

VOL. XVII. NO. 7. ST. LOUIS AND KANSAS CITY, FEBRUARY 12, 1891.

RANDOM SHOTS.

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

Some of the very best preachers read their sermons. If these sermons were printed they would be just as good as they now are when written with pen and ink. Such ministers try to read their sermons as effectively as they can. Why is a sermon read by its author any better than if it is read by some one else? When he was in this country Dickens gave readings from his Pickwick Papers; but a very general opinion was that Vanderhoff could read the Pickwick Papers better than Dickens. Elocution is not dependent on authorship. Why then should not elders of vacant churches secure some good reader in their church to read good sermons to the people on the Sabbath day? The sermons selected might be better than those they would get by hunting after supplies. I know of a church where an elder did this, till the people frankly told their pastor not to fret about getting a supply such days as he had to be absent. Elder D. could read a sermon to their great profit.

Why should not the students in the theological seminaries have a course in methods of teaching? They are to be teachers. The Art of Teaching has received the attention of many of the best minds in this country and other countries. If the future preacher was well up in this science of pedagogics he could greatly aid his Sabbath-school teachers in their work. A course of study in such a book on this science as that published by E. E. White, L.L. D., would make ministers better sermonizers, and their work more useful to their people.

-Old corn stalks over a field do not look beautiful. Neither are they useful. They are past their usefulness. The large empty husks shaking in the wind show what good service they did in their day. Why should any of us wish to outlive our usefulness? To be cut down in the midst of life's work, as Mr. Windom was, seems sad, but to outlive all service is a hard lot. It is not to be wondered at that many pray to be allowed at once to enter on their work in the next world as soon as their work here is ended. It is not a laudable ambition to stand empty and dead like a last summer's corn stalk.

-"What becomes of all the pins?" That is an old query not yet answered. Another question like it is, where do all the telegraph and telephone poles come from? Modern life is growing more and more impatient of delay, and these rapid means of communication are the more used; and the timber is becoming more scarce till railroad ties and telegraph poles are rapidly rising in price. Possibly this will some day become an additional argument for putting these wires underground. Putting telegraph and telephone wires underground is not so expensive, but when it comes to insulating wires carrying electricity for light and power, and getting them underground it becomes a task of some magnitude. But it is the wires for light and power that are so very dangerous. If we must use electricity we must accept the risks, and pay for protection.

-When a pastor addresses the children of his church, he adopts a different language from that which he uses in speaking to the older people. The truth is the same only the words may be simpler. The chaplain of the Sailor's Snug Harbor will use freely illustrations from sea-faring life, which will be promptly understood by his audience, but these illustrations would be scarcely intelligible to those living inland. If now the Salvation Army in their efforts for the subnerged tenth of the city population shall us the language of that submerged tenth in preaching Bible truth, do they more than others? The inspiration of the Bible is not lost as to power by being translated into any other language of man; will it be lost if translated into the language of the slums? To speak to the sailors you must talk sailor-talk; why not talk cockney talk when you wish to reach cockneys? It is not such form of religion as would be most palatable to you and me, but what is most palatable to us may not be, and is not, to them. If the slum population which is scarcely reached by the churches is reached by the Salvation Army, why should not the church-going public help the army to pay rent for halls, on the same principle that they give money to send missionaries to those they cannot reach otherwise? If property is to be dedestroyed by mobs, the mobs will not come from the

church going people; but they may come from those among whom this army is working. The mob will not come from their converts.

WHAT THINK YE OF CHRIST?

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

[Continued from January 15th.]

WHAT UNBELIEVERS SAY OF CHRIST.

Benjamin Franklin, who certainly cannot be classed with Christians, said, "I think Christ's system of morals and religion, as He left them to us, the best the world ever saw or is likely to see."

Byron, dissolute and wretched as he was, had sense enough left to say, "If ever man was God, or God was man, Jesus Christ was both."

Daniel Webster, who did not profess to be a Christian in the day of his pride and power, ordered the inscription to be cut on his tomb, "My heart has always assured me, and re-assured me, that the Gospel of Jesus Christ must be a Divine Reality."

Hegard, Professor of Philosophy in the University of Copenhagen, and for years the leading atheist of his land, says in the introduction to the revised edition of his works, just published,""The experiences of life, its sufferings and griefs, have shaken my soul, and have broken the foundation upon which I formerly thought I could build. Full of faith in the sufficiency of science, I thought to have found in it a sure refuge from all the contingencies of life. This illusion is vanished; when the tempest came, which plunged me in sorrow, the moorings, the cable of science broke like a thread. Then I seized upon that help which many before me have laid hold of. I sought and found peace in Christ. Since then I have certainly not abandoned science, but I have assigned it another place in my life."

Such testimonies might be multiplied indefinitely; and the question forces itself upon the attention, how did the meek and lowly Nazarene so succeed in impressing Himself upon the minds of those whom the world has voted to call its great thinkers? If He was nothing more than a good man, He was not a good man, for He claimed to be far more; and a good man cannot lie. Hence, each is compelled, whether he will or not, to put to himself the inquiry which the unhappy Pilate was obliged to face, "What then shall I do with Jesus, which is called the Christ?" All must do something with Him, even unconsciously, and therefore to all alike come the searching words, "What think ye of Christ?"

WRONGS WHICH SEEM RIGHT.

BY REV. H. H. HENRY.

Many things appear right, but "things are not what them seem." Multitudes in our day are calling evil good and good evil. But nothing that is contrary to the Lord's will can ever be right.

A way may seem right because it promises so much for ourselves and others. Many a man accepts a position which requires him to do unnecessary work every Sabbath, and he tries to excuse his sin by saying he will lose his place if he refuses to work seven days in the week. Let him refuse and wait on the Lord and something better will open before him. We have nothing to do with consequences where principle is involved. Let us do right, and trust God to take care of us. His promise for such occasions is better than gold. "No good will He withhold from them that walk uprightly.

Sometimes a man comes to a point in his business career when he feels that if he is to be promoted, it must be at the expense of principle. To prosper and rise in the world he thinks he must win the smile of some influential but ungodly man, and to do this, he must give up his religious scruples. He argues with himself, that it is right to earn a larger salary, and right to advance his social position. But it is never right to advance if in so doing we must trample upon God's commandments. The way of sin is always the way of death, and doing evil that good may come, is simply a straight road to ruin.

A way may seem right because it looks so providential. The time, the place, the circumstances, are such that it is the most natural thing in the world to walk

in that way. A questionable action is often justified by so-called providential indications. A man wants to take a journey on the Sabbath. He has no leisure during the week. There are the cars. They will run whether he patronizes them or not. True the journey will not be a work of necessity or mercy, but a crafty devil and a deceitful heart between them make up an excuse to justify the trip. The man's exacting business, his need of a change of air, his long neglected friends, all these now look like providential indications. Take care. Providence or no providence, though a course looks right, if it be wrong God will judge us for it.

A way seems right because it appears so harmless. Some cry, "There can be no wrong in such a little thing!" A little lie, a little theft, a little bad thought, a little oath, all are forbidden by the commandments. Moreover these little sins lead to greater ones. Many a man who started with so-called harmless faults has lost his situation, his friends and his own self-respect and now realizes that "There is a way which seemeth right unto a man but the end thereof are the ways of death."

GOVERNMENT POSTAL TELEGRAPH SERVICE.

(Editorial.)

Post Master General Wanamaker is in the lead of all movements to expedite the transmission of correspondence and other mail matter and to reduce rates of postage. In his last Annual Report as elsewhere, and frequently in public interviews, he has ardently urged the use of the telegraph system by Government for postal purposes. The annoying neglect and independence of the present telegraph management is rapidly converting former objectors to his views. Besides, the extravagant prices asked and other advantages taken over the public are awakening strong popular feeling against the money-making telegraph monopoly.

Telegrams should be at least four times as cheap as they now are. Then they would be eight times as plenty. But the proper way, that is sure ere long to to be adopted, is governmental control of the transmission by wires. The successful management by the P. O. Department of the present mail facilities amply demonstrates its ability to direct wire-communication as well. The P.O. Department with its vast and nearly universal equipments, buildings and officers can do this cheaper than any other corporation. Why should not the general welfare be promoted by controlling our correspondence in this way, precisely as by the mail system? There are many points that would be then reached, that at present are neglected. Business would be divided with the mails and both methods advanced.

The objections that might be urged against governmental telegraph postal service would apply equally to the present mail system. It is said that the telegraph would be in the hands of the political party in power and liable to corrupt use. But not more so than the Post Offices are now; and the danger of corrupt use would be less in public than in private hands. It is objected that Government ought not to compete with existing companies. But why should great monopolies be allowed to tax the people so heavily in matters of such wide spread exercise. The people should manage those things that pertain to all the people. But Government would not take the telegraph any more than it now does the railroad, out of the hands of companies.

It would only open competition and cheapen the service to all. The companies would still furnish lines, instruments and operators and transmit the messages, but at rates fixed by Government which would be re sponsible for delivery. The objection that Government could not do this work as cheaply as at present is answered by the fact that Government manages a vast variety of public business at a far less cost than if it were left to private hands where large profits, rising to fortunes, are ever in mind. Our present mail system would be far more expensive in private hands.

The example of the English system so far as it has gone is highly encouraging, and there can be no doubt of this system paying its own expenses under proper government control. This is a subject of vast popular importance. The enterprizing spirit of the P. M. General is worthy of praise. And the day is not far distant when the people will wonder at their own blindness in not sooner clamoring for cheap telegraphy and government control of the means thereto.

A VISIT TO SUNNY RHODES.

It was a proverb as old at least as the days of Pliny, that the sun shone every day at Rhodes. The ancient reputation of the island for brilliancy of sunlight was well sustained on the occasion of our visit, for the sky was cloudless and the island flooded in sunshine. The island of Rhodes lies about twelve miles off the coast of Caria, and is about forty miles in length by twenty miles in breadth. The land rises gradually from the sea till it culminates in the summit of Mount Attairos, some 4,000 feet in height. At one time the island was covered with fine forests, which supplied iimber for the Turkish dockyards at Constantinople. As, however, the Turk destroys only, and makes no attempt at restoration or even maintenance, the forests have disappeared, and this island, like all the others in the Æ gean, appears bare and treeless. The land is said still to be fertile, and if under proper cultivation, would be productive. The reputation enjoyed by this island for salubrity of climate and beauty of vegetation, is illustrated by its old coins, some of which bear on one side the head of Apollo surrounded by rays, and have on the obverse the figure of a rose, the flower from which the island derives its name.

Rhodes had in former times an extensive celebrity from the famous Colossus, said to be one of the world's seven wonders. The site of this huge bronze figure was pointed out to us. It is a rock at the west side of the harbour, by no means large, and not standing much out of the water. It is quite a mistake to suppose that the great statue stood astride of the entrance to the harbour, for the rocky platform on which it was erected stood at a very considerable distance from the east shore of the harbour. The figure was the work of the famous statuary, Lindus. It stood about 105 feet in height, and twelve years were spent in its construction. It remained intact for 56 years, but was overthrown by an earthquake, B. C. 222. The broken pieces remained on the spot until they were sold to a Jew in A. D. 672, by Othman IV. At the time of Paul's visit he could could have seen only the fragments.

The city presents a very quaint appearance, and looks very much like some of the engravings of walled towns which are met with in early printed books. The walls which are battlemented are strengthened by numerous towers. These walls run not only round the city on the land side, but are built all along the edge of the harbour. This gives the place much of the appearance of a gaol. These walls are the work of the famous Knights of St, John, The Jews, strange to say, occupy the best quarter of the city. The Greeks reside in another district, and the Turks inhabit the remaining part of the town. Many of the old stone houses yet bear the armorial insignia of the Knights of St. John, and the Grand Hospital of the Order is used as a Turkish barrack. These knights retained possession of Rhodes until A. D. 1522, when, after a heroic resistance, they were compelled to surrender to the Sultan, Sulieman the Magnificent. The Knights were sworn enemies of the Turks, and engaged in many a desperate and romantic struggle prior to their final surrender.

The only articles pressed upon us for sale, were small wares made in yellow varnished wood of singularly ugly form. We were urged to buy, because it was said to have been made by prisoners in the gaol, and that by means of the sale of these articles they were able to buy some extra food. It was very doubtful if much of the tourists' cash reached the poor convicts through the hands of the Israelite vendors. Some oysters were offered for sale. They were black and evil smelling, but neither their appearance nor odour deterred the German travellers from swallowing these Rhodian natives, and washing them down with potations of Vienna beer.

The whole place bore, as do most Turkish towns, a tumble-down and decaying appearance, and it was difficult to realize that we were at a city which made at one time nearly as great a figure in history as Venice did in the annals of modern Europe. A few miserable Turkish craft, not much larger than fishing boats, took the place of the numerous vessels which from the time of the Greeks crowded its wharves. A trim British yacht, with its white sails and burnished brass work, was the only thing which seemed to give any animation to the scene. The fleets of Rhodes at one time had the supremacy of the seas, and used that power to suppress piracy, and even the trade of later days was regulated by the code of mercantile law, which had its origin in Rhodes. Now the activity of the past has given place to the languid apathy of the present.

The Minerva's whistle warned all that it was time again to embark, and our all too short visit to this famous island came to a close. It was about sunset when we steamed away towards the sunsetting. The sky was absolutely cloudless, and the air keen and invigorating. The vessel passed between two islands, and as we were entering the one end of the narrow channel, the sun sank like a ball of fire in the centre of the passage. The precipitous cliffs of these islands stood out clear and sharply defined against the golden splendour of the sky, and their deep blue masses formed a magnificent portal for our entrance to the Archipelago. We remained on deck as long as the steward would delay dinner, and again hurried up to gaze on the starlit sea and the dark forms of the islands of the Ægean, as they loomed weird and dim against the silvery light that lingered on the horizon. W. MORTIMER CLARK.

"IN DARKEST ENGLAND AND THE WAY OUT."

BY REV. W. PORTEUS.

Prof. Huxley has written an open letter from the icy solitude of his scientific standing to a leading London journal, sneering at the efforts of Gen. Booth, throwing discredit upon his work, and questioning the propriety of entrusting funds to his hands for the relief of the unfortunate. Huxley's letter reminds me of the time when Sidney Smith dipped his sarcastic pen in the inkstand of his buffoonery and let fall the scalding words in the Edinburgh Review, upon the head of William Cary, the Apostle of India, and in sneering tones called him "A consecrated cobbler." The world needs consecrated cobblers much more than it needs pulpit jesters, or scientific scoffers; needs Booths, with a benevolence broad enough, and a sympathy strong enough to reach down into the deepest depths of squalor, and seize the hopeless and abandoned, and drag them out of the cloaca of guilt and gloom, a thousand fold more than it needs Huxleys. A thousand Huxley's would not accomplish as much in a thousand years for sinful, suffering humanity, as Gen. Booth has accomplished in a short life. A year ago I returned from Eastern travel and stopped in London. I went out to White Chapel to look at the blood-stained alleys and narrow streets, where "Jack the Ripper" did his ghastly work. While in that darkest part of London I visited "The Shelters," erected and run by Gen. Booth's "Salvation Army." It is the best system I ever knew. It cares for both soul and body. It satisfies the wants of the famishing body, and feeds the hungry soul with food convenient for it. London is a world in itself, nowhere in the world is there such an aggregation of regal splendor, and princely pomp, abject poverty, and dire distress as in the metropolis of England-of the world. In no city is there broader benevolence, finer philanthrophy, more suffering and sorrow, more penury and want than in this great emporium.

Stanley's pigmies that he found in the wilds of Central Africa have their counterpart (except in color) in the little stunted, lame-legged people who are born, live and die, in the narrow streets and dark alleys of London. Right in the densest portion of this halfstarved, over-populated, guilt-begrimmed mass of humanity Gen. Booth has erected his "SHELTERS," (as they are properly called) to house the homeless, clothe the naked, and feed the famishing. He has got things down to a fine point. He sells a pint of pea soup and a thick chunk of baker's bread for a penny, half a pint of coffee made mostly from chicory, may be substituted for the soup, there are stalls furnished with tables and benches where the people can sit down and eat their frugal meal. The house or shelter is comfortable, the food well cooked, the tables clean, the order good. He has male and female shelters, but never under the same roof. Each person sleeps as if in his coffin. There are hundreds of boxes six feet long, and about two feet wide, without top or bottom, placed side by side, and row after row upon the floor throughout the entire building with an aisle between every two rows. This is done to make the most of the space. A piece of board is nailed across one end of each box, on the inside, sloping downward and inward, this forms the pillow or support for the head; a cushion covered with leather, the length and breadth of each box is placed inside, and a large leather apron reaching from head to heels, with a loop of leather on one end through which the sleepers run their heads thus preventing it slipping down during the night. The men are compelled to take a bath before going to bed, and place their clothes under the cross board on which their heads rest. The temperature of the building during the night is kept at 83° of heat, so there is no fear of taking cold. Leather is used because vermin cannot hide in it; beds, boxes and aprons are scrubbed once a month with carbolic acid, and thus everything is kept pure, clean and sweet. A man can live in a London shelter for four-pence a day, thanks to Gen. Booth. The doors of both male and female shelters are closed by 7 or 7:30 in the evening, so there is no opportunity of lounging about gin palaces or Jerry shops. Religious services are held every night in each shelter for one hour beginning at 8 o'clock. The services are mostly conducted by the officers of the Shelter, many of them have been recruited from the slums of vice and sinks of iniquity. It is intensely interesting

to listen to a captain or a subaltern with his shirt sleeves rolled up to his shoulders singing and beating time with his brawny fist, reading the Bible in earnest tones, or supplicating the throne of grace as if he expected God to answer his prayer then and there. There is a deep religious atmosphere pervading these Shelters. Most of the women are hard and haggard looking. Here and there are traces of gentle blood, and scintillations of former refinement, but many of them looked as if they had graduated from Pills Alley, Hornsditch or Seven Dials. Most of the men looked rough and ragged, coarse and crime-hardened, and yet as I told them the story of redemption, I could see the eye kindling with interest, and a smile mantling the cheek. In my heart of hearts I prayed God to bless Gen. Booth and his corps of earnest workers.

THE PASTOR AS A CANDIDATE.

REV. J. N. ERVIN, DAYTON, KY.

I have hesitated about giving these quotations to th public, knowing that Brother Fidelis himself would not so have done. But it shows one side of a great question at least. The church has had candidates for a long time and is likely to have them for some time to come. Doubtless some of them do have their candidating sermons prepared with great care for strange congregations and up to a standard that they cannot long maintain. Yet there are many scores of the people and only one of the preacher and he is likely to be discovered by some pair of eyes or some letter of inquiry. Now let the diary proceed.

May 16. I am in receipt of a letter from the church at B— asking me to preach for them on June, Sth. They are seeking a pastor and my name has been presented. It is a very hopeful field and they are anxious to secure just the proper man. Perhaps the matter is of the Lord. Perhaps it would do me good to be transferred to another field where all the surroundings were different. Perhaps I would do more good where my methods were not so old they had grown threadbare. It is with much turbulence of spirit that I have almost decided that I ought to go.

June 7. In the home of Elder S. Tomorrow I preach in this strange community the message of my Master. I always aim to make my last sermon my best and will preach to-morrow the last sermon I preached to my own dear people and one I have just written for their next Sabbath service.

June 9. I am at home again. I preached in a strange pulpit. I soon discovered that I was only the thirteenth candidate they have had and that the committee on supplies have arranged for eleven Sabbaths following. Then they will hold a congregational meeting. I heard them discussing freely their candidates, men with light eyes whom some admired, and others with dark eyes that fascinated some. One parted his hair in the middle, one wore a business suit, one was a converted Jew, one an ex-attorney. One had dyspepsia and another had corns. They have certainly been a motley crew but each man has his friends. I return a sadder and perhaps a wiser man. Is this the way the church must ever do? Can no better way be found? The following from a secular paper I will paste in this diary for preservation:

> Oh, were you e'er a candidate And did you ever know, That wondrous swelling of the heart, That comes from such a show?

We took our "grip" and sermons old And journeyed far away; And wondered as we passed along, If we would go to stay.

We stood before a sea of eyes All curiously intent; To search for hidden manuscript, And theologic bent.

We thought as we laid down the law, *That* sure would touch the heart;— But they were only measuring, The homiletic art.

We thought the Gospel's winning voice, More precious than the Law;— But they were only wondering, If such a man would draw.

We thought the glorious Scripture truth Was sweeter far than honey; They thought—We wonder if the man Is really worth that money.

We thought the look in people's eves A reverential air;

We little thought they only saw, Our whiskers and our hair.

Oh, wondrous condescension sure, When we with hearts elate, Ambassadors of Jesus Christ,

Become a "candidate."

NOTES ON CHINA .--- NO. 4.

BY REV. J. N. B. SMITH.

XII. How do missionaries spend their time? This question sounds as the the inquirer thought missionaries might have more time than they know what to do with. The trouble with most of us however is to find time to do the work that needs to be done.

The first thing a missionary does is to try to learn the language; and a certain amount of time has to be devoted to that task each day, for several years. While learning the language, a man may go to the chapel and help draw a crowd for the native preacher, a woman may go with a Bible woman on her rounds and serve as an attraction. There are very few places in China where a foreigner will not attract a crowd, if he stays long enough. Every missionary must expect to become a gazing stock. Another occupation for beginners is tract and Bible distribution, a man can soon learn enough of the language to enable him to sell tracts and scripture portions, tho' it often happens that his answers are rather irrelevant. In most mission stations there are schools in which missionaries find occupation as teachers or examiners and superintendents. When they have learned enough of the language there is occupation as preachers, and evangelists, and also in the preparation of books and tracts. Perhaps the following list of some of the occupations in which a missionary may be engaged at some time or other, will be interesting. Every body expects us to be preachers, or teachers, but we are also editors, bookkeepers, financiers, carpenters, masons, builders, architects, surveyors, druggists, doctors, lawyers, interpreters, innkeepers, explorers, machinists, printers, purchasing-agents; besides all the numerous occupations that are concerned in the mysteries and opensecrets of house-keeping.

XIII. What do you think of the comparative value of the various methods of mission work? This has been to all missionaries the greatest problem. How can we best reach the greatest number of people, and exert the greatest influence upon them? I believe all methods are good, but their value as compared with one another is to be determined by the end desired. In preaching, whether in the chapel or on tours a greater number of people are reached than in school work, but a greater number of conversions in proportion to the number reached, is found in boarding-school work. In practice it is a mistake to confine missionary operations to any one method, and all should be made to supplement and help one another. Some men will succeed better as preachers, some as teachers, and some as writers and editors. One trouble has been that our forces are too feeble numerically, to allow a proper division of labour, and many missionaries have been obliged to do work for which they have no aptitude. Others have developed mission work in the directions which accorded with their tastes, to the detriment of the other departments, and some have undertaken to carry on all branches of missionary enterprise, at the same time without proper attention to necessary details.

XIV. What do you think of the progress of missionary work in China? I think that the progress of mission work in China is very encouraging. There may be some who think that the only way in which we can measure the success of missionaries and preachers is by the number of conversions; and there is a great desire on their part for immediate and apparent results. Even if we take the number of converts alone there is ample ground for encouragement. It is easier to dig through a sand-bank than it is to drill a hole in a granite rock. The 50,000 converts won from the heathenism of China, are not only shining monuments of God's grace and power; they are also a power in themselves. When we think that 10,000 Chinese are singing God's praise in heaven and 40,000 are working for him on earth, we ought not to doubt the success present and future of foreign missions. It needs also to be borne in mind that practically the converts have all been gathered in during the last 50 years. The first convert was baptized in 1814, but during the next 30 years the increase in the number of converts was very small as the missionaries did not have free access to the country till 1844, and all statistical records of c verts should begin from that date. But missionary success is not to be measured by the number of conversions alone. The importance of conversions of the Chinese is to be measured by the difficulty of the work. Again missionaries have succeeded in translating the Scriptures and religious works etc., into the Chinese language, and have done, and are doing for China what the reformers did for Europe, when they gave the people the Scriptures in their own tongues. They have established stations in all the Provinces of China, which are centres of Christian light, and from all these sources the people are learning, and the language is receiving a leaven of Christianity. Then from the 100 hospitals and dispensaries flow streams of healing and practical Christianity which open the hearts of the people. Then prejudices are broken down, and in many places the common people hear us gladly.

