

THE MID-CONTINENT

VOL. XXI.—NO. 3.

ST. LOUIS AND KANSAS CITY, JANUARY 1905

\$2 A YEAR.

"A WORD to the wise is sufficient," but when trying to reason with the willfully or naturally stupid, the old Adam often prompts one to drop all arguments save a club.

IN THE discussion concerning the heating of the Topeka street cars, an "old subscriber" naively suggested to the newspaper readers "that those people who don't like fireless cars can get out and walk."

"SOME ARE very willing to testify to their deep affection for the deceased," says the *Midland*, "and to express their high regard for the departed if the publisher will bear the whole expense." It is to be feared that all publishers took that personally.

IT IS Doctor W. L. McEwan now. The Western University of Pennsylvania at its December board meeting did it. We extend congratulations to the young pastor of Pittsburg's "Old Third" church, in which the writer's forebears preached and practiced.

REV. E. W. ST. PIERRE, with his family, one of our Board's missionaries from Oroomiah, Persia, has arrived in this country. His address is Waterman, Ill. Mr. St. Pierre is a graduate of McCormick Seminary, in the class of '87, and sailed for Persia in the autumn of that year. His visiting in native land again will be welcomed by his friends, made serviceable we are sure to the home churches, and enjoyed by himself.

SO STIRRED has the Christian heart been by the Turkish and Mohammedan atrocities perpetuated against the poor Armenians, that Newman Hall in London has been constrained to say:—"Perhaps the time has come for our diplomatic relations with the Porte to cease, and to declare that the stainless, tender hand of our gracious Queen should not be insulted by the kiss of the representative of a despotism so devilish."

THE FOLLOWING notice lately appeared in an English paper: "The service on Sunday morning is at 10:30 A. M. The supposition that it is ten minutes later is a mistake. Young men are not excluded from the week night service. The seats in the front portion of the church have been carefully examined. They are quite sound and may be trusted not to give way. It is quite legitimate to join in the singing. The object of the choir is to encourage, not to discourage, the congregation."

CALEB CHOSE a hard place when the allotment of Canaan was made by Joshua. A theological student who decided to spend his life preaching the gospel to the heathen, wrote in substance, to the Board of Foreign Missions, "Send me to the hardest place you can." He was sent to Africa, where after years of successful work he passed to his glorious reward. Christian life and service involve the performance of many hard, trying duties, but if we have the root of the matter in us, we will not shrink from their performance. Like Caleb and Paul we will learn to "endure hardness as good soldiers of Jesus Christ."

IT IS human nature to love bargain-making, if it is thoroughly "square." Are you interested in book bargains? If so, see without fail the list of THE MID-CONTINENT'S annual book bargain sale, on page 13. There are offered books of all right sorts, from deep theological works to children's stories. The publishers' retail price is printed with each book. From those prices 40 per cent. reductions are to be made by the purchaser. After that reduction, add 15 per cent. to the net cost, if express or mail charges are to be prepaid. (If a book's net cost say, is \$1.00, the express or mail charges will be prepaid if \$1.15 is remitted.) In each case cash must accompany the orders. First come, first served.

THE BUSINESS department of a religious newspaper is just that. There is not much sentiment about it. It does not differ greatly from the hardware or grocery business. The postal authorities, printers, pressmen, paper dealers, etc., etc., have to be paid regularly. It is a mistake to suppose that subscription money simply jingles into publishers' and editors' pockets. Many subscriptions to our paper fall due in January and February. This means a large sum to us in small amounts of \$2 each. It is very important that these small amounts are paid. There is need for what is due. We hope that each will pay promptly. Each individual's amount is so small that it can be paid in nearly every case without inconvenience. We depend on each subscriber to do his or her part to make up the aggregate. We trust none will disappoint us. If many do so, it will put us to inconvenience and extra expense. Won't you please take a look at your label now?

BISHOP DUNCAN, of South Carolina, has received considerable free advertising since his opening remarks at the Florida Methodist Conference, on January 10th. He gave a unique charge to the brethren assembled. The dispatches have it thus: The good bishop cautioned those delegates who chew tobacco not to expectorate on the floor or on the handsome new carpet, which has recently been put down in the McTyrene Memorial Church. He told them that if they must chew tobacco they should go outside, and they would find a nice new curbstone and plenty of fresh sand to expectorate upon, or they could bring their own cuspidors, and in case of emergency, they could use their hats. One brother, the Rev. J. P. Depass, rather resented the caution, and put in a good word for the preachers by saying that he "was in a railway passenger coach with twenty of them, and not one in the party chewed tobacco, and that he believed but few of those present used the weed."

THE MIND staggers to contemplate the Turkish system of literary censorship. The Holy Bible is not spared! The passage from Matthew, "The kingdom of heaven suffereth violence and the violent take it by force," was stricken out, we read, because it "referred to military affairs." Another passage from Matthew, "His blood is on us and our children," was stricken out "for political reasons." The Savior is not allowed to be spoken of as "King," and the word Jew is erased because it is claimed "these phrases are violent attacks on the Jewish religion." The sentence, "Prepare ye the way of the Lord," etc, is explained in this ridiculous manner: "Reference is here made to the sending of men before a king or general to remove any obstacles that may be in the way along which he is to pass; to repair the road, to level its steep places, and so to make it suitable for the king or the army to pass along." This might perhaps be called Highest Criticism. It certainly is destructive enough to have that title.

THE MADISON AVENUE Presbyterian Church, of New York, has just completed three years of experience as a "Free Church." Dr. Charles L. Thompson, the pastor, formerly of Kansas City, has preached a sermon showing the satisfactory results of the experiment—the principles and methods of the free church, he says, being as old as the New Testament. We quote an extract: "The underlying ideas on which we began to build were: Equality in the Lord's house, no pews to be rented, but the work to be supported by voluntary contributions; special evangelistic and missionary efforts to reach and hold non-churchgoers, an enlistment system by which every church member should feel responsibility for some particular kind of work, an educational department, so far as practicable, designed to help people in lines of self-improvement." It is very pleasant to read the record that during these three years 273 new members—155 on examination have been received,—the vast majority of them from new families. About seventy new families have identified themselves with the congregation, as many more have been visited and influenced, and hundreds of

young men and women have been helped. During the past year eighty new members were admitted to the church, about half of them by examination. In response to public invitations 165 new names of families and individuals were given in; sixty of these identified themselves with the congregation, twenty-five of them being families. Sixteen thousand dollars have been raised for local support, all but \$500 of it coming from their own people. They contributed \$4,000 for benevolent objects, making something over twenty thousand dollars in all.

THE OLD sloop-of-war Portsmouth, has made her last harbor. She is now being dismantled at the Brooklyn Navy Yard and soon her hull will join the veteran fleet there. To the lovers of persons and things historic, it is pleasant to know that this sturdy old American ship will there end her days "in ordinary," but nevertheless in honor. The history of the old sloop is a thrilling one. She took part in three wars, having been launched with appropriate ceremonies at Portsmouth, N. H., in the fall of 1841, her original cost having been \$170,586. Under command of Captain J. B. Montgomery she took part in the capture of California in 1846, San Francisco being taken by the ship on July 9. The Portsmouth also played an important part in the Mexican War of 1846 and 1848, inclusive, and on March 11 of 1847 the Mexican schooner Jose Mazatlan fell into Commander Montgomery's hands. On the 7th of April of the same year the ship Admittance was captured at San Jose, and the sale of her cargo netted \$68,000. The town of Guaymas was bombarded and taken, with assistance of the Congress, on October 10 of the same year, and shortly afterwards the Chilean brigantine Argo, from Canton to Guaymas, fell an easy prey to the American warship, her ransom costing her owners \$15,000. The Portsmouth took part in the passage of the forts by the fleet under Admiral Farragut below Fort Jackson on the Mississippi, and until the close of the war, served in the West Gulf blockading squadron. With peace the vessel was sent to the west coast of South America in 1878 on a survey expedition. In 1888 and 1889 she was overhauled, virtually rebuilt, and was turned into a training ship. She has met her last wave-crest. Peace to her timbers!

A PRESBYTERIAN missionary in Brazil recently sent to this country a tract published against the Protestant missionaries of that benighted land. It is called "Questions and Answers about Protestantism." Such "answers" could come only from such Romanized countries as Spain or Brazil. A few selections are quoted: "What does Protestantism mean?" "It means a rebellion of vain men against Jesus Christ and His Church." "Who originated Protestantism?" "Martin Luther, a native of Alta-Saxony, who rebelled against the Pope, Leo X, in 1517." "What was said of Luther?" "That he was most depraved, brutal and inhuman, without piety, more of a Jew than a Christian." "Who was Calvin?" "Calvin was a beneficiary of the Church, son of a cooper. He was tried and condemned for the sin of sodomy." "What was his sentence?" "That he should be branded on the back with a red-hot iron." "What was the end of Calvin?" "He died (in despair blaspheming and calling on the devil) of a disease the most revolting—eaten of worms." Speaking, then, of Henry VIII, of England, the questions continue: "Were there other executions?" "Yes, during the thirty-eight years of his reign, there were executed only two cardinals, two arch-bishops, eighteen bishops, thirteen abbots, 500 priors and monks, thirty-eight doctors, twelve dukes, 164 gentlemen, 124 burghers, and 110 women." "Were such monsters the founders of Protestantism?" "Yes, these were the great saints, so praised and held up by the Protestants, as more virtuous than the Apostles, the holy Fathers and doctors of the Church; more holy than all the popes, bishops and priests of Catholicism." It is even to be doubted if from any Romish land, save poor Brazil, such an infamous publication could be issued. There is a strongest argument which the priests in Brazil are most afraid of—the pure, earnest lives of the Protestant missionaries there. The contrast with their own lives is startling, and the "holy fathers" are aware of it.

THE WAY OF THE CROSS.

In a far away land on a stone it is written,
Chiseled in characters fair to the sight,
In the place where He labored, loved and was smitten,
"The way of the Cross is the way of light."

Beautiful words! forever outending
The story of Christ and His wonderful might,
Telling of love to the lowest and bending,
"The way of the Cross is the way of light."

Beautiful truth, on my life be thy shining!
Sun of my day and star of my night;
So shall I walk unmoved, unrepeating,
"The way of the Cross is the way of light."

—Selected.

THE SENIOR CLASS.

BY SENIOR.

It numbered fifteen. They were never together at one time under the same roof. No one of them knew that the other fourteen belonged to the class. They were all old men, from sixty to seventy-five years of age. Two were skilled mechanics, five professional men, one an artist, and the others retired farmers. They were not members of any church, nor readers of any religious paper. As a class they had no teachers except as the writer in a private and confidential way endeavored to get into communication with them by letter.

As a pastor I was led to write to two or three of them on the most important of all subjects, and, later, when laid aside from active work I found my heart drawn out toward these elderly men, without Christian profession and perhaps without Christian hope, and like myself approaching the bound of life. All of them were old acquaintances and likely to receive, on the score of friendship, whatever I might say.

No two of my letters were just alike. I tried, with whatever of skill I could command, to adapt myself to the peculiar character and situation of each. The burden of inquiry was where do you stand religiously? We are growing old. I find great comfort and peace in the faith and hope of a Christian; I wonder if you are favored with that hope which is an anchor of the soul. If you are it would be well to say so by a public profession, for that is what the Master requires, and it would be a great satisfaction to friends.

If you are not a Christian I want to banter you with the inquiry whether your position, religiously, is entirely satisfactory to yourself. Have you thoroughly examined the question? Or have you found some thing that is better than Bible religion, to sustain and guide through life, and to give comfort and hope in view of death and the grave? If so, I would like to know what it is.

What now are the seeming results of this effort to be useful? Several years have passed since most of the letters were written, and six of the recipients are already in their graves. The letters were favorably received, with very marked manifestations of increased friendship and cordiality. Of the six who have died five made credible profession of Christian faith. Of the nine still living there are two in regard to whom I have no information. Two who, 40 years ago, were church members and loud professors, seem to have made shipwreck of faith, and are now unhappy, gloomy unbelievers. One has been for several years an active and happy Christian, while the four remaining ones have shown some interest in the means of grace, and in the judgment of charity may be "not far from the kingdom."

Two of those deceased demand further mention. They were both prominent lawyers. One lived and died a skeptic, his wife an intelligent and devout Christian. Once, in his own house, he gave utterance in my presence, to very decided infidel sentiments. I listened in silence and then inquired "Have you examined this question? As a lawyer you would not want to go into court to try a case without having looked into merits. Have you examined this case thoroughly and concluded that the Bible is untrue and Christianity unreliable?" "No, I have not," was his reply. Later, referring to his interesting family I said, "Colonel, in regard to these little girls do you want them to follow their father, religiously, or their mother?" "I want them to follow their mother," was his reply. His end was sudden. He was thrown from his carriage and taken up insensible, dying within an hour. Some spoke of him as an Infidel, and Atheist. He was simply an unhappy doubter.

The other lawyer had been a church member when a young man in the distant East. A newspaper controversy with his pastor had embittered and alienated him so that when he came to the West 40 years ago he stood aloof from everything religious and churchly. He continued in that attitude, becoming a prominent lawyer, a judge of the District Court and

the father of a large and interesting family. Advancing years and acute disease at length prostrated him. Upon his recovery I wrote congratulating him. I referred to his former profession of religion, and gave him to understand that during his recent illness there was one friend who had earnestly prayed for him, that his days might be prolonged, and that he might have inward peace, his feet upon the Solid Rock. Frank inquiry was made also as to where he stood, and whether he had found anything better than the old Gospel of God's grace. A prompt and very cordial reply came to hand. His religious nature seemed stirred to its depths. Yes, he believed in Christianity and in the Bible, and he greatly valued the letter he had received. A few weeks later his ailment returned in what proved to be his final illness. He sent for me to come and pray with him. He was very cordial and completely rational, and in presence of family and friends professed his acceptance of Christ as his personal Saviour. When I next came to see him I found crape on the door knob!

"He restoreth my soul." His mercy endureth forever. No age or station is superior to the power of Divine grace! The good seed may long lie buried and seemingly lost, but when some lowly hand scratches the soil, and the good spirit shines upon it, a crop may spring up surprising man's eyes and glorifying God.

THE SABBATH LAW STILL IN FORCE.

BY THE REV. THOMAS NIELD.

Man, in order to be progressive, must have an ideal that is greater than himself; an ideal that is infinite. And in order that he may progress, he must ever reach onward and upward toward his ideal, as the source that can supply the prime and the entire wants of his nature. Hence, the reason why the first commandment of the decalogue both sets before him the infinite God, who is the sum of all perfection, and requires him to make that Infinite One his ideal.

The second commandment is clearly designed to supplement and reinforce the first, forbidding any act of worship to other than God Himself, the infinitely perfect, or to look on any being lower than God as his symbolic proxy; for the obvious reason, that when men use a sensuous object as a stepping-stone to God, the time comes when they can get no farther than the stepping-stone. The third commandment is designed to guard against inappreciation of the character of God; since a light and thoughtless use of His name would lead to low and disrespectful conduct towards God Himself. The fourth commandment is designed to furnish man facilities for serving God, in order to secure the blessings that attend obedience to the first three, while at the same time providing him with needful physical rest.

To say nothing of the blessings that flow from obedience to these four commandments, they are as so many links in a chain of duty that binds man to God. They are the laws of his spiritual environment, on obedience to which depends his well being; and a little reflection will make it clear, that to break one of the links would be to break the chain. Should the Sabbath law, for instance, be annulled, man would thereby suffer an incalculable loss; such a loss that his physical necessities would force him to adopt it as a human measure of expediency. Is man better or wiser than God? Or is God less good and wise than once He was that He should take from us the Sabbath? And yet there are those who hold that the fourth commandment was no more than a temporary provision of the ancient law, and that, having served its purpose, it is obsolete. But, as we have seen, the Sabbath is necessary to meet, at least, the requirements of man's physical nature. Therefore it has still the same purpose to serve that it ever had.

Some have urged that the observance of the Sabbath is not enjoined in the New Testament, while the opposite side is true of all the other commandments of the decalogue. Here we shall do well to take into account a few considerations.

1. The moral law is not re-codified in the New Testament. Had that been done, and had the fourth commandment been omitted from the code, there would, in that fact have been sufficient reason for believing that the Sabbath law had been repealed. This, however, is not done. And since the substance of the other commandments is given only incidentally—such as in the conversations of the Saviour with inquirers—there is no reason, in the omission of a formal requirement to observe the Sabbath law, for concluding that the said law has been abolished. Moreover, since there is no formal repeal of the law; nor even a hint in that direction, it may, with reason, be concluded that the law remains intact.

2. Jesus did not "come to destroy the law" but to

fulfill. The fourth commandment is a part of the law. Therefore He did not come to destroy that. We might as well hold that He abrogated all as a part.

3. After Jesus had fulfilled the law, and when the Sabbath law, according to this theory, had been repealed, the apostles still kept the fourth commandment, showing thus that they did not regard it as repealed, and while they treated the ceremonial law as something that had passed away—as a shadow when the substance takes its place—they nowhere named the Sabbath as included with the types and ceremonies of the law.

