth church is progressing most favorably. Mr. W. E. Camp was recently elected trustee. The church lately received from Mr. Camp a timely present, in the form of a new pulpit, and a Bible for the the same. CHIMHAM.

**NOTES FROM THE EAST.**

We send our congratulations to the MID-CONTINENT on its improved appearance. And we mean this remark to apply to both its external and internal make-up. It ought to have a wide circulation among the churches in the MID-CONTINENT region. Even here at the East, although taking two other weeklies, we find it refreshing reading.

That mention of "Undenominational church," recalls the reflection which caught us severely about a year ago. The writer was then a Home Missionary in Colorado. We had charge of a young and feeble church of only twenty members. The town had a population of only about 15 or 1800. There were five other mission churches. The Methodists and Presbyterians had planned to build, and on the 9th of Dec., 1889, the latter laid their corner stone. That same week the Congregationalists sent to town a Gospel tent with an evangelist and a helper. That tent was pitched on the same block where stood the Hall used by the little Presbyterian band for their worship. Two daily meetings were held in that tent, and after a month of effort by an evangelist a helper, and a Congregational minister, with occasional assistance from the local pastors, a Congregational church was organized with nine members, taking three from the little band of Presbyterians. It was purely and only a case of denominational zeal. For a sect, with whom we have an understanding that "brotherly comity" shall be sacredly maintained between us, to do a thing like this, is a strong argument in favor of an "undenominational church." These people did the same thing at Florence, Alabama. And here at the East, in four places, three of them contiguous fields, where there arose a slight disaffection in Presbyterian churches, the Congregationalists came in and formed the minority into a church of their own. We say, "shame on such denominational zeal," no matter even if Presbyterians exhibit it! These brethren "lie in wait to devour" and are noted for building up churches in this way all over the West.

We do earnestly hope that the Overture on Deaconesses will carry. Our women have demonstrated their fitness for the honor by the services of many kinds they have rendered to the church of God. Too long has it been thought that all the work women could do in the church was washing dishes at festivals and picnics, and providing lunch for ministerial and other religious gatherings. By their zeal in the church, in the Sabbath school, their fidelity at prayer-meeting, in mission and all benevolent and charitable work, they have justly earned the honor of promotion. Their "civil service" deserves "constitutional" recognition. Brethren of our Presbyteries, do not be afraid to pass this overture. E. H. M.

**LETTER FROM OREGON.**

DEAR MID-CONTINENT:—I have long thought of sending you a word of greeting. I am now the most western missionary of our church in the U. S., save those of Alaska. My wife's health would not permit me to remain in my pastorate at Medford. We wanted to try the seashore and as I could find no other man to take this field, I came here myself last June. I am Chairman of the Home Missionary Committee in the Pres. of Southern Oregon, and hence the care of new fields devolves on me.

This Coos and Curry counties field is a peculiar one. I am the first Presbyterian minister to preach in this valley of the Coquille and the first to visit Curry, the S. W. county of the State, and the one in which Cape Blanco is situated. So ignorant are the people of our church, that a preacher has threatened to "Expose" us two weeks from now. In Curry county I found a family of Scotch Presbyterians, of twelve children, mostly full grown men and women. At meal time they are all seated at one table. For sixteen years they have held to the old "Kirk," though they were obliged to have their children baptized by an Episcopalian minister. They scarcely knew any

thing of the Presbyterian church in the U. S. A. and had never seen one of its ministers until I came to them. The work here is glorious, and gloriously difficult. I think the back-bone of infidelity, a well articulated cast iron one, has been broken. In one place the infidels turned out with their champions to answer, but when they had listened, had no answer to make.

Yours Fraternally, ENEAS MCLEAN.  
Bandon, Jan. 12, 1891.

**CURRENT TOPICS.**

—A meeting of Hebrews, consisting of many of the leading citizens of that faith, was held at Omaha, Jan. 25th, and it was decided to request the Nebraska representatives in Congress to use all efforts to secure a protest on the part of the United States against the treatment accorded Jews by Russia and the Russian government.

—It is reported that Richard Harding Davis will, at the beginning of February, be associated with Mr. George William Curtis in editing *Harper's Weekly*. Mr. Davis is a son of Mr. L. Clarke Davis, of Philadelphia, and Mrs. Rebecca Harding Davis, whose writings are so widely known and so highly appreciated. He was educated at Lehigh and John Hopkins Universities. Mr. Davis is a young man not 30 years of age and has already given promise of the great literary talent inherited from his mother.

—The legislatures of the States to elect U. S. Senators met in joint session the first of last week and the changes made are of considerable interest. Those who were returned were Mitchell, from Oregon; Jones, from Arkansas; Teller, from Colorado; Vest, from Missouri; Squire from Washington; and Cameron, from Pennsylvania. Representative Hansbrough was elected from North Dakota, after a hard fight against the present Senator Pierce. Dr. Gallinger was elected over Senator Blair in New Hampshire. The fight is still on in Illinois, Kansas and South Dakota, the result can not be guessed. In the Illinois Legislature the vote stands, Palmer, 100; Oglesby, 101; and 3 for the F. M. B. A. candidate. The Kansas situation looks very much as if Mr. Ingalls will not be returned. Gov. Hill, of New York, succeeds Senator Everts.

—Dr. Sheldon Jackson, U. S. agent of education in Alaska, has submitted a preliminary report to the Commissioner of Education on his observations in that territory last summer. He says that Eskimos from time immemorial have lived upon the whale, the walrus and the seal of their coasts, the fish and the aquatic birds of their rivers and the caribou or wild reindeer of their vast inland plains. With the destruction of the whale, one large source of food supply for the natives has been cut off. The walrus as a food supply is already practically extinct, and the seal and the sea-lion, once so common in Berhing sea, are now becoming so scarce that it is with difficulty that the natives procure a sufficient number of skins to cover their boats and their flesh, and because of its rarity has become a luxury. Five million cans of salmon are annually shipped by American canneries from Alaska, and the business, which is still in its infancy, the report says, means starvation to the native races in the near future. In this crisis it is important that steps should be taken at once by the present Congress to afford relief by appropriating money to feed them, as is now the case of many North American Indians.

—King Kalakaua of the Hawaiian Islands who has been in San Francisco the last few months trying to regain health, died of Bright's disease in that city, Jan. 20th. He was to have left last week for Honolulu, after a short trip through Southern Cal., but the numerous banquets and dinners which he was called upon to attend proved too much for him and hastened the sickness which resulted in death. Kalakaua was elected King in 1874 by the legislature over Queen Emma, widow of his predecessor, who claimed the throne. Civil war threatened for a time but soon the legality of the election was admitted by Queen Emma, and Kalakaua held undisputed possession. He was popular with his people, well educated, and an adroit politician. He was 52 years of age. The effect of Kalakaua's death upon the Hawaiian politics is problematical. The Princess Liliuokalani is popular, and may succeed in securing the votes of the people, as she has been nominated by the King to succeed him, but whether or not she would be endorsed by the legislature is an open question.

## WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF THE SOUTHWEST.

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### TOPICS FOR PRAYER AND MISSION STUDY.

#### February.

FOREIGN.—China.

HOME.—Indians of the U. S.

#### HELPS FOR LEADERS.

Monthly Missionary Teas, 10; Children's  
Missionary Exercises, 40; Monthly Mission-  
ary Teas contains twelve programmes, one  
for each month of the year. Each programme  
is made up of papers, topics, music and  
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book called *Children's Missionary Exercises*.  
These valuable little books will be accept-  
able for general use. They are published by  
the ladies of the Avondale Presbyterian  
Church, Cincinnati, Ohio, but may be pur-  
chased also from W. B. S. W., 1107 Olive-  
St. Louis.

### MID-MONTHLY MEETING—JAN. 20TH.

The meeting was opened with brief devo-  
tional exercises after which the business of  
the afternoon was taken up. A new society  
was received from Carthage, Mo., the Alden  
Mission Circle. Letters from Miss Black-  
burn, at St. George, and Miss Davis, at  
Wenoca, were read. There was also a letter  
from Miss Cogdal in Shanghai. The King's  
Daughters at Benton send \$25, making  
Miss Mary Robertson a life member of the  
S. W. B.

### THAT PRINTING PRESS.

Boys and Girls, I do hope the big letters  
at the top of this letter will make every one  
of you jump! Yes, and don't sit down  
again till you skirmish around and find  
work for, self-denial, do something to send  
along a little help for that hand printing-  
press for the boys' school in Teheran, Persia.  
You see, we find a good press, durable and  
suitable, will cost over \$30. And let me tell  
you how it is to be paid for. One dear lad  
in Kansas City sent the very first money for  
it—"his own earnings"—his name is Howard  
H. Winn, and some of you boys might find  
out how to earn some money by writing to  
Howard. Then some "Missionary Sun-  
beams" and "King's Messengers" over in  
Kansas City, Kan., put their heads together,  
worked up a fine missionary meeting, asked  
the "grownups" to help and the other day  
their faithful leader sent ten dollars for the  
printing press. I wanted to be a boy and  
shout right loudly just then. The same day  
the Young Ladies' Band of the Lafayette  
Park Pres. church, St. Louis, voted fifteen  
dollars toward the press, of money they had  
made at a Christmas sale. We will raise  
the money for the press, but Mr. Dulles  
says the freight charges from here to Persia  
must be paid either by us or by Mr. Ward.  
Of course we'll pay for the transportation of  
our own present, so please hurry up with  
the extra offerings to help send the press  
across seas. I want it off our minds, for you  
know we must go to work for

#### THAT LAKAWN SCHOOL.

What did you think or say when you read  
in your last *Children's Work* that the chil-  
dren of the other Boards had all given some-  
thing—but not a penny reported from our  
own S. W. B. I believe, though, the pen-  
nies are being saved, and will yet be re-  
ported for the Lakawn School. If you will  
send to the Board Rooms, 1107 Olive St., for  
circulars about the Lakawn Industrial  
School, you will all become so interested  
you will gladly help toward building it. A  
great English celebrity, who was an Irish-  
man, once said, "He who causes two blades  
of grass to grow where but one grew before,  
is a public benefactor." That's the meaning  
of it. You bright eyes who are still in  
school, can hunt up his name, and the quo-  
tation, and correct me, please. But, you  
who help with the Lakawn School will cause  
fields of rice to grow, where none grew be-

fore. You will help rescue Laos boys from  
ignorant, inane, aimless lives, to become  
"new creatures in Christ Jesus," to become  
teachers, preachers, evangelists, in their  
own land. And dear boys and girls, some  
day—some far-off day—you may meet in  
heaven a Laos soul redeemed, singing the  
new song, because you helped with the  
Lakawn School.

Cordially Yours,  
FOREIGN SECRETARY.

### LETTER FROM MISS COGDAL.

[It is with great pleasure we give to our  
auxiliaries this first letter from our mis-  
sionary, Miss Cogdal, of Kansas, who sailed  
from San Francisco last September. Her  
cheerful courage in the face of that dismally  
difficult language is delightful and inspiring.  
Will you not remember this young sister, at  
her far-off post, in your prayers, especially  
during February, the Month of Prayer for  
China?—FOR. SEC.]

Shanghai, China, Dec. 16th, 1890.

DEAR MRS. HOPKINS:

Yours of Oct. 28th, received Dec. 9th, and  
read with much pleasure. The missionaries  
seem like brothers and sisters indeed, and  
Jesus seems nearer than ever before so that  
I do not feel lonesome nor friendless at all.  
I do rejoice that it is my great privilege to  
be here where workers are so much needed.  
You cannot really realize the great need  
until you are here "in the midst of it." The  
language is very difficult and I am sometimes  
sorely tried with the strange sounds and in-  
tonations but I am never discouraged for I  
do know that what others have learned, with  
God's help, I can and will learn and I really  
enjoy the study. I have enjoyed the best of  
health since I arrived (Oct. 21st), and I try  
to be careful of my health for besides my  
promise to my mother, I feel it my duty to  
do so. I realize more than ever that I am  
not my own but "bought with a price" and  
that I must be faithful to my trust. I will  
now tell you how I spend my time at pre-  
sent. I arise at six and breakfast at seven.  
At eight the Chinese who are employed on  
or about the mission premises, together  
with their families come in to morning  
prayers. We read a Scripture selection, sing  
and pray in Chinese. I then go to walk  
about the yard or take other exercise until  
9 o'clock when my teacher comes. I study  
until 12 and we have dinner at 12:30. Imme-  
diately after dinner we have texts for the  
day and short prayer. My teacher comes  
again at 1:30 and I study until 3 P. M. Two  
afternoons each week I play on the organ  
while Miss Posey gives the pupils in the  
Boys' Boarding School a lesson in singing  
from 3 to 3:30 P. M. I take a brisk walk al-  
most every afternoon as the old missionaries  
tell me that I must be sure to take sufficient  
exercise while I am learning the language.  
I usually "kill two birds with one stone" by  
going with the Chinese Bible woman as she  
visits the women from house to house. She  
likes to have me for I am useful in attract-  
ing a crowd. I cannot assist her in preach-  
ing yet, but I can smile and notice the little  
ones. We have supper at 6 and evening  
prayers (English) immediately after supper.  
The evenings are spent in writing letters,  
reading, or practicing on the organ. I spend  
about half an hour each evening teaching  
English to a servant boy who is very ambi-  
tious but has had no opportunity to learn  
English. He is not yet a professing Chris-  
tian but is being taught the "Jesus Doc-  
trine" and we are praying and hoping that  
he soon will come into the light. I attend  
Union Mission prayer-meeting each Monday  
afternoon at the Union Chapel, in the  
"Foreign Settlement." On Sunday I usu-  
ally attend Chinese services at our own  
Chapel here at South Gate. I cannot under-  
stand much of the sermon but I enjoy the  
service nevertheless. I play the organ for  
Sunday-school also. Beginning Jan. 1st, I  
am to superintend one of our day schools,  
taught by a Chinese Christian woman, but I  
am to look after the "course of study,"  
visit them once a week or oftener, see that  
they attend Sunday-school, and hear them  
recite their Bible texts. I am afraid I tire  
you, writing so much of myself but I am so  
glad to be able to do even a little while I am  
studying, that I wanted to tell you all  
about it. The new missionaries are to be  
examined every three months.