XV. Why do they have so many more missionaries in Shantung than they do in Central China? This is a question which has often caused us serious thoughts; and I wish I knew. Believing in God's over-ruling Providence, we can but feel that they are needed more. But there are other reasons which affect the human side of the question. The work in Shantung is more attractive. There have been greater results in the way of ingathering ; and the average human prefers reaping to sowing. The accounts of the itinerating trips of the missionaries appeal to the romantic side of human nature which is not wanting in the missionary. The Central China Mission has also the reputation of being very unhealthy, and many who are not attracted to Shantung are frightened away from Central China, on this account. We do not begrudge our friends the numerous reinforcements that are pouring into Shantung, but it might be' well to bear in mind this fact that the two provinces occupied by the Central China Mission, have more than double the population of Shantung, and only half the number of missionaries under our Board. Possibly if we count all the Protestant Missionaries the number in Central China is about the same. There are two reasons why we do not itinerate in Central China, as extensively as they do in Shantung. One is that we can find all the people we can properly evangelize in a very limited area. The population of Kiangsu one of the provences in Central China is 850 to the square mile, that of Chehkiang is nearly 600; the average for Central China being 727, while the average for Shantung is 445. Another reason why more itinerating is not done is that we have not men enough to do it. As to the health. The death rate in our Shantung Mission is greater than that in Central China, and as many missionaries are obliged to return on account of health. (To be continued.)

be continued

MORAL COURAGE ILLUSTRATED.

BY REV. A. A. PFANSTIEHL, ST. JOSEPH, MO.

Questions are coming to the front that are testing the moral courage of men in power and in places of trust and responsibility. In our legislative halls moral questions, temperance, polygamy, etc., are being pressed, questions that test our Representatives whether they have moral courage to stand for the right or not. Social and political questions are placed upon moral grounds more now than formerly. The test of true manliness is more on these grounds than any other. Moral courage far out-strips mere daring. Mere animal ferociousness is not to be admired in man, and does not make him valiant. The tiger is only fierce and cruel, we call him not valiant. He is the truly valiant man who, under circumstances that severely try it, shows moral courage. Dr. Rhodes has well described what we mean by moral courage:

"Not any achievements of muscle; not the battle bravery that mailed warriors have shown and for which their names have been graven high on the scroll of fame; not the daring of the adventurer, whose conquest of perils shocks and startles us; it is not any quality of nature inborn, but an attainment that comes of growth in the higher forces of our being. It is a virtue, not an exhibition. It is a deep rooted conviction of right, and an invincible determination to do and defend it at all hazards."

I will give a few examples. Take two from Motley's "Rise of the Dutch Republic." A schoolmaster by the name of Geleyn de Muler, "was addicted to reading the Bible." For this he was arrested, and demanded to recant immediately. The schoolmaster refused. "Do you not love your wife and children?" asked the inquisitor. "God knows," answered Muler, "that if the whole world were of gold and my own, I would give it all, only to have them with me, even had I to live on bread and water and in bondage." "You have then," said his persecutor, "only to renounce the error of your opinions." And this was the answer: "Neither for wife, children, nor all the world, can I renounce my God, and religious truth." Maintaining his moral courage to the last, he was strangled, and then thrown into the flames.

A man by the name of Robert Ogier together with his wife and children were arrested because they did not go to mass, and practiced private worship at home. When asked by the court what rites they practiced in their own house, a son, a mere boy, replied: "We fall on our knees and pray God that He may enlighten our hearts, and forgive our sins. We pray for our sovereign, that his reign may be prosperous, and his life peaceful. We also pray for the magistrates and others in authority, that God may protect and preserve them all." An although the boy's simple eloquence drew tears even from the eyes of some of his judges, yet the father and son were condemned to the flames. "O! God," prayed the youth at the stake, "Eternal Father, accept this sacrifice of our lives, in the name of Thy be loved Son." "Thou liest, scoundrel!" fiercely interrupted a monk who was lighting the fire. "God is not your Father; ye are the devil's children." As the flames rose about them the boy cried out once more: "Look, my father, all heaven is opening, and I see ten hundred thousand angels rejoicing over us. Let us be glad, for we are dying for the truth."

You may say to me, these cases are examples of religious enthusiasm akin to fanaticism. I answer, mere enthusiasm can hardly support a soul to whose vision eternity is open, and the soul is about to plunge into it. And besides this, it is to such moral courage as this that the world, and America no less, but perhaps more than any other country owes its religious freedom and the high tone of its Christian civilization. Oh! would to God we had more such enthusiasm, even if that be all that it is, among men to-day, an enthusiasm that enables men to die rather, than lose their integrity of character, and yield up their principles. Oh! for Daniels, for Luthers. Oh! for men of moral courage, men who cannot be bribed; men who have strong minds, great hearts, true faith, and ready hands.

"Men whom the lusts of office do not kill, Men whom the spoils of office cannot buy, Men who possess opinions and a will, Men who have honor, men who will not lie, Men who can stand before a demagogue,

And curse his treacherous flatteries without winking. Tall mcn, sun-crowned, who live above the fog, In public duty and in private thinking."

HOUSE TO HOUSE PREACHING.

BY REV. A. J. REYNOLDS.

House to house preaching was practiced in the days of the Apostles, "and daily in the temple and from house to house they ceased not to teach and preach Jesus Christ." Acts 5:42. Speaking concerning Jesus Christ is one of the two ways of preaching Him. Christ must be preached in the temple, that is the public assembly of the church and also privately from house to house. These are the two ways God has appointed. One is as important as the other. Dr. J. A. Alexander says:-"The church has yet invented nothing to supply or rival the effect of church and household preaching." Note on Acts 20: 20. Paul says to the Ephesian church, "I have kept back nothing that was profitable unto you, but have showed you and taught you publicly and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ." Here he covers the whole ground, what to preach, where to preach, to whom to preach.

A church that has no home-talking about Jesus Christ can not prosper. It may have a grand palace of a house. Its treasury may be full, its membership numerous and wealthy. But if the church is an exclusive society for the elite, and the minister and members make no arrangements for house to house preaching and speaking about Jesus Christ, the church cannot flourish spiritually. Let us be stimulated in our churches to carry to the houses all around us the simple story of Jesus Christ. Speak to each other, and visit your friends and neighbors for the same purpose.

Speaking about Christin every house is needful for the salvation of the family. Each of us who is the head of a family should speak to the family about Christ. Priscilla and her husband Aquila were eminently useful, and one reason was that they had the church in their house. Rom. 16: 19. Nymphas at Colosse also had the church in his house. Col. 4: 15. And so each family ought to have the church in the house, that is each family should serve Christ at home in the family duties and relations.

One of the best poems Burns wrote was his "Cotter's Saturday Night," in which he tells us how his father was accustomed to lead in family worship; the father gives out the psalm which all join in singing—

"They chant their artless notes in simple guise They tune their hearts, by far the nobler aim."

Then the priest-like father reads the sacred page. He reads perchance of Abram, or of Moses, or of David, or of Job, or of Isaiah.

"Perhaps the Christian volume is the theme, How guiltless blood for guilty man was shed." And then follows the prayer:

"Then kneeling down to Heaven's Eternal King,

The saint, the husband and the father prays, Hope springs exulting on triumphant wing,

That thus they all shall meet in future days." This poem of Burns gives a complete view of a Chris-

tian family and the poet well says:— "From scenes like these old Scotia's grandeur springs, That makes her loved at home revered abroad,

Princes and lords are but the breath of kings; An honest man's the noblest work of God."

THE MID-CONTINENT.



Manhattan, Kan. REV. SAMUEL B. FLEMING, D. D., Special Correspondent, Wichita, Kan.

THURSDAY, FEBRUARY 12, 1891.

-CAVEY.-Two persons were received Dec. 18th, and at the communion service at Coffeeville there were nine received by letter Jan. 11th.

-FRANKFORT. — We have had revival meetings for over two weeks, led by Rev. H. O. Scott, of Hiawatha, assisted by Rev. W. H. Wieman. The attendance was large, and the church has been greatly revived. At the communion, Feb. 1st, 7 were received on profession and 1 by letter. The church, under their pastor, Rev. S. B. Neilson, has been stimulated to renewed life and vigor, and both pastor and people are much encouraged.

-HIGHLAND. - We have just passed through a delightful season of revival. Union services were held in the Presbyterian church for two weeks. Mr. Chess Birch. musical evangelist, conducted these meetings with great success. His heart-ravishing solos, golden cornet accompaniments, his wise methods, and pungent use of the Word, drew crowded houses, and greatly stirred and impressed the people. Christians obtained new love for the Scriptures, the fires of devotion were kindled afresh, and a determination to holier living and more active service was aroused in many hearts. Many backsliders have been reclaimed. Over 40 decided for Christ. Eighteen of our students in the University were converted, but a very few remain out of the kingdom and these we hope yet to see brought in. The Day of Prayer for Colleges came right in the middle of this revival and was a day of solemn interest to us and of blessed results. This time of refreshing has been a great spiritual uplift to our school, church and community, and to God be all the glory

-CENTRAL CITY.-Rev. M. D. Smith resigns the pastorate of this church to take effect April 1st.

-CEDAR POINT.-Rev. Mr. Liddelle has just closed an interesting series of meetings; 14 uniting with the church besides several reclaimed, which shows to the world that God does not let His people labor in vain. We have great cause to rejoice that this little church was built at this place. S.

-Ten members were received into the Manhattan church Feb. 1st, at the communion.

-An effort is being made in the legislature to repeal the Metropolitan Police Commissioner law, at least as far as it is applicable to Wichita and Leavenworth. This is the same old whiskey camel asking for admission. This time he only wants room for his nose.

-Rev. H. P. Wilson pastor of Clifton, has lately closed a two weeks meeting. He had most excellent help from Rev. W. H. Wieman. 22 persons united with the church, and it was a joyful communion with the church. Bro. Wilson also has charge of the church at Parallel where lately 19 persons were received. Pastor and people are greatly encouraged.

-Prof. Dinsmore writes that the Emporia church will raise between three and four hundred dollars for the emergency in the college of Emporia. It would be a good time for some other of our churches able to do more to also make a similar effort.

-Rev. S. E. Busser who has been for two years pastor of the Congregational church of North Topeka, preached his farewell sermon, Sunday, Feb. 1st. He has accepted a call to the Presbyterian church of Dodge City, and begins his work there at once.

NEAL.—Sabbath, Feb. 1st, was spent with this people. Rev. C. P. Graham supply. It was a good day for the church. 9 were received, almost doubling the membership since Bro. Graham entered upon this work. A collection was taken up for the Board of Aid for Colleges.

GREAT BEED.—A precious revival has greatly strengthened this church. The pastor, Rev. W. H. Hillis assisted by Rev. A. F. Irwin, of Hutchinson, conducted meetings for two weeks and as a result more than 100 have confessed Christ and the part of them have united with our church. S. B. F.

TWO IMPORTANT SUGGESTIONS. BY REV. S. B. FLEMING, D.D.

Two suggestions have come to me recently with the request that they be laid before your readers. I submit them with some comment, inviting the attention of your readers to them, with the hope that others will give them some consideration through your columns. The first is trom an "aged father in Israel" suggesting the propriety of "a daily, united concert of prayer for the out-pouring of the Holy Spirit upon the churches of Kansas."

The second is from a consecrated earnest pastor in our church suggesting "that the watch-word of our church for the next ecclesiastical year be "One hundred thousand on profession of their faith for Christ." This, of course, involves that "all work and pray to that end." I have no doubt that all who read these lines will agree that the suggestions made and the end to be attained are right and highly desirable.

It is doubtless true that every sincere Christian, throughout the bounds of the Synod, does daily pray for this out-pouring of the Holy Spirit and is earnestly longing for a blessed "visitation from on high." But is it not true, that, in our individual and family capacity, we lack the assurance and enthusiasm that comes from "a sense of unity" and solemn compact?

When thousands of God's people are agreed as to any one thing and are at a specified time, uniting at the "throne of grace"-in common petition, O! how it quickens the impulses of spiritual life and stimulates the drooping energies of faith! The promise of a gracious answer is to "two or three" where they "agree." What may we not expect if this two or three is multiplied by thousands and tens of thousands? Why not agree that we will join with this aged servant of the Master in carrying out his suggestion, at the "hour of morning devotions" both in private and in the tamily? Most of our pastors and supplies read your paper where all the people do not, why not have the minister call attention to this request, and ask all Christian people throughout our Synod to join in this petition at the time stated above?

The second suggestion, "One hundred thousand for Christ" as the watch-word of our great church for the coming ecclesiastical year is one of thrilling import and one which I most heartily second, and for the following reasons:

1st. During the year preceding our last General Assembly, the brain and thought and largely the strength of the church centered around the question of "Revision." Men talked and wrote of it by day and dreamed of it by night. Earnest and warm, and no doubt, highly edifying, at least to the writers, was the pabulum served up to a hungry public by the religious papers; they were full of it, "heaped up, pressed down and running over." But what about the fruitage? How many trophies did the church lay at the "pierced feet" of her Redeemer? Trophies of souls redeemed and saved from sin. Statistics are not specially flattering in this direction. They show that 5,953 less were received into the church than for the year previous by profession, and less than in any year since 1885. The watch-word of the church for the year, closing with the last Assembly, may not be a sufficent explanation for this "falling off"; but it is sufficient that both came in the same year. The fact is before us, explain it as we may.

2nd. During the year which closes with the next Assembly the great cry has been for money. The Boards of the church have been groaning beneath their burdens. The self-denying missionaries, both at home and abroad, have toiled on, amid much deprivation, to keep the banner of the cross floating on the out-posts of Zion. "Bring ye all the tithes into the store-house," etc., has been the watch-word. Men have almost grown weary with the ceaseless demands in this direction. The burden still rests, with increasing weight, upon the Boards. How far the church shall have solved this financial problem, only the returns to the next As sembly can determine. Now why should the church not make the watch-word for the coming year "One hundred thousand souls for Christ?" The "Revision of the Confession" is important; the filli..g up of the Lord's treasury is very important; but after all, these are but means to an end. Let us spend our strength on the great end to be attained, the salvation of these souls.

3rd. This is not an impracticable suggestion. It ought not to be thought visionary in a church like ours. If one in eight of the

membership of the church will resolve, under God, to be instrumental in leading one soul to the Savior, during the next ecclesiastical year, the work is done and one hundred thousand souls won for the Redeemer. Why should this be thought impossible? Nay, rather, are we not delinquent in duty if we fail? Reader, what think you of this suggestion? Let us hear from you. • Will you be one of one hundred thousand who will strive to lead, at least, one soul to Christ this coming year⁹

KANSAS FIELD NOTES.



HUTCHINSON PRESBYTERIAN CHURCH.

At Hutchinson we found the pastor, Rev A. F. Irwin, absent at Great Bend, assisting Bro. Hillis in his revival meetings. We were told that his congregations were very large, requiring all the room in the audience room. At the last communion 20 persons united with the church, making 70 accessions during the past year. The average attendance at the S. S. will exceed 200. At the annual fair of the Ladies' Sewing Society over \$700 was realized. The geometrical figured quilt containing 365 names brought over \$300. This is a well organized church and all of its departments are wide awake. The Little Girls' Mission Band numbers 25. Their late Fan Drill entertainment put \$20 into their treasury. The Boys' Mission Brigade sent \$50 to the Indian Boys' School. The Y. P. S. C. E. enrolls 85 active members and more are being proposed. Their average attendance is 140. It is one of the best societies in all the Arkansas Valley. Chas. Hall is President. The average attendance of the Ladies' Society is 50, and their receipts for last year were nearly \$1,300. The handsome stone building is a credit to the congregation and city. The relation of pastor and people is very harmonious, and the outlook for growth and prosperity is very encouraging.

We were pleased to meet our old friend, J. E. Wilkins, an active member of this church. He is at the head of a very promising mission Sunday-school, under the care of the First church. We learned from him that the enrollment is 170 and the average attendance 120, and the sessions are held at present in a private residence. Some hints were thrown out that a Second Presbyterian church might soon grow out of this primary work. Our visit to the Salt Plant operated by Hutchinson Salt Manufacturing Co., was very interesting. The capacity is 400 barrells per diem, and percentage 99.97, there being but one of greater purity in all the world. The salt bed, 300 feet in thickness is reached at a depth of 425 feet. Three pans, measuring 115 feet in length and 22 in width, containing the brine forced up from below, are used in the boiling process. From the evaporating department the salt is taken into another large room, and after becoming thoroughly dried, is put up in the barrels ready for the market. The table salt is reduced to a degree of fineness resembling that of flour. Large quantities are put up in sacks holding three pounds, and some containing more. For filling and sewing 100 of the smaller size a girl will receive ten cents. Miss Iona Meanor, by the way a good Presbyterian girl, told us she usually filled and sewed 1,000 each day, and another one we learned had, in a single instance, reached as high as 1,800 in her ten hours,

Of the 14 plants in the city it is said that Jay Gould owns 2, and of the 40 pans he operates 4. Though in its infancy the salt industry sends out annually 2,000,000 barrels. Besides these other important lines are represented. The packing business is on the increase, and the stock yards and grain interests are growing factors. On Main Street may be seen many large and handsome blocks of buildings, among them the Santa Fe block, completed last year at a cost of \$100,000. In the several wards of the city may be seen occupying prominent places, large handsome school buildings, provided with elaborate and improved equipment. Distributed in various places are 15 churches representing all the leading denominations

of the country. During the year one firm alone handled over 4,000,000 bushels of wheat, and one packing house slaughtered nearly 100,000 head of hogs. Certainly Reno county may well be proved of her own enterprising and prosperous capital. We are glad to say that the MID-CONTINENT claims a hearty response in many homes, and is now the most widely circulated religious journal in that part of our Presbyterian field. S. T. MCCLURE

MISSOURI.

KANSAS CITY AND VICINITY.

KANSAS CITY LETTER.

Linwood Avenue church was The formally opened for worship Feb. 1st. The new edifice has just been completed at a cost of \$2,095, being located on the corner of Woodland and Linwood Avenues. About one-third of the cost of the lot, and twothirds of the expense of building, have already been paid. As the church was organized Oct. 12th, with 18 members, which have already increased to 32, the progress is excellent. This infant organization seems to pay no attention to the prevailing fashion of lamenting hard times. The new building, which will seat about 280 persons, has been carpeted by the ladies of the congregation. The pulpit furniture was donated by Mr. Robert Keith, and the Bible by the Messrs. Whittemore. A congregation completely filling the house assembled for the opening services, the pulpit platform being beautifully decorated for the occasion with choice plants, furnished by Probst Bros., florists. The principal address of the occasion was made by Dr. Geo. P. Hays, whose congregation have aided munificently in forwarding the enterprise. The remarks of Rev. A. B. Martin, of the Home Mission Committee, who has carefully watched over the work from the opening of the Mission, showed how much he enjoyed its successful issue. Rev. J. C. Taylor contributed a few words of congratulation to the congregation and their young pastor, Rev. E. P. Dunlap, who is permitted to see his first charge prospering so early and encouragingly. The praise ser vice was fittingly conducted by the recently organized choir of the Linwood congrega tion, aided by Mrs. C. W. Eoff, the popular soprano of the Second Presbyterian church. The Presbyterian Ministers' Union was at-

The Fresbyterian Ministers Union was attended on Monday afternoon, by Rev. Messrs. Backus, Bruce, Dunlap, Everitt, McCane, Martin, Robertson, Taylor. Rev. L. Railsback was also present once more, in his best mood. On account of a rumor that Dr. Hays was detained by reason of illness, a committee was dispatched to inquire after his health. Returning, they reported that he had taken the early train for Minneapolis, at which city he was billed for an address on Tuesday.

In view of the early departure of Dr. S. B. Bell to Santa Barbara, Cal., the congregation of the First church tendered him and Mrs. Bell a reception in the church parlors, on Tuesday evening, which was attended by a goodly number of his Kansas City friends including clergymen of different denominations, and the days when Dr. Bell was pastor of this church were pleasantly remembered. A farewell address in behalf of the congregation was made by Rev. Lycurgus Railsback, at the conclusion of which Dr. Bell was presented with a monetary remembrance from his congregation. He made a feeling response, in which he expressed his regret at leaving his many friends and old associations here.

The traditional ground-hog was treated to a cold wave on Monday the 2nd inst. For the first time this season the thermometer sank to a point below zero, but within a couple of days resumed its usual range of temperature. CHIMHAM.

KANSAS CITY THEOLOGICAL INSTITUTE.

Many letters are coming with inquiries about the proposed session of this Institute. This note will answer many of them. The meetings will be held in the Second Presbyterian church and will commence at 10 A. M., 2 F. M. and 8 F. M. The first meeting will be on Thesday evening, Feb. 24th, and the last will be on Thursday evening, March 5. Programmes will be sent gratis to all who will ask for them. They have been scattered widely already and will be published. There will be no charge for admission to any service or exercise, and no tuition of any kind. The friends of the enterprise in this city guarantee all the expenses. Collections will

FEBRUARY 12

4

be taken up at the evening meetings, but no one not a resident of the city will be expected to contribute. The travelling expenses of all the instructors and their entertainment here will be provided for by the management. Under these circumstances it would hardly be expected that boarding and lodging could be furnished gratis to those who come as pupils. Every effort will be made to aid all such to secure lodging conveniently, and at reasonable rates. Boarding can be had at the rate of one dollar per day and perhaps less. The plan is precisely similar to that of a Summer Chautauqua except that there will be no gate fee whatever.

Any information in my power I will gladly give. GEO. P. HAXS, Kansas City, Mo.

SUMMER IN MID-WINTER.

REV. H. N. PAYNE.

Mosquitoes in January! How perposterous! Yet that is what I found in Tampa, Florida. On retiring for the night I put the mosquito-bar aside, but found it advisable to replace it before I slept. As I lay and listened to the singing of these intrusive little insects, I thought of the immensity of our country. The northern portion of it is resting or shivering under its mantle of snow, while here I am experiencing summer weather, the mercury at 85°, and the State stretches away beyond me 250 miles toward the equator.

Tampa has come into prominence as the practical terminus of the plant system of railroads from the North, and of the steamship lines to Mobile and New Orleans, and to Cuba and Jamaica. It is a good point from which to observe the constantly increasing tide of tourist travel that sets towards the West Indies. The Havana steamers are over-crowded at this season with people fleeing from the cold of the North. Tampa claims a population of 10,-000; but this number is obtained by including Yebor City, some two miles distant. Between the two are pine woods and orange groves.

Yebor is an interesting place for one to visit who cannot go to Cuba. It is like a little Cuban town set down in the United States. It was brought into being by the heavy government tax on manufactured tobacco. It is so much cheaper to import the leaf tobacco, that it is now brought over from Cuba in that form and made into cigars in Yeber. With the tobacco came Cubans to make it up. There are many negroes there from Cuba and the Bahamas, but the majority of the whites are of Spanish descent. The store signs are in Spanish, or in both Spanish and English, and the language spoken is more suggestive of Castile and Queen Isabella, than of Queen Elizabeth and the Island Kingdom.

Few places have a more heterogeneous population than Tampa. Moors, Spaniards, Cubans, Negroes, Italians, Chinese and Americans meet on the streets. Jew and Christians, infidels and heathens pass and re-pass. Surely it is a place where the unifying and uplifting power of the Gospel is needed. Only this can mould these diverse elements into oneness, and fit these people, so untrained in self-government for American citizenship. The Christians of the city are doing their best to uphold the truth. The Southern Presbyterian church, under the excellent leadership of Rev. Geo. J. Griffiths, is making steady and encouraging progress. There is great need that our own church establish a work here among the Negroes; there is encouragement for doing so in the fact that there are a number of colored Presbyterians in the city. The colored people in Southern Florida are doing well financially, the wages for laboring men ranging from \$1.00 to \$1.50 per day, and they can find constant work. Many of them own their own homes, and some have accumulated considerable property. Occasionally one owns an orange grove.

Any notice of this city that omits the great "Tampa Bay Hotel" is incomplete. It is the most important and conspicuous object in the place. This immense structure was begun two years ago last July. It is in the Moorish style of architecture, is 900 feet long, and is said to contain 1,000 rooms, some of them magnificently furnished. It has cost more than \$2,000,000. It gives one more illustration of the complex motives that shape human action, and of the way in which the greed of gain overcomes good purposes. When the corner-stone was laid, the ministers of the city were invited to be present and participate. Prayer was offered

to God for His blessing upon the great undertaking. That prayer was answered. Not one fatal accident has occurred from the beginning. But now as the work approaches completion, and the tourist season is passing God is forgotten. An army of work men is employed, and they not only work night and day, but Sundays also, that the place may be ready for formal opening the first week in February, 1891.

As one leaves Tampa for the North his way lies for many miles through richly laden orange groves, and he feels, notwithstanding the mosquitoes and the flies, that this is a goodly country, which with industry and economy may be as the garden of the Lord.

PROPORTIONATE GIVERS' UNIONS. THEIR ORIGIN AND DEVELOPMENT.

The first attempt, in modern times, so far as I know, to unite proportionate givers in a society for mutual co-operation was in 1860, by Rev. Dr. Cather, an Irish Wesleyan minister. It was called the British and Foreign Systematic Beneficence Society and included not less than twenty-one honorary secretaries, embracing many of the most prominent divines and statesmen in the United Kingdom. Rev. Hugh Price Hughes, of England, said, recently, that the real reason why the society died was the fact that Dr. Cather died. Another, and doubtless a better reason, was that the public sentiment had not been educated up to it.

The next attempt was in Vermont, among the Congregational brethren, some ten or more years ago. This was a state organization and so far local. Much good literature was circulated by this society, but the times did not seem to be ripe for a general movement. The next attempt was made in Canada, among our Episcopal brethren. This was, I think, confined to their own church, and may be in existence now and doing a good work.

Then followed, three or four years ago, a scheme recommended by the GeneralAssembly of the Presbyterian Church, and by that body placed in charge of its committee of systematic beneficence. The plan was to obtain the signatures, of as many as would sign them, to a pledge to give proportionately, and these pledges were to be forwarded to the committee, Dr. Chas. S. Pomeroy, of Cleveland, O. Dr. Pomeroy said last May, in the General Assembly, if I am not mistaken as to the figures, that he had received pledges of one in eighty of the members of the church. Close observers think that this does not include one-fifth of the number in that church who have adopted the system. The fault of this plan was that it did not provide for elbow touch of those who joined Last year, the Congregational Association, of Ohio, adopted substantially the same scheme, but, of course, it has the same faults. The most successful organization I know of was started two or three years ago, in Tennessee, and is called I believe, the Montgomery County Proportionate Givers' Union. They provide for local unions in connection with the parent union and in this particular the step was a decided advance. They are doing a most excellent work.

My connection with the work of awakening and deepening interest in the system of proportionate giving, commenced in 1876 and has been continuous since that time, but has been confined almost wholly to the temporal side of the question. The interest has grown to such an extent, that it has been evident for the last three or four years, that sooner or later, provision must be made to so unite proportionate givers that they would be in better shape for aggressive work. That this could be accomplished only by local unions, with substantially a common constitution and pledge, has always been to me self-evident. Naturally, in time, these unions will be brought together in larger unions, in a representative capacity. The Christian Steward's League, so far as I can now see, fills every desire. If successful, which can hardly be doubted, the results for good would be hard to over-estimate.

LAYMAN, No. 310 Ashland Ave. Chicago.

IOWA. —FAIRFIELD.—Ankeny Hall, the new building of Parsons College will be formally opened on the 13th inst. Rev. Dr. W. G. Craig, of the McCormick Seminary, will deliver the main address. On behalf of the graduates, Miss Mary Hoffman, '89 and W. C. Howell, '81, will speak and the Literary Societies will be represented by Miss Helen Lodge, G. A. Axline, Miss Mary Jamison and John Kebnedy. This will doubtless prove a highly interesting occasion for the College whose prosperity will rejoice all good Presbyterians. Ordination and Installation.

-DE SOTO, Mo .- Jan. 19th, the St. Louis Presb. met here and ordained and installed Rev. Robert W. Mason, pastor. Rev. Dr. Brookes preached an excellent sermon. After the usual constitutional questions were propounded, Rev. Dr. Niccolls, in a most solemn manner charged the pastor, followed by Rev. Mr. Martin in his eloquent style with the charge to the people, to not forget their pastor at any time and especially to help him in his work, never to let March weather come between pastor and people. The laying on of hands of these godly men upon the head of this young pastor is a service not soon to be forgotten in the minds and hearts of the congregation. A most hearty welcome was given him, for the hearts of this people are glad as never before, for this is their first pastor. After the service a handsome basket of cut flowers, bearing the loving inscription, "For Our Dear Pastor," was presented to him by members of his congregation. During the pastor's short stay, six have united with the church. On Sunday, Feb. 8th, communion services were observed in a most impressive manner. A pleasing feature of this church, is a strong C. E. S., with all the young people of the church, and a number of outsiders banded together working for the one great end, "For Christ and the Church." The hearts of young and old are turned towards a new church building as one is needed very badly. May the Lord bless pastor and people abundantly.

-ZANESVILLE, O.-At the communion held Feb. 1, in the First church, Rev. J. C. Holliday, pastor, 31 members were received, 26 on confession, of whom 13 were baptized. Of the whole number, 14 were heads of families. The preaching for four weeks preceding was by the pastor, and the religious life of the membership was greatly quickened under the presentation of the truth.

CURRENT TOPICS.

-Congress has at last settled down to work, having spent so much time in solving the problem, "How not to do it." The silver bill is still under consideration, although the action taken by the House of Represen tatives renders it doubtful if the bill can receive the approval of a majority of its members. And even should the House pass the Senate bill there is little probability of its approval by the President.

-The fall of the Crispi ministry in Italy is one of the most important political events that has occured in Europe this winter. The nominal question about which difference arose was one of taxation for support of the army and the navy. The main issue at stake is the policy of Italy in respect to the triple alliance. The French press at once jump to the conclusion that the result will be a complete reversal of the existing policy and the adoption of a friendly tone toward France. The English and German papers take the view that the change merely implies more economical expenditure without any radical chance of foreign policy. Yet perhaps the truth lies between these two views. -The Managers of the World's Fair have

announced that the amount contributed for the Exposition will not be sufficient and have called for about five million dollars more. This move caused many unfavorable reports to be published in regard to the financial features and management, but it is highly probable that many are grossly exaggerated. Indeed the undertaking is a big affair and there will be, no doubt, some difficulty in collecting a portion of the fund subscribed. After much trouble the directors have the plans well under way and it is, in truth, a great injustice to raise more obstructions or magnify the remaining obstacles. Chicago has been given much, and much will be required of her, but with the energy and resources; already shown, the prospects are good for success if supported by the country at large.

The energetic workers of the W. C. T. U. have gained their point in having both the Senate and the House pass the bill prohibiting the sale of tobacco to minors under 16 years of age in the District of Columbia. The bill provides: "That hereafter no person in the District of Columbia shall sell, give or furnish any cigar, cigarette, or tobacco in any of its forms to any minor under 16 years of age, and for each and every violation of this section the offender shall, on conviction, be fined not less than \$2 nor more than \$10, or be imprisoned for not less than five days nor more than twenty days.' The original bill also provided a penalty on boys smoking on the streets. This provision, which was also in the New York law, turned out practically a dead letter, and the Senate committee have struck it out. The bill now only requires the President's signature, and then dealers in tobacco will have to be a little careful who they make their sales to.

-There is truth in the criticism recently made by the secular press concerning the apparent rewarding of the hostile Indians in taking them to Washington to be clothed, feasted and made much of, while the friendly, working Indians are rewarded for their faithfulness by being left on their reservations in comparative cold and hunger. The government's justification, however, in taking the "bad" Indians east would be found in the tendency to peace which the numbers and powers of the whites would convey. One of the papers suggests that "the most effective disposition of the "bad" Indian leaders, if it were feasible, would be to hold them as hostages at Washington or Chicago all through next spring, when there is danger of an uprising, and to distribute the good food, black suits, and high hats among the faithful, working Indians who deserve reward."

-Jean Louis Ernest Meissonier, the painter, died in Paris, Jan. 31st. He was born in Lyons, France, in 1812; studied art in Paris under Leon Cogniet, exhibited in 1836, and soon acquired a reputation as a painter of minature subjects of exquisite finish and delicacy. His pictures brought great prices and there are several of them in the United States. His famous work "1808" sold at the recent Stewart sale for \$65,000 and is one of his best known subjects. Two of the great artist's oil paintings are in the Walters' Gallery in Baltimore. The principal painting, "1814," is considered by many the very masterpiece of the artist. Of all the great artists of the present day none were better understood or more highly valued in America. He was the most celebrated painter of his time and his pictures have commanded immense prices, unknown until his brush brought them. Meissonier was not considered to surpass in design or originality, but the finish and minute attention given his productions gradually forced their merit to the front.

-The Senate authorized the publication of a message by the President last week relative to the African slave trade and liquor traffic. The President's message is a letter of transmittal, with a view to its ratification of the general act, signed at Brussels July 2 last by the plenipotentiaries of the U.S., and other powers for the repression of the African slave trade and the restriction of the importation into and sale in a certain defined zone of Africa of firearms, ammunition and spirituous liquors. The Secretary of State in an accompanying letter states that as the ratifications must be deposited at Brussels by July 2 next it is desirable that the Senate should take action during its present session. The act is signed by the representatives of 18 nations, including the President of the U.S., nearly of the European sovereigns and the Shah of Persia, the Sultan of Turkey, and the Sultan of Zanzibar. Its provisions, which are indicated in the President's message, are very stringent and contemplate the practical exclusion of firearms and spirituous liquors from equatorial Africa as well as the abolition of the slave trade.

-Secretary Noble has written a strong letter to the chairman of the Senate committee on appropriations calling special attention to the very unsafe condition of affairs in the Interior Department building. The Secretary states that from his own observation there is entirely too great an amount of wood and paper extended throughout the building, the accumulations of many years, to be at all safe from fire. It will be remembered, says the Secretary, that the building once caught fire and a very considerable portion was consumed. He concludes his letter as follows : "It is probable that another fire will occur if the condition of the building remains as it is. It is overcrowded with employes, amid the most combustible matter that could possible be brought together, and aside from the danger to human life is the possible destruction of the most valuable records of the government. With our coun try growing as it has been and with the greatly increased business of the different bureaus of this department, it becomes my bounded duty to call your attention to the present condition of affairs and give you warning that unless the government sees fit to make the places for its operatives to work in more commodious and the store houses more secure, in my judgment, it will soon meet with a calamity alike discreditable to its humanity and dangerous to the security of its most valuable documents."

WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF THE SOUTHWEST.

PRESIDENT: Mrs. F. V. L. Brokaw: 3200 Lucas Ave. Ist. VICE-PRES. Mrs. J. W. McIntíre.
2D. VICE-PRES.: Mrs. J. W. Allen.
REC. SEC. Mrs. C. R. Hopkins, 4033 McPherson Ave. HOME SECS.: Miss A. H. Fenby 3116 Lucas Ave. Miss A. H. Gelnite, 4124 Cook Ave. Sectial Obstration Science, Mrs. J. A. Allen, 3727 West-minster Place.
TREAS.: Mrs. John M. Miller, 1760 Missouri Ave. Metast Obstrated Board held at the Presbyterian Rooms, 1107 Olive Street, second floor, St. Lonis, on the 1st and 3d Theedays of each month, 2 p. M. Mail orders should be addressed to "Woman's Presbyterian Board of Missions of the Southwest I07 Olive Street, St. Louis, Mo."

TOPICS FOR PRAYER AND MISSION STUDY. February.

FOREIGN .- China. HOME.-Indians of the U.S.

NOTICE.

The blanks for annual reports have been sent to the Presbyterial Secretaries. Should there be failure in the receipt of these blanks will said Secretary send word to headquarters, not to Miss Fenby, or any other officer of the Board, but to W. B. S. W., 1107 Olive St., St. Louis.

FFBRUARY MONTHLY MEETING.

This was held on the 3rd, Mrs. Brokaw presiding. The Scripture lesson for the devotional hour was a part of the 14th chapter of Exodus-the first of the many murmurings of the Israelites on their way to the promised land. The grinding toil, the thankless service, the bricks and stubble had been joyfully left behind in Egypt, but at the first sight of their old enemy, their hearts failed them and they were willing to go back into slavery, and take up the heavy burdens, rather than go forward, and there was despair in the voice that asked, "Were there no graves in Egypt?" No more lifting of the head, no planning for a future of freedom and song, no hope for the children, but a settling down into despair and stolid endurance, caring not how soon death would end all. Yes, let us go back and gather stubble, and make brick rather than try to win our way past our taskmasters into the joys of Canaan.

It was then that their Leader called out: "Neither go back nor forward, but stand still and see the salvation of the Lord, which He shall show you this day!"

We come to points in our lives, now and then, when, were our hearing but keen enough, we might hear a similar counsel, "Just stand still for a while, my child, you have done your part, now stand where you are." And if we rest expectant, we shall see the flashing of a light upon the wayduty made plain-and then will come the order "Go forward."

So life is not all action, not all prayer; sometimes we serve best by waiting.

Mrs. Knight followed in prayer that this grace of waiting on the will of the Father might be ours. Whatever the command may our will be to obey. Mrs. J. W. Allen offered prayer for the bereaved mother of our late missionary, Miss Anna B. Palmer. The Board feels deeply this death. Her four years of service might be covered with that one royal word which the Master ranked so high-faithful. What can be said of a life, that is better or nobler, than that it was a faithful life? Faithful to duty, faithful to God. This dear life was not long. counting it by years, but as the Father looked at it, it was full enough and complete enough to be taken into the fulness and completeness of the Heavenly life.

A number of interesting letters were read from both fields. Miss Cole writes from Petchaburi, whither she had gone for a few weeks' rest

Mrs. McFarland in Alaska writes of the death of one of her children. Prayer was offered for her in her sorrow. Miss Brownell writes at length of the work in Tucson.

From a class of young men in the Sundayschool at Independence, Kas., \$10 is sent for Foreign work. The boys in the Clay Centre Willing Workers send \$2 for the printingpress for the Teheran school.

Rev. J. N. B. Smith, late from Shanghai, China, very kindly met with the ladies of the Board, and told many interesting facts concerning the people and the progress of the Gospel among them. And when he said, "I believe that I will live to see China Christianized" he gave us a new impulse to do better work in that country, that we may have a larger part in that glorious result.

LETTER FROM THE INDIAN MISSIONS. Kiowa, Comanche and Wichita Agency, Anadarko, Ind. Ter., Jan. 28th, 1891.

DEAR DR. TAYLOR : In compliance with your request I send you a few lines from our new home. Anadarko is situated on the banks of the beautiful, winding Washita River, about 25 miles S. W. of Minco, the present terminus of the C. R. I. & P. R. R. The country changes very markedly after leaving Minco, and you no longer see the level prairie lands of Kansas, the Cherokee Strip and Oklahoma, but instead you find a succession of hills and valleys, strips of woodland, little streams and an endless diversity of scenery abounding all over this reservation. It would be impossible to find more delightful views than are here to be found. The Agency is situated on a fertile plain, bounded on all sides by mountains whose slopes and crests are covered with fine old forest trees, many of which are adorned with masses of glossy mistletoe with its beautiful waxy white berries-a novelty indeed to us. As I ride out daily I am reminded of the descriptions of Jerusalem: "As the mountains are round about Jerusalem," and "Zion stands by hills surrounded." Beautiful for situation is indeed this place. From the top of one hill you can see Mt. Scott, forty miles to the south, one of the peaks of the far-famed Wichita Mountains, with several lesser peaks for companions. Indeed Mt. Scott can be seen soon after leaving Minco, 60 miles away. The Wichita Mountainshave for many years been known to be rich in gold and other precious minerals. It is not strange that the white man has for years coveted this rich land, with its delightful scenery, with its winding streams abounding in fish, abundant timber, in which hide all kinds of game. Right here I prophesy, will be some day a large city built when this country is opened for settlement, for there is an abundance of water-power and timber for manufacturing purposes, in addition to other advantages of location. On a large woodpile of one of the ranches, Dr. Hume saw many fine logs of black walnut, which it seems a shame to put to such base uses as heating and cooking.

Three miles east of here our Presbyterian church has established a mission at Mautame, with Rev. Silas V. Fait in charge, with Joshua Givens, a full-blood Kiowa, for his assistant and interpreter. They are holding services in the chapel every Sunday afternoon, but our mission school will not be in operation before fall. This chapel was erected by funds contributed by friends of Miss Mary J. Whitaker, lately one of the teachers in the Kiowa school here. So it was fitting that here on the morning of Jan. 7th, 1891, should be solemnized the marriage of Miss Whitaker to Major Chas. E. Adams, formerly of Baltimore. The Rev. Mr. Fait officiated, assisted by Rev. Mr. Methvin, of the M. E. mission. The chapel was tastefully decorated with cedar and lovely hothouse flowers, and was filled by friends of the contracting parties, many representative Indians adding to the interest of the occasion by their presence; some of whom in honor of the event donned citizens' clothes for the first time. Maj. Adams is a very obliging, popular and efficient agent, and his efficiency will now be greatly be augmented by the experience and tact of his highly accomplished and amiable wife. Mrs. Adams was formerly one of our Home Mission teachers among the Cherokees, and in Tucson, Ariz. She is my next neighbor and it has been a great pleasure to find that we have so many mutual friends.

The people here are all very sociable and pleasant and we expect to enjoy our residence among them. The opportunities for missionary work are unlimited, the field boundless. We have services in the Presbyterian church at the Agency every Sunday morning, and in the M. E. church services are held three times every Sunday, principally for the benefit of the Indians. In the afternoon the Sunday-school is divided into two departments, one for whites, one for Indians. Our boys attend, as we have no Sunday-school in our church at present.

The M. E. Mission is about a mile south of the Agency, the Baptist mission four miles north. As yet I have had no opportunity for visiting them, but have been told that the Baptist has about 150 Indian members, presided over by a native Indian minister, who is a very good and intelligent man. To-day several of the tribes are receiving their blankets. I was down in the commissary watching the proceedings. Each representative of a family presents the ticket that gives the number of members in

the family-the smallest babe counting just as much as the largest man when rations and supplies are issued. The property clerk enters on his list the name on the ticket, with name of tribe, number in family, while the store-keeper punches the ticket and calls the number, giving the name, and others hand out the blankets, so there is no chance for any cheating. These same tickets are good for six months, being presented every issue day and punched as the sup-plies are given. I will tell you more about this when I write again after the annuity issue in two weeks. Each one of the 4,121 Indians will receive a blanket, navy blue. stamped "U. S. I. D."-United States Indian Department. This morning in two and one-fourth hours 1,000 blankets were given out.

Some of the tribes have been dancing for weeks, until the participants in the "ghost dance" look haggard, wild, and almost demented. The Kiowas, several months ago, sent a representative to Dakota to find out in regard to the purported Messiah. He reported to them last week that he had seen him and he was only a man like himself, simply a half-breed Indian. So we are hoping this will quiet their craze. But still many are filled with queer notions; some will not plant crops on account of the expected coming of the Messiah. One of the Indian police at one of our Government schools said the other day that "Jesus was going to work his corn this year;" and many have ideas even more crude than this. The death of the three boys from the Kiowa school, reported through the press, was a very sad affair. They ran away just before the severe snow storm nearly three weeks ago, and blinded by the storm perished on Rainy Mountains, about 25 miles southwest of here. The Indians blame the policeman at the school who followed the boys for a few miles and then gave up the pursuit, presuming they would reach the camp of one of the boys all right, but they perished almost in sight of it. They are persecuting this poor man, taking from him nearly all his possessions, as if he had not suffered enough already, as his own boy was one of the lost ones. He seems heart-broken over it, says he "only has one papoose now." You should have heard the terrible, unearthly wailing and howling of the Kiowas over their dead! The Indians love their children apparently more than we do ours. A gentleman told me that in all the time he lived here he had never seen an Indian punish a child. You do not find Indian children quarreling; they always seem happy and contented. Even the babies are happy and seldom cry. Another point noticeable is that in the issue of beef, where a beef is issued to four or five families they will Issued to four or five families they will divide it among themselves, so that all seem perfectly satisfied, and no complaints are ever heard regarding it. How many white families could do likewise week after week? There are other traits and peculiarities that I will tell you about when I can find more time. It seems very hard work to again be-come domesticated after being packed up in boxes and barrels, as it were. We are thoroughly convinced that once in ten years is often enough for civilized people "to tear is often enough for civilized people "to tear up and move." Our Indian brethren seem to find no such trouble, for their tepees will adorn our plain for two or three days now while they wait for their rations but in a few hours these

"Shall fold their tents like the Arabs

And as silently steal away." I watch for the MID-CONTINENT every week and eagerly scan its pages for news from my friends, especially from my fellow-missionary workers in Kansas, for whom I shall always entertain the kindest of feelniissionary shall always entertain the shall always entertain the friend, ing. Truly your friend, ANNETTE R. HUME.

Dyspepsia

Makes many lives miserable, and often leads to self destruction. Distress after eating, sick head ache, heartburn, sour stomach, mental depression, etc., are caused by this very common and increasing disease. Hood's Sarsaparilla tones the tomach, creates an appelite, promotes healthy digestion, relieves sick headache, clears mind, and cures the most obstinate cases of dys-

sia. Read the following: I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. In an hour after eating I would experience a faintness or tired, all-gone eling, as though I had not eaten anything. Hood's Sarsaparilla did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced. It relieved me of that faint, tired, all-gone feeling. I have felt so much better since I took Hood's Sarsaparilla, that I am happy to recommend it." G. A. PAGE, Watertown, Mass-N. B. Be sure to get only

Hood's Sarsaparilla Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

CHRISTIAN ENDEAVOR.

CHRISTIAN ENDEAVOR TOPIC.

BY REV. D. M. HAZLETT. Feb. 22.-Are we Good Stewards?-1 Pet. 4.7-11.

DAILY READINGS.

Matt. 24:42-51. Matt. 25:14-30. 1 Cor. 4: 1-6. Eph. 4:11-16. Luke 16:1-8. Luke 12: 41-48. 1 Pet. 4:7-11.

In many places in the Word of God are we taught that we are not owners, but only stewards of our goods and gifts. The goods we have acquired are not our own to keep or use as we please. They belong to another who will surely call us to an account of our stewardship. Does not God give us life, food to nourish and strengthen, air to breathe and an opportunity to work? As He has given us all our goods, how can we claim them as our own, to be used without responsibility to the giver? In like manner we are held accountable for the proper use of our gifts. Although gratuitously bestowed upon us the giver claims a right to a part of the results. Every good steward has necessarily the characteristics of wisdom and faithfulness.

WISDOM .- Even the wisdom of the unjust steward in the parable by Christ-Luke 16 ; 1-8, is commended. Not that the disciples were to show wisdom in the works of unrighteousness, but that they were to show wisdom in doing the works of righteousness. When Christ said, "For the children of this world are in their generation wiser than the children of light," He did not mean to compliment the latter. If so, then He ought to have said, "Be ye wise as doves and harmless as serpents," in place of "be ye wise as serpents and harmless as doves." Christ asks us to display the same wisdom in the use of His gifts and goods, that we would display in the use of that given to us by our fellow men. What a great reformation this would work as to the quantity and quality of the service we would render Him. It is the "doing" that secures the blessing to the steward or servant. "Blessed is that servant, whom his lord, when He cometh, shall find so doing." We can speak of intentions, hopes, wishes, feelings and professions, but if these do not result in doing, they are like the flower that leaves no seed behind it. cannot be perpetuated. The desire of the true Christian ought to be, to be found 'doing." This will make us like Christ. Acts 10:38. By it we will glorify God. John 15:8. It will make us useful to the world. Matt. 5:16.

FAITHFUL .- This is the central truth of the parable found in Matt. 25:14-30. The one that received the two talents was equally faithful with the one that received five. The servant that received the one talent had ability, but was unfaithful. In place of using, he hid. Unfaithfulness is the sin of the age. There are more people with five and two talents than with one. But are they faithful in using them as God desires and commands? Should not the people of God, "Search the Scriptures, pray without ceasing," and perform many other good works, which they do not? The faithfulness of him who received two talents was rewarded equally with that of him who received five. As soon as we become unfaithful in the performance of our duties, we begin to doubt the wisdom of God's requiring them. "My lord delayeth his coming." Then we treat badly those who by their faithfulness remind us of our unfaithfulness, and become worldly and sensual. The work of the engraver is successful, just as it follows faithfully the copy. Faithfulness to the duties of our stewardship will bring the reward. Let us strive so to live that when the Master calls for an account of our stewardship we shall be ready to render it without fear.

PLAIN TRUTHS FROM THE LESSON.

We must render an account. Unto whomsoever much is given, of him shall be much required.

Are we using our goods and our gifts wisely and faithfully?

The experience of others should keep us from mistakes. The diligence of worldly people to secure

the things of the world, should put to shame the indolence of professing Christians about heavenly things.

Unfaithfulness in what we consider little things leads to unfaithfulness in greater things.

God asks every one, Are you in your right place, and doing your right work?

SYRIAN MISSIONS.

BY MARY ISABELLA FORSYTH. Beneath a Syrian sky He came, Our Saviour, seeking all. Yet few are there who love His name, Or answer to His call

The Orient is pale and dim Where rose the world's great Light.

Dark clouds of error veiling Him From feeble human sight. For us, His Gospel shineth clear,

His messengers we are; His life of love to follow here, His truth to spread afar.