4. When charged by His enemies with violating the Sabbath law, Jesus claimed no exceptions from obligation to obedience. Nor did He give the least intimation that the law would ever be annulled. Yet that was the time, and those the circumstances, that invited Him to such an intimation, were the change to be. Instead of that, He gave the law a liberal interpretation; one that was in harmony with the spiritual character of the divine kingdom; one that set aside their rigid formula, and that emphasized the beneficent purpose of the law. In doing this He gave His sanction to the law; for to justify the manner of observance is to imply the duty of observance. *To amend the formula is to let the law itself remain.*

5. Jesus said that "The Sabbath was made for man;" not for any race or generation; not for any special time or circumstances; but for man as man in every age while time endures. The provisional laws of the Old dispensation were for Israel. The Sabbath was for man.

Here we present a few other considerations, to prove that the Sabbath is still law in force. It is incorporated into that code which is the fundamental, essential basis of moral character. 1. It adds emphasis to this fact, that *the mode of observing the law*, which is only ceremonial and provisional, is not in the decalogue, but is in the temporary laws given for the elementary education of the Jews as a people, while the law itself has a place with other laws that all men acknowledge to be fundamental, unchangeable, eternal. This indicates that, while the mode of observance is temporary, the law itself is designed to be permanent.

2. The fourth commandment is designed to facilitate and secure obedience to the first three; and the reasons that once held good for enjoining it as a means to this end are still as good as ever. As it once was necessary to the culture of man's spiritual nature that a specific portion of time should be set apart for this purpose, so it is necessary now. So will it ever be while man is man.

3. The Sabbath law is indelibly inscribed on the tablet of man's physical nature. Its rest is a necessity, which is, evidently, the secondary reason for the Sabbath. Even those who claim that the Sabbath law is abolished admit that a seventh day's rest is a necessity; which amounts to saying that, in giving the Sabbath, God gave to man that which met a physical want, while, in abolishing it, He has taken from him, that which meets a physical want, or, in other words that He has repealed a law which is essential to our well-being. If so, He has called from man a blessing, in withholding so beneficent a law, and this without so much as giving us a reason for the act, or even saying that He has done so. No. Either man must be no longer man or God no longer God, before the Sabbath law can be repealed. True, the law is freed from the accretions of formulas that had accumulated through the ages, some of which the divine Lawgiver designed for the education of His people from their semi-barbarism to exact obedience; from those added by human device, to gratify the vanity of men skilled in ritualistic invention, and from those who loved to substitute the mechanical in religion for the spiritual. But the law itself remains, imperishable as the granite of our nature.

They who hold that the Sabbath is abolished by the coming of the new and better dispensation, overlook the fact that every movement on the part of God is forward, not backward; and *forward on the same line*. All the detail of the former ritual, all its pageantry of ceremonial; august pomp of sacrifice, were typifying administrations of forthcoming facts; and they passed away only in the presence of the substance, or when the substance cast its shadow, as it were, the other side the equatorial line of time. Nothing was temporary without having its counterpart in what was permanent and the temporary was designed to shadow forth the permanent. So far was the Sabbath from being temporary that, as we have seen, it was necessary to the physical and spiritual well being of mankind. Man needs it now as much as ever. He will need it to the final tick of time as much as now. Therefore to hold that the Sabbath vanished with the New dispensation, is to hold that, so far forth, the New is not better than the Old, but worse, and that the government of God has retrograded from its former standpoint of beneficence; which cannot be. God cannot backslide.

Stanley, Kan.

CHRIST KNOWN TO THE SOUL THE SECRET OF LIVING CONSECRATION.

There are many degrees of the knowledge of Christ among those who are really His. What has grace done for you? There are many who would say, "It has relieved my conscience, it has taken away my burden," who do not yet know that it has linked us indissolubly with the Son of God. They see, in the actings of grace, benevolence rather than love—benevolence which does a favor to the needy, and has done with them when the service is performed; rather than love which only uses need as an occasion to express itself, and, having done all it can for its objects, is more interested in them than ever. Grace, indeed, removes the intolerable burden; but it also bestows on us the life of One who has effected that relief, and links us to Him for ever.

Peter had known Jesus from the day that his brother Andrew told him, "We have a Messiah." No wonder then that Peter willingly gave his time and means when the Lord entered into his ship, and asked him to "thrust out a little from the land;" and sat down and taught the people out of the ship. Peter gave his time and his means, and doubtless took a certain interest in Christ and His teaching. Perhaps he knew enough to regard it as a favor and an honor that Jesus should use his ship. But, as the sequel shows, Peter had yet to learn that Jesus was the One who could come between him and the living God, and take the guilty fear of the divine presence out of his heart for ever. If you had stood by the lake, and had seen Peter giving up his ship, which was the only means of his support, in obedience to the Lord's wishes, you would have said, "That man has a heart for Christ." But what would you have said when you heard him say, "Depart from me, for I am a sinful man, O Lord?" Surely Peter did not yet know that Christ was absolutely for him. This was what the Lord was about to teach Peter; and in order to this, He brought him unto a consciousness of his own state before God, in order that he might know his need and its supply. Grace takes all impediments out of the way, and brings the soul into everlasting union with Christ; and the effect of this is, that the soul forsakes all and follows Him. Peter will not only give the use of his ship to Jesus; he will abandon ship and all, and cleave to Christ.

The manner in which the Lord brought this about is wonderful. Peter was a fisherman, and was at the time discouraged by a failure in his business; "they had toiled all the night, and caught nothing." Now the Lord gave him such a draught of fishes as convinced Peter that He in whose presence he was, was no other than the Lord of heaven and earth. His ship was filled; he had such a supply of temporal things as perhaps he never possessed before; but what could these avail a sinner in the presence of God? Peter learned in that hour what many disciples only learn on a death-bed. And a blessed discovery it was for Peter, when he learned to count all things but loss.

There are many Peters now who are going on in service for Christ. They are religious in their way, giving both time and means to the cause, while yet they have never learned what it is to face the interminable future—to face God. They do not yet know what it is to have Christ absolutely for them; nor do they know the power of Christ to banish fear from their heart. Do you ask, What hinders them from knowing this? We answer, though they may give something to Christ, they have not yet seen the worthlessness of everything in the presence of God, nor lost all things and counted them but dross, that they may win Christ.

Take the case of Jonah as an example of the manner in which God teaches His people that He is for them, and brings them into complete submission to Him. Jonah was a prophet of God, but wilful; and there was no way to bring him to entire devotedness but by showing him what it was to have God for him when no other help could avail. When we see a man who has really forsaken all and followed Christ, it is not that he is a better man than others, but that he has found out more than others of his need, and of the worth of Christ. Jonah is cast into the depths. Who could succor him now? Down in the depths of the sea, when all was gone, and none but God could be for him, he says, "I will look again toward thy holy temple."

Reader, have you cried out of the depths, and learned there who is for you, and who alone could say, "Fear not"? Have you been brought to see that you are in the presence of God, and to know that in His holy presence you have One for you who is all-sufficient? This is what Peter learned. He who awakened him by a manifestation of the power of God is the Saviour who said to him, "Fear not." Again we direct attention to the effect of this upon Peter, and those who were with him. A carnal mind would conclude that, if they were assured and set at ease, they would want

nothing more of Christ, but would devote themselves more assiduously than ever to their fishing and the world. But the effect was the reverse. "When they had brought their ships to land, they forsook all, and followed Him." Yes, in the very moment of their apparent success, when their prospects were better than ever before, and when their ships were filled, they forsook all.

Souls never get into true and full obedience till they have learned this lesson—till they find that they have nothing but Christ, and that He is every thing. There are many who know something of Christ, and manifest much interest about Him. They seem to be doing much for Him in the way of outward service. But in reality it is for themselves they are doing it, and they have not forsaken all for Him alone. They have not learned what it is to be raised out of the depths of sin, and the darkness of the world, in the life of the Son of God. They have a great lesson yet to learn about themselves and about Christ. The necessary consequence of learning it would be that, every thing being lost but Christ, you could not choose but follow Him; finding Him entirely for you, you would be entirely for Christ.

People speak of consecrating themselves in a manner which claims that they are their own, as though they could give in order to get—give themselves to get Christ; and as though they could choose in the matter. If they had obtained a true view of themselves and of Christ for them, they would take the attitude of receivers, not givers, and they would own that they are not their own, but bought with a price. Peter, and James, and John did not think that they were making a great sacrifice; they thought rather that they had received an unspeakable gift. Christ becomes the engrossing object of the heart that knows Him truly. "We love Him because He first loved us;" but it is His love, or rather it is Himself, that we think of. The necessary effect of this is, "They brought their ships to land, forsook all, and followed Him."

CHURCH FINANCE.

No business is successful without a carefully kept set of books. They should show the purchases and sales, receipts and disbursements. At stated intervals balances ought to be drawn and inventories taken both of stock and book accounts. A never ceasing watch over every detail is necessary to insure success.

If the above be true with regard to matters of business, why will not the same rule apply to the finances of the church? The aim and object of the church is not to accumulate wealth, as with business; but money enters into the details. It takes money to build the houses of worship, money to pay the minister and keep up incidental expenses, aside from the demands for home and foreign missions, our colleges, etc. Then these several accounts ought to be systematically kept, and, at stated times, balances drawn, inventories taken and a general summary of the work done will, we think, greatly aid the minister in arousing the members to a proper sense of their obligations. Something for nothing is not appreciated and in proportion to the liberality of the membership of a church to meet the just and necessary demands on them for God's portion of their income to effectually carry on His work of redeeming the world, the spirituality of the church can always be ascertained. Then that which tends to bring about the desired results is one means of grace and ought to be adopted, and we think that a properly kept set of books is that means. Our system may not be perfect, undoubtedly is not, yet if used generally will bring about satisfactory results; and now to the plan.

We have a well bound book of 200 pages with double entry ruling, size of book, 9x14 inches. This we call the ledger. In this book is entered every name that subscribes to the minister's salary, charging them with their subscriptions on the left hand ruling and crediting payment on the right hand column, and when the account is paid, it is closed and balance lines are drawn, as done by merchants and bankers. In the back of this book, leaving sufficient room for length of time that book will last, we open up an account with the janitor, the incidental fund, and also one known as the "missionary fund." All money received from Sabbath collections or whatever source, except that paid for salary and missionary funds, we credit to the incidental fund, and money paid for fuel, lights repairs and janitor, is debited to this fund. In janitor fund we credit him with each week's salary and charge him with cash paid, which of course is paid from incidental fund and debited to that account. Under the head of missionary fund we place all money raised for home or foreign missions, either by collection or subscription, also that paid to our colleges, if any, and sometimes money is sent to different places

for orphan's homes, homes for the friendless and to assist cyclone sufferers and other worthy causes, and this we duly credit in this fund that the church may have proper credit, and that it may encourage the members to increase the total the next fiscal year.

We also keep a cash book 4x12, 150 pages, in which is entered payments made for minister's salary only on left hand page, and on opposite page we place cash paid minister, footing up and carrying forward to the end of the fiscal year, when balance is drawn and account closed.

We also make out a list of all who assisted this fund the past year, or sometimes the past two years, showing amount that each subscribed, and hand to those delegated to take the subscriptions for this fund for the coming year, which greatly assists them in their labors. We also make out and hand this committee a statement showing those who have increased or diminished their subscription the past year, and a list of those who might wish to, but do not assist.

Every year this church holds an "annual meeting" opening the exercise in the church when, after prayer and song, reports are read from every office in the church.

The treasurer at this time makes out in detail each account, showing how much was subscribed for minister's salary; how much has been paid and balance short or over-plus, as the case may be; total collections for incidental fund, and amount paid out and what for; and compare average Sabbath collections with former years. If it is increased, well done; if less, it is noted by the hearers and a better average will probably follow than if such a report was not made. Report of missionary funds is read, showing how much and for what purpose money has been received and paid out; and here we also make a comparative showing with other years to urge the hearers on to greater effort. We also report number of Sabbath collections and reason for failure to receive the regular collection, and at this time we report number of times minister was absent and cause of absence.

At the end of the first half of the fiscal year we send a statement of account to each subscriber to minister's salary, showing how the books stand with them; if an error has been made it is easier rectified than later, and attention is also called to any neglect or oversight in not paying as agreed.

.....18.

Brother.....

Below will be found a statement of your account with the _____ Church for Minister's Salary, for the year beginning June 1st, 189.....

To Subscription, \$.....

By Cash,

Balance Due,

Subscriptions should be paid at least quarterly in advance, so that your treasurer can pay salary as earned.

Respectfully,

.....Treasurer.

This notice serves a double purpose. Mistakes and misunderstandings are less liable and it acts as a prompter in making your collections. Then we pay all bills against the church promptly, taking receipted bills for all purchases and file them away in a large manilla envelope properly labelled. If, as is sometimes the case, money is thrown in the morning collection marked "for minister" we open a special account and call it "special collections for minister's salary," and at the end of the year carry it to the regular account for that purpose when it is reported at the yearly meeting.

Finally, we try to pay the minister ourselves and discourage the plan of the members paying to him. It mixes things up and is liable to lead to trouble. After this year, should we still be treasurer of this church, we shall notify the members to make their payments to us, and at the beginning of each month will issue our check on the bank to the pastor for that month's salary, and then when we balance with the bank, these checks are returned to us and are receipts for the money we have paid him.

There are other details connected with the office of church treasurer, but the above are the principal points I have in mind.—J. H. Davis, in North and West.

All I could never be,
All men ignored in me.
This, I was worth to God, whose wheel the pitcher
shaped. —Robert Browning.

O fear not in a world like this,
And thou shalt know ere long,
Know how sublime a thing it is
To suffer and be strong. —Longfellow.

Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts in glad surprise,
To higher levels rise.
The tidal wave of deeper souls
Into our inmost being rolls,
And lifts us unawares
Out of all meaner cares. —Longfellow.

Kansas Department.

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

NOTES BY THE WAY.

BY S. B. F.

Patience as a Christian virtue is luminous amid all the darkness and trial that prevails in the business and financial world at the present time. The churches in the great west that are called upon to confront the double disaster of general hard times and local crop failure are passing through exceptional difficulties and the greatest of patience is necessary both on the part of pastor and people. To bear and forbear is what is needed now. Church officers have great difficulties to overcome and church members must be patient and helpful and ready to meet the officers more than half way in their effort to keep the work going forward. If the rich would give according to ability and the poor according to what they have and do it systematically and constantly there would be little need of extra work on the part of church officers and little need of recrimination on the part of those who do not know the difficulties with which church officers contend.

The College of Emporia and Lewis Academy opens out after the holidays bright and fresh with most of the students in their places. Death claimed a bright young boy during the holidays, who is missed in Lewis Academy, and the shadow of this sorrow rests upon the institution. One of the deep joys in this sorrow is in the fact that this young man gave his heart to Christ in the meetings conducted by Maj. Cole, and died happy in the consciousness of the saving power of the gospel. At Emporia the students and professors are mostly in their places and all is moving forward grandly to the glory of God and to the well being of real "higher Christian education" in our State. It is claiming just what is literally true when the statement is made that there is no better work done in any institution west of the Mississippi and for the facilities at hand, no better work is being done anywhere in the land than is now being done in Emporia college. If the incubus of debt now resting upon the institution were wiped out and a sufficient endowment secured to afford much needed facilities for more effective work, it is safe to say that our Synodical college would shine as one of the brightest stars in the luminous constellation of Presbyterian colleges. As Rev. Dr. Hewitt, the president of this institution, pursues his work of raising an endowment, it is hoped that the ears and hearts of those who can help will be open to the appeal that he so ably makes, and that those who have means will be brought to realize that there can be no grander investment made at the present time, an investment which will pay large dividends both in this life and in the life to come, than to place this institution in a position where it can meet the imposing and ever-increasing responsibilities that rest upon it.

Presbyterians, everywhere, won't you help?

The cheering intelligence comes to us that God is blessing the work of our churches as they engage in special seasons of religious effort. The Holy Spirit does honor the means of grace where faithfully used, and if sinners are not brought to Christ it must be traceable to some neglect or coldness on the part of the church and its members. Special means are laudable and often do result in great good, and wherever they can be used they are a great help; but after all that may be said, the secret of such meetings as we are now having in Wichita lies in the fact that Major Cole has succeeded in arousing the churches to a pitch of personal consecration in individual work such as has never been seen or known here. Hundreds are turning unto the Lord, not simply because Maj. Cole preaches, but because hundreds of Christian people are visiting the homes of our city and praying in them and beseeching the individual to "get right with God." Not only this but these Christian workers are constantly beseeching God and the Holy Ghost in secret and social prayer for these souls.

The people of God are "paying the price" are "travailing in birth," and God does hear their prayer and bless the efforts put forth. The question arises, why may the same

blessed fruitage not come to all our churches and to all our cities? It certainly will come to all who are willing to labor and pray as Christians are now doing in this city. It is true that not many cities or towns in the State can marshal such a number of Christian people as can this one, and yet it must be remembered that numbers are not a condition of success in this warfare. An earnest, praying band of two or three, who, from right motives, seek the revival of God's work in any community, and who will pray and work, can kindle a flame that will issue in consuming sin and dross, and result in quickening and reviving power. There is no environment so untoward but what it can be made to bow to the quickening and regenerating power of God's Spirit. There is no difficulty so great that it will not yield to the earnest, persistent effort of the child of God, in whom dwells the Spirit of God. The "lions in the way" are chained, and the "word of God" which is the "sword of the Spirit," is "mighty in the hearts of the King's enemies." My earnest prayer is that during this "week of prayer" so many fires may be kindled that our whole State and nation shall be aflame with the consecrated zeal of God's people and that the coming days shall make our "hearts leap for joy" in the glad news that comes of thousands of sinners flocking to the standard of the cross as "doves to their windows."