I shall take my first examination the last of  
January and I will write and tell you then  
how much I have learned. The more I see  
of this wonderful people, the more I am in-  
terested in them, and I am impatient to be  
able to talk with them. I do not know how  
much you know about the South Gate

Mission where I am stationed, and about  
the other missionaries here and I shall not  
write of them this time for fear I may weary  
you by merely repeating what you already  
know. I shall be glad to answer any and  
all questions that you care to ask as far as I  
am able. I thank you for your cheery letter  
and kind words make my heart glad and  
cheer me on. I know I fall very far short  
of being worthy of the kind words dear Miss  
Sherman wrote about me, but it makes me  
very happy to know her good opinion of me  
and I will try hard to really deserve it.  
Your letter makes me feel really acquainted  
with you and I want to sign myself,  
Your loving friend and sister in Christ,

MARY E. COGDAL.

### STUDIES ON CHINA FOR MONTHLY CONCERT.

China occupies the eastern slope of the  
table-land of Central Asia. The area is only  
one-third that of the United States, yet the  
population is six times as large. The gov-  
ernment is an absolute monarchy, the Em-  
peror is absolute in the Empire, the govern-  
or in the province, the magistrate in the dis-  
trict. The Emperor must legislate in accord-  
ance with the general principles acknowl-  
edged in the country. He also constitutes  
in his own person the highest criminal court.  
Although they have no written constitution,  
they have a carefully digested code of laws.  
Their penal code is over 2000 years old.  
Their Government is the oldest in existence  
to-day. They are a people possessing a  
greater homogeneity and a more enduring  
national existence than any other in ancient  
or modern times. They are a peculiar,  
though gifted, and naturally intelligent peo-  
ple. They are proud and self-sufficient and  
humanly speaking they have a right to be,  
being older than the Jews. On the rocks of  
Hung-Shan is a record supposed to have  
been written 220 years before the call of Ab-  
raham, commemorating a great engineering  
work. Many things in the country go to  
show that from time immemorial they have  
been an energetic, toiling nation. Before  
the most powerful Western nation came in-  
to existence, China had many arts which the  
former have but recently discovered. They  
invented the mariner's compass and printing  
was invented by them in the tenth century,  
and in 932 A. D. a printed imperial edition  
of the sacred books was published. They  
were the first people to use chain pumps,  
and bore artesian wells. Their civil service  
examinations which have been but recently  
began in the U. S., they have practiced for  
1200 years. Their great wall is one of the  
seven wonders of the world. They also have  
a bridge across an arm of the China Sea, the  
largest in the world, five miles long and  
built entirely of stone, with 300 arches 70  
feet high, with a road way 70 feet wide.  
They have three systems of religion, Confucian-  
ism, Taoism and Buddhism. Each has its  
influence and all are influenced by each  
other, and they blend without serious antag-  
onism. An intelligent Chinaman favors  
all. Confucianism is the religion of State.  
Civil officers must be able to pass a thorough  
examination in the writings of Confucius.  
They are a hard people to reach, deceitful  
themselves, they are suspicious of foreigners,  
yet treat them with respect because they  
realize that our mechanical skill is superior  
to theirs but despise and pity us for our lack  
of veneration of Confucius and for our at-  
tempt to teach them not to worship their  
ancestors. The opium trade has had a great  
deal to do with their hard feelings toward  
the foreigner, not realizing the difference  
between the American and the Englishman.  
The wicked conduct of foreign sailors and  
merchants in China has sometimes brought  
disgrace upon all foreigners and the Chris-  
tian religion. They have a venerable litera-  
ture, they care nothing for modern sciences,  
but rather cling to the old ways of their an-  
cestors. They would deem it a sin almost  
to be wiser than their forefathers, therefore  
they use the same text-books used 2000  
years ago. The lexicon of their language  
dates back almost to the Christian era. The  
imperial library of 80,000 volumes was old  
when the great Alexandrian library was  
burnt, 391 A. D. The Chinese have a veneration  
for learning. The literary teacher  
there is called "The First Born," and is al-  
most worshipped. Books written in the lit-  
erary characters may to-day be read any  
where in China; therefore the vast power of  
a Christian literature in the Chinese tongue.  
The London Miss. Soc. was the first Pro-  
testant agency to enter China though an at-  
tempt had been made 1,000 years before. An  
interesting relic remains in a monument at  
Se Ngan Fu, containing a short history of

the Nestorians, 630-781 A. D., also an abstract  
of the Christian religion. Catholicism  
entered China in the 13th century and  
found Nestorianism swaying considerable  
power among the rich as well as the poor.  
Pekin was the only city where the Romish  
church succeeded in getting a foot-hold by  
Catholic priests disguising themselves as  
Buddhist priests and literary gentlemen.  
They have held their ground by much per-  
sistency in deception using many of the  
heathen rites in their services. After the  
organization of the London Miss. Soc.,  
Robert Morrison was its first missionary.  
Jan. 31st 1807 he sailed for China by way of  
America. Mr. Madison, Sec. of State gave  
him a letter of introduction to the U. S. Con-  
sul, at Canton, as it was not best to go un-  
der the English flag, and Canton at that  
time was the only Chinese port open to  
foreigners. He arrived there Sept. 4th 1807,  
received a very cordial welcome from Mr.  
Carrington, the U. S. Consul. The penalty  
was then death to any one who was known  
to teach the Chinese language. Another  
drawback was that the East India Company  
did not allow any one there except on ac-  
count of trade. After a time the way was  
wonderfully opened. A member of the  
East India Co., procured a Chinese teacher  
from Peking for him, but he was a Roman  
Catholic. From this time he devoted him-  
self with extreme diligence to perfecting the  
language. It is scarcely possible for us to  
realize the cautious prudence required from  
Mr. Morrison at this point in his career.  
One false step must have precipitately closed  
his career. Having gained a considerable  
knowledge of the language before he left  
England he was able to make a more rapid  
progress in his studies, so in two years he  
received a request to become the official  
translator of Chinese for the East India Co.,  
at a salary of £500 per annum. By accepting  
this position he would be enabled to remain  
in the country and being in the employ of  
the great and wealthy Co., he would be pro-  
tected at once from the hostilities of the na-  
tives and Romish emissaries. So carefully  
was he observed by the Roman Catholics on  
one hand, and the Chinese officials on the  
other, that he was entirely shut out  
from preaching or teaching the Gospel to  
any, save a few Chinese in his own employ,  
and occasionally one or two who might be  
induced to join them. He was therefore  
compelled almost exclusively, to make at-  
tempts to reach the heathens through the  
press, and for this purpose he labored in-  
cessantly and devotedly, as it was the only  
way to reach outsiders. In 1812 an edict was  
issued by the Emperor, that to print books  
on the Christian religion in China, should  
be a capital crime. But fortunately just be-  
fore that Mr. Morrison had sent to London  
to be printed the Gospel of Luke and a tract  
on the "Way of Salvation." In July, 1812  
Mr. and Mrs. Milne, from Aberdeen, Scot-  
land, joined him. As soon as their arrival  
was known hostilities at once broke out and  
the Governor ordered them to leave in eight  
days, and when Mr. Morrison entreated him  
on one knee, to allow them to remain a few  
more days, the Governor said that the  
Senate and Roman Catholic Bishop had re-  
quested him to act, but finally consented  
for them to remain eighteen days. In 1814  
Mr. Morrison baptized his first convert at a  
little spring, at the foot of a lofty hill, out of  
human observation, and in 1816 his second.  
He left China for England Dec. 1823, where  
he arrived Mar. 1824 very much worn and  
weary. In 1826 he returned to China. In

### Hood's Sarsaparilla

Is a peculiar medicine. It is carefully prepared  
from Sarsaparilla, Dandelion, Mandrake, Dock,  
Pipsissewa, Juniper Berries, and other well-  
known and valuable vegetable remedies, by a  
peculiar combination, proportion and process,  
giving to Hood's Sarsaparilla curative power not  
possessed by other medicines. It effects remark-  
able cures where other preparations fail.

### Hood's Sarsaparilla

Is the best blood purifier before the public. It  
eradicates every impurity, and cures Scrofula,  
Salt Rheum, Boils, Pimples, all Humors, Dys-  
pepsia, Biliousness, Sick Headache, Indigestion,  
General Debility, Catarrh, Rheumatism, Kidney  
and Liver Complaints, overcomes that tired feel-  
ing, creates an appetite, and builds up the system.

### Hood's Sarsaparilla

Has met peculiar and unparalleled success at  
home. Such has become its popularity in Lowell,  
Mass., where it is made, that whole neighbor-  
hoods are taking it at the same time. Lowell  
druggists sell more of Hood's Sarsaparilla than  
of all other sarsaparillas or blood purifiers.  
Sold by druggists, \$1; six for \$5. Prepared only by  
C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

1830 the American Board sent E. C. Bridgman, and the American Seamen's Friend Society sent David Abeel, who were of great assistance to Mr. Morrison and the work went on with renewed vigor. Yet the prejudice against foreigners was great and Canton being the only open port, there were many drawbacks. Mr. Morrison died Aug. 1st 1834. The Presbyterian Board began work in China in 1844 at Ningpo, at Canton in 1846, North China Mission 1861. At that time they had 13 stations, and 90 missionaries, now they have 45 churches with a membership of nearly 5,000. Through the medical work many souls are reached that otherwise never would hear the Old Story. Let us glance at the work of one woman, Dr. Mary W. Miles, as given in our last report. It is wonderful; only that it is God's work no one could endure it. There has been in attendance in her department during one year 4,286 patients and 393 in-patients under her care. She has performed 683 surgical operations, 166 persons have been visited in their homes, 275 calls have been made. She has thus reached many firesides of rich and poor, always carrying the Gospel message. Usually, says the report, a large room full awaited her coming, doubtless many a secluded woman of the upper class has heard the truth who otherwise would not. She has received as fees \$182. Frequently one of the medical students has accompanied Dr. Miles in these visits and rendered material assistance in giving religious instruction. The following is a summary of the medical work done during the past year. Out-patients 59,311, in-patients 1,459, surgical operations 2,868, visits at home 647, such an opportunity to work, it seems as if almost as much work can be done as by the Bible readers. This is simply the work of the Canton mission. Notwithstanding all the difficulties God's work is prospering in China. Forty-five years ago there were only six native Protestants in China, at present the number of actual communicants are nearly 50,000 and the adherents are about one half-million. From 1839 to 1842 during the Opium war there was not much done, but since 1856 when freedom was given to any religion, there has been a steady growth, those who are there and in the work are better prepared to judge. They say that they believe that within the next fifty years China will be made a Christian nation. Those who have been there the longest are the most confident of the speedy evangelization of the nation.

Sisters, since there is so much being done already by the few medical missionaries that are out, let us do more work in that line, let us take out two if not three scholarships this coming year. If each member would give 25cts this year we could take out three scholarships in the Board of the Southwest. Talk of it and pray for it. H. C.

**CHRISTIAN ENDEAVOR**

**A Plea to Y. P. S. C. E. for the Sons and Daughters of the Freedmen.**

The young people among the Freedmen of the South present to your societies a field for Christian work worthy of your serious consideration, and of your best and most earnest endeavours. This field lies not in a far off land, but at your doors, and is one of the most important and promising for home-mission work in the land, if not the most important. The young Negroes of the South are not foreigners, but native born Americans; they speak our language, have learned our manner of thought, and are entirely in sympathy with our government, especially its Christian features. Their fathers were always loyal to the government, 38,000 of them having given their lives in defence of the Union. There are not less than 5,000,000 of young people among the Freedmen of the South, most of whom know nothing of a Christian home life. Among them are the future wives, mothers, home-makers, preachers, teachers and leaders of the race. Mould the character of these young people by a Christian Education, and you mould the character of the coming generation and save the race. They are poor, being the sons and daughters of those who were lately slaves, but they are eager and anxious for an education to prepare them for useful stations in life. Their future is a serious and momentous factor in the future well being of our Republic, for they will hold in their hand not less than a million and a half of votes. Hence, our work among them and for them is a patriotic as well as a Christian work. \$200 will pay a teacher in one of our paro-



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training, he is prepared to preach, teach, or to fill any other useful station in life. In all our schools the Bible is taught daily, and the pupils brought under the best Christian influence possible. With your contributions on the first Sabbath in February, will you not remember the sons and daughters of the Freedmen, and aid us in this great work for God, humanity and Country? For Presb. Board of Freedmen.

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# THE MID-CONTINENT

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THURSDAY, JANUARY 29, 1891.

## THE HIGHER EDUCATION OF YOUNG WOMEN.

A recent writer in a secular paper utters some sensible thoughts on this subject. Among other things he says:

"The battle for the higher education of women is won. There is no longer any doubt that young women are mentally and physically capable of enduring the prolonged strain of a college course, and of winning the highest honors. Frequent competitions have established the fact that, if thus far young men maintain on the whole a slightly higher average of attainment, some young women equal and surpass the brightest male students. There is, also, no question that women are entitled to and should at once be granted the same honors (for the same attainments) that are now conferred on men. It is likewise beyond question that educational facilities of women, equal in every respect to those enjoyed by men, are an imperative demand. In the West, co-education holds its own; perhaps does more. This may be due to the same cause that originated co-education, viz., financial inability to provide separate institutions for the education of young women. It will be admitted, even by conservatives, that co-education may be better than no education."

The co-educational impulse has led to a compromise in building women's annexes adjacent to several of our older institutions as Harvard, Columbia and Colby Universities. Both these methods give access to libraries, cabinets, and other invaluable collections or apparatus; the instruction of professors famous in their departments; and as a reward of proficiency, degrees and other honors of like rank with those granted to men. This maximum of advantage can be given to women at a minimum of expense, a few hundred thousand dollars accomplishing all that could be done by as many millions used to found a new institution exclusively for women. By co-education hundreds of noble girls are enabled to prepare themselves for teachers, missionaries and other positions of self-support and usefulness in the world. Now that women are coming to the front in so many attitudes of help to their sisters and to the world, the vast need of their thorough and advanced education appears as never before. But one sphere in which their sex-sympathy so strongly developed in other directions, may be exercised is in assisting their own cause of woman's education. The lack of sympathy and hearty co-operation on the part of good educated women, and their reluctance to aid in the elevation of the education of women to equal rank with that of young men, is certainly remarkable. And what is even more discouraging, there appears an unaccountable backwardness on the part of women of wealth to furnish female facilities in colleges, in which women have an equal privilege. In many of such institutions the great need is a commodious and fitting woman's hall for their shelter and protection, and for the lessening of their expenses, or scholarships for worthy girls. Why do not pious women of wealth see what an opportunity here offers for their open hands? This is all the more important since more or less prejudice is aroused against a college that opens its doors to women as well as to men and it loses male patronage thereby. Women should see that such institutions are not permitted to suffer loss from the self-sacrifice of their generosity for women's sake.