O wondrous privilege, to break The Bread of Life to them Whose blinded, hungry spirits ache

Within Jerusalem! -Chr. Intelligencer.

TEMPERANCE.

A ROBERT BURNS BANQUET.

The Rev. Alexander Alison, D. D., pastor of the Alexander church, Phila., who was invited by the Robert Burns Association to respond to the toast: "Scotland," at the anniversary dinner sent the following letter declining the invitation on the ground that liquor was to be used at the dinner.

Philadelphia, Jan. 15th, 1891. My Dear Sir :- Your favor of the 12th inst. reached me on yesterday. I thank you most heartily for the honor you would confer upon me in permitting me to express myself on the occasion of the 132d anniversary of the birth of Robert Burns, upon the inspiring theme "Scotland." But I am ex. ceedingly sorry that I am under the necessity of sending you a negative answer.

How gladly I would be with you and en-joy your annual dinner, but I regret that the presence of liquor on the table, as you state in your letter, shuts me out. Nor will you consider me narrow or cross-grained. I am sure, when I have taken the liberty of giving you, somewhat in detail or at length. my reason. In this case it is not so much any antagonism to the liquor in itself, although my feelings in that direction are very strong; it is mainly because of the injury which liquor did to our national poet that I cannot "add insult to injury" by recognizing its presence in connection with the observance of his natal day.

When I remember that alcohol so completely enslaved the grandest genius of our native land as to expose him during that awful night to the damp and chilly air, in which he slept off his debauch, in the snow drift, and which brought on his last and fatal illness, how can I consider with patience the presence of his greatest enemy upon an occasion when we meet to honor the poet's memory. What would the American people say if the admirers of our martyred President should convene from time to time and give a conspicuous place on the banqueting table to the revolver by which he was levelled to the dust? How much more loudly would our land protest if the contents of the weapon were to find a lodgment in every guest? There would soon be an end to such reunions. Nor is the difference in the results so very great. In many instances the same result is reached. Who shall say that the instrument of Burns' destruction does not kill more, year by year, than that which brought to an untimely grave the body of Abraham Lincoln?

I think I might safely aver that the difference in the results is mainly a difference of time. But to proceed. When I bring to mind the fact that alcohol cut down in the strength of early manhood a mind whose superior, as a poet, the world has not seen, and thereby deprived his countrymen of numberless volumes of poetry and song upon their library shelves, which, even more than that he has bequeathed to us, would have immortalized not only this child of the muse himself, but the land and its sons and daughters of whom he sung, I cannot but enlist myself in the army of those who shall wage a perpetual warfare against the "gill-stoup."

As a minister of Christ not only, but as a loyal Scot and an admirer of Robert Burns, through whose country of Ayrshire it was my privilege to carefully travel a year ago last summer, I must forever decline to join my countrymen in toasting his memory, or that of our splendid country in the "flowing bowl." I cannot do it! I will not do it! I must not, I cannot, I will not forget its ravages in dear old Caledonia. I was more





The picture of the Pied Piper of Hamelin, playing upon his magic pipe, while the entranced Medical Discovery to purify the rats of the town leave their holes blood and invigorate the system. and flock after him into the sea, reminds one of the speed with which the diseases and impurities of the blood leave the system when Dr. Pierce's Golden Medical Discovery is taken.

It removes all humors, poisons, or taints, from the system, whether manifested in the common pimple, or eruption, or in boils, carbuncles, eczema, salt - rheum, fever - sores, white swellings, hip-joint disease, and kindred affections - in fact anything and everything resulting from impure blood.

For scrofula of the lung tissues (consumption) it has no equal, and often cures cases which physicians have given up. It is a guaranteed liver, blood and lung remedy, and the only one sold. Your money returned if the medicine fails to accomplish what its manufacturers claim, when taken in time and given a fair trial.

All the year round, you may Medical Discovery to purify the blood and invigorate the system. It's not like the sarsaparillas, that are said to be good for the blood in March, April and May. The "Golden Medical Discovery" works equally well at all times, and in all cases of blood-taints, or humors, no matter what their name or nature.

It's the cheapest blood - purifier, sold through druggists, no matter how many doses are offered for a dollar, because you only pay for the good you get.

Your money is returned if it doesn't benefit or cure you.

Can you ask more?

"Golden Medical Discovery" contains no alcohol to inebriate, and no syrup or sugar to derange digestion.

It's a concentrated vegetable extract; put up in large bottles at \$1.00; pleasant to the taste, and equally good for adults or children.

when they give the matter serious thought,

much prefer the absence of that which, to say the least, is dangerous in its use as well as fatal in its abuse. It was Sir Walter Scott, when he was 50 years of age, who said-and Sir Walter as a youth was well familiar with the bacchanalian customs of his countrymen-"Lockhart, my man! depend upon it, of all vices, drinking is the most incompatible with greatness." Who shall say then that Burns, had he been then

alive, had not endorsed the sentiment of this later genius? It is reasonable to suppose that Burns, had he been with us to-day, possessed as he was with such an intellect. had as gravely frowned upon, as he then indulged, the drinking customs of the times.

May I take the liberty of saying, in conclusion, let us, as Scotchmen, do honor to the memory of our gifted fellow countryw standing together against the croachments of that terrible evil which, by its dreadful instrumentality, caused the death of Robert Burns at 37 years of age, and compels the civilized world to declare regarding him, and that with tearful eye, "His sun went down while it was yet day.

I shall be pleased that this letter be read at your dinner on Monday evening, and read as my reason for absence. I am desirous that my reasons should be fully known. With highest sentiments of regard and esteem, I remain, your

God is very tender and gentle in His dealings with the faults of His children

"BRITHER SCOT."



22 rue Drouot, Paris. E. FOUGERA & CO., Agents for U. S., 9 30 North William street, N. Y.

7

I CURE FITS!

When I say cure I do not mean mer-or a time and then have them return a

radical cure. I have made the disease of LEPSY or FALLING SICKNESS a life-lo

PENSIONS settled Under NEW LAW Boldiers. Widows, Parents, send for black applications and information. PATRICK O'FARRELL, Pension A, ent, Washing-ton, D. C. ton, D. C.

THE POULTRY MONTHLY is the leading poultry publication of America. Best corres-po dents. Best artists. Fractical. Original, Price bo dents. Best artists. Flaction Hills CO., \$1 00 a year. FERRIS PUBLISHING CO., Albany, N. Y.

EDUCATIONAL.

LINDENWOOD COLLEGE YOUNG LADIES ST. CHARLES, MO., near St. Louis. ORGANIZED 1830. CHARTEBED 1858 Higher education. Course full and thorough Government that of a Christian family. Location beautiful and healthful. Art and Music special-ies. For catalogue, etc., address ROBERT IRWIN D. D. Pres.

D. D. Pres. BROOKFIELD COLLEGE, Brookfield Mo Center of North Mo. New Building, Fine Apparatus. Full Faculty, English, Latin, Greek, German, French, Science, Mathematics, Normal Business, Any desired study. Tuition \$28 to \$40 per year. Board \$3 00 per week; Catalogue free Duncan Brown, President.



\$1,305,150 00

Of th's sum \$228 964 00 has been repaid leaving in force August 15th, 1890, loans to the amount of

\$1,076,186,00

on which all matured interest has been paid by the borrowers with the following exceptions. 1 Payment Due March 1st, 1890 Palance of \$7.50

 1 Payment Due April 1st, 1890, for - 60.00

 1 Payment Due July 1st, 1890, for - 51.00
 2 Payments Due August 1st, 1890, for - 135.00

Total, - - - \$253.50

We shall be pleased to receive orders for loaus of the same character in the same territory. Any sum sent us will he carefully invested.

Wilson & Toms Investment Co. St. Louis, Mo.

than ever impressed in this direction when I was abroad a year ago. It is indeed, "Auld Scotia's" bane. My hatred to whis-

key increases as my age advances. Fourteen years ago, if you will pardon the personal allusion, I was asked to respond to

a similar sentiment in an important city in Illinois. I declined, for the same reason that I now most respectfully express my inability to accept your cordial invitation. The committee reconsidered; they decided to banish the liquor. Subsequently they expressed themselves as more than gratified with the result. I accepted the invitation to address the assembly. Three years in succession I enjoyed the same great privilege. The interest in the anniversary increased in that city. Native-born Americans claimed a share in the celebration, upon the rlea that Robert Burns was the poet, not only of Scotland, but humanity. 25th day of January became a noted date in that community, and the Burns anniversary the event of the season, with the elite of the town in attendance. So much for the ban-ishment of liquor. Why should the American people have the opportunity of saying, as is frequently said, "Scotchmen cannot get together to celebrate anything in connection with their native land without the presence of whiskey."

Pardon me, if I have seemed to express myself in the language of dictation. Such was not my intention. "Let every man be fully persuaded in his own mind." I am satisfied, however, that the larger portion of the real admirers of the Scottish poet will,



PRESBYTERIAN NEWSPAPER, CO.,

RESDITERIAN NEWSPAPER CO., CARLOS S. GREELEY, ESG., President, J. R. LIONBERGER, ESG., Vice President, REV. J. W. ALLEN, D.D., Treas., 1107 Olive SL, St. Louis, Mo. REV. S. T. MCCLURE, M'g'r. 1114 Main St., Kansas City, Mo.

THURSDAY, FEBRUARY 12, 1891.

TO CHRISTIANIZE OUR FELLOW MEN.

Rev. Dr. John Hall on Home Missions.

We were intending to prepare an editorial appeal for our Board of Home Missions when the following strong article in The Mail and Express fell under our eye. It is from Dr. John Hall, of New York, President of the Board of Home Missions, and is thus an official presentation of this most important cause. We present it almost entire to our readers. Dr. Hall says: "We have many forms of benevolent relief and of efforts to raise the fallen, but prevention is better than cure, and the best way to save men from pauperism and from crime is to put religious beliefs into their bosoms and keep them under the influence of the means by which the beliefs are strengthened, expressed and worked out. Would that our tax-paying fellow citizens would think of two questions, namely: How much do the dependent and the criminal cost the country? and how small a proportion of sincerely religious people are burdens, on the community? Patrioism, humanity and religion carry us to a higher plane, of course, but the answers to the foregoing questions show that to Christianize the people is to save money.

The Presbyterian Church U. S. A. with whose Board of Missions I have the honor to be connected, maintains, in whole or in part, over 1,700 ministers and over 350 teachers at an annual cost of about \$900,000. If we compared this sum with the corresponding gifts of other denominations we might have no cause to blush, but that is a secondary matter. The real comparison is to be between this outlay and the wants of our country, in the first place, and, in the second, between the means we could afford to give and our actual gifts.

The salaries are modest; the work done is under the local inspection of Presbyteries; the workers cannot be engaged by the month or dismissed at a week's notice; the payments have to go on where appointments are more or less permanent; and so debt is unvoidable if the amount needed is not put in the hands of the Board by the close of the financial year. Such a debt threatens the Board, and it implies at times delay in payment to workers, and often the painful but necessary "no" to calls for missionaries and teachers. How can this crippling of a great agency for good be averted? For surely that is a great agency which adds 10,000 in a year to the membership of such a church, which ministers to a 100,000 adult people and to 150,000 children, and this mostly in new regions where tone and character are being given to rapidly growing populations.

The first duty is on pastors who can inform and stimulate their people. Many churches give so small amounts that it is hard to believe that their members understand the case. Patriotism, benevolence, love of our race, attachment to our beliefs and methods of Christian work—to all these appeals can be made. Such is my respect for the principles of my co-religionists that I can hardly believe that a full presentation of the case would be followed by gifts, in many cases so sm ll.

Then something can be done by elders, deacons and friends not in the pulpits—ladies and gentleman—diffusing information, spreading literature, and teaching by example. We have many rich members. A million of dollars means fifty or sixty thousand a year. A tenth of that given back to the Giver would not burden the donor; but how often a tenth of the tenth would cover all the gifts! Would it be strange if money so saved became a temptation to the prospective possessor, and so a grief to the unwise economist? Giving from the living hand, on the contrary, would become a present joy, and beneficent example, a blessing to needy fellow men, and an act of grateful service to Him who gives the silver and the gold, and without whose favor it fails to bring happiness.

Many of the new settlers, in opening regions, are our own kindred. They need the means of grace. It is well to have our people, as far as possible, unified. What so fit to make them one as "the one Lord, the one faith, the one baptism?" We want crime reduced and the social atmosphere purified. What is so adapted to this work as "the grace" that teaches men to "deny ungodliness and wordly lusts and to live soberly, righteously and godly in the world?" We have ignorant, even heathen, elements in our population. Is there any force that can tell on them for good like that which made the Puritans, the Scotch-Irish, the Hugdenots and the Dutch, who made the United States? Oh! that one could reach the ear and heart of the 800,000 of our Presbyterian members in the interests of this noblest of public enterprises!

It is fair to add that our Foreign Board, with yearly appropriations amounting to about \$900,000, has need as great and claims, on their own line, as strong as has the Home Board. He who is most in earnest for the one will not be indifferent to the other.

When it is remembered that the eye of the civilized world is on us, how much our institutions depend for usefulness on the spirit of the people who work them, how rapidly certain forms of ill-doing are being developed, how much we owe as a nation to intelligent, self-denying religion, and how much our boasted liberty is depreciated by the unprincipled and godless abuse of it, all men and women with pronounced convictions based on the Word of God may well be in earnest in spreading and maintaining them by fitting agencies and appropriate institutions."

THE PERIL OF THE SOUL FROM ABSORPTION.

Perhaps there never was a time when so many things absorb the attention and interest of so many people to the exclusion of Christ and Salvation. The sources of diversion are numerous, and many of them have the grip of a giant. The age is extensely active, restless, aggressive. Every power of body and mind is taxed to its utmost. Invention, business, enterprise, are all great captains, whose tread is heard in every direction. There is not only great ambition to do, but a burning consuming lust to acquire. Money is a noble servant, properly used it is an instrument of great good, but when the love of it becomes master, it is as merciless as the grave. When a man's heart and eyes and hands and brain are all absorbed in the accumulation of money, the stones on the street have as much ear for the Gospel as he. As easily might you hope to arrest the winds that blow, or the dashing streams of a mountain flood, as this man. He has no time to think, or to care about his soul. Why should he be thus concerned as long as business is prosperous and dividends are good? He is absorbed, sucked up into the sponge of the money greed, until there is nothing of him to appeal to. Poor, wilted, lost soul! Unless something out of the usual order overtakes and brings this man to a halt, leads him to awake and come to himself, he will go on content in his delusion, until the sudden burst of eternal things opens his eyes, just when death is closing them and eternity parts its portals to reveal a rejected Savior.

The greatest evil that can befall a man who suffers himself to be wholly absorbed with money getting, is success. When a man is making money and loves it, he has no sense of dependence. He is satisfied. Others may be in danger, but he is safe. That is the time of his peril. On that hidden rock in life's sea many a one has run his bark and gone down. It is a mercy when God shatters the bubble and turns the poor soul from the boast that it has need of nothing, to the humble confession that it has need of everything. To the love of money and its power to absorb the whole man, may be attributed the useless life and final loss of many souls in this day of ours.

But this money seeking is not the only source of absorption in our day. Society, with all its train of follies is another. The parade and sham and exaction of society, what a tyranny it is. How its enchanted victims step to its bidding. They are all verily captured as prisoners in war. They are as verily in chains as were slaves when sold to the highest bidder. Take the superficial, fussy, pretentious thing out of many lives, and what will be left? Think of the waste of time, of money, of gifts and opportunities for which fashionable society is responsible. It is kin to moneylove. You cannot join its bannered ranks without money and when your money is gone it strikes your name from the roll. Preach the Gospel to these with hope of success! They seldom hear, and when they do, there is no beauty in it that they should desire it. It is a dreadful destroyer of mothers and daughters, of young men, of not a few husbands and wives. As long as society, with its tribute to pride, and its occasion for indulgence commands and absorbes the soul, that soul will not be concerned about so trifling a thing as salvation, nor inclined to listen to so dry a tale as the Gospel. The flesh is master, and while its poor, frail pulses throb, society will be sought and adored. Sometimes we must leave the poor creature in the burning dwelling to his dreadful fate, all approaches are cut off.

What can we do with the large class who are wholly absorbed with money-getting, and with the equally great number whose god is society? The approaches are all cut off. To them, Christ's tears and blood are empty sentiment. Their thoughtless march is to death. Other things absorb. These lead. We can only look on sadly and say, God have mercy. Reader, is it you? M. Rhobes.

IMMORAL LITERATURE.

On the first day's sitting of the present session of the French Legislature one of the queries put to the Minister of Public Works was in regard to the exclusion of certain French novels, from sale at railway news stands on the ground that they were immoral. In the debate it came out that these books were not sold at any railway station in France. The minister held that the owner of the franchise could exclude any books he pleased, as he bought and paid for the right to sell.

Such books are not allowed to be sold anywhere in England, and publishers are imprisoned for printing immoral literature. In the United States we are much more generous. Not only are the books of forbidden authors sold freely at all our new stands, but they are carried in the mails at one cent a pound, while Bibles, school books, scientific, historical, and miscellaneous books, bound and unbound, cost in the mails eight cents a pound. In his last annual report the Postmaster General officially stated that "a million dollars in postal revenue were lost each year by reason of this favor to certain publishers" of fiction, trash, blood curdling tales, and French impufities.

Ten million pounds are carried annually in the mails from New York alone, and probably half as much more from other cities. The proportion of really helpful books so carried is not over one in a hundred. One of the serious impediments to "one cent letter postage" is the existence of this and other evils that might be easily removed. Every one putting a two cents stamp on a letter is helping to pay the postage of this mass of hurtful books that is flooding the country.

The Postmaster General has called attention to it very strongly in his annual report. He has personally appeared before the Post-office Committee to urge the stoppage of the evil, and has prepared an official document fully setting forth its injustice. He has done all he can do, and it now rests with the good people of the country to say whether this evil shall go on or be stopped. One publishing firm with three millions capital, and a hundred or more smaller houses, are doing all they can to prevent action. They are heard in the committees of Congress, and their agents are in the lobbies to see that nothing is done, and while people quietly submit nothing will be done. Bills to remedy the evil are before the Senate and House Post-Office Committees but the people show so little interest in the matter that they quietly rest there. If anything is done at this session of Congress it must be done immediately.

If one thousand people were each to write a letter to a Senator or Member of Congress calling attention to this matter it would be stopped. Will they do it?

A NOTE OF EXPLANATION.

A number of persons in our churches, feeling that the time had come when those who practice proportionate giving should associate themselves for formal strength and for aggressive work, after some weeks of deliberation and prayer, adopted the pledge and regulations of the Christian Stewards' League, printed on the next page. It confirms us in our conviction that the times were fully ripe for such a movement, to find, after our own plans were matured, that a number of other organizations, having the same end in view, had sprung up in various parts of the country. It was a further confirmation to read in an English magazine (The Nineteenth, Century, Nov., 1890,) an article by Mr. Gladstone affirming that he had learned from more than one influential quarter "that there is a desire to see tried some experiment of the kind, and even to give it energetic support." He also offers "to be the careful recipient of any assents to the general conception," and to see that they reach hands which would "organize the plan and see it going." We are happy, also, in learning that the plan we have adopted, and which we offer to others, meets the cordial approbation of one of our business men known as "Layman, 310 Ashland Ave.," who, for many years has studied the subject, and who has done very much by his personal and generous efforts in circulating documents, reaching into the millions, to prepare the way for the proposed united action. It is a source of no little strength to us to be assured of his hearty co-operation."

Many tokens indicate that the times are propitious for such a movement. The doors of opportunity for Christian work are open as never before. Many consecrated persons are desiring to enter them. But the means to sustain them are largely wanting. God is pouring wealth into the lap of christendom beyond all

FEBRUARY 12

measure of the past. An eminent preacher said, twentyfive years ago, "The great problem we now have in hand is the Christianizing of the money power of the world." Even more, after the lapse of two and a half decades, we may adopt his futher words: "What we wait for and looking hopefully to see, is a consecration of the vast money power of the world to the work of Jesus Christ. For that day, when It comes, is the morning, so to speak, of the new creation. That tide in the money power can be as little resisted, when God brings it on, as the tides of the sea, and like these, also, it will flow across the world in a day.

Until the way seems open for some more permanent arrangement, we shall be happy to come into communication, through our secretary, with any cluster of persons, in any branch of the church, who have convictions like ours, and to whom this movement may seem timely and wise. It is especially hoped that means will be taken to enlist Sunday-schools and Christian Endeavor societies in this plan. We withhold our identity at present for the reason that we desire the movement to stand in no man's name or authority. We humbly trust that it will have in its growth the leadership of him who, we assuredly believe, led us to its beginning.

In due time we shall take pleasure in giving to all who write us, such information of the progress of the movement as may come to our hands. Meanwhile, we will furnish to those who desire, this and other documents on the subject of proportionate giving at cost, or we will indicate where these may be obtained. Address Secretary C. S. L., No. 50 Montauk Block, Chicago, Ill.

CHRISTIAN STEWARDS' LEAGUE.

Recognizing ourselves to be stewards of the manifold gifts of God; holding our possessions as a sacred trust to be administered according to the will of our Lord, as it shall be made known to us individually, and desiring to render practical and operative this trusteeship, we associate ourselves under the name of the "Christian Stewards' League" and subscribe to the following Pledge:

We covenant with the Lord, and with those who enter with us into the fellowship of this consecration, that we will devote a proportionate part of our income—not less than one-tenth—to benevolent and religious purposes.

And this we do in His name who hath loved us and hath given Himself for us, our Lord and Saviour Jesus Christ. REGULATIONS.

In order to carry out, in simplicity and faithfulness, the objects of this League we adopt the following Regulations:

I. A meeting of the league shall be held the first Monday evening of each month, or at such other time as the League may direct; for the purposes :

1. Of special prayer that God will now pour out upon His people the spirit of a practical consecration of their possessions to His service.

2. Of mutual helpfulness in respect to questions of our own duty as to systematic giving.

3. Of devising means by which we may induce others to enter into the blessings and fellowship of this League. II. A secretary shall be chosen each year, whose duty it

shall be; (1) To keep the records of the League; (2) To notify the members of its meetings, and (3) To act as treasurer for any funds raised for its expenses.

III. An executive committee of three, of which the secretary shall be ex-officio member, shall be chosen each year, whose duties shall be, (1) To provide leadership and subjects for the meetings, and (2) To carry out, generally, the plans of the league under its direction.

IV. Persons may join the League at any regular meeting

by accepting its principles and signing its pledge. V. Any person desiring to withdraw from the League and its pledge can do so by giving written notice to the secretary of the League to which he belongs.

Careless Presbyterians.

A faithful and genuine Presbyterian in sending his subscription adds a valuable word as follows: "Allow me to congratulate you on the improvement that I notice in the paper both in matter and appearance. Would that it was a regular visitor to every Presb. family in Missouri and Kansas. I think that it does come to almost every family in our little church. But, alas! I fear there are some who do not read much in it, and who consider it a burden to pay for it. Why is it that so many Presbyterians of the present day know so little and seem to care so little about the condition of our church, its glorious history, its grand doctrines? I believe the fault lies mostly with the ministry in not preaching more doctrinal sermons. I don't believe I have heard a good old-fashioned Presbyterian sermon for ten years. Certainly none like I heard when I was a boy in the mountains of Pa., from that good old man Dr. Mc-Kinley and others. Such preachers educated their people and made them Presbyterians."

——It is not always best to give the names of writers in connexion with their communications, particularly in mere news items. However, it is the desire of the MID-CONTINENT, and we believe of nearly all its readers, that the names of writers shall appear with extended articles. Hereafter we shall follow this custom as far as possible.

—A meeting of Presbyterian pastors in the vicinity of Omaha is called for Feb. 17th. at First church, to confer together and if the way be clear, to co-operate in the organization of a proposed Presb. Theological Seminary to be located at Omaha. This is a good position for such an institution in connection with Bellevue College.

THE MID-CONTINENT

JQTTINGS FROM THE NATIONAL CAPITAL. Meeting of the Committee on Revision.

In the church of the Covenant, Washington City, the Assembly's Committee on Revision are convened in the prosecution of the important and delicate trust committed to them. Holding their sessions in secret, the outside public are left entirely to conjecture as to the nature of their deliberations and the recommendations which they have adopted, although it is known that in reference to certain proposed changes there prevails in the committee a great diversity of opinion.' This, however, is nothing more than might be expected; for doubtless, the most pronounced revisionists have discovered the difficulties in the way of changing the form of sound words without disturbing its logical connection and doctrinal meaning. Contrary to the expectations of some, and to the formal requests of Presbyteries, the committee will not publish their report prior to the meeting of the Assembly. At the conclusion of their deliberations in this city they will probably adjourn to meet in Detroit a few days before the opening of the Assembly and then agree in a report. We must bide the time, therefore, and await the formal announcement of the conclusion of their labors. All the members of the committee are present and a number of them will occupy pulpits to-morrow and the following Sabbath, Rev. Dr. Patton that of the church of the Covenant in the morning, and Rev. Dr. Herrick Johnson in the evening.

Washington City Churches.

There is little of special interest in our churches at the present time further than the active prosecution of Christian activities in each individual church.

The "Union Mission," an enterprise inaugurated for the purpose of preaching the Gospel to the neglected masses, encouraged by the various Evangelical churches, is making a vigorous effort to raise \$100,000 for the erection of a building on Pennsylvania Ave. In its particular line the Mission has already accomplished a good work, and possesses great possibilities for good in the future.

One of our churches, the Eastern, is also engaged in the effort to build a new house of worship on Maryland Ave., not far distant from the Capitol. Its congregation, under the ministry of Rev. Dr. Cornelius, has outgrown its present capacity, and under his lead it is believed that within another year the contemplated structure will be an accomplished fact. B. N. R.

CHRISTIAN STEWARD LEAGUE NOTES.

THE CHRISTIAN STEWARDS' LEAGUE looks distinctly to a revival in which the stress shall be laid upon consecration of property. We have had revivals in which certain forgotten doctrines have been emphasized. There have been revivals which have developed new forms of Christian activity. Has not the time now come for a revival in which Christian stewardship, practical and operative, shall be again enthroned-a revival in which the smiting of heart shall be, not less for unbelief, but more for the particular sin of avarice-a revival in which men shall still cry out, God be merciful to me a sinner, but in which they shall especially cry, God be merciful to me a miserable, covetous sinner! and will this not be a more radical work than any that has gone before? What root of evil clings more tenaciously to the very heart strings of men than the love of money? This is the citadel of human selfishness, chief among those that hold out to the last. Take this fortress and the whole land surrenders.

—Push the idea of stewardship, but do it in wisdom and gentleness. Respect every man's right to determine for himself the amount and direction of his gifts. Censoriousness is a sin as well as avarice. It is just as mean a sin. "The servant of the Lord must not strive." Do not ever forget the words: "Though I bestow all my goods to feed the poor . . . and have not charity, it profiteth me nothing."

—Our benevolent societies are toilfully letting down buckets into shallow wells—wells easily drawn dry and slow to fill in. Far down below is a vast reservoir of unconsecrated wealth in Christian hands. Let the idea of Christian stewardship prevail and it will sink artesian wells into this reservoir and set the money flowing of its own free consent.

—Any number of persons can form a League. Two can unite for special prayer and counsel to forward this movement. If one man finds hinself alone, let him copy the Pledge, sign it, and send it to some League already formed. The Regulations are purposely reduced to the lowest terms of simplicity. The less machinery the better. Each of the Leagues is an independent entity. When a number are formed in any section, they will naturally reach out to each other for fellowship and some sort of union for greater efficiency. This is the purpose of those now formed, or in process of formation.

——Until the election of a President of Lafayette College the senior Professor, Traill Green, M. D., LL. D., performs the duties of Acting President with vigor and energy. The alumni, through a committee of twenty-five, are vigorously striving to add to the endowment. which has never been adequate to its pressing needs, although a severe economy in expenditure has long been maintained. There are in Lafayette 322 students, of whom 206 are members of the church; and 48 are studying for the ministry. It seems almost unaccountable that an institution with such a record of usefulness to the community and to the church should never have received a legacy. The benefit of Mr, D. B. Fayerweather's recent bequest of \$50,000 is not likely to become available for some time to come.

—The solution of "How to Reach the Masses" is to reach them through the masses. The pulpits cannot make them hear. They must be reached by reaching for them individually. They never can be converted as masses, but only by one soul reaching after another soul.

ST. LOUIS AND VICINITY.

The Floating Bethel and Tabernacle.

The Floating Bethel commenced last fall for mission work along the banks of the Mississippi is now ready for use. It is harbored in South St. Louis near a large floating population where Gospel meetings are held every evening. This boat is 75x18 with a large audience room on the first floor and 9 living rooms on the second floor. The cost of the Bethel is about \$2,000, half of which is paid, and there is urgent need for the other \$1,000. It is the purpose to visit all the prominent towns and cities along rivers, stopping from one to four weeks at each place. With this boat will be shipped a large Tabernacle Tent with seats and fixtures all complete, sufficient to accommodate at least 2,000 persons. Three bands of devoted Christian workers will accompany them; one band to work in the Tabernacle, which will be located in the city or town that may be visited, where daily meetings will be held; another band to hold daily meetings in the Bethel for the benefit of all classes of river men and residents near the river; and one band for colporteur work to visit every family and distribute choice evangelical literature. The upper story of the Bethel will be used as a home for the workers, providing for them a comfortable and independent home when not entertained by friends. This work is carried on under the care of Rev. M. A. Shepard, a well-known evangelist. Remittances in aid of this noble enterprise may be sent to William C. Wilson, Esq., Treasurer, 619 Chestnut St., St. Louis.

—A new German branch of the Y. M. C. A. has been formed. at 20th and Geyer Ave, having a hall, readingroom and expect also to have a gymnasium in the not distant future. The dedication of the new quarters took place Sunday, Feb. 1, the choir and members of the Bethel German M. E. church taking part. Dr. Naumann delivered the address. The occasion proved interesting, and was largely attended by representative Germans from all parts of the city. A comparatively large membership has already been secured and many additions are expected

----Rev. Dr. T. H. Cleland, of Springfield, Mo., preached in the 2nd church last Sabbath. His morning discourse on "The Extent of the Love of God" was very strong and impressive and was closely followed by the large audience.

—The Evangelical Union Services of the Compton Ave., Grand Avenue, Central and 2nd churches, began Sabbath evening at Dr. Brookes' church. Rev. Dr. Dinwiddie preached an earnest and forcible sermon on the subject "Christ our Passover." The large audience seemed deeply interested. Meetings will be held at 4 r. M., and 8 r. M., daily, this week.

——In East St. Louis, the Y. P. S. C. E. observed the first week of February as a week of prayer, the meetings were conducted in part by the session and in part by the young people. Last Sabbath at Communion 14 members were received, 8 of them on profession.

-The Note of Explanation in another column with the accompanying Pledge and Regulations is issued as a circular. A friend of the movement, who is sending it to a large number of correspondents, has printed upon it some helpful suggestions. Possibly you have already thought how desirable and helpful it would be if you could be united with others in a local league for mutual information and aid in getting others to join you. If thus minded, this "Note of Explanation" will be very welcome. We regard the movement as practical, and it will be an immense power for good. If a pastor, will you not promptly take steps to organize a league in your own church? If a layman or laywoman, will you not show this to your pastor. and try to secure his co-operation in organizing a league? This ought to be, and I am sure will be, an easy task. You will find the movement more popular than you may at first surmise. At least this is the universal experience. Young people, not yet in middle life, will be your readiest converts. In some cases whole families will join. Probably before this reaches you, there will be a union of local leagues in a general organization for more extended work and larger efficiency. Can you not be the means of adding one to the number of local unions, and in due time join the larger body? If desirous of organizing a league, first talk privately with a few persons who you think may already be giving proportionately or who, in your opinion, might be induced to adopt the principle. Then call a meeting of these to talk it over together. If you decide to go ahead, procure a blank book, and copy into the first page the Pledge with its preamble. Then leaving several pages blank for names to be signed, copy the Regulations. After these will naturally come the Records of your meetings.

The Kansas City Theological Institute. Or School of Methods of Church Work will hold its Spring Session in the Second Presb. church, Kansas City, Mo., Feb. 24th to March 5th.

LECTURERS: Rev. W. H. Roberts, D. D., Lane Seminary; Rev. S. D. Niccolls, D. D., St. Louis; Rev. W. J. Harsha, D. D., Omaha; Rev. W. N. Page, D. D., Leavenworth; Rev. A. A. E. Taylor, D. D., St. Louis; M. L. Millspaugh, Topeka; Rev. J. A. Worden, D. D., Supt. S. S. Work; Rev. E. C. Ray, D. D., Topeka; Rev. Henry Bullard, D. D., St. Joseph; E. W. Schauffler, M. D., Kansas City; Judge A. J. Northrup, New York, and others, experts in their subjects. Daily sessions at 10, 2 and 8 o'clock.

GEO. P. HAYS, Chairman.

----Rev. F. F. Ellinwood, D. D., one of our Secretaries of Foreign Missions, is delivering a course of lectures on "The Ely Foundation" in Adams Chapel, Union Theological Seminary, New York City, on the evening of Tuesday and Thursday of each week during February, at 8 o'clock, subject, "The Conflict of Christianity with the great Non-Christian Religions of the World." We shall look forward to seeing these lectures in print with anticipations of great pleasure.

9

SUNDAY-SCHOOL.

Lesson VIII. First Quarter. Feb. 22nd, 1891.

> ELIJAH'S SUCCESSOR. 2 Kings 2:12-22. GOLDEN TEXT.

"Not by might, nor by power, but by My Spirit, saith the Lord of hosts."-Zech. 4:6. HOME READINGS.

M. The Prophet Elisha.-2 Kings 2:12-22. T. The Prophet's Mantle .-- 1 Kings 19; 19-21.

W. Miracle of the Water .-- 2 Kings 3: 14 - 20.

T. The Bitter Waters Healed.-Exod. 15: 23-27.

F. Christ's Ascension .- Acts 1:6-11.

S. Greater Works .- John 14:8-14. S. The Lord is Near.-Ps. 145:14-21.

INTRODUCTION.

The present lesson takes up the history o Elijah's translation at the exact point where our last lesson laid it down. The introductory material, therefore, in the previous article answers equally for this. According to the common chronology the time was probably about 896 B. C. When this lesson begins Elisha was on the eastern side of the Jordan, somewhere opposite Jericho. He returned to Jericho immediately after the heavenward departure of his master.

NOTES.

12. The glittering chariot, with its horses that gleamed with dazzling splendor of living light as if they had been formed of leaping flame, had separated Elisha from his venerable and beloved friend. The roaring storm had burst upon them, and, borne on that mighty wind, Elijah went up into heaven. The language of the Scriptures has from the earliest times been understood to mean that, like Enoch (see Heb. 11:5; Gen. 5:24), Elijah did not die, but was miraculously taken in the body up to heaven. This seems to be the natural meaning of the words, and it is certainly the fitting conclusion of that grand but always mysterious career. The emphatic point in this verse is the fact that Elisha saw him as he was carried heavenward until he became invisible in the far distance. This was the sign that his request for a double portion of Elijah's spirit was granted (verse 10). But the joy of his great spiritual gift was overswept by the deep tide of grief for his departed friend. That Elijah had gone home to his God, that in the manner of his departure he had received from the Lord an honor which had been granted only once before in the history of the world, these things Elisha appears to have fully known. But yet he mourned his loss with that passionate, unrestrained intensity of grief so characteristic of the ancient Orientals. To rend the garments was a customary sign of mourning, with the Jews (Gen. 37: 29, 34; 2 Sam. 3: 31; and many other passages) as well as other Eastern nations. But in the ordinary usage the garment was only torn from the neck downwards about the length of a hand. In this case Elisha tore his tunic from top to bottom. And God does not rebuke his great grief. For love and grief are both sacred in His eyes, so long as they do not fall into the bitterness of a hopeless unbelief (John 11: 35, 36; 1 Thess. 4: 13).

Chariot, though verbally in the singular number, is probably used here in a plural sense, as the Revised Version has indeed put it;-"'My father, my father, the chariots of Israel and the horsemen thereof." Elijah was the true army of defense for the kingdom of Israel, This same language was afterwards used concerning Elisha also (2 Kings 13: 14), as if to teach us that men of God are the true strength of a land. Notice, too, how, in this expression of Elisha's. grief for his personal loss and spiritual orphanage blends with consideration of his nation's pereavement.

13. As Elijah was borne upwards by the great wind, his long cloak, made probably of sheepskin with the wool still upon it, fell from him and rested at the feet of Elisha. When Elijah had first called the son of Shaphat to be his successor in the prophetie office, he had spoken no word to him, but had simply thrown this same cloak upon his shoulders (1 Kings 19:19-21.) That Elisha had been enabled to behold the heavenward ascension of his spiritual father was proof that God granted his request to be endowed with a double portion of Elijah's spirit, as the eldest son and chief heir in the prophetic family.

But great gifts and duties are not thrust

THE MID-CONTINENT.

upon him. They are offered, and the individual will must decide whether they shall be taken up or refused. A great office, with its wonderful powers, but also with its enormous and terrible responsibilities, lay at the feet of Elisha. To take it up meant life-long conflict against the increasing wickedness of the nation. Once assumed these duties became imperative and permanent. Not without black and bitter shame could they ever be laid aside or neglected, until his dying day. In sickness or health, in prosperity or adversity, in the city or the desert, supported by many or supported by not one single human soul, he must stand against the will and wish of evil kings, of false priests, and against the ignorance and prejudice of a selfish people. To Elisha there were no merely speculative, unrealized possibilities of danger. For the six years or more of his affectionate service to his beloved master, he had been facing daily the grim reality of this arduous, self-sacrificing toil and ceaseless peril. But, with one moment given to the expression of his human grief, he turned his face to the great conflict, and took up the burden and pain of his master's work. "He took up also the mantle of Elijah, that fell from him, and went back, and stood by the bank of Jordan."

14. In coming from Jericho to that land on the eastern side of the river, Elijah had opened a way through the waters by striking them with his cloak rolled up into a long cylindrical bundle that might be used as a rod. If the power of Elijah's God had now indeed come upon Elisha as it had been upon Elijah, he ought to be able to open the way for his return in like manner. He must cross that river in some way. It was not therefore a mere experiment that he made, it was a needful work. Like his master he struck the waters with the mantle which was the visible symbol of his new office and power. But in this, the first work of power in his prophetic office, he added to the action the words that are practically a prayer that Jehovah the God of Elijah would be with him, to give divine power to his work and undertaking. This prayer of Elisha is better rendered in the margin of the Revised Version, "Where is the Lord, the God of Elijah, even He?"

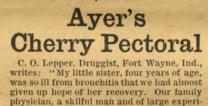
15. But if this miracle brought final full confirmation to the mind of the prophet himself, it brought no less assurance to those who beheld it. In the last lesson (verse 7) we saw that fifty of the sons of the prophets had followed Elijah and Elisha to the Jordan. They followed at a distance, and probably sought to hide their presence from the two illustrious leaders. And when he reached the western bank of the river, they came to meet him, and bowed themselves to the ground before him. To sink first down upon both knees, and then to bend forward until the forehead touches the ground, with the hands resting outspread upon the earth upon either side of the head,-was the posture used when men wished to offer the highest and most reverential honor to those who were almost immeasurable their superiors. By the character of the miracle that they had just seen, the sons of the prophets were convinced that God had given to Elisha the authority that had belonged to Elijah. Therefore they honored him as the chief of the prophets, the embassador of Jehovah.

16-18. The fifty had evidently returned with Elisha to Jericho before the proposition was made to seek Elijah. There were only fifty men in all at the river bank, whereas here there is implied the presence of a large number out of which fifty men of special strength and endurances can be selected. These prophets knew beforehand that Elijah was to be taken away that day (see verse 5). It is not quite clear therefore what they mean by this wish to search for him. It may be that the divine will had been only partially revealed to them. They may not have understood carried bod hat he heavens, and so they may have thought that the tempest had carried only the soul to God, and had cast the lifeless body upon the barren rocks of some lonely mountain or into the gloomy depths of some secluded glen. Of course Elisha could inform them as to the real fact. The search was in vain. But it had this good effect for them, and for future ages, that it provided an ample negative evidence to sustain the positive assertion in regard to Elijah's translation. For three days they sought far and wide, but the body of Elijah was seen on earth no more until that night, nine hundred years later, when Peter, James and John saw the great prophet talking with our Lord upon the mountain of the Transfiguration.

19-22. It would seem that for some time after this, Elisha made his home with the sons of the prophets who dwelt at Jericho. The old Canaanite city that had been destroyed and laid under a solemn curse by Joshua, had, after a long interval, been rebuilt only a few years before the date of our lesson, during the reign of Ahab (1 Kings The sons of the prophets had estab-16:34); lished one of their great communities in, or near by, the new city. At this point in the Jordan valley there is an abundant water supply which converts a broad stretch of what is elsewhere parched desert into a blooming, wonderfully fruitful oasis. The largest and most famous of the fountains which gave life and beauty to the district of Jericho, is that which is now called Ain-es-Sultan ("The Sultan's spring"). It bursts in a strong tide from the foot of a great mound which appears to be composed of ancient ruins. The waters are rather warm, 84 degrees, but very pure. This is the spring which was healed by Elisha, if we may trust tradition, and in this case the tradition is generally accepted by the authorities. The manner of the healing, the use of a new cruse (an earthenware bowl or jar) and salt, was of course symbolical, but it is not easy to give an exact meaning to the symbols. New things, unworn and undefiled by secular usage, were appropriated to the divine service. In a general way salt seems to represent the divine righteousness. The only way to cleanse the corrupt streams and springs of human life is to put God's holiness into them. And the application of that healing must be made by God's chosen and anointed One, of whom Elisha is only a dim type. And the very method, like the new cruse, must be new, unworn and undefiled by secular uses. Only the Lord can heal.



the air-passages leading into the lungs. Few other complaints are so prevalent, or call for more prompt and energetic action. As neglect or delay may result seriously effective remedies should always be a hand. Apply at once a mustard poultice to the upper part of the chest, and, for internal treatment, take frequent doses of



C. O. Lepper, Druggist, Fort Wayne, Ind., writes: "My little sister, four years of age, was so ill from bronchitis that we had almost given up hope of her recovery. Our family physician, a skilful man and of large experi-ence, pronounced it useless to give her any more medicine, saying he had done all it was possible to do, and we must prepare for the worst. As a last resort, we determined to try Ayer's Cherry Pectoral, and I can truly say, with most happy results. After taking a few doses she seemed to breathe easier, and, within a week, was out of dauger. We and, within a week, was out of danger. We continued giving the Pectoral until satisfied she was entirely well. This indisputable evidence of the great merit of Ayer's Cl:erry Pectoral has given me unbounded confi-dence in the preparation, and I recommend it to my customers, knowing it cannot disap-

point them." "Ayer's Cherry Pectoral cured me of a bad cough and my partner of bronchitis. I know of numerous cases in which this preparation has proved very beneficial in families of

Young Children,

so that the medicine is known among them as 'the consoler of the afflicted.'"-Jaime Rufus Vidal, San Cristobel, San Domingo. "A short time ago, I was taken with a severe attack of bronchitis. The remedies ordinarily used in such cases failed to give me relief. Almost in despair of ever finding anything to cure me, I bought a bottle of Aver's Cherry Pectoral, and was helped Ayer's Cherry Pectoral, and was helped from the first dose. I had not finished one bottle before the disease left me, and my throat and lungs were as sound as ever."-Geo. B. Hunter, Altoona, "a.





DONALD KENNEDY Of Roxbury, Mass., says

My Medical Discovery seldom takes hold of two people alike! Why? Because no two people have the same weak spot. Beginning at the stomach it goes searching through the body for any hidden humor. Nine times out of ten, inward humor makes the weak spot. Per ward humor makes the weak epsilon a haps it's only a little sediment left on a nerve or in a gland; the Medical Discov-ery slides it right along, and you find quick happiness from the first bottle. Per-haps it's big sediment or open sore, well settled somewhere, ready to fight. The settled somewhere, ready to fight. The Medical Disovery begins the fight, and you think it pretty hard, but soon you thank me for making something that has reached your weak spot. Write me if you want to know more about it.

EMPLOYMENT !

To men and women in every town and county represent me upon newly patented Household neglatties. Exclusive territory free. Liberal pay to represent me upon newly patented Housenoid Specialties Exc usive territory free. Liberal pay W. E. BEVERIDGE, Ealtimore, Md. SOLID Burlington Through Trains Route. FROM SAINT LOUIS. KANSAS CITY. St. Joseph, Denver, St. Pau & Minneapolis. PULLMAN PALACE SLEEPING CARS. FREE RECLINING CHAIR CARS. **Only One Change of Cars** -TO THE PACIFIC COAST. THE BEST LINE FOR Nebraska, Colorado, THE BLACK HILLS. AND ALL POINTS NORTH AND WEST. Ticket Offices: 112 N. FOURTH ST. AND UNION DEPOT.

St. Louis to Chicago.

St. Louis to Chicago. Are you going? If so, study the advan-tages offered by the Vandalia and Illinois Central line. Three trains daily. This is the only line with a Sunday morning train for Chicago. Leave St. Louis, daily, 8:10 A. M., arrive Chicago 4:25 P. M., and daily at 8:00 P. M., arrive Chicago 7:00 A. M. Daily except Sunday, at 8:40 A. M., arrive Chicago 7:20 P. M. Rates always as low as the lowest. Ticket offices Southwest corner Broadway and Olive Street and Union Depot.

Fast Time to the South.

Your very wants anticipated. Your com-fort, ease, pleasure and safely secured by going South over the Cairo Short Line and Illinois Central R. R.

Two Trains Daily, St Louis to New Orleans.

New Orleans. Leaving St. Louis 8:35 P. M., and reaching New Orleans at 8 P. M. the following day-23 hours and 35 minutes, or leaving St. Louis 8:30 A. M., reaching New Orleans at 8:25 A. M. nezt morning-23 hours and 55 minutes en-route. Only one night on the road. Pull-man vestibuled sleeping cars and through coaches. Ticket office 217 North Fourth Street and Union Depot.

Talking About Memphis.

The Chicago of the South. The tide of travel between St. Louis and Memphis is now turned to the Cairo Short Line and Illinois Central Route. Their new train leaving St. Louis at 9:35 P. M. daily reaches Memphis at 8:40 A. M. next day, only twelve Memphis at 8:40 A. M. next day, only twelve hours on the road, one hour ahead of all others lines. No vexatious ferry transfers via this route. Pullman Buffet sleepers and parlor coaches run through. Ticket office 217 North Fourth Street and Union Depot:



I teach you FREE. No space to explain here. Ful FREE. TRUE & CO., AUGUSTA, MAINE.

THE FAMILY CIRCLE.

ST. VALENTINE'S DAY.

Two little noses against the pane, Waiting the postman's coming, Eight little rosy finger tips, Alongside the noses drumming.

Four little elbows on the sill, Four blue eyes a-gleaming, Two pairs of lovely cherry lips, With hopeful smiles a-beaming.

Adown the street the letter-man comes, With bag and arms cord,

With bag and arms o'erflowing; Will he ring at four hundred and twenty-Where the two baby faces are showing?

"There he is!" cries Teddy, the rogue; And "Yere he tums!" echoes Tim, As they fly to the door before Mary comes, To answer the letter-man's ring.

"Any for me, Mister Valentine man?" Cries Teddy, the door flinging wide: And "Any for me, too?" pipes wee Tim, Coming up with a hop and a slide.

"Four for Teddy, and three for Tim— My! what brave little men." And off he goes, with a good-natured laugh, At little Tim's "Please tum aden."

Cupids, and darts, and hearts all pierced, Are what the little men see, When they open their pretty valentines,-Ted's four, and wee Tim's three.

In all the city far and wide, Where Cupid holds loving sway, There are no happier babies than Ted and Tim.

Tim, On this cheery Saint Valentine's Day. —Good Housekeeping.

BRAVE LITTLE MARIAN.

One of the most heroic acts performed during the Revolution, when the whole nation rose to a high plane of heroism, was that of a child in South Carolina. During the investment of Charleston, the country north of Cooper's River was ravaged by Col. Tarleton and the British.

Some of his men reached the planta-tion of Mr. Robert Gibbes at night, and, after killing the cattle and shooting down the terrified negroes, proceeded to shell the house.

Mr. Gibbes was a helpless cripple, whose wife had recently died. His eld-est daughter, Marian, a little girl of thir-teen, with the help of one or two house servants, carried her father and young-ersisters to a place of safety in the swamp. She then discovered that the baby, a boy

of two years old, had been left behind. The house was in flames. The shells were falling thick upon it. The field between her and it was filled with drunken, riotous soldiery. But she did not hesi-tate. She kissed her fa⁺her, and, with a

atte. She kissed her la'ner, and, with a gulp of terror, darted toward the house. A soldier caught her. "Where are you going?" he demanded. "For our baby," breaking loose. The men stopped firing. As she enter-ed the house, the walls began to crumble and the fames shot high above the reof and the flames shot high above the roof. But in a moment she reappeared with a

white bundle in her arms. Tradition says that Tarleton's men cheered her loudly as she ran back to the swamp. She was badly burned, but re-covered, and lived to be one of the most patriotic of Carolinian women. The baby whom she saved was afterward the gallant Lieut. Col. Penwick. - Woman's Journal.

THE DEMAND FOR STENOGRAPHERS.

The demand for good, careful, and accurate stenographers and typewriters is increasing, not decreasing, says The Lades' Home Journal. A girl needs to know how to spell and punctuate a letter, besides being able to correct one that is wrong grammatically. She must be pos-sessed of that rare and priceless qualifi-cation—common sense. She must be obcation—common sense. She must be ob-serving, and she should have an average amount of intelligence. No prodigy is required.

As to wages, the average young girl cannot expect to be paid as much as the average man. It is hard to say why this is so, for she is almost always just as capable. A young woman, for instance, will get ten or twelve dollars a week where a young man of the same calibre will re-ceive fifteen to twenty dollars. Perhaps there is an indefinable feeling among employers that they can not exact so much from a woman as they can from a man. A man will be often required to do a great deal of miscellaneous work in connection with shorthand and typewriting, which would never be imposed on a woman.

But there can be no doubtthat there is still room for those who will take the trouble to properly equip themselves for the work. The remuneration is ample for the needs of the average girl, and greatly in excess of that paid for other kinds of clerical work.

Take time; it is no use to fume or fret or do as the angry housekeeper, who has got hold of the wrong key, and pushes, shakes and rattles it about the lock un-til both are broken and the door is still unlocked.

The chief secret of comfort lies in not suffering trifles to vex ns and in cultivat-ing our undergrowth of small pleasures. Try to regard present vexations as you will regard them a month hence. Since we cannot get what we like let

HOW TO MAKE LIFE HAPPY.

Since we cannot get what we had to us like what we can get. It is not riches, it is not poverty, it is human nature that is the trouble. The world is like a looking glass. Laugh at it and it laughs back; frown at

it and it frowns back. Angry thoughts canker the mind and

dispose it to the worst temper in the world—that of fixed malice and revenge. It is while in this temper that most men become criminals .- Washington Post.

UNCLE REMUS NONPLUSSED.

HOW THE OLD MAN TOOK HIS FIRST RIDE ON AN ELECTRIC CAR.

JOEL CHANDLER HARRIS,

One pleasant day not long ago Uncle Remus concluded that he would take a ride on the electric car. He had been engaged for some time in making up his mind. There was enough of mystery about the means of locomotion to make him somewhat skittish. In point of fact, he had his own private opinion, for-The fact, he had his own private opinion, for-tified by an abundant supply of super-sition, in regard to the whole matter. Nevertheless he decided to make a little excursion on the car. He saw other peo-ple riding and what they did he could do. So the old map was or hand when the So the old man was on hand when the car came down to the starting point, where there is a wait of five minutes. He watched the conductor reverse the contrivance that connects the motor with the overhead wire, and then he got on. He smiled as he took his seat, but even his smile betrayed his anxiety. He fum-bled about in his pockets until he found a quarter, which he proffered to the mot-

or man. "Don't be in a hurry, old man," said that important functionary, "the conductor will get your fare." "Yasser," said Uncle Remus.

"On de t'er line, whar dey got muels, I hatter gi' de money ter de driver—dat w'at make I han' it ter you. Dish yer ain't de same kind er kyar. Hit look mighty blank out dar. I'd feel lots better ef dey wuz a waggin tongue stickin' out dar, er some muels er sumpi'n."

"Why, if we had mules out there," said the motor man with a consequential air, "they wouldn't last five minutes. We'd over 'em. We'd grind them into giblets.

"You hear dat!"exclaimed Uncle Remus, solemnly, addressing no one in particular. After a pause, the old man continued:

"Boss, is de stuff what makes dish yer kyar go, is she de same ez dat what make thunder?"

"The very same," said the man. "Ain't you skeerd?" asked Uncle Rem-

us, "Naw!" said the motor man; "so long as it don't singe the hair on my head I ain't afraid."

"Well, suh!" exclaimed the old negro, looking at the man admiringly. Then, after a little pause: 'Boss, does you keep de truck in dat ar churn dar?'' indicating the brass cylinder containing the machinery for turning on and shutting off the electric current.

Something in Uncle Remus' tonesome suggestion of unusual politeness and affability-caused the motor man to look at him more closely and the look was followed by a pleasant smile, which was at once a recognition of and a tribute to the old negro's attitude of respectful anxiety.

"Yes," said the motor man, "we keep it in here, touching the upright cylinder with his foot, "and when we want any we just turn it on."

"Same like you draw 'simmon beer out'n a barrel," suggested Uncle Remus. "Yes," said the motor man, "some-

what similarly." "Sometimes," said Uncle Remus, "de beer got sech a head on 'er dat she'll fly out en flew all over you. Do dat truck do dat away?"

"It ain't never done it yet," replied the motor man,"and when it does I want

to be plumb away from here." "Efit's de same kinder truck what busts aloose in de elements," said Uncle Remus, "dey must be enough un it in dat churn dar ter make thunder endurin' a whole summer."

The motor man made no reply to this. In response to a signal from the conduc-tor he struck the gong sharply with his foot, causing Uncle Remus to dodge as if he had been shot at, turned on the cur-rent and started the car. A negro girl sitting opposite Uncle Remus put a cor-ner of her shawl in her mouth and tittered. The old man turned on her fiercely

and exclaimed: "Whar yo' manners, gal? Is dat de way yo' mammy l'arn you-come gigglin' in

de comp'ny?', "De Lord knows I ain't doin' nothin'," said the girl, twisting herself around on the seat. "I des settin' here ten'in' to my own business; I war'n't sayin' a blessed word to nobody."

"Who you grinnin' an' gigglin' at den?" asked Unc.e Remus severely. "You'll be agwine on dat a way some er deze oddcome-shorts an' you'll break yo' pucker-

in' string. Den what you gwine ter do?" "Mister," said the girl, turning to the conductor, "I wish you'd please, sir, make dis colored man lemme lone. I ain't doin' a blessed thing to him." "Fare!" exclaimed the conductor. He

spoke so loudly and unexpectedly that Uncle Remus dodged again, and this time he flung his right arm above his head, as if to defend himself. This gave the angry girl the opportunity she want-

the angry girl the opportunity of the ed. "Jes look at dat ol' man!" she cried. "I b'lieve he goin' crazy!" Then she be-gan to laugh again. Even the conductor smiled and Uncle Remus perceiving this smiled himself, but somewhat grimly. As the conductor was giving him his house a popular grouping sound issued

change a peculiar groaning sound issued from the motor underneath the car. "Boss," said Uncle Remus, somewhat anxiously, "wharbouts is all dat zoonin"? Hit soun' like de win' blowin' thoo a knot hole."

"It's the current," said the conductor. "Yasser!" "Yasser!" exclaimed Uncle Remus. "Dat what I 'lowed hit wus. Hit blawlin down dar like a steer calf lef' out in de rain. She ain't gwing ter bus' loose en t'ar up nothin',is she, boss?" "Not right now, I reckon," replied the

conductor.

This was very unsatisfactory to the old negro, particularly as the zooning and groaning sound continued to grow loud-er. He looked out of the window, first on one side and then on the other, and then rose and seized the hand strap and gave it a jerk. Seeing that the car kept on, Uncle Remus gave the strap a more violent tug, and then another and another.

"Ef she's a runnin'away,"he exclaimed, "des say de word en I'll t'ar up the flo' but I'll git out'n here.'

Seeing the old man's predicament, the conductor pulled the bell and the car

conductor puned the ben and the ca-stopped. "Dat what make I say what I does," exclaimed Uncle Remus, with some show of indignation, as he shuffled to-wards the door. "I'm gwine ter tell you all good-bye. You kin set dar en listen at de interruptions gwine on in de interde ar dich var kvar but I'm gwine. intruls er dish yer kyar, but I'm gwine, I am. I done foun' out long ergo dat no ram: I done foun out found of the business swine whar white folks fear'd to resk dar muels. I wish you mighty well!"— Washington Star.

THE STORY OF A TWENTY-FIVE CENT PIECE.

I first lay in the ground imbedded in a mass of rock. But miners came and dug me up, and I was carried to the National Mint at Philadelphia. After I was put through several processes, I came out a bright new coin.

First, I passed into the hands of a shrewd, elderly man. He put me and several other coins into a large pocketbook and put us in a deep pocket. That night, as he sat down at home, he took us out and counted us. Then he put us back in the pocket-book, but there was a rent in his pocket, and I fell on the floor.

The next morning, Biddy, the Irish girl, while sweeping the floor, found me. She picked me up and muttered to herself,

"Och, and now it is that Biddy can have a drap o' the crayther." She put me in her pocket, and toward ight out with a black bottle. She

made her way to a rum shop, where many poor wretches were spending their hardearned money for worse than poison. Poison only kills the body, but rum kills the soul.

"Ah," thought I, "whose hands shall I go into next?"

Biddy walked up to the bar, and in a rich brogue asked the evil-looking man behind it for "just a wee drop o' the crayther !

The man winked knowingly, and filled the bottle with rum, and, for a present, gave Biddy some tobacco.

With many thanks, she gave me to the bar-keeper. He took me and dropped me into the till, with a quantity of gold and silver.

Soon I was used to make change for a wretched looking drunkard.

When the drunkard, who now owned me, reached home, it was past midnight. Stumbling in, he sank upon the floor and soon was in a heavy sleep. The drunkard's wife found me, while her husband was asleep, in one of his pockets.

Putting on a ragged hood she went out to buy a little food. She went into a grocer's store and bought twenty-five cents' worth of crackers and gave me in exchange for them.

The grocer when he got home put me and some bills in his room. In the morning he took me in his hands and went downstairs. His little daughter ran to him and cried :

"Oh, papa! it's my birthday." "Yes, my little daughter," said the grocer; "and what do you think I've got for you?"

"Do let me see !" said the little girl, jumping up and down in her excitement.

Her father gave me, the twenty-five-cent piece, to her, and how pleased she was! In the afternoon she and her mother went

out to see what to buy with me. After much thought she decided to buy a little doll, and I was handed over to the shopkeeper.

About one-half hour afterwards a very pretty and sweet-looking lady came in, dressed in the richest apparel. She bought something, and I was used to make change. She had a bundle under her arm and for convenience' sake she put me between her lips

I longed to speak out and tell her I had been in the pocket of one who had smallpox.

I have had many interesting experiences, but I will not talk too long. I have seen much misery caused by liquor, and I warn you against using it.

Do not put money in your mouth. You do not know whose hands it has been through. Very likely it has been in the filthiest places.

If I have interested and helped you by glimpses from my life, this story has done its purpose.-Ex.

HINTS FOR THE HOUSEWIFE.

To those who use the "products of the hog" in their dietary, the following recipes from Good Housekeeping may be acceptable:

FRESH HAM ROASTED .- Procure a pig's ham; have the bone removed and stuff the pocket with a dressing made of a cupful of bread-crumbs, two minced onions, a small bunch of parsley, pepper, salt, powdered sage, and thyme; moisten with a little hot water in which a teaspoonful of pork-dripping and the juice of a lemon has been stirred; bind with one or two eggs. Score the skin transversely with a sharp knife; lay the ham in a deep dish with half a pint of vinegar, half a pint of water, a tablespoonful of white sugar, a teaspoonful of salt, and a salt-spoonful of made mustard; let it marinate for two hours, turning frequently; set in the oven, adding a cupful of hot water to the mixture; baste often. Allow twenty minutes to the pound when the ham begins to cook, as all white meats require to be thoroughly done. If it browns too fast, lay an oiled or buttered paper over; when done, dish and set in the oven. Pour the fat from the pan, keeping the brown gravy; thicken, letting the flour brown and cook well; dilute with boiling water, season, add the juice of a lemon. Strain in a saucebowl and serve. Cranberry or currant jelly or apple sauce should be served with it.

To MAKE SCRAPPLE .- Procure a mediumsized fresh pig's head; remove and set aside the brains, which make an excellent entree, soak the head over night in tepid water; the next morning wash thoroughly in two or more waters and set to boil in sufficient hot water to cover. When the meat separates from the bones, and is quite tender, remove it from the pot, leaving the liquor to boil; chop the meat fine; strain the liquor and set it back upon the fire, where it should be reduced to about a gallon; salt it, sprinkle into it sufficient vellow meal to make a consistent mush, say about three cupsful to four quarts; stir and cook for twenty minutes; pour the mush in the pan with the chopped meat, mixing thoroughly; season with salt, red and black pepper, powdered thyme, and sage; remembering that all preparations of fresh pork require to be well seasoned. When cold, this mixture will form a solid cake. Cut in slices about halt an inch thick and fry brown. No fat is required, there being sufficient in the scrapple. This is a winter dish, and especially good with buckwheat cakes.

ILLINOIS.

MINISTERS AND CHURCHES.

THEMID-CONTINENT.

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, FEBRUARY 12, 1891.

MISSOURI.

as a site for a church building and eemetery. -M.
-WEBE CITY.—The Rev. J. G. Reaser, D. D., served this church twice a month as Stated Supply for 18 months. Resigning the presidency of Carthage Collegiate Insti-tute last June, he has since given all his time as pastor elect. When he began his labors here he found 10 scattered disheart-ened members. Now there are 40 loving, zealous men and women. In the mean time 3 have died. On the 1st inst. 6 members were received by letter and 1 by profession. There is an earnest and active W. H. and F. M. Society. Church socials are held about twice a month. The attendance at the services has increased so that from pres-ent indications the church building will soon need to be enlarged. Carterville is an adjoining town where material is gathering out of which a strong church ought to be made at no distant day.—H.

-Hore CHAPEL.—The Y. P. S. C. E. has been in a very prosperous condition since the first of this year. The average attend-ance has been 25. The members are prompt and earnest in the performance of their duties. We expect much good to be done in preparing our young people for taithful church-workers.—I.

THREE YEAR'S PASTORATE AT MOBERLY. Three years ago, the first Sabbath in February, Rev. J. B. Welty came to this church. There were, all told, 73 members. The congregation that received him was less than 50 and the enrollment in the Sabbath-school not over 60. On the third anniversary of this pastorate the report showed that much had been done. The total additions by letter were 33, and by confession of faith, 88, in all, 121. There have been dismissed and died, 26, which leaves a membership of $16z_{eff}$ a net gain of 95. It is worth while to notice the ratio of this increase. In the first year of the pastorate, when acquaintance had to be made and an audience gathered. notice the ratio of this increase. In the first year of the pastorate, when acquaintance had to be made and an audience gathered, the additions were only 18; the second year they were 33, and in the third year 71. At the present time every corner of the church is occupied in the Sabbath-school work, and every seat is occupied at the services. The congregation would be much larger if there was room for more. The next step to be taken is to build a larger house; some how to get more room for further growth. During the last pastoral year the pastor assisted in four special meetings in other churches in which 90 members were added, and much strength and new life given. Bro. Welty reports it to be one of the busiest and most successful years of his busy life in the min-istry.

-The church of Rawlins, Wyoming, Rev. F. R. Wotring, pastor, Sabbath, Jan. 25th, received 1 by certificate and 5 on confession of faith.

ILLINOIS. -PARIS.—The Rev. W. J. Frazer has been with us as pastor-elect for about six months. Special meetings are now being held in which the pastor is assisted by the Rev. John Rugle, of Oneida. A deep interest provide with the church. The Ladies' So-city have secured the funds with which they expect to seat the lower room of the physical provides of the Sabbah even-ing services. At the late congregational meeting Messrs. W. O. Wilson and R. A. Hunter deacon. The people, to show they physical, consisting of music and literary per-formances and presented him with a fue-tion of the sabbah even-physical, consisting of music and literary per-physical, consisting of music and literary per-physical, consisting of music and literary per-physical, consisting of music and literary per-physical with the work of the ministry. His usuable gifts.—D.

-CARMI.-During the nine years that the Rev. J. E. Spilman, D. D., has been Stated Supply of this church, the membership has increased from about 90 to 150. The W. F. M. Society is quietly and earnestly at work. The people have raised nearly \$5,000 for a new church building. Not very long ago Messrs G. C. Silliman and J. M. Cribs were elected deacons. A series of special meet-ing would have been held ere this, if suitable help could have been obtained. help could have been obtained.

-PANA.-At the communion service held the 1st inst., 6 members were added to the church. The oldest was 53 years of age and the youngest 13. Three children were bap-tized.

the youngest 13. Three children were bap-tized. -GREENYILLE.-Rev. Joseph Swindt, the present Stated Supply, has served this church nearly four years. The church has suffered much by removals and by increase has fairly held its own. At our last com-munion three united with this church. We have a H. and F. M. Society, doing a meas-urable work. As for entertainments and sociables for raising money, the church does not believe in it, and has no trouble in rais-ing its needed funds. Have a Y. P. S. C. E. doing a good work and beginning to take up missionary work. Observed the Week of Prayer. The pastor has assisted some in other revival meetings. Both the church edifice and the parsonage are kept in sub-stantial repair. Mr. W. N. Donnell and W. C. White in January were re-elected elders. Some time previous W. A. McClain, A. C. Culp, and Mrs. E. Grab and Mrs. S. Denney, were elected deacons and deaconesses, none of which are ordained, awaiting action of the General Assembly. At our congregational meeting in January, Mr. A. Donnell and Capt. Harris were re-elected trustees. Our little city of 1,800 population has 11 churches, 2 of these, Congregational and Episcopal, drawing Home Mission money; territory limited; no manufacturing; population of the place no less than it was ten years ago. -J. S.

-J. S. -TRENTON.-We record a very precious work of grace on this field, in which many have sought the Lord, and among whom 27 have already been received into the church on profession, with more in the near future to follow. Upwards of 90 have asked prayer and it is hoped that the entire harvest may be soon gathered.-J.

be soon gathered.—J. —KEWANEE.—Sabbath, Feb. 1, 6 members were added, 1 by letter and 2 adult baptisms. —CARLINVILLE.—Rev. E. L. Hurd, D. D., President of Blackburn University, at a re-cent meeting of the Board of Trustees, re-signed his position, the resignation to take effect next June. After fourteen years of effort in the interests of education, Dr. Hurd returns to the work of the ministry, which, however, he can scarcely be said to have left, since in the midst of the arduous duties of his office he has found time to let his voice be heard in the pulpit almost every Sabbath. —A revival is reported in progress at

-A revival is reported in progress at Olney, Ill., under the direction of Rev. W. McCaughey, pastor. Rev. W. R. Moore, an evangelist, is assisting in the conducting of the meetings. 40 members were received Feb. 1

Feb. 1. —SALINE MINES is supplied in connection with Eagle Creek and Equality, by Rev. Robert Reid. He has served the church at Saline Mines as ruling elder and then min-ister for 20 years. It was organized Dec. 27, 1869, with 46 members. It now has 80. Eagle Creek was organized in June, 1876, with 18 members. It now has 35. Equality was organized in 1886 with 15 members. It now has 52. At the last communion service in Saline 3 united with the church, and 2 at Equality. A new church building has been erected at Equality and some repairs made on the parsonage. At Saline Mines Messrs. G. W. Grater and Christopher Joyut have lately been elected ruling elders, and Mr. W. H. Hamilton at Equality. Services are held at Equality two Sabbaths of each month with one Sabbath each month at the

Mr. W. H. Hamilton at Equality. Services are held at Equality two Sabbaths of each month with one Sabbath each month at the other places.—H. —CENTRALIA.—Your Centralia correspon-dent in last week's issue does our church in-justice, certainly not intentionally yet not the less hurtfully. We have some excellent Christian workers in this congregation and it is discouraging to them to have it an-nounced in the columns of the leading re-ligious journal in this part of the church that, "the additions to the church during the past year equal the loss by death and removal," and that "an indebtedness of \$300, the balance due on repairing and refurnish-ing the building has been paid." Mow the facts are, that since Jan. 1st, 1890, this church has received 50 members into communion, nearly all on confession. Three have died and six have been dismissed, leav-ing a net gain of 50 members. During the there years of the present pastorate 96 mem-bers have been received, nearly all on pro-

fession, thereby nearly doubling the number

fession, thereby nearly doubling the number of members. At the beginning of the year the church was in debt about \$400. It has kept its finances up squarely and honorably, paying the pastor, janitor and all bills promptly each month, and at the present day the church stands absolutely free of debt. I feel that this correction is due to the good peo-ple in this church who have labored so vigorously and kindly in co-operation with their pastor for the upbuilding of the cause of God in this community.—W. R. Moore, Pastor. Pastor.

CALIFORNIA.

CALIFORNIA. ORDERVISE.—This place at junction of the Oregon & Central branches of the So. Formerly U. P., has 30 members, a good brick building, and a pleasant healthful sur-formerly U. P., has 30 members, a good brick building, and a pleasant healthful sur-ornding country. It is 18 miles from Sac-mento and is the only Presb. church in Placer Co. A colony at Orangevale in Sac-mento Co., 5 or 6 miles distant, will prob-ably be an out station of this church. At Folsom, ten miles away is the State-prison, where at Rocklin, 4 miles from here are ex-for Presbyterian families in this region of for Fresbyterian families in this region of grain and citron farming. An elder of this other fruit in the edge of the foot hills. The large tracts of land are gradually dividing y, and the pieces of good land are now rea-sonable. The extravagant speculation of So. California is unknown here. The bloom-ing pansies on this 30th day of January speak for themselves, or the orange trees at Rocklin with their gelden fruit attest the bit dimate. The citrus fair at Marysville still climate. The citrus fair at Marysville stills enorth of this place showed what northern California can do. Good settlers will be welcomed to this part of the State.- *TNDIANA*. Thos. S. Dewing.

INDIANA.

INDIANA. -FRANKLIN.-Rev. E. I. Davies, recently from Pontiac, III., assumed the charge of he Hopewell church Dec. 14th, '90, and was installed pastor Jan. 13th, ult. During the past month our church has been richly bessed of God. We observed the 'Week of Payer,'' and followed the programme of the Evangelical Alliance. The meetings were hargely attended and the people very much interested. Special revival services were conducted by our pastor during the three weeks ensuing, with great spiritual profit to and resulting in the accession of 50 new members to our church. Of these 20 were received by letter and 48 on profession, 20 of hese received baptism, and 6 infants were applized. Surely we have great reason to rejoice and to thank God for this manifesta-tion of His grace and mercy; and we feel greatly encouraged to go on with renewed members. DKLAHOMA.

OKLAHOMA.

-GUTHRIE.—The Spring meeting of the Chickasaw Presbytery will be held at Okla-homa City, Ok. Ter., Tuesday, March 3rd, at 3 P. M. A full attendance of ministers and elders requested.—W. T. King, S. C.

AN URGENT CALL.

And enders requested. – W. T. King, S. C. *AN URGENT CALL.*Within a short time–perhaps 30 days– many thousand acres of excellent farming and will be thrown open to settlement. The portion which will probably be first opened hes to the east of Oklahoma. Among those entering these lands there will be many Presbyterian families. Chickasaw prosbytery has learned from the settlement of Oklahoma how important it is to have efficient ministers enter at the opening and at once gather up into churches our mem-bers. Five or six ministers under 50 years of age are now called for for the lands to the by the pioneer ministers, but as compensa-tion these can take up homestead claims for their efficiency. The Com. on H. Missions of Oklakosaw Presbytery have assurances that five or six men engaged in this emer-function while be commissioned by the Board of Missions provided their references at sisfactory, can come at once with the assurance that they will receive commission-H engaging must be prepared to come promptly when notified. After a little while they can obtain leave of absence to nish up their matters at home. Address Rev. W. L. Miller, Oklahoma City, Ok. Ter., or Kev. R. W. Hill, D. D., Muskogee, I. T. Give references and state whether, if em-phy obeing notified. This country will em-brace several new counties, with country. *LOWA*. IOWA ..

-CLARINDA.-Special services began with the week of Prayer and closed Feb. 4, with the sacrament of the Lord's Supper. 40 were received into the 'church that day, 35 of them on profession, of whom 21 were bap-tized. The meetings were distinguished for tized. The meetings were distinguished for these things: A deep and almost invincible work of the Holy Spirit, in convincing of sin and righteousness and His clear and un-mistakable work of grace upon the hearts of the convicted. 2. The hearty and unflag-ging co-operation of session, Sunday-school teachers, choir and many members of the church with the pastor. "So built we the wall, . . . for the people had a mind to work."

work." — DEDHAM.—Special meetings were held for three weeks, the first week by Rev. Wil-lis Weaver, who has charge of the field, the last two weeks by Rev. Mr. Keeley, the Presbyterial evangelist. Interest steadily increased and the house was packed each night of the last week. Ten members were received into the church, and some went to the M. E. church. Mr. Keeley preaches the plain Gospel with great earnestness and power and without hobbies and eccentrici-ties.

OUR CHURCH NEWS.

-Rev. George T. Eddy has accepted a call to the Beverly, N. J., church.

-Rev. J. S. Landis has declined a call to the Cold Spring church, Cape May, N. J. -Rev. John W. Hill, Doller, Neb., has under consideration a call from Table Rock, Neb.

-Rev. R. S. Campbell St. Joseph, Mo., has been called to the Sixth church, Newark, N. J.

-Rev. Dr. M. D. Kneeland, late of Titus-ville, Pa., has been installed pastor of the new Presbyterian church, Roxbury, Mass.

-The Rev. Dr. Stanton, of Albany, N. Y., has been secured as supply for six months by the First church of Colorado Springs, Col.

-Rev. Dr. William O. Goodloe has re-signed the pastorate of the church, Seymour, Ind., to accept the call to Harrodsburg, Ky.

-Mr. E. M. McMillian, of the senior class McCornick Seminary, has signified his ac-ceptance of the unanimous call to Gibson City, Ills.

-At a special meeting of Erie Presbytery, Jan. 27, Rev. John C. Chapman accepted the call and was installed pastor of the Park church, Erie.

-Rev. A. Westveu, Cleveland, Ohio, has accepted a call from the Amwell Second church, Mt. Airy, N. J., and entered upon his duties Feb. 1st.

-The Rev. E. N. B. Millard, of Eastonville, has accepted a call to the church of Las An-imas, Col., and has moved thither with his family and commenced work.

-The First church of El Montecito, a beautiful suburb of Santa Barbara, Cal., has just extended a unanimous call to Rev. Dr. S. M. Campbell, formerly of Minneapolis, Minn.

-Rev. Herbert C. Hinds, of the Second Reformed church, Schenectady, N. Y., has accepted the call of the Ninth church, Troy, N. Y., and will enter upon his duties early in March.

-Mr. Vaclay Hlavaty was ordained and installed pastor of the Fourth (Bohemian) Pres. church, Cedar Rapids, Ia., Jan. 27. Mr. Hlavaty is a native of Bohemia, studied at Edinburg Univ. and sustained an excel-lent examination at the recent meeting of Presbytery. Presbytery.

Presbytery. —Rev. C. G. Hazard was received by the Presbytery of Columbia, Jan. 26th, and in-stalled pastor of the Church of Catskill, which Rev. Dr. George Howard served for forty years. Rev. Dr. Halley, of Troy, preached the sermon, Rev. Dr. Yeisley charged the people, and Rev. F. J. Pohl charged the pastor.

charged the pastor. —Rev. Daniel Steele, a member of Bloom-ington Presbytery, died at Rantoul, Ills., Jan. 5th, in the Il year of his age. He was born in Cookstown, Ireland; was a graduate of Queen's College, Belfast, and a fellow student and friend of Dr. John Hall, of New York. He engaged in missionary work in Connaught, for a short time, coming to America in 1851, where he engaged in the regular work of the ministry. —The Scotch Presh, church, New York

regular work of the ministry. —The Scotch Presb. church, New York City, has extanded a call to Rev. Dr. D. G. Wylie, pastor of the Knox Presbyterian church, to fill the place vacant through the acceptance by Rev. S. M. Hamilton of a call to Louisville, Ky. Dr. Wylie has promised to give his answer this week. The Scotch church is one of the oldest in the Presbytery, having been organized before the war of the revolution. It has a liberal endowment and a strong membership. a strong membership

STANDING COMMITTEES OF ST. LOUIS PRESBYTERY.

PRESUTERY.
I. HOME MISSIONS.—S. J. Niccolls, Chairman; J. H. Brookes, G. E. Martin, S. C. Palmer, J. W. Allen. ELDERS—G. I. Drake and Wm. C. Wilson.
II. FOREIGN MISSIONS.—W. J. Lee, Chairman; M. G. Gorin, J. E. Werth, ELDERS—G. H. Drake and Wm. C. Wilson.
II. FOREIGN MISSIONS.—W. J. Lee, Chairman; M. G. Gorin, J. E. Werth, ELDER—H. P. Wyman.
III. EDUCATION.—A. N. Thompson, F. L. Ferguson, J. E. Werth, J. R. Armstrong, ELDERS—S. Copp and E. Hannaford.
IV. CHURCH ERECTION.—J. R. Warner, J. R. Armstrong ELDER—E. D. Ricker.
V. PUBLICATION AND S. SCHOOLS.—G. E. Martin, M. G. Gorin, A. N. Thompson. ELDERS—G. H. Shields and C. B. Cox.
VI. MINISTERIAL RELIEF.—J. B. Brandt, E. Cooper, J. H. Nixon. ELDERS—A. S. Mermod, S. M. Breekinridge and G. H. Shields.
VII. Sys. BENEF.—J. H. Nixon, J. W. Allen, A. N. Thompson. ELDERS—L. R. Woods and H. T. Nasb.
VIII. AID FOR SCHOOLS AND COLLEGES.—G. J. H. Gauss, S. C. Palmer, E. P. Keach, W. R. Herendeen. ELDERS—J. E. Comfort and A. C. Clayton.
TX. TEMPERANCE.—M. G. Gorin, F. Aufder Heide, G. E. Martin, ELDERS—J. E. Comfort and A. C. Clayton.
X. EXAMINATION OF CANDIDATES.—(M. Krebs, S. C. Palmer, C. N. J. Lee, A. Krebs, S. C. Palmer, (D. LADERS—WID. C. Wilson and L. R. Woods.
X. EXAMINATION OF CANDIDATES.—(M. H. Brookes, G. E. Martin, T. Marshall. (e) Sciences: R. Irwin, J. W. Allen, J. E. Werth, (d) Church History: J. R. Warner, A. N. Thompson, F. L. Ferguson. (e) Church Gov. and Sacraments: M. G. Gorin, J. E. Werth, (d) Church Mistory: J. R. Warner, A. N. Thompson, F. L. Ferguson. (e) Church Gov. and Sacraments: M. G. Gorin, J. R. Armstrong, J. E. Funk, W. R. Herendeen. R. Armstrong, J. E. Funk, W. R. Her-

J. R. Armstrong, J. D. H. endeen. XI. NARRATIVE.—A. N. Thompson, J. H. Brookes, M. B. W. Granger. ELDERS.—H. M. Blossom and A. C. Clayton. XII. EXAMINERS FOR TEMPORARY LICENSE. —S. J. Niccolls, J. H. Brookes, J. R. Warner, Wm. J. Lee, R. Irwin. REV. WM. J. LEE, S. C., 6923 Mitchell Ave., St. Louis, Mo.

PRAYER-MEETING TOPICS And Daily Bible Readings. BY REV. JAS. H. BROOKES, D.D.

BY REV. JAS. H. BROOKES, D.D.
FEB. 18TH. —A GOLDEN PSALM. —PS. XVI. TITLE.
The Hebrew title is Michtam of David, which Dr. Ainsworth renders, "David's Jewel." Dr. J. Addison Alexander derives it from the verb "to hide," and hence Spurgeon aptly calls it "The Psalm of the Precious Secret." The Apostle Peter, quoting it on the day of Pentecost as fulfilled in Christ, plainly says, "David speaketh concerning Him," Acts ii. 25; and Paul also directly applies it to the Saviour, Acts xiii, 29-31. It may be viewed, therefore, as a picture of the Lord Jesus treading the pathway of perfect faith here below, Heb. xii. 2.
1. We have His unfaltering confidence, "Preserve me, O God: for in Thee do I put my trust." He is the Princely Leader and finisher of faith, the most perfect example of it ever seen on earth, and illustrating the great principle that faith lies at the foundation of all acceptable service and worship. Heb. xi. 6; Rom. xiv. 23; Matt. xxi. 22; Mark xi. 22-24; xvi. 16; Ps. Ixxviii. 21, 22; 2 Chron. xx. 20; Isa. vii. 9; Mark ix. 23:
2. "Thou hast said unto the Lord, Thou art my Lord: My goodness extendeth not to thee; but to the saints that are in the earth, and to the excellent, in whom is all my delight." The first verse has been variously rendered, "Thou art my happiness; I have FEB. 18TH .- A GOLDEN PSALM .- PS. XVI. TITLE.

art my Lord: My goodness extendeth not to thee; but to the saints that are in the earth, and to the excellent, in whom is all my delight." The first verse has been variously rendered, "Thou art my happiness; I have nothing beside Thee," as Lord Cingleton gives it, or "I find no good but in Thee," as it is translated by Dr. De Witt. Letting it stand, however, as it is in our English Bible, it teaches that Christ took the place of man for man. Prov. viii. 25-31; Matt. ix. 13, xx. 28, xxvi. 28; 2 Cor. v. 21; Rom. v. 6-8; Gal. iii. 13.
3. "The Lord is the portion of mine inheritance and of my cup: Thou maintainest my tot," or "Thou thyself art my sure domain," according to Dr. De Witt. Heb. i. 3, 8; Jno. iii. 35; xvi. 15; Eph. i. 19-23; Phil. ii. 8-41; 1 Pet. iii. 22; Ps. ii. 6-9, 1xxii. 6-8; 10, 11; Dan. vii. 13, 14.
4. "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." Jesus found the pathway of faith and obedience a pleasant road to travel, and He looked forward with certain anticipation to His recompense of reward. Luke ii. 10-14; Matt. iii. 17, xvii. 5; Mark xvi. 19, 20; Jno. viii. 29, x. 17, xii. 28, xvii. 4, 5; Isa. liii. 11; Heb. xii. 2.
5. "I have set the Lord always before me: because He is at my right hand, I shall not be moved." This was the secret of His golden life, unswerving reference to His father's will, and unwavering submission to His Father's word. Matt. iv, 4, 7, 10; Jno. iv, 34, v. 30, vi. 38, xviii. 11; Ps. 1xxii. 23, 26, civ. 31, cx. 5, cxxvi. 5, cxxv. 1, 2, cxxxi. 1648.
6. "Therefore my heart is glad, and my glory rejoiceth: My flesh also shall rest in hope. For Thou wilt not leave my soul in Hades; neither wilt thou suffer thine Holy One to see corruption." His heart, His spirit, His body, all rejoiced in the assurance of His resurrection, the pledge and forerunner of His people's triumph over the grave. Jno. ii. 19-22, xi. 23-25; I Cor. xv. 20, 23; Rom. viii. 19-22, xi. 23-25; I Cor. xv. 20, 23; Rom. viii. 19-22,

13 - 18

13-18. 7. "Thou wilt show me the path of life; in Thy presence is fullness of joy; at Thy right hand are pleasures for evermore." Ps. xvii. 5. xxi. 5, 6; Matt. xiii. 43, xxv. 21; Rom. viii. 18-21; 2 Cor. iv. 17, xii. 1-4; Phil. i. 23; Col. iii. 4; Jude 24; Rev. vii. 16, 17, xx. 6, xxi. 4, xxii. 1-5.

OBITUARIES.

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

PEUGH.-IN Wheeling, Mo., Jan. 31st, Mrs. Peter P. Peugh, aged 49 years. Scott, at the age of 93, mother of Elder Chas. W. Sibley, of Pana.

Scott, at the age of 93, mother of Elder Chas. W. Sibley, of Paua. KN16HT.-Mrs. Kezlah J. [Boggs] Knight was born at 8t. Clairsville, Ohio, June 26th, 1815, and in 1833 moved with her parents to New Castle, Ohio, where she was married to George Knight. March 26th, 1835. Soon after marriage she united with the Presbyterian church of which her hus-band was a Ruling Elder, and in whose commun-ion she lived her long and useful life until Sab-math morning, Jan. 25th, 1801, she peacefully and joyfully entered upon her rest. The lacyces a husband 81 years of age, with whom she had spent almost 56 years of married life, and 8 children to revere the memory of faith-ful wife and the best of mothers. Two children, her first born, an infant son, and the youngest, a son of 14 years, preceded her to the heavenly home which she so longed to enter. Her Christian life was of a cheerful decided type. All her family in early youth united with the church of her choice. The children who sur-vive her, are Mrs. Margaret A. wife of Rev, L. M. Belden, of Holloway, Mich.; Rev. W. S. Knight, Congress, Ohio, Mary E., wife of Rev. C. Van der Smissen, Summerfield, Ill, Barton P. Knight, Maria J., wife of Dr. J. Richardson and George L. Knight, Attorney at Law, the last three of Pue-bo, Col.

Minist, Attorney at Law, the last three of Puc-blo, Col. Six of her children met at her bedside in the home of her daughter in Summerfield, III, and saw her close her eyes on the scenes of earth just as the sun rose in the east, beautiful symbol of the dawn of eternity on her freed spirit. She seemed to be in Beulah Land, with a cheerful interest all about her, and yet eagerly waiting the coming of the messenger who should call her home. A short time before her death, and just after the last of her expected children had arrived, she quietly said, "Now I hope the Master will come soon." And so has passed away one whose patient unrufiled life and Christian character was a daily sermon to all about her. A mother of whom her children were accustomed to say, as mother's verse, "She opened her mouth with wisdom, and in her tongue was the law of kind-ness."

And so, as peaceful shadows shade The light of evening sky, We saw the life gleam gently fade From that calm loving eye.

But well we knew for her had come A dawn more wondrous fair, As entering in our Father's home, She waits to greet us there.

A THRILLING EXPERIENCE.

REMARKABLE STATEMENT OF PERSONAL DAN-GER AND PROVIDENTIAL ESCAPE.

GER AND PROVIDENTIAL ESCAPE. To the Editor Rochester (N. Y.) Democrat: Six. On the first day of June, 1881, 11ay at my residence in this city surrounded by my friends and waiting for death. Heaven only knows the agony I then en-dured, for words can never describe it. And yet a few years previous any one had told me that I was to be brought so low, and by so terrible a disease, I should have scoffed at the idea. I had always been uncommonly strong and healthy, and weighed over 200 pounds and hardly knew, in my own experi-ence, what pain or sickness were. Very many people who will read this statement realize at times that they are unusually tired and cannot account for it. They feel dul pains in various parts of the body and do not understand why. Or they are ex-ceedingly hungry one day and entirely with-out appetite the next. This was just they way I felt when the relentless malady which had fastened itself upon me first began. Still I thought nothing of it; that probably I had taken a cold which would soon pass away. Shortly after this I noticed a heavy, and at times neuralgic, pain in one side of my head, but as it would come one day and the gone the next, I paid little attention to it. Then my stomach would get out of order and my food often failed to digest, causing at times great inconvenience. Yet, even as physician, I did not think that these things mat any food often failed to digest, causing at times great inconvenience. Yet, even as physician, I did not think that these things mat that a persistent froth and scum prodiced a peculiar color and odor about the fuids I was passing—also that there were the dust, I mally became accustomed to then any suspicion was wholly dis-armed by the fact that I had no pain in the affected organs or in their vicinity. Why I should have been so blind I cannot under-stand.

them, and my suspicion was wholly dis-armed by the fact that I had no pain in the affected organs or in their vicinity. Why I should have been so blind I cannot under-stand. I consulted the best medical skill in the land. I visited all the famed mineral springs in America and travelled from Maine to California. Still I grew worse. No two physicians agreed as to my malady. One said I was troubled with spinal irritation; another, general debility; another, conges-tion of the base of the brain; and so on through a list of common diseases, they condi-tion had really become pitiable. The slight symptoms I had at first experienced were developed into terrible and constant dis-orders. My weight had been reduced from 207 to 130 pounds. My life was a burden to myself and friends. I could retain no food on my stomach, and lived wholly by inject-ions. I was aliving mass of pain. My pulse was uncontrollable. In my agony I fre-quently fell to the floor and cluthed the dath-premonitory hiccoughs constantly. My water was filed with tube-casts and al-bumen. I was struggling with Bright's Dis-ease of the kidneys in its last stages! Why paster was filed with tube-cast and al-bumen. I was struggling with Bright's Dis-ease of the kidneys in its last stages! What in the course of conversation Dr. Foote detailed to me the many remarkable curres of asses like my own which had come under his observation. As a practicing physician and a graduate of the schools, I derided the idea of any medicine outside the regular channels being in the least beneficial. So solicitous, however, was Dr. Foote, that I finally promised I would waive my preju-dice. I began its use on the first day of June, 1881, and took it according to direc-tions. At first it sickened me; but this I hought was a good sign for one in my de-bilitated condition. I continued to take it; the sickening sensation departed and I was finally able to retain food upon my stomach. I af W days I noticed a decided change for the better, as also did my wite and friends. M

to Warner's Safe Cure, the remedy which I used. Since my recovery I have thoroughly re-investigated the subject of kidney difficul-ties and Bright's disease, and the truths de-veloped are astounding. I therefore state, de-liberately, and as a physician, that I believe more than one-half the deaths which occur in America are caused by Bright's disease of the kidneys. This may sound like a rash state-ment, but I am prepared to fully verify it. Bright's disease has no distinctive features of its own, (indeed, it often develops without any pain, whatever in the kidneys or their vicinity) but has the symptoms of nearly every other common complaint. Hundreds of people die daily, whose burials are author-ized by a physician's certificate as occurring from 'Heart Disease,'' 'Apoplexy,'' 'Par-alysis,'' 'Spinal Complaint,'' 'Rheuma-tism,'' 'Pneumonia,'' and other common and other common

complaints, when in reality it is from Bright's disease of the kidneys. Few phy-icians, and fewer people, realize the extent of this disease or its dangerous and insidi our nature. It steals into the system like thief, manifests its presence if at all by the ommonest symptoms and fastens itself in the constitution before the vicitim is aware of it. It is nearly as hereditary as consump-tion, quite as common and fully as fatal. Enter tamilies, inheriting it from their an-estors, have died, and yet none of the num-ber knew or realized the mysterious power which was removing them. Instead of a convulsions, apoplexy, or heart disease. As one who has suffered, and knows by bitte experience what he says. I implore every in who reads these words not to negled. None can afford to hazzard such chances. Takets which I can substantiate to the bitter. The welfare of those who may possi-bit of the angerous path in which I once walked and if I can successfully warn others from the dangerous path in which I once walked any milling to endure. D. B. HEND, M. D. ROCHESTER, N. Y., Dec. 30.

MARRIED.

REED-BURNS .- At Pleasant Hill church, Cape Girardeau Co. Mo., on Nov. 6th, 1890, Mr. J. Reed and Miss Bernice Burns, Rev. M. B. W. Granger officiating.

LANE-LUCKEY .- At the residence of the bride's parents, in Brazeaus, Perry Co., Mo., on Dec. 4th 1890, Mr. Jos. Lane, Jr., and Miss Hattie L. Luckey, Rev. M. B. W. Granger officiating.

WATKINS-MOLL.-At the residence of Mrs. H. Boss, Jackson Mo., on Nov. 5th, 1890, Mr. J. R. Watkins and Miss Mary C. Moll, Rev. M. B. W. Granger officiating.

Throat Affections.

Those who overtax the voice in singing or public speaking will find "BROWN'S BRON-CHIAL TROCHES" exceedingly useful, enabling them to endure more than ordinary exertion with comparative ease, while they render articulation clear. For Throat Diseases and Coughs they are a simple yet effective remedy. Containing nothing injurious, they may be used as often as required, and will not disorder the stomach like cough syrups and balsams. For forty years they have been recommended by physicians, and widely used, bring known all over the world as one of the few staple cough remedies. Sold only in boxes.

Canes are the only signs of support some ;well-dressed young men show.

People who use arsenical preparations for their complexion, do so at the risk of their lives. Ayer's Sarsaparilla is guaranteed free from any injurious drug, and is, therefore, the safest as well as the most powerful blood medicine in the world. It makes the skin clear clear.

WHY SO CALLED.—"Why are they called the 'Dark Ages?"" "Mainly be-cause it was such a knight-time."

"It is like being rescued from a burning building!" said a man who was cured of a severe case of salt rheum by Hood's Sar-aparilla. Give this peculiar medicine a trial. Sold by all druggists.

Mother: "And what did you say to the gentleman, Ethel, when he gave you the apple?" Ethel: "I told him that I liked oranges better."

For pain in the neck and sore throat rub with Salvation Oil, it kills all pain. 25 cts.

Eastern man (in Western restaurant): "I see you have oysters on the bill of fare. Are they fresh?" Waiter: "Yes, sah, jus' out ob de can, sah."—New York Weekly. The quickest way to banish a cough is y using Dr. Bull's Cough Syrup. Price 25 cts.

The bother of being a millionaire-the million heirs.—London Tib Bits. For a disordered Liver try BEECHAM'S

PILLS

The honest working man works all day and the walking delegate works all the Knights.—Yonkers Statesman.

Man is often deceived in the age of a woman by her gray hair. Ladies, you can appear young and prevent this grayness by using Hall's Hair Renewer. Tommy (surprised)-"Why, papa, I

though one spoonful of sugar was always enough for my coffee." Tommy's papa "This is a restaurant, my son. Take -"This is a restaurant, my son. all the sugar you want."

Through Pullman Vestibuled Sleepers

Through Pullman Vestibuled Sleepers Between St. Louis, Denver, Cheyenne, Ogden and Salt Lake City, Via Missouri Pacific Railway. This is the only through car line between the above points and makes the trip in 67 hours. Ticket offices 102 North Fourth street and Union Depot.

Galveston's Mardi Gras and Jubilee.

The securing of the Deep Water Harbor will be celebrated February 7th, 8th, and 9th. Tickets will be on sale at half rates via the "Iron Moudtain Route" which saves twelve hours between St. Louis and that point, and a splendid opportunity is given

of viewing the coming seaport of the Gulf o 1 Mexico, and making investments. Ticket offices 102 North Fourth street and Union Depot.



Gazette.) 1891. 1891.

TO OLD FRIENDS AND NEW FRIENDS, GREETING:

The WEEKLY GAZETTE has entered its 98th Volume with marks of increased energy in every department, and with a liber-al support, which is acknowledged with the most cordial appreciation. We have every assurance—we know it to be a fact —that the WEEKLY GAZETTE is unsur-passed anywhere for the constant excel-lence of its contents and for cheapness. Though it contains the cream of seven daily issues, it costs less per copy than any leading daily. One dollar a year is less than two cents a copy, and we pay the postage.

It is our steady aim to improve the WEEKLY GAZETTE in every possible direc-tion. We consider this first, the expense afterward.

The WEEKLY GAZETTE will have more than ever,

The News of the World; The Freshest and Fairest Market Reports; The Best Articles for Farmers and Horticulturists; Pure and Interesting Matter for the Household; Attractive and Useful Read-ing for Ladies; A Lively and Instructive Children's Department; Trustworthy Poli-tical News and Comment, Children's Department tical News and Comment; Choice, Fasci-nating Stories and the Finest Poetry; Miscellany that all will enjoy; Illustrated Sketches, Bright Paragraphing.

-IN SHORT, IT IS-

A Splendid All-Round Weekly Paper. ONE DOLLAR A YEAR. To Agents we allow the best terms yet offered. Sample copies free.

Terms of Daily Commercial Gazette.

Daily-Including Sunday.					
1 year	-	-	-		\$14.00
6 months	-			-	7.00
3 months	-	-	-	-	3.50
1 month	-	-	-		1.25
Daily-Sati	irday	y only	-	-	2.00
Daily-Sundays Omitted.					
1 year	-		-	3	\$12.00
6 months			-		6.00
3 months	-	-		-	3.00
1 month	-		-		1.00
Daily-Sun	day	only	-	-	2.00

The Commercial Cazette Co,

Address,



for the Farm, Garden & Lawn. 911 N. 4th St , St. Louis, Mo. Please mention this paper.

WM. C. WILSON & CO. **Real Estate and Financial Agents**

619 Chestnut St., St. Louis.

^{*}Personal attention given to the purchase and safety of Real Estate, Collections of Rents, Man-agement of Estates and the safe investment of

Prepared Socal church or Y. P. S. C. E. Paper on the Co-operative Plan. Careful editing, good workmanship. Price the very lowest. Send for sample and particulars. Address OUR CHURCH MIRBOR, Howard, Kan., P. O. Drawer, 26.

A MODERN NEWSPAPER. For excellence, high character, reliability, variety, enterprise and cheapness, the Cincinnati Weekly Gazette, (Weekly edition of the Commercial Gazette,) can not be surpassed in America. It is all that the above heading would indicate. A modern newspaper. With all the attractions, the price is ouly \$1.00 a year. Address, The Commer-cial Gazette, Cincinnati, O

LITERARY CORNER.

GLIMPSES AT THE MAGAZINES. The February ECLECTIC offers a feast of timely papers on a variety of subjects. "The Druses of the Holy Land," and Mr. De Ferro's description of the Water Cure at Worishofen, Germany, will be found interesting. Mr. Jenning's, M. P., analysis the great international commercial contest in "The Trade League Against England." A distinguished English author, Dr. St. Clair Thomson, talks about "The Dangers of Hypnotism." Women will be attracted to Dr. Kenealy's article on "The Talent of Motherhood," and all will find pleasure in "The Journal of Sir Walter Scott," by John Dennis. A brilliant paper on "Crime in Fiction," by an anonymous contributor to Blackwood's, analysis a most important feature of the modern novel. Mr. James Bryce in "An Age of Discontent," touches on the most pressing of latter-day problems. Stanley's companion, Lieutenant Stairs, tells his experiences in the African forest and Sir George Baden-powell makes a strong argument for the future of Canada as a British dependency. One of the most striking papers of the number discusses "The Problem of the Slums," as set forth in Gen. Booth's late remarkable book. There are many short articles, poems, etc., worthy of companionship. New York : E. R. Pelton, 25 Bond St. \$5 per year; single numbers, 45 cents.

THE POST-GRADUATE AND WOOSTER QUARTERLY, representing the post-graduate department and alumni of the University of Wooster, O., edited by J. O. Notestein and Elias Compton, Jan. 1891. Single number, 30 cts.; \$1.00 a year. Contents: Thesis. -The Influence of the Bible on Modern Civilization, by Prof. Oscar J. Craig, A. M., Ph. D. Thesis .- The Three Great Compromises of the Constitution, by Prof. W. P. Cope, A. M., Ph. D. Thesis .- Naturalism in Pedagogy, by Prof. H. E. Kratz, A. M. Ph. D. Alumni Round Table. Editorial Chair. The Book Shelf. This valuable Quarterly maintains its high standard and steady growth in favor with all friends of Wooster. The Editorial record of Alumni and the reviews of publications are prepared in choice and scholarly style. The present issue contains a touching and beautiful memorial of the late beloved professor, Dr. James Black, and tributes to the memory of two missionary graduates recently deceased.

THE HOMILETIC REVIEW for February opens with a strong article by D. S. Gregory, D.D., on "The Divine Authority of the Scriptures versus Traditionalism." Dr. Deems follows with a substantial discussion of "Heredity and Christian Doctrine." Dr. Howard Crosby contributes the second paper, ' On What Line may all Enemies of the Saloon Unitedly do Battle?" "College Pulpits" is a strikingly original paper by Prof. J. O. Murray, Dean of Princeton College. "The Evangelist and His Work" is treated with great ability, and in a noble and beautiful spirit, by the eminent evangelist, B. Fay Mills. The Sermonic Section is of high ability. "Helps and Hints," by Arthur T. Pierson, D.D., expands a former department of The Review, so as to make it virtually a new feature. The Prayer-Meeting Services," "Studies in the Psalter" and the "European Department," are up to their usual high standard. A notable feature is an interview with Father Ignatius on "Missionary Work Among the Masses." "Why I Wrote Certain Sermons," is a breezy little sketch by William Elliott Griffis, D.D. The section devoted to "Preachers Exchanging Views," is especially full and interesting. Under "Living Issues," and "Editorial Notes" are treated topics of general interest, and the "Blue Monday" has the material for some good, honest fun. Funk and Wagnalls, 18 and 20 Astor Place New York. \$3 per year; single copies, 30 cents.

Music-loving girls will find a rich treat in THE LADIES' HOME JOURNAL for February, in which Emma C. Thursby, Campanini, and others have crisp and practical articles on voice-training and vocalics generally. Sister Rose Gertrude's first printed article on "My Work Among the Lepers," tells the true reasons why she renounced her work among the stricken lepers. Edward Bellamy follows his original nationalistic ideas in "Woman in the Year 2000." George W. Cable begins a series of papers on "How to Teach the Bible." Mrs. P. T. Barnum, with portrait, is sketched by a skillful hand;

THE MID-CONTINENT.

Catarrh Cured.

If you suffer from Catarrh, in any of its form, it is your duty to yourself and family to obtain the means of a certain cure before it is to late. This you can easily do by sending a self addressed stamped en-velope to Prof. J. A. Lawrence, New York, who will send you FREE, by return mail, a copy of the orig-inal recipe for preparing the best and surget remedy ever discovered for the cure of Catarrah in all its var-ions stages. Over one million cases of this dreadful, disgusting, and often times fatal disease have been cured permenantly during the past five years by the use of this medicine. Write to-day for this FREE recipe. Its timely use may save you from the death toils of Consumption. DO NOT DELAY longer, if you desire a speedy and permanent cure. Address. Prof. J. A. LAWRENCE, SS Warren Street, New York.

BETTER THAN GOVERNMENT BONDS.

The ordinary living expenses of a family of five persons, livng in the customary manuer of American people, amounts to not less than \$1,500 per year. It would require nearly \$40,000 in government bonds to produce this income. Ten acres of land in the Willamette Valley planted to prunes, with an ordinary crop, at ordinary prices. will net more than \$1,500, after paying for all labor placed thereon. You can buy this land of the Oregon Land Company, of Salem, Oregon, in tracts of ten acres or more at from \$55 to \$75 per acre.



THE ONLY LINEN-LINED WATERPROOF COLLAR IN THE MARKET.



WHY ARE SOME PEOPLE ALWAYS LATE?—They never look ahead nor think. e been known to wait till planting season, run to the grocery for their seeds, and then repent ove this, rather than stop and think what they will want for the garden. If it is Flower or Vegetable Seed is, or anything in this line, MAKE NO MISTAKE this year, but send to cents for VICK'S FLORA oct the ro cents from first order, it costs nothing. This pioneer catalogue contains a colored plates, t norther known to wait till planting season, run to the grocery for months, rather than stop and think what they will want for the garder Bulbs, or anything in this line, MAKE NO MISTAKE this year, deduct the ro cents from first order, it costs nothing. This pioneer cat premiums to those sending club order. From cach misses at one of i Vegetable Seeds, Flams, VICK'S FLORAL GUIDE, VICK'S FLORAL GUIDE, accact the to cents from first order, it costs nothing. This pioneer catalogue contains 3 colored plates, 4 soo in cash premiums to those sending club orders. \$1000 cash prizes at one of the State Fairs. Grand offer, chance for all. Made in different shape from ever before ; 100 pages 8½x10½ inches. JAMES VICK, SEEDSMAN, Rochester, N. Y.

"Josiah Allen's Wife" and Rose Terry Cooke each has a story. Dr. Talmage is especially good in his department. There is, withal, no better magazine published for women. Ten cents per copy, or one dollar a year. 433 to 435 Arch Street, Philadelphia,

The first original article by Count Tolstoi, ever published in an American magazine, appears in the February issue of THE Cos-MOPOLITAN, with a number of interesting photographic reproductions. Brander Matthews with his first article upon Some Latterday Humorists, contributes one of the most interesting features of the magazine. The third in the series of colored frontispieces is a delightful sketch by McVickar, illustrating a character in Mrs. Van Renssalaer Cruger's new story, "Mademoiselle Reseda." Ex-Postmaster General James presents an article upon the Welsh in the nited States liberally illustrated traits. Women Clerks in New York, by the Marquise Clara Lanza. A charming article on the old Chateaux in Touraine by Miss Elsie DeWolfe; Prince Talleyrand and his Memoirs by H. de Bury. Amateur Portraiture in Photography, and A Remarkable Musical History by William Pole, F. R. S., the well known Englishman, are other prominent features of this issue. Price, 25 cents. Cosmopolitan Pub. Co., Madison Square, N. Y.

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





Chicago, Rock Island & Pacific Ry

The DIRECT ROUTE to and from CHICAGO, ROCK ISLAND, DAVENPORT, DES MOINES, COUNCIL BLUFFS, WATERTOWN, SIOUX FALLS, MINNEAPOLIS, ST. PAUL, ST. JOS-DEW ACCHISON LEAVENVODEW VANSAS EPH, ATCHISON, LEAVENWORTH, KANSAS CITY, TOPEKA, DENVER, COLORADO SP'NGS and PUEBLO.

SOLID VESTIBULE EXPRESS TRAINS

of Through Coaches, Sleepers, Free Reclining Chair Cars and Dining Cars daily between CHI-CAGO, DES MOINES, COUNCIL BLUFFS and OMAHA, and between CHICAGO and DENVER, COLORADO SPRINGS and PUEBLO via St. Joseph, or Kansas City and Topeka.

Via The Albert Lea Route.

Fast Express Trains daily between Chicago and Minneapolis and St. Paul, with THROUGH Reclining Chair Cars (FREE) to and from those points and Kansas City. Through Chair Car and Sleeper between Peoria, Spirit Lake and Sloux Falls via Rock Island. For Tickets, Maps, Folders, or desired informa-tion, apply at any Coupon Ticket Office, or address **E. ST. JOHN, JOHN SEBASTIAN,** Gen'l Manager, Gen'l Tkt. & Pass. Agt., CHIOAGO, ILL.

LADIES peculiar to their sex will find in DR. HARTER'S IRON Dr. HARTER'S LITTLE LIVER PILLS Dr. HARTER MEDICINE CO., St. Louis, Mo. ALL THE ISSUES OF THE **Presbyterian Board of Publication** and Sabbath-School Work. 1334 Chestnut St., Philadelphia, Pa. Can be Obtained at St. Louis Depository, J. W. ALLEN, Supt., 1107 Olive St., St. Louis, Mo. Or from ARMSTRONC & PRIDDY. 825 Kansas ave., Topeka, Kan. Catalogues and Samples of Periodicals furnished on Application. LADIES can have smaller fect. Solid comfort. THE PEDINE CO., NEW YORK. ESTEY Pianos & Organs Always the best-now better than ever. Over 250,060 in use. Tone and durabilty unequaled. Fully warranted. Catalogues free. ESTEY & CAMP, Solive St. Mention this paper. ST. LOUIS, MO. 916 & 918 Olive St. CONSUMPTION

FEBRUARY 12.

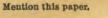
THE ONLY TRUE

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

Ho For California.

I am giving the greatest inducements ever offered, to rich and poor alike You can ge a tract of land and have it planted with Raisin Grapes, and cultivated until in a highly p.oductive condition for less money than it wil return you in one year after it is in full bear ing, and you can have three years' time in which to pay this amount. It will not be necessary for you to move here st once. Do not fail to send for my Pamphlet, on the Borden Farm Colony and Baisin Making, or you will miss th opportunity of a lifetime.

W. H. WERFIELD, Address Madera, California.





enclosing 6c stamps for postage

STERLING DIGESTER

DELICIOUS VEGETABLES

Always grow from YOUNG'S SEEDS, because they are grown with special care, and are of the finest quality. That's where they differ from others! Don't YOU want the best? The prices are as cheap as cheap Seeds! Here's a little Collection for 25c we would like to have you we'll get ALL your orders after that.

Here's a little Collection for 25c we would like to have you-try-we'll get ALL your orders after that: EARLY 8CARLET RADISH.-Turnip-shaped; remarkably crisp and tender. ECLIPSE BEET.-Fine form; excellent flacor. NICHOL'S CUCUMBER.-Dark green; straight, smooth and crisp. IMPROVED HANSON LETTUCE.-Heads large; very fine quality. EARLY WAKEFIELD CABBAGE.-Best early Cabbage in cultivation. LIVINGSTON'S BEAUTY TOMATO.-Bright crimson, round and smooth-the best. Six full-sized packets of above finest Seeds sent postpaid for 25 cents. Our handsome Catalogue of Roses, Plants and Seeds (the finest ever issued) goes free with every order, or mailed free to all who write for it, enclosing 6c stamps for postage.

C. YOUNG & SONS' CO., SAINT LOUIS, MO,

HOW DO YOU FEELAFTER YOU EAT

WOMAN'S SPHERE.

-Mrs. Burton Harrison, author of "The Anglomaniacs" and other novels, the latest woman novelist to win genuine favor with the public, is described as a pretty youngish woman, very blonde, with a nice, high-bred air. She lives in a solemn, brownstone house in old-fashioned Irving Place, N. Y., where she has gathered together a quantity of heavy, carved oak furniture and much antique silver that has a respectable Virginia pedigree. Her maiden name was Constance Cary, and her family is one of the oldest in Virginia.

-Mrs. M. French Sheldon appears to be thoroughly in earnest in her intention of going into the heart of Africa. She expects to reach Zanzibar in February. Procuring guides, interpreters and supplies there, she will enter the Dark Continent at Mombassi, and from there she will make her way to the mountain and lake of Kilamajare, a distance of 400 miles from Zanzibar. Mrs. Sheldon's object in undertaking this adventurous journey is to study the domestic habits of the black men and black women. Then she will write a novel about them.

-In Jaffna, Ceylon, the Christian women take from the portion of rice daily measured out for the family food a double handful and put it into a bag hanging against the wall for an offering to God's work. A heathen priest heard of the practice and commended it, introducing it among the heathen women, and from their offerings, in time, a temple was built. This shows how little things aggregate and become powers for good or evil .-Heathen Woman's Friend.

-In his sermon last Sunday, Rev. Dr. Gunsaulus said he had seen in a country church yard the following epitaph: Here lies a poor woman who always was

tired. Who lived in a house where help was not hired.

Her last words on earth were: "Dear friends, I am going

Where washing ain't done, nor sweeping nor sewing:

But everything there is exact to my wishes, For where they don't eat there's no washing of dishes.

I'll be where loud anthems will always be ringing;

But, having no voice, I'll get clear of the singing Don't mourn for me now, don't mourn for me

never I'm going to do nothing for ever and ever."

CHARLOTTE SCOTT DEAD.

Mrs. Charlotte Scott, a colored woman, whose name at one time was doubtless upon the lips of every man and woman in the United States is now read by the thousands who annually visit the Lincoln statue in Lincoln Park. Inscribed upon one of the bronze tablets resting upon the base is the following: Freedom's Memorial.

In grateful memory of

Abraham Lincoln. This monument was erected

By the Western Sanitary Commission Of St. Louis, Mo., With funds contributed solely by

Emancipated citizens of the United States Declared free by his proclamation January 1, A. D. 1863.

The first contribution of five dollars was made by Charlotte Scott, a freed woman of Virginia, being her first earnings in freedom and consecrated

By her suggestion and request

On the day she heard of President Lincoln's death to build a monument to his memory.

The woman whose name is thus honored died Saturday night, January 24th, at her home, Reusens, a little railroad station about four miles from Lynchburg, Va., in the 109th year of her age. As stated in the inscription, she was the first to contribute to the erection of a monument to Abraham Lincoln and at that time lived in Marietta, Ohio. It is said that when she heard of the assassination of the President she exclaimed: "Lord, have mercy-and Massa Lincoln is killed! He ought to have a monument and I am going to give the last cent I have for it," and immediately contributed-perhaps through Prof. J. M. Langston, who was living in Marietta at the time and knew her intimately—the sum of \$5. The "St. Louis commission," as it is known, was soon after-ward formed and, taking this \$5 as a nucleus, collected the fund for the erection of the famous emancipation group that now adorns Lincoln Park.—Washington Star.

MAULE'S SEEDS LEAD ALL.

Our Catalogue for 1801 is pronounced absolutely the best seed and plant book issued; printed in good legible type, on good paper, it excites the admiration of all. 664 varieties of Vegetables, Flowers, Flowering Plants, Small Fruits, Fruit- and Nut-bearing Trees, etc., are beautifully illustrated, as many as 38 of them being in colors. This catalogue is mailed free to all who ordered in 1890; but as the postage on the book alone is five cents, we must ask all others who are not customers, desiring a copy, to send us twenty-five cents in stamps for it; and in addition to sending our catalogue, we will also mail you, without extra charge, a packet of the wonderful BUSH LIMA BEANS, THE MOST VALUAGLE VEGE-TABLE NOVELTY INTRODUCED IN YEARS; AND A PACKET OF THE NEW MARGUERITE CARNATION, THE FLORAL WONDER OF 1891. These two packets of seeds are worth 25 cents; so it virtually means the same thing as mailing our catalogue free to all who answer this advertisement. Address

WM. HENRY MAULE, PHILADELPHIA, PA. **Tutt's P** Malarial Regions, will find Tutt's Pills the most genial restorative ever offered the suffering Try Them Fairly. A vigorous body, pure blood, strong erves and a cheerful mind will result. SOLD EVERYWHERE. SORGHUM HAND BOOK, with full information as to seed culture and man-incture, sent free. Blymyer Iron Works Co., Cincinnati, O.

20% U.S. Title a sure 20 per cent profit. Invest your small sav ings TACOMA \$100 LOTS \$5 CASH \$5 MONTHLY. Tacoma Investment Co., (capital \$100,000) Tacoma, West CINCINNATI BELL FOUNDRYCO. Catalogue with over 2200 testimonials.





IS SURE CURE FOR IT. This proparation contains the stimula-ting properties of the Hypophosphites and fine Norwegian Cod Liver Oil, Used by physicians all the world over. It is as palatable as milk. Three times as effica-clous as plain Cod Liver Oil. A perfect Emulsion, better than all others made. For all forms of Wasting Diseases, Bronchitis, CONSUMPTION,

Scrofula, and as a Flesh Producer there is nothing like **SCOTT'S EMULSION**. It is sold by all Druggists. Let no one by profuse explanation or impudent entreaty induce you to accept a substitute,



Moon Flower,) each 25cc, 5 for \$1. FAIRY PANSIES. My new strain of Fairy Pansies are mar-velously beautiful, of thick velvety texture, exquisite colorings, gint size, and ever-blooming qualities, Package 25 cents. My New Catalogue is voted by all as the fi published in America, brim full of noveltie and in addition, incurrentable illustration JOHN A. SALZER, LA CROSSE, WISCONSIN ORGANS.

furnishes all the gastric ferments in the sar ions as they exist in a healthy human stoma he use of *Sterling Digester* the food is digeste

ealthy human stomach or the food is digested e work of nutrition.

SHEET MUSIC, MUSIC BOOKS & MUSICAL INSTRUMENTS, 1223 OLIVE STREET ST. LOUIS MO.



A cream of tartar baking powder. Highest of al' in leavening strength .- U. S. Govern ment Report Aug. 17, 1889.

HOME NEWS.

The gunboat Concord has been accepted by the government and is now being fitted out at New York .- By one majority the South Dakota Senate adopted the report of the committee in favor of the abolition of the death penalty .---- Baron Hirsch has authorized Jesse Seligman to draw on him for \$2,500,000 to assist in the work of Hebrew emigration to this country .---- The Government will sue several large lumber firms for timber depredations in the Rainy Lake and river country of North Minnesota .---- The President has approved the act to prohibit the sale of tobacco to minors under sixteen years of age in the District of Columbia .-The International Society for Colonization of Russian Jews has been incorporated in California, with a capital stock of \$1,000,000, divided into two hundred thousand shares. The society will purchase a tract of land and locate a colony on it,-The Supreme Court of N. D., handed down a decision reversing the decision of the court below and declaring that since the passage of the Wilson bill the sale of intoxicating drink is in violition of the law .---- It is said that the richest vein of tin ore known to the mining industry has been discovered 45 miles S. W. of Durango, Mexico. The owner and discoverer is John Pershbaker, of San Francisco. -A colony of Hebrews from Russia, comprising 160 families, arrived in St. Paul and Minneapolis last week. They were sent to the United States by Baron Hirsch, who donated a large sum of money for the pur--A friend of Amherst college has pose.just given \$100,000 to the general college fund, the only condition attached being that \$150,-000 additional should be raised. The amount receivable by the will of Mr. Newton, of Worcester to endow a chair in Greek will be \$50,000.—Miss Grace Gridley of Amboy, Ill., has just awakened from a most remarkable trance. As the result of religious excitement she went into a comatose condition nearly a year ago, taking no food during all that

FOREIGN NEWS.

in a fair way to recover.

time except a little in liquid form. She has now regained the use of her muscles, and is

The civil list of the Queen of Holland has been fixed at \$300,000 .---- Of 12,600,000 bushels of South Australian wheat in 1890, 9,000,-000 were exportable.-F. M. Morse, U. S. Counsul General to London, 1861-70, is dead, in Surrey, England, where he had lived since retirement.-The police of Berlin are holding meetings for the purpose of agitating the question of an increase of wages. They talk of striking if higher wages are not granted to them .---- On the recommendation of the minister of agricultural the Canadian Government has decided to make a grant of money for the establishment of dairy schools throughout the dominion .-The Russian Minister of Finance, has obtained a suspension of further repressive measures against the Jews by pointing out to the Czar the vexatious financial results which such measures might involve.---Mr. Gladstone is said to have given the assurances asked for by Parnell as to the kind of home rule he designs for Ireland. Those assurances are the settlement of the land question by the Irish parliament, and the conversation of the royal Irish constabulary into policemen .---- Of a party of forty men engaged in re-opening communication with snow-blocked villages in the Morea, fifteen were frozen to death, and a number of

others so badly frost bitten that they are not expected to recover. --- It is understood that Sir John Macdonald received a severe reprimand from the British government for having made public the text of the proposal of reciprocity made through the British government to the United States, before it reached the authorities at Washington .---- Prof. Koch left Berlin Feb. 2, on his Egyptian holiday of six or eight weeks and has virtually taken the secret of the preparation of the lymph with him, despite his disclosures of the constituent elements, much to the disgust of the physicians throughout Germany .---- The Portuguese minister has received cablegrams from his government concerning the account of the quickly suppressed revolt at Oporto, and state that there has been no disturbance elsewhere in the kingdom or any sign of sympathy on the part of the people with the alleged movement for the establishment of a republican form of government in Portugal.

There's a patient medicine which is not a Patent medicine-paradoxical as much as that may sound. It's a discovery ! the golden discovery of medical science! It's the medicine for you-tired, run-down, exhausted, nerve-wasted men and women; for you sufferers from diseases of skin or scalp, liver or lungs-its chance is with every one, its season always, because it aims to pnrify the fountain of life-the blood-upon which all such diseases depend. The medicine is Dr. Pierce's Golden Medical Discovery. The makers of it have enough confidence in it to sell it on trial. That is-you can get it from your druggist, and if it doesn't do what it's claimed to do, you can get your money back, every cent of it.

That's what the makers call taking the risk of their words.

Tiny, little, sugar-coated granules, are what Dr. Pierce's Pleasant Pellets are. The best Liver Pills ever invented; active, yet mild in operation; cure sick and billious headaches. One a dose.

Hot Springs, Arkansas.

In order to meet the heavy travel to Hot Springs, the Iron Mountain Route has placed in effect a double daily through sleeping car line between St. Louis and that point, leav-ing St. Louis Union Depot at 9.25 a. m. and 6.26 p. m. daily. Ticket offices 102 North Fourth street and Union Depot.



BALTIMORE 22 and 24 East Baltimore Street, New York, 148 Fifth Ave. Washington, 317 Market Space. H. Koerber Piano Co., Sole Agents, 1102 Olive St., St Louis Mo.



Used in Millions of Homes-40 Years the Standard



CINCINNATI, O., Feb. 1888. I, the undersigned, hereby state that my son had epileptic fits over two years but was cured by pastor Koenig's remedy-entirely. I make this statement out of gratitude. BER BARE Street. JOHN NUENLIZT. The undersigned knowing the above named J. Nendizt's family, is fully convinced of the truth of above statement. P. M. SCHAEFER. Pastor of St. Franciscus Church. Our Paraphilet for sufferers of nervous dif-Seases will be sent free to any address, and poor patients can also obtain this medicine true of charge from us. This remedy has been prepared by the Reversent pator Kcenig, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direct ten on by the

tion by the KOENIG MEDICINE CO., 50 Wasi Madison, cor. Chinton St., CHICAGO, ILL, SOLD BY DRUCCISTS. Price \$1 per Bottle. 6 Bottles for \$5.

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

> C. S. CARR & CO., Sioux Falls, South Dakota.

> > HABIT CURE DR. J. C. HOFFMAN JEFFERSON. WISCONSIN

Best of reference given.



Knight Brothers,



Electric Belt Free!

To introduce it, the undersigned will give away to those who are sick or ailing or suffering from weakness or disease, and who would be likely to make good agents, if cured, one of our German Electro-Galvanic Belts; regular price \$5 (U. S. Patent 357,647), invented by Prof. P. H. Van Derweyde, Pres. of N. Y. Electrical Society and late Professor of Chemistry of N. Y. Medical College. \$500 Reward for any Belt we manufacture that does not generate a genuine Electric current. They are daily making most marvelous cures in cases of Rheumatism, Liver, Stomach and Kidney Diseases, Lung Troubles, Nervous Debility, and many other ailments in which medicine fails. Address at once,

German Electric Belt Agency, Brooklyn, N. Y.

