

# THE MID-CONTINENT

St. Louis & Kansas City, The Mid-Continent Vol. 21 1895

VOL. XXI.—NO. 1.

60343

ST. LOUIS AND KANSAS CITY, JANUARY 2, 1895.

\$2 A YEAR.

A FULL description of our communion set offer will be found on page 13.

GREENLAND HAS a newspaper whose name is simply the *Aviaglotis Nalenginamik Sysaraminassamik*.

IN THE prayer-meeting section on page 7, the date of the topic is January 9th, as set forth on the regular list of topics for the year, which appears on page 16.

IT IS not the length of a life that determines its value; it is its usefulness. Methuselah lived a long time, and that is the only notable fact connected with his career.

REV. HARLAN G. MENDENHALL has accepted the call of the First Presbyterian church of Kansas City, Kan., and has already begun his work there. We know him of old and cordially welcome him to these parts.

THE INDIANA college presidents in convention assembled last week, voted to abolish inter-collegiate foot-ball matches, "until the laws governing the game shall be so modified as to be satisfactory to us."

THE ACCEPTING of a bribe of six dollars worth of peaches sent a New York police captain to the penitentiary. It would be interesting to know just how those costly peaches were eaten—raw, sliced or in dumplings. Or, possibly they were canned.

THERE HAS been a good deal said in a deferential way about "honest doubt," but honest conviction is deserving of far more respect than it generally receives. Some one once said that "there is more 'grit and go' in one honest conviction than in a whole bundle of doubt's."

ABOUT THE best thing on the present wide-spread foot-ball question is this from the *Park College Record*: "We are not engaged in the College fight for or against foot-ball. We have no occasion to be. The 'manly sports' our men engage in leave little time and no necessity for such physical exercise. We are disposed to believe that a man gets more manliness and fully as much physical development quarrying stone or 'carpentering', as kicking a foot-ball. There isn't the 'wild dash' and peril in it to be sure, but if a man is needing these badly we can give him a team of young mules to drive or let him break a Jersey cow to milk."

EVERY CHURCH member should feel that it is his duty to make the most of his own church. He should realize that it is his duty to always study the things which make for its peace, and which will conserve its unity, so that it may present a united and compact front to world lying in wickedness; that it is his duty to contribute to its support that it may be in position to give itself to the work which it ought to do; that it is his duty to cease being a mere hearer and to actively identify himself with some line of Christian activity; that it is his duty to be in his place in the sanctuary on the Sabbath and in the weekly pray-meeting, that by his mere presence, if nothing else, he may give impulse and encouragement to the work of advancing the Redeemer's kingdom.

RECENT words of the sage of Dearborn street, concerning the consolidation of all the Presbyterian journals in sight, do not suit the *Michigan*. Concerning the advised consolidation of the *North and West*, *Interior* and *MID-CONTINENT*, Mr. Bryant adds: "This is the sentiment we expect from a city where giant pork packing houses, stockyards and department stores control everything. It always fills the Chicago mind with sorrow to think that St. Louis, Kansas City, Omaha, Duluth and Minnie-Paul cannot be annexed. Many years ago the *Interior* said that THE MID-CONTINENT would die because it ought to die; but it has persisted in living and flourishing. No one paper can meet the

needs of all the great west any more than one big church can draw all the people."

THERE WAS a humorous side to the late Dr. McCosh. Odd, charming, bits of reminiscence are now the order of the day among Princeton men. A quaint, strong, sweet character like that of Dr. McCosh, who was in the world, but not "of it" will never be forgotten. Nor will some of these stories. They will stand while old Nassau Hall stands. Not anything which the writer has seen in print equals a story told to him by a recent graduate. One day walking about the campus, President McCosh, as was his wont, greeted a lonely student with a nod and the question "And how's your father?"—in his own way, which the type cannot possibly set forth. "My father's dead, sir", was the quiet reply. The Doctor walked on, with a look of sorrow. Returning, he met the same lonely youth. But in his far-away world of thought, he forgot entirely that it was the same student. "How-de-do, and how's your father?" he asked. "He's still dead, sir," was the response. There were oftentimes lively scenes in the old college chapel under the Doctor's early administration. One morning he announced a hymn, reading the first line: "A wandering sheep am I—" "Bah!" bleated an undergraduate. The Doctor paused, then resumed: "A wandering sheep am I—" A chorus of bahs greeted the announcement. Dr. McCosh severely lectured the students on the impropriety of their behavior, and began, "A wandering sheep—" when an almost unanimous bleat drowned his voice. He paused and then read the second line of the hymn. At another time he prayed for the President of the United States and Congress. He asked for blessings on the Governor of the State and the New Jersey Legislature. Next he prayed for the trustees, the president of the college, and so on down from the seniors to the freshmen, and lastly he prayed for the tutors. A roar of laughter greeted the next petition. A tutor was an abused and derided man in the old days. Before the extension of the proctor system in Princeton, Dr. McCosh was called upon frequently to suppress over-enthusiastic students. One night a merry party was assembled in a room, making a great noise. Dr. McCosh hurried over to the dormitory and found the room. He rapped, but received no reply. A second time, he hammered on the door and demanded admittance. "Who's there?" "It's me—President McCosh." "You're lying," was the reply: "if you were old Jimmy, you would say, 'It's I.'"

THIS IS one of the most remarkable sentences that ever appeared in the *Interior*—and that is saying a good deal. It is concerning the offer made by that paper to the Home Board of a percentage on new subscriptions:

"Our business manager proposed to offer our paper to new subscribers in the churches at one dollar off, the dollar to go to the Board of Home Missions. The old gentleman thought it all over, 'That is a good lead,' he said. Whether it results in much or little to us now or in the future it is a new movement in the right direction."

Now does Dr. Gray actually mean that it was a "new" movement? Why THE MID-CONTINENT has been making such an offer, a full fifty per cent. offer, to the Woman's Board of the Southwest for years. The plan was explained in full to a secretary of the Foreign Board, last October. He warmly commended it. But he had a better head than to write an autograph letter commending any plan to increase any one paper's circulation. Later, the Home department of the Southwest Board having ceased to be, it was editorially announced that our offer was extended to both Home and Foreign Boards direct. Still no Home or Foreign secretaries rushed into print in our behalf. We never dreamed of their doing such an unheard of thing. But truth is stranger than fiction. Dr. Roberts and Dr. McMillan have written an autograph letter warmly endorsing the "new" plan to boom the *Interior's* circulation! They are sorry they did it. Let them repeat such antics a few times, and they will be committing hara-kari. The "old gentleman" who conducts the editorial end of the rampant organ of

Chicago Presbyterianism would have made a billion in the circus business. It would have been far better than the reapers and binders with which he cast in his lot. For as Barnum always said, the people love to be humbugged; humbug them once, and they come back for more. Perhaps we should not be so much surprised at the *Interior's* readiness to use as an "advertising card" the endorsement which issued from the official quarters of the New York board. As a "pusher" to business it was too good to forego the issue of it, and its broad-cast circulation. But we must again express our surprise that the secretaries should invidiously appear as allies, as it were, of one church paper in particular, not merely acknowledging the offer made, but taking pains effusively to commend it as a "grand" paper and "earnestly praying" that their brethren in the ministry may lend their aid to that journal's plan, and making it appear as if the welfare of the board was bound up with the success of the *Interior's* subscription list.

THE HEALTH of the officers of the Louisiana Lottery is precious. That it may not be endangered by the miasmas of Puerto Cortez, Honduras, for even a few hours a month, when the stated drawings of this swindle take place in that foreign clime, a special steamer was ordered built on the Clyde. On that steamer fitted up with "wheels," the business of the corporation will be conducted on the days of the drawing of the fabulous monthly prizes. Anchored outside the three mile limit, the worthy officials will divide their spoils, laugh at the innumerable gudgeons, and scatter their prizes in those localities where ticket buying shows a tendency to fall off. That a corporation which is simply a great swindle and scandal can order a Clyde-built steamer, organize an express company, get advertisements into newspapers, and make money hand over fist,—all this in spite of the fact that this corporation has been forced out of the United States,—is one of the marvels of the fag-end of the nineteenth century. When the Lottery's charter with the State of Louisiana expired, and that only after a desperate resistance in the face of morality and good government, on Dec. 31, '93, right-minded citizens of New Orleans received the congratulations of the country. Driven from the country, it was supposed that the nefarious concern could do but little harm. But the facts are that it has never missed a drawing, and that it is thriving down at Port Tampa City, Florida. The lottery management heralded abroad the news that they would remove to Puerto Cortez, Honduras. That was all a blind. Nothing was to be done in Honduras save the "drawing" of the numbers. And now that is to take place on a steamer just beyond the limit where the jurisdiction of our country ends. All the alluring circulars, prize-lists and tickets are printed in Florida. All the money is received there, though mailed or expressed to Honduras. And all this despite the fact that Art. 3, Sect. 23, of the Constitution of Florida reads "Lotteries are hereby prohibited in this State." Certain postal authorities were "greatly surprised" when they were brought to a realizing sense of the fact that the United States post office had been, practically, playing into the many arms of the lottery octopus, by giving permission that all mail addressed to "Paul Conrad, Honduras, care Central American Express," might be delivered to the C. A. Express Co., at Port Tampa City. It is strange that the postal authorities did not know who the late notorious Paul Conrad was. Very many other people knew that he was the head of the Louisiana Lottery. But now comes a word of encouragement to all foes of this gigantic swindle. The Hon. Case Broderick, who has charge of the anti-lottery bill on the floor of the House of Representatives has announced that he will call up and press his bill. He urges all interested to help him by corresponding with members, especially the committee on rules. The committee consists of: Chas. F. Crisp, Thos. C. Catchings, Jos. H. Outhwaite, Thos. B. Reed, J. C. Burrows. Mr. Broderick believes that, if the committee would give a rule, the question could be brought to a vote and the bill passed through this Congress. May it be so!



## THE MINISTER'S SABBATH NIGHT.

Rest him, O Father! Thou didst send him forth  
With great and gracious messages of love;  
But Thy ambassador is weary now,  
Worn with the weight of his high embassy.  
Now care for him as thou hast cared for us  
In sending him, and cause him to lie down  
In thy fresh pastures, by the streams of peace,  
Let Thy left hand be now beneath his head,  
And Thine upholding right encircle him,  
And beneath the everlasting arms  
Be felt in full support. So let him rest,  
Hushed like a little child; without one care;  
And so give Thy beloved sleep to-night.

Rest him, dear Master! He hath poured for us  
The wine of joy, and we have refreshed.  
Now fill his chalice, give him sweet, new draughts  
Of life and love, with Thine own hand; be Thou  
His ministrant to night; draw very near  
In all Thy tenderness and all Thy power.  
O speak to him! Thou knowest how to speak  
A word in season to Thy weary ones,  
And he is weary now. Thou lovest him—  
Let Thy disciple lean upon Thy breast,  
And, leaning, gain new strength to "rise and shine."

Rest him, O loving Spirit! Let Thy calm  
Fall on his soul to-night. O Holy Dove,  
Spread Thy bright wing above him, let him rest  
Beneath its shadows; let him know afresh  
The infinite truth and might of Thy dear name—  
"Our Comforter!" As gentlest touch will stay  
The strong vibrations of a jarring chord,  
So lay Thy hand upon his heart, and still  
Each overstraining throb, each pulsing pain.  
Then, in the stillness, breathe upon the strings,  
And let Thy holy music overflow  
With soothing power his listening, resting soul.

—Frances Ridley Havergal.

## THE STARTING POINT AND THE STAND-POINT.

Practically, we have not reached the true starting-point of the Christian life till the question of our personal salvation is settled. Until we can say, "Now are we the sons of God," service must be a drudgery, worship, formal and joyless, peace, if known at all, fitful, hope obscure, and all the privileges, promises, and comforts of the children of God bright, it may be, but inaccessible.

Doctrinally, we cannot read aright the passages of the Word of God which unfold the duties, privileges, and prospects of believers, until we are settled as to the clear teaching of Scripture regarding the perfect salvation of all believers. In this matter there is an intimate connection between the doctrinal and the practical. Those who come short of a clear assurance of their own salvation may, indeed, take high ground as to the doctrines of grace. But it will be found that some legal element is admitted which renders grace no more grace; eternal life is a prize to be won by fidelity and perseverance, and so is not a gift but a debt; the love of God is made to depend on their own love, and their own works are regarded as constituting a title to the benefits of the work of Christ. In short, the Gospel is converted into a modified form of law; as though it only echoed the voice from Sinai, "The man which doeth these things shall live by them."

A friend, contrasting two teachers in the church, said, "In their statement of doctrine they seemed to agree; yet there was a difference which seemed unaccountable till I observed that, though the one stated the doctrine of justification by faith as clearly as the other, yet when he came to deal with the individual sinner, he at once put him under law, and presented a course of obedience as the pathway to peace with God; while the other not only held the doctrine in the abstract, but made it a practical thing in dealing with the individual sinner, shutting him up as a sinner to the faith of the Gospel, presenting Christ as the object of faith, in whom all that believe are justified from all things, and teaching him that this is the only entrance into the path of true obedience." Thus, even among those who display great zeal about the doctrines of grace, we need to take heed and beware of the leaven of the Pharisees.

In the correspondence of inquirers we observe that almost every difficulty, either as to their own condition or as to the meaning of seemingly conflicting passages of Scripture, arises from defective views of the salvation which grace brings it as necessarily excluding everything of our own from the grounds of our peace. We have an example of this in some inquiries regarding 2 Cor. v. 9, 10. The inquirer supposes that Paul views his final acceptance or rejection as turning upon a decision, in a future judgment, regarding his own course and conduct in this life. The issue of such a judgment could not be doubtful. If there be any weight in Paul's estimate of himself, the decision would be the same as in the case of all who shall be judged according to their works. A sinner judged is a sinner condemned.

An absolute statement of Scripture cannot be invalidated by any inference of our own from other passages of Scripture. Nothing is stated in the Bible more unqualifiedly than that the believer is justified, hath everlasting life, and can never perish or be brought into condemnation. No warning by which exhortations to believers are enforced, no revealing consequences of any course of conduct, can be construed as a contradiction of the absolute statement. For example, if we read of a brother sinning a sin which is unto death, we can understand it only as meaning natural death, which elsewhere we are taught was sometimes inflicted as an act of God's holy discipline of His Church; as when the apostle, speaking of the profanation of the Lord's table by the Corinthians, says, "For this cause many are weak and sickly among you, and many sleep."

How could Paul be laboring under the fear of rejection, or with the hope of acceptance, after the confidence which is the very reason of his striving? "Wherefore we labor that whether present or absent we may be accepted of Him"—not "accepted" as opposed to "rejected," but "accepted" in the sense of being "well pleasing." Paul was saved, but it was not enough for him to be safe in such a Saviour; to be approved by such a Master, to be greeted by His "well done" was the object of Paul's holy ambition.

We cannot infer, from the fact that "we must all appear before the judgment-seat of Christ," that the believer's justification is called in question. Paul could ask, "Who shall lay anything to the charge of God's elect?" and in the chapter before us he says, "We know that we have a building of God, a house not made with hands, eternal in the heaven." But he was not less a child of God because he was amenable to the discipline of the family; he was not a sinner less saved by grace because as a steward he was required to be faithful. Of his stewardship he says elsewhere, "He that judgeth me is the Lord"; and so here, "We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Believers only are spoken of here; and the apostle is not speaking of "the deeds of the body" which we are called to mortify, but of "the things done in, through or by means of, the body"—our present service and conduct. Of these the steward must render an account to his Lord; but however solemn the reckoning, it cannot disturb our relationship to Him. If the things done are good, "he shall receive a reward; if they are bad, "he shall suffer loss; but he himself shall be saved, yet so as by fire." Even the rewards of that day will be expressions of grace; for what but grace could acknowledge the cup of cold water given to a disciple, or reward the love which itself kindled, and the service which itself sustained!

"The natural man receiveth not the things of the Spirit of God." The things which are given to the children cannot be understood from the stand-point of a slave, and if we look at them from any position but that of acceptance in the Beloved, they are seen reversed, confused, and incomprehensible.—James Inglis.

## REASONS FOR BELIEVING THAT THE BIBLE IS A BOOK FROM GOD.

BY THE REV. FRANK P. MILLER.

1. The Bible is the only Book in the world that presents a God whom we recognize, at sight, as the Author of Nature, the universal Sovereign.

2. The Bible is the only Book in the world that offers a satisfactory explanation for the woes and evils of this world—i. e.: Man is out of harmony with God, the source of life.

3. It is the only Book in the world that declares that God is a Sympathizer, Helper and Savior, willing, waiting, and able to save man.

4. It is the only Book in the world that offers man a way of salvation that does not reflect in any way upon God, the world's omen.

(a) Its way of salvation by repentance and faith in Jesus Christ honors the broken law, the law-giver and man.

(b) Unconditional pardon would humiliate God, and imply a change, a failure, or a successful rebellion.

5. The Bible is the only book in the world that shows man a way into the divine favor that in every respect conforms to man's innate ideas of right.

6. The Bible is the only book in the world that gives man a picture of himself that he hates, yet acknowledges is true.

7. The Bible is the only book in the world that reveals the true Fatherhood of God, and the brotherhood of man.

8. The Bible is the only book in the world that missionates all humanity on the principle of love.

9. The Bible is the only book in the world that shows the sinner a perfected work of salvation, that asks him to accept a finished work by Christ Jesus.

10. The Bible is the only book in the world that insists that man, body and soul, for time and eternity, belongs to God.

11. The Bible is the only book that lays a man under the axe of condemnation yet turns its edge. Even the "already condemned" are told they may be saved.

12. The Bible is the only book in the world which insists on a salvation which is the result of a contract.

(a.) Man is a contract maker—viz: marriage. Not to contract with man is to place him among brutes, and for man not to contract with God is to continue the rebellion.

(b.) The contract is man's chief assurance of peace. He believes God's promise and is at peace, and can have no peace until he has God's pledged word of forgiveness.

13. The Bible is the only book in the world that puts an impenitent sinner where he knows he belongs—out of the company of the penitent.

14. The Bible is the only book in the world that sets a Heaven before the soul that is perfectly satisfactory to the needs of the soul—"my Father's house."

15. The Bible is the only book in the world that tells man that he is a son of God, created in His Father's likeness, in knowledge, righteousness and holiness.

16. The Bible is the only book in the world, which, if it were only in absolute authority over all souls, would banish sin and make the world a Paradise.

17. The Bible is the only book in the world whose commands are right, reasonable, just, good and necessary, which are beyond the power of any mere man to perfectly keep.

18. The Bible is the only book in the world that is never out of date. Instance that Edinburgh Professor who asked the librarian to go into the library and take every work on science over ten years old into the cellar.

19. The Bible is the only book in the world that is universally hated by the bad, and universally beloved by the good.

20. The Bible is the only book in the world, which if lost would leave the world poorer.

21. The Bible is the only book in the world that man could not write without divine aid.

22. The Bible is the only book that is always in order—in our times of gladness or of sadness it is an acceptable companion, in feast or fast, sickness, health, and at the grave.

23. The Bible is the only book that was written on purpose to bring the glad tidings of salvation to sinners.

24. "The Bible" is the only reasonable solution for the problem of the progress and enlightenment of the so-called civilized world.

25. The Bible is the only book in the world which puts "love" as the basis of the final separation of the bad from the good.

26. The Bible is the only book in the world that brings clear light from beyond the grave.

But it is not its historical accuracy, however accurate its history, nor its poetical imagery, however high its flights of fancy, nor its high moral code, however perfect it may be, that is the Bible. Christ is the Bible, the atoning Savior. He is the Bible. For these and many other reasons we believe the Bible is not only a unique book, a miracle among books, but that it is God's expressed message to man. It is not so much its uniqueness, its *solity* among books, to use Dorner's word, that makes it God's book. But because it is a successful prescription for the world's evils, where all else has failed, because it is a self-evidenced book successful against all contradicting testimonials, because it is backed up with the power of the Holy Ghost, as is no other book in the world, we believe it is God's Word.

Objections do not count unless they outweigh proofs. Twenty pounds of proof in one scale-pan are not effected by nineteen pounds of objection in the other. And no matter what objections may be urged against the Bible as God's word, if, when you put them over against the witnesses for the Word, they fall so much as one pound, there can be only one side to the question. Not one vital objection against the God's word has yet been heard, but as the Bible will be objectors the way to do is to weigh—*to consider not to number their objections*—are not two sides to the question which is the where one scale-pan registers twenty pounds, other nineteen. But I am not admitting that objections against the Bible are as nineteen to two, but only using this thought to show that objections do not raise any difficulty whatever unless there be a preponderance of weight on their side. I do not believe the objections raised against the Bible do really amount to a ratio of five to twenty.

Litchfield, Ill.



THE HEAVENLY GUEST.

See, O soul, there standeth at thy lowly door  
One whom all the angels worship and adore,  
Condescension wondrous, love and grace divine,  
Lo, He seeks to enter that poor heart of thine.

"And if any open," this is what He saith,  
He whose love is stronger, stronger e'en than death,  
"I will gladly enter, I will be His guest."  
Hasten soul, to open, spread for Him thy best.

"Ah, Thou Lord of glory, nought have I for fare,  
Lo, the house is empty and my table bare;  
Long my soul hath eaten only husks of sin."  
Still He standeth, calling: "Fain would I come in;

"Let not this thy straitness thee at all distress,  
I who fed the thousands in the wilderness,  
I who turned the water into purple wine,  
I will spread to fullness that scant board of thine.

"He shall never hunger, ne'er by want be prest,  
He hath treasure endless, who hath me for guest;  
He whose heart I enter, heir of God shall be,  
Soul, what is thine answer, what say'st thou to Me?"

Lord, I bid Thee welcome, while the flowing tears  
Tell my grief and sorrow for the sin-spent years;  
Lord, Thou hast been waiting long outside the door,  
Enter now, to leave me, never, never more.  
—Robt. M. Ojford, in N. Y. Observer.

GRATEFUL PRAISE.

BY THE REV. N. J. CONKLIN.

Gratitude is the fundamental element in any true worship. It involves praise, thanksgiving and adoration. God demands the heart,—the affections in worship. Any service wanting this is cold and meaningless. It is an offense, and God says He does not want it. God is not a beggar, neither has He any need at our hand. Nevertheless He demands and is pleased with the constant and fullest ritual evidencing the heart's affection.

God is the creator of all and likewise the keeper and constant benefactor of all. He has no need at man's hand, but has made it to be His glory that man lift unto Him the heart with praise and adoration.

We should be grateful to God because of His benefits to usward, and God's revelation to us is that we must be, and then will our offerings be acceptable, our prayers heard and His blessing showered in answer.

In the history of God's ancient people it is evident there were times when Israel had grown cold, formal and heartless in their services of worship. Because of what God had been to them and done for them, whereby they were a distinguished people, they felt it duty to keep up the ritual service; but they were worldly grown, power and honor loving, and in consequence this service was not as gratitude, therefore not from thankfulness but as a debt. It hence became that God was treated somewhat as a beggar—one needy on their hands.

They assumed that themselves were lords of the creation; that their hands had gotten them being and all the blessings of life, with homes and fields and flocks. So men grow away from God that to them He has no inherent rights in their persons and property; nor any legitimate claim to their services and worship. They can grant these if so disposed as they can hand the crust to a pauper, but there is felt to be no real obligation. This is the spirit or mind of the world, and not of the church of God at all, nor can be. The world with the back to God, and full of self, says: No God for me; no responsibility and no accountability—no thanks even to God. Am I not what I have made myself, and have I not gotten these possessions? Why then pay tithes to God? or why the heart go out to Him?

This same spirit of the world is in the nominal church. Here it is religiously trained, but unconverted. The vows are paid, religious duties are done; services of worship are rendered, but grudgingly and heartlessly, and only make God their debtor. According to the estimate of not a small class in Christendom there is a great debt for God to pay and many magnificent places to be claimed in the mansions of the Father's House, and by, because of "what I have done." I have stooped to recognize the lowly Nazarene; I have given of my gold to maintain His name and church; I have built a synagogue where His poor followers may worship; I have encouraged some of the humble people to become Christians; I have been willing that my wife and children should be regular attendants and members; I have always kept a prominent pew paying equally with the best supportere; I am regarded liberal and generous next to a fault, and I am deservedly popular because of these and my many other good qualities. Behold! "this is the great Babylon which I have built!" "All these have I kept from my youth up!"

Thus, the Ego, the first person singular, is the great one of this little world; second to none other at any rate, and in the hereafter is to have, because of so much worth, place in the first rank of saints and angels.

Now, in such religion, self and not God is the Alpha and Omega. God is not in the thoughts; the love of Christ constrains not; the glory of God is not the object; there is no spirit of thankfulness, and consequently no praise, no adoration, no worship.

We do not say, that in many such cases works are not adequate as to the amount and nature; but what we do say is: They are of no account to the end for which they are professedly done, and because they do not spring from gratitude. God says, first gratitude, then offering. "Offer unto God thanksgiving." The loving heart; the grateful child; the one thankful for the redemption of Christ, is the only true worshiper; and not the vain and selfish one who would go to heaven, no thanks to Christ, regarding that He is no sinner, is not lost and wretched, needing salvation which must swell the heart that it burst forth in songs of grateful praise. And so it is, that when gratitude o'erflows the swelling heart, and breathes in free and uncorrupted praise for benefits received, propitious heaven

"Takes such acknowledgment as fragrant incense  
And doubles all its blessings."

Thus it is that gratitude is the basis of all true religion. Gratitude, the outflow of thankfulness and love, stands the chief and primary element. The Christian is thankful before God and has everything to thank God for. He offers unto God thanksgiving, and is a grateful worshiper. This is God's order and it is as reasonable as it is beautiful.

Rochester, N. Y.

THE REALITY OF THE UNSEEN.

BY THE REV. J. A. P. M'GAW.

We need to emancipate ourselves from the bondage of the senses. They report truly what they do report, but they do not report everything that is. Matter is real, but it is not the only thing that is real. Unseen things have as real an existence as the things that can be seen or handled. John A. Roebling is said to have built the great bridge that spans the East river between New York and Brooklyn. Why is he said to have built this great structure? He did not excavate the pit in which were laid the granite foundations. He did not quarry, or shape, or lay the street. He did not manufacture the mighty cables. How can it be said, then, that he built the bridge? He designed it. It was the creation of his mind. Necessary as the work of those who got the stones out of the quarry, and of those who shaped them in their places, his was the part without which the work of the manual laborers would have been to no purpose. Now what a strange conceit it would be to imagine that the visible, tangible structure of stone and steel is a more real thing and a more enduring thing than the mind which conceived it.

In October, 1871, the greater part of Chicago was destroyed by fire. People said, "The great city has perished." But it was only the visible Chicago that was destroyed. There was an invisible Chicago which the flames could not touch. The visible Chicago, was built of combustible materials. The invisible Chicago existed in the minds, in the determined will and in the indomitable energy of the men who built the first city, and in due time that invisible energy found a greater expression than before. Is the visible city a more real thing than the minds which created it?

Paul says, "The things which are seen are temporal; but the things which are not seen are eternal." We know that the things which are seen are passing away, "Change and decay on all around I see." We ourselves, in bodily visible, form, shall pass away and be seen here no more. But that part of us which is not seen shall pass away. The invisible part of us is as real as the visible, and it is infinitely more desirable. Hence Paul was able to speak of his afflictions as light. His afflictions were more and greater than those which fall to the lot of most men. "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in that city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often in cold and nakedness."

How could Paul speak of such afflictions as light? Light and heavy are relative terms, its weight that would be heavy to the muscles of a child would be as nothing to those of a man. If here had

been nothing to weigh against Paul's afflictions their weight would have been crushing. But Paul put in the other end of the scale on eternal weight of glory. How much does an eternal weight of glory weigh. What estimate will you put on that blessedness which suffices for the present moment and which is to have no end? Against such weight as that the heaviest foes of life are light.

We must learn to walk by faith, not by sight. Faith apprehends the reality of the unseen, and hence wins the victory over the world. We must leave to view things in their true relations. We must not become practically, materialists. It is a serious error to deny the existence of matter. It is a far more serious error to deny or ignore the reality of the things that are unseen and eternal.

SERMONS THAT HAVE HELPED ME.

BY THE REV. J. M. ROBINSON.

A wise woman once said to a company of friends who were lamenting the backbiting spirit of humanity: "I like to think that many good things are said of me behind my back which I may never be permitted to hear."

Whittier's last thought in Snow Bound is a recognition of readers whom he will never know but whose kindly feelings will somehow be wafted to his heart.

"And thanks untraced to lips unknown  
Shall greet me like the odors blown  
From unseen meadows newly mown,  
Or lilies floating in some pond,  
Wood-fringed, the wayside gaze beyond;  
The traveler owns the grateful sense  
Of sweetness near, he knows not whence,  
And, pausing, takes with forehead bare  
The benediction of the air."

Who has not felt this sense of something more than gratitude toward a favorite author.

A wide circle of men in the ministry have this feeling toward the late Dr. Shedd of the Union Seminary. He has touched their hearts not so much by his profound works on theology as by his two volumes of sermons. Dr. A. A. Hodge used to say to his students. "Read Shedd's 'Sermons to the Natural Man.'" On the strength of that recommendation I made it the first addition to my library. No human book ever took hold of me as has that. The style is severe, simple and clear. Each sermon is a drawing out of the mind of the Spirit in the text, with homiletical divisions that seem perfect, with illustrations that both adorn and illuminate, and with a logic from which there is no escape. A brother minister once said to me, "I have often thought that Shedd's 'Sermons to the Natural Man' ought to be put in the hands of every fair minded lawyer. They could not but be convinced." They force the reader to self-reflection. His aim is to lead men to know themselves in the light of God's Word. One of the most searching sermons in this collection is on the theme, "The approbation of goodness not the love of it." The two deepest impressions of the book are the exceeding sinfulness of sin, and the necessity of divine influences. While severe, they are tender. They have the charm of important truth and lucid statement. Not less severe and clear is the later volume, "Sermons to the Spiritual man." Very searching are his sermons on such themes as, "The sense of sin leads to holiness, and the conceit of holiness leads to sin"; "Christian humility"; "Pride vitiates knowledge," etc. Very comforting are his views on, "God the strength of man"; "The reality of heaven"; "The certain success of evangelistic labor"; "The future vision of God." In this last topic his soul seems to be enraptured with the hope set before him. And now he has gone to enjoy that vision which he has helped us to anticipate. Some of us who never knew him personally but have felt drawn towards him will have a sense of loneliness. He rests from his labors but his works will live on to convince and to comfort.

Viriden, Ill.

DRYING OUR TEARS.

God has promised that a period shall be put to the reign of sorrow: "God shall wipe away tears from off all eyes." (Isa. 25:8). Can we not wipe away our own tears? Never. If any man dry his own tears, he shall weep again; but if God dry our tears, our eyes shall never lose the light. It all comes, therefore, to a consideration of this solemn question. What shall put an end to this sorrow? Shall we by frivolity drown our sorrow. Shall we banish our grief by pre-engaging our memory with things that die in their using? Or shall we say: Thou living God of all joy, thou only can'st put an end to human woe; make my heart glad, and then my face will shine; take the guilt away from my conscience and my nature, and then my tears will cease to flow! This is interior work; this is a spiritual miracle; this belongs to the reign of God and the ministry of grace. We resign ourselves, not passively and murmuringly, but actively and thankfully so God, that He may make us glad with His own joy. The Lord awaits our consent to the drying of our tears.—Joseph Parker, D. D.



## Kansas Department.

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

### NOTES BY THE WAY.

BY S. B. F.

#### "A HAPPY NEW YEAR!"

Swiftly has another year gone into the record of the past. Its joys and sorrows; its successes and failures; its omissions and commissions are all in the hands of Him who metes our life "as a span" and before whom all our years are as a "hand breadth." A new leaf in the great book of life is open and the record of 1895 is now making. *What shall that record be?* May the new resolves be carried; the new determinations, by the help of God to live, holier, purer, better, more helpful lives be realized and all of us experience the precious joy of the blessed presence of Him, with us, whose companionship day by day make this life worth living and inspires us with a blessed hope for the life to come.

The opening of the new year must always be one of interest to the true follower of Christ because the great "household of faith" unites in fervent petition, during the week of prayer, for the mightier manifestations of the Holy Spirit's power and for the speedy coming of the Redeemer's kingdom. It is good for the united church of God upon earth thus to wait before God in earnest prayer and may we not hope that this special season of prayer may be observed with great fidelity upon the part of all God's people. To pass this season by in thoughtlessness or indifference is a mark of sad spiritual declension and should awaken all such to serious self-examination. The opportunities you as an individual or you as a church will have to join in this chorus of prayer will not be many and may you join this year with a heartiness and earnestness not paralleled in your history.

The closing days of the year bring sorrow to the Synod in the demise of Bro. Kearns of Minneapolis, whose death was noted in your last issue. A good and strong man has fallen and an interesting and aggressive church is left vacant. The prayers and sympathies of the entire Synod will go out and up in behalf of the stricken family and the shepherdless flock. At the last regular meeting of the Presbytery of Solomon, Brother Kearns was moderator, and the ease and dignity with which he presided over that body and the apparent health and vigor enjoyed by him then, seemed to give promise of many years of increasing usefulness; but the Master has ordered otherwise and has taken him to his reward. Farewell brother, "until the morning cometh and the shadows flee away." The impressive lesson taught us all is to be up and doing. The time is rapidly passing and the work the present ministry of Kansas does, must be done speedily. The years are receding rapidly, so rapidly, and the measure of your life work and mine, my brother, is swiftly making whether we will or no, and how important that we be zealous and jealous for the salvation of souls and the glory of the Divine Christ. Whether it be our lot to do or suffer God's will may every step be marked with fidelity and every endeavor be to "crown our Saviour Lord of all." It is an exalted privilege to be called into the ministry by our blessed Lord and who can measure the joy and delight of spending a lifetime here, be it longer or shorter, in a service which, while it brings not riches or earthly fame, places stars in the diadem of the "King of kings" and exalts immortal souls into the dignity and "power of an endless life" amid joys unspeakable. Brother minister, may it be yours and mine to hear the "Well done" of the Master when we are called.

## Communicated.

### IOWA NOTES.

BY T. S. BAILEY, D.D., S.M.

ACKLEY.—On Sabbath, Dec. 16th, this church dedicated their new house of worship completed at a cost of \$16,000. It is the neatest and most commodious house of

worship in a town of its size in Iowa. It is also a most fitting culmination of the good work of Rev. Geo. Earhart, D.D. Twenty-three years ago, fresh from McCormick Seminary, Brother Earhart took up this work. The church then had but 9 members, now the membership is about 160, on the ground, while all these years the church has been sending out good men and women from their membership, all over the west and south. The church has been always among the best contributors to all the general benevolences of our Presbyterian church. The new building is of pressed brick with stone trimmings and of most beautiful design. The main auditorium seats easily 325 and is connected by sliding doors with the Sunday-school and lecture room, and parlor, which adds to the seating capacity 200 more, 600 can be quite comfortably accommodated by using chairs in the aisles. On the same floor with the auditorium is a very comfortable study, also a cloak and dressing room, where country people can warm themselves, and care for the children without inconvenience. In the basement is a fine room for the primary department of the Sunday school, also a nice dining room and kitchen. The whole is lighted with electricity and heated by a furnace. The seating is with oak circular pews and the inside fresco and decoration are simply perfect. Rev. W. G. Craig, of McCormick Seminary, preached the dedication sermon and also preached in the evening, two strong and fitting sermons. At the close of the morning sermon, it was stated that no subscription had been circulated to raise money to build the house, but cards had been circulated and each signed and sent in whatever he desired to give, not knowing what any one else had given. Thus the amount of \$12,400 had been raised and that \$3,600 more was needed to pay all obligations. In a very short time that amount was provided by voluntary offerings of the people. \$3,700 was raised and the house dedicated in a very solemn service to the Triune God. In the afternoon Rev. T. S. Bailey, Superintendent of Home Missions for Iowa, who was a classmate of Dr. Earhart, both in college and seminary preached to a full and attentive audience.

Here is an illustration of what, under God may be accomplished by earnest, persistent and steady work, on a small and uninviting field. It may be made to blossom as the rose.

DALLAS CENTER.—On Sabbath, Dec. 9th, this evangelical people dedicated their house of worship. They had enlarged and repaired to the extent of about \$1,500, adding a Sunday-school and lecture room and rearranging the whole building. It was a time of deep interest, in which all the town seemed to share. Their pastor, Rev. L. M. Beebe, deserves great credit for his wise leadership in this much needed improvement. He was simply happy over its accomplishment and now awaits the outpouring of the Spirit of God on his good people, to make his joy supreme. May it come soon.

WEST UNION.—This church has just closed an engagement with Rev. W. J. Palm, of St. Croix Falls, Wis., as supply for one year, with a view to permanent settlement. Iowa is glad to welcome Bro. Palm to her bounds.

### CHRISTMAS IN KANSAS CITY.

The Christmas gifts have been conferred and the Christmas carols sung. Not with them who have received the most numerous or most costly gifts, remain the pleasantest reminiscences, however. About a hundred newsboys accepted Mayor Davis' invitation to take dinner at one of our principal restaurants, a treat they will never forget. A little before the dinner hour they formed a procession, bearing a banner which had been kindly furnished them by a watchful friend, with this inscription: "We dine with the Mayor to-day." That high official did not forget his appointment, but was on hand promptly, and graced the occasion with his smiling presence. He may have addressed throughs more appreciative of rounded periods, but probably never made impressions more indelible or more valuable.

It has been customary for Kansas City Mayors to invite subscriptions and donations to be distributed among those who have no friends to confer Christmas toys and portions, nor money to buy with. The subscriptions have been liberal, and many have given a share of their very limited store. A veteran of the war for the Union sent five

dolls, and said he could afford to do so, as he never used liquor or tobacco. Were his abstemious habits more generally practiced, and his liberality emulated, not only the benevolent festivities of the Christmas season would be simplified, but other social problems would be easily solved.

Santa Claus came to the front as usual in the Sunday-school festivities, where his habit is to make his tricks altogether too prominent. In one church young detectives were set at work, and as we understand captured the mysterious personage; but no assurance is afforded that he will not hereafter be as idolatrously venerated as ever. The letter of a little boarding-school Miss, conveying her gift to the Mayor's fund, discloses the wrong that is done to young minds, when the truth is jumbled with error. She writes to his Honor, "I will pray to St. Aloysius to obtain that you will get a great many dollars for the children in Kansas City. St. Aloysius always obtains me everything I ask for. I am sure he will obtain this also." So the unqualified assertions and the unexplained reservations touching the capers of St. Nicholas, often come extremely near the danger line. Though the result be very different from the evil involved in praying to a Jesuit Saint, it should none the less be set right and kept so in all our festivities.

#### COLLEGE GLEE CLUBS.

As recurs the holiday vacation we are also favored with the annual visits, not so liberally of the wise men of the East, as those persistent glee and banjo clubs of the great universities. First came the Princeton troupe, then that from Oberlin, after them Yale's representatives, to be followed by the Harvard boys. We have never heard the question raised as to how this custom became established? What, however, is its influence upon the young men themselves, and upon educational interests east and west? The time has been in the history of all these schools, when an Edwards, a Dwight, a Finney certainly would have weighed these questions well, and all interested would have been duly advised of the reasons for their conclusions. We are glad to assure eastern educators that their school-boys are reported of as being both creditable singers and performers on sundry instruments.

Not the same objections in the main, lie against these softer exhibitions of voice and cat-gut, as are charged up to foot-ball and boat contests. Yet when a score or more of under-graduates go touring over the land thousands of miles, crossing continents perhaps, journeying without regard to the Sabbath day, all in the midst of the college year, however successful in regaling "the Alumni," their wives and progeny with sweet notes, "what doth it profit?"

It usually takes little to regale an Alumnus when he falls into the company of a band of under-graduates, from Alma Mater. Few of these institutions afford special opportunities for musical instruction. At any rate, the green apple is a very inadequate specimen of what a tree can bring forth, and to crowd it prematurely is to inflict irreparable damage. If these college lads would confine themselves to the vicinity of their respective schools, their achievements might not be deemed too expensive for their merits, and immaturity might rest assured of the charity which "hopeth all things." We do not believe this concert-touring is calculated to benefit either the moral principles or the modesty of under-graduates.

Like ball-playing and boating it may serve the end of specious advertising, and gain the patronage of some who have more money than brains. No one of these great schools would have tolerated such a practice a generation or two ago. Ultimately, and not long hence, the great west will come to see that it is better to have our own colleges well equipped than to respond to this sort of bids for favor.

#### CHURCH NOTES.

Rev. H. G. Mendenhall has accepted the call of the First Presbyterian church of Kansas City, Kan. His pastoral labors were entered upon, Dec. 16th, when the Sacrament of the Lord's Supper was observed by the pastor-elect and his church. On Sunday morning, Dec. 23rd, after ministering the rite of baptism to the infants presented, Dr. Mendenhall preached a veritable Christmas sermon to a large and interested congregation. It was based on the visit of the wise men to Bethlehem, seeking Jesus: and its divisions were briefly outlined in those three words, *search, worship, gifts.* J. C. TAYLOR.

## THE EVANGELICAL ALLIANCE.

TOPICS FOR THE WEEK OF PRAYER, JANUARY 6-13, 1895.

Sunday, January 6.—Sermon. Isa. 40:31, Monday, January 7.—Humiliation and Thanksgiving. Confession: Of sin—of unprofitableness in the service of Christ and of conformity to the world. Psalm 51; Dan. 9:3-19; Matt. 21:17-20. Praise and Thanksgiving: For blessings temporal and spiritual for awakening conscience in civic affairs for an increasing apprehension of the relation of Christ to society. Psalm 34; Eph. 1:15-23.

Tuesday, January 8.—The Church Universal. Prayer: For the manifestation of the Holy Ghost; for increasing fellowship among believers, and more active co-operation among churches. Acts 1:5-8; 2:1-18; Eph. 4:1-16.

Wednesday, January 9.—Nations and Their Rulers. Prayer: For national righteousness and peace; for the putting away of legislative sanction to vice and all immoral traffic; for all needed reforms, social, industrial and political; for all in authority; for religious liberty. Deut. 4:5-8; Psalm 67; Prov. 14:34, Rom. 13:1-7; Mark 9:38-40.

Thursday, January 10.—Foreign Missions. Prayer: For all missionaries and missionary societies; for more laborers, for the conversion of Jews, Mohammedans and heathen, that the war in the east may open new doors to the Gospel; that the African Rum Traffic may be suppressed. Luke 23:45-48; Matt. 39:36-38; Psalm 22:27-28.

Friday, January 11.—Home Missions. Prayer: For home and city missionaries, and for missionary societies; for a larger apprehension of the social mission of the church, for increased co-operation; for a deeper sense of responsibility in behalf of neglected country districts and the unreached multitudes of the cities. Cor. 4:2-4; Isaiah 62.

Saturday, January 12.—Families and Schools. Prayer: For parents, sons and daughters and servants, that in all their relations with each other they may follow the Divine teaching; for all charged with the training of children and youth; for all Christian societies for young people; for Sunday and day schools, and for all institutions of learning. Col. 3:14-25; Prov. 4.

Sunday, January 13.—Sermon. 1 Cor. 15:58.

## AMONG THE INDIANS.

BY "PHI."

Indians with bead-work, moss agates and other curios to sell, came about the train as it stopped a few minutes at an adobe village among the mountains of New Mexico. Introduction came before business in the code of fashion here. "Apache? No. Santa Dominga" they announced; and type can but poorly convey the intense scorn with which the word "Apache" was uttered (for be it known that that tribe was in specially bad repute just then), the good, strong, hearty emphasis on the "No," or the self-complacent, self-conscious Phariseism of the proclamation "We belong to the upper ten, the elite, the cream of forest society, the Santa Domingans." After their right to a higher plane than the despised Apaches held was duly asserted then came the gently insinuating "Buy?" as the tray of curiosities was presented to our view. Could a pale-face have planned better to make gain out of the virtue of being a Santa Domingan red skin rather than an Apachan one?

These same Santa Domingans, by the way are seemingly the original proprietors of the "bang," as the ladies called it, the "kitchen clip" as the gentlemen irreverently termed it. At least they are proprietors of more of it than our eyes ever beheld before. It is cut square across just above the eyes and must have measured three inches from the outer edge to the forehead below. Straight, black and heavy, it certainly had a very wierd effect.

We visited an Indian school maintained jointly by the government and a mission Board. A glance around the quiet, orderly schoolroom showed vast improvement since the days when the cleanly, well-dressed boys and girls there had been such as those of the "bang," or as the knowledge seeking Utes who had arrived at the school the night before. These had come at a time when accommodations were already stretched to their utmost capacity; and they were told as plainly as signs and an unknown tongue could tell it, that there was no room for them. But they were entirely oblivious to all suggestions of the kind. "Me school"



were their two English words and these they repeated imperturbably in answer to every protesting word and gesture of the teachers in charge. We left them twenty-four hours later "holding the fort" with their well worn "me school" still in active use. Such singleness of purpose certainly deserved a chance for an opportunity of making some strides up the rocky Hill of Science. We afterwards learned that they carried their point—"me school"—and were allowed to stay. Their persistence reminded us of those who knew their rights and knowing dare maintain them; and we wondered deep down in our hearts if the invading twenty seven were as ignorant as they seemed to be of the meaning couched in the words and gestures of the teachers of the overcrowded school.

These same Utes, fresh from their native haunts, treated us to dance and song. We had heard much of the "poetry of motion" in connection with dancing, but certainly did not see it in this case. If there were any angles in which they did not put themselves, or any contortions of body they did not assume, those angles and contortions surely were unattainable ones. The energy they put into it accorded as illy with the "dreamy languor of the waltz," of which mention is sometimes made. In fact, we uninitiated ones were hardly sure whether it was a dance or a declaration of war, and held ourselves in readiness for a masterly retreat in case developments pointed to that as the proper course of action. The song was a suitable accompaniment of the dance, and intensified the feeling that hostilities were about to begin. One of our number insisted that he could sing as well provided he were allowed a squealing pig, a braying donkey, and a file vigorously moving over the teeth of a rusty saw to help him out! This remark was not interpreted to the bass and tenor of the forest chorus.

An insurrection broke out among the invaders during their first afternoon in the schoolroom, and we saw another evidence that human nature under a red skin is much the same as under a white one. The spit-balls flew as fast and furious as white boys in a civilized school could have thrown them. To their credit be it said that the pupils of the school took no part in the *melee*. And seeing this we wondered again if human nature is the same. Would white boys have resisted the temptation coming in such a guise?

Perhaps the "Indian problem" is to find its solution in such schools as this. Since it costs the government, according to good authority, \$25,000 to kill an Indian, and only \$1,200 to educate him, there would seem to be some good reasons for trying the latter plan. Those who had been pupils in this school for some months seemed to justify this view of the case. Except for the swarthy skins, the guttural tones, and outside evidences one might not have known that he was in any other than an ordinary schoolroom. Certainly we saw work done which would not disgrace any school of similar grade anywhere. Writing books, drawing books, and blackboard work, as well as the oral recitations, were our opportunity of judging. There were pencil sketches of Lincoln and Garfield—especially the latter who seemed to be a great favorite with the pupils—that any of us could recognize at a glance. Many of the boys and girls have been given American names by those who support them. These are a source of great pride to them, and they took good care that we should hear that name, whether we heard the one bestowed upon them by their parents or not. The latter was not such a curiosity to them, as to us.

The pupils here are taught that work is honorable, a lesson that no Indian boy knows by instinct or from home training. The work of the house, the garden, and the small farm is all done by the boys and girls with the assistance and supervision of the teachers. A carpenter shop and appliances for learning other trades are also among the civilizing implements of the school. The spelling book is cheaper than the musket. Is it not also better?

ILLINOIS FIELD NOTES.

LEBANON.—This is a city of 2,500 and has a Presbyterian church of 38 members, with services every two weeks. C. P. Andrews, a student, is supplying the pulpit, while attending the Methodist College located at this place. The Sabbath services are well attended. The Sunday-school is prospering and the Young People's Society is doing a good work.

CARLYLE.—This church is grouped with Lebanon and has preaching every two weeks. The church though small is letting its light shine. All are trying to advance the good work. The Sabbath-school and Young People's Society are well sustained.

TRENTON.—Rev. J. R. Barnes recently assumed charge of this church and also Sugar Creek, a few miles distant in the country. He is prosecuting his work with increasing hopefulness. Trenton has a membership of 45. The town is large enough to support a much stronger church and it is hoped the present arrangement may be conducive to this end.

FLORA.—Rev. J. E. Spilman, D.D., who for eleven years occupied the pulpit at Carmi, and though passed the 82nd mile-post, is now supplying this pulpit every Sabbath. The usual church work is sustained. Roll of communicants 40.

OLNEY.—This church was organized by Rev. John Crasier, January 9, 1858. He was their first pastor and remained with them for twelve years. He superintended the building of the church and planted the beautiful shade trees that now adorn its yard. It now has a roll of 130 members, and a newly installed pastor, the Rev. J. O. Hough. Twelve persons have been recently added to the membership. The young people are well organized and hard at work.

SUMNER.—This is said to be one of the best business points on the B. & M. R. R. between St. Louis and Vincennes. It has a population of 1,400. Marion May, one of the leading merchants is a member of the Session. Rev. N. C. Greene is now in the second year of his pastorate and has received 25 persons into the church during that time. The work is well organized and progressing nicely. The building has been newly painted and papered. Seven miles south is Gilead church. It has services once each month and is growing in membership. Seven miles north is Union. Here the Sumner pastor preaches once every Sabbath. A precious revival added 22 to the roll of membership here, and also an active Christian Endeavor Society. Sumner enjoys the luxury of no open saloon, five churches and a large amount of business.

BRIDGEPORT.—Backed by a strong public sentiment the saloon has not dared to invade the limits of this city for three years. Rev. John Bliss has just assumed charge here, also at Pisgah and Wabash. He is a late acquisition from the Presbytery of Columbus and is making a good beginning in this tripple field. About 1,000 bushels of wheat were purchased daily at Bridgeport from early in July to the middle of October.

FAIRFIELD.—We were glad to meet an old friend and classmate, Rev. John Giffen, the pastor of this church. He is in the fifth year of his pastorate and is much beloved by his people. He has a good church and a good town, the best in Wayne County. It has not had a saloon for 28 years and may it not have for ten times as many more. Here we saw a woolen mill with 210 looms which cost including everything \$140,000. The hard times had closed work and 200 men were thrown out of employment. Hayward College is enjoying a good degree of prosperity having an enrollment of 103 students. About one-fourth of the County is planted in fruit trees and large quantities are grown. At the World's Fair the County took the premium on apples. Presbyterianism is getting a good hold in the community. Under the ministry of Brother Giffen all lines of church work are well sustained. Both he and his good wife are faithful workers and are much beloved by the people. One-third of his time is given to Enfield, a small town at the junction of two important railroads. Here we have a church building and a good field for work.

CARMI.—We attended the mid-week prayer-meeting at this church. It was led by a layman and there were from 70 to 100 persons present. At the close of the protracted meeting soon after Rev. R. S. Stevenson took charge 37 persons united with this church. He is now in the second year of his pastorate and has a good church, a fine building, well located and the work is in a prosperous condition. The city numbers 3,500 and has two railroads, eight churches, three public schools and the usual lines of business well represented.

SHAWNEETOWN.—At a late communion six adult persons were received into the church, four of whom were heads of families. The church now numbers 170 members and has a good board of ruling elders, a good Sabbath-

school and a good Senior and Junior Endeavor Society. Rev. J. F. Knowles is in charge. The town was laid out in 1813, and took its name from the Shawnee Indians, who were located here from 1735 to 1760. It was once the home of General John A. Logan. Rev. B. F. Spillman began preaching here in 1823, and continued with some intervals of absence thirty years. He organized the church May, 1826. During its long history it has exerted a salutary influence in Southern Illinois.

HARRISBURG.—The first Presbyterian sermon ever preached in this city was by Rev. John Crozier in 1875. A committee organized the church Sept. 5, 1868. The present building was dedicated June, 1894. It is made of brick and cost over \$2,400. The church now has a membership of 70 and is without a minister. It is the only Presbyterian church in Saline County and being located in a good business town it ought to become a strong and influential church. A few miles from town a vein of coal eight feet thick has been discovered. There are two railroads running by the city, and a good farming country surrounding it. We spent a very pleasant Sabbath in this church and would be glad to learn of some good minister coming on the field. It was our good fortune to be entertained over Sabbath at the delightful home of Elder Christy who has been living here for thirty-five years.

S. T. McCLURE.

THE CLOSING YEAR.

Whatever the year 1894 has brought to us, there is a lesson to be learned. If an undertaking upon which we entered has proved unsuccessful, we can look back and see the cause of our failure. No lesson is so forcibly learned as that born of experience. A past failure oft-times points to a future success. No year is wasted which brings to us a clear realization of our individual worth and its best employment. The experiences of the old year will make our successes during the new more assured, for we will have learned what shoals to avoid in the sea of life. If our bark has just ground over the rocky reefs with but slight injury, let us feel thankful that we were not entirely wrecked. To the successful the truth has been taught that the best success is that which is borne with modesty and a humble exterior. It is a poor success that brings with it an outward self-consciousness of our talents or gifts. The most admired and beloved men and women are those who combine prosperity with modesty. And thus to all, the year can be fruitful of good results, if we but extract from our individual experiences only that which will be best and most profitable for us to remember. Then we shall be the better prepared to enter upon the new year with wisdom, zeal and energy.—Selected.

The question was once put to a little girl by an enthusiastic mission worker: "My dear are you a Christian?" The child flushed up, hesitated a moment, and then said, simply, "Will you please ask my mother if I am?" The mother's testimony was good to hear after this modest reply, for it told of a loving, dutiful life lived at home. . . . Those who are the most careless must begin, sooner or later, to think, to wonder where the power comes from that keeps the mind calm in troublous times, to speculate as to the source of the charity that prevents the uttering of the harsh judgment, until they are forced to acknowledge "there must be something in it, after all," to look upon religion, not as humbug, but as reality. "Go home to thy friends, and tell them how great things the Lord hath done for thee." That was a divinely appointed mission, and one, no doubt, very hard to fulfill; but people will be convinced by deeds, though they may fail to attach any importance to words.—Anon.

Notes and Queries.

PRACTICABLE CHRISTMAS GIFTS.

In a recent issue of THE MID-CONTINENT there appeared a communication from one of our western Nebraska missionaries, telling of the destitute condition of the people in that drought-stricken region. This led the good women of the Fairfax Presbyterian church to devise ways and means for the relief of the suffering and thus to carry their Christmas joy to others and to greatly multiply their own joy—for it is a truth many times tried and proven—that it is "More blessed to give than to receive." The result proved that where there is a woman there is a will and a way, and by the time the good cheer of Christmas comes our large box of clothing, groceries, books, papers, magazines, etc., will be distributed amongst those less favored than ourselves. I write this brief account of practicable Christmas giving and practicable Christianity, hoping it may stir up the pure minds of others in the way of remembrance and lead them to go and do likewise.

J. E. LEYDA.

World Outlook.

Ex-Secretary John W. Foster, is about to start for the east to assist the Chinese Peace Commissioners in the negotiations of terms of peace. The employment of Mr. Foster to aid the Chinese Government's plenipotentiaries in peace negotiations, is not the first instance in which foreigners have been called in to assist plenipotentiaries in matters like these, as both China and Japan heretofore have had recourse to such assistance.

The first of the New York-Tammany police captains who has been sentenced to the penitentiary, should head a long procession of such rascals to Sing Sing. And if the courts of New York do their full duty, Stephenson will soon have plenty of company. The Lexow drag net will doubtless land some much larger fish. Whatever the Lexow committee may do or not do, and there is little to show that it is not still in earnest, there is no safety for any blackmailing, bribe-taking police officials in New York no matter how high his station.

The ministers of the various Powers, stationed at Constantinople, have been fully considering the Armenian troubles. At the last Council of Ministers there was a long discussion of the many projects suggested for reform in Armenia, and it is reported that the following suggestions have been adopted in principle: The Provinces of Erzeroum, Bitlis and Moosh are to be made a single Province. The governors are to be nominated by the Sultan for five years. The first governor is to be a Mussulman and his successors are to be Christians, but not Armenians. The gendarme or military police is to be a local body under command of a chief to be nominated by the Sultan. The taxes collected within the new Province are to be expended within its boundaries, the public debt and tobacco regie receiving a fixed annual sum.

The word comes from Washington that unless the Spanish government within a very short time indicates its purpose to remove the restrictions now placed on American commerce with the Spanish West Indies by the imposition of the maximum tariff on American commodities, it is probable that the President will issue a proclamation imposing "discriminating flag duties" upon Spanish, Cuban and Porto Rican imports into the United States. A paragraph of the old Morrill tariff act, which still stands on the statute books, imposes a duty of 10 per cent. in addition to all other duties upon goods brought into the United States in ships of foreign countries, unless they are expressly relieved from the additional duty by treaty.

Plans for the completion of the Nicaragua canal are thick about the national capitol. Senator Caffery, of Louisiana, who is prominent in this connection, recently said: "I want it understood that I am not opposed to the canalization of the Isthmus, nor do I understand others to be who criticize the pending bill. We favor the canal project as such, but we want the government to either build and own the canal or to neutralize it and keep out of the entanglements which might result from standing behind a private company in the enterprise." Some members of the Senate do not hesitate to believe that the Nicaragua bill will not go through at the present session, but that in place of it there will be passed a strong declaration in favor of the construction of the canal and government control of it.

To the onlooker, the Japanese-Chinese war is over, no matter what skirmishes may yet be fought. China has no army worthy of such a designation. Her navy has gone, for the largest and strongest part, to the bottom of the sea. Japan is in a position to do or demand anything. A well-known Japanese merchant, whose integrity is vouched for by high commercial connections on the Pacific coast of the United States, has lately arrived at Tacoma from the seat of the Japanese-Chinese war. He makes the astonishing assertion that the reason why the Japs always win so easily in important battles is because they send their agents ahead of the advancing army, and do not go into battle until the Chinese mandarins and Chinese officials have been bribed into making but a pretense of resistance. The victory of the Yalu river, for instance, cost \$500,000. Knowing the character of the Chinese mandarins, it is possible for the world to believe even this; indeed it is likely true



## Missionary Department.

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

Meetings of the Board held at the Presbyterian Rooms, 1516 Locust Street, second floor, St. Louis, on the 1st and 3rd Tuesdays of each month, 10 A. M.

Missionary Literature may be obtained at the "Rooms," between the hours of 10 A. M. and 4 P. M. Mail orders should be addressed to "Woman's Board of Missions of the Southwest, 1516 Locust Street, St. Louis, Mo."

#### Notice.

All matter intended for this department must be in the office not later than Wednesday noon of the week preceding the issue of the paper.

### TOPICS FOR JANUARY.

FOREIGN.—GENERAL REVIEW.  
HOME.—THE NEW WEST.

### GENERAL REVIEW OF MISSIONS.

(Concluded.)

#### MEXICO.

"Our hearts went out to the Mexican Christians. They went out to the little company of missionaries who, in loneliness and often much discomfort, uncomplainingly do their slow but priceless work." There are many sombre threads in the woof and web of the Mexican work. Another year of drouth has scattered many small Christian congregations, the members being obliged to seek elsewhere food and employment. The depreciated Mexican money and the low wages of the laboring classes, (25 cents per day, and it takes two days' work to purchase a peck of corn) have compelled many to work on Sunday in order to provide necessary food for their families. Is it because of these depressing circumstances that most of the laborers are in debt to their landlords, with no brighter outlook. Is it strange that in this terrible struggle for daily bread, they are rendered listless and apparently indifferent and take little time to think of the future life? The Roman Church has not only been bitter in its oppositions, but in one station the Catholics have made two attempts upon the life of the missionary and his family. There is found a faithful, earnest congregation which have stood bravely by the pastor and family in the time of peril. Mexico's interests are largely identified with those of our Republic, and as a near neighbor she looks to the Christian church of the United States to help her in her struggles to throw off the chain of the Papal masters that have held her in misery for centuries.

#### SOUTH AMERICA.

Our twin continent, with its 7,000,000 square miles and its population of about 35,000,000, has been left to North America to Christianize. In the interior are several million pagans. In Guiana and on the Orinoco we not only find pagans but cannabals. In South America Bibles are still burnt and men killed for distributing them. The fruits of the Roman Catholic system as shown in the lives of its priests and higher officials has lost all claim to the name of Christian. Unrebuked the greatest immoralities exist in the highest church circles. The marriage fees are so large only the rich can afford a ceremony. The priests have unlimited power over "the marrying of the living and the burying of the dead." The Jesuits control the education through its religious orders, and also the hospitals and public charities. In Brazil civil marriage has been established and free cemeteries for the dead. Ecuador has no missionary because the Roman Church will not allow the country to have one. South America is by no means a field of discouragement. Venezuela has one Protestant missionary for its more than 2,000,000 inhabitants. Peru has 3,000,000 people and one Protestant pastor. The agent of the American Bible Society has been imprisoned recently for no worse crime than scattering the Scriptures. Bolivia has one settled missionary, and the American Bible Society agents are allowed to distribute the Bible. Chili takes the front rank in intelligence and enterprise. There are 61 missionaries. This includes the ordained and unordained men, their wives, lady teachers and any helpers. Sixty-one workers for nearly 3,500,000 souls! At the Santiago Station there are two Protestant churches, a temperance society of 100 members, the largest part of whom attend church

and from whose ranks come the best workers for the Church and a Young Men's Christian Association. At the Valparaiso Station the church largely supports the pastor. A Protestant school of 276 pupils with Bible class throughout the week, is also being carried on there. In Chili there are 6 churches, 7 schools with 506 pupils, and 600 in Sunday schools. \$12,681 has been contributed during the year. "The Chilians and foreigners listen gladly to the preaching of the Word."

In Colombia there are five missionaries and their wives, four lady missionaries, fourteen native helpers and three other helpers,—in all thirty-one for 4,000,000 people. Bogota, the capital, has "the best organized work of any station in that country." The Mission owns the church building, the school for girls and children and the school for boys and young men. These schools were opened to bring to the pupils a Christian home life and to prepare native teachers to take the Gospel to the millions of people about them. Preaching stations are scattered about the neighboring cities and villages. With this hopeful outlook, two days' journey from one of these stations the priest announced to the public that all who conversed with the missionaries, or bought from or sold to them should be denied church privileges. Even bread was withheld from these faithful workers.

Brazil is larger than the whole United States, not including Alaska, with a population of 16,000,000. Fourteen million have never heard of free salvation. At the present time there is one missionary for 138,000 people. At Sao Paulo was the first church to become self-supporting, and the other 15 are now self-supporting. The school for the past three years has been a source of revenue to the Mission. Sao Paulo College is limited to 800, which includes all ages and both sexes. The Mission schools have the confidence of all classes and are self-supporting. The Mackenzie College, for the teaching of the Bible, is in process of erection and is to be under the control of the Protestant College. The pastor being away in search of health, his place has been acceptably filled by a converted priest. In Rio the first church was organized in 1882. It is now self-supporting, with a membership of 280. Bahia is a promising station. Of the 25 added to the church 10 had been secret readers of the Bible for years but had never seen or heard a preacher of the Gospel until within a few months. In Barnambuco for the past five months, from two to five have been received at the monthly communion. Within the past thirty-four years there have been sixty-five churches established in Brazil.

### REASONS FOR TAKING AN ACTIVE INTEREST IN EFFORTS TO SAVE THE WORLD.

1. Because "God so loved the world."
2. Because it is according to the command of Christ.
3. Because Christ Himself leads the way in this work, as the first great model Missionary of His own Church to the world.
4. Because the Gospel of His salvation is provided for the whole world.
5. Because He has given us this gospel in trust for the world.
6. Because if we fail to give it, the world will perish in its sin.
7. Because if the world perishes by our neglect we are guilty.
8. Because if we are faithful to our trust the world will be saved, and the joy and reward will be ours.
9. Because Christ has taught us to say "Thy Kingdom Come, Thy will be done on earth as it is done in heaven."
10. Because none, refusing to take active interest in the Foreign Missionary work, can sincerely make this prayer.
11. Because the Foreign Missionary work of the Church has brought to it in return a boundless blessing.
12. Because to stop all efforts to save the world would bring upon the Church paralysis and death.
13. Because Christian love refuses to be limited. It is in its very nature world-wide.
14. Because this world-wide love includes and fosters love for our country.
15. Because the plea that to save our own land is to save the world has force only when the Church here is active in saving the world.
16. Because Home Missions had made little progress when Foreign Missions began from Antioch in Syria, by direction of the Holy Spirit.

17. Because if there is any good reason for one church or one member to neglect it there is the same reason for the whole Church.

The three great Ethnic religions of the world that in their spirit and work are aggressive, diffusive and Missionary are Buddhism, Mohammedanism and Christianity. The first from a humanitarian motive only. The second with a prevailing political object. But the gospel of Christ is spread from supreme love to Him as the chief impulse, and also from love for the world. Let us by all means, love our own country as Christ loved His, let us labor and suffer for it in His Spirit, and in the spirit of His great Apostle to the world whose motto was, "To the Jew first, but also to the Gentile," for how could that love which reached out to the Gentile pass by the Jew.—*Rev. Edward Webb, formerly of the Madura Mission, India.*

### THE PRESBYTERY OF SHAN TUNG, CHINA.

The Presbytery of Shan Tung, China, met at Wei Hien, the most central station of the mission, Saturday, Nov. 3rd, for its regular annual meeting. It continued in session 16 days including Sabbaths.

The reports of the churches show fair progress, though some cases of coldness were indicated.

The totals of statistics are as follows: members received, 477; net increase 259; total membership, 4,013; pupils in schools, 2,080; contributions for all purposes \$1,332; Mexican contributions to pastor's sustentation fund, \$525 Mex. Considerable time was spent in devotional exercises, but the extreme length of the setting of Presbytery was on account of two interesting judicial cases.

One of the most interesting and hopeful developments of the year is a strong movement against foot binding, pushed mainly by the natives themselves, another is a move toward self-support indicated by three of the churches uniting and calling a pastor and supporting him. The native pastor called, Mr. Li Ping, accepted the call, though at a large increase of his work and considerable decrease of his pay.

A vote was carried that the Presbytery of Shan Tung ought to be divided. This looks to the division of the Presbytery into three, and the forming of these and the Presbytery of Peking into a Synod of North China, all speaking the Mandarin dialect. Great distances and hard, expensive and tedious traveling are the moving causes of the proposed division. There are 6 native and about 20 foreign ordained pastors and evangelists.—*John Lane.*

### ANXIETY AT PEKING.

We are passing through a very trying time here just now, on account of the war. Until quite recently we have not been troubled, but the prospect of Peking being taken and the government broken up, left us to face the probability of anarchy and disorder here. Whether to leave for Shanghai or remain, we did not know. We have held several community meetings and have asked the Consul's advice regarding the ladies. He advised leaving by detachments. Some, the most delicate, have left, and the rest intended to follow. Mrs. Drummond, after all she has passed through this summer, is worn out and cannot endure the uncertainty. As far as our mission is concerned, we are resolved to remain until there is something to be afraid of more than we see now.

Mrs. Drummond and Miss Lattimore were just preparing to settle down for the winter's work with such strength as they had, when the report that the Japanese were marching on Peking and would surely take it in a week or so, threw us all into consternation. The Chinese here are greatly disturbed; the wealthy and influential men who have much to lose and nothing to gain, are afraid and are leaving the city as fast as they can. Only the lawless element, who have nothing to lose and everything to gain by disorder, are not uneasy. Many of these do not distinguish us from the Japanese, although the officials have put up proclamations on all our compounds telling them the difference. Our Christians and servants are constantly asked, "Why do you serve these foreigners? Don't you know that they are at war with our country?" and many similar questions. Some of the Christian helpers are afraid of their lives if they go out on the street. The Methodist ladies have dismissed their girls' school for a time.—*Rev. W. J. Drummond, in Church at Home and Abroad.*

### MISSIONARY MISCELLANY.

At the recent Wesleyan Conference in England the following resolution was adopted: "That in view of the serious hindrance to missionary efforts caused by the liquor traffic among heathen and civilized races, this Conference expresses its hope that Her Majesty's Government will do all in its power to secure the prohibition of this iniquitous traffic among such nations, and would especially respectfully urge that when the general act of the Brussels Conference comes under revision in 1895, such steps shall be taken as shall insure, if not total prohibition, the imposition of a high duty in those west coast territories in Africa where a small duty now exists, and that Her Majesty's Government will take steps to enforce the general act of Brussels in all British colonies and protectorates which are included in the zone of prohibition, and that a memorial in the sense of this resolution be signed by the president and secretary of the Conference, and be sent to the Prime Minister and Secretary for Foreign Affairs."

The Russian Church appears to realize that it has a fine field for missionary enterprise at home. Encouraged by recent conversions to orthodoxy it has decided to extend its operations among the old Ritualists in various parts of the Empire. Russia, while tolerant of her Moslem subjects, is very impatient of Nonconformity among her Christian subjects, and we may look for very earnest and determined efforts to win back both the Old Ritualists and the Stundists to the fold.

In a recent address in Philadelphia, Dr. A. T. Pierson said: "In 1866, when I was first in Europe, I could not carry a copy of the Bible inside the walls of Rome. Last year there were 29 Protestant chapels in the city of Rome, and preaching openly carried on in them with impunity, the Pope and cardinals finding it impossible to interfere."

A Chinese convert who recently died had this said of him: "There is no difference between him and the Book." This testimony is in striking contrast to the complaint made by a Brahman to a missionary, "You Christians are not as good as your Book. If you were as good as your Book you would convert India to Christ in five years."

The Hon. Cecil Rhodes, Premier of Cape Colony, has given to the Baptist church of South Africa, 9,000 acres of land in Mashonaland and Matabeleland for missionary purposes. It is to be divided into three farms of 3,000 acres each, with two sites for churches and parsonages connected with each farm.

Mrs. S. F. Grubb, superintendent of work among foreigners, keeps a missionary at the port of New York, and distributes monthly to the incoming immigrants 20,000 pages of tracts on topics related to good citizenship. She has published these tracts in seventeen different languages.

In the great Bethany Sunday-school, Philadelphia, there is a Bible class, called "The Bible Union," of 1,400 members; the teacher is John Wanamaker.

## It Is Not What We Say

But What

## Hood's Sarsaparilla Does

That Tells the Story. Its record is unequalled in the history of medicine. Even when other preparations fail

## Hood's Sarsaparilla Cures

Hood's Sarsaparilla is sold by all druggists. \$1; six for \$5. Prepared only by C. I. Hood & Co., Apothecaries, Lowell, Mass., U. S. A.

Hood's Pills act harmoniously with Hood's Sarsaparilla and are gentle, mild and effective.



Church Prayer-Meeting.

The Mid-Continent Topics.

FOR JANUARY 2. JOHN 16: 7-15  
THE SPIRIT'S WORK IN THE SOUL.  
[See Prayer-Meeting Editorial, page 8.]

Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

DAILY READINGS.

M. They shall be filled. Matt. 5:1-6.  
T. I shall be satisfied. Ps. 17:8-15.  
W. Toil without satisfaction. Isa. 55:1-7.  
T. He will fulfil. Ps. 145:14-21.  
F. Not satisfied with silver. Eccl. 5:10-17.  
S. He shall abide satisfied. Prov. 19:23-29.  
Sunday, January 13th.—Soul hunger and soul food. Ps. 84:1-12.

BIBLE REFERENCES.

The Soul Hunger of the World.—Prov. 13:4, 7; Eccl. 1:8; 5:10, 11; Isa. 44:20; 55:1, 2; Jer. 42:13-16, Luke 6:24, 25, 15:14-17; 16:25; John 6:26, 27.

The Soul Hunger of the Christian.—Job. 23:3; Ps. 12:1-3; 27:4; 63:1-3; 73:25-26; 119:20; Isa. 26:8, 9; Matt. 5:6.

Satisfaction in God.—Ps. 17:15; 23:1-6; 36:7-9; 37:18, 19; 107:8, 9; Isa. 40:11; Jer. 17:7, 8; Ezek. 34:14, 15, Matt. 26:26; Luke 1:53; 22:19; John 6:32-35, 48-58; 10:9, 10; Rev. 7:16, 17.

Feeding Upon the Word.—Deut. 8:3; Ps. 12:6; 19:7-11; 119:103, 162; Jer. 15:16; Matt. 4:1-4; John 15:7; 17:17; Col. 3:16; Pet. 2:1-3.

Ministering to the Soul Hunger of Others.—2 Kings 7:8, 9; Job 22:7; Isa. 58:10, 11; Matt. 14:15, 16, 19; 15:32, 36; John 21:15-17; Acts 16:36, 10; Rom. 1:11.

FOR ANSWER IN THE MEETING.

What are some of the desires every Christian has a right to cherish?

What are some wrong desires that are commonly held thoughtlessly, even by Christians?

How does Christ satisfy our desires for riches?

The hungering for love is met by Christianity—how?

Why did Christ call Himself the bread of life?

What is the reason when our proper desires fail to be satisfied?

What will become of our longings in heaven?

What food has Christianity for our desire for fame?

What kind of hunger and thirst alone makes men blessed?

If we are not hungry for spiritual food, how can we gain that hunger?

How is the Bible a soul food?

What sort of spiritual food is prayer?—Golden Rule.

THOUGHTS ON THE SUBJECT.

When you get life, you must have some bread to take care of you; you cannot live without bread. Christ says, "I am the bread of life." If you are real hungry, go into the sixth chapter of John and eat. You will grow; you cannot help growing if you eat of that bread. You must feed upon Christ, not only believe, but feed upon Him after you believe.—D. L. Moody.

Feed on God's love. Love nourishes love.

Feed on God's promises. Faith will use them at their face value.

Feed on God's warnings. Condiments improve the flavor of certain dishes. It is danger which gives pleasure to security.

Feed daily on God's word. It is all nourishing. It contains milk for babes and meat for men.

Feed upon, and then digest and assimilate, this heavenly diet. Only food which has become blood amounts to anything. Only thought which has become life has proved its right to exist. It is Christ who liveth in you.—W. H. G. Temple.

CHRISTIAN ENDEAVOR NOTES.

The Endeavor societies of Oakland, Cal., are carrying on a most active campaign in favor of Sunday closing and against the saloons.

The Endeavorers of Forth Worth are already at work on their preparations for the Texas State Convention, which they are to entertain next spring. A larger attendance than ever before is anticipated.

Sunday-School.

Lesson II.

First Quarter. Jan. 13, 1895.

FEEDING THE FIVE THOUSAND.

Mark 6:30-44.

GOLDEN TEXT.

"He hath filled the hungry with good things."—Luke 1:53.

INTRODUCTION.

The time of our lesson is stated by John (6:4) in an approximate way, "and the Passover, a feast of the Jews, was nigh." The Passover of A. D. 29 began April 16.

Our Lord must have been in Capernaum or its immediate vicinity when the apostles came back from their missionary journey. This is a necessary inference from all the circumstances of the Gospel narratives. The voyage across the lake to the eastern shore brought them into territory belonging to the city of Bethsaida. The place itself, however, must have been at some distance from the city, since it is expressly called a desert place, that is to say, a place which had few or no inhabitants. The reading accepted by the Revised Version in Luke 9:10 must be construed to mean that Christ withdrew apart into a desert place within the jurisdiction of Bethsaida-Julias.

This miracle is recorded by all the evangelists. No other miracle belonging to the Galilean ministry of our Lord enjoys this distinction. The parallel passages are: Matt. 14:13-21; Luke 9:10-17; and John 6:1-14. This miracle marks the climax and turning point in the popular appreciation of Christ's work. Before this He had been surrounded by ever-increasing multitudes and deepening enthusiasm; from this day onward men began to drop away from Him (John 6:66, 67), and the fanatical hatred of the Pharisees harassed Him in every possible way (John 7:1) and the clouds of conflict and death thickened and darkened about Him.

NOTES.

The journey. Vs. 30-33.

Our lesson is connected with two previous events, the mission of the Twelve, and the death of John the Baptist. This last news appears to have been brought to Jesus by John's own disciples (Matt. 14:12), not by the apostles. The news saddened, but did not alarm Him. Some assume that Jesus crossed the lake in order to put Himself out of the jurisdiction of Herod Antipas. If that sort of fear had any part in prompting Him to this journey He certainly would not have returned to Capernaum, as He did, on the very next day. So far was our Lord from fearing Antipas, that He positively refused to flee from the king's dominions when certain people assured Him that Herod intended to kill Him (Luke 13:31, 32). Furthermore, concerning the passage just quoted, there is reason to suspect that these Pharisees, in order to accomplish their own ends, were crediting Herod Antipas with murderous purposes toward Christ which that king had neither expressed or felt. If Herod had wished to imprison or kill Christ he had abundant opportunities to do it. But when Pilate put our Lord into his hands, the king made no effort to slay or imprison Him (Luke 23:8-11).

The true motive for this voyage across the lake is sufficiently stated in verse 31. The apostles had just returned to Him from their mission (Mark 6:7-13.) They were giving, each pair of them, a report of their teaching and the effects of their ministry. But it was nearly impossible to have any confidential conversation with them on account of the multitudes that crowded without cessation about Him and His disciples. They had no leisure so much as to eat! Opportunity to talk over the results of their mission, and to give farther advice and instruction, was unattainable there. It was desirable, too, that His apostles should find some rest after their wearisome labors. This was utterly impossible under the circumstances in Capernaum. To find rest for the wearied bodies of His servants, to find leisure for the teachings that would fit them for larger and better service as heralds of the kingdom, He must needs seek the green but solitary plain on the other side of the lake.

The narrative implies that they set out in the early morning. They had taken one of the fishing boats that were probably still the property of the fishers of Galilee who had first been called to be fishers of men. The word ship in our common version is unfortunate, for this was a small undecked boat, that could be propelled by oars at need, or, when the wind served, a great triangular

lantern sail carried upon a single mast sent it racing over the sea with marvellous speed. It was the desire of Jesus to have the Twelve with Himself, apart from the multitude for one day. The absence of any supply of food implies that He intended to leave the desert place before the day was done. But not even one day of privacy was to be allowed Him. Early as it unquestionably was there were people already astir. On that narrow sheet of water they could observe the direction of the boat and could soon conjecture the probable landing-place. And many of these people knew Jesus and the Twelve well enough to be sure that the boat contained them. The way by land was only a little longer, and they were determined to see and hear all that they could. With some it was a genuine religious desire, with many it was nothing more than the feverish curiosity that is forever seeking after the last new sensation that is the fashion of the hour.

John says that this multitude followed Christ because they saw His miracles, and that they saw His miracles only with carnal, wholly unspiritual vision is evident from their subsequent desire to make a king of Him. It was not even a patriotic carnalism, the words of Christ (John 6:26) show that it was a base, lazy selfishness.

This multitude with its motives mixed or base ran there together by land from all the cities, and outwent them. Read with the margin of the Revised, by land (instead of, "on foot"), for the distinction is between the apostles going there by water and the multitude going by land. The people who set out from Capernaum were joined on the way by people from Chorazin, Bethsaida of Galilee, Bethsaida-Julias, and perhaps other towns. It is sometimes said that these crowds were swelled by numbers of those who were on the way to the Passover. This explanation is needless, for there is nothing to indicate that the multitude on this day was any larger than the multitudes that had been gathering about our Lord for a year past. And it is very unlikely that people actually on their way to the feast would have any time to spare. It may be that the wind was unfavorable for the boat, and the apostles in no haste to exchange the privacy of the boat upon the sea for what was now plainly to be seen along the shore of a multitudinous publicity. At any rate, those who went by land, though they had the longer road, were first at the solitary plain between the mountain and the shore.

The Bread of the Soul. Verse 34.

To those who were there probably the great wonder of the day was the miracle which appealed to the physical senses. But the enlightened Christian consciousness beholds a higher miracle in the message of God's saving love to men. In the temptation in the wilderness our Lord set forth the distinction between the bread of the body and the bread of the soul. Even if bread were prepared by miraculous energy in a moment from the stones of the wilderness yet is but bread of earth, and it nourishes but for a day or two this perishable body that is continually tending back to the earth from which it came. There is something better than that. "It is written (God hath said), man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:3, 4. And again beside the well of Samaria, our Lord said "I have food to eat that ye know not of. My food is to do the will of Him who sent Me, and to finish His work." John 4:32, 34. The word of God received into the soul and bringing it into living fellowship and serene harmony with the Father nourishes the life which abides through the eternities. And on the day following the miracle of our lesson, Jesus speaking in the synagogue of Capernaum, again reminds the people of the difference between any bread of the body and the bread of the soul. Higher and better than any fruit of earthly fields is the manna that came down from heaven. But "your father's did eat manna in the wilderness, and are dead. The bread of God is He who cometh down from heaven, and giveth life unto the world. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh which I will give for the life of the world." John 6:49-51. And in these declarations we see all words and messages of God as but fragments and scintillations of the ineffable supreme incarnate Word of God, even our Lord Jesus Christ. The grandest miracle of history is before us as Jesus sits upon that mountain slope teaching the people that are like sheep that have no shepherd. God is made flesh and dwells

among us as a man. Infinite love stoops from the height of heaven in sublime compassion for human unworthiness, frailty and sin. And whenever we hear that Gospel word from the least of God's little ones that serve Him that miracle is being renewed, for then all the infinite oceanic tides of divine love and divine life are beating up against the portals of a human soul that can be saved eternally only by acceptance of that Word of life.

The Bread of the Body. Vs. 35-44.

There are men who may sometimes be aroused by appeal to their senses. For such the miracle has a distinct value as the beginning of higher things. In all ages of revelation the teacher who brought a distinctly new message brought miracles as the divine evidence that his message was indeed from God. So Moses, so Elijah, so Christ. But the miracle carried no special blessing to the soul that did not receive it as the visible witness of invisible spiritual truths and divine blessings which God can impart only to the soul that hungers and thirsts after righteousness. Ten lepers were healed but only one gave any sign of the movings of a new life. Five thousand men ate of the bread of miracle, but the words of our Lord (John 6:26, 27) upon the following day leave us to the sad inference that few of them had even realized their need of a bread of the soul, and that fewer yet had made any effort to acquire for themselves that living bread. The most sublime manifestation of God's power and love is accepted without thanks and is regarded as only a fleeting pleasure, if the soul open not its doors in loving faith, Christ wished to save the souls of those five thousand men, but in the blindness of their sensual unbelief how many missed their chance. And how many on earth now are receiving great temporal blessings which ought to bring them into grateful obedience and loving trust toward Christ. But they linger over the dainty morsel of the feast, and never think of the Giver.

There is a lesson, too, upon the question of the adequacy of human means in the works of the kingdom. Jesus could have created out of anything or from nothing all sorts of delicious viands, the like of which were never known before among men. But somewhere in that great throng there is a lad who has 5 loaves of barley bread and 2 small fishes, and until that lad is found the business of feeding the multitude is at a stand. That lad and his provision represent the very best in the way of food that can be found in the whole throng, however. God uses human agency in His work, He uses the best that is available in the place and time, He does not use anything that happens to lie near, but requires His people to search diligently for the instrument that seems most fitted for the work. Only Moses could lead out Israel. Paul went out to the Gentiles, because none but Paul could do that work.

But often when we have found the agent, how ludicrously inadequate for the accomplishment of the destined end he appears. Here are five thousand men, besides women and children; and here, as the best that we can find, are five barley loaves and two small fishes, but what are they among so many? There is simply no practical relation between the need and the supply. But Jesus saith, Bring them hither to Me (Matt. 14:18). Make the men sit down. You wonder if you are not dreaming. But He looks up to heaven, and speaks a blessing over that insignificant, over that paltry supply, and then He breaks fragments from the loaves and the dried fishes. One apostle after another goes away to the waiting multitude laden down with the food, and still there are the loaves and the fishes in the hands of the Lord, until the last hungry body is fully satisfied. And then you gather up unused fragments from the grassy hillside far more than you had to begin with. Then you realize that the adequacy of the means to the end is simply the adequacy of the infinite power of God to accomplish whatsoever He will. An unlettered child in the hands of the Lord is stronger than all the senates and armies of all the empires. If the blessing of the Lord Jesus be upon us our resources can never fail.

But remember, however feeble your human agent may be, he must be your best, the best that your zealous research and toil can find or produce. God's blessing comes to those who love Him with a full heart, and strive to lay themselves as a living complete sacrifice upon His altar.





# THE MID-CONTINENT

PUBLISHED WEEKLY BY THE  
PRESBYTERIAN NEWSPAPER CO.,  
1516 Locust Street, St. Louis, Mo.

MEADE C. WILLIAMS, D.D., Editor.  
DAVID R. WILLIAMS,  
Assistant Editor.

THE REV. H. T. FORD,  
Special Contributor, Kansas City, Mo.

THE REV. S. T. MCCLURE,  
General Agent and Special Correspondent.  
Address, 1268 Taylor St., Topeka, Kan.

Terms:—\$2.00 a year in advance. Ministers \$1.50 in advance.  
Postage to foreign countries \$1.00 extra.  
The yellow tag shows date to which subscription is paid.  
Active canvassers liberally remunerated.  
No manuscript paid for except by previous contract.  
This paper is not responsible for the views expressed by its contributors.

Unused manuscript returned only when sufficient postage is forwarded with the request.

When the address of a paper is to be changed, the old as well as the new address must be given.

Address all communications and make all drafts, money and express orders payable to THE MID-CONTINENT, and not to any individual connected with the paper.

No paper discontinued without express orders in writing and full payment of all arrearages. Such notice of discontinuance sent at the expiration of a subscription, will receive prompt attention.

Papers returned through the mails are no notice of discontinuance, as we cannot tell from whom they came.

Entered at the St. Louis P. O. as second-class matter.

WEDNESDAY, JANUARY 2, 1895.

ONCE IN a while the *Interior* gets tired of its negative positions and its merely opposition attitudes, and comes out in an affirmative advocacy of something. Just now that pet paper of the Home Board's secretaries is approving with frantic delight Dr. Hillis' acceptance of the successorship to Prof. Swing in the Central church, Chicago. Last week, in a vexed and hurt tone, it had to set right no less than four papers which had ventured briefly to comment on that step—the *Banner*, the *Herald and Presbyter*, the *Independent* and THE MID-CONTINENT. What Bro. Gray will say about Dr. Herrick Johnson's so seriously deprecating and criticising Dr. Hillis' new departure, in his remarks on the floor of Chicago Presbytery, remains to be seen. As to the *Interior's* flat contradiction of the alleged incident, published by THE MID-CONTINENT, of Dr. Hillis' being questioned as to his creed when overtured to be preacher to the extremely "liberal" and theologically undefined Central church, and his response that his creed was the Sermon on the Mount—we have only this to say: Our authority was the *Advance*, the representative Congregational journal of the West, and published in Chicago, too. We presumed of course, that it was correctly informed. And we still have no reason for thinking that the *Interior* knows better than it.

## THE SEMINARY-ASSEMBLY QUESTION.

Pursuant to call by the president, the board of directors of the McCormick Theological Seminary were in session last Thursday evening and Friday morning. The object of the called meeting was to hear the committee appointed by the Assembly to present the recommendations concerning the relation of the seminaries to the Church. The attendance was good considering the season of the year, and the fact that this was the second called meeting within six weeks. Eight of the Assembly's Committee of Conference were present, and each one of them was heard. Brethren of the board who had doubts or difficulties in regard to the plan presented them, and the members, generally, freely plied the Committee with questions—an intent desire for more light being manifest on the part of all. We never saw more serious and strained attention than was given to the remarks and explanatory statements of the committee. The Conference was largely informal and conducted in a kindly, fraternal spirit. The meeting was not called to make answer to the Assembly, inasmuch as changes of the kind proposed, can be submitted for action only at a regular meeting. We know it to be a fact, however, that on the part of many certain misapprehensions were entirely removed both as respects the legal aspects of the question and the intent and scope of the provisions proposed, and that the confusion and befogment of mind, which they confessed they were in at the time of the November meeting, was all cleared away. We believe too that even on the part of those whose convictions may still be counter to the change that is asked, there is a much clearer apprehension of what is, and especially of what is not, involved in those changes. And concerning the board in general we re-

ceived the strong impression that the recommendations of the Assembly were made to appear not only in a more intelligible but a more favorable light than they did prior to the conference. Formal action was reserved for the next regular meeting of the board; and inasmuch as many of the members were not present at this conference, the Assembly's Committee was invited to meet again with the board at that time.

Dr. Herrick Johnson opposes at considerable length, in the last *Interior*, these proposed changes which the Assembly, after an unusually full and careful discussion, recommended to the seminaries by a vote of 445 to 117. Dr. Johnson seems to labor under some of the same misapprehensions which many others have had. For one thing, he says that the action contemplates a charter declaration to the effect that "all funds and properties are held in trust for the Presbyterian Church in the United States of America." But this succinct statement does not adequately represent the proposition on this point submitted by the Assembly. The purposes or use for which the seminary boards are to hold their property in trust, is the keynote in the proposition (a). That is what the seminaries are asked to make declaration of. What is meant by holding in trust for the Church is explained and defined by the clause following, namely: "for the purposes of theological education according to the standards of said Church." It is simply a charter recognition of the specific and exclusive object for which these funds are held. They are to be held in trust not for any personality, nor for any body corporate, but for certain purposes and use, and only for the Presbyterian Church in the sense that her's it is to secure theological education for her rising ministry, for which purpose the seminaries are agencies. And the words "for the Presbyterian Church" might be omitted without impairing the intent of (a). In this connection it may be remarked also that the impression which many have had, that the Assembly asks the seminaries to alienate or "transfer" their property is a figment of the imagination. Not one penny will change hands. On the contrary, the proposed amendment explicitly declares that all the funds and property are "held by them"—that is, the Seminaries; in trust, of course, for the purposes above mentioned. We are not saying that Dr. Johnson himself gives any expression to this foolish misconception of the seminaries being asked to give up their property, but still we think he is "at sea" when he says: "The plan means absolute Assembly control of the funds and properties. The governing boards are to become simply trustees of the Assembly."

For another thing, Dr. Johnson misapprehends the nature of the Assembly's plan when he likens it to that for which the West Lexington Presbytery memorialized in 1828, saying, as he does, that the very issue now made was then before the Assembly. That memorial proposed, as the committee appointed to report on it, said, "that the General Assembly should take all the Theological seminaries throughout our bounds, under its immediate and absolute control, and prescribe a course of study which shall be uniform in them all." It was based on a conception of seminary relations totally different from that which is recognized in the plan now proposed. Moreover, there is the significant fact that the very committee which then reported adversely to the memorial, namely, Drs. Alexander, Miller and Hodge, were at that time professors in a seminary which was far more directly, and to a much greater degree, controlled by the Assembly than the plan now presented contemplates. According to the pending scheme the government and administration in all details will remain in the hands of the boards exactly as now, with the exceptions: (1) That all the seminaries, even as five of them already do, will require Assembly approval of their election of governing bodies—(submission of their choice of professors being already granted); (2.) That in case, either, of the violation of these stipulations concerning elections, or the diversion of seminary funds from their original purpose, the Assembly shall be empowered to interpose. We think the Assembly has very aptly described this plan as one which "secures the minimum of effective control, with the maximum of liberty to the various boards."

Again, Dr. Johnson earnestly deprecates that feature in the plan which requires the election of directors to be submitted to the Assembly for ratification. But 1. This is not altogether a criticism of the new plan, but it bears upon the method already in practice in the government of Princeton, Allegheny, Danville, Omaha, and notably of McCormick, in which Dr. Johnson himself is one of the honored professors. That which he laments and opposes as a possible prospective feature, is even now imbedded in the constitution of his own seminary, to say nothing of the other institutions just named. 2. Concerning his fears that this feature might work unfortunately, it can be said that in all these years (the history of Princeton, for in-

stance, running since 1812,) the critics cite only one supposed instance: "McCormick's experience in the sixties." And furthermore, the objection proves too much. Dr. Johnson pictures an Assembly receiving the names of new directors who have been chosen by the local boards. He supposes "a burning question to be up," "excitement high," "prejudice aroused," the chairman of the Theological Seminary committee influential, also "human." "What a door to wire pulling!" But if one is quick to imagine difficulties of that kind he cannot be blind to the fact that they can be suggested in manifold other lines of Assembly responsibility. It is ridiculous to draw the line at Theological Seminary Committees, and lay the "human" only at its door. And what assurance is given that the local boards will be altogether free from these influences? The same burning questions may be there too, and the excitement and prejudices and certainly the "human"; cliques may be there and juntas and influential committees. These are not our fears, but if one wants to conjure up difficulties he will find they are not all on one side.

## THE SPIRIT'S WORK IN THE SOUL.

The office work of the Spirit is not exclusively of the New Testament dispensation. The Spirit's influence was also known in Old Testament times. But as Christ came not only that we might have life but that we might have it more abundantly, so the copious and special communication of the Spirit is always associated with the finished work of the Saviour and His departing to the Father.

In a certain measure and of a certain kind the Spirit's agency is experienced by all persons. His general or common influence upon men has been likened to the presence and pressure of the atmosphere, universal and powerful though unfelt. But in distinction from these common and ordinary influences are His special operations upon the mind and the heart of man as pertaining to the work of conversion and sanctification. Distinct in every Christian experience is that work in the soul which answers to the old theological phrase "effectual calling."

As to this office work the Spirit applies the redemption purchased by Christ. He convinces of sin. To one who does not know his sin, or if he knows it does not think about it, or if he thinks about it, does not feel it—to him the Spirit comes, reveals his guilt, flashes upon him a view of the holiness of God, the justice of the law and the certainty of judgment, awakens compunction and penitence and constrains him to cry for pardoning mercy. The same gracious Spirit, still moving upon the awakened sinner, enlightens his mind in the knowledge of Christ, so that he sees Him as atoning Priest and as the gracious Lord; and the transaction on Calvary, and the ascended and ever-living Jesus with His yoke and captaincy in the Christian service become a new revelation. Still further works the renewing Spirit of God on the seeking sinner. The evil heart of unbelief and the stubborn and rebellious will He renews, and as by the touch of Moses' rod upon the desert rock there comes the spontaneous outflow of repentance, faith and love; and the soul thus broken and contrite in its sense of sin, and enlightened by that knowledge of the things of Christ which the Spirit has shown, and changed in the bent of its desire and its will, does now embrace Jesus Christ as freely offered in the Gospel.

Furthermore, thus led by the Spirit the Christian continues subject to His influences

"To quicken, purify and heal."

Sanctification, in its beginning, its progress and its consummation, as the child of God goes changed from glory to glory, is all of the Spirit. He enlightens the eyes of the understanding—making real to the consciousness the things which are unseen, bestowing spiritual discernment that we behold wondrous things out of the law; helping our infirmities in prayer and making intercessions for us with His unuttered groanings; quickening us in the way of duty so that we run in the path of God's commandments and experience the yoke of Christ to be easy and His burden light; subduing temper and pride, purifying our affections, hallowing our occupations, and adorning the whole character with His beautiful and fragrant fruits.

"The Spirit like some heavenly wind  
Blows on the sons of flesh;  
New models all the carnal mind  
And forms the man afresh."

For consecration and service in the Christian life utterly powerless and unfit will we be except as "strengthened with all might, according to His glorious power." Enduring hardness as soldiers of Jesus Christ, patient continuance in well doing, fighting the good fight of faith, bringing forth the daily fruits of righteousness—these marks of a worthy discipleship will find no illustration in our lives unless there be lodged within the soul the quickening power of the Holy Spirit.



FROM THE STUDY CHAIR.

BY THE REV. S. J. NICCOLLS, D.D.

An old friend writes, asking this question; "Do you really think the world is growing better?" The tone of the letter plainly indicates that he believes it is not; or at least that this poor old world of ours is in a very bad way just now. His question is not a new one. Men have been asking it with every incoming new year, since the Gospel of Christ began to be a power in the world. It is often asked, with a manifest negative accent or modulation, and from a variety of motives. Sometimes it comes from special theories or interpretation of prophecy, which seem to justify a gloomy forecasting of the future; sometimes it is prompted by personal conditions or unfortunate local surroundings; and sometimes by a disordered liver or a bad digestion. All are not pessimists from the same cause. But it must be confessed, that if men want to look on the dark side of human life, and live under its influences, it is easy to gratify them with an exhibit of doleful things, well calculated to bring on a fit of despair. After nearly nineteen centuries of the reign of Jesus Christ,—centuries that were introduced by the song of the angels, and the joyful proclamation "Fear not, for behold I bring you good tidings of great joy, which shall be to all people",—there is still an amount of wretchedness, mourning, vice, and crime, in the world that is appalling. The contrast between what is, and what ought to be, if the Gospel were fully applied to human affairs, is to say the least, discouraging; and so some arrive at the conclusion, that since the Gospel after so long a time has not fully regenerated society, we are not to expect it to do so.

But such sombre and despairing views fail to take all the facts into account. One very important matter, not to be overlooked, is the claim which the Gospel makes for itself. It was announced as good tidings of great joy for all people; its declared mission was to bless the poor and needy, to break the yoke of the oppressor, and to bring peace and good will to men. Prophecy declared that it was to have a world-wide dispensation, and that through it all the families of the earth should be blessed. In view of this, does it not seem like a sad lack of confidence in the power of Christ to assert His Gospel a failure, by saying it can accomplish no more for the world than it has already done, and that its influence is now waning? Is the reigning Lord Jesus suffering defeat in the world where He died to redeem men, and where He gained His victory over death? Surely a true intelligent faith will not believe it, although sense may point to a thousand seeming reverses.

Another important fact is the progress already made. Unquestionably, this is a brighter and better world since Jesus Christ was born into it. Millions are the happier for His coming, and the passing centuries mark an advance, under His influence and guidance, so manifest, that he must be blind who cannot see it. That the masses of men, through Christian civilization, have been put in possession, in a larger degree than ever before, of the material comforts of life is admitted on all sides. The means for the material enjoyment of life were never more abundant. True, a better material condition does not necessarily imply that the world is becoming better. Wealth distributed among the people is no proof of godliness, but it is at least an indication that some power is working for the welfare of society. It affords also, a most favorable condition for progress. Never in all the past were the rights of labor so largely regarded as now, nor at no other period has so much been done for the amelioration of the poor. But beyond this, there are tokens of moral advancement. Indeed, the very unrest pervading society, so alarming and distressing to some, is an evidence that men are beginning to see more clearly their rights and privileges, and in some way are reaching out after them. The Gospel has been slowly giving to men clearer ideas of justice, liberty, purity and humanity. It has, by its divine power, removed old and terrible abuses, broken the yoke of the oppressor, overturned hateful tyrannies, abolished slaveries, reformed laws, softened the horrors of war, elevated womanhood, protected childhood, removed prejudices between nations and people, and brought into existence the brotherhood of men. In short, the world of to-day is no more like the world into which Christ came nineteen centuries ago, than morning is like midnight. It is freely admitted that there are vices in our large cities, as disgraceful as any that ever existed in ancient Rome or Corinth. There are men as wicked now, as in the days of Pharaoh or Herod. Alas, corrupted human nature remains the same in all ages. While there is a development of righteousness, there is alongside of it, a corresponding development of wickedness. But the general constitution of society is not the same now, as centuries ago. Vice has not the same place in it. The moral atmosphere is purer and more invigorating.

There is more of peace and less of discord, more of justice and less of wrong and oppression. The ideals of men have changed; and vice has become more hateful. There is a manifest disposition on the part of society to condemn the evils that exist in it, and to seek its purification. The proof of all this is to be found in history. What warrant then has any one for saying that all this progress or evolution, by which the world is being lifted into a higher life, has come to a stop in the year of our Lord 1894, and that henceforth we are to have a retrograde movement; with all the triumphs of the Gospel in the past to encourage us, with the mighty and world-wide agencies now at work in disseminating the Gospel, with our missionaries in every land, with the Bible translated into every leading language of the earth, with providential events manifestly preparing the way for the more rapid dissemination of truth; and above all with the promises of God before us, and Christ reigning on His throne, with all power committed to Him, what

Christian need despair with regard to the future, or feel that he is fighting on the losing side.

It is our duty as followers of Christ, to make the world better by our living in it, and each one can do something to this end, even if he does no more than to keep the light of his own faith and hope burning brightly. A cheerful hopeful spirit is a help to others. Despair and gloom are unworthy of Christians. With such a spirit they dishonor their Master and unfit themselves for service. Elijah under the juniper tree, despairing, and wishing himself dead, because he thought all save himself had forsaken Jehovah, was of no use to the church; nor could God use him in that condition. He must first of all be of good courage, and know that there were at least 7,000 who had not bowed the knee to Baal. God has a great many more good and true people in this world than we know of and His work is being carried on successfully, when we can see nothing more than the smoke and dust of battle, and hear only the loud shouting of His enemies. Let David who lived in sorrowful times, and in a darker age of the world than any of us have ever seen or will see, teach us how to feel and sing: "I had fainted unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord, be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord."

CHARITY THAT HELPS AND OTHER CHARITY.

Our word "charity," has strayed far away from the *charis* of the Greek, which signified the treating of a person kindly, as if he were of the same kind or kin as one's self. It is chiefly with the desire to make clear this meaning of the word charity, and to urge a new standard of kindness, that I have gathered together a few of the stories of our neighbors of the College Settlement in New York City, as they have come to us through this last terrible year of distress. The College Settlement is simply several young women who are trying to be friends to those who are near them, and we learn to know much of the lives of many of our neighbors. Many know something of the sorrows and sufferings of the poor, but it is a privilege given to only a few to know well their everyday home life.

Through all the past year of distress, though the rich have given thousands of dollars, it is the poor who have given the most freely. "There is no way of calculating the kind deeds of neighbor to neighbor till the judgment day." The only natural form of relief is the help given by friend to friend. When a feeble old man without relatives and absolutely penniless, was asked by a friend of mine, if he ever suffered from hunger, "Never," he answered. My friend asked him, "What do you do?" and he replied promptly, "I go and get something." There was always ready for him in some neighbor's house, a pail of soup or a bowl of coffee. It is a painful fact that charity has been made so repulsive that even many of those who are in great distress are unwilling to accept help. One woman who was accidentally discovered without fire on a bitterly cold day refused to receive coal from a relief society, even though she had begun to pawn her bedding. Many of the trades unions were able to help their own members most effectively. The Tin and Sheet-iron Workers' Association numbers 450 members, and besides donating \$200 when it was needed, they lent \$1,500 to be repaid to the Union, payments to begin three months after work was found. It is said that Typographical Union, No. 6, distributed wisely \$10,000. Many other unions did similarly efficient work.

There is many a rich man seated to-day with easy conscience at a table shining with cut-glass and silver, who would be ready to stretch out a helping hand to those who need it, if they were not "all so far away." He is living in another world. What he does is to make his annual contributions to our charitable societies, and that is all. Some day we shall begin to calculate the evil resulting from such contributions. Again and again it is true of the charity of to-day that "it curseth him who gives and him who takes." One is often asked the question, "What can the rich man do for the relief of suffering?" I believe that there is but one answer: Let him give not alms but himself, and the wisdom comes with the giving. I knew a young apprentice in a great machine shop who was stricken down with consumption. His parents were old and feeble, and it was only through the gifts of his employer that his last days were made comfortable, but more to them all than the gifts was the fact that the employer came himself to the little home in the East-side tenement, and spoke friendly words. From every such natural friendship there grow more and more chances for helpfulness, and for that truest charity of all charities—the treating of others as if they were of our own kind.—*Jane Elizabeth Robbins, in the Forum.*

DOCTOR McCOSH.

(SELECTIONS FROM THE SECULAR PRESS.)

He was loved by the students of the college as few men have been loved. The fact that the students called him "Good Old Jimmie," indicated their affection for him rather than any disrespect.—*Brooklyn Eagle.*

In all things he was a conservative, but without suspicion of narrowness. His face was ever toward the sunrise. His spirit was broad, catholic, tolerant. His faith was simple, childlike and unwavering. His foibles were easily pardoned when not actually lovable.—*New York Mail and Express.*

The religious, literary and scientific world has lost a leader of renown in the death of ex-President McCosh, of Princeton. This ripe scholar, veteran teacher and courageous defender of the faith was for nearly half a century

recognized as one of the solid men of his time.—*Philadelphia Telegraph.*

Dr. McCosh was a Christian in all the word implies. His life was beautiful in its purity, simplicity and faith. He won his way into the hearts of those with whom he came into contact by the force of his personality, his kindly disposition and his love for all that was good and noble.—*Philadelphia Public Ledger.*

WHAT OTHERS SAY.

The man of the one talent who is faithful is worth twenty men of ten talents who have stored them in a graveyard.—*Methodist Recorder.*

One of our exchanges objects to the expression, "raising money" for the Lord's work. The point is pretty well taken. Raise the people and they will "give" the money.—*Christian Standard.*

The rules of the "higher criticism," as applied to the Bible, seem very wise and learned in the eyes of the high critics; but if they were to apply those rules rigidly to what they eat and drink, they would starve to death.—*Religious Telescope.*

Some people speak as if hypocrites were confined to religion, but they are everywhere; people pretending to wealth when they have not a six pence, assuming knowledge of which they are ignorant, shamming a culture they are far removed from, adopting opinions they do not hold.—*Our Church Paper.*

Preaching is not simply for the purpose of instruction. The true idea is rather that which regards the aim of preaching as inspiration. Many pulpits lose their power by becoming simply bureaus for the dissemination of information. They give light but no warmth. Both are essential to the true preacher, but more important than the didactic function of the pulpit is its inspirational function.—*The Methodist Recorder.*

The religious tramp, like his pauper brother, wants to pick up a good meal when he can get it, but he is not fond of work. He likes to find a temporary shelter under some church roof, but he is not a brewer of wood or a drawer of water. He is a consumer, not a producer. He believes in free churches and free religion, and lives up to that creed by not paying for the support of either. There is no law against beggary of this kind and so the church tramp can make a shift whenever he pleases. What is wanted is some religious almshouse for the care of this order of spiritual mendicants.—*Christian Register.*

We find the following item in one of our church papers: "The committee of the First church is looking up the records of several ministers who have been prominently mentioned for its pulpit." It is no matter where "the First church is, the item concerning it is suggestive. Ministers should remember that they are continually making "records," and that the search into these records may be going on quietly and constantly. Would it not be well, however, for ministers at times to look up the records of churches before they commit themselves to their service finally. Take ten years' reports of their missionary contributions and study them.—*Presbyterian.*

It is the account of the Rev. A. P. Doyle, the Paulist Father, lecturing before the students of Union Theological Seminary, the *Churchman* thus discourses: "This is what is meant by 'progress.' Shades of Calvin and John Knox! But if this respectable seminary of a learned and most respectable Christian sect finds itself so incompetent to provide homiletical instruction for its senior class, as to signalize a great crisis by calling in to teach the art of preaching the Gospel, one of those whom Father Ducey describes as 'wearing the Tammany collar,' we must allow that, in so far at least, the world is moving—backward. But we are not disposed to comment on Father Doyle, or the Paulist Fathers. Their 'mission' is to seduce and beguile Protestants, on the Jesuit principle of saying anything, or doing anything, which the great 'end justifies' as means. But when a Presbyterian professor does their work for them, we may at least imagine the adroit tactics by which the Paulist returned the compliment, and talked like a Presbyterian."

Satan, "accuser," is the name given to him who appeared among the "sons of God" arguing that no man could serve God from disinterested motives, or honestly, and that the reason why Job was faithful and true was the fact of his being hedged about and protected by almighty power. We are reminded of the accuser when we hear a minister of the gospel denounce his fellow ministers as cowardly, time-serving, popularity-seeking, weak-kneed, etc. That there are such men in the ministry, we do not doubt; nor do we doubt that there are men who seek notoriety by assuming to be very brave and very bold in the denunciation or wrong, who are ready to stand at the head of any movement where the following promises to be large. But we have no sympathy with the assumption that they are at fault who do not follow the lead of the would-be leader, whose loud denunciations of "the ministry" and "the cowardly pulpit" constitute his stock themes. The man who has nothing to lose, and can only hope to gain by his "bravery" is not one to be followed nor applauded. Every community, and especially our large cities are liable to be afflicted with that sort of men. It is always safe to let them as largely alone as common courtesy will admit.—*Journal and Messenger.*



## The Family Circle.

## DICKENS IN CAMP.

Above the pines the moon was slowly drifting,  
The river sang below;  
The dim Sierras, far beyond, unlifting  
Their minarets of snow.

The roaring camp fire, with rude humor,  
Painted  
The ruddy tints of health  
On haggard face and form that drooped and  
fainted  
In the fierce race for wealth.

Till one arose, and from his pack's scant  
treasure  
A hoarded volume drew,  
And cards were dropped from hands of list-  
less leisure  
To hear the tale anew.

And then, while round them shadows gath-  
ered faster,  
And as the firelight fell,  
He read aloud the book wherein the master  
Had writ of "Little Nell."

Perhaps 'twas boyish fancy—for the reader  
Was the youngest of them all—  
But, as he read, from clustering pine and  
cedar  
A silence seemed to fall.

The fir trees, gathered closer in the shadows,  
Listened in every spray,  
While the whole camp, with "Nell" on Eng-  
lish meadows,  
Wandered and lost their way.

And so in mountain solitudes—o'ertaken  
As by some spell divine—  
Their cares dropped from them like the  
needles shaken  
From out the gusty pine.

Lost is that camp, and wasted all its fire;  
And he who wrought that spell?  
Ah, towering pine and stately Kentish spire,  
Ye have one tale to tell!

Lost is that camp, but let its fragrant story  
Blend with the breath that thrills  
With hop vines' incense all the pensive  
glory  
That fills the Kentish hills.

And on that grave where English oak and  
holly  
And laurel wreaths entwine,  
Deem it not all a too presumptuous folly—  
This spray of western pine!

—Bret Harte.

(The Mid-Continent Serial.)

## SCRUB,

OR "THE HOSTS ENCAMPED."

BY MRS. M. A. NICHOLL.

## Chapter X.

"Is it not strange, the darkest hour,  
That ever dawned on sinful earth,  
Should touch the soul with softer power  
For comfort, than an angel's mirth?  
That to the cross the mourner's eye should  
turn,  
Sooner than where the stars of Christmas  
burn?"

—Keble.

Oh, in this world of shallow believers, and  
weary,  
Dreary workers, how we need that Holy  
Spirit!"

—Phillips Brooks.

As Nathaniel Brooke wandered over the  
face of the earth, looking for the son his own  
wickedness had banished as an exile, he met  
with strange men and things, had strange  
experiences, and, as day by day, realized  
his own wickedness and his responsibility  
for the life of his son, his mind bordered on  
madness, so intense was his despair and  
anguish of soul. All his deepest regrets  
were for "the boy," as he called him, scarce-  
ly stopping to think that "the boy" would  
be a man of over forty years of age. He  
thought of his wife, of his daughter, and  
mourned for them. "But they would be  
safe," he thought, "they both loved God.  
One was with God, the other would be  
cared for if she were alive, but 'the boy,'  
young and careless, thrown on the cold  
world without a sixpence beyond what took  
him from his native land to some foreign  
land, what of him? Was he a reprobate, an  
outcast in the streets of some great city, or  
was he a gambler or a drunkard, and would  
he, his father, be called to account for it all?  
And only justly so," sighed the desolate

man, "for who, save myself, was, or ought  
to have been, the guardian and caretaker of  
his youth?" But as he wandered over  
Europe failing to find him, he resolved to  
retrace his steps. Coming on his way  
through Germany, he encountered an Eng-  
lishman in a hotel in Innbruck in the  
Yrol, whom he had once met in London.

"How do you do, Brooke? 'Doing' the  
Continent, eh? And all alone! I hope you  
find your company pleasant?"

"Not very, nor is my journey merely for  
pleasure, Carter. But it is good to hear an  
English voice again."

"Nothing like the old English! I am sick  
of all the foreign gibberish I have been lis-  
tening to for the last two weeks. And so,  
you are out on business?"

"Yes. I have been over France, Germany  
and touched Italy."

"H'm. A long journey. Can I be of ser-  
vice to you, friend? I know these countries  
for many years; travelling for a German  
firm, I cover the route twice a year."

"Thank you, I fear not. I am tracing the  
steps of a man I wish to find."

"H'm. Been robbed?"

"No, oh! no. He is a—a—relation. He  
does not know I am looking for him."

"Oh! Then try Switzerland. Many peo-  
ple hide themselves there, in some lonely  
valley. You must get a good guide. There!  
That waiter fellow is bawling in German  
about my train. Good luck, Brooke. Good  
by!"

"Try Switzerland!" It almost seemed to  
Brooke as if there was hope in the very  
words. Yes, he would try Switzerland.  
And he did, crossing into that little country  
in a couple of days, after a night's rest.  
Then the long tiresome journeyings com-  
menced again. After two long months rest-  
less wandering the traveller finding a lovely  
valley beside a little lake, whose blue breast  
mirrored the great snow-topped mountains.

"I will rest here," the weary old man said,  
"it may be I may find some quietude of  
spirit, in this secluded spot. If not, I shall  
by-and-bye try America." There was no  
grand hotel in the hamlet, but there were  
several cottages that might be, and often  
had been, rented to travellers. Mr. Brooke  
took one of these, retaining his guide as  
man-servant. He paid liberally for every-  
thing furnished him by the villagers, actu-  
ally bestowing small coins on the shy, clean  
children who met him in his frequent ram-  
blings by the lake, or on the wooded sides of  
the mountains. From this Alpine glen he  
made easy excursions with his faithful  
guide. Through many a gorge or pass of  
enchanting beauty he went; even going as  
far as the famous Vale of Many Waters.  
But, strange to tell, the world-tired and  
remorseful man, cared for the little chil-  
dren. The men and women of the village  
lived hard lives, toiling for few comforts, and  
meagre fare. They, with their brown,  
weather-beaten faces, might have appealed  
to the compassion of higher natures. But  
the little fair-haired children, who, although  
they did not look unhealthy had no roses in  
their cheeks like the English girls and boys,  
touched some soft spot in his nature. One  
little maid of nine or ten years of age inter-  
ested him. She was more fragile than the  
other children, and unable to attend school,  
which the pastor taught in the church, two  
miles off. A quaint little body she was,  
with her large eyes and yellow braid wound  
around her small head; her long gown was a  
red-brown, and a brilliant scarlet kerchief  
was pinned across her narrow, shapely  
shoulders. She would sing to him, in such  
queer German,

"Ein feste Burg ist unser Gott."

Adding solemnly,

"Father was not Swiss; he was killed on  
the cruel mountains at night.""Where is the church your brother goes  
to, Elsje?""Ah! it is far away, down the mountain-  
forest, on the way to Lauterbrunnen. We  
learn much there on Sabbath-days. Belloti  
learns much in school, and teaches me all  
the good pastor says."

"Do you remember it, Elsje?"

"Yes! oh, yes! He tells about the moun-  
tains!"

"What about them?"

Sweetly the little one tells him some  
stanzas of Meta Hensser, the Swiss poet:"They stand the witness of Almighty power,  
God's mountain ranges lofty and sublime;  
All who receive their true significance  
Long on their tops to be, as if from thence,  
'Twere but a single step to heaven's bright  
dome."What is the longing that more active grows  
As we upon the mountains fix our eyes?  
It is that something in the human breastWhich from the earth draws, with the sweet  
unrest,  
Of deep presentiment unto the skies.""Unto the deep skies!" Ay, he had seen  
the people, who toiled all the week, who  
seemed to have so little to help them or  
comfort them in this world, rock off in eager  
bands, early on the Sabbath morning, to  
church, glad to hear the Gospel. And he,  
who, when at home in England, had only to  
drive a few blocks, to hear one of God's true  
servants, let many a holy day pass by un-  
heeded—because from his heart he had  
early banished all"Which from the earth draws, with the  
sweet unrest,  
Of deep presentiment unto the skies."They were sitting a short way up the  
mountain side, with armies of tapering firs,  
growing sturdily on away up to dizzy  
heights, where they failed and growing  
gradually thinner, ceased. Where the trees  
parted, they could see irregular rows of  
white, jagged peaks, seeming almost to  
touch the blue. The air around was charm-  
ed by the dreamy, rhythmic music of waters,  
now in thunderous chorus, now in milder  
song, rushing down from their icy fountain-  
heads."Are you listening to them sing?" asked  
Elsje.

"No. Do you, and what do they sing?"

"Oh, I hear them sing what a dear lady  
sang in our cottage, two summers ago. It  
was about one sheep out on the wild, bare  
mountains, and the Good Shepherd went  
after it. Away up there, the pine-tops are  
singing about it; listen awhile to the cataract;  
it sings it with the trees! They are telling  
about their fording deep, dark rivers, and  
climbing ragged, sharp places on the moun-  
tains. But the sheep—the naughty one—is  
very far away, and would be lost, only the  
Shepherd loves it. Now! when the cataract  
roars, it's about the crag and precipice he  
had to go over; and when the high peaks  
touch the sky, it's about"—the mountains, thunder-riven,  
And up from the rocky steep  
Arose a cry to the gates of heaven  
Rejoice! I have found my sheep."And by and by, when you and I go there,  
we shall hear the angels, "echoing it round  
the Throne.""Yes, child, if we go! But you are going  
to be a poet, like Metta Hensser, Elje! You  
hear the songs true poets learn from the  
trees, and birds, and mountain streams.""No, ah, no!" And the little maid shook  
her wise head. "I can not learn. My throat  
grows large. See!" And below the scarlet  
kerchief an unsightly swelling was begin-  
ning on the fair white throat. Her beauti-  
ful valley, with all its perfect sights and  
sounds, and all its poetic teachings, had left  
her a dower of disease—goitre. The sight  
of what might blight a future, so fair of  
promise, brought a new, and strangely  
sweet experience to the heart of the old  
man. Pain, love and sorrow filled his breast  
as he looked at the patient little face, facing  
the dark future without one tear."You shall not live here, Elsje!" he cried.  
"You shall come with me to some sunny  
corner of the world; I shall get the best phy-  
sicians for you, and you shall grow strong,  
and sing your songs about the mountains!""Ah! but no! My brother, my Belloti,  
would weep; he could not go to the chalet  
with the cows without Elsje.""Where do your father and mother live,  
child?""Not many steps from your chalet, my  
father lives, but mother lives in heaven.  
Father married the Frau Von Meyer."Brooke thought for a time. The way  
might be made easy with the father, who  
would no doubt be interested in his new  
wife. But the brother?Well, he would try. He might let his sis-  
ter go for a time for the sake of her health.  
"To-morrow will be the good Sabbath,"  
Elsje was saying, as she pinned her red ker-  
chief. "Will you not come to our church?"  
"We shall see, Elsje, we shall see."By and by the girl tripped down the path-  
way, leaving her companion alone with God  
and his own busy thoughts. There is  
something solemn in the grandeur of  
majestic scenery. Sitting there, with the  
great mountains, woods, and water-falls,  
about him, the lonely man felt nearer to  
God, to the God he had never been recon-  
ciled to. Was He, the Maker of all this  
awful beauty, angry with him? Ah! if it  
were so, why did He not crush him by the  
falling of a mighty avalanche, or strike him  
with one of the red shafts, which only yester-  
day, had played among the high peaks, and  
the loud, sharp thunder reverberated again,  
and again, and again! As he was thusAwarded  
Highest Honors—World's Fair.

DR.  
**PRICE'S**  
CREAM  
**BAKING**  
**POWDER**  
MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free  
from Ammonia, Alum or any other adulterant.  
40 YEARS THE STANDARD.

thinking, a little whirlwind tore up the val-  
ley, sighing angrily among the pines, and  
tossing them hither and thither like straws.  
Some words, learned from an old, long  
gone by, Sabbath-school lesson, on a hot  
summer Sabbath, a day on which the weary  
teacher told herself that she had labored in  
vain, flashed before his mind's eye. "But  
the Lord was not in the wind."

"Ah!" he thought, "but that was Elijah,  
the man of God. He would send no sign to  
a sinner."

Scarcely had the thought left him, when a  
red fiery glow of exceeding beauty rested on  
the scene; it was the sunset hour. Again,  
sleeping memory arose, and softly whis-  
pered: "but the Lord was not in the fire." He  
felt strangely unnewed, as he watched  
the deepening glory glow and spread around  
him. At last it paled, and gradually died.

Then a soft, light breeze stole up the vale,  
scarcely lifting the lightest leaf, not waking  
even a whispered echo among the mighty  
ranges. It softly fanned his burning cheek  
and brow, lingering around him. Could it  
be? but no! for the "still small voice might  
not speak peace to him. The gentle breeze  
fluttered something white at his feet. It  
was the little picture-card Elsje had in her  
hand, that had dropped, unheeded by them,  
but not by accident. He lifted it up in  
nervous, eager hands. Yes! The voice had  
a message for him, only it was uttered cen-  
turies back, in another land, but to-day it  
was potent, even as then. "The Son of Man  
came to seek and to save that which was  
lost."

Over and over again, he reads it, greedily  
devouring it with his eager eyes.

"To seek and to save that which was lost?"  
Elsje's story of the shepherd's awful journey  
over mountain and dark water, come all  
back to him. He remembered the Bible  
name of it—"The lost sheep." Was there a  
height too high, a crevasse too deep for the  
shepherd to go, seeking for the lost? Was  
any stain too dark for Him to wash away?  
"for oh! Merciful Father, I am lost!"

Away up, over the tops of the lofty firs,  
the angels bear the despairing cry: away  
beyond the mountain-tops, and on, on  
through the blue, so swiftly, (for we know  
not the swiftness of celestial motion) that as  
the cry escapes from his lips, it is laid  
before the throne. And oh! the holy joy,  
the rapture inexpressible in human speech,  
among the numberless ranks of the blest!

The angels' echo it round the throne,  
Rejoice! For the Lord brings back His  
own."

The stars are looking down, mysterious,  
wonderful, among the dark shadowy peaks.  
Away, beyond the white Ebenezer, there is a  
tremor of emerald light; then the full, round  
moon, swings gloriously up the sky. A  
song comes floating through the clear night,  
from a cottage near by, as the old man seeks  
his abode:

"Jesus, still lead on,  
Till our rest be won;  
And, although the way be cheerless,  
We shall follow, calm and fearless!  
Guide us by Thy har d,  
To our Fatherland."

His man, sitting reading a book by the  
dim lamp, rises up, glad to see him, for he  
was anxious over his unusually long  
absence. As he goes to prepare supper of  
eggs, goats' milk, and brown bread, Brooke  
takes up the little book and reads the title,  
"Die Name in Himmel eingeschrieben  
sind." It was lent him by the German  
wife of Elsje Eidelfeldt's father. Would his  
name be written in the Book of Life?  
Would he "arise and go unto his father?"  
In his heart, sorrow-broken, and sin-tired,  
he cried, "I will! I will!"

And the "hosts encamped" around the  
homes of the little, obscure village, sang  
songs of joy and love, and the guardian  
angel drew near to the couch of the repen-  
tant grey-haired wanderer.

(To be Continued.)

**ROYAL Baking Powder.**  
Highest of all in leavening  
strength.—U. S. Government Report.



**Our Young People.**

**LITTLE HANDS THAT CLING TO MINE.**

All day, upon my work intent,  
My busy feet pace to and fro,  
And every energy is bent  
Upon each mission as I go:  
And ever 'round my fingers twine  
These little hands that cling to mine,

"Wait, mamma," cries a birdlike voice:  
"Don't leave me; I go, too,"  
His loving eyes my heart rejoice;  
I linger, though I've much to do.  
What would life be could I not find  
This little hand that clings to mine?"

Dear little hands? Oh, guide them, Lord,  
And keep them pure and clean;  
So quick to do with loving might,  
Turn them from all things mean  
To thine own use I pray Thee, bind  
These little hands that cling to mine.  
*Katherine True, in Republic.*

**BETH'S NEW KIND OF BOOTS.**

"My goodness, it's warm!" exclaimed Eric Hull, as he threw himself upon the grass in front of the hammock in which his cousin Beth was sitting.

"I call it hot," said Willis, as he and all the other children, following Eric's example, threw themselves upon the ground.

"Why, what are you chickens back here again for?" asked Beth in surprise, as she laid aside her book and looked down at the six happy, but just now very warm and red faces, whose owners formed a picturesque group upon the green grass.

Daisy sat with her back against the trunk of a tree, fanning herself with a magazine she had picked up. Louise sat upon a mat. She was never so tired or so warm as not to look for something upon which to sit, for she despised all creatures that belonged to the bug family. Near Daisy was Lettie, curled up kitten fashion. The boys were in a half-sitting, half-reclining position. Willis, however, soon got up and sat in a swing for he had to have his feet and hands in motion or he was not content.

"We started to play, but it was too warm, so we came back," replied Standish, in answer to Beth's question.

"O, Beth, while we are getting cool won't you please tell us a story?" petitioned Eric, with a woebegone voice.

"How shall I tell you a story when I don't know any?" replied Beth, in the same tone he had used.

Eric laughed, changed his tone, and asked, "Couldn't you tell us about what you have been reading?"

"No," answered Beth, "it is too old for you. You could not understand it. But I will try and think of something to tell you."

While she is thinking about a story it may be well to find out who these young people are. Beth Newman was Eric's and Daisy's cousin, who was spending her vacation with them. She was about eighteen years old, of a happy disposition, and especially fond of children. Standish, Blanche, and Willis were other cousins who had come to spend a couple of weeks with Eric and Daisy. All the children dearly loved Beth, and seldom ever played a game without consulting her about it.

"Well," said Beth at length, "I can't think of a bran new story, but we will all talk about books."

"But I don't know a thing about books," cried Willis.

"Nor I, nor I," cried all the rest of the children together.

"O, yes, you do," replied Beth, reassuring. "Does not some one of you know of another kind of books besides these printed books?"

"Who makes these books?" asked Beth again.

"Why, different persons," replied Daisy, who had stopped fanning herself, for she could not fan and think at the same time.

"Yes, people write books," repeated Beth, "and yet people themselves are books."

"How are they books, Beth?" inquired Lettie.

"Let us find out," replied Beth. "Now if I were going to give you this book which I hold in my hand, of what should you think first?"

"I'd think you were very kind," quickly answered Willis, whereupon they all laughed.

"I suppose you would," replied Beth, still laughing, "but I'm not going to give it to you if you should think me ever so kind. Someone else try to answer my question."

"I should say it had very pretty covers," replied Louise. "I think olive green a very nice cover for books."

"I don't believe I would think of the

color of the covers, but of the binding," said Standish.

"At any rate, you would think of the covers first," said Beth. "The next thing to find out is whether people, since they are books, have covers."

"I think they have," assented Willis.

"What are they?" asked Beth.

"Their clothes," answered Willis.

"Yes," said Beth, with a laugh. "Their clothes are one kind of covers, but not the kind I mean. There is a kind that people have without buying."

No one seemed able to answer this question, so Beth said, "I think a person's appearance may be likened to the covers of a book." Then she asked, "Do we value a book for its covers or what is inside?"

"We value it for what is inside," answered Louise, "but I like my books to have nice covers, just the same."

"I liked mine to have leather covers," declared Eric.

"Yes, we all like our books to have fine covers and we like our friends to have fine appearances," said Beth, "but yet we do not value a person for his appearance any more than we value a book for its covers. Are we more apt to read a book with nice covers than one with tattered and dingy covers?"

"Oh, yes," replied Lettie, "I don't like to read books with old dingy covers."

"Is it right to judge books by their covers?" again questioned Beth.

"Grandma says, 'You mustn't take the books by the covers,'" quoted Daisy.

"That is true," said Beth. "How about people's appearances, or their covers?"

"Why, it's just the same with them," answered Eric.

"Just the same," declared Beth. "As the fine covers may entice us to read a worthless book, so a person's appearance may lead us to make a friend of him whom we afterwards find to be unworthy of our friendship. Again, the appearance may lead us to shun a worthy person as the tattered and dingy covers may cause us to neglect to read a good book. Indeed, if we would be wise in judging people, we should take grandma's advice and apply it to people's appearances. The next question is, do book covers ever change?"

"Willis' book covers never change much," said Lettie, as she gave him a sly look, for they all knew that Willis' school books scarcely lasted one term.

"You mean my books covers never change for the better," returned Willis, good naturedly.

"I guess no book cover ever changes for the better," said Beth. "People's appearances, however, change either for better or for worse, according to the kind of lives they lead. We had better leave the covers and come to something else. After a glance at the covers of a book, at what do you next look?"

"The title," quickly answered Standish.

"After noticing a person's general appearance, at what would you look?"

"His face," again answered Standish.

"Does the writer give any title he chooses to his book?"

"No," said Louise. "He must give a title suited to the contents of his book."

"Yes, the title of a book ought in general to depend entirely upon the contents of the book. Upon what does the expression of a person's face depend?"

"Upon how he feels," answered Willis.

"To judge from the expression on Willis' face, he feels pretty good," said Lettie.

Willis paid no attention to this remark, but asked Beth to go on with her questions.

"Should we read the title of a book aright if we were to omit a couple of its letters?"

"Oh, no," they all answered together.

"Then, since each feature takes some part in forming the face, if we do not consider each one we shall not obtain the right insight to a person's character, any more than we should read the title of a book aright if we were to omit a couple of its letters."

"Then the face is the title and the features are the letters," said Standish.

"Yes," replied Beth. "Therefore we must be careful what words we let our features spell. Turning back the covers of a book and looking within, what do we find?"

"In most books there is a picture. I like books with lots of pictures," declared Lettie.

"What is this first picture called?"

"Isn't it called the frontispiece, Beth?" inquired Standish.

"It is," replied Beth. "It generally pictures the most important or the most touching scene of the book. Looking beyond the appearance and face of a person, we come to the most important

**Blood Diseases**

such as Scrofula and Anæmia, Skin Eruptions and Pale or Sallow Complexions, are speedily cured by

**Scott's Emulsion**



TRADE MARK.

the Cream of Cod-liver Oil. No other remedy so quickly and effectively enriches and purifies the blood and gives nourishment to the whole system. It is pleasant to take and easy on the stomach.

Thin, Emaciated Persons and all suffering from Wasting Diseases are restored to health by Scott's Emulsion.

Be sure you get the bottle with our trade-mark on it. Refuse cheap substitutes!

Send for pamphlet on Scott's Emulsion. FREE.

Scott & Bowne, N. Y. All druggists. 50 cents and \$1.

event or the turning point of his life. This we seldom see, but more often hear of. It has a very great influence upon the rest of his life, just as the scene of the frontispiece has upon the rest of the book. Passing by the frontispiece, to what do we come?"

"Something I never read, the preface," answered Eric, who now had Beth's book in hand.

"Who knows what we should learn if we did read the preface of a book?"

"The preface tells the purpose the author has in writing his book," stated Standish.

"That is right," said Beth. "What is there in a person's life that may be likened to a preface?"

"If the preface shows the purpose of the author, then I should think a person's plans and resolutions would be his preface," said Eric.

"I think so, too," Beth replied.

"What a great difference it makes if the author has a good purpose in view. How much more carefully he works out each thought. It is the same when a person has good resolutions in life. Then each act must be done well, for it has an end in view. Did you ever find a book without a preface?"

"I never did," replied Standish.

"No, we do not find many books without a preface, but how often we find people without resolutions and plans in life. And what do their lives amount to? Nothing. After reading the preface, we are better prepared to appreciate the different chapters. Knowing the purposes of a person's life, we can appreciate more fully the many different stages or chapters of his life."

"What are the chapters of a person's life, Beth?" asked Daisy.

"Why, a period of prosperity may form one, while a period of adversity may form another. Some person's lives seem one continuous, smooth chapter; other people's so many widely different chapters, with hardly a connection between them. Do you know what makes these differences?"

"I can't think why, but I know it is so," answered Standish.

"Why, children, it is each day's deeds which are like so many pages of the chapters. As the deeds recorded on one page lead up to those recorded on the next page, so the deeds of one day lead on to those of the next day. If we kept this constantly in view, how much better our lives would be. We forget so often that we cannot live in a wicked way one day and the next day's deeds be the better for it. If we wish our lives to be pure, we must look after our daily actions, just as a writer must write each page thoughtfully, if he wishes to produce a good book. Now, what else is there beside the pages and chapters of a book?"

"The end. All things have an end," said Willis, in a solemn voice.

"True," said Beth. "But there is something else."

After a minute's thought, Standish asked, "Do you mean the volumes?"

"Yes," answered Beth, "the separate volumes. Every life, also, has its volumes. These are infancy, childhood, youth, manhood or womanhood, and old age."

"But, Beth, books don't have so many volumes," interposed Louise.

"No, the majority of books have not. But many people do not live through all these. Death may end any one or any part of one of these volumes. Now there is one thing more of which to speak. Who knows what it is?"

As none of them could think of it, Beth asked, "What is written beneath the title of that book which you hold in your hand, Eric?"

"The name of the author," promptly replied that lad.

"Who is the author of our lives?"

"God," responded all the children.

"Yes, God is the Author of our lives; but unlike human writers, He leaves the choice of being good or bad with his books, for he gives them a will. Where can we learn of our divine Author?"

"In the Bible," they all responded, again.

"Our Bible, indeed, tells all," Beth said. "Now, each one tell some point in which people may be likened to books. You begin, Standish."

"The appearance of a person may be likened to the covers."

"His face to the title," continued Willis.

"Some important event to the frontispiece," said Eric.

"One day's deeds to a page," put in Lettie.

"The different stages of his life to the chapters," said Daisy.

"The periods of his life to the volumes," added Louise.

"God to the author, and death to the end," completed Beth. "Why, children!" she exclaimed, as she looked at her watch, "do you know it is time for tea?"

"Is it?" cried Willis, who was on his feet in a second. "Well, let's see who can get to the house first."

Then away they all scampered, forgetting that there were books in the world or that they themselves were books.—Selected.

**The World's Fair Tests showed no baking powder so pure or so great in leavening power as the Royal.**

"What is whisky bringing?" asked a dealer in that article one day. He meant to ask, How much is it selling for? A gentleman who heard the remark took it in an entirely different sense from that. "What is whisky bringing, do you ask? I'll tell you. It is bringing men to prison and to the gallows, and it is bringing women and children to poverty and want." There never was a truer answer than this.—Exchange.

**Dr. Price's Cream Baking Powder Most Perfect Made.**

**DOES YOUR CHURCH NEED AN ORGAN?**

If so, you will find it to your advantage to correspond with THE MID-CONTINENT. We have a superior instrument, taken in exchange for advertising, which is fully warranted in every respect. It will be furnished at about one-third the list price. Or, it can be obtained as a premium for new subscribers to THE MID-CONTINENT. The organ has sufficient volume for a congregation of 400 or 500. Further particulars will be promptly furnished upon application.

**Tobacco Habit } EASILY CURED**  
Morphine Habit }  
Liquor Habit }  
Hill's Double Chloride of Gold Tablets will cure any case of Morphine, Liquor or Tobacco Habit in from three to ten days. Can be given in tea or coffee without the knowledge of the patient. Testimonials sent free. For Sale by all Druggists, or sent on receipt of \$1.00. THE OHIO CHEMICAL WORKS, Lima, Ohio.



## Ministers and Churches.

### ST. LOUIS AND VICINITY.

Dr. Nicolls, Judge Shields and Dr. Williams attended the McCormick Seminary Board meeting last week.

Rev. G. D. McCulloch, of the Glasgow Avenue Presbyterian church, is in the country on a holiday trip and preached last Sunday at Jerseyville, Ill.

Last Sunday evening the Sunday-school of the Lafayette Park church rendered a Christmas missionary exercise, under the leadership of the superintendent, John H. Scott. A beautiful souvenir programme and album was presented to every one in attendance. The music was under the direction of Prof. Louis Hammerstein, assisted by the chorus choir.

The Christmas exercises of Faith Presbyterian Mission S. S., was held on Tuesday evening, Dec. 25th. The children and older members recited, sang, etc. Santa Claus appeared and distributed the numerous gifts. The pastor, Rev. W. V. Lippe, and Superintendent John U. Wanner, were the happiest young men in existence that evening. The united efforts of these young men is going far toward building up this Mission and we predict that at success will crown their work.—H.

The Christmas exercises held at the Merchant St. Mission S. S. on Wednesday evening, Dec. 26th, was a decided success every way. The children and others took part heartily. Santa Claus appeared and all went home happy with their numerous presents. Thanks are due Mr. Frank Zieger for helping so strongly the S. S. Missionary, W. H. Herrick, who took charge in the absence of Mr. Roth, who was detained because of sickness. May our heavenly Father soon restore to good health our valuable superintendent.—H.

The Oak Hill Mission S. S. held their Christmas exercises in their pretty church last Friday evening, Dec. 28th. The children and older people joined heartily in the program gotten up by Mrs. Halpin and others. Through a misunderstanding Santa Claus did not appear but everyone went home happy with their numerous gifts. The Ladies Aid Society of this Mission received \$40 into their treasury from the Concert and Wax Works Exhibition given on Dec. 20th, through the kindness of many friends. This money was much needed and proved of great help.—H.

The following interesting circular letter was distributed at the Christmas entertainment at the Ferguson church: "Dear Friend:—Early in the New Year it is my purpose to give a series of Sabbath evening sermons to the young people of our church, and ask your help in the selection of my topics. Please cut off one of the annexed coupons, marking out your first and second choice of subjects, and return to me by Jan. 1st. Your pastor, Thos. J. Stevenson." These are the "coupons" to be clipped: "Coupon one. Bible men—Moses, David, Paul. Bible cities—Babylon, Jerusalem, Rome. Coupon two. Bible women—Eve, Esther, Elizabeth. Bible lands—Egypt, Assyria, Palestine. Coupon three. Bible books—Genesis, Job, John. Bible buildings—Ark, Tabernacle, Temple. Coupon four. Bible in poets—Bunyan, Milton, Tennyson. Bible in Patriots—Luther, Knox, Calvin."

The St. Louis Presbyterian Society makes the following announcement: Societies will please notice the dates upon which Miss Sherman visits the churches in St. Louis Presbytery: Jan. 2d, 8 p. m., West church; 3d, 11 a. m., Washington and Compton ave.; 8d, 8 p. m., Souldard mission; 4th, 8 p. m., 1st German; 5th, 2 p. m., Second church; 6th, 7 p. m., Lafayette Park; 7th, 8 p. m., Memorial Tabernacle; 8th, 8 p. m., Church of Covenant; 9th, — p. m., Glasgow ave.; 10th, all day prayer-meeting; 11th, Kirkwood and Rock Hill; 12th, Forest Park University; 13th, 7 p. m., Washington and Compton ave.; 14th, Poplar Bluff; 15th, Ironton; 16th, Marble Hill; 17th, Cornwall; 18th, DeSota; 19th, Kimmswick; 20th, 3 p. m., mass meeting First church; 21st, Ferguson; 22d, St. Charles; 23d, Carondelet, 24th, 8 p. m., Second church; 24th, 3 p. m., Clifton Heights; 25th, 2 p. m., North church; 26th, Webster Groves; 27th, Cote Brillante.—Mrs. W. S. Knight, Chairman of Committee.

### MISSOURI.

POPLAR BLUFF.—Dr. and Mrs. Bickford, of the Poplar Bluff church, were the recipients of numerous generous gifts on Christmas, among them Santa Claus' bank check for \$21, which was presented at the Sunday-school Christmas entertainment, and baskets filled with good things from their people, making it a day full of gladness at the parsonage. After a special mission sermon on the morning of the 23d, the largest collection for Home Missions ever taken in the church was contributed.

### ILLINOIS.

LEWISTOWN.—The church people and friends royally remembered Rev. Benjamin George, the Presbyterian minister here for the past eleven years, by a purse of nearly \$200, accompanied by a note which we have seen in print, which was of the most beautiful and tender character. The worthy pastor's card of acknowledgment was a model of its kind.—W.

CARTERVILLE.—Sabbath, Dec. 23rd, was an eventful day in the history of this little church. Eighteen members were received as a result of a series of meetings. Nearly

all from the outside world. Not even children of the covenant.—\*

CHICAGO.—Dr. Bryan of the Second church, Cincinnati, has accepted the call of the Church of the Covenant of this city, and will enter on his new work early in January. This church adjoins the McCormick Seminary in location and is closely connected with that institution in its clientage and sympathies. In this and in other respects it is a very important field.

SUMNER.—We have just closed a series of meetings in our church, assisted by Evangelist Bischoff, of Springfield, Ill. Bro. Bischoff attracts the crowds, and presents the gospel pointedly. Six were received, five on profession and one by letter. Our church is a mission church; two years ago was nearly dead, but a few faithful ones persevered and kept it alive, and now we are living and growing. We need a communion set. Will not some kind hearted one supply our need?—N. C. Green, S. S.

GARDEN PLAIN.—At the Christmas eve entertainment of "Santa Claus Dream" on Monday night, the members of the congregation completely surprised Pastor Hyatt with a very fine lap robe to help keep him warm in his long winter drives. To complete the kindly expression of good will some one hang a large turkey on his front door knob, and send him a large blanket for his horse on Christmas morning. Mrs. Hyatt, the pastor's wife, received a present of money.

DIXON.—Five churches united in an evangelistic campaign under conduct of Maj. Geo. A. Hilton and Rev. Grant C. Fuller, the latter a singer as well as an evangelist. The meetings continued two weeks, including three Sabbaths. The largest room in the city, accommodating 1300, was not large enough, and overflow meetings were held. Meetings for men only held in the opera house Sabbath afternoon had 1,000 present. Results are not yet fully known, but nearly 800 cards were signed expressing desire to lead a Christian life, and over 350 have professed to accept Christ as a Saviour. Maj. Hilton is a Presbyterian layman belonging to one of our churches in Washington, D. C. He is a man of great ability, wonderful power as a speaker, thoroughly consecrated to the work and free from objectionable methods. The churches will doubtless receive large accessions, and have already received a wonderful spiritual uplift. The Bible readings every afternoon were largely attended and were specially valuable.—E. U. Sickles.

### COLORADO.

SUNDAY-SCHOOL MISSION WORK.—Much credit is due our Board of Publication and Sabbath school work for its energetic efforts in the carrying of the gospel into unreach, spiritually and too often materially, destitute communities in our western States. Recently, at the request of the Synod of Colorado, Rev. C. K. Powell, for some time presbyterial Sunday-school missionary in Nebraska City Presbytery, was commissioned as Synodical Sabbath-school missionary for those two great States on the backbone of our continent, Colorado and Wyoming. The need is specially felt here, that while our missionaries can and do organize schools where any Sabbath school missionary can, some one be sent who can preach and do a minister's work, claiming the territory for Christ and our own denomination. It is now a period of special moment in the history of our church in this future great reservoir of our national population and industries, two men are asked for immediately, and THE MIDDLE-CONTINENT readers are especially asked to pray that the men and money for this field be speedily forthcoming. Any information desired will cheerfully be given by Rev. G. W. Barr, Leadville, Synodical chairman, or Rev. C. K. Powell, 4 Gothic Place, Denver, Synodical S. S. missionary.

### NEBRASKA.

HASTINGS PRESBYTERY.—Rev. D. W. Montgomery, who has been made pastor-at-large of Hastings Presbytery, is doing good work in arousing the churches in his field. He is a good singer, which assists his preaching, but his strength lies in personal work.—C. W. H.

BEATRICE.—Please permit me to correct a statement made in your last issue concerning the great and good work accomplished by the First Presbyterian church of Beatrice, during the two years Rev. J. D. Countermine, D.D., has been our faithful and devoted pastor. Instead, as was stated in your paper, of there being 200 new members received, there have been 265. Of these 170 united on confession. There have also been 112 persons baptized, 87 of whom were adults. A new parsonage and church of 1200 seating capacity have been built at a cost of about \$30,000, and more than enough of good pledges taken to pay for them. Of the \$23,000 raised in actual cash, \$2,300 have been given to benevolent work outside of our own church. The church, including the Sabbath-school, the three Christian Endeavor societies, and the Ladies' Aid and Missionary society, is well organized, and enjoys the distinction of having the largest membership of any Presbyterian church in the State. The membership at this writing is about 700.

### INDIAN TERRITORY.

SAN BOIS.—The San Bois church is one of our most encouraging "full-blooded" Choctaw fields. It was my privilege to visit this field last week, and dedicate the new church. The people are very much encouraged and pleased with their nice large church. They love the gospel and never tire in hearing the glad tidings. This church is gradually growing under the faithful ministry of its pastor, Rev. S. R. Kram. It does one good to see the devotion, the reverence and the love of these godly "sons of the forest."—W. R. K.

### SOUTH DAKOTA.

KIMBALL.—This church and congregation persevere with growing interest in various lines of missionary work. They now appear well up in the line of duty with the other churches of the Synod. They set a good example for some, contributing to all the Boards, and the Junior Endeavor Society, under the lead of the pastor's wife, has bought Bibles for prayer-meeting use, and sent a Christmas box to our Indian Mission school at Good Will. Rev. La Theo. Lobe, M. D., has thus entered upon the second year of his service as their minister under very encouraging auspices.

HOPE CHAPEL.—This rural church, nine miles southeast of Mitchell, with which it is grouped under the care of Rev. George Williams, D.D., is greatly encouraged and strengthened by the accession to their membership, 23d ult., of ten new members, four of whom are heads of families and six young people from the Sabbath-school. The steady, moulding and uplifting influence of this church and Sabbath-school upon the character of the community is already quite marked. This ingathering was prompted by some special meetings in October, in which the pastor was assisted by Rev. M. E. Chapin, S. S. missionary. Our rural churches and Sabbath-schools are paying investments when faithfully cultivated.

STURGIS.—Rev. Luther M. Scroggs, pastor of this church, is doing an earnest work among the people. The spiritual power of the church is increasing and a growing interest is manifested in all the services of the church. A healthy Y. P. S. C. E. society meets every week, aiding in the regular monthly support of the church, and always ready to assist in extending welcome and fellowship. It has an active membership of 22 and an associate membership of 18. Two months ago a Junior Society of Christian Endeavor was organized with 14 members. It has grown to 30 strong. No member is over eleven years old. The officers are from its own ranks. The Missionary and Aid Society raised \$62 in November, and paid off the last of a debt of \$500, assumed by the ladies' society five years ago. A relief committee has been at work soliciting clothing and distributing the same together with a generous supply sent to the Sturgis field from two eastern churches. The spirit of prayer and love has attended their efforts. Four persons were received into the church at the last communion service, and three at Pleasant Valley—the two churches belonging to the same charge. A cantata "Crown of the Year," especially appropriate to the Christmas season, was recently rendered by the Sunday school. Moreover, it was the happy result of a singing class organized some months since by the pastor for improving the music of the Sunday-school and Y. P. S. C. E. A series of revival meetings are now being held at Vales by Rev. Mr. Morgan and Rev. L. M. Scroggs. An effort is being furthered to hold meetings during some part of the winter at every church in the Black Hills Presbytery. Prayers are asked for the Sturgis church and the people of the outlying districts.

### FLORIDA.

AUBURNDALE.—Rev. Thos. C. Marshall has accepted the invitation of the church at this place in Southern Florida, and entered upon his work. This promising organization is pre-eminently a young peoples' church, and is fortunate in securing a young minister so gifted and so well adapted to his work. A few years ago five Christian young people from Tennessee coming to find their permanent home in Florida, and feeling the need of church privileges in the new settlement, began in faith and poverty, the erection of a house of worship. Assisted and encouraged by an elderly Christian friend, they started a subscription paper, and became personally responsible for a large share of the building materials, besides generously contributing the largest share of the personal labor required in the erection of the building. The Lord rewarded such devotion by sending, as their pastor, for four years, that prince of Christian ministers, the late Rev. S. P. Wilson, D.D. During the last year of his ministry, a society of Christian Endeavor was formed, which did good service for the salvation of their young companions and friends. Dr. Wilson, assisted by the Synodical missionary, in the fall of 1892, conducted evangelistic services, resulting in a precious revival, and the ingathering of well nigh all the young people as well as many of the leading citizens of the community. The church report for that year showed that 49 out of the 55 communicants had been gathered into the fold. It is fondly hoped that while young Bro. Marshall is recuperating his health in the salubrious climate of Florida, among congenial young Christian spirits, he may carry forward the work so grandly done by Dr. Wilson and his successor, young S. H. Barr, and add to his own crown of rejoicing many a star for the day of Jesus Christ.—K.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly on the blood and mucous surfaces of the system, thereby destroying the foundation of the disease and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address, F. J. CHENEY & CO., Toledo, O. Sold by druggists, 75c.

### HINTS TO THE HOUSEWIFE.

CARE OF THE HANDS.—With the coming on of cold weather comes trouble with a great many housewives with their hands. If perfectly soft water could be obtained for kitchen and laundry use, the annoyance of chapped hands would be reduced to a minimum. Soft as Croton water is, it contains five per cent. of Carbonic acid, to roughen sensitive skins and make some kind of cold cream a necessity; and where water from limestone regions must be depended on, the trouble is very much greater. In washing dishes, if a mop is used instead of a dish-cloth, the hands need not be much in the water; a sink brush will serve to scrub out pots and kettles, and as soon as the work is done, the hands should be carefully washed and wiped, and then cold cream be applied. The simplest form of this is made by melting a bit of white wax and table oil together. Put in a cup one ounce of wax and two of oil; set in hot water until the wax is dissolved. Add rose water to scent it. Sweet almond oil makes a more delicate paste, but more expensive. If this paste is put on just before going to bed, and gloves one or two sizes too large are worn at night, the hands will be soft and white.

SWEEPING.—It is possible to sweep a carpet and raise very little dust as expert sweepers know. The ordinary servant girl and the uninitiated housewife seem to think that the dirt needs to be raised from the carpet with powerful strokes, and sent as far as possible through the air and clear across the room. This is a great mistake. The broom should make short, quick, delicate strokes, and be lifted vertically after each one, and the dustpan should be close along with the broom to receive the dust and the dirt as one progresses, and not wait for it to be gathered in one big heap before being taken up. Before sweeping it is a good plan to gather all the bric-a-brac piece by piece together, dusting it as each piece is gathered up, put it on the table or the bed, and cover it up. Then it is all ready when the sweeping is done to go back in place again. It saves much also to have calico covers to put over the various pieces of furniture before sweeping. These can be made of old sheets or any kind of cotton goods, old or new.

Dr. Price's Cream Baking Powder  
World's Fair Highest Award.

### IS THERE ANY LIMIT TO FAITH IN GOD.

The divine wisdom, power, and goodness are infinite. Therefore there is no reason why faith should not be unlimited in God's willingness and trustworthiness to do for His children whatever He sees to be for their best good. From this point of view certainly there is no limit to faith.

From another point of view there are limits. Sin in us operates as a limit. So far as we consciously continue to do wrong, to that degree we hinder ourselves from the exercise of a perfect and triumphant faith, and, so to speak, put it out of the divine power to reward our faith. We make it impossible for God to honor our faith consistently with His own nature and His knowledge of what is best for us.

Unreasonableness in us also constitutes a limit. If we have faith that the Almighty will do in our behalf anything which is impossible or even only unwise, that faith will fail of its reward. This is a common cause of the apparent fruitlessness of faith. It has been exercised blindly and in defiance of neglect of facts as to which we might have enlightened ourselves.

The general good also sometimes serves as a limitation upon individual faith. God has others to care for besides us. Their interests are, and ought to be, as dear to Him as ours. What we long for and pray for and cherish faith that we shall be granted may be neither impossible nor unreasonable in itself or so far as we alone are concerned yet for some sufficient reason, not apparent to us, but entirely plain to the omniscient Ruler of all men, it may not be consistent with the highest good of others.

These truths involve no discouragement of frank, hearty faith in our heavenly Father's love and care. They rather tend to stimulate that simplicity and heartiness of confidence in Him which we often and aptly term childlike. It is not inconsistent with self-enlightenment. Its inevitable limitations are merely such as are due to essential conditions, and not to an evil will. And the innumerable and often marvelous rewards which God has granted to human faith and His freely given pledges to honor it should remove all doubt from our minds, and inspire us to study how to cherish a trust which is at once free from sinful motives, reasonable, and sturdy.—The Congregationalist.

The U. S. Gov't Reports  
show Royal Baking Powder  
superior to all others.



**Marriages.**

BOAZ-GITHENS.—At Kansas City, Mo., Dec 26, 1892, by Rev. J. A. P. McGaw, John W. Boaz and Miss Elvora J. Githens, both of Jewell County, Kan.

SEHNHERR-HITE.—CRAIG—WELGE.—At Chester, Ill., Nov. 28th, by Rev. F. P. Dahlymple, Henry A. Lehnerr and Etta Hite; also Wm. C. Craig and Dena M. C. Welge.

**Obituaries.**

[Obituary notices, beyond the announcement, to be paid for in advance, at the rate of five cents for every eight words.]

SMITH.—At Chester, Ill., Dec. 21st, Mrs. Clara Holbrook Smith.

CROSS.—The Rev. Henry W. Cross, at Colorado Springs, Colo., Dec. 22d.

Since March 1st, 1894, Bro. Cross has been superintendent of the Presbyterian church Sunday-school at Metropolis, Ill. On account of failure of health, he ceased work the last of August.—B. C. S.

**ALBERT LEA COLLEGE.**

This college has just closed another successful and pleasant term, the first term of its tenth year. The attendance has been good, and the work done in study and instruction is thorough and satisfactory. The past excellence of the teaching, the best modern methods, and the high grade of scholarship which have always marked this institution, have been fully maintained. The progress and comforts of the students have been so well secured that all, with hardly an exception, are enthusiastic in devotion to the college. No case of discipline has occurred. The prospect for the future is encouraging. The standing and growth of the college are well assured. There has never been any ground for rumor or question in regard to its permanence. Its friends and patrons—and there are many of them—are determined that Albert Lea College shall stand and flourish. It has a unique mission, and past success gives confidence for the future. The blessing of God is evidently with it.—\*

**NEW YEAR THOUGHTS.**

BY THE REV. W. R. KING.

Another year with its defeats and victories, its failures and successes is about gone, and we stand upon the threshold of a new year. Entering thus upon the work of another year, it becomes us to think seriously of the period that is just closing: What have we done for Christ? What have we left undone? What do we expect to do for Christ during the coming year?

The Christian passing out of one year into a new one stands somewhat on the same level with Abraham, when God called him to go out from his own country unto the land which he would show him. The first thing involved in that call was *separation*. Abraham's people were idolaters, worshippers of the stars, and it was impossible for him to establish the true monotheistic religion in his own country. He had to forsake all that was near and dear to him, and get out of that corrupted civilization where the word of the Lord could be heard. Going into this new year we must separate ourselves from all worldly things and lay aside every weight and sin that doth so easily beset us, if we would do faithful service for the Master. The thing that the people of God must do before the world is ever going to be brought to Christ, is, to come out from among the Chaldeans, and be separate from the world. God calls us to leave our old surroundings, and our old sins. We cannot serve the true God so long as we dwell among the Chaldeans. Let us see to it during this new year that we live so that our lives will testify that we are disciples of Christ.

The second thing involved in the call of Abraham was, *faith*. He went out not knowing whither he was going, but he knew that God was leading and so he pushed his way over the desert sands and across the hills as he was led on by faith.

We go into an unknown country when we enter upon the new year; how will we go? Will we go in faith, or shall we walk by sight? Can we not expect great things from God during the coming year, and will we attempt great things for God?

There never was a time in the history of the church when God's people needed more faith. Satan is at work, the powers of dark-

ness are strong; shall we go into the new year believing that God will give us the victory? Let the church go out by faith, and God will lead her into the goodly land of promise.

The third thing involved in Abraham's call, was, *obedience*. When God called he obeyed. Obedience is the test of discipleship; "If ye love Me keep my commandments." Active obedience to God's will is the great essential to a Christian life. The mere possession of a Bible and a pew in church is not the possession of Christianity. The true Christian is that faithful and wise

servant whom the Lord when He cometh will find so doing. Thomas Carlyle says, "Obedience is our universal duty and destiny; wherein who so will not bend, must break." Too early and too thoroughly we cannot be trained to know that "would" in this world of ours is as mere zero to "should," and for the most part as smallest of fractions to "shall." How many times have we disobeyed God during the past year? How often will we obey Him during the next?

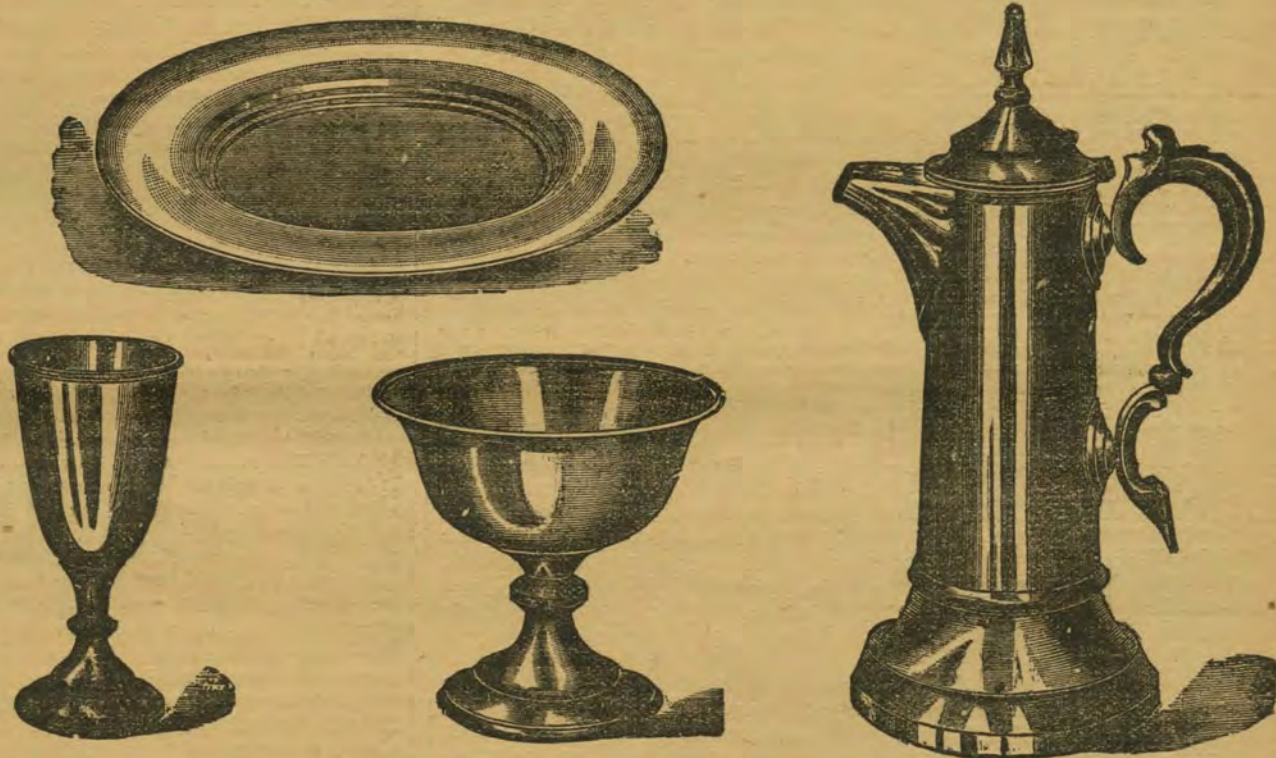
The call of Abraham involved a *promise*. "I will make of thee a great nation, and I will bless thee." God has never called His

church to make a sacrifice without adding a promise. God is calling the Presbyterian church to a great work this year, the debts of our Boards must be raised, the Gospel must be sent to the heathen, the work on our "home mission fields" must be kept going, and just in proportion as the church heeds this call, will the blessings of God rest upon her.

Let us remember these four things: Separation, Faith, Obedience, and The Promise. Let us work with these words upon our hearts and minds, and the new year will be the best year of our lives.

**Silver-Plated  
COMMUNION SERVICE**

*This set is composed of six pieces, viz: One Flagon, one Baptismal Font, two Plates, and two Goblets. They are all extra quality Quadruple Silver Plate, and Warranted by Mermod-Jaccard Jewelry Co., which is a sufficient guarantee of heir quality.*



Recognizing the difficulty under which many churches labor in obtaining COMMUNION SETS at a reasonable price, we have made arrangements with one of the most reliable houses in the country to supply all we may require.

These we propose to present to our patrons as premiums for NEW Subscribers to the MID-CONTINENT.

The price is **\$33.00** but by a very favorable contract with the firm mentioned above and by giving our patrons all the profits for the first year, with the hope that they will continue with us, we are able to offer this complete and beautiful set for SIXTEEN NEW SUBSCRIBERS at \$2 each. The name of the church will be engraved on the Flagon free of charge. For EIGHTEEN Subscribers the goblet will be gold-lined.

Churches will find these goods just as represented. The name of the house furnishing them is a sufficient guarantee that they are genuine.

The names need not be from any one Post-office. Please forward them as fast as obtained stating that they are for a Club to secure the Communion Set, and as soon as the requisite number is obtained it will be engraved, carefully boxed and sent by express.

**THE MID-CONTINENT,  
1516 Locust Street,  
ST. LOUIS, MO.**



A Fifty-Two-Week Feast!

# HARPER'S YOUNG PEOPLE

Offers everything afforded by its competitors and eight advantages besides! Largest and best of all juveniles. Subscribe now, and get the Christmas Vacation—a complete story by Kirk Munroe—Free. Write TO-DAY for free sample copy and sixteen-page illustrated Prospectus.

Published by HARPER & BROTHERS, N. Y.

## Caution

Your friends not to buy a Cooking Stove or Range before they have examined into the merits of.....



### SELF-POURING POT

For Coffee or Tea.

POURS by PRESSING the LID. Saves 25 per cent. of tea or makes the liquor proportionately better. Send for styles and prices. The Asbury-Paine Mfg. Co., Trenton, N. J. This is a good thing—Ed.

WANTED 5000 MORE BOOK AGENTS. Hundreds of men and women are now earning \$100 every month canvassing for the world famous fast selling new book **Our Journey Around the World** by REV. FRANCIS E. CLARK, President of the United Society of Christian Endeavor. 220 beautiful engravings. *The King of all subscription books and the best chance ever offered to agents.* One sold 2000 in his own township; another, a lady, 68 in one Endeavor Society; another, 132 in 15 days—all are making money. 754 thousand. Now is the time. Distance no hindrance, for we pay freight. Give Credit. Premium Copies. Free Outfit. Extra Terms, and Exclusive Territory. Write at once for Circulars to A. D. WORTHINGTON & CO., Hartford, Conn.

**\$25 to \$50** per week, to Agents, Ladies or Gentlemen, using or selling "Old Reliable Plater." Only practical way to replate rusty and worn knives, forks, spoons, etc; quickly done by dipping in melted metal. No experience, polishing or machinery. Thick plate at one operation; lasts 5 to 10 years; fine finish when taken from the plater. Every family has plating to do. Plater sells readily. Profits large. W. P. HARRISON & CO., Columbus, O.

## A PRIMER OF MUSIC

By Wm. Mason, Mus. Doc. and W. S. B. Mathews. This work covers entirely new ground. It is not alone a Primer of the Piano-forte, with information about the Keyboard Notations and peculiarities of the instrument, but much more. It is a

**Primer of Musicianship,** having in it the foundations of Harmony, Musical Form, Principle of Phrasing, the correct way of playing all the embellishments and ornaments, the **Principles of Pianoforte Technic,** and other interesting and mind-opening instruction. While intended for the use of young pupils, the ground it covers is so much more extensive than that usually covered by elementary piano lessons, that pupils as far along as the fourth and fifth grades will find here much matter which they have previously neglected.

PRICE, BOARDS, 75 CENTS. CLOTH, \$1.00. THE JOHN CHURCH CO., CINCINNATI, NEW YORK, CHICAGO.

J. T. SMITH, PRINTER OF THE MID-CONTINENT, THE ST. LOUIS PRESBYTERIAN, THE CENTRAL BAPTIST, ALSO ALL KINDS OF BOOK AND JOB PRINTING PROMPTLY AND NEATLY EXECUTED. 1516 LOCUST ST., ST. LOUIS, MO.

## Current Literature.

### BOOKS.

The books reviewed in this column can be purchased for price annexed by sending order to 1516 Locust street, St. Louis, Mo.

RECEIVED YE THE HOLY GHOST. By J. Wilbur Chapman, D.D. Revell & Co., Chicago, New York. 50cts.

ST. PAUL AND WOMEN. By Rev. Mr. De Loss Love, D.D. Revell & Co., Chicago, New York. Price 75cts.

EARLY WITNESSES TO SUCCESS. Talks to Young Men. By Charles Townsend. A. D. F. Randolph & Co. New York. 75ct. These are Sunday evening lectures, delivered in the author's pulpit. They abound in sound principles and wholesome instructions. The peculiarity of the lectures is that they are based upon evidence in point as found in 600 answers obtained by the author from forty different men of experience and sagacity, laymen in the different walks of life, such as statesmen, lawyers, merchants, bankers, etc.

RELIGION AND BUSINESS, Practical Suggestions to Men of Affairs. By Dr. Henry A. Skinson. A. D. F. Randolph & Co., New York. 75c.

This little volume, by the pastor of the Broadway Tabernacle Congregational church is dedicated "to the business men to whom it has been my privilege to preach, among whom are some of the noblest men and the purest, truest Christians of my acquaintance." It is filled with practical articles on such topics as "Business in Religion," "Religion in Business," "Business in Christian Service," and the "Home and the Business." It is a helpful, practical, readable book.

THE ENCYCLOPEDIA DICTIONARY. Edited by Robert Hunter, A. M., F. G. S., and many assistants. The Syndicate Publishing Co., Philadelphia. Price, for a limited time, \$2.50 per volume.

Volume IV of this valued work has just been received. An exhaustive review of the plan of the entire work appeared in these columns recently. This work is, in brief, both an encyclopaedia and a dictionary. It is of immense practical value. It can be obtained through THE MID-CONTINENT at \$2.50 per volume till January 15th only; after that the price will be doubled by the publishers.

IN CAIRO AND JERUSALEM. An Eastern Note-Book. By Mary Thorn Carpenter. A. D. F. Randolph, New York. Price \$1.50.

Miss Carpenter is an American young lady who has traveled extensively in the east and knows how to observe and describe. These sketches are in light vein, fresh and entertaining throughout. They are instructive, too, without ever being heavy or in didactic style. We obtain vivid and satisfactory glimpses wherever the author takes us in her travels. She gives an interesting report of her journey over the Palestine railway, running from Joppa to Jerusalem at the rate of eight miles per hour. Her several pages given to this, furnish more information about this novel enterprise in the Holy Land than we remember to have seen before. The description of present day life in Jerusalem is also very interesting. She gives the population in and about Jerusalem as about one-half Jews—while distributed throughout the whole land are eighteen different colonies of these people.

### GLIMPSES AT THE MAGAZINES.

The Nineteenth Century for December. Leonard Scott Co., reprint, New York. "Why I am not an Agnostic," by Prof. Max Muller, is well calculated to make one blush, rather than exult as we have known of some doing, in assuming that role. "The Decay of Bookselling" is a thoughtful article, and presents a humiliating aspect of things for this advanced day. "Lord Bacon versus Prof. Huxley," by the Duke of Argyll is good reading.

Our Day, the monthly magazine founded by Joseph Cook, LL.D., in 1888, and The Altruistic Review, founded by Hazlitt Alva Cuppy, Ph.D., are to be united as a monthly, January, 1895. Mr. Cook will be editor-in-chief, Mr. Cuppy, assistant editor and manager; and among the assistant editors will be Miss Willard, Mrs. Mary H. Hunt, President Rankin, Wilbur F. Crafts, Anthony Comstock, John Henry Barrows, and other well-known specialists in reform. The magazine will be issued simultaneously at 17 Beacon St., Boston; Springfield, Ohio, and Monadnock Block, Chicago, at \$2.00 a



**A Pleasant Reflection**—the fact that easy washing has been made safe. Until *Pearline* came, it was dangerous. *Pearline* takes away the danger as it takes away the work. There is no scouring and scrubbing, to wear things out; there is no trouble in keeping things clean. *Pearline* is better than soap. With soap, you need hard work; for easy work, you need *Pearline*.

**Beware** Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as" *Pearline*. IT'S FALSE. *Pearline* is never peddled, and if your grocer sends you something in place of *Pearline*, do the honest thing—send it back. JAMES PYTE, N. Y.

year, or 20 cents a number. Our Day Publishing Co., Springfield, Ohio.

The always *Popular Science Monthly* has in its January number the second of a series of papers illustrated with star-maps which Garrett L. Serviss is contributing under the title, Pleasures of the Telescope. In Twenty-five Years of Preventive Medicine, a history of sanitation in this country is given by Mrs. H. M. Plunkett. Ethics in Natural Law is the title of an essay in which Dr. Lewis G. Janes criticises the famous Romanes lecture by Prof. Huxley. Prof. James Sully takes up in his Studies of Childhood the idea of self, of the past, of God and others that young philosophers puzzle over. H. C. B. Cowell writes on School Ethics pointing out ways in which practical teaching of this subject could be added to the theoretical.

McClure's Magazine for January demonstrates anew the thoroughness of Miss Tarbell's study of Napoleon's career, both by her remarkable summary of his services to France as a far-sighted ruler and law-giver and founder of institutions, and by the remarkable discovery she made of a contemporary document written by a grenadier of the Consular Guards, describing the battle of Marengo, and the famous stand of the Consular Guards, in which five hundred grenadiers in a hollow square withstood the onset of the Austrian army, and turned a probable defeat into a great victory. The paper is specially valuable as giving the feeling of the soldier toward Napoleon long before he became emperor. A new Jungle story by Kipling, and a thrilling battle story by Conan Doyle, show these authors at their best.

The Century for January presents a varied list of attractions. In addition to the Napoleon, which marches along rapidly toward Bonapart's first military success, and which is richly illustrated by the work of contemporary and other artists, there are illustrated articles on Canton, dealing with the punishment of criminals and with the interesting river population, on "The Armor of Old Japan," on "Festivals in American Colleges for Women," setting forth the recreations of Bryn Mawr, Mt. Holyoke, Smith, Vassar, Wellesley, and Wells colleges, besides a fully illustrated article by Mr. Hiram S. Maxim on his "Experiments in Aerial Navigation." In addition to the illustrations by Castaigne and Metcalf, of serials and stories, there are two reproductions of works of art—one, in the American Artist Series, of F. H. Tompkin's "Mother and Sleeping Child," and the other, in Timothy Cole's series of Old Dutch Masters, a beautiful example of the work of Goyaert Flinch.

**Laughing Babies** are loved by everybody. Good nature in children is rare unless they are healthy. Those raised on the Gail Borden Eagle Brand Condensed Milk are comparatively free from sickness. This milk is so easily prepared that improper feeding is inexcusable.

Many of our troubles in life are so far in the future we never overtake them; but still we worry and stew.

THIS SPACE BELONGS TO  
**WERTH'S**  
Fire, Plate Glass, Tornado Insurance Agency,  
18 N. 3rd St., St. Louis.  
Telephone 1531  
This agency is heartily commended to the read of THE MID-CONTINENT

WM. C. WILSON & CO.  
**Real Estate & Financial Agents,**  
1010 Chestnut St., St. Louis  
Personal attention given to the purchase and sale of Real Estate, Collection of Rents, Management of Estates and the safe investment of money

**J. Beattie,**  
Architect and Superintendent.  
Church Designs a Specialty.  
Office 1122 PINE STREET,  
ST. LOUIS, MO.

NO USE TO TALK  
**QUINA-LAROCHE**  
Has always been recommended as the BEST of all TONICS. It has been awarded the French National Prize of 16,600 Francs  
Every one needs it at all stages of life. If your druggist cannot supply you with it, don't fail to write and mention the fact to  
E. FOUGERA & CO.,  
26-28 North William St., NEW YORK.

**FREE TO LADIES ONLY.** A valuable book entitled "Secrets of the Toilet," containing new receipts sent Free, explaining a new method of easily producing an exquisite complexion without paint, powders, or poisonous compounds; rational method of curing all skin diseases, improving the form, etc. Many ladies made beautiful by following directions contained in this book. Address, with a cent. stamp, **Bordeaux Toilet Co., 132 Boylston St. Boston, Mass.**

**LADIES** Send for FREE sample **HALLOCK ANTI-FRECKLE** for complexion 35 cents. **WM. PENN HALLOCK,** Harrisburg, Ills

**NEW EYE'S** Cataracts, Scars or Films ABSORBED. Our home treatment CURES Diseased Eyes or Lids when all others fail. Hundreds convinced. Pamphlet free. Write Address **THE EYE CLINIC** Falls, N. Y.

**FITS EPILEPSY, ETC.,** permanently cured. Treatise, testimonials and Remedy for trial sent FREE to any sufferer. Established 24 years. Address **DR. ROSS, Richmond, Indiana.**

**GEO. KILGEN & SON**  
**CHURCH ORGAN BUILDERS**  
637-641 S. EWING AVE  
St. Louis, Mo.  
BEST OF REFERENCE.

**DEAFNESS** and head noises relieved by using **WILSON'S COMMON SENSE EAR DRUMS.** Entirely new, scientific invention; different from all other devices; the only safe, simple, comfortable, and invisible ear drum in the world. Hundreds are being benefited where medical skill has failed. No string or wire attachment to irritate the ear. Write for pamphlet. **WILSON EAR DRUM CO.,** 170 Trust Bldg. **LOUISVILLE, KY.**

THE LARGEST ESTABLISHMENT MANUFACTURING **CHURCH BELLS CHIMES & PEALS** in the World. FINEST BELL METAL (COFFER AND TIN). Send for Price and Catalogue. **McSHANE BELL FOUNDRY, BALTIMORE, MD.**

**WANTED**—Copying to do or envelope to address evenings. Can give first class reference. Address B. L. 1516 Lucas Place.



**World's Fair MEDAL And Diploma Awarded**



**AYER'S CHERRY PECTORAL**

FOR THROAT and LUNG COMPLAINTS



In connection with our wholesale business, we are accustomed to sell

**CHURCH CARPETS**

at manufacturers' prices.

**Trotlight, Duncker & Renard**

CARPET CO.,

—IMPORTERS AND DEALERS IN—

CARPETINGS and CURTAIN GOODS

S. E. Corner 4th and Washington Ave., ST. LOUIS, MO.

**CARRIAGES Buggies & Harness.**

Two highest awards at World's Fair for Strength, Beauty and Low Prices. Six years ago we discarded the Dealer and began selling direct to Consumers at wholesale prices. Result: upward of 100,000 Vehicles sold and our factory now the largest on earth, dealing direct with consumers. Send for our mammoth "A" Grade, \$67.50, 126 page illustrat. free catalogue.

**ALLIANCE CARRIAGE CO., CINCINNATI, O.**

**BLANCARD'S IODIDE OF IRON PILLS.**

ALSO IN SYRUP.

Specially recommended by the medical celebrities of the World for Scrofula, (Tumors, King's Evil), and the early stages of Consumption, Constitutional Weakness, Poorness of the Blood, and for stimulating and regulating its periodic course.

None Genuine unless signed "BLANCARD," E. Fougera & Co., N. Y. and all Druggists.

**A GOOD BROTH IS HALF A DINNER**



EVERY ONE can afford to use Clam Bouillon for Lunch, Dinner and Tea at 20 cents a quart. Enough for a whole family. Prepared in five minutes from a bottle of

**BURNHAM'S CLAM BOUILLON**

Quality improved, price reduced, larger bottles. All Grocers sell it.

E. S. BURNHAM CO., 120 Gansevoort St., N. Y.

Sample bottle, 10 cents; makes a pint.

**FREE**

25c STEEL WIND & SET GENTS' OIL 14c

A fine 14k gold plated watch to every reader of this paper. Cut this out and send it to us with your full name and address, and we will send you one of these elegant richly jeweled gold finished watches by express for examination, and if you think it is equal in appearance to any \$25.00 gold watch, pay our sample price, \$2.50 and it is yours. We send with the watch our guarantee that you can return it at any time within one year if not satisfactory, and if you sell or cause the sale of six we will give you \$50.00. Write at once as we shall send out samples for sixty days only.

**THE NATIONAL MIFB & IMPORTING CO.,** 334 Dearborn Street, CHICAGO, ILL.

**Moralities.**

"IMPROVING THE BREED OF MEN."

I heartily approve of the proposed movement against the system of gambling which is now poisoning the morals of the whole country under the guise of 'improving the breed of horses.' It is high time "the improvement of the breed of men" had some attention; and it will be a long step toward that, to break up the system of gambling practiced daily all over the country in the name of horse-racing.—Hon. Noah Davis.

ALCOHOL AND ANARCHY.

There is another great hot bed of anarchy and crime in our modern civilization that can never be passed by, or overlooked, when we are considering the dangers that threaten us with universal destruction—the traffic in drunkenness. One of the most alarming features of the present age is the awful and shameful fact that the fourteen most civilized nations of the earth devote one-fourth of their labor and agricultural land to the production of this demoralizing and destructive force. Forty-four million acres of the best soil God has given to man is being used to produce a pauper-making, anarchy breeding drink, while multitudes die of want and nations stand back agast before the deadly work of anarchists.—Rev. Louis Albert Banks.

DRINK AND MISSIONS.

For one really converted Christian as the fruit of missionary labor, the drinking practices of the English have made one thousand drunkards.—Archdeacon Jeffries after 31 years spent in India.

The slave trade has been to Africa a great evil, but the evils of the rum trade are far worse.—Rev. James Johnson, Missionary in Africa.

We beg of you to send us more Gospel and less rum.—Ugalla, a Congonative.

I dread the arrival of an American ship, for though she may have more missionaries in her cabin, she brings in her hold the death waters of damnation.—Rev. John Williams, Pacific Islands.

The native kings are petitioning the Government to stop the liquor traffic. It is ruining their people. One king says: "If they continue, it will cause him to leave his country and go where the white man's rum cannot reach his people.—Hon. B. Bower, U. S. Consul at Sierra Leone.

GAMBLING IN BALTIMORE.

Judge Harlan, of the Baltimore Criminal Court, summoned the Grand Jury recently and delivered a special charge, in which he said:

"At yesterday's session of this court a well-known member of the bar took occasion to make charges against the administration of justice in this city of so serious a character that I feel compelled to take judicial notice of them. In effect, the charges were that violators of the gambling laws in this city are being protected by the authorities in their illegal business, and that their gambling places, though well known, are being run unmolested and with impunity. This means that there is in this community some influence at work that is stronger than the law. It seems to me to be your duty as members of the Grand Jury to investigate these charges thus made, and to find out whether they are true. It is no secret that a number of gambling houses are run openly in this city. Weekly raids are made on the Chinese fan-tan dens and small gaming places, but the big faro banks, in which prominent politicians are interested are never molested."

RHEUMATISM in the back, shoulders, hips, ankles, elbows, or wrists, is caused by accumulation of acid in the blood. Hood's Sarsaparilla neutralizes the acid and cures rheumatism.

Hood's PILLS are the best family cathartic and liver medicine. Harmless and reliable.

**DENT'S CORN GUM**

Cures Corns, Warts, Bunions, etc. So easy to apply—it sticks fast. Ask for Dent's; take no other. Sold everywhere, or by mail 10 cents. C. S. DENT & CO. DETROIT, MICH.

Try Dent's Toothache Gum.

**COLD WAVE**

COMING NOW.

PREPARE FOR IT.

You must either freeze or keep warm. The "Front Rank" has no superior, no equal. Burns either hard or soft coal, or wood; is a great economizer of fuel, and the most powerful heater known. Thousands in use. Send for Catalogue. Special terms to dealers.

"FRONT RANK" STEEL FURNACE CO.,

COLD WAVE.

711-717 N. Main St. St. Louis Mo.

FRONT RANK.



**The Great Church LIGHT.**

FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade.



DO YOU WANT THE BEST



**Organs**

EITHER REED OR PIPE? Then buy only

**FARRAND & VOTEY ORGAN COMPANY'S,**

Made in Detroit, Mich.

Correspondence Solicited.

**HARDIN Ladies COLLEGE & CONSERVATORY.**



Unprecedented success. Every room taken. Applicants from 22 states, and foreign countries. 15 PROFESSORS from 6 Colleges and Universities. CONSERVATORY. XAVER SHARWENKA. Founder of the famous BERLIN CONSERVATORY, COURT PIANOIST to the EMPEROR. ROYAL PRUSSIAN PROFESSOR. Director General. 8 PROFESSORS from the Royal Conservatories, LEIPZIG, BERLIN, GOTTINGEN, STUTTGART etc. 4 of the faculty many years Professors in these conservatories. A \$1,000 PRIZE PIANO to best music pupil. A few more rooms ready. Address

A. K. YANCEY, Mexico, Missouri.

Many of the affluent seem to enjoy life here, but the only really happy man is the true Christian.

BROWN'S BRONCHIAL TROCHES are unequalled for clearing the voice. Public speakers and singers the world over use them.

Wicked men in time of sore trouble seek advice and counsel from good men, but, as a rule, good men do not seek counsel of wicked men.

Any church or chapel committee thinking of purchasing an organ (or a piano) should certainly send for the illustrated catalogue of the Mason & Hamlin Company. Mason & Hamlin manufacture many styles of instruments, especially for church and chapel use, and the celebrated Liszt Organ is without question the finest instrument of its class. Address Mason & Hamlin, Boston, Mass., and catalogues will be sent free.

The seasons may come, the sun may shine and the showers and the dews may fall, but if man does not sow the seed and cultivate his crop, he will reap no harvest.

**AT PERKINS AND HERPEL'S COLLEGE.**

Friday evening, December 21st, marked the occasion of the annual Christmas Entertainment tendered by the proprietors of Perkins and Herpel's College to the pupils and their friends. The seating capacity of the large Book-keeping Hall is about 600 and long before the beginning of the programme every chair was filled. The first number, an overture by Bauer's Orchestra, was rendered to crowded aisles and standing room only. Prof. H. C. Perkins arose and in few well chosen words delivered a brief yet cordial Address of Welcome. The remainder of the programme consisted of selections in elocution and music. A saxophone solo by John Knittel, a Crystalophone solo by M. Watch, a Cornet solo by John Schopp were enthusiastically received. "Say Au Revoir," a vocal solo by little Miss Oneita Bauer was rendered with much delicacy and feeling and won the hearty applause of the audience. Much credit is due the Misses Evelyn Currier, and Mabel Ayers for their part of the entertainment. The selections in Elocution by these ladies were full of dramatic merit and exhibited deep study, excellent training, and high artistic ideals. Prof. P. J. Herpel as Master of Ceremonies kept the large audience in general good humor by his witty remarks and spontaneous humor in announcing the various numbers.

The New Year Term opened Wednesday, January 2nd, 1895.

One of the men most loved and respected is the man who has great talent and doesn't seem to know it.

Organized 1830. Chartered 1853

**LINDENWOOD COLLEGE, FOR YOUNG LADIES.**

ST. CHARLES, MO., near ST. LOUIS.

Synodical control. Course full and thorough Government that of a Christian family. Location beautiful and healthful. ART and MUSIC specialties. For catalogue, etc., address, REV W S KNIGHT D.D. President

**MEDITATION GROWS OBSOLETE.**

The times are against the making of a man. We are too busy making everything else. In our ambition to outdo what has been done, we no longer depend upon individual effort; we sink a hundred individuals to make a single colossus—muscular, brainy, but soulless. The man who ought to have become a great man has become the thumb, or the forefinger, or the right eye of a great corporation. In such positions we cultivate talent, not character. In fact, the development of the man is discouraged; business sets highest value on an impersonal head. The same tendency is noticeable in our religious life. In our ambition to do we are fast losing our ambition to be. "Meditation" grows obsolete: we talk of "activities" instead. The Church resounds with the shouts of laborers and of overseers who are calling for more laborers. There is an incessant running to and fro, and a noisy counting of sheaves. The ideal Christian of the day is the man who is so busy looking after other people's souls as to forget that he has a soul of his own. We praise the man who prays with his hands. It is a natural reaction from the selfish piety of a past age when men sat in the cloister and kept their hearts inflamed by constant probing. Perhaps when we have learned that of two evils we are to choose neither, we may discover between these two extremes the happy mean of feeding our souls enough to strengthen us for our work, and working enough to make us hunger for stronger meat.—Ex.

Before the seeds are sown the soil must be broken and pulverized. In the parable of the sower the soil is the human heart. But how hard has become some soil.





Acream of tartar baking powder. Highest of all in leavening strength.—*Latest United States Government Food Report.*  
ROYAL BAKING POWDER CO., 105 Wall St., N. Y.

**FACT AND FICTION.**

Delaware is the lowest State and Colorado the highest above the sea level.

"The men will find a woman's pocket if she gets to running for office," says the Frankford sage.—*Philadelphia Record.*

In times of war the armies of European nations can be raised to 9,300,000 men and the daily expenses will be nearly \$20,000,000.

It is sad to see family relics sold at auction but the most painful thing under the hammer is generally your thumb-nail.—*Tit-Bits.*

Auntie—"What is it you are embroidering on the tidy for grandma?" Little Nellie—"The good die young."—*Chicago Inter Ocean.*

It is stated that for sixty years the Hawaiian race had been dying out at the rate of one thousand a year. Only 33,000 natives of Hawaii are now living.

Statistics of life insurance people show that in the last twenty-five years the average of man's life was increased five per cent., or two whole years, from 41.9 to 43.9.

One of the drawbacks connected with Queen Victoria's lofty station is the law that forbids her reading documents or receiving any letters from her own family until they have been scrutinized by the person in charge of the royal correspondence.

The number of birds killed by lighthouses is incalculable. Over 1,500 have been found dead at the foot of the Bartholdi statue in a single morning, while from Fire Island (Long Island) light we have a record of 230 birds of one species—black-poll warblers—whjch met their fate on the night of Sept. 30.

"They say it is electricity," said Pat, as he stopped before the incandescent street light, "but I'll be hanged if I see how it is they make the hairpin burn in the bottle."—*Yale Record.*

The prospectus of a Boston school makes this delicate distinction: "Modern languages are taught by native gentlemen. Dead languages are taught by Harvard graduates."—*Boston Journal.*

I wish I were an ostrich," said Hicks, angrily, as he tried to eat one of his wife's biscuits, but couldn't. "I wish you were," returned Mrs. Hicks. "I'd get a few feathers for my hat."—*Globe.*

Not Orthodox—Dottie—"Mamma, I guess my dolly's mamma must have been a very unpinny lady." Mamma—"Why so, Dot?" Dottie—"Why, she's made her so her knees won't bend. I have to put her on her stumk to say her prayers."—*Judge.*

Young Wife: "Gracious! Look here, young fellow, your dog has run off with a whole sponge cake I left outside to cool." Tramp: "Don't fret, mum. That dog's stronger than he looks. He can eat anything."—*Spare Moments.*

"John," said a grocer to his new assistant "to succeed in the retail grocery line it is necessary to practice a large amount of economy. Willful waste makes woeful want." "Yes sir." "Now, I was surprised," the grocer went on, "when you picked the flies out of the sugar barrel this morning that you didn't brush the sugar off their legs. Don't let it happen again, John."

A teacher in an uptown school recently gave her scholars as a lesson to mark on their slates the Roman numerals from one to twelve. In about three minutes one of the boys held up his hand, signifying that he had accomplished the work. "Why, Johnny,"

said the teacher, "you are real smart. None of the other scholars are half done. "Now, tell us how you came to finish so quickly." Johnny in great glee replied: "I copied them from the clock on the wall up there."—*Philadelphia Record.*

Illustrations in preaching are very helpful says somebody, but they need be used with caution. A Highland minister was seeking to console his flock: "My freends," he said, "you think you have great trouble here, and that if you were to go into another parish you would leave all your troubles behind. But no!—no, indeed! There is trouble everywhere, my friends. Did I not once hear the great and good McCall say and say truly: 'If I took a man and put him into a barrel and closed both the ends, still he would have trouble?' Yes, indeed, my friends! yes, indeed!"

**WHAT THE MULE SAID.**

A civil engineer tells this story: While overseeing a gang of men, who with mule teams, were hauling loads of dirt, a friend of mine—a ventriloquist—came up and stood by my side, watching the men at work.

Presently a mule, driven by a large, red-headed Irishman, balked when right in front of where my friend and I were standing. The Irishman soon lost his temper, and began to belabor the animal with his whip. Every now and then the animal would turn his head and look reproachfully at the angry Irishman, but still refused to budge.

"Now just watch the Irishman," the ventriloquist whispered in my ear.

At that moment, Pat, losing all patience, gave the animal a tremendous kick in the ribs with his heavy boot.

The mule turned his head, and looking the Irishman in the face, opened his mouth—

"Don't you do that again!" The voice sounded as though it came direct from between the mule's parted lips.

The whip dropped from the Irishman's hand. For a moment he stared at the mule and then, without uttering a word, he whirled about and bolted down the street as fast as his two legs could take him.—*New York Ledger.*

A January thaw is always more productive of colds and coughs than a January freeze. Then is the time Ayer's Cherry Pectoral is needed and proves so extremely efficacious. Ask your druggist for it, and also for Ayer's Almanac, which is free to all.

Let men but speak forth with genuine earnestness the thought, the emotion, the actual conditions of his own heart, and other men, so strangely are we all knit, together by the tie of sympathy, must and will heed to him.—*Carlyle.*

**NOTICE.**

I WANT every man and woman in the United States interested in the Opium and Whiskey habits to have my book on these diseases. Address B. M. Woolley, Atlanta, Ga., Box 337, and one will be sent you free.

Strength of character lies not in demanding special circumstances, but in mastering and using any that may be given.—*H. S. Holland.*

**Dr. Price's Cream Baking Powder**  
World's Fair Highest Medal and Diploma.

Assumed qualities may catch the affections of some but one must possess qualities really good to fix the heart.—*Dr. May.*

There are two freedoms—the false, where one is free to do what he likes, and the true, where he is free to do as he ought.—*Kingsley*

With but little care and no trouble, the beard and mustache can be kept a uniform brown or black color by using Buckingham's Dye for the Whiskers.

God never wrought miracles to convince atheism, because His ordinary works convince it.—*Bacon.*

Do you desire to be always amiable in good humor? Then be at peace away with God and with yourself.—*Marchal.*

**Wedding** Invitations  
—AND—  
Announcements  
Monograms and Stamping,  
Fine Stationery, etc.  
**SCHARR BROS. ENGRAVING CO.,**  
1405 Olive St., St. Louis, Mo.

**THE MID-CONTINENT TOPICS.**

FOR THE CHURCH PRAYER-MEETING.

1895.

Jan. 2.—MISSIONS, OR SPECIAL TOPIC.	July 3.—MISSIONS, OR SPECIAL TOPIC.
9.—THE SPIRIT'S WORK IN THE SOUL. Jno. 16:7-15.	10.—SIN AS SICKNESS. Matt. 9:12.
16.—NOTES OF TRIUMPH. Rom. 8:31-39.	17.—JESUS AS PHYSICIAN. Matt. 9:12.
23.—MAN'S CHIEF END. Catechism, 1.	24.—ADD VIRTUE TO FAITH. 2 Peter 1:5.
30.—JESUS' SYMPATHY IN OUR EARTHLY TOIL. Jno. 21:4-6.	31.—ADD KNOWLEDGE TO VIRTUE. 2 Peter 1:5.
Feb. 6.—MISSIONS, OR SPECIAL TOPIC.	Aug. 7.—MISSIONS, OR SPECIAL TOPIC.
13.—UNUSED CAPITAL. Luke 13:23.	14.—THE JOY OF HARVEST. Isa. 9:3.
20.—CHURCH GOING. Ps. 122:1.	21.—JUSTIFY AND SANCTIFY. Rom. 5:1; Jno. 17:17.
27.—THE PROMISED RETURN. Acts 1:10, 11.	28.—UNDERSTAND THOU WHAT THOU READEST? Acts 8:30.
March 6.—MISSIONS, OR SPECIAL TOPIC.	Sept. 4.—MISSIONS, OR SPECIAL TOPIC.
13.—THE CHRISTIAN'S STANDING AND HIS WALK. Rom. 8:1; 1 Thess. 4:1.	11.—THE PROMISES OF GOD. 2 Peter 1:4.
20.—NONE OTHER NAME. Acts 4:12.	18.—TWO ATTITUDES OF MIND. Rom. 12:9.
27.—GODLINESS PROFITABLE FOR THE LIFE THAT NOW IS. 1 Tim. 4:8.	25.—A PROPER DENOMINATIONAL SPIRIT. Acts 4:23.
April 3.—MISSIONS, OR SPECIAL TOPIC.	Oct. 2.—MISSIONS, OR SPECIAL TOPIC.
10.—DEAD, BUT ALIVE FOREVERMORE. Rev. 1:18, Rom. 4:25.	9.—BENEFITS OF CHURCH MEMBERSHIP. Ephes. 2:19-22.
17.—WHOM CHRIST CLAIMS AS HIS KIN-DRED. Mark 3:31-35.	16.—THINKING OF OTHERS. Philip 2:4.
24.—A GOOD NAME BETTER THAN GREAT RICHES. Prov. 22:1.	23.—HIS ABUNDANT MERCY. 1 Peter 1:3.
May 1.—MISSIONS, OR SPECIAL TOPIC.	30.—THE CHURCH'S SYSTEM OF BENEVOLENT BOARDS.
8.—THE REDEEMER OF GOD'S ELECT. Catechism, 21.	Nov. 6.—MISSIONS, OR SPECIAL TOPIC.
15.—LAID AT THE DOOR OF THE CHURCH. Acts 3:2.	12.—THE LITTLE FOXES. Sol. Song 2:15.
22.—THE FIXED HEART. Ps. 57:7.	20.—A THREE-FOLD ASPECT OF SIN. Matt. 6:12; Jno. 8:34; Col. 1:21.
29.—THE SABBATH DAY AN OBJECT LESSON. 4th Commandment.	27.—A THANKFUL HEART. Ps. 92:1.
June 5.—MISSIONS, OR SPECIAL TOPIC.	Dec. 4.—MISSIONS, OR SPECIAL TOPIC.
12.—DORCAS. Acts 9:36, 39.	11.—THE SECRET OF POWER. Zech. 4:6.
19.—REJOICE WITH THE REJOICING Rom. 12:15.	18.—THE WONDROUS BIRTH. Luke 2:11.
26.—WEEP WITH THE WEEPING. Rom. 12:15.	25.—THE ADDED YEAR. Isa. 29:1.

These Topics on good bristol board, are furnished at the rate of 30cts. per hundred. Address The Mid-Continent, 1516 Locust St., St. Louis, Mo

**In Bible Times**

We live again—tracing the wanderings of the Man of Galilee—listening to His matchless oratory—witnessing His acts and miracles—traveling with the Apostles—all this and more through the agency of those marvellous Art Portfolios of the Holy Land—

**"Earthly Footsteps of the Man of Galilee"**

Retraced in the Year 1894 with Note Book and Camera,

—that this paper offers to its subscribers.

**Bible Scholars—  
Reverent Travelers—  
An Artist Photographer—**

Made it—made in it the most perfect word-and-picture record of the Holy Land that has ever been published.

**The Way for our Subscribers to Get it is;**

**Send 10 cents for One, or \$2.40 for the Set.**

10 cents (stamps taken) brings a sample. You will want the rest. All our purchasers are simply delighted. It is by far the best thing of the kind ever offered. Address

**The Mid-Continent,**  
1516 Locust St.,  
St. Louis, Mo.

*We will send the complete set of 24 numbers to any one sending us 5 new yearly cash subscribers at \$2.*