The *Philadelphia Press*, has forcibly called attention to this singularity. It says:

"Why do women not leave money for the benefit of women's education? Mrs. Fogg, who recently died in New York and left \$600,000 to charities and educational institutions, is one of a number of women who have left large estates to worthy objects within the past few months. But, like all the rest, Mrs. Fogg leaves all her money to institutions belonging to men. She left \$200,000 to Harvard College, and in Cambridge is the Harvard Annex, needing this sum far more than the university, and able to do more good with it. All the women's colleges are poor. The schools which give secondary education to women are poorer yet. It is the hardest thing in education to find a school in which a girl can get just as good a fit for college as a boy. This is equally true of art schools for women, of scholarships for past-graduate study and of woman's medical schools. They are all woefully poor, far poorer than like schools for men. Yet the rich women who give and leave large sums are perpetually bestowing them on colleges, schools and institutions for men. This is, we fear, because such bequests and gifts are generally given under the advice of men who are interested, and only interested in institutions for the education of men, while women are as yet but too little interested in the higher education of their own sex."

We know a half dozen noble western Presbyterian colleges, doing a grand Christian work to-day under some of the best teachers in the world, where a hundredth part of the legacies left to the plethoric millionaire-institutions of the sea-board, would double their educational facilities for usefulness and relieve heavy burdens.

## THE NEW JAPANESE CONFESSION.

The various Presbyterian missions that formed themselves into "The United Church of Christ in Japan" failed a year since of completing a union with the Congregationalists. They then appointed a committee of both missionaries and native preachers to draw up articles of faith and a constitution for themselves. The articles proposed by the committee in reporting, when the Japanese Synod assembled were those that had been prepared by the English Presbyterians.

Thereupon a protracted and somewhat heated debate arose, lasting about three days and ending in a compromise. It was agreed to affix a preamble to the Apostles' Creed and make these documents the general statement of their faith. This preamble is as follows:

"The Lord Jesus Christ, whom we adore as God, the only begotten Son of God, for us men and our salvation, became man and suffered. For the sake of His perfect sacrifice for sin, he who is in Him by faith, is pardoned and accounted righteous, and faith in Him, working by love, purifies the heart. The Holy Spirit who, with the Father and the Son, is worshiped and adored, reveals Jesus Christ in the soul, and, without His grace, man being dead in sin, cannot enter the kingdom of God. By Him were the prophets and apostles and holy men of old inspired—and He, speaking in the Scriptures of the Old and New Testaments, is the supreme and infallible judge in all matters of faith and living. From these Holy Scriptures the ancient Church of Christ drew its Confession; and we, holding the faith once delivered to the saints, join in that Confession with praise and thanksgiving."

Then follows the Apostles' Creed, including the clause "He descended into hell."

The adoption of such vague generalities where clearly defined statements of truth are needed, seems to us unfortunate in this young church amidst heathen fires. According to the spirit with which the preface, at least, is interpreted it may or it may not be even broadly evangelical. There is provided no safeguard against the distracting and destructive errors that have been historically proved the greatest peril of the church.

That such a doctrinal standard should have been accepted at last, shows the independence and national spirit of the Japanese, taking its stand against foreign leadership or adoption of foreign formulas. This race is proving highly self-assertive, and is said to desire a purely Japanese Confession without alien ideas or forms of expression. It would seem that they have secured a strictly Japanese combination. But the incongruity in style and thought between the preface and the Apostles' Creed thus worked together, will stand out as a marked protest against haste or carelessness in creed creation. Our missionaries doubtless did all they could to secure a firmer evangelical basis even if they might not obtain a mild Calvinistic Confession. But they were overruled by the spirit so rapidly taking possession of that land, "Japan for the Japanese."

This formula however may serve one valuable purpose in the future in acting as a basis for union of all evangelical churches in Japan, its platform being so doctrinally broad that no church calling itself evangelical, could well refuse to take position on it.

## DAY OF PRAYER FOR COLLEGES.

The prayer-meetings of this week will be directed to prayer for educational institutions. Wednesday being the day set apart for prayer in this direction. The importance of the subject is seen from the fact that this is the only annual day of prayer appointed for any special purpose by our General Assembly. There is no designated day of prayer for the pulpit, the press or the family. Of course we have the Monthly Concerts of prayer for missions on Wednesday evenings. But a day of prayer for teachers and students in all schools, lays particular stress on this mode of education as needing divine direction and help.

The public school system, that in many places leaves out the Bible and omits religious instruction as opposed to public policy, is greatly in need of prayer that moral and intellectual influences may prevail among teachers and scholars.

The great and wealthy colleges where many wordly and irreligious students congregate, and particularly the State Universities and Technical schools, should be remembered before the mercy seat as peculiarly needing divine guidance and care.

But such a day should attract the attention of all our Presbyterian people to what our own church Colleges, Seminaries, Academies and other schools are doing for our cause. They are training our boys and girls, our young men and women. They are preparing teachers,

missionaries and preachers. They are protecting our youth of Christian households from the influence of irreligious or non-religious teachers. They are gathering the children of pious parents together and largely preserving them from association with youth who have not had early religious training and society. Evil communications corrupt good manners.

Let us emphasize the fact that our professors and teachers in the Christian colleges are consecrated and devout men and women of God, whose earnest lives outside the class room and in all social intercourse, are forceful examples of living piety. What would be thought of professors or instructors in our Christian schools who could not lead a prayer-meeting, or take part in prayer, or who would fail to attend the religious meetings? The positive influence of active Christian teachers, where so many students are preparing for the ministry, is of the highest importance.

## THE ANTIDOTE FOR DREAD.

In the closing verses of the Eighth chapter of the Epistle to the Romans the Apostle reaches the height of cumulative eloquence. His words carry us along with torrent flow until they bring us face to face with that great love of God in Christ which was the continual delight of his own soul.

In the margin of the revised New Testament, the great questions of the passage are not answered by assertion, but by further questions which carry with them their own conclusive answer. "What then shall we say to these things? If God be for us who shall be against us?" From this beginning question follows question, like hammer strokes upon the anvil, until doubt is ground to powder and the wind of full assurance scatters it. Each makes the disciple's standing more secure by showing that the powers which have a right to move against him are all upon his side. And then follows the conclusion, stated as a completed fact at last, that all may triumph in it, "Nay, in all these things we are more than conquerors through Him that loved us."

There are many passionate and wavering disciples to whom the argument of these linked questions ought to come. They are leaning far too much on their own faith and feeling, and too little on the power and purpose of the living God, who does not change when they are full of gloom, or brighten when they feel the sunshine. At least for conduct, the creed of many seems to be, "Love God, and fear the devil." But even Solomon knew better. "Fear God, and keep His commandments," he advises, "for this is the whole duty of man." And the Apostle John had discovered that "perfect love casteth out fear."

The only enemy we have to fear is God. If He should turn against us, all were lost indeed. But when was God the enemy of any follower of His Son? And if He is on our side, we are as safe already as if we stood upon the crystal sea before His throne. The quality of our obedience may vary, and by our carelessness we may suffer loss, but our life itself is the immortal life of Christ.

Ask the Apostle's questions over again, for comfort, and for help toward righteousness. Remember that God has a purpose in your life. Foreknown, predestinated, called, justified, you shall be also glorified. If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? Shall God that justifieth? Who is He that shall condemn? Is it Christ that died, . . . that is risen, . . . who also maketh intercession for us? Who shall separate us from the love of Christ? (His love to us, remember, not our love to Him.) "Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us."

In view of such an argument, founded upon such glorious facts, assurance of faith is self-evident good-sense for every true disciple, and doubt of God becomes the greatest of absurdities. I. O. R.

## Tenth Anniversary of Y. P. S. C. E.

This interesting occasion will be celebrated in Portland, Me., Feb. 2nd to 4th, opening on Monday evening with a social reception, addresses by President Clark and others. On Tuesday, in the City Hall, the programme provides for addresses of welcome by the Governor of the State, the Mayor and a Congregational resident pastor, with responses and a sermon. The topics are interesting and this will doubtless be a grand occasion. There are few Presbyterians in New England, and while we see on the programme many leading Congregational divines, we do not recognize among the two dozen speakers, a single Presbyterian name. But the C. E. does not lay stress on denominational lines, and doubtless does not trouble itself about such distinctions.

—We substitute an article by Dr. Brookes on "The Sermon on the Mount," in answer to a request, in place of his second chapter on "What Think ye of Christ?" which may be expected next issue.

**HOME MISSIONS IN MISSOURI.**

The following pressing and timely letter has been sent to all the pastors of our Missouri Synod. We publish it for the benefit of the people as well:

DEAR BROTHER:—Recent information from our Board of Home Missions, reveals the distressing fact that they are still very much hampered for lack of funds wherewith to pay the missionaries, supply vacancies, and push the work in new and promising fields. The entire receipts up to January 1st, amount to \$393,486.07, which is less by \$58,000 than the amount received to the same date last year. If receipts to the end of the fiscal year, April 1st, are at the same rate as last year, the sum will be \$750,766.45; this will be \$149,233.55 less than the \$900,000 recommended by the last General Assembly, and absolutely needed to carry on the work. We have quite a number of vacant fields in our Synod, that can be quickened and nourished into strong churches by timely aid, and also numerous new and worthy openings calling for Presbyterian preaching, that can readily be organized if the necessary help be furnished.

Not only so, but the general area of Home Mission work is extending at a marvelous rate. Into the New South thousands of Northern people are pouring to develop her mines, utilize her forests and manufacture her varied products. Existing institutions there have the will but not the ability to meet the demands of the situation. And further, we must not forget the fact that during the last 18 months, six great States have been admitted to the Union, viz: N. Dakota, S. Dakota, Montana, Washington, Idaho, and Wyoming, covering a territory eleven times as large as the State of New York, and which, if they were as thickly settled as that State, would contain a population about equal to the population of the entire country. Our seminaries this year will soon graduate quite a number of men, and there is no better place for them to begin their life work than in our Home Mission fields. Many of them leave the Seminaries with very lean pocket-books, and they must have some promise of a reasonable support or they will seek older and stronger churches.

God, in His providence, is thus setting before us great opportunities; shall we go in and possess the land in His name, or let these opportunities slip? May we not expect a noble and hearty response from all parts of our Synod, so that our Board, the right arm of our Church, may not only be freed from debt, but have ample means to aid in lengthening Zion's cords and strengthening her stakes?

Dear Brother, if you have not forwarded a collection for this cause, will you not please to do so at an early day, and if you have, can not your church add to it, and also induce your Sabbath-school, Y. P. S. C. E., Ladies' Society and all to come to the rescue? "Whatsoever thy hand findeth to do, do it with all thy might." Please bear in mind that April 1st is not far away.

Yours in the work.

ALEX. WALKER, Synodical Mis.

**DEATH OF MISS ANNA B. PALMER.**

One of the most faithful, consecrated and successful missionaries of our Home Board has passed away in the death of Miss Annie B. Palmer, at Monroe, Utah. This was her fourth year and had begun with the brightest prospects after her summer's vacation at her home in Parkville, Mo., when overwork and an enfeebled constitution made a violent disease a quick conqueror. The Lafayette Park church had a deep interest in her work. Miss Palmer, who was a name-sake of Mrs. McAfee, graduated at Park College in 1882, and from the first showed promise of a splendid womanhood. One who knew her intimately said: "She was as near exactly what she ought to be at all times as any young woman I have ever known." Zealous for the Lord, ingenious in execution, she was peculiarly fitted for mission work. Going to Utah, she gave herself up completely to her duty. The school grew from 25 to 50, then to 60, and at her death numbered 75. But school duties were not all. She was the dependence for the funerals of all who would not have Mormon burial. Often she had the people meet her Sunday morning when she read a sermon and conducted an ordinary service. The Mormons attended, bishop and all. Her natural timidity was put away by her conviction of duty, and she braved through what would have overpowered many another. She did a man's work and yet remained womanly. In vocal and instrumental music she was a leader. Her death occurred Jan. 22nd, and at her own request she was buried in the cemetery of her loved mission chapel in Monroe. Her sickness lasted but one week, and no one of her family could reach her. Loving hands and hearts ministered to her and laid her body to rest where she had so loved and been loved.

There will be widespread grief at the news of Miss Palmer's early death. Even a transient acquaintance could not be forgotten, and those who knew her placed her high in their list of friends. Her lonely helper in the school will need much prayer and sympathy. There will be much anxious asking, "Who will take her place?" God grant that some one may be found speedily, that there may be no stopping or even hindering of the work. C. B. M.

**Christian Names for Churches.**

A revolution is sadly needed in the naming of churches. Why should a Christian church be named from arithmetical figures, from one or more streets, or from points of the compass or other localities. The last St. Louis organization called Grace Church, has a Christian name and affords a worthy example.

—The temperance alternative is Prohibition or Permission. The moral responsibility resting upon individuals and upon the State, should make all good citizens think well in deciding whether it is right to prohibit, or to permit.

**WHY ARE THEY WEAK?**

In the last MID-CONTINENT appears an item under the heading, "Why Are They Weak?" The answer seems to miss the real cause. The true reason in brief is this: "So many of the church-members and ministers, with men whose wives only are members, belong to the numerous orders of the day, many belonging to several at once, and have to keep up the assessments for insurance and dues, that they have very little or no money to spare for the Lord's house." The above is the reply of a gentleman, a church-member and elder, himself belonging to several orders, when asked the question, "What is the matter with the finances of your church?" Now, dear Christian reader, please read this over, and stop in your hurry to think along a practical line. Men generally, even prosperous business men, have only a limited amount of money to spare out of their business, after caring for the daily wants of their families. Take this all up for insurance premiums and dues (which is cheaper, in the various orders, and is largely the inducement to join them), and the Lord's house languishes for the want of means. These are plain facts to awaken thought along a very dangerous line; dangerous to the man stating them and still more dangerous to the churches if not stated; full of danger to the man who states the facts, if a minister, for this reason: the churches are full of members of these various orders that if it is known that a minister does not approve them, whether he opens his mouth or not, he is not a desirable man for any of them, and is likely to be left out in the cold. If a man had an annuity settled on him for life so he would not be dependent on contributions for his support, there is no theme so fruitful of great truth, as "Why and how do the various secular orders of the day hinder evangelism and the material growth of the Church of Christ." X.

**ST. LOUIS AND VICINITY.**

—Rev. Dr. Irwin, of St. Charles and wife have gone on a trip to New Orleans. It is hoped that a short sojourn in that milder climate may still further restore his health which seems improved over what it was a year since.

—The 20th of Jan. is new year's day for the 1st United Presbyterian congregation of this city. From that day they date their ecclesiastical year. The 20th of Jan. this year certainly was the red letter day in their experience. At 7:30 that evening over 200 sat down to a rich banquet prepared by the ladies of the congregation. After an hour of joyful fellowship about the tables, a programme consisting of written reports of all the organizations in connection with the work of the congregation was carried out. All these reports had been carefully prepared and indicated a growth and interest in the work that with the continued blessing of the Master, promises great things for His cause. The Trustees have a happy custom of adding to the pastor's salary every year, and this year was no exception. The congregation is grateful for the many blessings enjoyed, and give all the praise to the gracious Master.

—The chapel of the New Webster Groves church was opened for worship Jan. 14th. The congregation filled the whole house which is of very near the same dimensions as the old church burned in March last. The sermon by the pastor, Rev. Dr. Nixon, was from Ps. 87-3, "The Lord loveth the gates of zion more than all the dwellings of Jacob." The people, though crowded, were happy in once more having a home of their own. In the evening the brethren of the Congregational church paid us a visit and were cordially welcomed. Since last July the two churches have united in their evening services with mutual enjoyment, the pastors alternating in conducting the service. The walls in the main building are going up and it is intended to press the whole work to a conclusion as rapidly as possible. The chapel is a beautiful room, perfect in acoustic properties and abounding in facilities for the large Sunday-school which will meet within its walls.

**St. Louis Ministers and Churches.**

A complete Directory of Ministers and Churches of this city will be found on our 12th page of this issue. Persons desiring to preserve it will please cut it out as it will not appear again. It will be issued in circular form subsequently and may be obtained at our office.

**Prosperity of Wooster University.**

We recently noticed the legacy of \$10,000 to this institution from the late Selah Chamberlain of Cleveland, which, with other subscriptions, will make the \$25,000 being raised by President Scovel, for the new wing of the main building to be called the Selah Chamberlain wing. Upon this wing we are informed that work will begin early in the spring. The Medical Department of this University, located in Cleveland, is to be removed to the West Side, formerly Ohio City, and a handsome building erected. Funds have been raised of about \$35,000 to build a hospital adjoining, for which \$50,000 is to be secured. J. B. Perkins, Esq., also has donated a handsome property valued at \$18,000 for the hospital site, fronting on three prominent streets, a very eligible location. The medical management of this Emergency Hospital is to be perpetuated forever under the control of Wooster University. Besides the charity rooms there will be fifty private rooms for pay-patients and it is calculated that the hospital will prove self-supporting. This is a noble work under our Ohio Synodical University. A further contribution is contained in a legacy of the late Harness Renick, of Circleville, being five per cent. of all his real estate to the University.

—The *Missionary Herald* for February contains an exceedingly interesting and valuable map, 12x12 inches, showing the Partition of Africa, as settled by international agreements. The map is based upon drawings made for the "Royal Geographical Society" of London, and indicates clearly the "Protectorates" and "Spheres of Influence" of the several nations.

**Working for a Home.**

Men who save their salaries to buy little homes for themselves, are the characters who will, as a rule, prove faithful and efficient in all other duties. This is the best evidence as to their true manhood. Certainly in all the qualities that make a good clerk, or faithful, pains-taking workman, they are incomparably above those who live fast and carelessly. A man, young or old, who looks ahead to the day when he can have a home that he can call his own, is vastly superior in moral purpose to the person who does not let the future bother him. A home is a great purifier of life.

**End of the Indian Troubles.**

It is a matter of general rejoicing that the threatened conflict between our army and the Indians is at an end. The Indians are called the "wards of the nation." Civilization, not to mention Christianity, requires of us their protection and elevation. They ought to be controlled without being murdered. A policy that provokes them to armed resistance is wicked and brings us under condemnation. Every good reason of public policy, private interest and soul salvation, calls for just, patient, kind treatment for the red man.

**Who Pays the Liquor License Tax?**

—The saloon-keepers in a certain Ohio town are reported as having paid their Dow Law tax, "but as many of their patrons have no tax to pay, they have chipped in dimes and nickels enough to pay the saloon-keepers' tax." This is where the tax falls, on the consumer at last. License reaps its profits from the drunkard and his family; not from the liquor manufacturer or seller. Prohibition protects the tempted and their poor families. Prohibition at least prohibits the patrons of the saloon from paying the saloon tax.

**Disrespect to the General Assembly.**

Prof. Briggs was formally inducted into his new chair in Union Seminary, N. Y., last week without waiting for the submission of his election to the Gen. Assembly. Union Seminary was the first to propose the plan, to which other seminaries conceded the year after reunion, of submitting all elections of Professors to the Gen. Assembly and giving it the right of veto thereon. Prof. B., who is most interested, either knew this fact or did not know it. Will he plead ignorance of a twenty years' custom, or wilful defiance of the Assembly?

**Pray for the Indian.**

The Home Missions Topic for Monthly Concert in February, is "The Indians of the U. S." H. E. B., from the Woman's Ex. Com. gives us an attractive article on our second page, on Alaska where there is such need for help for the Indian population. We know of none in this land for whom prayer is more urgently needed at present, that they may be delivered from their enemies and be treated in a Gospel spirit. They need prayer more than powder, and Bibles and readers more than rifles.

**Lindenwood Daily Bible Readings.**

Daily Bible Readings for 1891, by Dr. Irwin, of Lindenwood College, are published in a neat and highly attractive form, the subject being for the year, 'The Apostles' Creed, the several clauses of which are distributed through the months. These Bible Readings for several years have been a comfort and a bond of union to hundreds of Lindenwood students and friends. They are prepared with care and good judgment and lead to the daily study of a portion of Holy Scripture.

**Distribution of an Estate.**

—The late Harness Renick, Esq., of Circleville, O., distributed his real estate estimated at \$25,000, as follows: One half to the Board of Foreign Missions and ten per cent. each to the Boards of Home Missions, Education, Relief; eight per cent. to the Freedmen; two per cent. to Park College; two per cent. to the S. S. of his own church; five per cent. to Wooster University and three per cent. to the township poor.

**Destitution in Western Kansas.**

Our readers should read the brief article on our 4th page this week under the above heading from the pen of our Kansas Synodical Missionary, Dr. S. B. Fleming. The statement is perfectly accurate and reliable and presents a sad condition that calls loudly for practical help in a time of crying need.

—The Moderator of the Irish Presbyterian General Assembly has issued an address to his brethren in Great Britain in behalf of a million and a quarter of Irish Non-conformists unanimously opposed to home-rule, except in the form of a local government conferred by the Imperial Parliament, which alone is competent to deal with remedial legislation for Ireland.

—The Assembly's Committee on the Revision of the Confession of Faith, will meet in the church of the Covenant, Washington, D. C., on Wednesday, Feb. 4th, at 10 o'clock a. m. Wm. E. Moore, Secretary.

—China is the foreign subject for monthly concert and for continued prayer in February. We have two strong articles on that land this week, on our third and sixth pages.

—With a great many of our noble but not wealthy young women the question of advanced training beyond the public schools, is either co-education or no-education.

—The wheels of legislation in both Houses of Congress are stopped by unfortunate and malodorous hot-boxes. Let them put in new wick and plenty of lard oil.

—State Legislatures now in session should profit by the unfortunate example of naughty behavior by their big brother in Washington.

SUNDAY-SCHOOL.

Lesson VI.

First Quarter. Feb. 8th, 1891.

AHAB'S COVETOUSNESS.

I Kings 21:1-16.  
GOLDEN TEXT.

"Take heed, and beware of covetousness."  
—Luke 12:15.

HOME READINGS.

- M. Ahab's Covetousness.—1 Kings 21: 1-7.
- T. Ahab's Covetousness.—1 Kings 21: 7-16.
- W. The Law of Inheritance.—Lev. 25: 23-28.
- T. Sin of Oppression.—Micah 2:1-6.
- F. Oppression Denounced.—Isa. 3:10-15.
- S. Punishment of Oppressors.—Ps. 94: 14-23.
- S. Warning Against Covetousness.—Luke 12:13-21.

INTRODUCTION.

In our last lesson we left Elijah standing before the cave on Horeb listening to the commands of the Lord. He was to anoint Hazael to be king over Syria; Jehu to be king of Israel; and Elisha to be his own successor in the prophetic office. The Scriptures record only the fulfillment of the latter duty. Perhaps they all were literally accomplished without record. Or perhaps the accomplishment of the two former duties by Elisha, acting evidently under the instructions of his ancient master, was the true fulfillment. In any case, after the call of Elisha, Elijah disappears from view, until he suddenly appears before Ahab in the vineyard at Jezreel to proclaim the vengeance of Jehovah for the murder of Naboth. Whence he comes, whither he goes, no one can tell. The veil of a strange, impenetrable mystery lies over the whole life of Elijah.

NOTES.

1. There was a Jezreel situated in the territory of Judah (Josh. 15:56). But the Jezreel of our lesson was in the tribal possessions of Issachar. It was built along the crest of a low knoll, which appears to be a sort of spur from Mount Gilboa. From the west and south the ascending slope is very gentle. From the eastern brow, the eye follows for miles the road along the narrow valley which plunges steeply downward to meet the Jordan. It was probably on this eastern brow that the palace of Ahab stood; and below it on the hillside was the vineyard of Naboth. This conjecture is based upon the topographical indications in the ninth chapter of 2 Kings. Jehu, coming up the narrow eastern valley, on his way from Ramoth-Gilead on the other side of the Jordan; was seen by the watchman on the palace tower long before he reached Jezreel. And before he entered the palace he slew Joram the king and caused the dead body to be thrown into the place that had belonged to Naboth.

Naboth is mentioned only in the twenty-first chapter of 2 Kings. All that we know of him is what can be gathered from the statements of these chapters. He was a member of the tribe of Issachar, an inhabitant of the town of Jezreel. He was probably an Israelite of the ancient faith, for his words (in verse 3) acknowledge the binding authority of the Mosaic law, and appeal to Jehovah (the student will remember that in our version "the Lord" always stands for the Hebrew "Jehovah"), not Baal, as his God. He owned a vineyard which was in Jezreel (not in Samaria), close to the grounds of Ahab, but his political capital was Samaria. In the course of time, however, the name of the capital city came to be applied sometimes to the whole kingdom. The first instance of this usage is in 1 Kings 13:32; the next is in this verse; in 2 Kings and the prophetic books it is frequent. The note of time "after these things," refers to all the transactions recorded in the previous chapter. Some commentators have remarked that Ahab spared a dangerous enemy of Israel (Ben-hadad), and then slew a devout friend (Naboth). After the unwise clemency, the deed of unjust cruelty came with a special bad grace. But the whole transaction was a true reflection of the weak, vacillating, inconsistent, frivolous, almost childish, character of the king.

2. With national peace came personal leisure and the desire to extend and beautify the grounds of the pleasure palace at Jezreel. The vineyard of Naboth seemed a desirable addition to the royal gardens. And his proposition was a perfectly fair one—a better vineyard in exchange, or a cash payment. But though the offer was fair enough, it could not be accepted without a violation of

the constitutional law of the Jewish people.

3. When the land of promise had been conquered, it was, under the divine direction, distributed in certain clearly defined allotments to the several tribes. The tribal allotments were subdivided among the families of the several tribes. Every fiftieth year all property reverted to the original owner. See upon these points, Num. 36:5-9; Levit. 25:11-28; Ezek. 46:18. Ahab evidently wished to obtain a transfer to himself in perpetuity. As a member of another tribe he could not legally acquire agricultural property in the territories of Issachar. But a field or vineyard could not be transferred from the tribe at all, nor from the family for a term longer than to the next Jubilee year. If Naboth had been a worshipper of Baal, he would have consulted his own pecuniary advantage in accepting the liberal offer of the king. But as a devout worshipper of Jehovah, he felt that he should commit a profane outrage upon the law of his God if he should transfer forever to another family and another tribe the inheritance of his fathers. The phrase, "the Lord forbid it me," conveyed to a Hebrew mind a certain untranslatable sense of the horror that Naboth feels at the mere suggestion of such a sacrilege. It was not willful, rude discourtesy, it was the strong pressure of religious duty that bound him to this refusal.

Her question to the peevish king seems to be a bit of contemptuous irony. "Doest thou now govern the kingdom of Israel?" Art thou a king, or only a big baby? She has no scruples herself, and thinks that a king should take with a strong hand what is denied to the quiet request. Jezebel, all the way through, seems to have held for her husband little better than a sort of good-natured contempt. She practically tells him that he is not man enough to take Naboth's vineyard. But give no further care to the subject. "Arise, eat bread, and let thy heart be merry: I will give thee the vineyard of Naboth the Jezreelite."

8. The bold, fierce, pagan queen had no conscientious scruples to check the daring sweep of her strong, shrewd intellect. She indeed neither feared God, nor regarded man. With Satanic skill she arranged the trap for Naboth. A scoffer herself at Jehovah, she now used the powers and forms of Jehovah's law to further her wicked purpose. She made the very law which he honored a snare for Naboth's life. She wrote letters in Ahab's name, orders from the king. Legal documents in those days had to be authenticated by the seal of the king. The impression of the seal upon wax attached to the document had the same effect that the signature has now. The seal impression established the fact that the document bearing it was the acknowledged and authentic will of the king, and gave it all the legal force of his command given in person. The presence of Ahab's seal upon these orders is sufficient proof that he had given her full power to do what she might choose. Thus he became personally responsible for whatever might result from her use or misuse of that authority. The elders and nobles were the municipal provincial magistrates, some of them holders of hereditary rank, while others may have held office by choice of the people, or by appointment of the king. However this may be, they evidently governed the town of Jezreel.

9-14. These magistrates were to proclaim a fast. "Such proclamations were customary in the event of national calamities (Joel 1:14), after grievous defeats (Jud. 20:26) after great sins (1 Sam. 7:6), or for the turning away of apprehended misfortune (2 Chron. 20:24.) Obviously it stands here in a definite relation to the offense charged, and it was not merely to furnish occasion for the procedure against Naboth, but rather to publish the fact that a grievous fault was resting upon the city, which must be expiated. Naboth was to be set on high in the assemblage so that the public indignation might be the more vividly expressed, if one who was worthy of such distinction on account of his God-fearing sentiment, should be convicted of being such a grievous sinner."—Lange.

Naboth was to be placed in an exalted and honorable position in connection with the religious services of the day. While thus engaged he was to be accused of blasphemy against God and the king. The queen knew well that strange, jealous, envious mood of frail humanity, which prompts men to lend a readier ear to accusations of evil when those against whom the accusations are leveled stand higher in position or fame of righteousness than themselves. To destroy Naboth more easily and surely Jezebel set him on high among the people.

Sons of Belial is a phrase used by the Hebrews to describe any worthless, wicked men who would stoop to any meanness. In the Oriental lands men may still be hired at the cheapest rate to solemnly testify anything that you may wish. Every court of justice is embarrassed in its operations by swarms of such false witnesses. How utterly absent was the spirit of Jehovah's law when the nobles and magistrates of a royal city were willing to make themselves, with slavish obsequiousness, the base tools in a blasphemous parody on religion and a shameless outrage on justice. As it had been planned, so was it done. At the appointed time the messenger came to the city of Samaria to tell Jezebel, "Naboth is stoned and is dead." Jezebel's tools had done thorough work. Naboth's sons had died with him (2 Kings 9:26.) No heir had remained alive to dispute the inheritance with Ahab. And to injustice had been added cruel sacrilege. The lifeless bodies had been denied the kindly shelter of the grave. The masterless wild dogs of the town had been allowed to rend them and lap the blood yet warm from the dying hearts.

15, 16. But the avenger of blood was on his way. As the glad king, pleased with his new toy though the stain of blood was on it, entered the vineyard, the stern, mysterious Elijah stood before him to proclaim the Lord's terrible sentence, blood for blood. The house of Ahab was doomed.

God made both tears and laughter, and both for kind purposes. Tears hinder sorrows from becoming despair and madness; and laughter is one of the very privileges of reason, being confined to the human species.

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"I have used Ayer's Hair Vigor for some time and it has worked wonders for me. I was troubled with dandruff and was rapidly becoming bald; but since using the Vigor my hair is perfectly clear of dandruff, the hair has ceased coming out, and I now have a good growth, of the same color as when I was a young woman. I can heartily recommend any one suffering from dandruff or loss of hair to use Ayer's Hair Vigor as a dressing."—Mrs. Lydia O. Moody, East Pittston, Me.

"Some time ago my wife's hair began to come out quite freely.

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not only prevented my wife from becoming bald, but it also caused an entirely new growth of hair. I am ready to certify to this statement before a justice of the peace."—H. Hulsebus, Lewisburgh, Iowa.

"Some years ago, after a severe attack of brain fever, my hair all came out. I used such preparations for restoring it as my physicians ordered, but failed to produce a growth of hair. I then tried, successively, several articles recommended by druggists, and all alike fell short of accomplishing the desired result. The last remedy I applied was Ayer's Hair Vigor, which brought a growth of hair in a few weeks. I think I used eight bottles in two years; more than was necessary as a restorative, but I liked it as a dressing, and have continued to use it for that purpose. I believe Ayer's Hair Vigor possesses virtues far above those of any similar preparation now on the market."—Vincent Jones, Richmond, Ind.

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**THE FAMILY CIRCLE.**

**BID ME GOOD-BYE.**

Bid me good-bye! No sweeter salutation  
Can friendship claim;  
Nor yet can any language, any nation,  
A sweeter frame.

It is not final; it forebodes no sorrow,  
As some declare,  
Who, born to frettings, are so prone to  
borrow  
To-morrow's share.

Good-bye is but a prayer, a benediction  
From lips sincere;  
And breathed by thine it brings a sweet  
conviction  
That God will hear.

Good-bye! yes, "God be with you;" prayer  
and blessing  
In simplest phrase;  
Alike our need and His dear care confessing  
In all our ways.

However rare, or frequent be our meeting,  
However nigh  
The last long parting, the endless greeting,  
Bid me good-bye!

—Ex.

**"TRUST IN BREECHES."**

I have a little neighbor six years old, who often runs in, in a neighborly way to chat with me. One hot Sunday afternoon last summer, I took my book to a shady spot in the yard for a quiet time. Soon I heard the patter of little feet along the board walk—then a click at the gate—then my pet stood at my side. Jumping into my lap, for we are fast friends, he said—"Oh you ought have been to our Sunday-school to-day—it was such a nice lesson." "Tell me about it then." "One time ten men had the small-pox—" "Small-pox, Eddie?" "Yes, or else it was diptheria—I don't know which—and they went to God to be cured and God told them to go to their preacher, and before they got to the preacher's house, the small-pox left them, and their hands were white and clean like yours and mine. Then one of them went back to God and thanked him—and God said, I cured ten of you—where are the rest of you—? But oh—you'd a liked the other lesson—I know you would—the lesson last Sunday." "Tell me about it Eddie." Oh I don't know anything but the golden text—it was so pretty—it was "Trust in breeches." "Oh Eddie, you don't mean that." "But I do" letting his hand come down on his knee, by way of emphasis, it was "Put your trust in breeches." The little lad was then wearing his first pair of knee breeches—little wonder that "How hard is it for them that put their trust in riches," etc., came to him "Trust in breeches."

A. L. H.

**A QUEEN'S PRESCRIPTION.**

"What is the matter, Alice?" asked Mrs. Temple. "Your face is flushed, and you seem to have no appetite."

"There is nothing the matter with me, mother," replied Alice, somewhat petulantly. "I don't feel well, that is all."

"If you don't feel well, you must feel ill," persisted her mother, "and I must insist on your seeing Dr. Campus."

"I think Alice ought to see the Queen of Sweden's doctor," remarked Aunt Ellen, who was making a tidy in her big arm-chair.

"Who is Queen of Sweden's doctor?" asked Alice in surprise. "Does he live here?"

"He lives in Sweden I believe," answered Aunt Ellen, with one of her queer smiles, "and his name is Metzger."

Alice looked at her aunt in a puzzled way for a moment, and then broke into a laugh.

"Is it a story you want to tell?" she asked, interested at once.

Aunt Ellen, sixty years old, but with the face and figure of forty, was the life of the Temple household, and always had some quaint and interesting anecdote to relate.

"It is a story," she replied, "but it is true. The Queen of Sweden," she went on, "is, as you must know, a very rich woman, and if any woman could be healthy, she could. She had the finest rooms in the fine palace, the very best of food and drink, and the best of medical attendance when she was ill. Strange to say, she frequently was ill, and the court physicians tried in vain to cure her. They tried all their old medicines, and many new ones; tempted her appetite with new dishes, and bade her take daily rides; but the Queen of Sweden kept getting worse. She was so nervous. Her rest was broken at night with horrid dreams, her temper became irritable, and life became a burden."

"I don't know whether Alice is that bad," said Mrs. Temple, with a sigh; "but she isn't far from it."

Alice looked irritated at this remark, but said nothing.

"Well," continued Aunt Ellen, with another smile, "the King of Sweden became very much alarmed, and sent for Dr. Metzger, who had been doctoring the Empress of Austria. He came, and had a long talk with the queen, and then gave her a prescription. It was not in Latin, but in plain Swedish, and it read, 'No more carriage or horseback riding, except on State occasions; if you want to go anywhere you must walk.'"

"Oh, dear!" exclaimed Alice. "I always thought carriage driving and horseback riding were very healthful. I am sure I would hate to give them up."

"So did the Queen of Sweden; but having placed herself in the doctor's hands, she took the prescription like a sensible woman. But that was only a beginning; the next prescription was much more trying. The doctor laid out a space in the royal garden about a hundred feet square, and ordered the queen to prepare it for planting vegetables."

"Dig it up with a spade!" cried Alice, "how could she do that?"

"She thought she couldn't," answered Aunt Ellen quietly; "but Doctor Metzger was firm, and the queen set to work in short skirts, bare arms and thick-soled shoes. The first's days digging she said nearly killed her, the second was not much better, and on the third day she finished the job, and ate a large beef-steak with a wonderful appetite. The next day the doctor told her that she must dust and put in order her suite of room—five or six—every morning, and when that was done he would find some other housework for her to do."

"A queen doing housework!" said Mrs. Temple, incredulously. "Everybody would laugh at her."

"Nobody laughs at queens in Europe—at least, not openly," replied Aunt Ellen, smilingly; "and I presume very few people saw her engaged in these unusual occupations. The queen did laugh at first; in fact, she cried many times, but soon she began to smile. Day after day her back and limbs grew stronger. She could walk miles without fatigue, she slept well, and she had a healthy appetite for healthful food."

"And she is cured?" asked Alice.

"Not entirely. At any rate, she is still taking Doctor Metzger's prescriptions, but she is getting better every day."

Alice was silent for a moment, and then she said thoughtfully: "I suppose this story is aimed at me?"

"At you and girls like you," answered Aunt Ellen, frankly. "My dear, I never took five cents' worth of medicine since I was five years old, and your doctor's bill is always a hundred dollars a year. I always walk in preference to riding. I insist upon keeping my own room in order, and when I am in the country I work in the garden every day. I think I saw you yesterday looking on while John set out the geraniums and verbenas in the yard."

"I'll do it next time," said Alice remorsefully; "and I'll begin Doctor Metzger's prescription this very day by walking to and from the Normal School."

"If you do," said Aunt Ellen, "you need not see Doctor Campus; it will be quite unnecessary. Earn a right to be healthy with hard work, and happiness will come in its train."—*Golden Days.*

**RICHES.**

"Yes, if I had lots of money, I know what I'd do!" said a little boy one day, and he gave his head a knowing shake, as if he thought a great deal more than he chose to tell.

"Poor child," said a friend, who overheard, "you don't know everything yet; you'll be a great deal wiser when you are older."

"Let me tell you the story of the duke of Brunswick and his diamonds. He had more than two million dollars worth of diamonds and they made a prisoner of him. He never dared to leave home even for a night, lest some one should steal them. He lived in a house built so he couldn't take any comfort in it. It was much like a prison, it was made so thick and strong, with the doors and windows barred and bolted. A very thick high wall was built outside the house all around it, and on the top of the wall was an iron railing tipped off with sharp points that would cut like a knife and so contrived that if a person touched one of them a chime of bells would instantly ring. This railing cost a great deal of money, what would seem a large fortune to us.

"He kept his diamonds in a safe built in a thick wall in his bed room, where he could look at them whenever he wished. And his bed was placed against this wall, so that no thief could get at them without waking or killing him. The safe was very strong, made of stone and iron. If anyone should try to pry it open, a number of guns would go off that would

kill the person at once, and at the same time bells would be set ringing in every room in the house.

"He had but one window in his bedroom, and that so high up he could not see out, and no one could get in. The door was made of the stoutest iron, and no one could get in without understanding the very curious lock. Besides all this, he kept a case of pistols, all loaded, on his table.

"What a room! What comfort could that man take, although he was so rich? Poor man! Poor rich man! He didn't have half the enjoyment in life that you children have, who have no diamonds to take care of, and can run in and out and play as you have a mind to.

"You see that it is not money that makes a person happy. No, indeed. Holy Scripture says—'Better is little with the fear of the Lord, than great treasures and trouble therewith.' It tells us also to lay up for ourselves 'treasures in heaven, where thieves do not break through and steal.'"—*Selected.*

**A MATTER OF CONSCIENCE.**

Once there was a man whose name was John Kane, who lived in Poland, where he taught and preached. It was his rule to suffer wrong rather than to do a wrong to others. One night as he was riding through a dark wood, he all at once found himself at the mercy of a band of robbers. He got down from his horse and said to the gang that he would give up all he had about him. He then gave them a purse filled with silver coins, a gold watch from his neck, a ring from his finger, and from his pocket a book of prayer, with silver clasps.

"Have you given us all?" cried the robber chief, in a stern voice; "have you no more money?"

The old man in his confusion said he had given them all the money he had; and when they said this they let him go. Glad to get off so well, he went quickly on and was soon out of sight; but all at once the thought came to him that he had some gold pieces stitched into the hem of his robe. These he had quite forgotten when the robbers had asked him if he had any more money.

"This is lucky," thought John Kane, for he saw that the money would bear him home to his friends, and that he would not have to beg his way or suffer for want of food or shelter. But John's conscience was a tender one, and he stopped to listen to its voice. It seemed to cry to him in earnest tones: "Tell not a lie! Tell not a lie!" These words would not let him rest.

Some men would say that such a promise, made to thieves, need not be kept, and few men would have been troubled after such an escape. But John did not stop to reason. He went back to the place where the robbers stood, and, walking up to them, said, meekly: "I have told you what is not true; I did not mean to do so, but fear confused me; so pardon me."

With these words he held forth the pieces of gold; but to his surprise not one of the robbers would take them. A strange feeling was at work in their hearts. These men, bad as they were, could not laugh at the pious old man. "Thou shalt not steal," said a voice within them. All were deeply moved. Then, as if touched by a common feeling, one of the robbers brought and gave back the old man's purse, another his ring, another his book of prayer, and still another led up his horse and helped the old man to remount.

Then all the robbers, as if quite ashamed of having thought of harming so good a man, went up and asked his blessing. John Kane gave it with devout feeling, and then rode on his way, thanking God for so strange an escape, and wondering at the mixture of good and evil in the human heart.—*Good Words.*

**WANTED---A BOY.**

- A jolly boy.
- A boy full of vim.
- A boy who is square.
- A boy who scorns a lie.
- A boy who hates deceit.
- A boy who despises slang.
- A boy who can say "No."
- A boy who is above-board.
- A boy who saves his pennies.
- A boy who will never smoke.
- A boy with shoes always black.
- A boy with some "stick to it."
- A boy who takes to the bath-tub.
- A boy who is proud of his big sister.
- A boy who has forgotten how to whine.

**STEAM COTTAGE PUDDING.**—One cup of sugar, one cup of milk, one egg, one and two-thirds cups of flour, two teaspoons of baking powder; steam three-quarters of an hour.

**FARM AND HOUSEHOLD.**

**LITERARY SALAD.**

Literary Salad is a pretty device by which an afternoon tea-party can be entertained with very little extra labor.

A few days beforehand dainty little invitations are sent out. These are written on pale green note-paper, but in other respects are in the usual form. The material part of the feast need not be described, as it is like any delicate menu now served under the name of Ladies' Lunch.

After the tables are cleared, the hostess seats herself before the table, on which is a plate of green leaves, and with a rap of her knife, calls the ladies to order, thus: "Ladies, I want to serve a salad, and you are now invited to come up in turn and select a share."

Of course, each one comes up in haste, eager to solve the mystery.

The leaves are pieces of green tissue paper, on each of which is pasted a slip of white letter paper, bearing a quotation from some popular or standard author.

As each guest passes the table she selects a leaf, and upon reading the quotation gives the name of the author. If she does this correctly the leaf is hers. If she fails she returns the leaf, but some time afterwards has another trial in her turn. Some of the quick witted ones will soon collect a large bouquet of leaves, and to the one who gathers the largest there is given a pretty prize of some sort.

For ladies who do not care to try the "Literary Salad," a game called "Flower Anagrams" may be provided.

To each lady is given a card on which are written the names of ten flowers, but with their names entirely out of their proper order.

The game consists in seeing who will guess the greatest number of names in a certain length of time. The prize is a blooming plant—the "booby prize" a paper rose.

The following are good names for the purpose:

Loviet, or violet; Spayn, or pansy; Yachtin, or hyacinth; Sparklur, or larkspur; Swordlie, or wild rose. Other names can easily be adapted, and a long list soon arranged.

To make the leaves for the "Literary Salad," take light green tissue paper and cut it into the shape of large lettuce or small cabbage leaves, leaving a small strip at the bottom of each. Fold the leaf lengthwise through the middle and slip it over a hair-pin, pressing it together over the rounding part of the pin. If this is done carefully, the leaf will be beautifully crinkled, like a real one just from the garden.

Now write the quotations upon small slips of writing paper and paste them upon the piece left for this purpose on the tissue-paper leaf. Have a small book with all the quotations and the names of the authors written opposite each other, so that the awarding committee may have its aid in deciding who has guessed the greatest number of names.—*E. A. M., in Commercial Gazette.*

**APPLE SUET PUDDING.**—One cup of suet chopped very fine, one and one-half cups of sweet milk, one cup of sugar and one-half teaspoon of nutmeg, two teaspoons of baking powder, two cups of apple chopped fine, and flour to make a batter as thick as can be stirred with a spoon; add the baking powder last. Pour into a buttered dish and steam two hours; serve hot with any rich sauce.

**QUEEN PUDDING.**—One pint of bread crumbs to one quart of milk, one cup of sugar, the grated rind of a lemon, yolks of four eggs, piece of butter the size of an egg; beat the whites of four eggs and stir into it the juice of a lemon and one cup of sugar; when pudding is baked pour this over the top and brown lightly. This is nice with a layer of jelly between pudding and frosting.

**SUET PUDDING.**—One cup of chopped suet, one of molasses, one of sweet milk, one of stoned raisins, three cups of flour, one of wheat and two of graham, one teaspoon of baking powder, pinch of cloves; steam three hours.

**FRUIT PUDDING.**—One pint of flour, two teaspoons of baking powder, a little salt, milk enough to make a thin batter; grease some cups; place fruit in the bottom (canned or fresh can be used), then batter; steam from twenty minutes to one-half hour; serve with cream or sauce.

## 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 29, 1891.

## MISSOURI.

—JEFFERSON CITY.—Rev. J. F. Watkins, pastor, is publishing a four-page paper with the title *Our Home*. It is "Published in the interests of our homes" and "Issued when ready." It is bright, breezy and truthful. No subscriptions are received for it and no one receiving it will be asked to pay for it. It may be the means of doing much good in bringing truth home to many hearts, where it is distributed. Concerning the Y. P. S. C. E. of our Church, *Our Home* says: "One year ago this Society was organized with three active members, five associate members and one honorary member, making a membership of nine. The present membership is 28 active, 12 associate and 15 honorary members, a total of 55, a net gain of 46 during the year. The Society took a vacation during the summer, after which work was resumed with most gratifying results. The social entertainments are enjoyable features of the work and have been very successful."

—POPULAR BLUFF.—This town of some 3,000 population is the county seat of Butler Co. It is situated on the bluffs overlooking the Black River and is the end of the St. Louis division of the St. L. I. M. & S. R. R. It is said to have taken its name from the fact that the first circuit court held in the county in 1847, was under the spreading branches of a large poplar tree. Our church was organized March 21, 1880, by Rev. J. W. Allen, D. D., then Synodical Missionary. The request for organization was signed by 22 persons. The first Trustees were Messrs. W. F. Neal and R. P. Giles. These are still serving with Messrs. H. D. Williams, M. C. Horton and E. W. Hoag, since elected. Services were held in the M. E. church, South, until December, 1882, when an invitation to use the Baptist church was accepted. After strenuous efforts the people erected a building of their own at a cost of something over \$2,500, which was dedicated free of debt, June 8, 1884. The following ministers have served as Stated Supplies: Messrs. G. A. Reis, from Oct., 1883, to April, '86; H. T. Updike from '86 to July, '87; T. M. Boyd from Sept., '88, to April, '90; and W. H. Lloyd for three months during the past summer. A call has lately been extended to the Rev. E. D. Walker, of Abilene, Kas., to become pastor. It is earnestly desired by the people that he accept. There are about 60 active members, and we see no reason why the church membership could not be doubled with God's blessing on the work of an earnest pastor, a united and spiritually minded people. May it be so to the praise of our Redeemer. The ruling elders are Messrs. E. R. Lentz, L. B. Walker and E. E. Stone.—H.

—NEW CAMBRIA.—The Rev. J. I. Hughes has been S. S. for three years and a half. The church membership was 24 when he began his labors, and it is now 46. Mrs. Hughes organized and carried on a children's Mission Band for a time. She has been confined to the house by sickness for the past 8 months. The people sympathize with our good brother in this affliction laid upon his help-meet. A catechetical class of the young people meets every Saturday afternoon. The attendance is large. Bro. Hughes would like the assistance of the brethren in a series of meetings. He thinks many could thus be brought into church and an active Christian life. The people have spent in the past 3 years some \$300 in improving the church, and are working for a like amount to erect a tower and put a bell in it. Bro. Hughes supplies the church at Salem, 4 miles south, every Sabbath afternoon. Three persons lately joined. Every alternate Monday night he preaches at a school house 4 miles north, holding a catechetical class for half an hour before the service.—M.

—NEW PROVIDENCE.—The Rev. T. H. Tatlow preaches here as well as at Newark, Pleasant Prairie, Knox City and Wilson. These churches are distributed in four different counties. In this same field Bro. Tatlow began his ministry 38 years ago. These churches have an aggregate membership of 200. In all of them protracted preaching services have frequently been held and many added to the churches. But deaths and removals have depleted the membership in the ratio of increase. During the past year 4 members have been added to Knox City. In New Providence there is a Y. P. S. C. E. and a W. F. M. S., both organized last year, that have been instrumental in doing much good.—D.

—MARYVILLE.—The people of the Union Presbyterian church "stormed" their pastor, Rev. A. M. Reynolds, not by gathering in one great surprise at the parsonage, but by sending in gentle and expressive "showers" the necessities of the household. The larder was filled to overflowing, and the horse at the barn was not forgotten. For more than a week these substantial tokens of regard flowed to the parsonage, including a purse of \$30. Thus did the old year end and the new year begin. The people seemed determined to relieve their pastor of worldly care.

—MOBERLY.—This town is being stirred up with religious meetings. M. B. Williams, evangelist, of Atlanta, Ga., is holding

union meetings. He is a man of ability and skill. He is strong in the Word of God. Already there are about 150 conversions. Last Sabbath (Jan. 18) nineteen members were received into the First church. Rev. J. B. Welty, pastor, on confession, eleven of these were baptized. Our church at this place is growing steadily. Every seat in the church is occupied. The Sabbath-school is as large as it can be in its present quarters. The congregation would be 100 larger but there is no more room. The question of building larger is being agitated. It is a railroad town and the people are mechanics and railroad people. They are transient, so that the problem of building is a serious and big undertaking. Yet the one thing needed is a house that will hold the people.

—BROWNINGTON.—During the past week, thirteen members have been added to this church on confession, the result of faithful home and Sunday-school training and of earnest work by the devoted pastor, Rev. Archibald McLaren.

## ILLINOIS.

—ROBINSON.—The pastor, Rev. Theodore Hunter, has been laboring here faithfully for the past 16 months. As a result the membership has increased from 70 to 138. The benevolent and active work is carried on by a W. F. and W. H. M. Society, with a Y. P. S. C. E. Collections have been taken lately for the H. and F. M. Boards, and sociables are held frequently. The average attendance at prayer-meeting this winter one year ago was 12. It is now 60. At the church services 60. It is now 150. Several men, earnest workers and liberal givers, have been removed by death and other causes. Yet the Lord, we trust, will raise up others to fill their places.—A.

—PANA.—For the past six years the Rev. C. W. Clark has faithfully served this people in the pastorate. During that time the membership has increased from 142 to 220. Of these 27 have been added this past year. There are two F. M. Societies and one H. M. Collections have been taken for these Boards and a box of clothing sent to a H. M. family in Kansas. There is an energetic Y. P. S. C. E. of 60 members. Its members do special work in the S. S. Some \$1,800 have been expended in improving the church building and putting in a pipe organ. Everything is moving along pleasantly and the church is having a healthy growth.—H.

—OREGON.—The Rev. E. L. Williams, Synodical Evangelist, is assisting the Rev. E. P. Baker in a series of meetings, which are largely attended with increasing interest. Professing Christians have been quickened and some 30 persons have expressed a desire to live a Christian life. Last Sabbath evening on the occasion of a sermon to young men the house was crowded, the aisles being seated with chairs. This is another testimony to the wisdom of employing evangelists under direction of the Synod.

—DECATUR.—The church here is in a very flourishing condition, new members are being received almost every Sabbath and all departments of church work are being well sustained. The Sabbath services which are held in the Grand Opera House till the new church is ready for use—which will be several months yet—are largely attended. At the evening services the seating capacity of the large auditorium is sometimes taxed to its utmost. Many of these people are what we term "non-church-goers." At the "after-meeting," which is always held at the close of the regular service, there are often found these who are seeking Christ. The "Week of Prayer" was observed with great interest and by the largest attendance ever known in the history of the church.

—MATTOON.—Our session was increased on Sabbath, Jan 18th, by the ordination and installation of three additional ruling elders. Mr. Thos. Donnell, Mr. Daniel W. Ewing, and Mr. Adam Millar. The session now consists of eight members, chosen on the life-service plan. At the beginning of the year the Superintendent of the Sabbath-school of this church, Mr. H. P. McNair, refused a re-nomination, and Mr. Louis R. Noble was chosen in his place. Both Sabbath-school and Christian Endeavor Society are growing and prosperous.

—Rev. Thomas J. Stevenson, son of Rev. Ross Stevenson, D. D., of Washington, Pa., has accepted a call to the First church, Chenoa, Ills.

—CLIXTON.—Fourteen members were added Jan. 18th, rejoicing the heart of Rev. W. A. Hunter, the pastor, and of the people as well.

—At a *Pro re nata* meeting of Bloomington Presbytery, Jan. 13th, the pastoral relations of Rev. C. A. Leonard and Cooksville church was dissolved. Also that between Rev. A. S. C. Clark and Piper City.

—The Hanover church, Ills., has given a unanimous call to A. R. Scott, of McCormick Seminary, who will enter upon his work the first week in April.

## ARKANSAS.

—EUREKA SPRINGS.—The church at this place has been under the care of Rev. R. S. Stevenson during the past year as stated supply. His services have been appreciated so that the church has extended a call to him for the pastorate and we hope in the near future to have the acquiescence of Ozark Presbytery. We believe in adherence to Presbyterian order and polity, hence the pastorate. Visiting Presbyterians will find at this place a church home and are welcomed.—J.

—Rev. Nelson A. Shedd, for two years church missionary of the First church, Walnut Hills, Cin., having charge of the Bethany Chapel and Shillito Chapel Missions, has received a call from the churches of Richwood and Prospect, Ohio.

## DIRECTORY OF ST. LOUIS PRESBYTERIAN MINISTERS AND CHURCHES, 1891.

FIRST.—Sarah and Washington. Rev. Geo. E. Martin, 4045 Westminster Pl. Sab. Ser., 11 a. m., 7:45 p. m. S. S., 9:45. Y. P. M., 7 p. m. Pr. M. Wed., 8 p. m.

SECOND.—17th and Lucas Pl. Rev. S. J. Nicolls, D. D., 2651 Washington Ave. Sab. Ser., 11 a. m., 7:45 p. m. S. S., 9:30. Y. P. M., Mon., 8 p. m. Pr. M., Wed., 7:45. Bid- dle Market S. S., 15th and Carr, Sun., 3 p. m.

GRAND AVE.—Washington and Grand Ave's. Rev. J. F. Cannon, D. D., 3207 Washington. Sab. Ser., 11 a. m., 8 p. m. S. S., 9. Pr. M., Wed., 8 p. m. Fairfax Mission, 4006 Fairfax. S. S., 3 p. m. Pr. M., Friday, 8 p. m. Sewing Cl., Sat., 3 p. m.

CENTRAL.—N. E. Cor. Lucas and Garrison Ave's. Rev. R. G. Brank, D. D., 2935 Lucas Ave. Sab. Ser., 10:45 a. m., 7:45 p. m. S. S., 9:30. Y. P. M., Sun., 7 p. m. Pr. M., Wed., 8 p. m. Brank Mission, 8th and Walnut. S. S., 3 p. m. Sewing Sch., Sat., 3 p. m. Pr. M., Thurs., 8 p. m.

NORTH.—11th and Chambers. Rev. Marcellus G. Gorin, 2011 N. 11th. Sab. Ser., 10:45 a. m., 7:45 p. m. S. S., 9. Y. P. M., Sun., 7 p. m. Pr. M., Wed., 8 p. m.

FIRST GERMAN.—10th and Rutger. Rev. A. W. Reinhardt, 1006 Rutger. Sab. Ser., 10:30 a. m., 7:30 p. m. S. S., 9. Pr. M., Wed., 7:30 p. m. Sturgeon Mission, 11th and Chambers. Sab., 2:30 p. m.

WASHINGTON AVE.—Cor. Compton Ave. Rev. J. H. Brookes, D. D., 3654 Pine. Sab. Ser. 10:30 a. m., 8 p. m. S. S., 9. Y. P. M., 7 p. m. Bible Lec., Wed., 8 p. m. Pr. M., Fri. 8 p. m. Franklin Ave. Mission, near 31st. Sab., 2:30 p. m. Chouteau Ave. Mission, 2719 Chouteau Ave. Sab., 2:30 p. m.

MEMORIAL TABERNACLE.—15th and Carr. Sab. Ser., 10:45 a. m., 7:30 p. m. S. S., 9. Y. P. M., Mon., 8 p. m. Pr. M., Wed., 8 p. m.

WESTMINSTER.—Pestalozzi and 2nd Carondelet Ave. Rev. W. R. Herendeen, 2626 S. 12th. Sab. Ser., 11:00 a. m., 7:45 p. m. S. S., 2:30. Y. P. M., 7. Pr. M., Wed., 7:45 p. m.

CARONDELET.—4th, near Bowen. Rev. J. H. Gauss, 6110 Michigan Ave. Sab. Ser., 11 a. m., 7:30 p. m. S. S., 9:45. Pr. M., Wed., 7:30 p. m.

GLASGOW AVE.—Bet. Dayton and Dickson. Rev. A. N. Thompson, 2951 Dickson. Sab. Ser., 10:45 a. m., 7:30 p. m. S. S., 9:30. Y. P. M., 6:30 p. m. Pr. M., Wed., 8 p. m. Ch. Bib. Cl., Fri., 8 p. m.

CH. OF THE COVENANT.—Grand and St. Louis Ave's. Rev. J. B. Brandt, 2943 Dayton. Sab. Ser., 10:30 a. m., 7:45 p. m. S. S., 3 p. m. Y. P. M., 6:45. Pr. M., Wed., 8 p. m.

SECOND GERMAN.—19th and E. Grand. Rev. Fred. Auf der Heide, 1518 E. Grand. Sab. Ser., 10:30 a. m., 7:45 p. m. S. S., 2 p. m. Y. P. M., 9 a. m. Pr. M., Wed., 8 p. m. Y. Men's M., Tues., 8 p. m.

LAFAYETTE PARK.—Missouri Ave. opp. Park Gate. Rev. S. C. Palmer, 1427 Missouri Ave. Sab. Ser., 11 a. m., 8 p. m. S. S., 3 p. m. Y. P. M., 7 p. m. Pr. M., Wed., 8 p. m. Souldar Mission, 8th and Carroll. Sab. Ser., 8 p. m. S. S., 2:45. Pr. M., Wed., 8 p. m. Sewing Cl., Sat., 2 p. m. Gravois Mission, Cor. Gravois and Arsenal Sun. Ser., 3 p. m. Y. P. M., 8 p. m.

KOSSUTH AVE.—Lee and Prairie Ave's. Rev. William Porteus, 1107 Olive St. Sab. Ser., 11 a. m. S. S., 9 a. m. Y. P. M., 7:30.

MCCAGSLAND AVE.—Rev. W. J. Lee, D. D., 6923 Mitchell Ave. Sab. Ser., 11 a. m., 8 p. m. S. S., 9 a. m. Y. P. M., 6:45 p. m. Pr. M., Wed., 8 p. m.

COTE BRILLANTE.—Rev. Edw. Cooper, D. D., 3017 Eastlawn Ave. Sab. Ser., 11 a. m., 8:00 p. m. S. S., 3 p. m. Y. P. M., 7 p. m. Pr. M., Wed., 8 p. m.

WEST CHURCH.—Maple and Maryville. Rev. F. L. Ferguson, 5846 Plymouth Ave. Sab. Ser., 11 a. m., 7:30 p. m. Pr. M., Wed., 8 p. m.

GRACE CHURCH.—Near Easton and Florence. Rev. F. E. Armstrong. Sab. Ser., 11 a. m., 7:30 p. m.

LEONARD AVE. MISSION.—(Colored) Bet. Laclede and Market. Rev. W. H. Smith 33 S. Leonard. Sab. Ser., 11 a. m., 7:30 p. m. Pr. M., Wed., 7:45 p. m.

BETHANY.—(Colored) 1620 Morgan. Rev. J. T. Buck, 8th St. Sab. Ser., 11 a. m., 7:45 p. m. Pr. M., Wed., 7:45 p. m.

FIRST U. P.—19th and Morgan. Rev. D. C. Stewart, 2712 B. Morgan. Sab. Ser., 11 a. m., 8 p. m. S. S., 12:30. Y. P. M., 7 p. m. Pr. M., Wed., 8 p. m.

GRAND AVE. U. P.—Grand and Clark Ave's. Rev. J. W. Ashwood, 3401 1-2 Walnut. Sab. Ser., 10:45 a. m., 7:30 p. m. S. S., 2:30. Y. P. M., 6:45 p. m. Pr. M., Wed., 8 p. m.

ST. LOUIS PRESBYTERIAN.—Rev. R. P. Farris, D. D., Editor and Stated Clerk of the Gen. Assembly U. S., 816 Olive St.

THE MID-CONTINENT.—Rev. A. A. E. Taylor, D. D., Editor, 1615 Lucas Pl., issued by the Pres. Newspaper Co., Thursdays, \$2.00 a year. Office and Ed. Rooms, 1107 Olive St.

ST. LOUIS DEPOSITORY.—For sale of Presbyterian literature for church, Sabbath-school and the home. Rev. J. W. Allen, D. D., 5431 Cabanne Pl., 1107 Olive St.

KIRKWOOD.—Rev. J. R. Warner, D. D. Sab. Ser., 10:45 a. m., 7:30 p. m. Pr. M., Wed., 8 p. m.

WEBSTER GROVES.—Rev. J. H. Nixon, D. D. Sab. Ser., 11 a. m., 7:30 p. m. Pr. M., Wed., 8 p. m.

FERGUSON.—Rev. A. A. E. Taylor, D. D. Sab. Ser., 11 a. m. S. S., 9 a. m. Pr. M., Wed., 8 p. m.

ROCK HILL.—Rev. J. R. Armstrong. Sab. Ser., 11 a. m., 7:45 p. m.

EAST ST. LOUIS, ILL.—Rev. D. L. Temple. Sab. Ser., 11 a. m., 7:30 p. m.

BELLEVILLE, ILL.—Rev. C. T. Phillips. Sab. Ser., 11 a. m., 7:45 p. m.

ALTON.—Rev. A. T. Wolff, D. D. Sab. ser., 10:45 a. m., 7:30 p. m. S. S., 9:10 a. m., LINDENWOOD COLLEGE FOR YOUNG LADIES.—Rev. Robert Irwin, D. D., St. Charles, Mo.

Ave. Rev. C. C. Hart, Webster Groves. Rev. Sam'l Pettigrew, 2809 Thomas St. MINISTERIAL ASSOCIATION meets Mon., 11 a. m., in the Pres. Rooms, 1107 Olive St., except last Monday of each month when meets with Evang. Alliance 1505 Lucas Pl.

## OUR CHURCH NEWS.

—Rev. R. M. L. Braden, of Tekoma, Neb., has accepted a call from Edgar, Neb.

—Rev. R. H. Coulter has declared his intention of resigning his charge at Gallipolis, Ohio.

—Rev. W. N. P. Dailey has resigned his charge at Nephi, Utah, and will take up work in the East.

—Rev. C. A. Leonard, Cooksville, Ills., has resigned the pastorate to accept mission work in Chicago.

—Rev. John C. Irwin, Fullerton, Neb., has received a call from the church of North Platte, Neb.

—Rev. D. B. McMurdy, of Highland Falls, N. Y., has accepted a call to the church at Lynn, Mass.

—Rev. W. I. Stearns, pastor of Washburn church, Scranton, Pa., has given notice of his intention to resign.

—The church of Fort Dodge, Iowa, has recently given a call to Rev. Samuel McKee, of Frankfort, O.

—The churches of Buffalo and New Berlin, Pa., have unanimously called Rev. E. A. Snook, of Williamsport, Pa.

—Special services have been held in the Presbyterian church at Cumminsville, O., Rev. J. W. Anderson, pastor, 5 have been received on profession.

—The First church, Montclair, N. J., Rev. Dr. Junkin, pastor, dedicated lately the Chestnut St. chapel costing \$5,000.

—Rev. E. G. McKinley, Ligonier, Pa., left Jan. 13th for Orlando, Fla., under appointment of the Home Mission Board.

—The Jefferson church, Pa., has given a call, which has been accepted, to Rev. S. M. Keeler, of the Congregational church.

—The churches of Waynesburg and Bethlehem, Ohio, have united in giving a call to Rev. W. E. Hill, Fairview, West Va., which has been accepted, and he has entered upon his work.

—The churches of Fort Wayne, Ind., have united in securing the evangelist, Rev. Dr. Wells, to hold a series of meetings in that city to continue three weeks, beginning Feb. 1.

—The church of Monterey, O., held meetings during the Week of Prayer and continued them until this time, conducted by Rev. A. J. Reynolds, who reports 9 members added.

—Rev. David Wills, D. D., was unanimously elected pastor of the Disston Memorial church, Philadelphia, on the 14th inst. He has been supplying the pulpit since Oct. with great acceptance and success.

—Rev. William Chester, of the Immanuel church, Milwaukee, Wis., will leave, with his wife, Feb. 1, for a few months' tour in the East, including Egypt and the Holy Land. During his absence the pulpit will be filled by Rev. John S. Jones, Baltimore, Md.

—Rev. John H. Salisbury, D. D., pastor of the Fourth church, Trenton, N. J., died Jan. 10. He was born at Catskill, N. Y., Feb. 16, 1852. He was graduated from Rutgers College, 1875, and studied theology in the Theological Seminary at New Brunswick.

—Rev. J. as. D. Paxton was installed in the West Spruce St. church, Philadelphia, Jan. 13, the Rev. James A. Worden, D. D., presiding. The sermon was by Rev. William M. Paxton, D. D., LL. D., of Princeton, the father of the pastor.

—The Supreme Court of Pennsylvania has just decided that the funds held by the trustees of the General Assembly of the Presbyterian Church, amounting to nearly \$500,000, are not subject to taxation.

—The Presbytery of Cincinnati recommended to all the churches under its care to take a collection for the Committee on City Evangelization during the month of February, or as soon thereafter as practicable.

—The will of the late Mrs. S. L. Bradley, of Auburn, N. Y., leaves \$10,000 to the Presb. Board of Foreign Missions, \$10,000 to Home Missions, \$2,000 for Bradley Scholarship at Hamilton College, and sums of from \$1,000 to \$5,000 in various other churches and institutions.

—There is increased religious interest at Clifford Chapel, Corryville, O. A prayer-meeting is held Tuesday evenings. There is a Sabbath-school numbering 150 scholars and teachers, and preaching Sunday nights by J. H. Cone, a student from Lane Seminary, who has proved happily adapted to this work.

—Rev. John Jones, D. D., died at Seneca, N. Y. Born Manchester, Eng., April 18th, 1830. Grad. Uni., Pa., '50; Princeton Theol. Sem., '53; ordained Scottsville, N. Y., '54; Wyoming, N. Y., '59; Principal Genesee Academy '62-'74. Pastor Walnut St. church, Louisville, Ky., '74-84. Taught Aurora, N. Y. He received D. D. from Hanover College '72.

—The installation of Rev. Wm. B. Irwin of the Sixth church, Cincinnati, took place Jan. 25th. Rev. J. M. Anderson read the Scripture and presided. Rev. J. C. Irwin, D. D., of Newport, Ky., father of the pastor-elect, preached. Rev. Hugh Gilchrist made the charge to the pastor, and Rev. W. B. Major charged the people. The Sixth church at the last communion received three new members on examination. The church is in good condition.

**PRAYER-MEETING TOPICS**  
And Daily Bible Readings.

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

FEB. 4TH.—A MEDITATION BY NIGHT.—PS. V.

To the chief musician upon Nehiloth, which means "pipes or flutes," the Septuagint says "for him who shall obtain inheritance." As the preceding Psalm may be called an Evening Song, composed apparently just before the inspired writer laid him down in peace, and slept, so this may be viewed as a meditation by night, referring to what he will do in the morning. It describes Christ and His people finding relief and joy in God amid abounding evils.

1. "Give ear to my words, O Lord; consider my meditation." Here meditation charges the piece, as an old writer has said, and the words of prayer discharge it before the throne. The lips must not only utter words in the presence of God, but the heart must meditate or think about Him, even in the stillness of night. Josh. i. 8; Ps. i. 2; lxxiii. 6; civ. 34; exix. 15, 23, 48, 78, 97, 99, 148; Isa. xxvi. 3; Mal. iii. 16.

2. "Hearken unto the voice of my cry, my King, and my God: for unto Thee will I pray." Often the meditation cannot find utterance in words, but only in the cry as of a frightened or weary child; and yet if the soul can say, my King, and my God, it is prayer that reaches the heart of the Father. Ps. vii. 1, xviii. 2, xxiii. 1, xxvii. 1, lxxiii. 1; Jno. xx. 17, 28; Rom. 15, 26; Gal. iii. 26, iv. 4-7; Heb. ii. 18, iv. 14-16.

3. "My voice shalt Thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee, and will look up," or "marshal" my prayer, presenting in order argument after argument, petition upon petition, and expect an answer. Gen. xviii. 23-33, xxii. 9; Lev. i. 7; Job xxiii. 3, 4; Ps. xxxiv. 4, 5; Mark i. 35; Lu. vi. 12, xviii. 1; Eph. vi. 18.

4. The result is, "as for me, I will come into Thy house in the multitude of Thy mercy; and in Thy fear will I worship toward Thy holy temple." Worship is ever the fruit of filial fear, and is to be offered to the Father, through the Son, by the Spirit. Ps. xxix. 2, xlv. 11, xcv. 6, xcvi. 9; Jno. iv. 23, 24, xiv. 13; Eph. ii. 18; Heb. x. 19-22; Jude 20; Rev. iv. 10, v. 11-14.

5. On the other hand, God has no pleasure in the wicked, who are described as foolish, as workers of iniquity, as speaking lies, as bloody and deceitful, as without faithfulness, their inward part very wickedness, their throat an open sepulchre; and they shall not dwell with Him nor stand in His sight; but they are hated, they are to be destroyed, they are abhorred, they are to be cast out. Such is the condition of the heathen world, and hence the necessity of pleading in their behalf, and of sending them the Gospel. Rom. i. 28-32, iii. 10-20; Eph. ii. 11, 12; Mark xvi. 15, 16; Acts i. 8, iv. 12, xvii. 31.

6. "But let all those who put their trust in Thee rejoice; let them ever shout for joy, because Thou defendest them; let them also that love Thy name be joyful in Thee." Ps. xxxv. 27, xl. 16, xlvii. 1-3, lii. 8, lvi. 3, 4; Rom. v. 1, 2; Phil. iii. 3, iv. 4; 1 Thess. v. 16; 1 Pet. i. 8.

7. "For Thou, Lord, will bless the righteous; with favor wilt Thou compass him as with a shield." Ps. xxix. 11, lxxxiv. 11, cxli. 1, cxv. 13; Isa. iii. 10; Rom. iv. 5, 7, 8; 2 Cor. v. 21; Phil. iii. 6-9; Eph. vi. 17; Rev. vii. 14-17.

**MARRIED.**

SHEBEY.—LILLARD.—At Clinton, Ill., Jan. 12, 1891, by Rev. W. A. Hunter, Mr. T. E. Shebey and Miss Ada Lillard.

CRAIG.—NALL.—At Clinton, Ill., by Rev. W. A. Hunter, Jan. 15th, '91, Mr. Chas. N. Craig and Miss Nannie Nall, all of Clinton.

BROWN.—WHITESIDE.—At the Occidental Hotel, Neodesha, Kas., Jan. 22nd, 1891, by Rev. J. S. McClung, Mr. S. B. Brown and Miss Eliza Whiteside.

DULANEY.—PRITCHARD.—At the residence of the bride's parents near Mount Ayr, Ia., Jan. 21st, 1891, Mr. Lindsey S. Dulaney and Miss Susie M. Pritchard, both of Mt. Ayr, Ia., Rev. M. W. Simpson officiating.

**OBITUARY.**

[Obituaries beyond the mere announcement must be prepaid at the rate of five cents for each line of eight words.]

BLACKBURN.—In Rena, Ill., Jan. 18th, G. H. Blackburn, M. D., aged 79, a son of Dr. Gideon Blackburn, the founder of Blackburn University, Ill.

**Vick's Floral Guide for 1891.**

No lover of a fine plant or garden can afford to be without a copy. It is an elegant book of over 100 pages 8 1/2x10 1/2 inches, beautiful colored illustrations of Sunrise Amaranthus, Hydrangea and potatoes. Instructions for planting, cultivating, etc. Full list of everything that can be desired in the way of Vegetable and Flower Seeds, Plants, Bulbs, etc. Also full particulars regarding the cash prizes of \$1,000 and \$200. The novelties have been tested and found worthy of cultivation. We hope it will be our good luck to see the Nellie Lewis Carnation and taste the Grand Rapids Lettuce. It costs nothing because the 10 cents you send for it can be deducted from the first order forwarded. We advise our friends to secure a copy of James Vick Seedsman, Rochester, N. Y.



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## LITERARY CORNER.

## BOOKS.

**THE CHURCH: HER MINISTERS AND SACRAMENTS.** Lectures delivered on the L. P. Stone Foundation at Princeton Theological Seminary, 1890, by Henry J. Van Dyke, D. D., pastor 2d Presb. ch., Brooklyn. A. D. F. Randolph & Co., N. Y., \$1.50.

The subjects of the seven lectures here presented are The Holy Catholic Church; The Kingdom of Christ; The Unity of the Visible Church; The Church Membership of Infants; Ordination to the Ministry; The Lord's Supper; Administration of the Sacraments. Under these heads, all important questions springing out of the general doctrine of the Church, its organization, forms, ministry, membership and sacraments, find extended and able discussion. Their treatment is marked by breadth of learning, liberality and an excellent spirit of broad Christian unity towards the several branches of the Church Universal. The author is especially tender in his treatment of Episcopacy, and if there were any disposition on the part of that body to reciprocate and let down the bars of the rigid historic episcopate pretension, it would be a happy day for the Church of Christ. Dr. Van Dyke, whose ability and scholarship are well known, is exceedingly happy in evolving these discussions from the experience of a long pastorate of contact with Christians of different name, as distinguished from the usual discussions of this subject from the cold abstract position of a Seminary chair. The views presented arise from among the people and not from a lonesome seat far removed from society. This is a particularly valuable feature since they were delivered to Theological students. This is a very important book for the ministry and will prove a practical guide and help in their studies of the subjects treated and in their ministerial relations to ministers and congregations of other names. There are views advocated in this volume with which we differ, but this is not a place for their discussion. The volume is very handsomely printed on heavy calendared and tinted paper with bold type, and contains a valuable Appendix with supplementary discussion of minor topics and an invaluable Index. The Randolphs exceed in the art of elegant book-making, and it is a delight, in taking up a volume, to see their imprint on the title page.

**PRINCE DIMPLE AND HIS EVERY DAY DOINGS.** Told for the little ones, by Mrs. George A. Paul (Minnie E. Kenney). N. Y.: A. D. F. Randolph & Co., \$1.25.

This is one of the most charming of little books for little folks. It contains really a few cunning incidents in the life of a very little man who has not yet attained to his second year. Baby ways and looks and unspoken thoughts are wondrous sweet to mothers and to all who love children. This little book is very attractive and contains besides the chapters, more than a dozen prototype pictures of the Prince in various striking attitudes. It is a beautiful book such as comes from the University Press, Cambridge, under the direction of the Randolphs.

**THE MINOR PROPHETS.** By Rev. F. W. Farrar, D. D. Archdeacon and Canon of Westminster. N. Y.: A. D. F. Randolph & Co., \$1.

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## GLIMPSSES AT THE MAGAZINES.

**CUMBERLAND PRESBYTERIAN REVIEW**, a quarterly magazine devoted to Theology and the discussions of Current, Religious, Literary and Scientific Topics, and questions connected with church work and moral reforms. Nashville, Tenn., Board of Publication of the Cumberland Presb. Church. \$2 per year; single copies 60 cents. Contents: Reply to Prof. Huxley, E. R. McGregor; The Resurrection of the Body, Chas. Goldberg; The Reign of Jesus, B. Margeson. Paul's Address to the Athenians, William Adamson; Relation of the Church to Popular Amusements, J. F. Rogers; Y. P. S. C. E., J. W. Laughlin; The American Sabbath, A. D. Onyett; Factors of the Atonement, J. D. Gold. Immortality of the Soul, A. J. McGlumphy; Fundamental Bible Truths and Missions, T. A. Cowan; The Government of God, W. W. Hendrix; Editorial, Voices from Our Seniors, Excerpta, Book Reviews.

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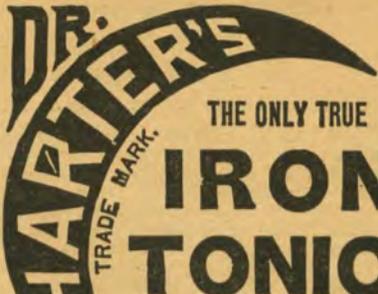


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**WOMAN'S SPHERE.**

—Mr. Henry C. Durand, of Chicago, is erecting a building to cost \$50,000, to be used exclusively by the young ladies of Lake Forest University. Mr. Durand is building this hall in memory of his mother, and it is to be called Lois Hall in her honor.

—To General Spinner was due, primarily, the employment of women in the Government service. When, during the war, many of the clerks joined the army, General Spinner suggested to Secretary Chase that women be tried in their places. The proposition was violently opposed by many of the heads of departments, but it was adopted, and with good results. The women clerks are now talking of erecting a monument in Washington to his memory, since they are now numbered by the thousand.

**The Removal of Wraps.**

A man generally takes off his overcoat and makes himself comfortable when he establishes himself in a pew or elsewhere within doors, for an hour's sitting. But a woman, buttoned and furred to the chin and wrists, makes no pretence of even loosening her wraps, is uncomfortably heated in consequence, and chilled to the bone when she goes out again in the wintry air. Hence come pneumonia, la grippe, and other dreadful consequences.

**In Women's Meetings.**

In women's meetings there is great need that the speakers should raise the voice so as easily to be heard in every part of the room. A great deal is lost by those who sit at a distance from the speaker, if she does not elevate her voice in the least above the usual low toned parlor pitch. And when one reflects how much of the pleasure and profit of a social meeting depends on hearing with ease, also how many people are slightly deaf and not aware of it, or very deaf and sensitive about it, the necessity of effort in this particular is evident.

**The Mareschal Neil Rose.**

The history of the Mareschal Neil Rose is said to be this: After his heroism in Italy the then Gen. Neil, while returning to France, was given a basket of roses by a peasant. In it was a bud with a root attached to the stem. Neil kept the shoot and gave it to a noted floriculturist, who obtained from it four of the loveliest lemon-tinted roses the world had ever seen. Neil carried them to the Empress Eugenie, who remarked with vivacity: "I will christen this rose for you—the Mareschal Neil," and from that day Gen. Neil was a marshal of France.

**A Chance to Win a Prize.**

A Peruvian lady named Adelina Concha de Concha, according to information received by the bureau of American Republics, has offered an annual prize of \$1,000 to the girl between the years of eighteen and twenty who shall be judged by a committee to have most distinguished herself for amiability, intelligence, accomplishments and charity. The same lady has offered a triennial prize of \$1,800 to the physician who shall have proved himself most capable during the first three years of the practice of his profession; also a triennial prize of \$1,800 to the painter or sculptor of Peru who in competition shall produce the most meritorious work of art; also an annual prize of \$200 to the two scholars of both sexes of the municipal schools who shall have the best standing in their studies and deportment.

**Mary Washington Association.**

The Mary Washington Monument Association held a meeting at the residence of Mrs. Admiral Lee. Encouraging reports were received from the vice-presidents actively engaged in the work of organization in the several States. An offer from Mrs. Terhume (Marion Harland) to deliver in Washington at an early date a lecture for the benefit of the Association was accepted. A communication was received from the Daughters of the Revolution stating that the first work to which they had pledged themselves after their organization was to aid in the completion of the monument to the memory of the mother of Washington. A vote of thanks for this kind and timely resolution was passed with great applause. It was resolved that a succession of entertainments appropriate to the season should be given during Lent, under the auspices of the District of Columbia Committee of the Association.



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### HOME NEWS.

Heavy rains in the East are causing floods that have already done great damage to property.—The Democratic House of Representatives of Ohio defeated the Republican bill to raise the flag over all school-houses in the State.—A Kansas City saloon that stood across the Kansas and Missouri line was cut in two by Kansas authorities, and the Kansas end of it torn down.—A meeting of the mayors of all Kansas towns of the second class has been called for January 30 at Abilene to consider matters of mutual benefit.—The Post-office Department has offered a reward of \$1,000 each for the apprehension of the fifteen bandits who recently robbed a train between Brownsville and Isabel, Tex.—The Legislature of Tennessee has postponed action on the bill to appropriate money for a State exhibit to the World's Fair until the disposal of the Federal elections bill in Congress.—Collector Erhardt received instructions from the Secretary of the Treasury to cause all cabin passengers on steamers coming into this port hereafter to be examined as to whether they were coming here under contract or not.—A Chicago paper says that R. P. Hutchinson, the bold Chicago speculator, having lost all but one million of the fortune of twenty millions, will retire from speculation.—The Legislature of Arkansas has deferred action on the bill appropriating money for a State exhibit at the World's Fair, pending action in Congress on the elections bill.—In Milton, Penelon, Ore., the Chinese were driven out of town by a mob. One hundred men went to the Chinese quarters and led the Celestials out with ropes around their necks. It is thought the mob consisted of discharged railroad section hands and their sympathizers in Milton.—The House committee on Levees and Improvements of the Mississippi River, has decided to report favorably the bill to appropriate \$10,000,000 to repair and build the levees from the head of the passes to Cairo.—The first public trial in St. Louis of Prof. Koch's lymph was made Jan. 22, by Dr. Max C. Starkloff. The patient had been troubled with tuberculosis for the past 18 months but no cavity in the lungs has as yet appeared, thus making the conditions for the trial of the new germicide particularly favorable. The case is being watched by many prominent physicians.

### FOREIGN NEWS.

Lord Salisbury is authority for the statement that a portion of the British Pacific squadron has left Panama to protect British interests in Chili.—The strike of two thousand miners at Sosnowice, Russia, marks the first strike in that empire. Men at the imperial dock-yards, St. Petersburg, have also struck.—The French Minister of Foreign Affairs states that France has no designs on Tripoli, Signor Crispi's inspired journals to the contrary notwithstanding.—State functions at the Court of Spain are deferred owing to the illness of Queen Regent Christiana, with catarrhal fever.—The London Board of Trade have presented plate and medals to the officers and crew of the steamer Pennsylvania for bravery in rescuing the crew of the British steamer Falcon last November.—Demitre Medlenkoff, a Russian chemist in California, claims to have discovered an explosive five times stronger than dynamite and odorless, smokeless, cheap and safe. A company has been organized in San Francisco.—The Munich newspapers propose that Regent Luitpold,

uncle of the insane King Otto, be proclaimed King of Bavaria on his coming birthday—March 12.—The consent of the upper house and of the lantag is necessary and will probably be given, as Otto is hopelessly insane.—The Irish Registrar General, in his report on the potato crop in Ireland, announces that 780,901 acres of potatoes were planted in 1890., as against 787,234 acres in the preceding year, and that the yield had decreased 1,037,103 tons.—The Grand Duchess of Mecklenberg-Schwerin, sister of the late Emperor William, died Jan. 22. It is probable that in consequence of the death of the Grand Duchess all the performances and court balls fixed for the beginning of February, as well as other festivities, will be suspended.—The Austrian Government has consented that the school to be founded in Austrian Poland by Baron Hirsch, at a cost of half a million pounds, shall be chiefly under Jewish control. Christian children are to have access to the schools in villages where no Christian schools exist, and the learning of German is to be compulsory.—The workmen of Lyons and other cities and towns in the southern part of France have made arrangements to hold mass meetings to protest against an increase in the customs duties.

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