God grant that it may come to your church!

KANSAS ITEMS.

SMITH CENTER.—Recently meetings were held in this church. The pastor, Rev. Jacob Baay, was assisted by Rev. J. S. Phillips, Sunday-school superintendent of the Synod. A good degree of interest was manifested, and a Christian Endeavor society was organized, consisting of 17 members, which will be very helpful in church work. Conventions were held in the interest of Sabbath-school work which was very helpful. This is a frontier field and Bro. Baay has shown great consideration for these people by remaining with them so long, and great devotion to the Master's work in enduring with his family the privations of this new west. Our self-sacrificing home missionaries deserve as great credit and are worthy of as great consideration as any who go to the foreign field.—S. B. F.

WICHITA, 1st.—Twenty more persons were received into this church last Sabbath, Jan. 6th, making over 100 received since April last.—S. B. F.

WICHITA, LINCOLN ST.—Last Sabbath, Jan. 6th, was a delightful day in this church; 18 persons were received by profession of faith and 3 by letter. These persons came from fourteen families and every class in the Sabbath-school except the primary department had representatives in the number that confessed Christ. Nine persons were baptized and six heads of families were represented in this number. In the afternoon a Junior Endeavor society was organized. This was the largest accession at any time in the history of the church, and the pastor, Rev. G. R. Smith, and his people are greatly encouraged.—S. B. F.

MCPHERSON.—This church has made arrangements with Rev. Dr. Kirkwood, D. D., professor of Mental and Moral Science in Emporia College, to supply their pulpit until the spring meeting of Larned Presbytery. Dr. Kirkwood is a strong preacher and this church is to be congratulated in securing his services for this length of time. This is the second strongest church in Larned Presbytery. The church has not yet chosen a successor to Rev. Willis G. Banker who has taken charge of our work in Laurence.—S. B. F.

LARNED.—This church still continues to grow under the leadership of Rev. Jas. Haswell. Bro. Haswell is a most excellent preacher and is deservedly popular not only in his church but in the entire community.—S. B. F.

Communicated.

ILLINOIS FIELD NOTES.

MT. VERNON.—This is one of the nicest little cities in Southern Illinois. We were delighted with its clean and beautiful streets, its handsome public square and marked evidences of thrift and enterprise. Fifty-five thousand people constitute a good working

force and when determined to keep in the front ranks along the usual lines of progress, success is sure to follow. The Presbyterian church has a roll of membership that places it in advance of many others in the Presbytery of Cairo. Seven new additions brings it up to 135. W. H. Damon, M. D., is superintendent of the Sunday-school, which now numbers 150. Rev. H. Cooper assumed charge last June and is much encouraged with good Sabbath congregations and mid-week prayer-meeting attendance. We enjoyed a pleasant stop-over in this attractive little city. Like many other places it has a coal mine near at hand, good railroad facilities and many local advantages.

CARBONDALE.—Rev. R. Watt, pastor of this church for more than five years, finds his work steadily advancing. Both the Sabbath school and Christian Endeavor are well represented, and the Ladies' Missionary Society is doing a good part. The city has a population of 3,000. Vast coal mines are operated near at hand. We were glad to meet Mr. and Mrs. Alexander and their family, who are members of this church. Many pleasant reminiscences were recalled, and a few happy hours spent in their home.

COBDEN.—Rev. J. W. Cross, D.D., was filling the vacant pulpit of this church and arrangements were being made to secure his services regularly. The roll of membership numbers over 100, and the Sabbath-school 120, with Miss Grace Angel, superintendent. Population, 1,200.

CARTERVILLE.—Arrangements were being made to secure the services of Rev. H. B. Douglass, of Go'conda, once each month for this church. There is a small membership, but a good field for work. The church was organized 15 years ago by Rev. Mr. Armstrong. They have a good building and a Sabbath-school of 130 scholars. The town numbers 2,000 and is in a great coal mining district. We were much surprised when informed that the vein was 9 feet and 6 inches thick, and that it cost only 18cts per ton to mine and 90 cts to deliver by the car load.

MURPHYSBORO.—We spent a very pleasant Sabbath with Pastor Alexander and his people of this city. He has a good church and is highly esteemed by every one. Rev. Wm. Chamberlain and J. R. Dunn organized the church with 7 members in 1846. The present pastorate began April 1887. Brother Alexander was then a "preacher in the bud," but he has since bloomed and his ministry is now bearing precious fruit. During this time a lecture-room has been added to the church building, an old debt liquidated, important repairs made, church dedicated, services maintained, a fine parsonage built in hard times, and best of all, 163 persons received into church fellowship. The Christian Endeavor has an active membership of 35 and the Ladies' Home and Foreign Missionary Society, 25, and both are doing good work. Murphysboro has a population of 5,000, and is the county seat of Jackson county.

SPARTA.—This town was settled in 1829 and incorporated 1837. It was originally called Columbus. It is 64 miles south of St. Louis, and has 4 Presbyterian churches, 1 Baptist and 2 Methodists, and a population of 2,300. The present pastor, Rev. C. N. Cate, is well known in eastern Kansas, having spent several years ministering to the First Presbyterian church of Paolo. He has a roll of communicants which number 341, the largest in that portion of the State. His audiences are very large and interesting, and all lines of church work are well represented. The Pastor's Aid Society is large and active. The public schools of the city are under the superintendence of Prof. S. H. Hood, assisted by a corps of 13 teachers. A series of sermons delivered in the evening on old Testament characters proved to be very interesting and instructive. The growth in membership during the past year numbered 94, making the present roll the largest in the history of the church. This church has sent out colonies to Salina and Girard, Kansas. It has recently purchased a large pipe organ at a cost of over \$1,300. The building is a massive brick, located in a large enclosure, filled with beautiful pine trees. Near by is the large manse with its numerous apartments and liberal accommodations. Bro. Cate and his estimable wife are happy in their work. Their hands are full of work and their hearts are warm with Christian love. So strong is the religious sentiment of this city that no saloon can gain a foothold. The cardinal virtues find a prolific soil and abound on every hand.

S. T. McCLEURE.

INDIANA CORRESPONDENCE.

Indiana Presbyterians have just inaugurated a somewhat unusual movement for Presbyterians. A body of influential men of our church met in Indianapolis Jan. 4th, and organized "The Presbyterian Assembly and Summer School." It is to be located at Bass (or Cedar) Lake, in Starke county. Two-thirds of the stock is to be held by members of the Presbyterian church. Intoxicating liquors are of course prohibited. The gates are to be closed on the Sabbath. Rev. E. S. Scott, D.D., for several years pastor of the Broadway church of Logansport, has been elected superintendent, and has already resigned his pastorate to take charge of the new enterprise.

President Coulter, of Lake Forest University, is to have charge of the Educational Department. If the enterprise succeeds financially, so that there are any profits to divide, 25 per cent. of the profits is to go to the work of Home Missions in Indiana. Another company, of which Presbyterians will hold two-thirds of the stock, is to build an electric railway, reaching two railroads, one on the north and one the south, four or five miles distant each. Work is to begin on the ground in thirty days. The company has an option on some two hundred acres of land which they will buy. Cedar (or Bass) Lake is one of the largest of the many beautiful lakes for which northern Indiana is noted. Its superior fishing is well known. Wealthy Presbyterians in Peru, Huntington and other cities have cottages there already. Many Chicago parties, some of whom own cottages, make this the place of their summer outing. It is noted for the ease with which pure water can be obtained. On the lake shore, a pipe driven ten or fifteen feet into the ground, furnishes an artesian well, raising its water some four feet above the lake level, which shows that the water is not derived from the lake, but from some higher source, probably miles away. As Cedar Lake is less than 100 miles from Chicago, and practically on a trunk line, it is thought that this will prove an attractive resort for Chicago Presbyterians, especially as it will be the only distinctively Presbyterian institute of its kind in the country.

Until a few months ago, there was no Presbyterian church in Starke county, and no English church nearer than five or six miles. Now, as the result of Synodical evangelist Dr. David VanDyke's labors, there is an infant Presbyterian church of 60 or 70 members, right at the lake. One thought in the minds of those who chose Cedar Lake is that it furnishes an evangelistic opportunity. Presbyterian ministers spending their vacations there can scatter out for miles in every direction on the Sabbath, preaching the Gospel in school-houses to a people meagerly supplied with gospel privileges. A School of Evangelism with such instructors as Dr. Chapman is already in contemplation.

Finally, this is not a scheme of hair-brained enthusiasts, but gets its most enthusiastic support from some of the most prominent business men of our church in Indiana. It is intended to make this one of our permanent Presbyterian institutions in Indiana, as closely connected with the Presbyterian church as is Wabash College, for example, endorsed by the Synod (if the Synod thinks it wise) but the Synod to be no more responsible for its direct management or financial obligations than she now is for that of Wabash.

Presbyterian readers of THE MID-CONTINENT in Indiana and eastern Illinois, prepare for a pilgrimage next Summer to Cedar Lake.

"THE INDIANA HOME MISSION PLAN" still receives much attention from the outside. Inevitably it received some criticism. Some of this is caused by misunderstanding of facts. Most of it disappears when the facts are fully known. Doubtless it deserves some criticism yet. None will welcome candid, intelligent criticism more than the members of the Synodical and Presbyterian committees. We are finding unexpected weaknesses, and correcting them every year. When a similar plan was proposed last fall in the Synod of Illinois, it was objected that the "Indiana Plan" was new and not sufficiently tested. Well, some features are new, others are old.

1. The first principle of our plan was that there should be a fund in Indiana for Indiana's work, so that not every local application should have to go to New York where the local conditions could not possibly be thoroughly understood. Well, that is the same principle as that of all the Synodical

sutentation plans—New York, New Jersey, Pennsylvania and Ohio. It is the principle upon which the Congregational church does all its Home Mission work. When the writer was a home missionary in South Dakota, he learned that the Congregationalists of that State (then Territory) received a lump sum of so many thousand dollars, to be divided out as they saw fit. He thought the same plan would be advantageous in our church and would relieve our over-worked secretaries at New York of a mass of details, and leave them time and strength for general administration.

2. The second principle of the Indiana plan was that each Presbytery should have its own treasury, and spend the money raised in its own bounds in its own way. This is democracy. It is home rule. But does it not lead to inequalities? Yes, some, One Presbytery may pay higher salaries than another. But there are constant forces in operation to minimize these. One is the love of the brethren which tends to make the members of one Presbytery desire to give money to the Synodical treasury, to equalize matters between the stronger and weaker presbyteries. Another thing is pride in our Synodical plan, which would make any Presbytery or any individual hesitate to jeopardize the whole plan by causing it to fail in any one Presbytery. But still there was too much inequality. So Synod at its last meeting required each Presbytery to pay to the Synodical treasury, quarterly, a sum equal to three cents per capita of the membership of all the churches in that Presbytery. This limits the power of the stronger Presbyteries to be selfish. At the same time it furnishes a fund for the payment of all salaries and expenses of the Synodical committee. But even if there is still some equality, it is better than too great centralization. Besides, our Presbyteries were cutting loose from the Board anyway. Crawfordville had for two years before the Synodical plan was adopted, Indianapolis one year before. Others were about to do so. The centrifugal force was getting stronger than the central. This is a tendency that the Home Mission Board and the Presbyteries will have to reckon with. Something like the Indiana plan may be necessary to prevent too great Presbyterial independence.

3. Another feature of our plan was independence of the Home Board. Ah, here is a dangerous divisor tendency. If the Board had offered violent opposition there might have been estrangement. Happily the secretaries commended us from the very first, on the floor of Synod and in their annual reports. This cultivated good feeling. Since that they have criticised some minor things, and once there was serious danger of an open rupture. But this was because the secretaries misunderstood us. When all things were explained, they gave us their endorsement again. But it should be borne in mind that this independence of the Board was intended in the very first place to bring the Synod up to self-support. We were shamefully drawing more money from the Board than we were putting into it. Besides, Synodical independence was better than Presbyterial independence.

But still there was danger that independence should go too far. So, at the last meeting of Synod, it was heartily and, I believe, unanimously voted to give this year at least five per cent. of all the money raised by the *per capita* apportionment direct to the Board. We hope to give more than that. We expect to increase it year by year. When we get able to give half of it we may either divide it equally or change our plan so as to take one collection for the Board and the other for our own work.

4. Another feature of our plan was a *per capita* apportionment upon all the churches. This was at first 25cts. It is now 35cts. A Presbytery that needs more money than she can raise, must first make a vigorous effort to raise the *per capita*. A church or group of churches needing help, but failing to raise the *per capita* apportionment, may be refused aid. This apportionment is intended as a guide to the minimum. Many churches far surpass it. But this has been an effectual means of bringing the average church toward its duty.

5. A fifth plank in our platform was added only a little more than a year ago, viz., a Synodical superintendent and evangelists. The evangelist idea was borrowed from Illinois, and the superintendent idea from the long tried work of the Board. But the Synodical superintendent is the Synodical missionary made over, and having far less power to defeat the aims of Presbyteries by

appealing to a Board a thousand miles away. Some object to the Synodical superintendent on the score of expense. But that objection is completely silenced by the eloquent fact that at the end of his first ten months of labor he had saved very nearly as much as his own salary and all other expenses of the Synodical committee, by visiting Home Mission churches and helping them to raise more for their pastors' support. This work has the added value of benefitting the churches by making them more manly and useful.

And now, at the end of four years of effort, experiment and improvement, we are in closer harmony with the Board than ever before. The church in Indiana has been growing faster than the church at large, while for ten or fifteen years before it had been lagging in the rear. There is both an enthusiasm and an *esprit du corps* such as Indiana Presbyterians had not before. Witness the mission work and summer resort spoken of above. The writer is free to say that he was opposed to the plan at first, because he saw its dangers, but fell in heartily when it was adopted, determined to assist in making it a success, and in avoiding the rocks he could see lying plainly beneath the surface of the stream. He now believes the most dangerous rocks are safely passed, and that any other Synod adopting a similar plan has its course marked out for the most part where there is safety.

Fort Wayne, Ind.

NOTES FROM CHICAGO.

DR. HILLIS AND CENTRAL CHURCH. Prof. Swing's congregation thought better of its hasty impulse to disband and after "candidating" among a select few, extended a call to Rev. N. D. Hillis, of Evanston. The latter is a young man of 36, of fine presence, transparently genuine, obviously devoted, an enthusiastic, without a trace of conceit or self-consciousness. He started out in his career as a Y. M. C. A. secretary, but was speedily "discovered" and induced to take a theological course, by an experienced friend. He has been pastor of the First church of Evanston nearly five years. Seldom has such classic eloquence been heard in Presbytery as that which the elders of cultured Evanston poured forth in commendation of their pastor. Indeed, the young man was covered with golden words of eulogy. Many will watch his career with keen interest, and it remains to be seen whether he will be able to lead that exceptional congregation to nobler heights, or whether they will swerve him from the king's highway of orthodoxy. The new pastor's position just now may be likened to Blondin, crossing Niagara on a rope—he must do some very careful balancing not to topple over and be lost in the swirling floods below!

CHICAGO PRESBYTERY. Our Presbytery has been making history at a lively rate, recently. On several successive Mondays Presbytery has been engaged in considering a new and somewhat revolutionary plan of conducting its home mission work. Following the lead of such Synods as Pennsylvania, Indiana, and more recently Illinois, viz.: to assume autonomy in pushing the work within their respective bounds, Chicago bethought itself and said: "Why not we, as a Presbytery, take the reins in our own hands?" As might be expected, some serious objections were advanced by the secretaries in New York, but the immediate advantages were so many and obvious, that this plan to take supreme control of the great and urgent work of the city, received the almost unanimous approval of the brethren. The Home Mission committee, with Dr. Thomas Hall as its chairman is empowered through its treasurer, to disburse the entire sum annually contributed by the churches (about \$25,000) upon the work in Cook county, reserving, however, a certain percentage for State and national work. This is certainly placing a very great power in the hands of a few men. When the committee further desired that they be empowered to have immediate and direct control over all mission churches and the appointment of all missionaries, Dr. Herrick Johnson very wisely pointed out the sweeping nature of this demand, and offered an amendment that the committee's appointments and purposes be subject to the ratification of Presbytery at each stated meeting. This amendment was carried. With this check, it is hoped and earnestly desired, that a strong, aggressive movement be inaugurated in conquering this vast, overgrown city for Christ. As a church, we have not held our own; other denominations have excelled us, largely ow-

ing to the extreme conservatism and timidity that has characterized those in authority. It is a great pity that the large number of able and experienced ministers now without charges, cannot be immediately set to work.

DR. CARLOS MARTYN'S LECTURES. On Monday, Jan. 7th, Dr. Martyn began what promises to be a remarkable series of popular lectures on Municipal Government. As the chairman of the Christian Citizen League said, in introducing the speaker, "We expect that he will strike five every time, and that these lectures will arouse a great deal of interest, directly influencing the spring elections." The meetings will be held every Monday noon until April 1st, at the new auditorium of the Y. M. C. A. A large audience was present at the first meeting, and such was the enthusiasm and hearty approval manifested, that no doubt great crowds will soon be attracted. Dr. Martyn knows how to combine thoroughness and scholarship with popularity; he is witty and incisive, and best of all, grandly outspoken. We may look for stirring times and a mighty upheaval of political affairs here in Chicago in the near future. And certainly there is urgent need for a second Parkhurst, for a more corrupt city government it would be hard to find.

Harvey, Ills. JOSEPH F. FLINT.
A NEW INDIAN TERRITORY ENTERPRISE.

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

The committee appointed to incorporate the Synod of Indian territory met in the study of Rev. F. W. Hanky, Oklahoma City, I. T., Jan. 2d, 1895. Rev. F. W. Hanky was elected chairman, and Mr. A. Kingkade, secretary. Steps were taken to incorporate the Synod, and a general plan of procedure in the establishment of a Presbyterian home at Norman, I. T., was agreed upon. The idea of this enterprise is to give to the boys and girls of this new country a home near the State University where they can secure the best moral and religious training while prosecuting their studies in the university. The object is to place at the head of this home a man who can give lectures on religious and moral questions, and stand as a peer to any man in the university.

To those who will consider this scheme it will appeal at once as a very common-sense and practical enterprise. State institutions as a rule have not the moral and religious atmosphere which is needed to make true and Christian citizens. Most of our skeptics and free-thinkers are the product of State institutions.

This plan (which is being considered by the other denominations also) will serve two ends—it will throw about the university a moral and religious atmosphere, which will counteract the evil tendencies of such schools, and give at the same time the best advantages of the State school to the boys and girls of our church. In this new country it is impossible for the church to maintain a college of a very high grade, but this scheme gives us the best instruction of the country free of charge.

It is proposed to build a home that shall cost at least \$5,000, within two years. The churches of the Synod are earnestly asked to give toward this worthy undertaking, and the Board of trustees urge the pastors to present this matter to their people and ask them to give.

Notes and Queries.

A FRAGMENT.

Monday had been wash-day, Tuesday ironing-day, Wednesday scrubbing and the usual routine of sweeping and dusting, Thursday there was the churning and the baking of bread and pies and cookies, so that when Friday came poor Mrs. Myrvin said to herself, to-day I will surely get to sit down for one day this week, and with mending and darning will try to rest and accomplish this much needed duty; but alas, the tea kettle had sprung a leak and it must be mended. O dear, she sighed, will I never get to sit down; so much to do, and only these two hands to do it, but they were "consecrated hands"; had she not said:

"Take my hands and let them move At the impulse of thy love."

A change came to the tired housewife and she said, I know what I can do while the kettle is being mended. I will take that "Westminster Quarterly" over to dear Mary, she asked me for one last Sabbath to study the lesson out of. And I will take several copies of my *Church at Home and Abroad* and distribute them along the way, that others may know more of the working of our beloved church. I will just step in and see how Mrs. Vance is; she looked so pale last Sabbath as she and little Dora sat in the pew together. I will take her my MID-CONTINENT to read, and Dora will love to hear the stories in the Young People's column.

No sooner said than done, and with those precious parcels of rich truths she hastened with the tea kettle to the tinner, for had she not also said,

"Take my feet and let them be Swift and beautiful for Thee."

With a cherry, good day, the kettle was left, and from one to another she quickly hastened until each one had been seen for but a moment; the papers left and a kind word spoken and a smile bestowed, for the fresh air of the rich November day had brought light and cheer to the tired woman, and the rose had deepened in her cheek and the smile became most beautiful as she told her husband at the tea table of how she had used this fragment of time.

Et. Scott, Kas. O. V. J.

World-Outlook.

This comes from high authority in the London *Speaker's* special Constantinople correspondence: "There is no doubt about the essential facts of the Armenian outrages. The official reports from the Consuls at Van, Erzeroum, Sivas and Diarbekir have not been published yet, but they confirm the most horrible statements. In addition to these reports we have the testimony of Turkish regulars who took part in the outrages, and who, since their return, have boasted of their deeds. It is needless to accept all these awful stories literally, but they prove that such things are done with the Sultan's full approval. Hundreds of these statements agree on the essential points. The horrible truth is stranger than fiction, and what is the civilized world going to do about it?"

There is great distress in New Foundland owing to the financial troubles. "Give us work or bread" is seen on rude banners at the head of struggling processions in the streets. Private charity is doing much to help those wanting food. The Government is instituting the preparatory steps to provide work for the unemployed. Some American newspapers telegraphed the American Consul here proffering assistance, and asking in what shape he would prefer having it sent. The Consul called the clergy together to decide upon the best form of relief, and when it should be sent. The local relief committee relieved 800 families in seven days. A police inquiry into the condition of the people shows that fearful destitution prevails, and that hundreds will perish unless the situation is speedily grappled with. A bill passed the Assembly lately to allow steamers to make a second trip to the seal fisheries this season. This will largely help to relieve the general distress.

The authorities at Washington will not be at all surprised to receive a cipher cable-gram from the American embassy at Vienna announcing that Austria has placed an embargo on our cattle and fresh beef. The reason for the embargo will probably be stated to be "owing to the discovery of certain impurities in recent importations," or words to that effect. Of course the embargo will be due to the discriminating duty placed by Congress on sugar from export bounty-paying countries. That is the underlying cause, though Germany will be almost equally responsible. Everybody who has followed the matter since Germany made the initial protest, believes that she is directly responsible for the like action of the others. The inside information at the State Department is to the same effect. According to that information Germany, with joint action of other nations, will try to compel this country to repeal certain legislation. The outcome will be watched with great interest.

The word at this writing is that the Japanese armies continue to advance upon interior China, despite the rigors of winter. Preparations were being made by Chinese under Von Hanneken for the defense of Peking, which it was expected would be reached by Japanese troops in the early part of February. The reports sent out exposing the atrocities at Port Arthur have stirred the people of Japan up as they never have been aroused before. There is no denial, but rather full confirmation of the butcheries, but reporters are charged with sending out "premature and exaggerated reports." The Japanese people object to the charge that they all stand disgraced before the people of the civilized world, and their Department of State promises full investigation to fix individual guilt or establish individual innocence. The offenders are promised the severest punishment. The latest news from Gen. Omay's army is that Kal-Ping was taken without resistance, the Chinese under Gen. Sung retiring precipitately to Yin-Kow. The first army under Lieut. Gen. Nozu holds possession of the high road from New-Chwang to Moukden. The two armies are now co-operating, and an advance upon New-Chwang is expected. An interesting note from Corea is that the Government proposes to signify its independence of Chinese traditions by discarding the ancient calendar at the beginning of next year; and adopting the same monthly divisions as those adopted by modern nations.

Missionary Department.

WOMAN'S BOARD OF MISSIONS OF THE SOUTHWEST.

Meetings of the Board held at the Presbyterian Rooms, 1516 Locust Street, second floor, St. Louis, on the 1st and 3rd Tuesdays of each month, 10 A. M.
Missionary Literature may be obtained at the "Rooms," between the hours of 10 A. M. and 4 P. M. Mail orders should be addressed to "Woman's Board of Missions of the Southwest, 1516 Locust Street, St. Louis, Mo."

Notice.

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

TOPICS FOR JANUARY.

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

MONTHLY MEETING.

"Christ for the world we sing
The world to Christ we bring."

The singing of this, was an appropriate introduction to the missionary topic for the month, a review of the work in foreign lands. Mrs. Knight, of Lindenwood, gave us the Bible lesson from Matthew 13:38 "the field is the world; the good seed are the children of the kingdom." In another place, the "word" is spoken of as the seed, so there are two kinds of seed; the children of the kingdom and the word. Let the children of God remember this:—the world may not be willing to read the word, but they eagerly and critically read the lives of those who call themselves by the name of Christ. But the harvest will be sure and abundant. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." The results will be rapid and marvellous. "Behold the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes, him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt."

And it is so arranged in God's economy of grace, that these wonderful results depend mainly on the prayers of His people:—"Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

The field is called in one parable, His field. It is Christ's field. It is a large field, world wide, and He has taken good care to sow it with good seed, and it is capable of bringing forth good fruit. The seed becomes identified with the souls in which it is sown. The thorn and brier, useful in their time, must give way to trees of the Lord's planting, that shall be precious in His sight forever.

Is the church a thorn or brier, or is it a fir or myrtle showing signs of progress in usefulness?

Mrs. Magill, in reviewing the foreign fields touched first and briefly upon the dark side, the devastation wrought by earthquake and water, famine and sword; these carefully sought out and brought to view, like a thread of gold, in a warp and woof of midnight black, the sure, steady, and progressive steppings of Him who is the light of the world.

Miss Sherman was with us, and we listened with pleasure as she told us of her life in India. We are sure our auxiliaries will profit by her visits. Interesting letters were from our two missionary candidates in the Chicago College, Miss Fleming and Miss McArthur. The foreign secretary read from a letter from Miss Mary Palmer. She is delighted at being able to return to her work. She is filling Miss Haworth's place in Osaca.

The credentials of two new candidates, Miss Gormley and Miss McIntosh, were approved, and sent on to the New York Board.

Will not some one, who as yet is doing little, or perhaps nothing for the work, take the support of a native missionary? The cost is something like \$140 or \$145 yearly. These native preachers are capable of doing good work with their own people.

Arrangements are perfected for the Ladies Union meeting during the Week of Prayer. Twelve churches have responded, and will contribute towards the interest of the meeting. It will be held in the Grand Avenue Presbyterian church, on Thursday, Jan. 10, from 9:30 A. M., to 4 P. M., with a noon recess.

A letter from Dr. Gillespie, dated Dec. 22, 1894, says, "We are deeply distressed this morning by the receipt of the following cable dispatch from Batanga, West Africa: 'Good died thirteenth, send workers quickly.'" The letter closes with this: "Dr. Good was one of the noblest men who ever gave his life for the salvation of Africa. He stood deservedly high in the estimation of his brethren on the field, and in the church at home. The opening of the interior, beyond the coast belt at Batanga, will ever be intimately associated with his name, and, if in the province of God it should prove that he lost his life in further exploring that country, with a view to the spread of the Gospel, it will only the more reflect honor upon his name, and increase Africa's indebtedness to him."

FROM INDIA.

MRS. KELSO'S REPORT OF THE WOMAN'S SCHOOL AT SAHARANPUR.

The school for the wives and children of the students in the Theological Seminary, was made over to me on the 16th of January, 1893, by Mrs. Morrison and from that time till the middle of June, I taught regularly in it.

The assistant teacher was Miss Mary McLean, who taught very faithfully until sickness in her family caused her to leave in May. Mrs. Talib-ud-din very kindly came forward at this point, and rendered valuable assistance. Besides these, one of the pupils who had been educated in the Rakha Orphanage Fatehgarh helped whenever there was need in teaching Hindi. A spirit of helpfulness was a pleasing feature of the school, and never once did we have to settle quarrels, not that there was no provocation, but, I am sure the earnest prayers of teachers and pupils for the Holy Spirit's presence enabled us to "bear each other's burdens."

We made the Bible lesson a prominent study, following the daily readings marked out in the Westminster lessons, and for some weeks teachers and pupils led in "sentence" prayer, the only trouble, that we could never have the prayers brief and pointed enough. We had a good drilling daily in the Shorter Catechism, of which the women learned about 90 questions, they also committed Psalms 23, 46, 103; John 15; Matthew 7; 1 Corinthians 13. One class read the first part of Barth's Scripture History with me. One read Pilgrim's Progress and I also taught Gurmukhi. Miss McLean taught Urdu, Hindi and Arithmetic.

The children were nearly all from the pastor's and other Christian families. They made fair progress, and at the tea and distribution of rewards, after the examination, in June, they received dolls which had been kindly given me, by the "10 per cent." Mission Band of Burgettstown, Pennsylvania. The women had Bibles as rewards. In order to appreciate the progress made in this school one has to be in it steadily for some time, to see what difficulties teachers and pupils have to encounter, the women have their family sewing and cooking to do, and nearly every woman has an infant in arms requiring much care. In spite of all good work is done, for which we thank God and take courage.

PAPAL EUROPE AT THE CLOSE OF 1894.

Eighteen hundred and ninety four will remain in history as a very eventful time for papacy in Europe, and every thinker will do well to pause a while at the close of it, reviewing the main facts in that field that may have a great influence on its future history. Seldom, indeed, was modern papacy more busy and at the same time more prosperous and more fortunate than we see it in the last twelve months.

The grand encyclical issued in the Spring, calling on all Catholics to keep nearer their Pope, and on all dissenters to return to the Pope's obedience, was a desperate effort of old Pope Leo to give papacy again some of the power and ascendancy it has lost forever, and proved, as was to be expected, an utter failure.

Thus far how has papal Europe answered his invitation? In Italy two of the leading men of the nation have distinctly replied by calling on their fellow-countrymen to return to God. Signor Crispi, the Prime Minister of King Humbert, the old companion of Garibaldi, and Signor Carducci, a professor in the famous Bologne University. What practical or lasting influence such a

noble appeal may or will have on the future of Italy no man can tell; but the fact remains that at present the motto of the leading minds of the nation is not "Return to the Pope," but "Return to God."

And what about Spain? She has sent to Pope Leo, it is true, some thousands of priests and poor fellows on a pilgrimage with return tickets at reduced rates, and she has complained in a Catholic congress that she has not been able to send rather some thousands of armed men to try and set up again the Pope's temporal power; but alas for papacy! one great solemn fact has marred the splendor of all these fine "wishes." Spain has allowed a Protestant bishop to be consecrated and settled in Madrid itself! No threatenings of prelates, no prayers of bigoted ladies, have been able to prevent religious liberty to have its free course and effect; and Senor Cabrera, an early convert of Malaga, elected some years ago to the bishop's office by his brethren of the Reformed Episcopal Church of Spain, has received the episcopal ordination to which he was entitled, though the Papacy left no stone unturned to prevent such a fact, which she deemed especially baneful to her. As a consolation to the Pope, the man who in 1869 did most for the establishment of religious liberty in Spain—Emilio Castelar—went soon after to Rome and visited old Leo and did his best to comfort him.

When in 1850 the Bishop of Rome dared to establish a Catholic bishop in London he little thought that forty-four years later an Anglican archbishop would establish a Protestant bishop in Madrid! But the world moves on, and even Spain is moving on!

As to France, the anarchist plots and murders that have so awfully troubled her of late have at once struck her as so similar to those instigated by the Jesuits (viz., the "gunpowder plot" and Henry III. and Henry IV.'s assassinations) that she cares very little by this time to show herself the eldest daughter of the Church, and looks toward papacy with suspicion.

The punishment inflicted by the government on the Archbishop of Lyons into whose arms some weeks afterward President Carnot expired, killed by a youth who used for years to assist his priest at the mass, is a clear sign of the attitude assumed by the rulers of France toward papacy. And the hundreds of thousands of copies of Zola's novel, "Lourdes," sold in a few months, show how the people that read in France delight in a work that paints in its true light of a comedy and a financial speculation the most prosperous and famous modern religious establishment in France, that of the Virgin of Lourdes.

What next? Austria-Hungary was supposed to be, too, a great stronghold of papacy in Europe; how does she just now respond to Leo's encyclical? By passing in the Hungarian Parliament laws which are bitterly opposed by the papacy. The bitterest pill for the Pope and his clergy is the bill on civil marriage, because it takes off their hands the matrimonial affairs, through which they used to exert such an influence and to make so much money. Really, papal Europe at this moment does not appear very much papal, very much like what papacy would wish it to be.

There remains only one little corner of papal Europe where for the moment the ascendancy of papacy seems to prevail. It is Belgium, where the last elections have given a majority in the parliament to the Catholic party. And wherefore? Because the fight there was between conservatism and socialism; and as the people thought there was no other alternative but Catholicism or free thought, and the latter did not appear as a sure defence against the perils of socialism, all those who fear these perils saw no other way of safety but to vote for Catholic candidates.

Oh! that the Pope would now select Belgium as his residence, where he would be surrounded by true followers! He would relieve the Italian Government of the difficulties arising from his presence in Rome, and perhaps before long make Belgium itself wish to get rid of his presence, and so alienate from papacy the last and only corner of papal Europe that still clings to it. But no; the so-called Holy See will not move from Rome, because it would nowhere be as well as in city of the seven hills, and because no nation would care to have it in its territory. Besides, papacy was born in Rome, and in Rome it will die—by and by.—*Missionary Review.*

MISSIONARY MISCELLANY.

Dr. F. F. Ellinwood, in a recent lecture, brought out in clear evidence the fact that the whole drift of the latest scholarship excludes the contention of Sir John Lubbock and St. Hillaire, that races are still found destitute of religious conceptions. He referred especially to the dwarfs of Central Africa, about whose views the dispute has been longest. Dr. A. C. Good, of Batanga, has recently found among them "tribes who never cultivate the soil nor clear the forest, and who cannot count above five, but who believe in a Supreme Creator, for whom they have a distinctive name." This accords with our life-long persuasion that the Father of Spirits has never left these spirits without some glimpse of Himself.

A minister was soliciting aid for Foreign Missions and applied to a gentleman who refused him with the reply—"I don't believe in Foreign Missions. I want what I give to benefit my neighbor." "Well," replied he, "whom do you regard as your neighbor?" "Why, those around me." "Do you mean those whose lands join yours?" inquired the minister. "Yes." "Well," said the minister, "how much land do you own?" "About 500 acres." "How far down do you own?" "Why, I never thought of it before, but I suppose I own half-way through." "Exactly," said the clergyman. "I suppose you do; and I want the money for the New Zealanders—the men whose land joins yours at the bottom."

From the second report of the Scottish mission at Kibwezi, East Africa, it appears that the direct religious influence on the natives have been imperceptible. But the medical work and the honest trading have made a favorable impression. The lack of interest in the religious services is to some extent attributable to the imperfect knowledge by the missionaries of the Kikamba language, a defect that will soon be remedied. The mission has got 100 acres from the Imperial East Africa Company, and has a fine garden of 8½ acres growing grapes, coffee, oranges, mangoes and pine-apples, and all sorts of home vegetables.

The very isolation of the missionaries in Thibet is thought to be a favorable circumstance. "How is it," asked a lady when on a visit to some of the Moravian missionaries "that you are able to maintain so high a tone of spirituality when you are so cut off from all Christian privileges, and so surrounded by heathenism?" "We find it necessary," was the reply, "to spend an unusual amount of time in the reading of God's Word and prayer."

The "revival of Buddhism," as it is designated in Japan, exhibits itself, among other ways, just now, in the restoration of the great image and temple of Diabutsu at Nara, the great imperial family having appropriated \$20,000 to the object and \$5,000 additional for a permanent repair fund. Ten other celebrated temples have made application to the Japanese government for aid in repairing temples.

The Past Guarantees The Future

The fact that Hood's Sarsaparilla has cured thousands of others is certainly sufficient reason for belief that it will cure you. It makes pure, rich, healthy blood, tones and strengthens the nerves, and builds up the whole system. Remember

Hood's Sarsaparilla Cures

Be Sure to get HOOD'S and Only HOOD'S.

Hood's Pills are especially prepared to be taken with Hood's Sarsaparilla. 25c. per box

Church Prayer-Meeting.

The Mid-Continent Topics.

FOR JANUARY 23. CATECHISM, I.
MAN'S CHIEF END.

[See Prayer-Meeting Editorial, page 8.]

Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

BY THE REV. W. L. M'EWAN, D.D.

DAILY READINGS.

- M. Accept Christ because He calls you. Matt. 23:34-39.
- T. Because He loves you. John 15:9-14.
- W. Because He died for you. Rom. 5:6-11.
- T. Because He saved you. Acts 4:7-12.
- F. Because He helps you. Col. 1:9-14.
- S. Because He accepts you. John 15:15-19.

JAN. 27.—ACCEPTING CHRIST. REV. 22:1-17.

Theological terms become common coin in the exchange of religious ideas. Biblical phraseology often forms the petitions and confessions of prayer until only formal and meaningless words are left. Happy expressions suited to the fervor and warmth of blessed experiences, are used by lips and hearts to which they ought to be strangers. And so at length we find the glib and flip-pant utterance of sacred truths which hurts and kills the sense of reverence. And the changes have been rung so often on the invitation to "Come to Jesus" that the real meaning and awful solemnity of such words are lost. People talk glibly of "accepting Christ," and urge so many strange motives, and exhort with such a lack of appreciation of what is really involved, that many have come to feel that they are doing a favor to the church of God by uniting with it; and the Lord of Glory is presented as a suppliant at the feet of sinners who have never felt the need of a Saviour, and who turn away from one who troubles by His importunity. Where there is no sense of sin, there is no felt need of a Saviour, and appeals to accept salvation must prove fruitless. Where there is no conception of the holiness of God and no knowledge of His requirements, men do not feel the need of a righteousness which they cannot themselves work out. One might as wisely go to an audience of heathen and begin to plead with them to accept Christ of whom they have never heard, as to continue exhortations and appeals to those who have not known of the life and death of Christ, nor the meaning of them. It is well to preach Christ and His love and death; it is well to hold up the example of His sinless life; it is well to tell of His love and the shedding of His blood, and His resurrection and ascension and intercession—all of these that sinners may be saved out of and from their sins.

To-day there are not many who doubt the willingness of God to save and forgive. Indeed the thought has been made cheap and common. Men think that at any convenient time they will close with the offers of salvation. In these days, the thing to be emphasized, is man's need of a Saviour—the conviction of sin. Then they will pray Christ to accept them. We are to trust Christ, to believe on Him, to love Him, to yield our hearts and wills and lives to Him. He accepts us. Conviction of sin is a rare thing to-day. Men who preached thirty years ago tell of the agony of soul when sinners realized their undone condition and sought forgiveness in Christ Jesus. It is not often heard of in these days. We need a revival of the idea of the sinfulness of sin; a revival of the preaching that pricks men to the hearts because of their sins. Then we will not have so much patronizing accepting of Christ, but more trusting and believing in Him; more desire to have Him of His grace accept us—unworthy and undone; more grateful love and service for Him who redeemed us from sin and hell, and saved us by His great mercy.

ENDEAVOR GUIDE-POSTS.

A most attractive program for the use of C. E. Societies on Christian Endeavor Day, February 3, 1895, has been prepared by the Woman's Executive Committee of Home Missions, 53 Fifth Ave, New York City. Sample copies, or any number needed for a meeting, may be obtained by application at the Rooms. An effort has been made to make this program suitable for a general service on Sunday evening, if pastors desire to place that service under the care of the Endeavorers.

Sunday-School.

Lesson IV.

First Quarter. Jan. 27, 1895.

THE GREAT CONFESSION.

Matt. 16:13-23.

GOLDEN TEXT.

"Thou art the Christ, the Son of the living God."—Matt. 16:16.

INTRODUCTION.

The apostles were with Him in these journeys. Whether others of the disciples accompanied the twelve does not clearly appear. The general history of the period that intervenes between the two lessons may be seen in Mark 7:1 to 8:27. The student will note a second miraculous feeding of the multitude which occurred; apparently, somewhere in Decapolis. The people on this occasion numbered four thousand, and there were seven loaves instead of five.

The parallel accounts are, Mark 8:27-33; and Luke 9:18-22.

NOTES.

13. Now when Jesus came into the parts of Cæsarea Philippi, He asked His disciples, saying, Who do men say that the Son of Man is?

The parts of Cæsarea means the country round about the city. Mark speaks of the villages (not "towns") that were in that country and dependent upon Cæsarea. The city of Cæsarea Philippi was twenty-three miles slightly east of north from Bethsaida Julias. It was situated at the foot of the southwestern slope of Mt. Hermon, and near a great spring which is one of the sources of the Jordan river. At the mouth of the cave from which this spring issues, Herod the Great built a temple in honor of Augustus, the Roman emperor. But from inscriptions that remain it would seem that this cave was considered by the heathen inhabitants of the district as sacred to the god Pan. On this account the place was called Panium, and the town became known as Paneas. Philip the tetrarch enlarged and beautified the city, and called it Cæsarea in honor of the emperor Tiberius, Cæsar adding also his own name Philippi, perhaps to distinguish it from the other Cæsarea which was on the Mediterranean shore. In the same spirit of flattery to the Roman rulers, Agrippa II. afterward renamed it *Neronias* in honor of Nero. But in a later period the city recovered its old name and was known as *Cæsarea Pangeas*. In course of time this title was truncated, and by a change of P into B, which is easily made in the Arabic language, the name became what is to-day, *Banias*.

"This ancient city occupies one of the most picturesque sites in Syria. A broad terrace on the mountain side looks out over the plain of Huleh westward to the castellated heights of Hunin. Behind it rises in bold rugged peaks the southern ridge of Hermon, wooded to the summit. Two sublime ravines, one to the north, and one to the south, open up the ridge, having between them an isolated cone more than one thousand feet in height, and crowned by the noble ruins of the castle of Subeibeh. On the terrace at the base of this cone lie the ruins of Cæsarea Philippi. The terrace itself is covered with groves of oaks and olive-trees, having glades of the richest green between them, and clumps of hawthorn and myrtle here and there, all alive with streams of water and miniature cascades. In fact, as Mr. Stanley observes, it is almost a Syrian Tivoli."—Porter.

It will be noticed that the text followed by the Revised Version excludes the *I*, and thus takes somewhat from the directness of the personal question. One is tempted to question the result of the textual criticism in this case. The form of this question as given in Mark and Luke, the form of the next question as given by Matthew in verse 15, all directly imply that the question should stand as in the received text, *Who do men say that I, the Son of Man, am?* Jesus is asking what men say of Himself. He means this, and the disciples understand Him to mean this. The disciples had already heard Him proclaim Himself *the Son of Man*. "In the book of Enoch (written toward the close of the 2d century before Christ) the name 'Son of Man' is employed to designate the Messiah. In the language of the Jews in John 12:34 the titles *Christ* and *Son of Man* are used as synonyms. The title *the Son of Man* is used by Jesus of Himself doubtless in order that (by recalling Dan. 7:13,14—not as some suppose, Psalm 8:4) He might thus intimate His Messiah-

ship (as is plain from such passages as Matt. 26:64 and Mark 14:62, compared with Dan. 7:13; Matt. 16:28; Matt. 19:28); and also, that He might designate Himself as the head of the human race, the man by pre-eminent superiority, the one who both furnished the pattern of the perfect man and acted on behalf of all mankind. Christ seems to have preferred this to the other Messianic titles, because by its lowliness it was least suited to foster the expectation of an earthly Messiah in royal splendor."—Thayer-Grimm Lex.

In speaking thus of Himself our Lord assumes that His apostles know that He is indeed the Messiah. But He wishes to confirm and strengthen them in this belief before He announces His approaching sufferings and death. The idea of a suffering Messiah, though clearly stated in the Old Testament, and though now and then mentioned in the Jewish secular writings, had practically vanished from the theological theories that were current in the days of our Lord's life on earth. It was necessary, therefore, that Jesus should bring out in the clearest way the apostles' latent conviction of His Messiahship, to counteract the shock of His wholly unexpected death of pain and even shame. In beautiful harmony with this purpose the very title that our Lord selects upon this occasion, by suggesting that He is the heir of the whole human race brings the thought back to the primeval promise that the seed of the woman should bruise the serpent's head, but his heel shall be touched by the serpent's fangs (Gen. 3:15). And the servant of Jehovah in Isaiah shall prolong His days, and the pleasure of the Lord shall prosper in His hand and He shall justify many, but He is great and successful "because He hath poured out His soul unto death; and He was numbered with the transgressors; and He bare the sins of many, and made intercession for the transgressors"—Isa. 53:1-12. Jesus saith, I am the Son of Man, the seed of the woman, Isaiah's Servant of Jehovah, Daniel's Messiah the Prince (Dan. 9:24-27, 7:13, 14), but what name do the men of this generation give me?

14. In accounting for the various opinions presented here, we must remember that the Pharisees and learned Scribes had been doing their utmost to shake men's faith in the Messiahship of Jesus. Note too that *men* in the question and answer stands in sharp distinction from *disciples*. Many disciples besides the twelve believed more or less clearly that Jesus was the Son of God. The different classes of opinion here given are those of men who have not come into close personal knowledge of Him. The three first classes accept Jesus as having some relation to the Messianic kingdom. If He is not the Messiah, He is at least the forerunner of the Messiah. It was a common opinion in those days that the reign of Messiah would be introduced by the return from the spirit world of some one or more of the great prophets, some even thought the body of the prophet would be raised from the dust of death. The expectation of Elijah was founded on Mal. 4:5, 6. On the basis of Deut. 18:15-18, they expected a prophet like Moses, and distinct from Elijah (John 1:21; 6:14; 7:40). How Jeremiah the prophet came to be considered one of the possible forerunners of the Messiah is not known. But in the old Jewish world he was thought to be one of the greatest of the whole prophetic order. John the Baptist was thought by some to be Elijah come again. The notion of his second resurrection only gave additional force to the awe-inspiring idea. All these ideas show that even those who were in no way disciples of Jesus regarded Him as a supernatural being and endowed with the spotless and lofty holiness of the glorified souls that had come back from the world beyond. Those who did not accept Jesus as the actual Son of God, did believe that He was the sublime reincarnation of some one of the human spirits who had stood nearest to God on earth, and who now came back purified from all earthly stain, and glorified by ages of infinite fellowship with the divine fullness. What a wonderful life it must have been which could cause such a conception upon the part of men who were not friendly to Him. If by one of the prophets we understand one of any of the old prophets, then this fourth opinion is lower in grade than the other three, and involves no direct connection with the Messianic kingdom, though still supernatural being and lofty holiness. But we may understand the phrase here and in Luke 9:19 to mean one of those prophets who were to go before the Messiah.

15, 16. The question of Jesus is addressed

to all of the Twelve, But who say ye that I am? We naturally therefore take Peter's reply as the answer of all, not simply of one. In all the lists of the apostles that are given in the Scriptures, the name of Simon Peter always stands first, see Matt. 10:2; Mark 3:16; Luke 6:14; Acts 1:13. This seems to express the fact that he is to be regarded as the presiding officer in a company where all are equal, for there is nowhere in Scripture any trace of any sort of official supremacy of Peter over the other apostles. He is the leader and spokesman of the apostles, but he has no more authority in the kingdom of Christ than any other faithful apostle. It is not simply and alone Peter's opinion which is delivered here, it is the ripe settled conviction of every one of the apostles. "The confession is not made in the terms of the other answer: it is not 'we say' or 'I say,' but *Thou art*. It is the expression of an inward conviction wrought by God's Spirit. The excellence of this confession is, that it brings out both the human and the divine nature of the Lord; *the Christ* is the Messiah, the Son of David, the Anointed King; *the Son of the living God* is the Eternal Son begotten of the Eternal Father, as the last word (in the Greek text, *living* is the last word. F.) most emphatically implies, not 'Son of God' in any inferior figurative sense, not one of the sons of God of angelic nature, but *the Son of the living God*, having in Him the Sonship and the divine nature in a sense in which they could be in none else. This was a view of the Person of Christ quite distinct from the Jewish Messianic idea, which appears to have been that He should be a man born from men, but selected by God for the office on account of His eminent virtues. This distinction accounts for the solemn blessing pronounced in the next verse."—Alford.

The confession appears in its full form only in Matthew. *Thou art the Christ, the Son of the living God*. Mark and Luke give respectively the abbreviated forms, *Thou art the Christ*; and, *The Christ of God*.

17, 18. *Blessed*, or happy. *Bar* means "son." There is some reason to think that *Jona* is the genitive form of the name John: *Simon, son of John*, and thus the name is given in the Revised Version of John 1:42; 21:15. The name Peter (Cephas, in the Aramaic tongue) had been conferred upon him by Christ when he was first accepted as a disciple, John 1:42. The Greek word *Petros* (masculine) means "a stone"; the feminine form of the same noun, *Petra*, is generally thought to denote the living rock lying in place in the vast ledge in distinction from the detached fragment or stone. "Thou art Peter (*petros*), and upon this rock (*petra*) I will build my church; and the gates of Hades shall not prevail against it." *Hades* is the kingdom of the dead in all its extent. The promise is therefore that the Church of Christ shall never die. The meaning of the rock upon which the Church is built is one of the unsettled questions of interpretation. Paul, in Eph. 2:20, speaks of the apostles and prophets as the foundation of the holy temple of the Lord, whereof Christ Himself is the chief corner stone. In this sense we might accept Peter himself, in his inspired apostolic ministry, as a foundation stone of the Church, compare Rev. 21:14. But the subject is a very difficult one, and no interpretation is entirely satisfactory. But whatever *this rock* may be, the Church that is built upon it is built for eternity. Empires perish, this great globe itself shall pass into dusty oblivion, the starry hosts beyond shall drop into their grave, but never shall the blast of death wither the strength of Christ's church. Through the eternities the ever-living Son of the Living God shall guard and cherish His own well-beloved, His Church which He hath redeemed unto Himself with His own blood.

The knowledge of men is delightful, but to know God is glorious.

Whatever God does means something for our good and His glory.

The man who has a good God will be a good giver.

God nowhere promises to save any one who will go in bad company.



THE MID-CONTINENT

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

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

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

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

Terms:—\$2.00 a year in advance. Ministers \$1.50 in advance.
Postage to foreign countries \$1.00 extra.
The yellow tag shows date to which subscription is paid.
Active canvassers liberally remunerated.
No manuscript paid for except by previous contract.
This paper is not responsible for the views expressed by its contributors.
Unused manuscript returned only when sufficient postage is forwarded with the request.
When the address of a paper is to be changed, the old as well as the new address must be given.
Address all communications and make all drafts, money and express orders payable to THE MID-CONTINENT, and not to any individual connected with the paper.
No paper discontinued without express orders in writing and full payment of all arrearages. Such notice of discontinuance sent at the expiration of a subscription, will receive prompt attention.
Papers returned through the mails are no notice of discontinuance, as we cannot tell from whom they came.
Entered at the St. Louis P. O. as second-class matter.

WEDNESDAY, JANUARY 16, 1895.

THE ARTICLE by "Senior" on another page showing the value of kindly letters bespeaking the attention of a friend to eternal interests is a most useful suggestion to pastors. A personal interview is often difficult to obtain. The opportunity taken for it may be unsuitable. The party approached may be too agitated or too occupied to receive it well. The words spoken may not remain in his memory. But the little note sent in tender love he can read alone, unembarrassed by another's presence, he can dwell upon it at his leisure, he has the message in permanent form, and often turns to it. For many reasons it becomes, as Senior had the happiness of knowing, a message winged with the Spirit's power.

DR. BRUCE is one of the progressive theologians of the Free Church of Scotland, and a favorite there and here with those who call themselves "liberal." In a paper from over the water we learn that, speaking recently of a certain Christian truth, he says it is possible to "improve on Paul's statement of it." This reminds us of the German Scientist who said if it had been left with him to do he could have constructed a better eye for man than the Creator had made. The movement of revising the English version of the Scriptures a few years ago, excited great interest throughout Christendom. But what strained attention would there be, should one undertake to amend the writings themselves—improve on the statements as they stand in God's word, and bring to the plummet of our own conception and rhetorical forms any of the presentations of that truth of which the Apostle says, "I neither received it of man, neither was I taught it but by the revelation of Jesus Christ." Another amusing illustration of a modified recognition of the Apostle we have heard of in the case of a certain preacher in England: "The Apostle Paul, my brethren, teaches so and so, and I am free to say I partly agree with Paul."

A CERTAIN English writer, Fellow of the Medical Society, London, as we see, has just brought out a new edition of a book which he wrote twenty-one years ago, pertaining to the government of God in the evolution of man. In the preface he claims and charges that Prof. Drummond has been "plagiarising" from this book. That in his "Natural Law in the Spiritual World," in "The Programme of Christianity," and in his latest work, "The Ascent of Man," he has taken leading ideas and arguments from the other's book without acknowledgment. This is a startling charge, especially as made in so conspicuous and formal a way. The *Westminster Review* in speaking of his "Ascent of Man" seemed also disposed to deny the originality of some of the views taught, though that is different from charging plagiarism. Prof. Drummond is certainly accurate and fertile enough, and we can hardly think he would ever resort to what would be classified under that name. But it is quite likely many of the views he is trying to popularize do not originate with him. Many, however, read them only in his books and, because new to their minds, they perhaps pass as his own.

IT WOULD seem to be a difficult matter for those who must depend on newspaper reporting to get "the straight" of things done in Chicago. Our readers will recall the attitude of flat contradiction between Prof. Harper and the *Herald* of that city last winter, in the matter of the lectures on "The Stories in Genesis." Again, the other day THE MID-CONTINENT mentioned what was given editorially in the *Advance*, the Congregationalist paper published in Chicago, in regard to the new pastor of Prof. Swing's church and the Sermon on the Mount, for which the *Interior* "jumped" on us, at the same time denying the alleged incident *in toto*. Being referred to the *Advance* as our authority and the *Advance* saying yes—they got it from a published interview in one of the dailies, the *Interior* dismisses it as unworthy of consideration saying, "We are not sure whether the 'interview' which contained the statement was one held with the sewing girl, or the one that was held with the setter dog." We of course know nothing of those remarkable "interviews." That with the "setter dog," however, shows the Chicago daily's reportorial art, as well as the surpassing intelligence of Chicago dogs. But despite our confusion of mind over that feature, we are ready and well pleased, to regard the alleged incident as unfounded. We insist, however, that its being mentioned by us and by other church papers as well, on the authority we all had, while it might call for correction called for no rebuke by the hotly zealous *Interior*. And now comes another instance where we may have been led astray by the Chicago daily press. We had remarked, in another issue, that Dr. Johnson in the Presbytery of Chicago, had "seriously deprecated and criticised" Dr. Hillis' step. This is now contradicted by our *Interior* censor—Dr. Johnson did not deprecate the step taken. We are sorry if unwittingly we did any injustice to Dr. Johnson. Our impression of the tenor of his remarks on that occasion was obtained from the report of the meeting of presbytery which we read at the time in one of the Chicago dailies.

A CONTRAST.

The Roman Catholic Cardinal of Toledo, Spain, recently sent to his brother Cardinal Vaughan, of England, of the same church, a letter in which he said he was "praying for the welfare of England, that land so violently agitated by the principle of private judgment"; that is to say, Protestant Christianity. Rev. Dr. Horton, of London, took this as the text of an address which he delivered the other day in that city. It gave a capital opportunity of comparing Protestant lands, the home of that deplorable (!) principle, and Spain, where it has for three hundred years been eschewed as the origin of all error. Spain, as the speaker pointed out, is now a third-rate power—practically impotent and unconsidered in the policies of European statesmanship. Yet, as Dr. Horton says:

"Three hundred years ago it was the leading Power of Europe. She was the discoverer of new worlds, the home of chivalry and letters, and warm-hearted in missionary enterprise. In the course of three centuries, England, or at any rate the Anglo-Saxon race, has slowly but inevitably taken the place of Spain."

He refers also to this Continent, and points a most telling contrast between North and South America.

"If you watch that new world which Spain discovered and England occupied, you will notice a striking contrast. In the northern part there is a community which, with all its faults and corruptions, is one of the greatest and most progressive and freest countries in the world. In the southern half of that great continent, still mainly occupied by the Spanish nation, you have the utmost corruption, the most incorrigible anarchy, an almost total absence of true veracity in public and private life. If you ask any scientific historian what is the reason of all this contrast, he would be compelled to admit that the main reason was that Spain lost and England secured and maintained the great Christian principle of private judgment."

And yet in the face of all this teaching of history, the Catholic prelate of Spain prays that England may now repudiate that which has been the secret of its greatness, and adopt the other policy which has, historically speaking, always depressed and minimized the lands which have harbored it; and as the speaker said, the Roman Catholic church in England is

"making an appeal to Englishmen to-day, trusting to the neglect of history, to a very wide-spread ignorance of the Bible, to that natural lassitude and depression which come in the weaker moments of great men and nations after years and centuries of strife."

After speaking of the right of private judgment, Dr. Horton proceeds to ask—

"Has it ever occurred to you that the divisions in the religion of England, of which the cardinal speaks, are not nearly so deplorable as they appear? If it is so deplorable for a country to have divisions in religion, why is England so much better off than Spain? Spain is the one great country where divisions have never been permitted by the Inquisition and a degraded popular sentiment. England is the one country in Europe where these deplorable divisions exist in the greatest number and in the greatest activity. England and America are leading the world, and Spain is in the very rear. Why? Where men think they are sure to differ, variety is the sign of religious life. Truth is ever of organic growth. It must have variety if it

grows, and it will not grow unless it is free. But the appeal being made by the great Church of Rome is addressed, not so much to our love of unity as to the natural indolence, an indolence which is very intelligible among a people who are, most of them, overworked. But the truths of Christianity are not to be won without effort, and cannot be assimilated without the exercise of personal powers."

MAN'S CHIEF END.

From of old the supreme question in the mind of every reflecting man has been, Why am I here? The fathers of moral philosophy have always wrestled with this as their initial problem. The modern question "Is Life worth living?" is at bottom only another form of the question, What is the chief end or object of life? The men who framed the Shorter Catechism were not only great divines but profound thinkers in the philosophy of human existence. Their minds were confronted at the very outset with this serious problem, and before entering on the great themes of God they seem to have paused, as it were, to first determine whether by nature and by destiny man is such as that these lofty lines of thought which they are about to unfold can be suitable and congruous in his case.

The highest honor is put upon us, and the most flattering tribute paid to the dignity of our nature, by the answer the Westminster divines gave to their question: "Man's chief end is to glorify God and enjoy Him forever." How superior to the materialistic and all other earth-born philosophies is such conception of humanity both in its original constitution and in that new realization which, despite the fall and apostasy, it is still capable of. Man, but a particle of God's creation, mortal and of few days, bearing always the witness of his sin, can yet glorify the mighty and holy God, and in that redeeming grace by which all things are made new can find enjoyment for evermore in Him. This is the chief end of man's being, not only the highest but the essential end, to miss the attainment of which is to miss the real purpose of life and strip it of its meaning. For how verified by experience is the old word of Augustine which comes to us in such gentle and stately grandeur, "Thou madest us for Thyself and our heart is restless until it repose in Thee."

The writer of this, when he was a church pastor, used to have classes in the Catechism—a few of the younger children in "The Youth's Catechism," the other, in the "Shorter." We recall once giving by mistake the opening question, "What is the chief end of man?" to a little girl whose study at home had been in the smaller book. The child, it is probable did not apprehend the meaning of the question, but she had learned as her lesson the opening part in the more primary catechism which begins with the question, "Who made you?" and she straightway answered—God. And surely the little one was not far off in her reply. For is not that just what is meant, only more comprehensively stated, when we answer the question, "What is the chief end of man?" Man's true end, his worthy and befitting aspiration, the reason for his being, the object as well as the source of his powers—cannot all this be summed up in the one word, God? To know God, to be in fellowship with Him and have Him as the soul's portion, to live for God, to hear His word, to realize that with Him we have to do and to finish the work He has laid unto our hands, to have our springs of joy in God and hereafter to awake in His likeness amid the pleasures forevermore—this presents to us the chief, the highest end of man. Daniel Webster's oft-quoted remark well connects itself here: "The greatest thought that ever occupies my mind is the thought of my responsibility to God."

To glorify God, to enjoy God—this is the highest conception of human privilege and of human satisfaction, and herein only can the lasting crown of nobility be put on the brow of man. But let us not forget to note the order—first glorifying God by service, by the right spirit and temper of mind, and by daily life even in eating or drinking or in whatsoever we do; then that enjoyment and felicity in Him which can be known only in a life of consecration, and which continues on after toils and works are forever ended, even the "fully enjoying of God to all eternity." How grandly reads that "Chief End of Man" which now for more than two hundred years has been embodied in the Church's manual of instruction and which in the home circle, in the pastor's class, and in the Sunday-school, for generation after generation, she has been teaching to her children. Old Thomas Carlyle, not a great while before he died, with his mind running back to his early Scotch home, and his lowly, pious parents who had faithfully taught their child, could say: "Standing upon the brink of eternity, the word comes back to me and the fuller and deeper its meaning, that 'the chief end of man is to glorify God and enjoy Him forever.'"

LARGE THINGS FOR THE CAUSE OF FOREIGN MISSIONS.

A letter has recently been received by the Secretaries of the Foreign Board from one of the pastors in New York City, telling of the reading at a recent Monthly Concert of a stirring narrative of missionary experience in Syria. It was listened to, among others, by a poor laboring man, his eyes streaming with tears. At the close of the service he placed in the pastor's hand a five dollar bill, saying, "There is something for the missions in Syria. God bless those noble workers and the work." And then, as his pastor writes, with a look of intense regret upon his manly face, he added, "Oh, that I could only do some large thing to aid in the dear Saviour's cause in the mission field."

Could a wave of this man's spirit of devotion and self-denial roll over the whole church, what a magnificent result would we have! How would the lagging wheels of our Foreign Board's great enterprise bound forward! How would the hearts of our missionaries all over the world rejoice at the report thereof! If ever there was a time when the call was loud for "large" and liberal things in aid of this cause it is now. In compliance with the direction of the last General Assembly the Board has made its appropriations to the mission field "in the confidence that the Church will both obliterate the debt and maintain her mission work on the same scale that it has been carried on during the past year"; but from present appearances that anticipation will not be realized. The outlook foreshadows debt upon debt, and the debt of this new year threatens to be as portentous in size as that of the old year, while the old debt remains still unpaid.

The appropriations for the current fiscal year to January 1, were \$1,620,132.55 which with the deficit from last year make a total to date of \$1,122,730.34.

The receipts in January 1, were \$289,101.14. The amount required therefore to meet present obligations to May 1, is \$833,629.20 or \$233,241.04, more than was received during the same period last year.

And now let us look at the facts as they present themselves from the mission fields.

Six hundred and thirty-five missionaries, male and female, are under commission by the Board, and have had their support guaranteed them for the whole of this year. Seventeen hundred and forty-one native preachers and helpers are in connection with our missions, a large proportion of whom also have the pledge of the Board for the continuance of their salaries through this fiscal year, if not beyond.

Some fifty boarding schools, with nearly four thousand scholars are under full headway for the year, and cannot be dismissed at short notice. This is the season when that great department of mission work, the village schools, is planting the seeds of Christian truth in the minds of more than forty-eight thousand pupils, among upwards of twenty-five different nationalities.

Twenty-five dispensaries and hospitals, where last year over 266,000 patients were under treatment, are in active operation; and where could we begin to close up their beneficent work? Imagine, can you, the effect on the people whom they are winning to a friendly interest in the Christian faith if we were compelled to shut their doors.

There is another side of the work which must appeal warmly to our sympathies, and may well inspire us to special efforts to sustain our missionaries in their soldier-like sacrifices on the field.

What a record of American grit and Christian heroism is that of Moffat and Lee, of Korea, hurrying right back to Pyeng Yang, as soon as the din of battle had died away, even while the ground was still covered with the bodies of hundreds of the slain, and the sanitary conditions of the place were most forbidding and perilous, such as seem to have occasioned the early death of their brave associate, Dr. Hall, of the Methodist Episcopal church. Thus fearless are they in their determination to replant the Redeemer's flag in that important center, and rally around it that little band of Christian Koreans who had been scattered at the approach of the Chinese and Japanese armies.

We read of the tireless energies of our missionaries in Syria, regardless of personal health and comfort, striving to thwart the hostile schemes of the Moslem authorities to close their schools in the Lebanon, Mr. Eddy, riding several hours at night, and repeatedly by day, with the ague upon him, to obtain government orders to restrain the local governor from his obstructive policy.

From Africa comes the sad tidings of the death of that resolute explorer, the noble, self-sacrificing missionary, Dr. Good, falling at his post while pushing the advance guard of the church into the interior regions of the Dark Continent. He was expecting ere many months, to take a furlough to this country, where his invalid wife had preceded him, but the Great Captain of the missionary host has summoned him, not to furlough, but to eternal rest. And now that little band of afflicted missionaries at Batanga, twice bereaved within a few weeks, in cabling of the death of Dr. Good, sends an urgent call for reinforcements.

In Persia, the late conference of our two missions, assembled to devise larger things for that land, testifies most solemnly to the manifest presence of the Spirit of God in their deliberations, leading to singularly unanimous conclusions under the most weighty sense of their responsibility to their Divine Lord, looking to new, active, persistent efforts in carrying the Gospel into the strongholds of Mohammedanism throughout the Persian Empire.

Now in view of these divinely inspired and most heroic plans and efforts to push forward the cause of human redemption in Christ's holy name and power, in view of

the mighty enterprises solemnly undertaken, as detailed above, and in the face of the huge deficit looming up before the Board, what will the churches at home do?

Last June, with the then conditions under consideration, the General Assembly called for an increase of twenty-five per cent over the offerings of the previous year. But the conditions at the opening of 1895 have become far more serious than then.

One church, not of large means, has recently almost doubled its subscription. It was done in spite of the hard times, in a manufacturing town, where the mills had been running half time a portion of the year, with frequent shut downs beside. The noble result was brought about chiefly by the faithful, determined efforts of the pastor. The whole day of the collection Sunday was devoted to Foreign Missions. A collection was taken up twice in the church, and at every other session, whether of the Sabbath-school, Bible Class or Christian Endeavor. Even the preceding prayer-meeting was made to contribute depth of interest to the approaching offering. Such labors cannot but be blessed. Why may they not be repeated in many other places?

With this representation of the facts, we leave the question of the individual responsibility to each particular church, as between it and its Divine Head. May each respond to the call in a spirit of lofty loyalty to Him and His blood-bought cause, and in joyful readiness to do some "large thing" in His behalf.

"There is that giveth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

REV. FRANK F. ELLINWOOD, D.D., REV. JOHN GILLESPIE, D.D., MR. ROBERT SPEER, Corresponding Secretaries; REV. BENJ. LABAREE, D.D., Recording Secretary; WILLIAM DULLES, JR., Treasurer.

FINANCIAL STATEMENT OF THE BOARD OF HOME MISSIONS.

Receipts—April 1, 1893, to Jan. 1, 1894.	
Churches.....	\$162,477 99
Woman's Executive Committee.....	130,394 31
Legacies.....	37,594 80
Miscellaneous.....	27,456 29
	\$357,923 34
Receipts—April 1, 1894, to Jan. 1, 1895.	
Churches.....	\$161,895 92
Woman's Executive Committee.....	175,372 19
Legacies.....	106,746 70
Miscellaneous.....	26,329 39
	470,344 20
Gain in Woman's Executive Com.....	\$ 44,977 88
Gain in Legacies.....	69,151 90
	114,129 78
Loss in churches this year.....	\$ 582 07
Loss in Miscellaneous this year.....	1,126 85
	1,708 92
Total gain to date.....	\$112,420 86
O. D. EATON, Treasurer, 53 Fifth Ave., New York.	
January 1, 1895.	

A BUGLE NOTE FOR CALVINISM.

[Rev. Dr. Kerr, of Glasgow, lately delivered a lecture in Belfast on "Calvinism, Biblical Character and Historical Influence." From the *Witness* of that city we take a few lines of report:]

The lecturer commenced by stating that Principal Fairbairn, of Oxford, by charging John Calvin with Pantheism, was the last villain of the memory of the great Reformer. The five points of the Calvinistic system were enumerated—original sin, personal election, limited atonement, irresistible grace and final perseverance. These, Dr. Kerr contended, made a coherent system, and presented logical solidarity, unapproached by Arminianism or any other religious creed. Calvinism emphasized God, placed Him on the throne, and claimed for Him the absolute right to rule without any consultation of the creature. If He were to fashion His decrees and carry on His administration according to the will of men, then He was a vassal and not a potentate. Several objections to the Calvinistic system were considered, as that (1) It was dogmatic; (2) cramped liberty of thought; (3) was opposed to revivalism, etc. The lecturer attributed the rise of Methodism, not to the Arminianism of Wesley, but to the out-and-out Calvinism of Whitfield. Calvinism was the mightiest of all factors in the progress of civilization and the formation of free governments. Paul, Augustine, Luther, Wycliffe, the Reformation creed, the Westminster Assembly, the Thirty-Nine Articles, the Reformers of Holland and France, the Puritans, confessors and martyrs, were all Calvinists. All Calvinists were in favor of all States acknowledging God, and conducting their administration in His fear. Froude, Hume, Taine, Carlyle, Bancroft—though not themselves Calvinists, have yet attributed to Calvinism the liberties of the world. The Calvinists were the unflinching opponents of the Papacy, foes to the Ritualism, which is the bulb of Romanism, and the haters of tyranny, religious and civil. "The fire," wrote Motley, "which had consumed the last vestige of royal and sacerdotal despotism, had been lighted by the hands of Calvinists." And Ernest Renan says that Calvin succeeded "because he was the most Christian man of his generation."

He that is habituated to deceptions and artificialities in trifles will try in vain to be true in matters of importance; for truth is a thing of habit rather than of will. You cannot in any given case, by any sudden and single effort, will to be true, if the habit of your life has been insincere.—F. W. Robertson.

WHAT OTHERS SAY.

The finest accomplishment is unselfishness.—*Golden Rule*.

Religion and industry are old-time friends.—*Epworth Herald*.

We have heard the atheist give expression to his view with a sneer, and the agnostic with a sigh. We never saw the face of either lighted up with joy.—*United Presbyterian*.

People are so infatuated with the Indian of romance and so much disgusted with the Indian of the agency, that it is difficult to interest them in the everyday Indian.—*The Indian's Friend*.

A sensible young man gave as one reason for liking the business he had chosen that it obliged him to be cheerful. A gloomy, ill-natured man could not succeed in it. He was naturally despondent, and needed the spur of necessity to keep him in good spirits. Cheerfulness is capital in almost every business. So it is in religious activity.—*Herald and Presbyterian*.

The problem of "hard times" will be solved when the workmen of America boycott the saloon and stop drinking liquor. About \$400,000,000 a year goes into the saloon from the hard-earned wages of workmen. This money, turned into the channels of industry and commerce, would bring comfort and happiness and plenty to millions of households.—*National Temperance Advocate*.

"Tinkering old Hymns." It appears that there is a Presbyterio-Unitarian in the Free church of Scotland, Rev. John Hunter, D.D., who has sought to eliminate evangelical teaching from the Old Hymns. He has the audacity to change Toplady's "Rock of Ages," leaving out "Cleft for me," and the mention of the "blood," and substituting some trash of his own. So in the familiar hymn, "Just as I am," he changes "But that Thy blood was shed for me," into "Friend of the young, who lovest me," and leaves out in every verse, "O Lamb of God, I come."—*The Truth*.

On an average, according to the statistics of life insurance companies, the man who drinks, even moderately, cuts thirteen years off his life, that being the difference between the average age attained by drinkers and total abstainers. This does not take into account the loss of efficiency, time, character, influence, health and happiness during the lifetime shortened by the fifteen years. And yet with the knowledge of this deterioration, and this shortening, men deliberately take up a habit by means of which they go on to death. Surely life has its enigmas.—*Lutheran World*.

I pity those people who have to be fed with the ecclesiastical spoon. I know some people forty years old who cannot feed themselves yet. They believe what a minister tells them, but know nothing else. The Bible is full of golden nuggets. The deeper you dig the more gold you get; the better the truth is. We have many prayer-meetings, but how few Bible readings! Would it not be well to gather our friends in our homes and have Bible study? A great many look on the Bible like they look on the great American desert. They have never explored it. In the 119th Psalm David prays God nine times to quicken him according unto His word. If you want a healthy soul, just let it feed on the Word of God. The more it feeds the healthier it gets.—*D. L. Moody*.

It fell to our lot for many years to teach young men. The experience was of at least as much value to us as to any of our students. On some subjects, as we went forward, we found it necessary to revise our opinions. At the outset we had a great sympathy for those who had to struggle against the odds in order to get an education. In the end we had a similar feeling for those who did not have to struggle at all. That it is tremendously difficult to win the diploma of a good college and work for one's bread at the same time, we very well know. But there is heroism in the doing of it. Hats off to him who has the manhood for the task. On the other hand, the young man whose father gives him a liberal supply of pocket money is in constant danger of relaxing his efforts. Money is temptation. Many do not yield to it. They, too, are worthy of the greatest honor. The son of a very wealthy man has a terrible gauntlet to run. If he goes through unscathed, he has the elements of high character in him.—*Nashville Christian Advocate*.

One by one our exchanges are coming to see that the Parliament of Religions was a great mistake. Our own Dr. Boardman had been standing up in its defense, trying to make himself and his brethren believe that it was a most admirable affair, happily conceived and magnificently enacted; an occasion of great profit to Christianity and a helper in the evangelization of the world. But he is met by facts which cannot be gainsaid. The missionaries are bearing witness to the increased difficulty of getting the ear and the assent of the heathen. It has gone abroad among them that the Christians of America had become dissatisfied with their own religion, tired of it, and invited the representatives of the other religions to come to them and tell them of the better things furnished by heathenism. "That dreadful blunder," one of our exchanges call it; and the Rev. Dr. Pierson has written a powerful article on the subject, which is published in the *Missionary Review of the World*, making it appear that, as has been said, it was particularly designed by Satan as one of the instruments by which the faith of the elect was to be tried in these latter days.—*Journal and Messenger*.

The Family Circle.

A TIME TO DIE.

Sometime when the night wind is sighing
A requiem over the day,
And stirring the leaves that are dying,
With its low, wierd and ghostly lay;

Sometime when the moon is declining,
And shining with uncertain ray,
Like spectres the low hills outlining
On the sky, dull, leaden and gray;

Sometime when deep sorrow for sinning
Has opened the fountain of tears,
And my soul, its last battle is winning
By faith, over Satan and fears;

Sometime when the angels are singing
A song of the heavenly spheres,
And with love, which has no beginning,
My Saviour in glory appears.

Then let the last enemy sever.
The chord that now binds me to earth,
And free me from bondage forever—
That thralldom which comes with my birth.

—N. S. in *Sterling Gazette*.

(The Mid-Continent Serial.)

SCRUB,

OR "THE HOSTS ENCAMPED."

BY MRS. M. A. NICHOLL.

Chapter XII.

"Oh! What were life, if life were all?
Thine eyes are blinded by thy tears, or thou
wouldst see
Thy treasures wait thee in the far off skies;
And death, thy friend, will give them all to
thee."

—*Adelaide A. Procter*.

In an office of a large warehouse in Providence, R. I., sits a grey-haired gentleman, carefully reading a many-paged and thickly-written letter. His face, strong and handsome, shows signs of deep emotion as he reads. When, at length, he has finished the perusal of the long packet, he glances into the outer office where a number of clerks are busy; he beckons to the head clerk, gives him many directions, and taking his hat, he is soon on the way to his home. His dark brown hair is well streaked with gray. His form is erect, and his handsome face is kind. He has taken a bus, that touches at the nearest point to his home, as there is no cabstand near. At last he is at the foot of the avenue, in which his home is. A bright, little lady, in whose dark hair no thread of silver shows, is alarmed at his appearance at such an unusual hour.

"Why, my dear, you surprise me! Has anything unusual, anything unpleasant, occurred?"

"No, love, far from it! You know how I have sought for my only sister, the little girl, Dulcie, who used to love me so? To-day I have gotten a letter from our son, containing the strangest news!"

While the two bend over the letter, and he reads aloud, let us introduce them. Thirty years ago, in the wild impetuosity of youth, smarting under the unjust taunts and threats of one who seemed more of an enemy than a father, Oscar Brook, inexperienced and rash, had faced the world on his own account. Fresh from the influences of evil companions, he bade fair to be no good citizen in the new country whither he turned his face. But his open face, manly form, and courteous bearing were in his favor; and behind the veil of the visible, holy agencies were at work for his good. The God of his sainted mother, who had heard many an anguished prayer offered in lonely midnights, or hopeless dawn lights, was faithfully answering them, aside from the young man's flight was part of a wise plan for the working out of His will in many cases.

During the voyage from Liverpool to New York, which was much longer then, than it is now, these days of ocean greyhounds, and rapid transit, young Brook distinguished himself, in saving an elderly lady from a severe fall, and, possibly, broken bones, during a storm they encountered. She was the wife of a rich merchant, who had been travelling over Europe with her husband and daughter.

Of course the lady was grateful; so also, were her husband and bonnie daughter. The rest of the voyage was a dream to the young man and maiden. The storm cleared, and the moonlight on the water gave a fitting setting to the romance of their natures.

Then a puzzling question rose in the mind of the young man. His one desire was to conceal his whereabouts from his father, who had threatened to have him imprisoned for theft. If he were to give his true name, Brook, Mr. Charteris might know his father, as he was well known. Thus it came that he gave his name as Clyde Seymour, to his newly found friends. But if he concealed his true name, he made no secret of the fact that he had left home to "try his luck," beyond the seas.

Thus it was, that he got the offer of a good position in the employment of Mr. Charteris. And, thus it was that the romance of their lives, begun on the ocean, came to a desired chapter—not an ending to the wedded lovers—in their marriage, some two years after. Miss Charlotte Charteris, an only child, petted, and yielded to, had her own way about her marriage. And the young husband, freed from the wiles of bad company, and growing into an upright and honorable manhood, was a blessing and a mainstay to his father-in-law, during his declining years. Then came a time, before the birth of their first-born, when husband and wife, together, gave their hearts to God, and who dare say, as the angels rejoiced over her son's repentance, that the mother did not join her thanks with theirs? A long letter, written to father and sister at that time, perished, with many others, in the flames that consumed a burning train, in one of the saddest railway accident, that ever happened in old England. Then his sister Dulcie married, he heard, and still hoping to go and see his father, he did not write again. At length news came to him, in a business way, of the change of hands in the great cotton firm, in Strangeways, and he knew not to what corner of the world his father had gone.

The young Christian parents, in the joy of the birth of their boy, dedicated him to their Master's service. Then, as the years rolled on, Mr. and Mrs. Charteris were gathered home, and Clyde Seymour became a rich man. Their son grew to manhood, and early became a Christian. They sent him to Oxford, from which college he graduated with honor, and after a year's holiday in Providence, he accepted the charge of the congregation of Astonbury, Blankshire.

"It all came about in a very simple way," Mr. Seymour is reading aloud. "My house-keeper wished for the services of a boy in the kitchen, and I needed various messages run myself, during the day. I saw a boy at church one Sabbath evening, with my house-keeper, and a friend of hers. His face looked exactly like the painting of Aunt Dulcie, when she was a girl. So real was the likeness, that it greatly disturbed me during service, and afterwards. Mrs. Ferguson, who for some reason I cannot make out, is deeply interested in him, spoke to me of employing him. He came to us, and I watched him closely. Every day I became more convinced of the fact that he was no common child. He is so quiet, and industrious; and he has made my lonely dwelling seem very much brighter." Then followed Elizabeth's long account of Dulcie's life and death.

"Here, Lottie; finish it. I cannot bear to think of my lovely little girl dying in a work house!" But instead of listening, he got up, and walked into the recess of a big, bay window, and stood there fully five minutes. Mrs. Lottie's black eyes were very soft and misty, when at length he emerged from his hiding place, and again took his seat.

"I cannot see what you have to fret about Clyde, my dear," she says, laying a white, plump hand on his. "Your dear sister has proved herself a noble woman! Just fancy me in such a position, Clyde! I would sit down on the street and cry! And then, love, think of the souls she was privileged to win. Now, listen, and do not grieve."

"I am longing for, and praying for, the day when I can, please God, return to America with my bride." The letter ends with, "It is so hard to be away from you, dear parents! I well know my beloved would come to a wilderness with me, believing me to be a poor man; and were I to tell her proud parents that I could give her a palatial home, I could wed her ere a month. But that is not my plan. As it is, I have quite a little hoarde set aside, for our marriage. But I have resolved to use it to educate my young cousin."

"That he shall not! Bless the boy," broke in Mr. Seymour. "I shall do for Dulcie's boy! He shall have just such an education as our own boy had, Lottie."

"Why not bring him to Providence, my dear Clyde?"

"Not at all, my dear! Believe me, there is no place like Eton for a young gentleman," said Mr. Seymour, betraying his English conservatism, "but, if spared, we can visit Europe next year. How would that do?"

"Next year!" she replied. "You mean next May, of course. That will do, Clyde. I wish our boy had not such Quixotic spirit about being married just for himself," sighing, "we might have him settled near us."

"His father married that way—just for himself!" Mr. Seymour says, dryly, but Mrs. Seymour proceeds with the reading.

"By the next mail, I hope to send you his photograph. When you get it, you can see the likeness for yourself. By the way, my dear father, this 'Elizabeth,' who has done so much for the boy, for love of my Aunt Dulcie, ought to be handsomely rewarded."

"Now, that is so!" breaks in Mr. Seymour again. "How shall we do it, Lottie?"

"She works like a slave in the work-house, I believe, for the merest pittance"—reads on Mrs. Lottie, "and she seems to be, at least, sixty years of age. She is a respectable woman, and a Christian."

"Let me see," and Mrs. Seymour lays the letter on her lap, and leaning her cheek on one hand, she thinks awhile. "She is an English woman, old, respectable and a Christian. We must do something very nice for her, and that at once. She must not work another year. She has probably quiet, rural tastes, but the country would be quite too lonely for her. Now, Clyde, my dear, would you think a pretty cottage, well furnished (I would see to that in May) somewhere in the suburbs of Astonbury, and an annuity settled on her, would do?"

"Just the thing! But my heart bleeds, wife, for that sweet, darling sister, dying in a workhouse."

"She went home just as well from that place, love, as from a palace. It was a part of God's holy plan. Had she died out west, you might never have heard of her, and this dear boy might never have been known to us."

"You are always a comfort, love; but I cannot get the picture out of my heart," he said, in a voice which was not very steady.

"She was such a loving, sensitive little thing! And she came through so much, so much! I gave her some trouble, myself, in our young boy and girl days, when my poor father was so grim. I can see her now in the old dreary house in Strangeways, when I, wearied and sick of the gloom and restraint of our mis-named home, would go to the homes of the young men about the mill, some of them not good, either, Lottie; well, if I remained out till eleven or twelve at night, Dulcie would be sitting in the dark on the stairs in her long white night robes, and as my feet sounded on the steps she would open the street door, to save me from a scene with father. I used to think the sweet, pure face too much like an angel's for me to kiss! Next to God, my wife, I have been saved by two good, pure, noble women—my wife and my lamented sister! Your face and Dulcie's were used as the means of saving me, with my impulsive, ardent temperament and easy-going way, from the thousand pits dug for young men in the streets of great cities. But that one such as she should die a pauper!" And the voice broke into a sob at last.

"Husband! where is your faith? Such a woman could not be less than a lady whatever her surroundings. And then think, dear, who came from His holy homeland to a manger? 'One higher than the highest.' Do you let your natural grief lead you to forget that?"

(To Be Continued.)

REMEDIES FOR FITS.

For a fit of grumbling, visit those who are ill, or blind, or totally deaf, or without daily bread, or in some other way really afflicted, and you will be ashamed of making such a fuss over your little annoyances.

For a fit of rage, go out into a large field, and taking your stand in its exact center, express your mind with the utmost freedom concerning him who has provoked you. Where this is not feasible, sit down and write him a scorching letter, then carefully put it into the fire.

For a fit of idleness, count carefully the ticks of the clock for a full hour, and you will probably be glad then to take hold of something useful, if this does not avail, a visit to some humming hive of industry, or a literal hive where the bees are busy, might have a good effect.

For a fit of ambition, study the history of

Awarded
Highest Honors—World's Fair.

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

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

famous men and see both how hard they worked and how little real satisfaction they found in their honors when they came. If you are still consumed with the fever of applause, visit the graveyard and spend a little time reflecting on the small amount of space which the mightiest men must occupy in a very short time.

For a fit of boastfulness, walk through the alcoves of a large library and remember how very small a portion of the learning there entombed is yours, or ever will be.

These recipes for the prevention or cure of fits are not patented, nor will any charge be made for the prescription. Nearly all are more or less subject to such attacks, and they are hereby exhorted not to suffer them to become chronic. If they will follow the advice above given, they will escape so sad a fate.—*Zion's Herald*.

EMERGENCY REMEDIES.

From an article on "Domestic Helps in Emergencies," in the *Ladies' Home Journal* we collate the following valuable suggestions: No head of a family of children should go to bed at night without arrangements for a quick fire. An attack of croup, convulsions or a high fever coming on after night-fall may be shorn of its terrors by a timely use of hot water. A little thought on the part of the mother will find many uses for this remedy. No article in common use—so readily obtainable—will accomplish more good. Dry heat applied externally also relieves a long list of acute troubles.

Next to heat, the most valuable household remedy is mustard. It may be both applied externally and taken inwardly. It is an active skin-reddener and when stirred into a cup of warm water affords a speedy emetic. As such it is useful in cases of poisoning but it is in the shape of an old-fashioned poultice that it finds its greatest field for good.

An excellent gargle for sore throat can be made from table-salt, black pepper and vinegar; a teaspoonful of salt, half as much pepper and a cup of vinegar. Weaken with water to suit age and emergency of the disease. There are but few throat diseases which will not yield to the influence of this gargle.

Next in the list comes lard and flour for burns, lard and salt for neuralgia, corn meal mush for large poultices for the abdomen or chest, bread and milk poultices for sores, boils and felons and the same with soda added for quick drawing. The last named forms an active but very painful poultice. A cold starch poultice also affords great relief in many cases. Molasses is an old-fashioned remedy for burns and scalds. It should be applied upon cotton batton. Coffee is a powerful stimulant and counteracts the effects of opiates. Vinegar is useful for sponging the skin in fever and taken inwardly in tablespoonful doses will arrest hemorrhages.

Much enthusiasm was shown at the valedictory services in Exeter Hall, London, when over one hundred and sixty missionaries, half of them fresh recruits, took their God-speed from their church missionary society. Eleven ladies were going to Palestine.

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

Our Young People.

MR. MARTIN'S OPPORTUNITY, AND HOW HE IMPROVED IT.

"I have been thinking, mother," said Mr. Martin to his wife, "that I will be obliged to give up the paper, things haven't gone well with us this year, you know, and we shall have to begin retrenching somewhere right at the beginning of the year."

"You mean the daily paper," said his wife, a note of inquiry in her voice.

"No," answered her husband, hesitatingly, "we could not do without the *Times*. We always want to hear the home news, of course, and with our produce and marketing to dispose of every week, we must keep posted on the ever-changing market. It was the *Standard* that I was thinking of stopping. We will miss it, of course, but necessity knows no law."

"Can't we manage in some way to keep this life-long friend, father!" asked Mrs. Martin, with real concern in her voice. "I cannot recollect when it was not a regular visitor—first in my father's house, and afterwards, for nearly a score of years, in our own. If retrenchment is necessary, better let it begin somewhere else where it will not be missed so much."

"I do not see where else the retrenchment would be less missed, Abby," argued Mr. Martin. "We must have sugar, coffee and tea, if we do raise our own bread and meat, and use all the economy possible; clothes will wear out and shoes must be replaced, as the children cannot go bare-footed in weather like this."

"That is quite true; still I think, for all the Church paper costs, we might make an effort to deny ourselves enough to continue it," urged Mrs. Martin. "A few cents here and there would soon amount to two dollars, all it costs; though I am sure we get ten times that amount out of it in solid reading matter."

"I am not complaining about the make-up of the paper, Abby. It is all well enough, as far as I can see; though I do sometimes think that if religious papers were not so plentiful there would be more time for Bible study."

"Instead of hindering Bible study, I find a great assistant in the paper," insisted the little wife; "and I am quite sure the children will say the same. They are all fond of reading, and in putting such pure literature as is found in the *Standard* into their hands, we are cultivating their tastes in the right direction. If we don't choose their reading matter for them, we may rest assured that they will select for themselves, and of a kind that we do not approve, very probably, into the bargain."

"Well, well, I suppose all that you say is true, wife," admitted the husband; "still I cannot see my way clear to take on any expenses that can be set aside this year. Perhaps, after awhile, if things brighten up a bit, I may change my decision, but just at present we must try to get along without the paper. I cannot spare two dollars to pay for it, and you know it has always been a principle with me not to get into debt, and, at my years, I do not intend to change it now."

Mrs. Martin knew from his voice that he did not mean to be persuaded to change his opinion, even if there were no principle at stake, so she wisely concluded to bide her time, though, plucky little woman that she was, she had no intention of giving up the Church paper.

"Where is the paper?" asked Fred, the eldest son, the first Sabbath morning after the *Standard* had been stopped. Mrs. Martin heard the question, but read on in silence, leaving his father to explain as best he could. After searching through the wall-pocket in vain, the boy repeated the question, this time addressing his father, and adding that he wanted to study his Sabbath-school lesson.

"Haven't you a Quarterly?" said his father, evasively, without taking his eyes from his book.

"Yes, but the notes are so brief it doesn't throw much light on the subject," reasoned Fred. "At least, the explanations in the paper are so much fuller that I am not satisfied until I study it over carefully."

"Well, you will have to get along without it to-day, Fred, for it did not come last week," returned his father, without explaining the reason why.

"Didn't come!" exclaimed Fred. "Why, I never knew it to miss before. It was as regular as the clock, but I suppose I will have to do without it, nevertheless," and, with a look of disappointment, he took up his Bible and began to look up the home readings.

Half an hour later little Dot came in with a request from grandma, who was

one of the dear "shut-ins," that if no one was using the paper she would like to have it for awhile to read the sermon.

"Tell grandma that it didn't come," said Fred, when no one answered. "And it is too bad, on grandma's account particularly, for she cannot go to church, and she will miss the sermon sadly," he added, thinking of the patient invalid upstairs.

Mr. Martin winced and turned red, and though he went on with his reading, he felt very uncomfortable at having deprived his old mother of so much enjoyment.

Dot was disappointed, too, for grandma had promised to read her the children's page, and the stories were always so "beautiful."

"I was hurrying to get through with my work to read the new chapter in the serial," pouted Lottie. "It was at its most interesting part, too, and here I will have to wait till to-morrow to find out whether Ben Holt gained the scholarship."

"You will be obliged to wait longer than to-morrow," thought her mother, with a sigh of regret as she noticed the cloud that settled on Lottie's fair face. "I am so sorry on her account, for she is so susceptible to good influences as well as bad, and the beautiful life of the young girl in the serial story she was reading with such deep interest had already made an impression on her plastic nature—an impression which, as she went on reading, the mother hoped, would deepen until it became permanent."

"I have been hunting the last half hour for the paper," exclaimed Tom, after the family had returned from church. "I have to lead prayer-meeting to-night, and I want to look over the Silent Hour column. I wonder where it can be."

"That paper again!" ejaculated the father to himself. "I had no idea it was in such a demand;" but aloud he said, "There was no paper last week, or, at least, we did not get one," and then, as if half-ashamed of his evasion, he added, "the truth is, Tom, the times are so hard that I have been compelled to stop the paper."

"Stop the paper!" chorused half a dozen voices in astonishment. "Why, father, we cannot possibly do without it," argued Tom. "Every one of us had our own department, and our compiling of notes on what we have read furnishes entertainment for a whole evening. I am sure I speak for all when I say we would rather do without all kinds of presents on Christmas than give up our paper."

"But the Christmas gifts must be sacrificed too, this year," said the father. "You all know this has been an unfortunate year, and we will have to retrench in many places to make both ends meet and keep out of debt."

"I am certain I shall miss it, if only for its missionary intelligence," remarked Mary thoughtfully. "Since Mrs. Owens appointed me leader of the children's circle, I have learned to depend greatly on its suggestions for conducting the meetings. They are always so bright and fresh, and I have so few ideas of my own."

"That idea of sticking to the paper is a fairly good one," suggested Tom. "At any rate, you have plenty of company, and if the question of the paper or no paper were put to vote, I am quite sure the affirmative would gain the day."

Just at this juncture the door opened, and a little girl, the daughter of a poor neighbor, came in to inquire if her mother could have the paper while the family was attending evening service.

"We did not get the paper last week, but I will find something else for your mother while alone," said Mrs. Martin, as she went to the book-case to find something suitable.

"I do wish I had taken an inventory of good qualities of that paper before I stopped it," thought Mr. Martin, as he watched the little girl go away with the book under her arm. "I actually don't believe that it was ever as popular before. Everybody wants it just because it can't be had, and I must confess that I miss it more than I thought I should myself; I feel so lost without the weekly church news, and I do not even know the topic for the Wednesday evening prayer-meeting. I have been so accustomed to reading the 'seed thoughts' on the subject that I scarcely know how to get along without their help, and I am to make remarks the next night, too."

That night at family prayers he read for the evening's lesson the sixth chapter of Galatians, and though he had often read it before, there was one verse that came to him like a new revelation. It was this, "As we have therefore, opportunity, let us do good unto all men, especially unto them who are the household of faith."

"As we have therefore, opportunity,"

For Twenty Years

Scott's Emulsion has been endorsed by physicians of the whole world. There is no secret about its ingredients. Physicians prescribe

Scott's Emulsion

because they know what great nourishing and curative properties it contains. They know it is what it is represented to be; namely, a perfect emulsion of the best Norway Cod-liver Oil with the hypophosphites of lime and soda.

For Coughs, Colds, Sore Throat, Bronchitis, Weak Lungs, Consumption, Scrofula, Anæmia, Weak Babies, Thin Children, Rickets, Marasmus, Loss of Flesh, General Debility, and all conditions of Wasting.

The only genuine Scott's Emulsion is put in salmon-colored wrapper. Refuse inferior substitutes!

Send for pamphlet on Scott's Emulsion. FREE.

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

were the words that emphasized themselves with peculiar force upon the mind. The incidents of that day had convinced him that he had a great opportunity of doing good to others outside of his own family, as well as at home, by simply renewing his subscription to the church paper. He had never fully understood its worth before, but his eyes being opened, he could not fail to see the influence for good which it had upon his growing family. Money was scarce, to be sure, but he now agreed with his wife that retrenchment must begin somewhere else. They could not afford to give up the religious paper, any better, or half so well as the county paper, upon which they depended for the home news, as well as the report of the fluctuating market, which regulated the price of what they had to sell. He had discovered that it was necessary to keep abreast with the religious world as well as with current events, and wisely decided that before another Sabbath should return the dear old paper should be reinstated in its rightful place, no matter what it cost. "I will give up my tobacco, and, by so doing, accomplish a double purpose," he said, wondering why he had not thought of retrenching in that way before. In the morning he threw the plug that was in his pocket into the open grate, and without mentioning his plan to his wife, the money for another year's subscription was forwarded for the paper, with the request that it be sent immediately so as to reach its destination before the next Sabbath. He was not disappointed, although he had a trip to the postoffice after the Saturday night train came in, but the eagerness with which the paper was received on the following morning rewarded him fully for his trouble, and it will be a very dark day indeed when he discontinues his religious paper.—*Christian Intelligencer.*

THE LITTLE WHITE SHAWL.

BY ADELBERT F. CALDWELL.

"O, mamma, must I?" and she could hardly keep back the tears as she spoke. "Julia said she couldn't possibly wait, and it will take ever so long to reset this stocking heel. Can't I leave it until I get back?" pleaded Mary.

"My little daughter knows her mother's wish," quietly answered Mrs. Kelso.

Knowing that it was useless to say more, Mary took her knitting and went into grandma's cosy room. After the heel had been unraveled and reset, grandma said, "Please open the lower bureau drawer, Mary, and bring me the little brown roll in the left-hand corner."

Taking off the worn wrapping paper, grandma held up a little white wool breakfast shawl, slightly colored by age. "This little shawl caused me a great deal of grief once, Mary;" but, continued grandma, "I learned from it a very useful lesson."

"Did you make it, grandma?" asked Mary, delighted with the pretty pattern.

"Yes, dear, when I was no older than you. Madam Haywood, as we all called her, offered a prize of a bright gold eagle to the girl in our neighborhood, under fourteen years of age, who should spin the wool and from the yarn knit the best breakfast shawl. It was a great offer, for money in those days was

not so plentiful as my little granddaughter finds it."

"Could you spin, grandma?" asked Mary, wonderingly.

"Yes, indeed! all the girls were taught very early to spin, and even weave the flannel of which our garments were made."

"Mother gave me enough rolls for my yarn, and in a few days I had them about all spun. One bright morning, as I was laying out the few remaining rolls, Silas Pillsbury, a neighbor's lad, came in to invite me to spend the afternoon at his father's sugar camp. I was in a great hurry to get my work done, and so neglected to keep the fire going. The cold made my wool act terribly, and when I had my last skein half spun the yarn broke short off. Mother came in to the room just in time to see my trouble.

"Prudence," she said, 'you must draw out the yarn a bit and splice the thread neatly.'"

"I was in too great a hurry to heed her remark, and when she left the room I hastily tied the threads together and went on with my spinning. The next day I began my shawl. The pattern was suggested by my Aunt Hetty, who was at the time making us her annual visit. Among all the girls in the neighborhood there was only one whom I feared, and she was Comfort Pettibone. Her grandmother had been in her day a fancy weaver, and I was afraid she might suggest to Comfort a pattern that would surpass mine. When the time allowed for the contest was over, Madam Haywood appointed an afternoon for the examination of the shawls and the awarding of the prize. Our mothers were all invited with us to her home, where we were to spend the afternoon and take tea. I hoped so hard that my work would take the prize, but when I saw all those snow-white shawls laid out on the sofa my heart sank."

"Didn't you get it, grandma?" put in Mary, with a great deal of anxiety.

"Wait just a moment, child, while I tell you. Comfort Pettibone seemed confident of success, and I heard her tell Hope Winship not to mind if she didn't get the prize; that she would buy her something real nice the next Christmas with the money.

"Before supper our work was examined, and we all assembled in the large sitting-room to hear the result.

"There was a bit of doubt about two of the shawls. Finally one of them was placed on the sofa with the others. How joyful I was! When madam advanced to the middle of the room, I noticed that the shawl in her hands was mine. She began to speak, then stopped, and carried my work to the window for a better light. In a moment she called to one of her sisters to bring the shawl—and it was Comfort's—that had just been laid upon the sofa. She again returned to the middle of the room and said:

"If it hadn't been for a knot in the yarn of Prudence Packard's shawl, the prize—"

"And then, without waiting to hear more, I buried my face in mother's black silk apron.

"On the way home mother inquired why I was so quiet. The reason was that I was wishing so hard that I had spliced that yarn. And, Mary," continued her grandmother, thoughtfully, "I've wished so ever since."

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

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

Ministers and Churches.

ST. LOUIS AND VICINITY.

Pastor Stevenson, of the Ferguson church, is holding special meetings this week. Rev. J. D. McCulloch is assisting him.

Rev. W. H. Ferguson, of Montgomery City, Mo., has taken charge of the Presbyterian church (South) at California, Mo.

Rev. J. A. Gallaher read a very interesting paper on "Church Music" at the last ministers' meeting. Reports were heard from the churches. The attendance was very good.

The Rev. W. R. Dobyns has begun evangelistic services at the Kirkwood church. Mr. Evans' pulpit was occupied by Rev. Wm. McCarty, of Texas, on the evening of the 16th.

The Ferguson church mourns the loss of one of its devoted and valued members, Mrs. E. J. Atwood, who died Friday, Jan. 11th, and on last Sabbath was buried at the old Fee cemetery.

The Ladies' Missionary Society of the Washington & Compton avenue church, raised the remarkable sum of \$2,500 up to the date of the annual meeting of last week. At that meeting very encouraging reports were heard from the various church officers.

Regular morning and evening Sabbath services and prayer meetings on Thursday evening are being held at the Faith Presbyterian Mission, Tower Grove Ave. and Old Manchester Road, by Rev. W. V. Lippe. The Sabbath school is growing and prosperous and the general outlook of this mission under the able ministrations of Bro. Lippe is very bright and hopeful.—H.

Quite an interest was shown in the week of prayer evening services at Oak Hill in the new "Oak Hill Presbyterian Mission church," bidding fair to result in a revival. All Christians interested in this Mission are praying that our Heavenly Father will greatly bless the efforts of the pastor and others to bring forth such results, sure will prove of a great blessing to the neighborhood.—H.

The week of prayer was observed at the North church. As a result 16 members were received at the communion last Sabbath. Only one by letter and the larger portion of them heads of families. In the case of three families both the husband and wife united. The interest is such that the meetings will be continued every night this week except Saturday. The pastor, Rev. John Weston, is hopeful of a large ingathering.

Work at the Church of the Covenant is growing in interest. The trustees are making an active canvass in financial matters and are making satisfactory progress in securing funds to pay floating indebtedness and provide for current expenses. The Ladies' Aid Society is organizing for work and the missionary society is to be re-organized at once. Rev. H. F. Williams, pastor, is conducting special meetings this week.

The Olivet Sunday school, under the care of the North church, is growing with astonishing rapidity. It has now been in existence about eight months and last Sabbath there were 160 present. It is believed that in this lively young Sunday school is the nucleus for another Presbyterian church. The school meets at 2:30 p. m. in the church building on the corner of Sullivan Ave. and Twenty-fifth St., the organization once occupying the building having disbanded.

The North Presbyterian church enjoyed the celebration of the Lord's Supper on Jan. 13th, 1895. Sixteen were admitted into full communion on confession of their faith in Christ, and one by letter. We have been holding a series of meetings during the week of prayer, and shall continue the meetings another week. The North Presbyterian calendar, which will contain announcements of the order of services for 1895, together with the different departments of work, will be distributed gratis to the members of the church and to business houses desiring them, this coming week. Send your orders to Andrew Grassley, chairman of the advertising committee, 2118 N. 11th st. The Rev. John Weston, D.D., is our energetic and wide-awake pastor, whose motto is "at it, and always at it."—A. Grassley.

The annual meeting of the St. Louis Young Men's Christian Association was held last week at the Central branch, Pine and Twenty-ninth streets. The chair was taken by T. S. McPheeters, president of the association, and Geo. T. Coxhead acted as secretary. After devotional exercises the annual reports of the different branches were submitted. Dr. G. H. Johnson read the report of the Central Branch. The membership of this branch has increased over 1893, and the total attendance upon the various privileges has been nearly 60,000. In all departments, social, religious, intellectual, physical and economic, it has been a prosperous year. Mr. E. S. McIntyre submitted the report of the East St. Louis Railroad branch, following which reports were read from the North and South Side German branches, and the Union Station Railroad branch. The latter branch has just leased new quarters at 19 and 21 South Twentieth street, and is fitting up two floors as temporary quarters until the projected building on the station ground is erected. Following the reports, