

THE MID-CONTINENT

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\$2 A YEAR.

GREAT is the power of the press! A writer of household lore points out that nothing will cure creaking bed slats so well as "wrapping the ends in newspapers."

It cost a Kentucky editor one-half of his luxuriant whiskers to print his double-leaded convictions, the other day. Unlike his assailants, he evidently did not do things by halves.

THE MAKING of elaborate explanations as to how the "trusted employee" stole the cash seems lately to have become a recognized part of the duties of the New York bank president.

OUR FRIEND and quondam next-door neighbor, the Central Baptist, celebrated New Year's, and her thirtieth birthday, by adopting a handsome magazine form. We extend congratulations and very best wishes.

EVIDENTLY, THE "putrid reminiscence" business is played out. We are informed that Breckenridge, yclept the silver-tongued, had an audience of just thirty-two, all told, at Terre Haute, Indiana. All honor to Terre Haute!

"HONOR THE Lord with thy substance," is a divine command. It lays an obligation upon every Christian to give according to his ability to support the local church with which he is connected, and also to further the interests of Christ's cause in the world. This obligation holds whether one is able to give much or little.

AMONG OTHER results the investigation of the Lexow Committee in New York has implicated, it is announced, five commissioners and ex-commissioners, three police inspectors, one ex-police inspector, twenty captains, two ex-captains, four sergeants, three detective sergeants, three detectives, twelve wardmen, one ex-wardman and eleven patrolmen.

"THE Interior is a Presbyterian paper."—(Editorial utterance of Jan. 3rd.) Good! An unequivocal position at last. May it presage other clear-cut, manly stands on this side or that of other questions during the new year. We rejoice greatly, and extend to our esteemed contemporary the assurances of our most distinguished consideration.

DR. CUYLER, in a recent article recalls the following anecdote about Washington: A tardy secretary apologized to the President for his delay by saying, "My watch is out of order." "Then," replied Washington, "you must get a new watch or I must get a new secretary." Dr. Cuyler adds that "the two qualities which contributed most to Washington's success were prudence and promptness."

THE WINTER term of our Omaha Seminary is well started. A reference to the last catalogue shows a strong Faculty of learned, consecrated men. The senior class numbers eight, the middle nine, and the junior eleven. There is one resident graduate. Temporary buildings have been secured for all necessary purposes. Permanent quarters and an endowment fund are the needs which should be clearly faced by the church. Omaha Seminary is no experiment. It has proven the right of its being. The earnest, self-sacrificing professors and students have the good will of the church-at-large, wherever interests have been awakened. Now, it is to be hoped the gifts will follow hard upon the good will. The great Central West has strong need of Omaha Seminary.

A SHORT time ago, the Supreme Court handed down a decision which brought encouragement to every foe of the saloon. It declared nothing less than that a

saloon may be a nuisance *per se* and the owner of adjoining property may recover damages when one is established to the detriment of that property, the measure of damages, of course, being a matter of proof. An extended account of that notable, long-contended case appeared in THE MID-CONTINENT, at the time. And now the good word comes from the Hub of Hoosierdom that the temperance people of that State have made all arrangements for vigorous work in the Legislature this winter. They will ask for legislation in the light of the decision just referred to. They believe that a good step may be taken against the saloon power, because legislation in this line will necessarily end in driving saloons out of residence neighborhoods and confining them to business centers in large cities, while in smaller towns such a law would end their existence, because in such places nearly all localities are residence localities. A law requiring that the evil effects of intoxicants on the human system be taught in the public schools and made a part of the regular course will also be earnestly and persistently sought.

THE GENIAL Dr. Buckley in the New York *Christian Advocate* dwells in considerable length upon the new St. Louis Union Station:—"While I was debating whether to go to Topeka by the way of St. Louis or Chicago a gentleman said: 'You must go to St. Louis and see the finest railway station in the world.' Remembering what a miserable one the city had on the occasion of my last visit, which was to attend the funeral of General Sherman, I acted upon the suggestion, leaving Cleveland early in the afternoon and arriving at St. Louis at half past seven the next morning. The station, certainly the finest that I have seen, covers many acres, and is elegant in appearance. There are first and second class restaurants, and every possible convenience for all grades of passengers, and thirty distinct tracks are under its roof. The ventilation and lighting are systematic and thorough, and in the waiting room is a complete post office ready for business, with stamp window and all other facilities. Probably its only rival is that at Frankfort, Germany. Principal stations in other cities in this country dwindle into insignificance in comparison with it. Though some of them are models of beauty, this combines beauty and vastness. If it were not for the idea of monstrosity usually connected with the word huge, it would be proper to describe it by that term. I am glad to see that this stupendous establishment is known as the Union Station. It was a misfortune when depot, daypo, deppo, deepo, or deepot was introduced."

THAT IS a most peculiar disease, "Morbus Sabbaticus." It has baffled the skill of many a wife and mother. It is thus learnedly discussed: "Morbus Sabbaticus, or Sunday Sickness, is a disease peculiar to church members. The attack comes on suddenly every Sunday; no symptoms are felt on Saturday night; the patient sleeps well and wakes feeling well; eats a hearty breakfast; but about church time the attack comes on, and continues until services are over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better, and is able to take a walk, talk about politics, and read the Sunday papers; he eats a hearty supper, but about church time he has another attack and stays at home. He retires early, sleeps well, wakes up Monday morning refreshed and able to go to work, and does not have any symptoms of the disease until the following Sunday. The peculiar features are as follows: 1. It attacks members of the church. 2. It never makes its appearance except on the Sabbath. 3. The symptoms vary, but it never interferes with the sleep or appetite. 4. It never lasts more than twenty-four hours. 5. It generally attacks the head of the family. 6. No physician is ever called. 7. It always proves fatal in the end—to the soul. 8. No remedy is known for it except prayer. 9. Religion is the only antidote. 10. It is becoming fearfully prevalent." After a cure through prayer has been found, we would prescribe as a most excellent tonic, appetizer and general stimulant, THE MID-CONTINENT. *Sig.* To be taken fifty-two times every year.

THE INDIAN is to work for his living. The red man is to earn his bread by the sweat of his brow, just as the white man. That is the decision of the authorities at Washington. Secretary Hoke Smith has sent a letter of instruction to the Indian agents on the various reservations directing them to employ the Indians wherever possible. The rations of the wards of the nation are not to be shut off, nor will the tribal allowances or annuities be stopped, but the secretary intends if possible to write *finis* to the custom of supporting any Indians in idleness. The new policy will go into effect in the early spring, and the agents are to put all able-bodied males on the various reservations to work and keep them at work. They are to labor as farmers, carpenters, blacksmiths and in other trades about the reservations, agencies and trading posts. It has been suggested by the secretary that more land within the reservations should be brought under irrigation for crop-growing purposes. To this end ditches and reservoirs are to be built, and if Indian labor is employed the cost to the United States for these improvements will be practically nothing. Many of the younger Indians who have attended school are already fair workmen, and not only are they to be employed, but also those who now depend solely on the government for their existence. As most of the agencies are now under the direction of the army officers, a few troops may be called into requisition if necessary as inducement to the aborigines to work. If Secretary Smith's plan is as fair as it seems on the face of it; if, as it seems, it is to make the Indian a useful citizen, all friends of these wards will be glad. If there are faults in the plan the active Indian Rights Association will speedily point them out.

AT THIS time of year, the minds of all, especially the dwellers in cities, turn to the organized forms of charity. The St. Louis Provident Association struggles bravely with the problem of caring for the worthy poor in its city. It was organized in March, 1860, and was incorporated in March, 1863. Since its organization it has spent \$652,801.11 for the poor. The chief end in view is to help men and women to help themselves. Work is supplied those who are out of employment. A wood-yard is kept up on that account. Food and lodging can thereby be earned by men who are willing to saw wood. Those who have employment but are temporarily distressed, are afforded such assistance as will enable them to do it properly. Among the fundamental rules are these: "Giving only in small quantities, at the right time, in proportion to immediate need; abstinence on the part of applicants from intoxicating liquors; to relieve none who manifest a purpose to depend on alms rather than on their own exertions for support; to avoid interference with the sphere of other charitable associations, and to prevent applicants from receiving assistance from various charities at the same time." The officers of the Provident Association are: R. M. Scruggs, president; Samuel Cupples, vice-president; Geo. H. Morgan, secretary; James E. Yeatman, treasurer; Dr. T. M. Finney, general manager, 1117 Locust Street; W. J. Clark, superintendent, 1640 Hogan Street; Samuel Cupples, Otto L. Mersman, Roger P. Annan, Alfred Carr and T. B. Boyd, Executive Committee. The following figures will show something of the scope of the work of this association: "In the year from November 1, 1893, to October 31, 1894, there was assistance rendered to 3,551 families, embracing 13,648 people. In the case of 2,526 families the reason that aid was required was the lack of work, although there was perfect willingness to labor. Nine hundred and sixty-two heads of families were Protestants, 424 Catholics and 2,165 had no religious preferences. There were 2,165 pounds of flour, 58,850 pounds of cornmeal, 269,633 pounds of bread, and 108,925 bushels of coal." In addition to the wood-yard, the association sustains a laundry at 1731 North Twelfth Street, two sewing-rooms at 1117 Locust Street and at 1803 Lafayette Avenue, a woman's lodging-house at 1731 North Twelfth Street, a day nursery at 1731 North Twelfth Street, and a free employment bureau. The offices of the Association are at 1117 Locust Street, 1820 Madison Street and 1735 South Eighteenth Street.

HYMN FOR NEW YEAR.

Tempus Fugit.

BY W. B.

Ah! "*Tempus Fugit*"—yea He flies,
On wings of lightning born;
As from a dream we ope our eyes
To see the New Year's morn.

Alas! to think how vanished years
Their rapid course have run;
Then comes the thought, with bitter tears,
How little we have done.

Lord of the vineyard—thus to spare
A life—a useless tree!
But is it not that we may bear
Abundant fruit for Thee?

Then let us form a nobler plan,
By which to live—our guide,
And star of hope—the model man,
For us, who lived and died.

Thou Spirit of the living God!
Us lead while through the night
Of time, we walk the gloomy road
To hills of morning light.

Then endless sunshine shall begin
And radiate the soul;
And we shall live, unstained by sin
While ages onward roll.

Great God! Thou art of life the Spring,—
Life present and to come,
And flying years but nearer bring
Our everlasting home.

Yes! "*Tempus Fugit*"—fast he flies!
And with him we would soar
On wings of glory to the skies,
Till Time shall be no more!

THE FOUNDER OF THE McALL MISSION.

BY ANNA FRANCES HANDLEY.

In the summer of 1892 a party of American travelers were standing in the highest story of the Eiffel Tower, looking down upon the magnificent panorama presented by the beautiful city on the Seine. Our courier, a man who had shown himself to be of quick intelligence and shrewd observation, was pointing out and explaining the relative positions of the famous buildings we had visited under his guidance. The clerical member of the party after locating definitely the Madeleine, Notre Dame, Sainte Chapelle, the Pantheon, St. Germain des Prises, and other historic ecclesiastical structures, observed to the guide, "One might almost call Paris a city of churches! How about the attendance at the services?"

"Oh Monsieur," was the answer, "we have sixty churches and eighty theatres. The churches are always empty, the theatres always full."

One of the ladies objected to taking the statement literally. "Only last evening," said she, "one of the McAll mission chapels was uncomfortably crowded."

"That may be true, Madame," assented the man, "but they were mostly the *ouvrier*—the common people—who detest the churches and who go there because the teaching is opposed to the old system. We do not think of these faubourg missions as churches."

Aside from the fact that he did not recognize that where Christ is, the church is, this man stated broadly the secret of Dr. McAll's remarkable success in France.

While on a holiday in Paris in 1871 the Doctor engaged in conversation with an artisan at the street corner of Belleville. "Paris workmen," remarked this artisan, "are done with the priests, but are ready for a religion of freedom and reality." Sacerdotalism and ceremonial drapery had paralyzed spiritual life, and of priest, and its works the populace had formed an irrevocable opinion. "This," we are told, "was Dr. McAll's 'man from Macedonia,' whose plea for spiritual help was felt as a call from God."

Simplicity and sincerity have been the guiding principles of all services from the first, and while no doubt the people were often led to attend out of sheer opposition to the counsels of Catholic authorities, they came again to hear the plain story of Christ's love, the Gospel plan of salvation, which a wayfaring man may understand and read for himself. "It was the primitive Christianity of the first age, the Christianity of love and life, of forgiveness and brotherly kindness offered by Dr. McAll which won them," said a contemporary journal. "Had it been sacerdotalism in any of its aspects, his hearers would have made short work of him and his system."

The Christian World adds its testimony in these words: "The story of Dr. McAll's apostolic labors is yet another testimony to the soundness of the position of the free churches in adhering steadfastly to the

religion of the New Testament, and of having nothing to do with the priestly travesty of it which the continental peoples are everywhere throwing off, but which a party in the English Church is striving to re-fasten upon the life of this country."

The same impetus to evangelical religion, which John Wesley set in motion in England in the 18th century, Robert Wardlaw McAll has given to modern France.

The rapid growth of the movement has been watched with astonishment by the churches, and its varied developments have been a surprise to the originator himself. Fields, it seems were ready to the harvest, and every part of the county has felt the influence of the revival. The need of funds and laborers has retarded and hindered the full fruition of the work. Even thus its progress has been phenomenal.

Dr McAll and his devoted wife, removed to Paris, in 1871, the same year in which he received his 'call' to the work, and without asking aid, established a small mission in one of the crowded 'faubourgs,' out of their own limited income. In a short time the space proved too straitened and another hall was opened. This experience was again and again repeated, until there are now 43 stations in Paris and its immediate vicinity, and 93 scattered through the provincial towns, making a grand total of 136 mission halls.

These altogether will seat about 20,030 people, but there is still urgent need for more accommodations. A little insight into the character of the preaching is afforded by the following incident. A French orator describing an address in one of the mission-halls made by a worker whose French was "particularly execrable," said: "Yet that man made an impression which none of us French speakers could have done." Then he added laughingly, "The fact is the English have an irresistible way of ordering people about, and if they order them to accept the Gospel, they seem to think it will have to be attended to."

However, it occurs to the writer that the "ordering" is more the "preaching with authority," the authority that every teacher of the Word can claim.

Robert W. McAll, was born in Macclesfield, Wales, in 1821. He was carefully educated for the profession of an architect, and was already looked upon as a man of promise in business, when one Sabbath at an evening service, he received what he considered a definite call to the ministry. Then, as later, he responded immediately to the intimation of duty, with an implicit, childlike faith in the Divine guidance.

He was the beloved pastor of a large Congregational parish, with an assured income and surrounded by temporal comforts and congenial friends, when he unhesitatingly obeyed the second call, that necessarily entailed hardships and privations. During the last 12 years Rev. C. E. Greig, has been associated with him as director of the work, and when in the spring of last year, Dr. McAll was taken by God "from the scenes of his earthly labors, this able Scotch minister was asked to assume executive control of the whole organization.

Warrensburg, Mo.

THE LOST BIBLE.

BY THE REV. CHARLES L. THOMPSON, D. D.

For many years the kingdom of Judah had been going to ruin. The Bible was a lost and almost forgotten book, and the people had lapsed into all sorts of wickedness because they had no Bible to guide them. However, when Josiah came to the throne the downward tendency was arrested. He instituted many reforms, and among other things he undertook to repair the house of the Lord. In the course of taking the money from the vaults for this purpose a most remarkable discovery was made of the long forgotten Bible. The discovery of this book had a wonderful effect in the kingdom. To the king who had humbled himself it meant a peaceful and honored death, but to the people it meant the judgment recorded in that book because they had neglected and forgotten it.

Applying the story of the lost Bible to our times, let us ask, How May the Bible be Lost? Never literally. God has taken care of that. Not even that one copy that was hidden away in Judea for generations was lost. It came to light unexpectedly, and confronted the guilty nation with the record of their sins and with the threatened judgments of their God. God's Word is preserved in a remarkable way. At the present time it is no longer one book, which the carelessness of the custodians might keep out of sight for generations; it is diffused through all literature; it lives in all nations that have books. It has been said that if every copy of the Bible and every stereotype plate of the Bible were destroyed, it would be easy to re-construct it, book by book, chapter by chapter, verse by verse, by gathering it again out of the literature in which it has been handed on from generation to generation. Even if it were destroyed as literature—if we can imagine

the libraries of the world to be burned—it still lives in the memory of God's people, the book of an irresistible human recollection. Unless the human mind were destroyed, it were impossible now to destroy or finally lose God's Word.

But the Bible may be lost by neglect of it. As it was in Israel so it often is to-day. How many people practically live without a Bible. They have one in their home; how little is it the manual of daily reference! How often the dust of neglect gathers on its covers! Young people go away from home; the Bible is their parents' precious gift—often it is buried away in the trunk. No wonder that sometimes in searching for other things God's Providence brings the young man's finger on a Bible where once his mother's tears fell, and its truth becomes the means of bringing him once more face to face with its solemn requirements.

The Bible is sometimes lost by criticism, not especially by what is called Higher Criticism or Lower Criticism, but by anything which makes of supreme account the framework in which God's living truth is brought to us. One may so study the letters of God's Word that they will become as walls between Him and the living realities the letters represent. One may study the facts of God's Word until facts obscure the ideas which alone give significance to facts. One may so study the doctrines of God's Word that they too shall hide rather than disclose Him who is the Alpha and Omega of revelation. It is the letter that killeth, it is the Spirit only that giveth life, and to many a Biblical scholar it may at last appear that much of the most vital truth within the Bible has been lost in critical attention to the letters, facts or doctrines by which it has been handed down.

The Bible may be lost by an ungodly life. Nothing so easily hides it as sin. Nothing so hopelessly covers up its living truths as evil thoughts, evil habits, evil conduct.

HOW MAY IT BE FOUND?

It was found by the people of Judah when they began the work of reformation, of purifying and repairing the house of the Lord. When stimulated by the example and teaching of the King they were remembering God and His claims, though not searching for it, it came to light and fell open in their hands. So, if by an ungodly life one has lost the Bible, it may be, that by coming back to church and seeking what is good and entering upon some path of moral reformation and conscientious purpose to recover lost ground the Bible may be found again. If it has been lost by supreme regard to the outer shell of it which is implied in the word Criticism, then it will be found when, with the heart of a little child, one comes to read its simple and beautiful story. The steps by which it is lost must be the steps reversed by which it shall be recovered.

Finding the Bible had a great and agitating effect in Judah. From the king down to the people, through the ranks of the priests and prophets the revelation of the Bible was the revelation of sin, of the need of repentance. No wonder it put panic into the palaces and the temple and the homes of the people. The most agitating thing that can be let loose upon any community is the righteousness which the Bible carries. There are no places so ignorant and dark and vile but the uncovering of the truths of the Bible means moral agitation and moral reform.

The result of finding God's Word in Judea was repentance for their sins; so it will always be. One may read the Bible listlessly and go on in a reckless life, but one cannot really uncover its barbed truths, without being led to repentance, as was Judah. If it does not convict it is because only the letter is reached.

Again, the discovery of Truth in Judea was obedience. A sudden change, but how glorious. If such a sudden change from disobedience to obedience shall seem almost incredible to us let us remember what was possible to Judah is possible still.

The result of finding the Bible in Judah was prosperity. It is always the sign of new life, in the heart, in the family, in the child, when the lost Bible is recovered to its primitive place and primitive power. An open Bible on the table and slipping day by day into the heart opens the best road even to earthly prosperity, as it certainly opens the only road to eternal well-being.

In order to get on in the world one must find the Bible. It will give counsel in perplexity, victory in temptation, solace in trouble, and will yield springs of living joy. It will convert all one's day into a rising stairway of increasing prosperity. The Bible should be the last material treasure of earth one would surrender. Were one on a sinking boat and but one thing could be carried in the hand, let it be the Bible; if in a house on fire and but one treasure could be removed from the falling timbers, let it be the Bible.

Bible study is having great help and great rewards in these days. It opens the history of half-forgotten nations in a marvellous way. The Bible is the best witness to the buried civilizations of the Euphrates and the Nile. What better purpose could there be for the new year than a purpose for systematic and devout Bible study.

YOUR MESSAGE—SPEAK IT OUT.

It is an interesting thought that God gives to every one of His creatures a message which He desires that creature to utter. He puts into the star a message of light, and you look up into the sky at night, and the star gives you its message. Who can tell what a benediction a star may be to a weary traveler who finds his way by it, and to the mariner on the seas who takes his reckoning from it, or to the sick man lying by his window, and in his sleeplessness looking up at the glimmering point of light in the calm, deep heavens? God gives to a flower a message of beauty, and sweetness, and for its brief life it tells out its message to all who can read it. Who can measure the good that a single flower may do, as it blooms in the garden, or is carried into a sick-room?

Especially to every human life does God give a message to deliver. To one it is a revealing science. To another it is a thought of beauty which is to be interpreted in art. Says Mozoomdar: "If the flower should no longer be in the world, if the sun should no longer shine, how great would be our distress! If the bird no longer twittered on the budding bough of the trees, how greatly we should miss it! Everything is so closely connected with us that we cannot do without it. Everything has its corresponding fact in human nature, and every little thing has a destiny—a message. Orientals believe that each man has a message, and the man who utters it is a true man, but he who does not, is an anomaly—one to be pitied!"

This is a very beautiful thought, and it is true as well as beautiful. To every one of us God gives something that He wants us to say to others, to the world, something no other one can say, and which the world must miss if we do not say it. God forms a personal friendship with each one of His faithful children, and each one learns something directly from Him, something which no other one has learned. Each one's "secret" from the Lord is His own. That is your message—God's own particular word to you, and you are His prophet to foretell it to the world. If it be but a single word, it will yet give its blessing to the world.

This message which God gives us we must utter. We dare not hide in our heart the message that God thus gives. Suppose that Joseph, learning by divine teaching the meaning of Pharaoh's dreams had remained silent, not telling his message, thi what his silence would have cost the world! The famine would have come on, and there would have been no provision for it. Suppose that David, receiving his gift of song as a divine bestowal, had shut it up in his heart, and had lived only as a shepherd and as a king, a good shepherd and a good king, but not telling out his message of inspired song, think how much the world would have missed! Think how much less the Old Testament would have meant to the generations without David's Psalms! Think how much poorer we all would be if only the Twenty-third Psalm had not been given to us from David's harp! Or suppose that John, having leaned upon the Lord's breast and having learned from Him the inner secrets of His love, had then gone back to his fishing after the Ascension, not telling men the precious things Jesus had spoken to him, how much poorer the world would have been! Think how much less the New Testament would mean to us without John's Gospel or Epistles!

If only one of the million flowers that bloom in the summer days, in the fields and gardens, refused to bloom, hiding its gift of beauty, the world would be a little less lovely. If but one of the myriad stars in the heavens should refuse to shine some night, keeping its beam locked up in its own breast, the night would be a little darker. So every human life that fails to hear its message and learn its lesson, or that fails to interpret its own secret, keeping it locked up in the silence of the breast, in some measure, at least, robs the world, withholding that which would have enriched the world's life. But every life, even the lowliest, that learns its word from God, and then interprets it to others, adds something to the sun of the world's blessing and good.

You may say that God's blessing to you is so small, so common place, so unimportant, that it cannot matter whether you give it out or not. But nothing is really small in God's universe. God notes the fall of a sparrow. God numbers the hairs of our head. A grain of sand out of its place would disturb the balancing of the universe. God's ear would miss the song of one nightingale in the music of a morning. God's eye would miss the beauty of a flower from a hillside of earth. It makes a vast difference in the world whether the humblest of us be true or false in our life, whether we sing our one little note right or wrong, whether we speak our one little word or keep silent. The smallest bar of song breathed into the world adds its fragments to the world's music. The right thing you did yesterday made the world a little better, made it easier, too, for other people to do right. The unselfish deed you did

last week made the forces of love on the earth a little stronger and made it easier for others to be unselfish. No matter how small our message, how trite or commonplace, the world cannot afford to miss hearing it. The least lovely thing done leaves a touch of new beauty somewhere.

"There's never a rose in all the world
But makes some green spray sweeter;
There's never a wind in all the sky
But make some bird-wing feeter;
There's never a star but brings to heaven
Some silver radiance tender;
And never a rosy cloud but helps
To crown the sunset splendor;
No robin but may thrill some heart,
His dawnlight gladness voicing,
God gives us all some small sweet way
To set the world rejoicing."

J. R. Miller, D. D.

TROUBLES THAT NEVER COME.

It is wonderful how much trouble and discontent there is in this world which never had an existence save in the mind of some whose imaginations have been too lively. There are really few persons who are so happily constituted as to be perfectly content with the present, never borrowing a moment's worry from the future, or losing an hour's sleep on account of a trouble which has no foundation. It seems natural to borrow trouble, whether it be a man of business or the patient mother performing her household duties.

The man whose business is prosperous to-day sees unmistakable failure in the future. In the home a child is indisposed. "It is only a cold," say friends. "Ah, yes," says the mother, "but it may turn into diphtheria or lung fever in a day or two." Sure enough it may, but in the large majority of cases it does not, and all the worry is for nothing. It is often the case that the minister when he hears of some little difficulty in his congregation, allows his fears to take possession of him, and in imagination sees His people divided, his audience dwindling away, and he himself left without pulpit or support. Or it may be a church debt that looms up before him, and is certain to grow so formidable that there is no possibility of it ever being paid. He sees the property sold by the sheriff, and his people homeless. So great, and so certain is this trouble that to avoid it he unceremoniously deserts the charge. Another follows him in the field, and in the course of time and without much labor the debt is paid.

Oh, it is so easy to borrow trouble. It is so easy to see the dangers that never hurt us. These imaginary troubles may become real, it is true; but until they are real why worry, why make the burden of to-day heavier by the weight of what should be borne tomorrow or the next day? Did not Christ say: "Take no thought for the morrow," and "Sufficient unto the day is the evil thereof"? Men of the word may worry and fret because of troubles that are yet to be, but the Christian has no right to. Putting his confidence in his Saviour, he can go about his work or lie down to sleep with the consciousness that a kind heavenly Father will not lay upon him more than he can bear, that strength will not be wanting when the trouble comes.—*Selected.*

FROM THE STUDY CHAIR.

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

Most people do some serious thinking at the beginning of the year. The season gives a special emphasis to the flight of time, and that of itself is enough to awaken sober reflection. The allotted number of our years is three score and ten; perhaps eighty may bring their burdens and cares, but in either case the number is not so large that we can afford to be indifferent to the passing away of a single year. Each new year is a solemn reminder that we are nearing the end of our journey, and that soon we shall know something of the awful mysteries of the world beyond the grave. There is, it must be admitted, something depressing and saddening in noting the passing away of time. Youth, prodigal of its days, and with no gains in the past to lose, welcomes the new year with hilarity and hope. But it is otherwise with those who have reached mature manhood, or old age; they have so much of beauty and brightness identified with the past, that they cannot but regret its loss. They say with a sigh "another year has gone." It seems to them as if their best days were over; youth with its aspirations is gone, powers of body and mind are weakening, infirmities of age increase, and the opportunities of making the most of their manhood or womanhood are lost in the years that are past. Most true is it that increasing age, without faith and hope, means increasing pain, discouragement and despair. But to the child of God, conscious of the fact that he

has eternal life in Jesus Christ, the flight of time ought not to be depressing. It is only carrying him home, and each passing year proclaims his salvation nearer than when he first believed.

True faith makes an immortal youth. The eternal life which it secures, is above the limits of time. The true believer sings with unfeigned joy,

"My days are gliding swiftly by,
And I a pilgrim stranger,
Would not detain them as they fly,
These hours of toil and danger."

So far as the future of our mortal life is concerned, we know that its days are fixed. It is written: "As for man his days are determined; the number of his months are with Thee; Thou hast appointed his bounds that he cannot pass." But is this a sad fact, doleful to contemplate? All depends upon the standpoint from which we look at it. It may seem as cruel as a decree of inexorable fate, and produce nothing better than a dull stoical resignation to the inevitable. This is so when we look upon God as a power arrayed against us, a stern judge who brings us out of our prison house to receive an eternal condemnation.

Again, this same fact can be so seen as to give peace, comfort and courage. It is a fact that takes all uncertainty out of life. It assures us that infinite wisdom has arranged all the stages and events of our journey, and that some one is expecting our arrival at a certain time. It means that there is a definite plan running all through our lives, beginning and ending them. Suppose that the opposite were true, that our days were not numbered, and that everything was left to blind chance; then we must go stumbling on through the journey of life, no one knowing or caring when we were to arrive at our journey's end, or indeed whether there was to be an end: would this be a better and a happier lot? Surely it is more comforting and inspiring to feel that we are in God's hands, and that He has determined the number of our days. For wise reasons "the time of our departure" is concealed from us. It is best that we should stand in the attitude of constant watchfulness, knowing this, that life is uncertain and our days are few. But the Christian feeling, which anticipates the future with joy and confidence, is not inconsistent with the feeling which leads us to love life and rejoice in present service. In a recent letter from a friend who has been sixty years in the Gospel Ministry, he writes. "I have the assurance that our Lord knows me; He has shown in ten thousand ways His tenderness and pity. I long to cast a crown at His feet, but at the same time I am anxious to live a little longer, first to finish some work in which I am engaged; and second to make provision for the education of a promising grandchild." It is the same spirit which spoke from the aged Paul when he said: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ: which is far better: Nevertheless to abide in the flesh is more needful for you."

There are times when even the best of men become world-weary, and proclaim their disgust of life. But these are not the healthy and noble moods of the soul. They are more characteristic of sated or disappointed worldling's than of the true children of God. Why should those who profess to see all things in the light of Jesus Christ, and who know of His triumphs and His government of the world, give way to gloom and melancholy? To remain on earth, even in the midst of poverty and sorrow, is to be in His service; and He has promised grace to sustain us. To depart is to be with Christ, "which is far better." So the passing of time can bring no real ill to the believer. He can look upon the unknown future without dread. At the worst its sorrows and pains are only for a little while. In this year, or in some coming one, we must meet death. But why should it fill us with dismay, since our Lord has conquered it, and placed it among our possessions? Instead of loss and ruin, it is now "gain" to the man who is in Christ. Let others if they will, tremble as they pass the milestone of the New Year, the Christian can but feel a lively sense of gratitude and joy that he is so much nearer his eternal rest.

To have a happy New Year we must be quite sure about the place to which we are going. He who is only a citizen of this world and has the city of his habitation here, may well regard, the passing years with sorrow. They are carrying him onward to darkness and uncertainty. Who will welcome him in the unknown land, or give him the shelter of a friendly roof? It means much for a man's happiness to get rid of the spirit of fear and uncertainty, and to journey on in the same hope of "a city which hath foundations, whose builder and maker is God" and where infinite love has prepared a mansion for his coming. Such certainty we can all find through faith in Jesus Christ:

"Who'er has washed his sin and guilt
In Jesus' blood away,
And to Him cleaves like loving child
Still closer day by day.

With spirit undismayed will meet
The lowering future's wrath;
Though floods may fall and tempests beat,
He keeps His homeward path."

Kansas Department.

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

NOTES BY THE WAY.

BY S. B. F.

Doubtless most of your readers have seen some of the appeals which have gone out from Nebraska for help for the "drouth stricken" people of the western part of that State. The sturdy pioneers of any new country, who brave all the hardship of the western frontier to open up the country and to "make the wilderness rejoice and blossom as the rose" deserve the thoughtful sympathy of every one who rejoices in the progress and welfare of our country. Specially in seasons like that of 1894, when the "staff of bread" is cut off "and man and beast fail to find sufficient increase of the earth to meet the necessities of life, it is necessary to appeal to those who are reaping the rewards of the toil of past generations, to come to the relief of these brave people. Twenty-five or thirty years from this time, these people or their children will be in such circumstances that a calamitous year would not seriously affect them; but it is not so now. In the wardrobes of thousands of Presbyterian homes there is enough of "cast aside" clothing which would be a *God-send* to many of these destitute people. And I have no doubt that it would be forthcoming were there some channel through which it could be sent. In Western Kansas there are also a few people in almost every county who need some help. One of our missionaries writes me that in the county where he preaches there are about fifty families more or less destitute. I do not write these lines to make an appeal for Kansas; but I give the names of a few of our missionaries out in the frontier to whom churches which desire so to do may send boxes of clothing, new or second hand, or provision, and these brethren will gladly see that it goes where it will be of great service. Pastors sending any such boxes ought to see that freight is arranged for either by prepayment or through some of the railroad companies which provide free transportation, so that the missionary will not have anything to do but distribute it. These kind-hearted and generous men are not able to pay any freight bills. These names are: Rev. Geo. E. Bicknell, Kendall, Kans.; Rev. M. L. Walcher, Greensburgh, Kan.; Rev. James Welsh, Colby, Kans.; Rev. E. B. Weller, Hill City, Kans. Those disposed to help the needy in extreme Western Kansas will find these brethren ready to co-operate with them. I am sure the great Presbyterian hosts of this country are never indifferent to real want if that want is known.

There remains now but three months of the ecclesiastical year in which all our churches which have not contributed to Home Missions must do so or go into the list of *non-contributing churches*. Where churches are very weak and do not have a stated supply, we are apt to say that they are excusable if they do not contribute; but is this so? One of the weakest churches I know of in the Synod, in many respects, always contribute to Home and Foreign Missions because a consecrated elder and his wife are not going to permit themselves to be shut off from the privilege of "giving to the Lord." And this is something worthy of earnest thought and prayer. It is no small matter not to join in the grand offering of God's people for the advancement of the kingdom. Who to-day in this land is ashamed that they took part in helping to suppress the rebellion of the southern states and saved the federal union? It is now a deep joy and satisfaction to be able to say, "I helped to keep the stars and stripes floating over an undivided country." So is it in regard to the cause of Christ and the benevolences of the church. The day is coming when it will be one of the deepest joys of the soul, next to that of personal salvation, to be able to say "I did join even in my poverty in helping to advance the Redeemer's kingdom." I do not believe any individual or church can afford to let a single year go by without conscientiously and sacrificially doing something to help roll forward the Gospel chariot in this and other lands.

See to it that a collection is taken in your church, be it ever so small for Home Missions this year.

KANSAS ITEMS.

IOLA.—This church has been having a good and profitable time during the holiday season. The Sabbath before Christmas and the Sabbath after New Years, the pastor and his wife designed and executed on a mimograph an artistic design appropriate to each occasion and with the help of the Junior Endeavorers these were carried to each member of the church and congregation. The result was large and solemn congregations on both days with very evident tokens of divine favor and power resting upon the people. Bro. Squire and his good wife excel in being able to interest and get all the people to work. His methods are somewhat unique and he will be glad to give any information as to his methods of work to any who will apply to him for information.—S. B. F.

HILL CITY.—Recently this little church was made glad in the accession of eight members by profession of faith and one by letter. Two or three men prominent in the community were among the number of those who came out for Christ. The pastor of the church, Rev. E. B. Wells, feels that the Lord has done great things for them. This means a great deal to this struggling church on the frontier. An accession of eight or ten to a struggling mission church often means as much toward the success of the church as 40 to 50 would mean in a stronger church. May the Lord greatly increase the number of conversions in our little churches.—S. B. F.

ARGONIA.—As a result of a few evenings' meetings at this place eight persons were received into the church by profession. Three of them were heads of families and prominent men in the community. There are others expected to come into the church soon. The congregation regularly fills the house of worship at the morning and evening service. The outlook is encouraging.—S. B. F.

AXTELL.—On Sunday, Dec. 30th, this church received another member on profession, the head of a family. Our beautiful church has been artistically papered and now presents a fine appearance. Preaching services are attended by full houses.

SUGAR VALLEY.—As a result of five days of special meetings held at this church by Rev. E. L. Combs, 13 were recently added to it by profession. Three new elders have been elected and ordained, and the spiritual life of the church so much revived that as one of the results, a church building is being talked of.—N. J. P.

GARNETT.—Kindly permit a few lines from this point in the Lord's vineyard. It is now just about a year since Rev. E. L. Combs first proclaimed the glad news to this church and becoming its pastor last April. While his work here has been much hindered by his labor and earnest desire to help other struggling congregations to the Bread of Life, still his labors have been wonderfully blessed in quickened spiritual life of the people and in numerous additions to the membership. Thirty-one have been added to our number during the past year, nineteen on examination and twelve by letter. On the 18th of December we had the pleasure of installing the pastor and his good wife in a very cosily located eight room parsonage just completed. The people are much inclined to rejoice over this new addition to their ability for effective work; and on the following Friday evening gathered almost en masse to assist the pastor and his family to "warm up" the new building. To say that our people are well pleased with the past year's advancement and with their pastor and his work is putting it mildly indeed. Allow me a word in another line. To any of our eastern Presbyterian friends who may contemplate coming to the west—don't look for the "well watered vale" first, without any regard to the spiritual interest of yourself and family, pitching your tent near some country crossroads, perhaps near Sodomy; then in a short time, along with a few families of M. E.'s, Baptists, Congregationalists, etc., in like situation, crying to our already overburdened Home Board for the Bread of Life. Why not look up the "well watered vale" in some already established congregation, where it is just as easily found and where you cannot alone help yourself and family, but be of assistance to the congregation in whose bounds you may locate, in helping them to support the work without side assistance. To any Presbyterians who feel like doing this we will be only too glad to render you assistance in a reasonable amount of correspondence or in showing you around should you

decide to visit us, though, allow me to say, we have not a land agent in our congregation. Garnett is the county seat and in a well watered and timbered country, one tier from the Mississippi line, with three railroads and eighty-two miles south of Kansas City.—N. J. Paston.

PARSONS.—Rev. O. E. Hart, was installed pastor of the Parsons church on Thursday, Dec. 27th, 1894. Rev. L. I. Drake, D.D., presided, preached the sermon and proposed the constitutional questions. Rev. J. F. Hendy, D.D., delivered the charge to the pastor, and Rev. W. C. Templeton charged the people and the Rev. J. H. Price of the M. E. church presented fraternal greetings of the Ministerial Association of the city.

MAYFIELD.—This is the other part of the pastoral charge of Rev. S. Alexander who serves this point in connection with Argonia. The work here is progressing nicely and evangelistic service will probably be held soon.—S. B. F.

Communicated.

OUR SUNDAY-SCHOOL SUPPLIES.

BY THE REV. J. N. BEALL.

"He is our friend who tells us of our faults."

When it comes to the question of whose publications we shall use in our Sunday-schools, I always give my voice and vote in favor of the Presbyterian Board's publications. And I do this oftentimes in the face of facts that argue strongly in favor of other publications. Among the which is the ever present and potential fact, that Sunday-school supplies can be purchased so much cheaper from other sources than the Presbyterian Board of Publication. I make answer to this argument by saying, "it is quality we want rather than cheapness." We believe that the Presbyterian publications stand at the head of all Sunday-school literature, as respects quality of paper and matter, yet we cannot help but believe also that there is still room for improvement in some features of our supplies.

The first improvement we would suggest is uniformity in arrangement matter from throughout the entire series of "Helps." Not only the same lesson should appear in all, but also the "Opening" and "Closing" and "Responsive" reading exercises should be found in each and all of the helps, we mean the "Teacher" and all of the "Quarterlies."

The "Teacher" for January, 1895, has no opening or closing exercise whatever, yet the same old form appears in the "Quarterly." This we think is a mistake, and it will occasion annoyance and complaint. It should be in the "Teacher" also. Then heretofore in the review exercise of each quarter the "Teacher" contained matter that was not found in any of the other helps. This is also a mistake, we think, and should not occur.

We want uniformity clear through the piece. We are tired of seeing that stereotyped announcement appended to each review exercise in the "Teacher," to wit: "Copies of this exercise can be obtained of the Presbyterian Board of Publication at 50¢ per 100." Why tax the Sunday-schools extra for these things when they could and ought to be printed in all the helps alike, even on the "Lesson Leaf"? If this were done it would remove one very plausible ground for faultfinding with the Sunday-school helps published by our Board.

And now just a word in regard to the cost of our Sunday-school supplies. It is a notorious fact that other Sunday-school helps, containing just as much, (and in some cases even more) matter as our own Westminster system of supplies, can be purchased for a good deal less money. These helps are in most cases just as attractive in appearance and often just as reliable in the information furnished as the Westminster system is.

And it matters not what is said to the contrary to the use of them, money talks loudest, and the difference of price turns the scales.

Now, we think, there is one feature of the "Quarterly" that might be left out without any injury to the pamphlet, and which would greatly lessen its cost of production. We refer to the music. We venture the opinion that there is not one school in a hundred that makes any use of the music thus furnished. Most of the Sunday-schools have singing books and therefore do not need the music in the "Quarterly." If the Board will experiment along the lines we indicate in this brief article they will soon realize the benefit from an increased sale of West-

minster Sunday-school supplies, and at the same time kill much of the argument now used against these supplies.

We want uniformity of matter clear through, and we want the price cut down by leaving out superfluous matter.

What say you, brethren?
Raymond, Ill.

CATHOLICISM AND THE PUBLIC SCHOOLS.

BY THE REV. GEORGE MILLER, D.D.

The District Teachers' Association of Northwest Missouri, held its sessions in Chillicothe, Dec. 26-28, 1894.

On the program for Thursday evening was an address by the Catholic bishop, W. J. Dalton, of Kansas City.

The local pastors' conference of Chillicothe, Mo., with great unanimity, felt the manifest impropriety of inviting a Catholic bishop to address a teachers' association on the theme, "The Catholic church in its relation to the public schools."

They knew the bland bishop would not treat that subject squarely, but would merely evade and blind and mislead his hearers, and win applause for the wondrously broad and liberal views of his church on popular education.

In order to counteract the false impressions he would endeavor to make, the pastors issued a carefully prepared circular and put it in circulation immediately after the bishop's lecture.

This circular gives 1st, The official position of that church on popular education. 2nd, Samples of Catholic education as seen in seven countries under exclusive control of that church for centuries, 80 per cent. of the people are illiterate! And 3rd, Samples of Catholic education in relation to crime.

Now, is it not time for a universal potest against this catering to a church that demands everything and yields nothing. Is it not time that the people of this country were given facts, instead of inviting bland bishops to say what they never practice.

Better to ask these bishops to tell our Teachers' Associations what Roman Catholic education has done in Poland, in Mexico, Spain and Portugal, where from 80 to 90 per cent. of the people cannot read or write.

THE SEMINARY-ASSEMBLY QUESTION.

BY THE REV. HERRICK JOHNSON, D.D.

TO THE EDITOR OF THE MID-CONTINENT:—

Your editorial on my article in the *Interim* on the seminaries and the General Assembly is in excellent spirit and marked by your usual courtesy. But you think I am "at sea" with reference to the Assembly's action. Let me try to show, as briefly as possible, that it is THE MID-CONTINENT which is away from anchorage and port. This is too grave a matter for misapprehension. It involves millions of property, fidelity to great trusts and the future peace of the church.

The first article in the submitted plan requests such changes in the seminary charters as will provide that all funds shall be declared to be held by the seminaries "in trust for the Presbyterian church in the United States of America, for the purposes of theological education according to the standards of said church." You say this "is simply a charter recognition of the specific and exclusive object for which these funds are held," and you add that the words "for the Presbyterian church" might be omitted without impairing the interest of this first article.

That yours is the misapprehension in this case is clear, first, from the committee's report in which they say (Minutes p. 60) funds for Theological education "should be under the control of the church, as represented by the General Assembly." And they go on to say, "such control is absolutely necessary to the maintenance of the faith of the church." The very object of the action is to give the Assembly such direct control. And hence the declaration that the funds are held in trust "for the Presbyterian church."

That yours is the misapprehension is clear, secondly, from the fact that if the words "for the Presbyterian church" were left out, there would be no objection to the article. You have simply founded things that differ. Certainly the party for whom a trust is held is not "explained and defined" by the purpose for which a trust is held.

These two things are not equivalent or synonymous. And neither explains or defines the other. Funds might be held in trust for other purposes than theological education. And funds for Theological education might be held in trust for some other party than the Presbyterian church.

That yours is the misapprehension is clear, thirdly, from the fact that if the words "for the Presbyterian church" were omitted the article, as far as McCormick Seminary is concerned, would be utterly useless, for the directors already, by charter provision, have absolute control of the seminary funds, and each director solemnly promises on taking his directorate, that he will "support the seminary's constitution, and the constitution of the Presbyterian church." And the constitution of the seminary declares the object of the seminary to be to instruct candidates for the gospel ministry in the knowledge of the doctrine "taught in the Scripture and summarily exhibited in the constitution of the Presbyterian church."

You say further, "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." But here again the misapprehension is yours, not mine. Let us see if you are not the one "at sea." If you will turn to my article you will find that I did not liken the present proposed plan of Assembly control to the plan before the Assembly in 1828. It was the principle I was discussing; not a method. I knew the differences in the methods. The committee had said in their report, "the extent, character and mode of Assembly control afford a basis for a wide difference of opinion;" but they added that "there ought to be no substantial difference of opinion in the church that such control (i. e., direct Assembly control) is absolutely necessary to the maintenance of the faith of the church." It was this statement, that direct Assembly control of all seminaries is absolutely essential, that I declared to be revolutionary, against established usage and in the teeth of all historic precedent. And I cited the Assemblies of 1810, of 1828, and of 1870 as stating exactly the contrary, and vindicating the right of Presbyteries and Synods "to adopt what plan they should think best for the education of their young men." The particular plan of Assembly control was not in question. It was the claim of a right to Assembly control of all seminaries that Drs. Alexander and Miller and Hodge repudiated. Of course Princeton was under Assembly control at that time. But to assert that all other seminaries must be, was what the wise fathers stood out against.

But perhaps the gravest matter involved in this Seminary-Assembly question is the one you do not touch. In 1870 the Assembly invited some independent seminaries to a compact, and specified the terms, and upon acceptance of these terms they were assured of "uniform and complete confidence." The seminaries entered into the compact on the Assembly's own terms. Has either party alone right to set aside those terms and prescribe others, with the implied and inevitable result of making the party that declines to enter into the new compact, "suffer consequences"? Can an Assembly do what an honorable man would not do?

THE MORMON CHURCH.

BY WILLIS MARSHALL.

I.

CREED.

Like a huge octopus, the Mormon church is spreading itself over all the States and territories of the west; and more, its doctrines are being preached and taught in many of the central and southern States. Almost every day new converts are being brought, overland or by railway, to swell the hosts of Zion. Some months ago, I happened upon a man from Texas. After chatting for a while, I said: "My friend, you are a long, long distance from the broad prairies of the Lone Star State, aren't you; how did you happen to come to Utah?" "Ah," said he, "I guess I'm the black sheep of the family. I was always a kind of a tough anyway. Some years ago I happened to run across a Mormon elder who was down that way preaching, and I was converted. Mormonism is going to be the religion—that's my creed. I believe that the whole world is going to come to Zion some day." There is not a good Mormon in Utah who does not believe with his soul that his faith is to be

the only faith; and further, his ignorance leads him to believe that the world is actually being converted to his way of thinking. It is truly astounding what the devil can achieve in an ignorant brain. There are many curious points in the Mormon creed. One of these, which is very tenaciously held, is "baptism for the dead." This belief is as grand a factor for evil as the old Romanist—I might say pagan—indulgences. Uncounted millions, say they, have died without having had an opportunity of hearing the gospel. It is our duty, therefore, that one or many of us be a subject or subjects of baptism in order that the unsaved of the past may be reclaimed. It is easy to see that such an attitude of belief would cut loose all feeling of personal responsibility to do right. Another absurd doctrine is that of revelation through visions and dreams. To avoid nameless contentions and conflicts, they construe such power as belonging to prophets, priests and apostles alone. As a matter of fact, two-thirds of all the good saints do a great deal of dreaming and prophesying. A few days ago, I had the pleasure (?) of meeting one of these cranks. He was passing as an inventor of—perpetual motion, if you please. He had come, poor and unknown, from a distant village among the mountains, to ask one of the tanners here to construct a working model for him. He could not draw a line of his plans upon paper; nevertheless God had given him light and he could tell what was wanted if he could not draw it. "All things in the universe," said he, "work by opposites—light and darkness, heat and cold, gravity on one side of the earth and gravity on the other." From the principle enunciated, he claimed that he had, by the help of God, been able to make an invention whereby water might be lifted hundreds of feet from a subterranean gulf and returned thither in a continuous stream while the power thus generated might be used for propelling any kind of machinery. "You say you had a vision," said I, "Ah, yes," was his reply, as his face lighted up. "I went to bed one night as usual, when almost as quickly as my head touched the pillow I fell into a slumber and began to dream. I dreamt that I was on the southern point of Greenland when a guide met me and took me northward many hundred miles until we came to the limit of land. Thence we pushed out upon an open sea until we came to a vast opening which lead down into the center of the earth. Into this we descended. Ere long we reached land again—a land inhabited by vast numbers of people. Upon inquiry, I found that they belonged to the lost ten tribes of Israel. Although under the Aaronic priesthood, they were very devoted. When I saw them, they seemed to be gathering everywhere to their synagogues for worship. I saw all kinds of animals except dogs and cats. They dwelt in houses with flat roofs, while their farming, which most of them followed, was exceedingly primitive. The little machinery which they had about their houses was propelled by water power in the same way my invention will do. All the people were clad in the finest woolen garments made from the fleece of the myriad flocks that grazed along the hillsides." "What about the sunlight," I asked; "From where do they get it?" "The sun," said he, "rises and sets for them there as it does for us; and it is the same sun. That may seem strange, but explorers have not gone so near the poles as they think, and the openings are much larger than you think. I can easily prove to you that the sun rises and sets there in the same way that it does here. Some day these people, in the providence of God, will be permitted to come forth to the outer surface. In the first place, that is prophecy; and, in the second place, in support of that prophecy, the seas are falling away from the north pole and gradually gathering about the south pole. In the near future all these things will be accomplished." Such were the thoughts of one of our prophet-saints and dreamers. I did not dispute his absurdities, but went my way. Later on, I found that the man had been in correspondence with Edison; and that Edison had written the man that his invention mentioned above, would revolutionize the world, if successfully put into operation. I am not looking for that revolution, however. This same spirit of—the devil, if you choose to call it so, is abroad to a large degree, and it is not hard to find any number of unwritten revelations.

Now and then on the streets of Salt Lake city, the revelations of the venerable first president of the church, Wilford Woodruff, are sold at 25 cents a copy! So many revela-

tions, and authoritative ones, have there been, that the original books of Joseph Smith have been badly mutilated to suit the godless schemes of equally godless leaders. It is said that once upon a time President Bingham Young had in store somewhere immense quantities of green paint. Waiting a long time and finding no sale for it, he gave it out among the people that he had had a revelation that all must paint their gates green! Those green gates may be seen all over Springville to-day.

The doctrine of polygamy is denounced in the oldest editions of the Mormon bible as well as in the Book of Covenants. On the part of Joseph Smith, polygamy was instituted for low purposes. By subsequent leaders, the internal work was enforced for the purpose of rapid population, chiefly. A western empire was to be established, and, of course, material must be had and had quickly. The women were taught that future exaltation depended upon marriage and its legitimate results—children. The common belief was, and is, that there are countless souls waiting to take upon themselves the mortal state. The woman who can boast of the largest number of children feels assured that, if her husband chooses to call her up on resurrection day, she shall have a seat in paradise—her husband's celestial harem—overtowering those of all the others. Some years ago, when things were getting a little "shaky," a law of the church was passed making marriage compulsory. Young girls no older than twelve years were forced to marry. The result was that divorce cases without number followed almost immediately. God only knows the full result of this vast system of evil. Crimes without number have been committed in the name of Christ, their perpetrators swearing that it was simply the curse of God upon the Gentiles.

I cannot help smiling the smile of scorn when I read of the laying on of hands for the Holy Ghost. Such an absurdity! Impossible that the Spirit of the meek and holy Christ should consent to reside in the bosoms of such infamous men!

The above are only a few of the facts that may be given concerning the creed of the Mormon church. I presume the number is legion. With such a vast concourse of prophets, sevens, apostles, priests, elders, deacons and counsellors, what are we to expect?

ARCHBISHOP AGAINST PRIEST.

BY AMERICUS.

The sated readers of the New York daily papers have had a brand new "sensation." It is a type of "sensation" that every thoughtful American man and woman should heed. Plainest suggestions of priestly misconduct have lately been laid before the multitudes by a priest, through the published letters of Archbishop Corrigan and Father Ducey, of New York city.

These letters have appeared in all the New York morning papers. These are some of the extracts from Priest Ducey's letters that have set all New York city agog:

"The gentlemen of the press are very familiar with the methods that go at Madison avenue [where Archbishop Corrigan lives]. I greatly regret to be obliged to allude to Madison avenue methods, but when one is kept constantly on a gridiron, self-perseveration forces one to cry out, 'We are very rotten in New York!'.... Archbishop Corrigan has placed himself in a position of persistent persecution of me for the the last ten years.... I was not in all particulars like the young man in the gospel—I could not say that I had kept in perfection the commandments from my youth without spot or blemish; but I can say, however, that I have been most faithful and sacrificing as a priest, and I have never been a frequenter of disreputable places.

"The Lexow committee is seeking to know something of the character of—and her successor—house in Thirty-sixth street. Inspector Williams and Captain Westervelt might give some ecclesiastical information as to that house to the Senate committee."

This was a parting shot at Corrigan: "I wish to be frank, and I inform you that I have letters in my possession sent by you to the New York press, requesting that it say certain things about me. These letters are in your own handwriting."

No wonder Satolli hurried on from Washington and ordered Mr. Corrigan, the saloon-keeper's son, to patch up a truce with Mr. Ducey, in order to stop further revelations.

World-Outlook.

At this writing, there is prospect of an exciting week at Washington. The fate of the Carlisle currency bill is likely to be settled. Whatever be the outcome, it will have a far-reaching effect on the currency question, and on the policy of Congress and the Administration. A rule fixing the future course of debate will not be introduced until Tuesday, and its terms will depend largely on the events of the caucus. It had been hoped to get a final vote by Wednesday, but Mr. Springer, who is in charge of the bill, says it may be necessary to let the debate run through the week.

There has been complete reorganization of the Korean Government under Count Inouyous' energetic dictation. The removal of Tai-Won-Kun from the prime ministry has been followed by disclosures implicating several members of the cabinet in plots against the Japanese and in secret communication with the Chinese courts. It is now established beyond dispute that the incessant Tong-Hak insurrections are not due to popular discontent, but have been directly instigated by officials in the Korean capital, with the purpose of thwarting the projects of the Japanese representatives and preventing the extension of Japanese influence.

The worst has probably been passed in the financial crisis of New Foundland. A late phase was a suit brought against the Government by the St. John's saving bank. The Government will introduce bills in the legislature reducing the civil list expenditure by half. Many useless offices will be abolished. The saving thus effected will, it is expected, reach \$300 000 annually. These bills will receive the support of both parties in the legislature. The Government also opposes the appointment of a royal commission to examine into the affairs of New Foundland on the ground that these reductions will enable the country to meet its obligations and maintain its position as an independent colony.

There is no little historic interest in the plan of reorganizing a "Dismal Swamp Canal Company." This ancient waterway antecedes all the railroads in the United States, and numbered George Washington and Patrick Henry among its promoters. The canal proper is 22 miles long, but only from 3 to 4 feet deep. It is proposed to give the canal a width of 60 feet and a uniform depth of 30 feet. The canal has been of little use because of the deeper drafts of the neighboring Albermarle and Chesapeake canal. The Dismal Swamp canal connects the Palmico and Albemarle sounds in North Carolina, with the Chesapeake bay, and is tributary to Baltimore. It is thought that a large portion of the trade in Eastern North Carolina dependent upon roundabout railroads will seek the more direct and cheaper transportation by canal. Lumber, cotton, fish, grain and truck, by means of the canal, will avoid several handlings. The canal avoids the dangers of rounding the fearsome Cape Hatteras.

No less than 300 pages of diplomatic correspondence concerning the Bluefields "incident" were sent to the Senate, last week. After reviewing the cause of the troubles, treating of the arrest of two Americans, Lampton and Wiltbank, by the Nicaraguan Government, and the murder of an American citizen named Wilson, by Arguello, the temporary governor of Rama, the arrest and subsequent escape of the assassin, the correspondence concludes as follows: "A copy of a convention, concluded on the 20th of November last, is herewith communicated, by which it is declared that the Mosquito Indians, while retaining 'special privileges' in accordance with the 'customs' and 'racial disposition,' have 'agreed wholly to submit to the laws and authorities of Nicaragua for the purpose of forming part of the political and administrative organization.' Great Britain, it is proper to say, has given this Government the most positive assurance that she asserts no right of sovereignty or protection over the territory, but, on the contrary, respects the full and paramount sovereignty of the Government of Nicaragua."

Missionary Department.

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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.

ST. LOUIS PRESBYTERIAL SOCIETY.

The notice which appeared in the last issue on page 12 is repeated in part. Societies will please notice the dates upon which Miss Sherman visits the churches in St. Louis Presbyterian: * * 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 Brilliance.—Mrs. W. S. Knight, Chairman of Committee.

MISSIONARY MISCELLANY.

Rev. Dr. Grant, of the Trinidad Mission, is on his way home for change and rest. He has had much care and work for the past year—we may say years; and he needs a furlough. There has been a good deal of sickness in Trinidad. Happily our missionaries have not seriously suffered. We are sure Dr. Grant will be very cordially welcomed home and allowed to rest.

Sixty-five Protestant missionary societies are at work in India. There are 560,000 native Protestants—an increase of 150,000 in a decade. Forty years ago there were only 91,000 native Christians in India. Three-fourths of the population are Hindus; one-fifth Mohammedans; about two and a half per cent. are Buddhists, while Christians have only about eight-tenths of one per cent. of the population. On the other hand, while the Hindus and Mohammedans have increased only ten and seven-tenths per cent., the Christians have increased twenty-two and sixteen-hundredths per cent.—a much larger increase than the rate of population.

This is the mission of the Church of Christ, to seek the fountains of desolation and death and cast in the salt of the Gospel of God's grace. Paul went to Corinth and Ephesus, to Athens and Rome, to all centres and springs of influence among men, religious, commercial, literary, military and imperial, into the palace of the Caesars, and cast in the salt of God's word and love. The church goes out to-day on this most blessed errand to heal the bitter waters of sin. In the lands of heathen darkness and misery in our own land, to find the springs of error and wrong, in the home of the people, in

each human heart, with each little child, to cast in the salt which Christ provides and make the waters of human thought and sentiment, motive and purpose, sweet and wholesome.—*Central Presbyterian.*

Among the Syrians the fetters of custom are almost as strong as those of religion. The rule of the Fez-cap proves this. For a prince as for a menial, there is no other head covering. No law prescribes it, and yet all Syrians wear it, whatever their creed. The long, flowing garments which have been worn since the time of the prophets of Israel and which make one of the simplest expressions of dress, have been abandoned by the majority of Christians. A Syrian hesitates before he adopts the European costume, but public opinions forbid him to adopt the European hat. The same remarks apply to the izzar or body covering. This white sheet is the symbol of Oriental exclusiveness, and custom in Syria sternly prescribes its use. The izzar sometimes reveals some olive-tinted faces of much beauty, lit up by a pair of clear brown eyes, to which its whiteness forms a pleasing contrast. Sometimes, also, when the hands are occupied, the izzar is drawn into the corner of the mouth and held there by a set of pearly teeth. This is the naivest way of keeping up the ancient eastern feeling that a woman's mouth should not be seen. The izzar is a useful covering which excludes the dust and sun, though it fills the streets with a dull, harsh pallor.

In reading reports of the rum traffic in Africa, the cry arises in the soul, "How long, O Lord, how long?" That Christian nations should permit such a diabolical business to be carried on seems incredible. How forcibly, and in a few words, the Bible touches the weakness of human nature when it says, "The love of money is the root of all evil." The love of money often gets the brandy bottle into many parts of Africa before the Bible. The love of money has caused the poor black man, after contact with the Europeans for four centuries, to develop a taste for gin, rum, gunpowder and guns. The love of money has brought about such a state of affairs in the Congo State that the battle will be between the Bible and the bottle. The love of money has sent concoctions termed rum, for which no market could be found in England, to be poured down the throats of the helpless blacks. The African cannot withstand brandy, gin and rum. He never can be a moderate drinker; let him once indulge, and an appetite is formed over which he has no control, and when under its influence is a maddened demon. Joseph Thomson, who has led three expeditions into Eastern Central Africa, writes: "I have travelled and suffered, inspired by the idea that I was doing good in opening new lands to commerce and civilization; but all satisfaction was blighted as I felt that what little I had done were better undone, and Africa had better remain the dark continent, if such must be the end of it all. Underneath the cry for gin I seemed to hear the reproach, 'You see what Christians have made us. You talk of peace and goodwill, yet put devils into us.' As things stand in many places, I translate this cry of opening Africa to civilization as really opening it to European vices, old clothes, gin, rum, powder and guns. Truly, liquor has been well termed 'the devil in solution.'"—*Missionary Outlook.*

A SURVEY OF THE SITUATION.

DEAR CO-WORKERS:

Read carefully the appended "Survey" from the *Home Mission Monthly*. Remember that as a Synodical society we voted to "use all earnest endeavor" to raise the \$1,000 extra asked of us for the Indian work, and only three more months remain before the close of our fiscal year. Many of our societies have contributed largely to the "Emergency Fund." Let each one give something, and may our daily prayer be that the Master will teach each Christian to give "as God hath prospered him."

RUTH R. KENTON,
Home Synodical President.

While we rejoice that our receipts are in advance of the same time last year by \$33,000 it is well to remember that \$23,000 of this amount is for the Emergency Fund, and has been applied toward liquidating last year's indebtedness. Of the remaining amount included in the increase the greater part has come as designated funds for equipments and other special objects, and thus could not be appropriated for current expenses.

When the year's work closed, April 1, 1894, the Board of Home Missions found itself confronted by a debt of \$258,000. Of this total amount \$101,000 was for its educational department, for the support of which the Board depends entirely upon the funds which come to the treasury of the Woman's Executive Committee. This indebtedness was due to a combination of circumstances, among which the exceeding stringency of the times ranks first. In addition to this, action was taken, agreeably with the recommendation of the Presbyterian Church through the General Assembly—and in accord also with sister denominations—to withdraw from Government aid in conducting Indian schools. Appropriations from the Indian nations (known as the civilized tribes) were also less than usual; and to this must further be added the falling off in tuition ordinarily secured from pupils, and a decrease in gifts from societies, together with interest on borrowed funds. Thus from unforeseen causes came accumulated indebtedness.

Steps were taken to meet this indebtedness at the annual meeting in Saratoga by creating an Emergency Fund, to which the contributions of Presbyterian women were solicited. Toward this fund there had been received on Dec. 1st, \$23,000, leaving \$78,000 still to be raised.

As the school year is from September to September, while the fiscal year ends in April, it is evident that the expense of maintaining the work on the old basis would project itself into the first months of the new year. As soon as possible, however, retrenchment was entered upon, 13 schools being closed at various points, though the protests and appeals which this action elicited were in some instances pitiful in the extreme. On this new basis of work it was hoped that with returning prosperity and increased zeal it would be possible to meet necessary expenditures. From present indications there are strong grounds for apprehension lest this hope will not be realized. Not only is there heavy interest to meet on that portion of last year's indebtedness not yet cancelled by the Emergency Fund, and also on amounts borrowed during the past summer and early fall, but we have also been obliged to use funds for the erection and equipment of buildings which contributors had especially designated for that purpose, these amounts not being available for the general conduct of the work.

Accordingly, it has been found necessary by the Board of Home Missions and the Woman's Executive Committee to take the following action:

In view of the great debt threatening us, we recommend that the boarding departments in connection with the schools at Tab-lequah, Ind. Ter., Springville, Utah, and Hot Springs, N. C., now ready for occupancy, be not opened this school year.

We also recommend that the superintendents of boarding schools, already in operation, be informed of the number of scholarships secured, and instructed to retain only those pupils and such other ones as can pay their own way; all others to be sent to their homes Jan. 1st, thus reducing expenses in our boarding departments.

But even this will not meet the crisis fully. There must be increased giving for the support of the current work; there is also imperative need of larger sums for the Emergency Fund, of which less than one-fourth of the full amount has been received.

If he who prays should give, he who gives should pray, knowing that prayer, in the words of Philip Brooks, "is not conquering God's reluctance to answer, but taking hold of God's willingness."

WOMAN'S EXECUTIVE COMMITTEE OF HOME MISSIONS.

BY H. E. B.

A MISSION SCHOOL IN NEW MEXICO.

"Let us be thankful that the genius of the Presbyterian Church is Christian education, and let us see to it that it is not lessened in its influence for lack of money. Give the Woman's Executive Committee five years," said one, "and a church can be organized in the place where they have held a school, so certain are the results of school work." Mrs. D. R. James thus writes of her recent visit to the ancient city of Santa Fe: "This is an historic, not a commercial center; it is a sanitarium and the seat of government."

"The reputation of the Santa Fe school has spread far and wide throughout the terri-

tory, and is always called 'Miss Allison's Presbyterian school.' We find the school closed for the summer but everything is in excellent condition. The grounds are nicely kept and some ornamental trees are on the place which Miss Allison waters with her own hands every day. It is a hopeful outlook that nine-tenths of all the teachers in the territory are graduates of our mission schools."

Miss Allison thus writes: "Surely, there is not a busier, happier place to be found anywhere than at the Santa Fe school when we are all at regular work. Our light, airy school room with evergreen mottoes on the walls, and the black boards decorated in colored crayons by the hands of our artistic classroom teacher and filled with bright, black-eyed girls, all interested in mastering the tasks given them, is an inspiring sight. We see in these girls some of the future homemakers of New Mexico and we can make no mistake in saying that the character of their homes will be vastly superior to those we see around us to day. I am gratefully proud of those who have gone out from this school and are now occupying places of usefulness in different parts of the territory. * * * Our girls have shown interest in the cause of missions and have done extra work to earn money for contributions."

At a recent prayer-meeting a gentleman remarked, "I have just returned from New Mexico and I was rejoiced, and I may say proud, to learn of what our church is doing there for the Mexicans in the way of Christian schools. A man of affairs said that going up and down through New Mexico, he knew as soon as he went into a plaza (which is the square in the center of the town) whether there was a Presbyterian school there or not, by the appearance of the children."

"Another gentleman, high in social position, said that the Presbyterians were doing more for the Mexicans than all the other denominations combined." Is it not sad that where the Lord's work had so greatly prospered, six schools must be closed, because 400,000 women in the Presbyterian church are not interested and have failed to put a hand to the work of home evangelization?

53 Fifth Avenue, New York.

"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.*

"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.*

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Church Prayer-Meeting.

The Mid-Continent Topics.

FOR JANUARY 16. ROM. 8:31-39.
NOTES OF TRIUMPH,
[See Prayer-Meeting Editorial, page 8.]

Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

BY M. C. W.

DAILY READINGS.

- M. Perplexities: take them to God. Ps. 46:1-11.
- T. Take them to the Bible. Rom. 15:4-13.
- W. Take them to your pastor. Eph. 4:11-16.
- T. Take them to friends. Prov. 27:5-19.
- F. Take them bodily. Heb. 4:12-16.
- S. Take them frankly. Prov. 4:1-13.

SUNDAY, JAN. 20.—A Christian's problems and perplexities. 1 Kings 4:29-34; Luke 11:31; 2:46,47.

1. There is the perplexity which arises in the mind of the child of God in the time of his personal trials. Why am I so sorely afflicted? he asks. He has not realized in this world the rewards of the righteous. Perhaps he sees the wicked enjoying much of worldly favor; and the language of the 73rd Psalm becomes his, expressing amazement at the ways of Providence. Sometimes he is almost tempted to say with the elder son in the parable, "Lo! these many years have I served thee, yet thou never gavest me a kid." But then again he reads on in the 73rd Psalm, and these inequalities in earthly life are solved for him. Or, as he still stands with the elder brother at the threshold of the Father's door his murmurings are all hushed and the anxious furrows of his brow are kissed away, as it were, by the gentle and assuring words, "Son, thou art ever with me, and all that I have is thine."

2. The severe judgments of God which often break forth upon nations or cities sometimes perplex the Christian. God is ruler among nations, and why then pestilence and war and flood! But though God's ways are deep, and the Christian cannot fathom the divine reasons of administration, he can always fall back as Abraham did in similar circumstances, on the established and unshaken principle of his adoring faith, "Shall not the Judge of all the earth do right?"

3. The continued prevalence of wickedness in the earth troubles and saddens the child of God. It is amazing that this does not trouble us more than it does. Man was originally made upright; and all creation was pronounced very good. Now how despoiled is the earth of its moral beauty. The Creator looks down upon the ruin everywhere of the fair work of His hands. Except where the new creation of the heart is wrought the wail is ever heard, "All we like sheep have gone astray." "There is none that doeth good." "They are all gone out of the way." But light arises in the darkness. The Son of God has been manifested to destroy the works of the devil, and there is to be a new earth wherein dwelleth righteousness.

4. Another extremely sad problem and perplexity is the sight of the obduracy and the continued impenitency of men even under the most favorable gospel opportunities. We wonder why they turn a deaf ear when God speaks and refuse the free gift which His own hand extends. We wonder why, when all their life hearing the truth, they yet persist in "spending their money for that which is not bread and their labor for that which satisfieth not." Our Lord when on the earth marvelled at the unbelief of men. We marvel that knowing their sin, and believing a judgment is to come, and giving intellectual assent to the divine messages they hear, they can yet go on neglecting so great salvation. This sad fact which we are obliged on every hand to recognize should lead to a juster sense of the depravity of the human heart and of the sinner's bondage to "the god of this world," and should stir to renewed diligence in Christian labor, and to more earnest prayer to God that men may be saved.

Sunday-School.

Lesson III.

First Quarter. Jan. 20, 1895.

CHRIST THE BREAD OF LIFE.

John 6:25-35.
GOLDEN TEXT.

He gave them bread from heaven to eat.—John 6:31.

INTRODUCTION.

Our last lesson was dated shortly before the Passover of A. D. 29. The words of our Lord that constitute the lesson of this day, were spoken in Capernaum on the next day after the feeding of the five thousand, John 6:22. The history of the transactions of the intervening time is given by John 6:14-25.

John does not record all that occurred during the interval. The desire of the multitude to make Christ king is to be understood as meaning that the people considered the miracle as sufficient evidence that Jesus was the long expected Messianic King. They interpreted, however, the Messiahship in the popular carnal way that would at once have involved Jesus in a political conflict with the secular authorities both Jewish and Roman. And His own disciples were only too ready to accept and act upon this carnal way. First of all, therefore, He straightway constrained His disciples to get into a fishing boat and to go before Him unto the other side of the lake (Matt. 14:22). Notice the word *constrained* here. If we had only Matthew's account, we should not know why any constraint should be necessary. But in the light of John's narrative we see that they were beginning to be excited by the prospect of a temporal monarchy in which they might have so large a place. Having sent away the apostles, our Lord next sent away the multitude. Jesus then went back from the shore into the higher solitudes of the mountain side. On the eastern shore of the Lake of Galilee the mountain wall rises abrupt and high, and was always more solitary than the more gradual slopes on the west.

The apostles in their boat had only about four miles to go in order to reach Capernaum. Perhaps the wind was already strong for they shaped their course first toward the western Bethsaida (Mark 6:45), which means that instead of crossing the lake in a direct line, they kept as much as possible under the shelter of the shore. All the circumstances indicate a northwesterly gale. As night fell the wind freshened and finally drove them well to the southward so that they were in the midst of the lake opposite the plain of Gennesaret. If they had ever hoisted sail, they had long since lowered it. They were manfully toiling at their oars (Mark 6:48) to bring their boat to the western shore in obedience to the commands of their Lord. But the hours were slipping away in fruitless strife against the storm. It was now the fourth watch of the night (the period between 3 and 6 A. M.). In spite of all their toil they had drifted southward before the wind until they were now actually farther from their destination than when they began their voyage. In the midst of the sea the waves rolled dangerously high. The condition was critical in the extreme. But from the mountain side where the Saviour had remained in prayer, eyes that are never dimmed by night or storm were watching the disciples tempest-tossed. Jesus saw them as they toiled in their rowing. The night was at its darkest and wildest when the apostles in the midst of the stormy sea saw something that they deemed a ghost, a human form walking upon the roaring, tumbling billows. That seemed the last and most dreadful horror of that awful night, they shrieked in terror. But the voice that they knew so well came to them through the night and storm, "Be of good cheer; it is I; be not afraid." They knew then that it was the Lord Himself. Matthew tells us how Peter, ever impulsive, desired to meet his Lord upon the sea, and how, so long as his faith was fixed only upon Jesus, he did walk the waves as if they were the crags of the mountain side. But when his attention fell from Christ to the boisterous wind and sea, only the mighty power of his Redeemer saved him from a grave in stormy Galilee. When the Lord and His saved apostle entered the boat the wind ceased, "and immediately the boat was at the land whither they went." It had been a night of wonder. Not one single revelation of divine glory, but a constellation of miracles had irradiated

its darkness. Christ upon the waters, Peter upon the waters, Peter's rescue, the sudden cessation of the storm, the evidently miraculous swiftness with which the boat was brought from the middle of the lake to the western shore, each is a miracle in itself, to say nothing of the divine vision which looks through the blackness of the stormy night and sees His own, upon which point see Psalm 139:12.

The land to which they came in the grey dawn of the early morning was the plain of Gennesaret which lies about midway of the western shore, Matt. 14:34-36. There, too, our Lord made manifest His divine power in the healing of many that were diseased. Later in the day they went northward the three or four miles that separated them from Capernaum. The multitude by this time had discovered that Jesus was no longer at the scene of yesterday's miracle, and had come to seek Him at Capernaum. At this point our lesson takes up the story.

NOTES.

25. The miracle of the feeding of the five thousand had been a symbolical presentation of Christ as the bread of life. The discourse, recorded only by John, is a direct doctrinal presentation of the same theme. The discourse is somewhat of a commentary upon the text; furnished by the miracle. *The other side of the sea* is here the western shore which is the other side from the place of the miracle upon the eastern shore. The people were puzzled to know when Christ could have crossed; since He did not go last night with the apostles, and since then until morning when they could have seen Him, the storm had prevented any passage by water; and by land He had not passed by night or day they knew, for they were scattered through all the villages which He must have gone through to come to Capernaum. But as they had no suspicion of such a miracle as had, actually taken place, it never occurred to them to ask *how* He came, only *when*. *Rabbi* was the usual title of religious teachers. Jesus had not been taught in the Rabbinical schools, yet because He was a teacher the people habitually called Him "Rabbi." The literal meaning of the Hebrew term is given in the Thayer-Grimm Lexicon as "my great one, or my honorable sir."

26. The double *verily* emphasizes the following statement. Compare Mark 6:52, Rev. Ver., "for they understood not concerning the loaves, but their heart was hardened," as showing that even the apostles had not comprehended the meaning of the miracle of the feeding of the multitude. So here Christ says that the people had eaten the loaves, but had not seen the meaning of the miracle. They followed Him because they thought Him a wonderful prophet, or even the Messianic King, but they did not regard Him as the Author of spiritual life and infinite blessedness. Their thoughts were limited to the narrow circle of this world and this present life.

27. Christ draws the distinction between any sort of life that is limited by time and that has its origin and sphere of activity in our own human nature, and that higher life which comes to us as the gift of God and extends on through the deathless eternity. Even a professed religion which originates in the human will and is sustained only by the determinations and discipline of a formal human ritual must perish. The bread of earth nourishes only for to-day. The true food is a spiritual gift, and nourishes the soul for eternity. This we can obtain only as a gift, and only from *the Son of Man*. It is impossible to obtain eternal life except from Jesus Christ, the only Saviour of men. *The Son of Man* is a term which is applied to our Lord in the Gospels only by Himself. During His life on earth no purely human lips ever used that title in speaking to Him, or concerning Him. After His ascension into heaven, Stephen used it once (Acts 7:56), and John used it twice in the Book of Revelation (1:13; 14:14). It presents Jesus in His humanity and His official character as Mediator ministering in behalf of His brethren according to the flesh. He gives the bread of the soul, yet men must *work* (labor) for it. For we must seek the Giver, we must strive against the world, the flesh, and the devil, who join to withstand our approach to the Saviour. God put the manna in the wilderness around the tents of Israel, but the men must go out and gather each his own portion of it. This passage must be read in the light of Matt. 6:33. It does not forbid any work for secular things, but demands the interests of the earthly life be

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made secondary to those of the spiritual life. But a chief purpose is to show that eternal life cannot be found in the formalistic services and sacrifices that are governed wholly by human will and purpose. Religious life must come as a miraculous supernatural gift from God through the atonement made on Calvary to the hungry soul that seeks it in penitence and faith. The Lamb of God who taketh away the sin of the world is the only One who can give this true religious life to the soul: *for Him hath God the Father sealed.* The seal of an ancient document was something like the seal of an official document now, it authenticated it and gave it full force. God's seal upon Christ was God's testimony that Jesus was indeed God's Anointed One, the Mediator through whom God's salvation was communicated to lost souls. The fulfillment of prophecy in His birth and ministry, the voice from heaven at His baptism, the miracles which Jesus wrought by divine power, constituted God's seal.

28, 29. *The works of God* may mean the works that God Himself works, but in this place the phrase unquestionably means, the works that man works in obedience to the will of God and which are well pleasing in God's sight. To their question concerning *the works* (plural) that will please and honor God, Christ answers in the singular, *This is the work of God, that ye believe on Him whom He hath sent.* For all works of the Christian life grow from the one single root of loving trust (belief of the heart and soul, Rom. 10:10) in Christ. If faith in the Saviour be present all other works and virtues will grow out of it. If faith in Jesus be absent no work of life will be the work of God, the work that pleases and honors Him. It is pleasant to notice that both meanings of the phrase meet in the Christian life; trust in Christ is the work that pleases God, it is also the work that God Himself works in us by His Spirit (Eph. 2:8; 1 John 4:2; John 6:44, 45.)

3. 31. Miracles were regarded by the Jews as the signs and seals that attested the workers of them as duly commissioned messengers of God. These people speak of the manna in the wilderness as one of the signs that authenticated the mission of Moses. *What sign showest thou then, that we may see and believe Thee.*

32-35. Christ might have pointed to the bread of yesterday. But He said that the same God who gave our fathers manna in the wilderness is the same God who now giveth (notice the force of the present tense) *you the true bread out of heaven.* Manna was a substance which nourished the body for a day. The true bread, *the bread of God*, is a Divine Person who comes from heaven, and gives life forever. He who gives this bread is *My Father.* And He who comes down out of heaven, and gives life to the world is Jesus Christ, the Son of man and the Son of God. *And Jesus said unto them, I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst.*

This was clear enough, but the remainder of the discourse is even more emphatic in its assertion that it is only through the crucified and ever-living Jesus that man can attain to the everlasting life that blesses and glorifies both body and soul for ever. Jesus, and Jesus only, is the Bread of Life.

WARREN H. HAYES
ARCHITECT.
ANNAPOLIS, MARYLAND.
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WEDNESDAY, JANUARY 9, 1895.

WE WERE glad to receive a copy of the Annual Report, 1893-'94, of the Theological Seminary at Saharanpur, India, and were much interested in reading it. This school is in connection with the Synod of India. Its directors and teaching faculty are missionaries and native ministers. It shows a roll of twenty-one students, eleven being of Christian parentage, eight being Hindu converts, and two being classified as Muslim converts. Their Seminary year greatly exceeds in length that of our American Theological schools—covering nine full months. The course of study is chiefly the Christian Scriptures. Accompanying it are systematic theology, church history, church government, and practice in preaching; and as differing, naturally enough, from lines of study in our seminaries here at home we find Early Arab history, Mohammedanism and Hinduism, and the sacred books in relation to Christianity. Lecturers on special subjects are provided for each year—those for the current year being Rev. Dr. S. H. Kellogg, formerly the well known professor at our Seminary in Allegheny, and Rev. Henry Foreman. The school greatly needs a larger building for class rooms, library and general reading room for the students, but owing to the empty treasury and debt of the Board, the brethren refrain from asking an appropriation from that source. They do, however, call upon Christian friends for aid in gathering a library. They have made a beginning but it is only a beginning. They acknowledge one valuable gift of 65 volumes from the Rev. T. S. Wynkoop who lately resigned his pastorate at Washington city, to return to India, his early field of labor. We are glad to extend this call for books through the columns of THE MID-CONTINENT. Books in English, as well as the vernaculars of North India, will be welcomed. If sent to 53 Fifth avenue New York, marked for the Theological Seminary at Saharanpur, they will be forwarded.

DR. JOHNSON IN REPLY.

Dr. Herrick Johnson appears in this issue of the MID-CONTINENT in rejoinder to our exceptions taken last week to his "Assembly Control of Seminaries," in the Interior.

He thinks we, and not he, are the misapprehending party, and refers to the Committee's report as saying that funds for theological education "should be under the control of the Church, as represented by the General Assembly." In the first place, while that very extensive report is a strong presentation of the general subject of closer relations, and while the Assembly adopted it as a report, it must be remembered that what is before the seminaries for consideration is simply the four propositions, marked *a*, *b*, *c* and *d*, and not the whole document. In much of the adverse criticism of the plan submitted this seems to have been forgotten. But in the second place, the extract cited is correct as an explication of proposition *d*—namely, if the trust funds should ever, unfortunately, be misused or perverted from their designed purpose, the General Assembly, as representing the Church, could take steps for their protection.

Dr. Johnson seems unwilling to read the clause "held in trust for the Presbyterian Church" in the light of the immediately following words, "for the purposes of theological education in the standards of that Church." We maintain, however, that "holding for the Church" cannot be taken independently, but must be understood in the light of the explicit declaration of the purpose for which such funds are held. The seminaries are agencies or instrumentalities of the Church, founded for the purpose of theological education. The funds are to be held for her, not in any absolute sense, but only as furthering her work in the world, and that, too, only in the one specific and exclusive sense as defined. In that respect proposition (*a*) calls for no distinction between "for the Presbyterian Church" and "for the purposes of theological education according to the standards" of that Church.

A man endows a chair in a seminary. Now we may say he does that for his Church; or, we may say he does it for the purpose of educating a ministry for that Church, and both statements mean the same thing.

Dr. Johnson says "if the words 'for the Presbyterian Church' were left out, there would be no objection to the article." We are glad to hear him say that, for "now is our salvation nearer than when we first believed." We feel confident that neither the framers of the article, nor those in the boards who may be willing to support it, mean thereby what its opponents fear. Their sense of it, or at least all they wish to obtain by it, is substantially expressed in an explanatory amendment suggested by Gen. Shields, of the Assembly's committee in the conference with the McCormick Board the other day—namely, that the funds are held by the seminaries in trust for the purposes of theological education in the standards of the Presbyterian Church at _____ Seminary; each board inserting the name of its own institution. We are very hopeful therefore, in the light of Dr. Johnson's gratifying admission, that so far as (*a*) is concerned we are not so far apart. So while we thought him "at sea" and he thinks we are "at sea," perhaps we may yet both get to see alike.

But if, in such understanding of (*a*) any seminary, McCormick for instance, already recognizes that principle, why, Dr. Johnson asks, deal at all with the Assembly's recommendation? But 1. If the principle is already there in effect there should be less reason for objection to this more explicit and unambiguous provision. 2. The provision has to do also with other seminaries not so well guarded as perhaps McCormick may be. 3. Besides a principle having place in a constitution, there needs be a provision for its enforcement, otherwise it might not always avail. And it might be the case in the mutations of time and in the mysterious perversity of governing boards, (actual instances of whose recreancy to their trust can, alas, be only too easily cited) when an appeal to "the strong arm of the law," such as is afforded by article (*d*), would prove exceedingly valuable.

As to the compact of 1870—this not being touched on in our previous remarks we will not at present refer to it. In regard to the other part of Dr. Johnson's reply, the matter of 1828, we will let it stand undisturbed, leaving it and what we had said on the subject to the judgment of our readers.

THE PIVOTAL POINT.

Dr. Orr, of Edinburgh, in an address before the recent Belfast Presbyterian Conference made a calm review of present day Theological Tendencies. While trying to see ultimate good in these tendencies, and speaking in as kindly and forbearing a spirit as he could of even those drifts which are for the time at least doing mischief, he concluded his very thoughtful paper on the subject with this testimony:

I may be allowed to express my own firm conviction that no mode of preaching which puts in abeyance the great Scriptural doctrines of atonement and regeneration will ever fulfil the great ends of the Christian ministry, or meet the spiritual wants of the people. Ethical preaching, however true, beautiful and tender, will not take the place of that doctrine of the Cross by which the great victories of Christianity have hitherto been won. The fact stands immovably fixed in the centre of Christianity that through Christ's death and resurrection has been wrought an objective change in the relations of God to the world; and that the true understanding of this great event is that given by the unanimous voice of the Apostles—led by the Spirit of revelation—will, I doubt not, soon come again to be fully recognized. I heartily endorse the sentiment of a good man that *Christianity without a dying, atoning Christ is a dying Christianity.*

We have put the italics on the closing sentiment of this extract. We believe the present day requires its emphasizing. We observe what seems to be a popular tendency in many quarters to ignore or lightly esteem the significance of our Lord's death. Is the cross becoming foolishness on the part of any of those who are called the heralds of salvation? It will ever be found that exalting Jesus' life among men at the expense of His death robs Him of His real glory. To preach Christ means principally to preach "redemption through His blood," and to set Him forth as "exalted Prince and Saviour to give repentance to Israel and forgiveness of sins." When Philip the Evangelist, seated beside the inquiring Eunuch, "preached unto him Jesus," it was with his finger on that part of Isaiah which reads "He was led as a lamb to the slaughter." The cross with its bleeding sacrifice was a stumbling block to the Jew and foolishness to the Greek, but the apostle would boast in nothing else. Dr. John Hall, of New York, has so well spoken on the same theme that we cannot forbear quoting him:

There is a great deal about the birth of Jesus, with the shepherds and the angels' song and phenomena that impressed the senses, to interest us. There is a great deal about the life of Jesus, in its sinlessness and

in its beauty, to interest. There is a great deal about the teaching of Jesus, that revolutionized the thinking of the world, to command our admiration. But it is not His birth, nor His example, nor His teaching, that is the direct instrument of saving. It is His dying on the accursed tree. There are writers, more or less intelligent, who claim to be particularly liberal and broad, and who will magnify the wonderful truths that Jesus Christ has taught to men, and who will dwell upon the beautiful example He has set, and convey the notion that when we appreciate the truths, and in some degree follow in the steps of His perfect example, that is all that is needed. It is not so in the Bible. It magnifies His teaching and applauds His example—we never can say too much in praise of one or the other—but we have redemption through His blood even forgiveness of sins. This sinless One can bear sin, and being the Son of God, He has a right, if He pleases, to take the sin upon Him, and die for it, and this He has done.

NOTES OF TRIUMPH.

In the closing verses of the 8th chapter of Romans the apostle Paul puts the bugle to his lips, as it were, and sounds its most stirring peals. They are not the notes of battle charge and onset, but the notes of triumph. They celebrate a battle which has already been fought and won. In the foregoing sections he has traversed God's work of grace in freely justifying men on the ground of the righteousness of Christ, delivering them from the law of sin and death, imparting a new principle of life in the Spirit, and receiving them into the adoption of sons.

Such then being the believer's security and endowment, he can go through the whole universe uttering his defiance and challenging any and all powers to take up the gauntlet which he boldly throws down. "There is therefore now no condemnation to them who are in Christ Jesus." So assured is he of the strength of that "therefore" that standing firm as a battlement, and with tranquil confidence in his eye, he can appeal to a frowning world which is no friend to grace, to his own conscience which upbraids him even in his best estate, to Sinai which burns and quakes as it thunders forth its terrifying "thou shalt" and "thou shalt not", to angelic hierarchies, and to height and depth—"who will lay anything to the charge of God's elect?" It is as if the administrator of an estate were publishing far and wide his call to show any remaining debts which could possibly shadow its solvency. Let the accuser of the brethren come forward. Let him make out a case against the believer if he can. The demand made by Isaiah to the idolaters can be here repeated, "Produce your cause, bring forth your strong reasons." Let them who have ought to object against this marriage with the spouse of the soul now state their grounds or forever hold their peace. But why this sublime confidence? Because, "It is God that justifieth." Where is accusation then? It is excluded—ruled out of court. How impossible for any charge to stand when God the offended Lawgiver and the supremely just, Himself justifies the ungodly! Since he makes such ruling every mouth must be stopped.

But again the challenge is issued, "Who is he that condemneth?"—as if giving further opportunity to show cause why the believer's case should not hold. We imagine Paul pausing yet again for a reply. But he waits in vain. No one can condemn. And why? "It is Christ that died." By reason of that atoning death, in its application by the Spirit to the Christian, there is left no ground on which any condemning charges might stand. This feature in the grounds of our security is the more assuring inasmuch as in the victorious death of Christ is involved also in our behalf a glorious "yea rather"—the rising again of our Lord, His seat in all authority for His people at the Father's right hand, and His intercession and advocacy for them there.

But is the believer's challenge never to be taken up? Is no one to enter the lists and show cause against him? Once more a defying appeal is made. "Who shall separate us from the love of Christ?" And none responding the apostle proceeds himself to surmise a case against the Christian's peace. He conjures up nearly every form of temporal calamity and distressful condition as warring against the joyous thought that the believer is the child of God's love, but only to elicit his triumphant conclusion that even in such things as those "we are more than conquerors through Him that loved us."

And now, as if thinking further proclamations unnecessary by reason of their meeting no response, we imagine our challenger withdrawing from the arena lists so to speak, and as he does so he announces in a climax of assurance his final note of triumph—the conclusion of the whole matter, and the outcome of his untaken challenges—"I am persuaded that neither death nor life, nor angels, nor principalities nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

DR. BEHREND'S ON DR. BRIGGS.

[Dr. Behrends, of Brooklyn, a Congregationalist minister and a diligent student of Biblical Criticism has been writing in the *Christian Advocate* of New York a series of articles in examination of the Old Testament theories of the Higher Criticism. His last contribution on the series contained an examination of Professor Briggs' last written book on Old Testament points. We give this portion for our readers. Especially we ask attention to the fact, so clearly brought out, of Dr. Briggs' significant advance and progress toward the extreme positions of the German scholars and his abandonment of the comparatively moderate ground he held when first he began to walk in those counsels. No one can read his elaborate article in the *Presbyterian Review* in the year 1883, his first appearance as an Expounder of the modern views, without noting that he has left his positions of that time far in the rear.]

"The deserved prominence of Professor Briggs as a Biblical critic, and the wide attention which his utterances and trial have commanded, justify a brief reference to his last book, as outlining his present position. In it he professes to have given the results of twenty-seven years of critical study, and Christian scholarship had a right to expect as strong and conclusive an argument as it was possible for him to give. Candor compels me to say that the reader is doomed to bitter disappointment, and can only close the volume with the certain conviction that the author has not solved the problems of Old Testament criticism. The book is a strange medley, consisting of several documents of earlier publication, which have been amended, expanded or contracted, with numerous interpolations of sentences and paragraphs, and with equally numerous reversals of previous judgments. It is practically an abandonment of the conservative ground which the author held ten years ago, a conservatism which at that time was regarded as dangerous liberalism. At that earlier period he had occupied a professor's chair for fourteen years, and had been a specialist in Old Testament studies for seventeen years. He had mastered the literature of the whole subject, and the theories of Graff, Kuenen and Wellhausen had long been familiar to scholars. Ten years ago his judgment of the composition and authorship of the Pentateuch was stated in these words: 'There is nothing in the variation of the documents as such to require that they should be successive and separated by wide intervals, or that would prevent their being very nearly contemporaneous. There is nothing in the distinction of the documents as such that forbids the Mosaic age as the time of their origin.'

"On the date of Deuteronomy Professor Briggs declared, in 1883, that De Wette's theory was 'exceedingly precarious. He claimed to have disproved, against De Wette, the location of Deuteronomy in the age of Josiah, and to have shown that its origin must be thrown back into the Mosaic age. As to the post exilian origin of the priest code, he maintained that there 'were insuperable objections' to such a theory, and he presented his reasons in detail. He admitted the order of development, for which Kuenen and Wellhausen contended, but he denied 'that it was necessary to postulate a thousand years for this development' and he suggested that 'if we should suppose that Eleazar or some priest gathered these detailed laws and groups of laws into a code at the time subsequent to the conquest, all the conditions at variation and development might be explained.'

"Between this and the contention of 1893 the gulf is deep and wide. The last book displays no greater learning than the earlier essay, and in logical vigor it is decidedly inferior. His last volume has certainly not added to his reputation. Its learning is undigested. The material is chaotic. The tone of argument is not judicial. There is a painful want of logical clearness and consistency. Ingenious suggestions take the place of proof. Dangerous and revolutionary theories are modified by a personal caveat. Their logical issue is simply evaded. Names are made to take the place of evidence. The reader is overawed by a list of authorities, in which all schools are indiscriminately jumbled together. The counter arguments are in the main ignored, and conservative critics are labelled in schoolboy fashion. The reader who can divest himself of prejudice lays down the book with the feeling that, if this is the best that can be said, the problem has not even been clearly stated, and that its solution is a long way off. And the same judgment must be passed upon Canon Driver's book, which Professor Briggs speaks of as 'invaluable,' many a page of which bristles with assumptions for which not the slightest evidence is given. The critical processes are reverential in spirit, but they are very far from being severely scientific; and the historical criticism is thoroughly loose and arbitrary. The traditional view of the origin of the present Pentateuch may require modification, but the present mediating school cannot be said to have defended the credibility of the Old Testament, and its claim to being the record of a divine revelation, against the assaults of the destructive critics."

THE DAY OF PRAYER FOR COLLEGES.

The statement was made last year, in an appeal for prayer in behalf of college-bred men, that of 70,000 men in the colleges of the United States and Canada 38,000 were members of some evangelical church, and 32,000 were not. These figures were taken from reports gathered by the Young Men's Christian Associations established in some hundreds of colleges. Since that time 36 new Associations have been formed and we have larger returns, which unhappily do not give as favorable a showing. The statistics from 335 College Associations indicate that 32,000 men in round numbers are members of evangelical churches in the colleges with which the associations are connected. There remain apparently 43,000 men who are not professors of religion. There are altogether, it is said, 200,000 young men in the institutions of

higher learning on this continent. It may be assumed that the proportion of professors of religion is about the same as indicated by the returns from the colleges in which Christian Associations have been formed. We may then set down 85,000 as the total number of professors of religion in the higher institutions of learning for men on this continent, and 115,000 as the total number of those who have not yet taken a stand for Christ. The object of this article is to make an earnest plea for united prayer in behalf of these 115,000, either on Thursday, Jan. 31st., the appointed Day of Prayer, or on the Weekly Prayer-Meeting day nearest Jan. 31st. The motives are obvious:—(1). These men will probably be the leading men of influence in the generation to succeed us; (2). Their attitude toward religion will probably be fixed for life before they leave college; (3). We must look to college-bred men for our recruits for the ministry; (4). God will surely answer the prayers of those who with united zeal call upon him.

IN THE MATTER OF THE RECOMMENDATIONS OF THE GENERAL ASSEMBLY, AS AFFECTING McCORMICK THEOLOGICAL SEMINARY.

[This is a memorandum of some of the points made in the recent meeting of the Assembly's Committee with the Board.]

None of the recommendations, in any way, directly or indirectly, legally or equitably, transfer the trust in the property held by the civil corporation, or its use, management, control or disposition, according to the terms of the charter, to the General Assembly of our church, or to any other body or person. The use for which the seminary acquired the property it now holds, is for theological education according to the standards of the Presbyterian Church in the United States of America.

"A" of the recommendations states positively that the entire property, including existing trusts, and specific trusts hereafter created, is to be held by the civil corporation. That removes its legal ownership, control, use and disposition from all other persons, bodies or corporations. It fixes by the terms of the charter the legal body which is to hold and control the property, and that is the Board of Trustees of the seminary. "A" also fixes permanently the use to which the property is to be applied, and for which it is held, to-wit, theological education, according to the standards of the church. The charter having thus fixed who takes title to the property, and controls it, and having fixed the use for which it is held, it is impossible to transfer the trust to anyone else, or to divest the property of the use thus engrafted in it by the terms of the charter.

The Presbyterian Church in the United States of America is not a legal entity, and differs therefore, from legal entities, whether corporations or persons. In their case, no provision is necessary, where property is held in trust for them, for its protection. In the case of misuser by the trustees, the property can be protected by the beneficiary. But the property held by the civil corporations, the seminaries, for religious uses, is on a different footing. It is a case of a use for the benefit of the public, or a denomination which is not a legal entity, in which case the Attorney General, who represents the public, can alone inquire into the misuser, in the absence of a provision of law to the contrary.

There is not a line or a word tending to support the claim that the trust provided by "A" is in the General Assembly, or transferred to it. "A" gives the General Assembly nothing of any kind, directly or indirectly. In the case of a gift to trustees, or a civil corporation, for a public library for the city of Chicago, the trustees or corporation take title to the property and hold it for a use, to-wit, a public library for the City of Chicago. The people of the city of Chicago, although not constituting a legal entity, are the actual beneficiaries. So, the property held by McCormick Theological Seminary is held in trust for the purpose of theological education according to the standards of the Presbyterian Church in the United States of America, and that church, though not a legal entity, is the actual beneficiary of the trust.

It is conceded by certain legal gentlemen of the Board, that this is the trust on which the property is now held. If that is true, and it certainly is, then all that the General Assembly is asking to have done is to make that fact plain and unambiguous, so that donors to the seminary may have no question that such is the use to which their gifts will be permanently devoted. It being conceded that this is the use on which the property is now held under the terms of the charter, it is idle to say that a different use or trust is attempted to be created by "A" of the recommendations.

As to "B" and "C" which confer on the General Assembly the power of approval of the election of directors, trustees and professors, it is conceded that this power substantially exists in the General Assembly under the present charter. In asking, therefore, that it be specifically inserted in the charter, the Assembly is not asking for any power which it does not now possess.

The only grant of power that it asks in connection with these provisions, is the power to enforce them, in the event of their violation. This is provided for by "D." It does not confer any legal or beneficial right in the property, or any control over it, on the Assembly. It does not invest the General Assembly with power to decide what is a misuse of the trust funds. It does not provide that the civil court shall determine that misuse in any other way than the constitutional way, which, in the event of heresy, so far as a minister is concerned, involves a judicial trial according to the constitution of our church, to settle whether the teachings of the person in question are actually heretical.

"D" simply confers upon the General Assembly the same

power that is now possessed by the Attorney General of Illinois. No one will claim that his right to inquire into the exercise of corporate functions by the McCormick Theological Seminary, and to take it into the civil court in the event of the violation of its corporate powers, or the misuse of its corporate funds, confers any title to the property, or vests any trust in the Attorney General in connection with the property. "D" simply places the General Assembly in a position to invoke the aid of a civil court, in matters which pertain exclusively to the civil court, for the protection of the trust funds and the teaching of the seminary.

It cannot be too strongly emphasized, in view of the misunderstandings that exist, that the recommendations nowhere vest any property right or trust, directly or indirectly, in the General Assembly; and in no way confer on the Assembly a power over the property or teaching greater than is now substantially possessed. They are simply provisions to protect the trust funds, and to provide for the effective enforcement of the rights now possessed by the General Assembly. They are the minimum of effective security for trust funds, and their permanent application to the use for which they were given, and of effective security that the funds will be used only for theological education according to the standards of our church.

As to the General Assembly, it is the opinion of those who do not belong to our church, as well as many of those who are members of it, that no abler body of men, more experienced, more eminent in character, in civil, political or religious life, exists in Christendom. The talent, experience, intelligence and character embodied in the General Assembly of our church, are at least equal to that of any representative body—civil, political or religious—in this country. It is idle to say that such a body is not to be trusted in the matter of the doctrines of the church, or the constitutional administration of its agencies.

As to the argument that the church itself may become entirely apostate, that is so improbable, so unworthy of the faith that a Calvinist should cherish in an over-ruling providence, that no reasonable or intelligent man should predicate his action on that supposition. It seems clear that reasonable and intelligent men should control their actions and conduct by their faith that the blue banner of the loyal Presbyterian will be floating when the end of all things shall come.

The changes proposed in the charters, if these recommendations are adopted, will not, and cannot in any way affect the title to any funds or property now held by the seminaries, nor change any existing trust in any degree, nor divest any seminary in any manner of its title to, or control, management and disposition of its funds and property.

If the seminaries believe these recommendations are wise and will promote their prosperity by giving them the full confidence of the church, and therefore desire their adoption, then let them say so. Should the State Legislature refuse to grant the necessary changes in the charters to embody these recommendations, it will not be the fault of the seminaries. We see no reason why any State Legislature would refuse such a reasonable request, and nothing exists in the constitution of any State in which a seminary is located, that will prevent the enactment of the necessary legislation to effect the changes in the charters, embodying the recommendations.

WHAT OTHERS SAY.

Most certainly the Lord loves to have His people read His Word. But we are fully persuaded that He does not feel honored by those people who stay away from public service on the plea that they can honor God just as well by reading their Bibles at home.—*Central Baptist*.

We have been hearing *ad nauseam* of individual cups in the sacrament of the Supper, for fear of disease from the common cup! And now it is reported that, at a ministers' meeting recently held in Elmira, New York, where the subject was under discussion, it was seriously proposed that a plate of clean straws be passed around with the cup as the simplest solution of the microbe problem, giving individual straws instead of cups.—*Presbyterian Journal*.

Christian feeling should find expression. It should not remain a pent-up force. God has provided for its suitable manifestation in "psalms and hymns and spiritual songs," in prayer, in testimony and in service. Religious sentiment rightly and truly expressed, has power. It adds greatly to the richness, variety and life of a meeting, but it should be free, spontaneous, sincere and responsive.—*Philadelphia Presbyterian*.

"Pray that I may have the grace to stay at home." It was a volunteer missionary, a young woman, who made this request. She had offered herself to the Board of Missions of her church and, being physically too weak to go, she had been rejected, and her prayer was for grace to yield to the inevitable. To the truly consecrated Christian, called to service, it is harder to stay than to go. Why should it be esteemed heroic for the divinely called Christian to go as a foreign missionary?—*Cumberland Presbyterian*.

He is considered a fool who tries to act up the spirit of Christian love in the marts of trade, and refuses to take advantage of the weaker. Nevertheless we are fully persuaded that to have an eye to other people's interests as well as our own, to be ready to lend a hand and cultivate bowels of compassion—in a word, to be Christlike—is to be on the winning side in the long run even from a temporal point of view; and in the light of eternity what a dreadful mistake all others are making!—*Zion's Herald*.

The Family Circle.

(The Mid-Continent Serial.)

SCRUB,

OR "THE HOSTS ENCAPMED."

BY MRS. M. A. NICHOLL.

Chapter XI.

"Summer's wild crown of roses
Hath fallen and faded in the woodland
ways,
On all the earth a tranquil light reposes
Through the still, dreamy days.

And from the garden-lawn, comes soft and
clear,
The robins' warble from the leafless spray;
The low, sweet angelus of the dying year,
Passing in light away."

The mignonette in the green boxes on the sills of the kitchen windows, had bloomed all the long, sunny summer, sending their fragrance in through the open window, in the hot mornings, when the cooking was going on, and in the peaceful afternoons, when, instead of Scrub, Joe sat in the low chair by the window, with a book in his hand, and the plump, white cat in his arms. Up and down the back entry, he could hear the sand-man call; then, when the cry of "Bones! Rags!" followed, the boy thought of his own wandering days in London, of his wild life since his Aunts' death, and, at last, his breaking off from his bad companions, and the minister's goodness to him.

"He is one of the right sort," Joe acknowledged in his heart, settling himself in his chair, with a feeling of great comfort. "And I shall study, because he wants me, although I would rather be in a workshop," and he sets resolutely to his task.

The lad is more accustomed to the quiet, regular ways of the manse. He is growing cheerful, and better-mannered, and is a diligent learner in the Bible-class. Mrs. Ferguson, and Elizabeth, over their Sabbath afternoon tea, discuss his improved appearance, and speculate as to his future, Elizabeth studying his face attentively all the while. A change has come to our young hero, Scrub, or Wyn. After that conference with Elizabeth in the early summer, the minister put Joe into Wyn's place below stairs, and employed a competent tutor for the latter, that he might be prepared for an early entrance to Eton or Rugby. He became the minister's constant companion, courteous, diligent, and manly, and at thirteen years of age, one would fail to find any trace of the little boy in the growing lad who made the dull rooms of the quiet manse so cheerful for the earnest young pastor. To Mrs. Ferguson the boy grows dearer. More and more like that memory from her past, he grows day by day, and when the pastor is from home, and the house-keeper calls Wyn to her own pretty room and lays her hand on his brown head, as he tells of his studies and his hopes, there is another boyish form pictured in her heart, which is very like the boy's by her side. And thus the months wear on. Christmas comes and goes, and January brings the anniversary of Joe's arrival. Wyn has gone far beyond decimals now. Sitting at his favorite seat beside the library table, with his books all around him, opposite the minister, when the soft light of the student's lamp, shining from a crimson shade, makes a ruddy glow over his head and face, the boy reads, making rapid pencilled notes. Then, when the tasks are all finished, he folds up his book with a long sigh of relief.

"The time is rapidly coming for your first fight, Wyn," the minister says, who has been watching the boy for the last ten minutes. Wyn looks up inquiringly.

"Mr. Stanley assures me you will be ready for Eton in spring," the minister says.

"I am very glad," Wyn says, "but shall it be a fight?"

"You have been sheltered, and, in a manner, secluded here. When you go to such a place as Eton you will find all different. There will be temptations of many kinds around you. Older scholars set traps for younger ones, specially new ones. But if you keep true to God, brave and straightforward, you have nothing to fear."

"But Wyn did not seem to pay much attention to the last part of the little speech. He appeared to be deeply studying the binding of his Virgil.

"I am thinking, sir," he said, at last, hesitatingly, "why you are so good to me. I can never repay you. It will cost you a

great deal of money to send me to Eton, and then to Oxford. And when I become a minister in the far west, as my father was, I shall be too poor to pay such a debt."

The minister was silent. "Shall I tell him?" he mused, "would it help him to study better? Would it make the acceptance of the favors I bestow easier?"

"Wyn, my dear boy," he said, after a long pause, during which Wyn almost feared his silence meant displeasure. "Would it make things easier and clearer for you were I to tell you that you and I have the blood of relationship in our veins?"

Wyn started to his feet, his color coming and going, like a startled girl.

"What?" he cried.

"The father and mother who are now with God, and who are so very dear to your heart, even as a holy memory, are also dear to me, being very near relations of my own."

"Who are you?" asked Wyn, gazing at him as though he had never seen him before.

"Your cousin, my boy! And thankful I have been to find you, in my loneliness."

"Oh, it seems so good!" Wyn says, leaving his books alone, and drawing his chair close to the minister. "I have longed for, and prayed for thee, that I might belong to some of my own relations! It makes the whole world seem better to-night."

"It has been so with myself," the minister says, with his hand on Wyn's shoulder. "The sea rolls between my father and myself. When I saw you, I remembered, like a dream, a face like yours. Then I watched you and watched you, until that day in the library when you spoke of your mother. Then Elizabeth told me a good deal—more than you know—more than would be wise for you to know for years to come."

"I know I have you," the boy said, in a voice of deep contentment.

"And, please God, we shall always be the best of cousins to each other. In the meantime, we must both be about our Father's business, trusting to Him for all things. You have work under the roof with you. There is Joe. Boys should speak with boys about these things, they have so much influence with one another. Now ring the bell for prayers."

They read the sixty-eighth psalm, after singing the sweet old hymn:

"Awake my soul, stretch every nerve,
And press with vigor on,
A heavenly race demands thy zeal

And an immortal crown.
A cloud of witnesses around
Hold thee in full survey,
Forget the steps already trod,
And onward urge thy way."

There were very few boys in England who went to rest, feeling more blissfully happy that night, than did Wyn.

"He setteth the solitary in families!" he murmured to himself, quoting from the chapter read in the library. "Oh! I wonder if mother knows. But she does. 'Are they not all ministering spirits, sent forth to minister unto them who shall be heirs of salvation?' " "Heirs of salvation!" when he came to that, the boy sat down, with self-reproach in his heart. Here he was, hugging to his happy heart, the joy of new found relationship, yet calmly saying such glorious words. "Heirs of salvation." Words glorious beyond all earthly thought of glory God's own sons and daughters adopted into the family of the first born in heaven; the daily, hourly charge of the ministering hosts, that come and go from the very presence of the Father.

"A cloud of witnesses around
Hold thee in full survey."

The boy knelt by his white bed.

"This glory is too high for me to understand, oh! gracious Father," he prayed. "I can only praise Thee with a reverent heart. Make me better, and more thankful and more faithful, for Jesus' sake, amen."

And even then, Elizabeth was walking her comfortable room; her gray hair had fallen in a thick coil down below her waist. The ugly black lace cap which she always wears is laid aside, and without it, her face shows the traces of the beauty that must have graced her long vanished youth. But this is not one of her placid nights. And although she does not lose sight of the preciousness of her faith, there is a grim unrest in face and heart. She opens her small latticed window, and pushes the white muslin curtains aside, and draws her chair near it. The night is cold, and thin snow is lying on the frosty ground. A row of aspens, with long, bare arms, waving fantastically in the wind, stand a few yards from the window,

between it and the grave-yard of the House. Feeling the wind strike cold on her bare shoulders, she throws a shawl around her, and sits down.

"My heart is as full of nameless graves as that potter's field," she thinks, "and it seems as if every grave opens in it to-night, and the spectres arise to stare me in the face! They come in my dreams, and mock me in the daylight. Oh! Lord, how long? Would that it were Thy will to deliver me from the body of this death! These messengers from the enemy that buffet me, coming over the waste of forgiven days, to distress me by their hateful presence. Thou knowest the temptations, as well as the sins. Thou hast had mercy. Lead me in the right path."

After the prayer, her face grows calm. She closes the windows and opens her Bible, carefully snuffing the tall wax candle in the brass candlestick. A blue ribbon marker lies upon the seventy seventh Psalm. Oh, wonderful Bible! God's perfect Book, with all its words of heavenly comfort! The heart-sore turn to the words of the Son of Man, and to the Psalms which furnish comfort to the mourners of all kinds!

"And I said, this is my infirmity, but I will remember the years of the right hand of the Most High." Looking far back, over a eventful and shadowed life, Elizabeth sees much to mourn. Then comes a memory of a dark, rainy night; a cottage meeting, and a text which has been her joy, and the bringer of salvation. "He that cometh unto Me, I will in no wise cast out." From that night, dates "the years of the right hand of the Most High" for her. Rejoicing in redemption, she had lived many years in peace, until some twelve months ago, a ghost of a long dead past had looked upon her, in the form of a living, human face. And now, in her perplexity to know the right path to take, her mind is troubled. Elizabeth is no coward, and were her own comfort only to be consulted, she could soon decide upon the path to take.

"Guide me by Thy counsel," she prays, and her simple trust returns. Then the hosts, encamped so near the tired and tempted saint, administer many a sweet word of consolation, and she sleeps.

(To be Continued.)

THE CREED OF THE AGNOSTIC.

Some people think the sky is blue,
And morn is bright with fragrant dew;
I can not tell!
That earth is fair in sunset's glow,
That flowers are sweet, it may be so,
I seem to love them well!

Some people think that two and two
Are four; I really wish I knew,
The point to clear!
But what is clear or dark to me,
Since all I do, and all I see;
May be illusion sheer?

They talk in glowing terms of love,
And of the heart, what may that prove?—
A mere machine,
The blood's swift flow to equalize.
Yet wife, and child, and friend, we prize,
Sweet phantoms these, I ween!

Something there is, that faith they call,
A golden chain that circles all,
And, by God's grace,
Links earth with heaven, and makes life plain;
We grope in twilight—'t were a gain
To reach some stable place!

And there is death, a wondrous change!
As though a butterfly should range
Beyond the sky!
Another world? I can conceive
It might be blest could one believe.
Were it worth while to try?

We own a God; the wraith we crown
Is Doubt; and on a shadow-throne,
In vacancy.
He sits supreme; but all is naught!
Since I must think thought is not thought!
And I may not be I!

—Selected.

Some people who sit in front seats in church, leave their religion behind them whenever they go away from home.—*Ram's Horn.*

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

Awarded
Highest Honors—World's Fair.

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PRICE'S
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BAKING
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MOST PERFECT MADE.

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

WHAT TO TEACH A DAUGHTER.

Teach her that not only must she love her father and mother, but honor them in word and deed.

That work is worthy always when it is well done.

That the value of money is just the good it will do in life, but that she ought to know and appreciate this value.

That the man who wishes to marry her is the one who tells her so and is willing to work for her, and not the one who whispers silly love speeches and forgets that men cease to be men when they have no object in life.

That her best confidant is always her mother, and that no one sympathizes with her in her pleasures and joys as you do.

That unless she shows courtesy to others she need never expect it from them, and that the best answer to rudeness is being blind to it.

That when God made her body He intended that it should be clothed properly and modestly and when she neglects herself she is insulting Him who made her.

Teach her to think well before she says no or yes, but to mean it when she does.

Teach her to avoid men who speak lightly of any of the great duties of life, who show in their appearance that their habits are bad.

Teach her that her own room is her nest and to make it sweet and attractive is a duty as well as a pleasure.

Teach her that if she can sing or read or draw, or give pleasure in any way by her accomplishments, she is selfish and unkind if she does not do this gladly.

Teach her to be a woman, self-respecting, honest, loving and kind, and then you will have a daughter who will be a pleasure to you always, and whose days will be long and joyous in the land which the Lord hath given her.—*Ladies' Home Journal.*

THE NECESSITY OF COMPOSURE.

One thing that, if not a necessity, is at least conducive to comfortable living, is hardly appreciated even by those who most need it. This is the need of having some time each day entirely alone. It is impossible to live comfortably without composure of mind, and there is no way of securing it so surely as to spend a short time each day (and a long time is even better) in silence and free from interruptions. It is soothing to tired nerves, and strengthening to a tired mind. The person who does not like to be alone, who does not even strongly desire to be alone once in awhile, is already on the high road toward ill-health. It is the only way to have relief from the confusion of always being in someone's presence, which will, sooner or later, either affect the nerves or weaken the mind.

Wherever, or however you live, then, see to it that you have at least one hour out of every twenty-four that you can call your own. Some busy people may at first think this is impossible, but we rarely find anyone who does not waste more than this every day, and who is not the worse off for the waste. The very act of taking this hour strengthens the will, and adds that much to the comfort of living, since a weak-willed person is at the mercy of everything and every person that encroaches upon his rights and not the least of these is the right to live a healthy, comfortable life.—*Demorest's Magazine.*

Our Young People.

NEW YEAR GIFTS TO JESUS.

Oh, my darling, there are many
Who have neither time nor skill,
Gold nor silver, yet they offer
Gifts to Jesus, if they will.

Does it seem so strange, my darling?
Nay, dear, it is nothing new;
All can give Him noble presents;
Shall I tell you of a few?

Sometimes it is hard to listen
To a word unkind or cold
And to smile a loving answer;
Do it, and you give Him gold.

Thoughts of Him in work or playtime—
These are grains of incense rare;
And no myrrh is half so precious
As the quick, unpwafed prayer.

Then my darling, will you tell me
You have still no gift to lay
At the feet of our dear Jesus
Any hour or any day?

Give Him now, to-day—for ever—
One great gift, the first, the best,
Give your heart to Him, and ask Him
How to give Him all the rest.

THE STORY OF A YEAR.

It was New Year's morning a year ago, bright, crisp, pure and fresh. The snow, which had fallen heavily the night before, lay in smooth, unruffled masses over the field and lawn; a fair and beautiful sight, thought Aunt Amy, as she stood at the breakfast-room window. Not a footstep to mar its purity.

"It is a fit emblem of the new year, but it is sad to think how soon unsightly things will defile its whiteness, even as it will be with the coming hours of this year; even as it will be with the fresh whiteness of these young lives," she added, as the sound of merry voices and the patter of eager feet, interrupted her reverie, and she turned to forget sentiment in responding to the joyous and noisy "Happy New Year."

The breakfast-table conversation at Egmont was very animated that day. To be sure, New Year's Day was not "celebrated" as in France, by *etrenes*, or New Year's gifts, or, as in the New York of old times, by the calls of gentlemen upon their lady acquaintances; but it was a holiday, and a gay day, nevertheless, for the three city cousins had come, the skating was "splendid" where the snow had been swept away, the snow itself was perfection, not drifted in the least, and intensely suggestive of warm, furry sleigh-ropes and merry, jingling bells. And, besides, there was to be a children's party at night—a Twelfth-night party, Aunt Amy called it, like those she had read about in English books, with a king and a queen, and a cake with a ring in it. New Year is not the twelfth night from Christmas, to be sure, but the time was near enough, and the children meant to have a good time.

But first, Aunt Amy—who filled the place of her sister, who had died, to the Egmont children—gathered them all around her, and after commencing the new year with readings from God's Holy Book, and words of prayer addressed to Him, talked with them of the duties and responsibilities which lay before them, and of the resolutions suitable to the beginning of another year.

"I am going to study just as hard as ever I can," said Constance, who was noted as being the most inattentive of the school room group. "I'm going to catch up with Horace in arithmetic, and write compositions every week in the year."

"I'm going to learn to sew as nicely as you do, Aunt Amy," said her little namesake, who detested the sight of a needle.

"I mean to be kind to everybody, specially girls," said rough Tom. "And I mean to help everybody, besides doing all my own work," said lazy Lawrence.

Wonderful were the resolutions made that New Year's morning. The keeping of them would have made active, industrious work, scholarly, gentle gentlemen and ladies of the whole group.

"One thing more," said Aunt Amy: "who is going to seek the Lord Jesus this year, and spend all its months and days and hours in trying to please Him?"

It was the time for promising and everybody complacently said, "I."

"Have you begun to keep your resolutions?" said Aunt Amy to each tired, excited child as she kissed the flushed faces for good-night at the close of the "twelfth night party," and each answered in turn: "Not yet; why, this is only one day."

A week passed; many bad marks stood against Constance's name in the arith-

metic class. The fascinations of the skating-pond interfered sadly with composition writing, and none was added to his stock that week. Nor was even one of the handkerchiefs little Amy was trying to hem for papa completed—a great many needles were broken and lost, a great deal of thread soiled and knotted, the work was bedewed with many tears, but very little of it was accomplished. Many tears had been shed, also, by the younger children whom Tom's rude words and ruder acts had made to suffer during these seven days; the cat had been nearly squeezed to death in the door, "just for fun;" the dog was quite lame from a savage kick given in a moment of passion, and Baby Alice exhibited a bruise on the forehead, where the rough boy had knocked her against the bedstead. Good-natured Lawrence had looked on while other hands tidied his room, picked up his toys, and put away his books, and never lifted his hand to help in the many domestic crises when his big boy strength would have well supplemented the weakness of sister or aunt. But we need not continue the sad catalogue. Duties had been neglected, untrue and disrespectful words said, time and opportunities wasted, and Aunt Amy sighed as she reviewed the shortcomings of the week.

"What has become of your New Year's resolutions, children?" she said as the little flock gathered around her fire, as was their wont, on the first Sunday afternoon of the year. "I am afraid you were not in earnest in making them."

"Oh, yes we were," said Constance, "but we haven't begun to keep them yet. There's plenty of time; only one week has gone yet, you know."

"I am afraid none of you have thought much about the chief resolution of all. Perhaps that is why you have succeeded so badly with the others."

"You mean to begin to be Christians," said Ernest, one of the cousins who had come to Egmont to spend New Year's, and who had not yet gone home. "But that seems such a great, terrible thing, as though it would take a lifetime."

"Yet it must be begun in a minute sometime, and I know of no better time than now; do you?"

No answer was given, and the next day the city cousins went back to their own homes. * * * * *

Again came the beginning of a year, again the snow fell, again the sleigh bells jingled, again Aunt Amy gathered around her her little flock. It was smaller than last year, for the city cousins did not come. Ernest was just recovering from a long and serious illness, and his parents did not wish the other children to leave him behind. The gathering was held on New Year's Eve this time, for Aunt Amy had that to say with which she did not wish to sadden "the glad New Year."

"Children," she began, "I am greatly grieved and disappointed with the record of this year. At its beginning you all resolved to be industrious, painstaking, faithful, obedient, kind and helpful; but as I look over the record of the year I find that you have been more heedless, idle, disobliging and positively unkind than ever before; you don't even seem to have tried to keep your resolutions and conquer your faults."

"I always meant to," said Amy.

"And I kept thinking I would begin to-morrow," said Tom and Lawrence, both at once.

"I mean to keep mine still," said Constance, "but it's only one year since last New Year; what is that out of a lifetime?"

"I am afraid that 'only' is at the bottom of all your failures," said Aunt Amy. "It's only a this once, only a day, only a week, a month, a year. A great many older people reason the same way, and before they know it, only a lifetime has slipped away, and they have accomplished nothing worth living for. Is it going to be so with you? But I called you together to listen to a letter which I have just received from your cousin Ernest, which will, I think, preach to you more eloquently, and effectively perhaps, than I can. Listen!"

"Dear Aunt Amy—I want to send you the first letter the doctors have allowed me to write since my long long sickness, to tell you that I was able to bear all the pain and suffering, to be patient under all the treatment and long confinement, and not a bit afraid when they told me I should, in all probability not recover. I took your advice, and began to try to love and serve Jesus the very night you said, 'Now is the best time.' Suppose I had waited only a week, as I was tempted to. The accident would have happened just as it did on the way home; I should have been more unconscious for all that long time, and when I came to, I should, most likely, have thought more of the pain than of becoming a Christian; and, if I had died—

what would have become of me forever? Tell all my cousins to begin and keep all their good resolutions, at once, the moment they make them, and that just now is the only time to seek and find the Lord Jesus."

Silence followed the reading of this letter, and then all the children began to speak at once.

"Aunt Amy, I will." "Aunt Amy, I mean to." "Aunt Amy, I promise."

"No," said their aunt, raising her hand to enjoin silence, "I am not going to let you make any resolutions this New Year, since resolutions made in your own strength are almost sure to be broken; but I will tell you what, by the grace of God, I am going to do. I am going to say only during this coming year in quite a different way, and you can do the same if you choose. To-morrow morning I am going to say to myself: 'There are only three hundred and sixty-five days in this New Year for me to serve God in and fit myself for heaven.' At the end of a week I shall say: 'There are only fifty-one more weeks of the year; I must be very diligent, or I shall not finish all the work my heavenly Father has given me to do this year.' When a month has gone by, I shall say: 'Only eleven months left; I can't afford to miss a single opportunity or lose a single minute.' And every day and every hour will I remind myself that every other hour will bring its own duties and responsibilities, and that what I do I must do quickly, and do it now."

"Aunt Amy," said Horace, who, being about Ernest's age, had listened with great interest to his cousin's letter, "I never felt before exactly that a boy should be a Christian, but Ernest's a real boy, if there ever was one, and I'd like to be what he is. Won't you let us kneel down while you pray that we may, on this last night of the old year, just now, seek and find the Lord Jesus?"

"If you do that," said Aunt Amy, with glad tears in her eyes, "He will give you strength to keep all your New Year's resolutions."—M. E. Winslow.

"STRAIGHTENING OUT THE FURROWS."

CAP'N SAM'S LITTLE SERMON TO THE BOYS.

"Boys," he said, "I've been trying every day of my life for the last two years to straighten out furrows—and I can't do it!"

One boy turned his head in surprise toward the captain's neatly-kept place.

"Oh, I don't mean that kind, lad. I don't mean land furrows," continued the captain, so soberly that the attention of the boys became breathless as he went on:

"When I was a lad about the age of you boys I was what they called a hard case; not exactly bad or vicious, but wayward and wild. Well, my dear old mother used to coax, pray and punish—my father was dead, making it all the harder for her, but she never got impatient. How in the world she bore with all my stubborn, vexing ways so patiently will always be to me one of the mysteries of life. I knew it was troubling her, knew it was changing her pretty face, making it look anxious and old. After awhile, tiring of all restraint, I ran away, went off to sea—and a rough time I had of it at first. Still I liked the water, and liked journeying around from place to place. Then I settled down to business in a foreign land, and soon became prosperous, and now began sending her something besides empty letters. And such beautiful letters as she always wrote me during those years of cruel absence. At

length I noticed how longing they grew—longing for the presence of the son who used to try her so, and it awoke a corresponding longing in my own heart to go back to the dear waiting soul.

"So when I could stand it no longer I came back, and such a welcome, and such a surprise! My mother is not a very old lady, boys, but the first thing I noticed was the whiteness of her hair and the deep furrows on her brow, and I knew I had helped blanch that hair to its snowy whiteness and had drawn those lines in that smooth forehead. And those are the furrows I've been trying to straighten out."

"But last night, while mother was sleeping in her chair, I sat thinking it all over, and looked to see what progress I had made."

"Her face was very peaceful and the expression contented as possible, but the furrows were still there! I hadn't succeeded in straightening them out—and—I—never—shall!—never!"

"When they lay my mother—my fair old sweetheart—in her casket, there will be furrows in her brow; and I think it a wholesome lesson to teach you, that the neglect you offer your parents' counsel now, and the trouble you cause them; will abide, my lads, it will abide!"

"But," broke in Freddie Hollis, with great troubled eyes, "I should think if you're so kind and good now, it needn't matter so much!"

"Ah, Freddie, my boy," said the quavery voice of the strong man, "you cannot undo the past. You may do much to atone for it, do much to make the rough path smooth, but you can't straighten out the old furrows, my laddies, remember that!"

"Guess I'll go and chop some wood mother spoke of; I'd most forgotten," said lively Jimmy Hollis, in a strangely quiet tone for him.

"Yes, and I've got some errands to do!" suddenly remembered Billy Bowles. "Touched and taken!" said the kindly captain to himself, as the boys tramped off, keeping step in a thoughtful soldier-like way.

And Mrs. Bowles declared a fortnight afterward that Billy was "really getting to be a comfort instead of a pest; guessed he was a copying the captain, trying to be good to his ma—Lord bless the dear, good man!"

Then Mrs. Hollis, meeting the captain about that time, remarked that Jimmy always meant to be a good boy, but he was actually being one.

"Guess your stories they like so much have morals to them now and then," added the gratified mother, with a smile.

As Mrs. Hollis passed, Cap'n Sam, with folded arms and head bent down said softly to himself:

"Well, I shall be thankful enough if words of mine will help the dear boys to keep the furrows away from their mother's brow; for once there, it is a difficult task straightening out the furrows."—*The Life Boat.*

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

The farmer who tries to earn his bread by the sweat of a hired man's brow will have to go without pie for breakfast.—*Ram's Horn.*

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

AMONG THE TEXAS CHURCHES.

EL PASO.—The associated pastors of El Paso have issued four numbers of a creditable weekly paper, the *El Paso Visitor*. It speaks in glowing terms of Dr. Little's sermons, Dec. 8-19, when the church was much revived and two were added on confession and two by letter. On Dec. 23, Pastor Hyland preached in the morning, (text, Isa. 63:1), and Rev. J. A. Menaul, Supt. of Home Missions in New Mexico, preached at night. Mr. Hyland attended the C. E. Convention of New Mexico, which met at Las Cruces, Dec. 28.

SAN ANTONIO.—Pastor Money asked the congregation for \$400 on current account, Dec. 16 and got \$381. A children's Christmas service was held Sabbath evening, Dec. 23rd, subject, "The Children of the Bible;" large attendance and interesting service. Mr. Harry Oldham, from Chicago, is precentor and gives satisfaction. A reception is given on the first Friday P. M. of each month in the manse for the benefit of strangers and is largely attended and helpful. Dr. Wright presented a paper on "Practical Pastoral Work," at the "Texas Christian Lecture-ship," held in Austin, Dec. 10-13.

SEYMOUR.—Rev. R. M. Carson will go this month to Arkansas on business of importance; does not know where he will locate, and doubts if he will preach longer. He has been at Seymour three years; debt of \$800 removed, church furnished at cost of over \$1,800, 44 members added at Seymour and Throckmorton. Dr. Little preached Dec. 30.

DALLAS.—Bethany has received six on confession and three by letter since its recent meeting. Gave \$12 for Home Missions Dec. 23. The "Sunbeam Society," visited the Exposition Park church and gave an entertainment; one of the Park church societies is to return the favor. The Good Templars give an entertainment-to-night in Bethany for the benefit of the "Sunbeam Society." Two gentlemen of Bethany have a stereopticon and have given Bethany and Glen Rose "An Evening with Luther."—Nine of the ten officers and teachers in the Exposition Park S. S., and 60 per cent. of the whole school have been punctual every Sabbath in 1894. The church received one by letter in December. A protracted meeting will begin with the Week of Prayer.—Second church. The "Thanksgiving Social" postponed one week on account of deaths, was a success; thank-offerings, \$18. The Local Union, Y. P. S. C. E., was held in our church, Dec. 11. Sabbath school officers were elected Dec. 14, and a "Sup't of Absentees" was added. Officers of the Children's Meeting were elected Dec. 26; on Dec. 19, the subject was "Missions in Japan," when idols and other curiosities were exhibited; there was an attendance of 50, and \$1 96 was given to Foreign Missions. Attendance at all services continues to increase. Two were added upon confession Dec. 16, and two by letter Dec. 26. The church made a special Christmas offering of over \$300.—*Our Synod.*

MISSION WORK AMONG THE CHEROKEES AND CHOCTAWS.

BY THE REV. W. R. KING, S. M.

It may be of interest to those who are giving their money, as well as to those who are giving their lives for the spread of the Gospel among the Indians, to know something of the history and progress of the work among the two leading tribes—the Cherokees and Choctaws.

The work of Missions was begun among the Cherokees by the Rev. Gideon Blackburn prior to the year 1805. He established a school at Hywassee, Tenn., for the education of the children of the Cherokee people, where he gathered together about 500 boys and girls, who were taught to read and write in the English language with a good degree of felicity. His work at that place was supported by the funds raised by the Assembly's committee of missions, which, during the five years the work was prosecuted, amounted to about \$8,000. In 1810 Mr. Blackburn resigned his position in the school and the work stopped, though in a prosperous condition.

In 1816, the Rev. Cyrus Kingsbury was appointed by the American Board as missionary to the Cherokees, and directed to go into their country for the purpose of giving them a common school education, so as

gradually to make them "English in language, civilized in habit, and Christian in religion."

The next important name in the history of Cherokee missions was, the Rev. S. A. Wooster, who went out from Boston with his young wife, Aug. 31, 1825, for a life-long labor among the Cherokee Indians. He began his work at Brainerd, East Tennessee, on the borders of Georgia in October of the same year, where he labored for two years; but because of his bold and fearless speech in behalf of the Indians he was arrested and imprisoned for 16 months. After his release he returned to Brainerd mission and resumed his work. When the Indians were removed to this country he came with them and began work at Old Dwight Mission, afterwards at Park Hill, where he died April 20, 1859. The work among the Choctaws was begun in 1818 by the Rev. Cyrus Kingsbury and Loring S. Williams. These heroic pioneers pushed their way through the wilderness more than 400 miles, cutting their road oftentimes through the forest and crossing streams as best they could. When they reached the Choctaws they found them ignorant, superstitious, indolent and irreligious. They had no idol, no worship, and as far as seems possible no idea of God. But these noble, self-sacrificing pioneers labored earnestly and patiently, with the full consciousness that the religion of the Lord Jesus Christ has power to lift the savage and make him fit to stand by the white man. Looking back over the work we can see their mistakes, but the marvel is that they made so few mistakes, and succeeded as well as they did, under so many difficulties.

What hath God wrought?

To-day the large majority can read and write their own language, and many can use the English fairly well. No people value education more than these Indians. The Cherokees and Choctaws appropriate more money annually for public instruction in proportion to their numbers than any State in the Union. The Cherokees have five national schools, and one hundred public schools, the Choctaws have about the same number. The people are gradually giving up their old customs and superstitions, and are becoming more like the white man in habit and religion. In fact our white brethren could learn a number of helpful lessons by attending one of the meetings of their red brethren. They love the Gospel and never tire in hearing the glad tidings.

Notwithstanding the drawbacks to the work caused by the war, by the removal of the Indians, and by the civil wars among themselves, they are rapidly taking their stand beside the civilized peoples of the world, and the wild man of the forest will soon be a thing of the past. We have to-day among the Choctaws 30 Presbyterian churches with a total membership of 888, and among the Cherokees and Creeks 32 churches with a membership of 1,038. In addition to our work the other denominations are largely represented in both nations.

We have great reason for encouragement, but when the pleas come up to us for more preachers, and we have to answer, the Board is not able to give us another man, we almost become discouraged. What is the Presbyterian Church going to do with its work in this great home mission field? Is she going to allow the work to stop after going so far? Is she going to prove false to her missions? Has she no more holy pride than to suffer our schools to close and our churches to go unsupplied? God forbid.

ON GIVING.

Give as you would, if angels waited at your door;
Give as you would, if the morrow found you where giving all is o'er;
Give as you would to the Master, if you met His searching look;
Give as you would of your substance if His hand your offering took.

SELF IN CONTROL.—Self has got hold of the purse-strings, and the Lord is likely to be robbed of His dues. That is the real secret of diminished contributions in our churches, and that accounts for the fact while God's Church is growing richer at a rapid rate, so many grand institutions for the spread of His kingdom are often at starving point. "The lust of the eye and the pride of life" steal in and, under smooth pretences, commit their shameful larcenies of the moneys which God loans to His stewards. When Christians undertake to cheat God, their sin is sure sooner or later to find them out.—*T. L. Cuyler, D.D.*

GIVING AS A PRIVILEGE.—There is a whole world of promise and of power to be taken possession of in the matter of consecrated means. The Church of God is doing nothing to-day in comparison to what she might do and ought to do. I am ashamed, however, to speak of giving as a duty, because it grows on me more and more that we ought to lose sight of it as a duty, and only think of it as a transcendent privilege. There is something in love that takes off the asperities of duty. "I delight to do Thy will, O my God." That is the atmosphere of service—not the law atmosphere, "I ought to do this thing," but the love atmosphere, "My meat is to do the will of Him who sent me," and to finish His work.—*A. T. Pierson, D.D.*

DO WITHOUT.—If all the members of the church would give to missions all the money they could save by doing without things that are not necessary, what an impetus would be given to the missionary cause!—*John Hall, D.D.*

REWARD OF GIVING ILLUSTRATED.—A boy adopted the principle of giving a tenth to God. When he won a money prize for an essay on a religious subject he felt that he could not give less than one-fifth of it. After that he was never able to deny himself the pleasure of giving one-fifth of his income. God wonderfully blessed that lad, and increased his means and his enjoyment of that supreme luxury of doing good. That boy was Charles H. Spurgeon.

Perfection, as the highest aim of what God in His great power would do for us, is something so divine, spiritual and heavenly, that it is only the soul that yields itself very tenderly to the leading of the Holy Spirit that can hope to know its blessedness.—*Andrew Murray.*

Marriages.

LORINGER—TWYFORD.—By Rev. John H. Aughey, in Waterloo, Oklahoma Ter., Jan. 1st, 1895. Charles A. Loringer and Miss Mary Twyford, both of Waterloo, Oklahoma.

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Obituaries.

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

CROSS.—Rev. H. W. Cross, late pastor of the Presbyterian church of Metropolis, Ill., died at Colorado Springs, Colo., Dec. 29th. Mr. Cross went to the Springs last summer in the hope that his health would be benefited by the pure atmosphere of that locality. He expected to return to his charge here, but his physician advised him that he could not live long if he came back, and as he seemed to be regaining health there, he resigned the pastorate here. His family, however, still resided in this city, though they expected to join him soon. Friday night Mrs. Cross received a telegram from Mr. Cross' father, bearing the startling intelligence that her husband was dangerously ill, and Sunday morning the news came to her over the wire that her husband was dead. Bearing her great burden of sorrow the stricken widow left at noon, Dec. 30th, to attend the funeral of her beloved husband. Although Mr. Cross' stay in this city was a short one, he made here a host of friends both within and without the church. He was a devout Christian gentleman, a genial companion, a loving husband and father.

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WINNINGS.

God knows what He wants to be and to do. He will shape and use us, if we will submit ourselves to Him truthfully. Martin Luther calls attention to the fact that the invitation in the Psalms, "Rest in the Lord, and wait patiently for Him," is in the Hebrew, "Be silent to God—let Him mold thee." If we are not what we ought to be, it is because we resist God's effort to make us so, and prefer our plans to His.—*Sunday-school Times.*

There are people who say they do not believe in revivals. Well, perhaps they don't. It seems hard to please some folks. Like the children in the market place, who would not dance when their comrades piped and would not weep when they mourned, they are bound not to be suited anyway. When the regular services of the church go on in the usual order it is too dull. When an evangelist comes to assist the pastors in their special services they don't believe in excitement. If a man wants to criticize he usually finds something to say and we must not take him too seriously.—*Ex.*

The Lord never took the contract to save any man in his sins. The only salvation the Bible knows is from sin.—*Ex.*

If your preacher is not quite up to the measure of the stature of your ideal; if he is not so elegant as Robertson, or so entertaining as Beecher, or so eloquent as Brooks; if he lacks somewhat on the social side, and is a little slow and awkward in making friends, the poorest of all remedies is criticism or censure. For all ordinary ministerial failings, an ounce of co-operation is worth a pound of criticism; a gill of sympathy more than a gallon of censure. Any sincerely pious man of ordinary talents can be made into efficient, successful pastor by a congregation; and any man, however, good and gifted, can be made a failure by the congregation. A congregation may be known by the sort of pastors it makes.—*Christian Standard.*

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Current Literature.

BOOKS.

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BOOKS.

THE ARGUMENT FOR CHRISTIANITY. By Geo. C. Lorimer, D.D. American Baptist Publication Society, Philadelphia. Price \$2.

This is a valuable contribution to the Apologetics of the Faith. It contains ten lines of presentation in as many different chapters. The topic of each chapter is quite fully elaborated, while yet the work throughout is well adapted for popular reading. Dr. Lorimer's style is very clear and strong, and at the same time of a high literary quality. As far as the assumptions of the Higher Criticism in two of its departments, the literary and the historical, bear on the course he is following he rejects them though he does not enter on its technicalities. While much of the matter seems to have been prepared with reference to controversies which prevailed at an early day, yet the author is up to date too, and it all bears on the ever living theme of God and man, and the conflict between faith and unbelief. In "The Argument from Miracles," and "The Argument from Prophecy," the author does not neglect the old features of evidential value, and at the same time utterly confutes the disposition shown by many writers and teachers within church ranks to-day to "scientifically" minimize those divine phenomena. The book is strengthening and cheering. We would like to know of its being widely read.

GLIMPSES AT THE MAGAZINES.

New England Magazine, January, is attractive in the print, the pictures and the varied table of contents.

The Charities Review, December. This is a journal of Practical Sociology published at Galesburg, Ill., for the Charity Organization Society of the city of New York.

The Eclectic for January furnishes a well-spread board. Among its articles are, "Christian Socialism," by the Duke of Argyll, "The China-Japanese Conflict—and After," and "Why I am not an Agnostic," by Max Muller.

The American Magazine of Civics, January. In the contents are: "An argument for the Single tax," "What ails unskilled labor in America," "Some of the dangers of Free Coinage," "The Church and the Labor Question."

Scribner's Magazine, January. "Under the art of living" is the first paper in a series by Robert Grant. This one in a very entertaining way discusses the practical subject of domestic and household expenses. Conan Doyle furnishes "A Forgotten Tale," a poem. George Meredith's story, "The Amazing Marriage," is continued. "Salvation Army Work in the Slums" is presented by Mrs. Ballington Booth.

The twenty-ninth volume of the Homiletic Review opens with a vivid description of "Rome Fifty Years Ago," by the late Prof. Philip Schaff, D.D., LL. D. "Max Muller's Theosophy" is discussed by Dr. Robert F. Sample, of New York. "Some Practical Thoughts on Composing Sermons" are given by Prof. Gross Alexander, D.D., of Vanderbilt University. Dr. William Hayes Ward tells the story of The Oldest Syriac Gospels. The Sermonic Section is rich in material.

The Preacher's Magazine for January contains inviting matter, eminently suited to preachers, teachers, and Bible students. Mark Guy Pearse still continues his estimable article on "Esther, the Queen." Dr. A. S. Hobart's sermon upon "Old Fashioned Christians," is full of true and timely thoughts. Dr. J. Balcom Shaw's sermon upon "Domestic Evils" will command attention. "How to Preach," by Joseph Parker, D.D., is forceful; a short sermon to busy men by the same, presents sturdy thoughts. A sermon by Rev. Thomas Spurgeon (whose popularity steadily increases) is found in this number. The Homiletical Department is freighted with outlines and suggestions.

We have received the following: Christian and Secular Education. By the Rev. Wolcott B. Williams with introduction by E. C. Ray, D.D., secretary of the Board of Aid for Colleges and Academies.

The Greatness of Religion. An address by the Rev. John Henry Barrows, D.D., Pro-

fessional Lecturer of Comparative Religion, University of Chicago.

The Reformed Episcopal Church the Church of the Reformers. By H. W. B.

Temperance Teaching for Boys and Girls, in homes, societies and schools. By Mrs. Howard M. Ingham.

The Place of Athletics in College Life. By Ethelbert D. Warfield, President of Lafayette College.

The Minutes of the Synods of Illinois, Oregon, South Dakota, Missouri and Indiana for 1894.

Proceedings of the First Institute of the Presbyterian Mission School Teachers within the bounds of the Synod of New Mexico.

AMONG THE MAKERS OF BOOKS.

At the age of seventy-six years, and just after a long illness, George Jacob Holyoake is helping to bring out a new penny monthly called Labor Copartnership and devoted to the principle of "copartnership," which claims to end the conflict of labor and capital by giving to the worker a share of profit as dividend or bonus on his wages. The journal is published by the Labour Association of John Street, Adelphi, London, England.

G. P. Putnam's Sons will shortly begin the publication of a serial to be entitled Little Journeys. The series will be published in monthly numbers, tastefully printed, and each number will contain a description of a recent visit made by Mr. Elbert Hubbard to the homes and haunts of some well known author. The first group of authors whose homes are to be described includes George Eliot, Thomas Carlyle, John Ruskin, W. E. Gladstone, J. M. W. Turner, Jonathan Swift, Victor Hugo, William Wadsworth, W. M. Thackeray, Charles Dickens, Shakespeare, and Oliver Goldsmith.

A despatch from Auckland, New Zealand, declared that "advice by steamship from Apia, Samoa, of the date of Dec. 8, says that Robert Louis Stevenson, the novelist, had died suddenly from apoplexy, and that his body was buried on the summit of Pala Mountain. He had half completed the writing of a new novel." Mr. Stevenson was born in Edinburgh, November 15, 1850, and he had thus but little more than completed his forty-fourth year, says the Literary World. The son of Thomas Stevenson, the lighthouse builder, and the grandson of Robert Stevenson, the inventor of the revolving light, he was a delicate and impulsive boy, devoted to books but not to study. No one, he said, ever had more certificates or less education, though he was graduated at the University of Edinburgh. From his early years he aspired to write and practiced incessantly. Compromising with his father, who wished him to become an engineer, he studied law at twenty-one. After several contributions to the magazines, which attracted favorable attention, he wrote his noted Treasure Islands in 1883. Of its inception and development Mr. Stevenson lately gave a very interesting account in the collection called My First Book. The list is long of the books which followed, each widening the circle of the author's readers until he became, in several aspects, the most popular writer of the day. The originality of his mind was most fully shown in the famous narrative of Dr. Jekyll and Mr. Hyde, Edinburgh, Travels with a Donkey, Familiar Studies, The Silverado Squatters, The New Arabian Nights, A Child's Garden of Verse, Kidnapped, Prince Otto, The Merry Men, Underwoods, Virginibus Puerisque, Memoirs and Portraits, Memoir of Fleeming Jenkin, The Dynamoiter, The Black Arrow, A Tale of the Two Roses, The Master of Ballantrae, Catriona, The Wreckers, and The Ebb Tide—this is an imperfect list of the works of this romantic novelist, who was one of the masters of English style. His later years were a struggle for health; he settled at one time in the Adirondacks, but found no permanent relief until he made his home in Samoa. Few writers of the day have become better known through their books and accounts of their life in the periodical press, and few of any age have accomplished more under great obstacles than Mr. Stevenson, dying at the comparatively early age of forty-five, leaving a lasting name in English literature.

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GENERAL ITEMS CULLED FROM MANY SOURCES.

Illinois Knights of Pythias have declared saloon-keepers and gamblers ineligible for membership.

Boston Trades Unions, 40,000 strong, have decided to vote no license at the municipal election December 11.

General Booth declares that of over 10,000 lost women rescued by the Salvation Army, 8,000 have not relapsed into sin.

The American National Congress of Friendly Societies, which makes life insurance its main business, has declared against admitting to membership men engaged in retailing intoxicating liquors.

Illegal liquor sellers of Vermont are much disturbed by a recent decision of the Supreme Court, holding that a man convicted for selling is also convicted for a second offence—the keeping for sale. The penalty for a second offence is imprisonment as well as a fine, hence the uneasiness.

The Empire Music Hall, in London, has been compelled to close its doors since the refusal of a license to sell drinks in the auditorium. This result was brought about by the influence of the Christian temperance workers, the British Woman's Temperance Association taking a leading part in the opposition.

According to the official report of criminal statistics of Canada for the year 1893, the total number of convictions for all causes during the year was 35,653, which was an increase of 656 over the previous year. Of these, no less than 11,651 were for drunkenness alone, or more than one-third of the entire number. It is well-known, too, that a very large proportion of the balance had their origin in drink.

Lady Henry Somerset takes with her to England Mrs. Addie Northam Fields, for several years a well-known expert in Loyal Temperance Legion Work. Mrs. Fields is strongly recommended for this work by Miss Willard, Miss Anna Gordon and Mrs. Helen G. Rice, of Boston, who are the three women best known in connection with the forming of the "Cold Water Army" by White Ribbon women.

The third Sunday of December will be observed as Peace Sunday by all Peace societies. This special day is receiving increasing attention with each succeeding year and is doing much towards advancing the day when nations shall learn war no more. Any desiring literature to use on Peace Sunday can obtain it from the World's Superintendent of this department, Mrs. H. J. Bailey, Winthrop Centre, Maine.

Rev. A. C. Dixon, D.D., of Brooklyn, speaking on "Total Abstinence for Young Men: How to Make it General," says: "To make our young men total abstainers, we must convince them of four things: 1. Nature is against alcohol; it is not the natural fruit of the vine, but the product of decomposition. 2. The Bible is against alcohol. 3. The Church is against it, and must be; a tipping pastor is worse than any ten grog-shops. 4. The State is, or ought to be, against alcohol, as alcohol is against the State; it is against law.

The Woman's Relief Corps of Indiana polls, conducted a lunch and coffee stand in front of the pension office on the last pay day. This was done to save the veterans, as far as possible, from the temptation to visit the neighboring saloons, which make a practice of luring the veterans into their places "by offers to cash their pension checks, charging 25 cents commission. In this way a profitable business is done and often times there is another big profit in the liquor that the old soldier is induced to drink. Then when he is drunk there is another chance to rob him of what is left, and too often this is the case."

Statistics have been compiled at Vienna of the quantity of beer drunk in 1893, in the entire world. Germany heads the list with 1,202,132,074 gallons, an increase of 34,000,000 over 1892, the consumption being 33 gallons per head, ranging from 62 gallons in Bavaria to 12 gallons in Lothringen; Great Britain, second, 1,165,752,000 gallons, or 30 per head; America, including the whole of the Western hemisphere, is third, with more than a billion gallons, or 16 per head. The total for the world, not including Asia and Africa, is 4,500,000,000 gallons, requiring 7,270,000 tons of malt and 82,000 tons of hops.—Sun.

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178 Years Old.

1894.

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It was a novel object lesson on the effects of stimulants that a New Yorker sojourning in Maine last summer discovered. Beside the house where he boarded was a field that had once been cultivated, but now was as barren as Sahara. "What is the matter with the land that nothing will grow on it?" he asked the fisherman, his host. "Fish did it," was the laconic answer. "How?" "Why it was manured with fish. You know farmers near the seashore use porgies, dogfish, and other fish worthless to eat to fertilize the land. And don't the fish just make the crops grow for a few seasons! Look at that patch now. For years it yielded the finest corn, potatoes, and garden sass you ever heard of. You see the fish acts on land just as alcohol acts on a man. It stimulates it up to the highest notch. And as long as there is any productive power left in the soil it goes into the crops. But there came the time when that field gave out all at once, and all the fish you could heap on it wouldn't make it bear so much as weeds or grass. The only thing is to let it lie fallow until the soil gains strength by rest. Farmers round the seashore have found out that though fish fertilizers give them tempting crops to start with they must be handled as carefully as a man ought to handle rum or brandy."

HOW TO ECONOMIZE IN FUEL.—A writer in the *American Agriculturist* thus answers the inquiry of a correspondent: "In a stove that can be properly regulated a fire may be kept alive all night without consuming more than ten pounds of coal, and in the case of wood fire may be found in the stove in the morning if knots or heavy pieces of wood be used and the stove tightly closed upon retiring. But one of the cheapest and greatest fuel savers is to have the room as nearly airtight as possible, and to do this weather strips must be used at all the doors and windows; and if the doors are in an exposed situation, a closely-fitting false or storm door should be used. If the building is an old one, it will pay to remove the siding and apply good building paper before the siding is replaced. It costs but little, and will save many dollars' worth of fuel and make the house more comfortable."

A person is prematurely old when baldness occurs before the forty-fifth year. Use **Hall's Hair Renewer** to keep the scalp healthy and prevent baldness.

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

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.

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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.

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.

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FACT AND FICTION.

"Now, as to the coming woman—" She yawned behind her fan: "Beg pardon, Mr. Layte, but how about the going man?"
—*Cincinnati Tribune.*

The tenor in a fashionable church choir found to his horror that his voice all at once became unpleasantly thick. He strained it, but without any good effect.

What expectant Senator Tillman will want to know is whether "alcohol used in the arts" will cover the artistic use of the article in the Senate cloak-room.—*Inter-Ocean.*

Jacksonville, Fla., expects to have a steamship line to the West Indies soon, and to become the distributing point for a large share of the banana trade.

"Ma," said a newspaper man's son, "I know why editors call themselves we." "Why?" "So's the man that doesn't like the article will think there are too many people for him to tackle."—*Ex.*

Portsmouth, N. H., is the most foreign-looking city in this country. Its quaint old buildings give close resemblance to an old English harbor town. Charleston, S. C., is, however, almost equally interesting.

Diamonds are found in the United States at the base of the Southern Alleghanies from Virginia to Georgia, at the base of the Sierra Nevada and Cascade ranges in California and Oregon, and also in Wisconsin.

Buggins: "Why did Wigwagg break off his engagement with Miss Oldgirl?" Muggins: "On account of her past." Buggins: "What was the matter with it?" Muggins: "Nothing, only he thought it was too long."—*Philadelphia Record.*

"Tell me, honestly," said the novel reader to the novel writer, "did you ever see a woman who stood and tapped the floor impatiently with her toe for several moments, as you describe?" "Yes," was the thoughtful reply, "I did; once." "Who was she?" "She was a clog dancer."—*Washington Star.*

Deacon Ketchum—"Dis insomnia am a drefful inconvenient disease, pahson. It's a powahful lot ob trubble to me."

Parson Johnson—"I didn't know you had it."

Deacon Ketchum—"I hain't; but Squiah 'ennery has, an' sits up all night watchin' nis chicken coop."—*Judge.*

Gentleman: "And so you are a newspaper man now, Uncle Ratus?"

Uncle Ratus: "Yes, sir; I'se de editor ob de job department."

Gentleman: "Editor of the job department?"

Uncle Ratus: "Yes, sah, I carries in coal, an' scrubs de flo', an' washes down de window, and all sich editin' as dat, sah."—*Texas Siftings.*

Chief Justice Jeremiah Black, of Pennsylvania, in reviewing a case which came up from the court of his old friend, Judge Moses Hampton, remarked that "surely Moses must have been wandering in the wilderness when he made his decision," and sent the case back to the lower court. Judge Hampton, on its second trial, took occasion to remark that, although he would have to submit to the higher authority, yet he still thought he was right, "in spite of the lamentations of Jeremiah."—*The Green Bag.*

Impetuously he poured forth the story of his love.

"And all I have," he protested, in conclusion, as he prostrated himself before her, "is at your feet." She looked at him incredulously. "All?" she repeated. He shrugged his shoulders. "Practically all," he said. "Of course I have another suit of clothes at home, but it really isn't worth anything." For the first time she knew the extent of his devotion.

TALES ON THE PREACHERS.

I remember a thoroughly earnest rural parson, who, in order to arouse his somewhat sleepy congregation, used to indulge in vigorous gesticulation. On a dark winter afternoon, light was required in the pulpit: and while the Rev. Boanerges was changing his robes in the vestry, the clerk was lighting the candles. The sockets were out of order, so he called to the preacher who was advancing toward the pulpit: "I say, Mr. Smith, if I was you, I wouldn't rap so much to-night, for the candles are rather ticklish." The effect of these words was hardly calculated to prepare either the preacher or the congregation for the sermon.

Dr. John Barrett, of Dublin, was once severely ridiculed for his slovenly habits. He was custodian of the University library, and had to put up the customary notice that the rooms would be closed for some days during the annual cleaning. The notice was as follows: "The library will be closed from Monday to Saturday next for the purpose of cleaning. John Barrett, Librarian." A witty young Irishman erased the full stop, so that the announcement seemed to refer to the doctor's need of a bath.

The late Bishop Wilberforce used to tell of an Irish clergyman who, at a solemn climax in his sermon, would stretch his thick, large and not too clean hands over the side of the pulpit, and then say, with startling emphasis, "Paws, my brethren! Paws!"

STUB ENDS OF THOUGHT.

Old age is youth magnified.
Never trust a woman half way.
A bachelor is a vulgar fraction.
Poetry is useful as well as ornamental.
The sun never shines in some churches.
Love is the oasis in the desert of matrimony.

We can never give the flowers what they give us.

Prosperity, as a rule, is not an aid to religion.

There is a nobler inducement than the sense of duty.

A dog that won't give us the wag of his tail will kill sheep.

Get as much advice as you can, and use as little as you can.

Nature never refuses her hand to those who would take it.

Why isn't it as easy to say a good thing of one, as it is to say a bad thing?

Other people sometimes get tired of the man who never gets tired of himself.

If love were what the poets make it, the provision dealers would go into bankruptcy.

When a man puts on a new suit of clothes he thinks the whole world takes notice of it.

A woman loves a man because she loves him, and that is reason enough in her mind.

No child would love its mother if its mother treated it as badly as it often treats its mother.

A poor man's all weighs as much on the scales they use in heaven as a rich man's millions.—*Sel.*

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Dr. John Hall says: "If you read the Sunday paper through, you will not go to church at all; if you skim it, you are not fit for the solemn service of the Lord's House."

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- Jan. 2.—MISSIONS, OR SPECIAL TOPIC.
- 9.—THE SPIRIT'S WORK IN THE SOUL. Jno. 16:7-15.
- 16.—NOTES OF TRIUMPH. Rom. 8:31-39.
- 23.—MAN'S CHIEF END. Catechism, 1.
- 30.—JESUS' SYMPATHY IN OUR EARTHLY TOIL. Jno. 21:4-6.
- Feb. 6.—MISSIONS, OR SPECIAL TOPIC.
- 13.—UNUSED CAPITAL. Luke 19:23.
- 20.—CHURCH GOING. Ps. 122:1.
- 27.—THE PROMISED RETURN. Acts 1:10, 11.
- March 6.—MISSIONS, OR SPECIAL TOPIC.
- 13.—THE CHRISTIAN'S STANDING AND HIS WALK. Rom. 8:1; 1 Thess. 4:1.
- 20.—NONE OTHER NAME. Acts 4:12.
- 27.—GODLINESS PROFITABLE FOR THE LIFE THAT NOW IS. 1 Tim. 4:8.
- April 3.—MISSIONS, OR SPECIAL TOPIC.
- 10.—DEAD, BUT ALIVE FOREVERMORE. Rev. 1:18, Rom. 4:25.
- 17.—WHOM CHRIST CLAIMS AS HIS KIN-DRED. Mark 3:31-35.
- 24.—A GOOD NAME BETTER THAN GREAT RICHES. Prov. 22:1.
- May 1.—MISSIONS, OR SPECIAL TOPIC.
- 8.—THE REDEEMER OF GOD'S ELECT. Catechism, 21.
- 15.—LAID AT THE DOOR OF THE CHURCH. Acts 3:2.
- 22.—THE FIXED HEART. Ps. 57:7.
- 29.—THE SABBATH DAY AN OBJECT LESSON. 4th Commandment.
- June 5.—MISSIONS, OR SPECIAL TOPIC.
- 12.—DORCAS. Acts 9:36, 39.
- 19.—REJOICE WITH THE REJOICING. Rom. 12:15.
- 26.—WEEP WITH THE WEEPING. Rom. 12:15.

- July 3.—MISSIONS, OR SPECIAL TOPIC.
- 10.—SIN AS SICKNESS. Matt. 9:12.
- 17.—JESUS AS PHYSICIAN. Matt. 9:12.
- 24.—ADD VIRTUE TO FAITH. 2 Peter 1:5.
- 31.—ADD KNOWLEDGE TO VIRTUE. 2 Peter 1:5.
- Aug. 7.—MISSIONS, OR SPECIAL TOPIC.
- 14.—THE JOY OF HARVEST. Isa. 9:3.
- 21.—JUSTIFY AND SANCTIFY. Rom. 5:1; Jno. 17:17.
- 28.—UNDERSTANDEST THOU WHAT THOU READEST? Acts. 8:30.
- Sept. 4.—MISSIONS, OR SPECIAL TOPIC.
- 11.—THE PROMISES OF GOD. 2 Peter 1:4.
- 18.—TWO ATTITUDES OF MIND. Rom. 12:3.
- 25.—A PROPER DENOMINATIONAL SPIRIT. Acts 4:23.
- Oct. 2.—MISSIONS, OR SPECIAL TOPIC.
- 9.—BENEFITS OF CHURCH MEMBERSHIP. Ephes. 2:19-22.
- 16.—THINKING OF OTHERS. Phillip 2:4.
- 23.—HIS ABUNDANT MERCY. 1 Peter 1:3.
- 30.—THE CHURCH'S SYSTEM OF BENEVOLENT BOARDS.
- Nov. 6.—MISSIONS, OR SPECIAL TOPIC.
- 12.—THE LITTLE FOXES. Sol. Song 2:15.
- 20.—A THREE-FOLD ASPECT OF SIN. Matt. 6:12; Jno. 8:34; Col. 1:21.
- 27.—A THANKFUL HEART. Ps. 92:1.
- Dec. 4.—MISSIONS, OR SPECIAL TOPIC.
- 11.—THE SECRET OF POWER. Zech. 4:6.
- 18.—THE WONDROUS BIRTH. Luke 2:11.
- 25.—THE ADDED YEAR. Isa. 29:1.

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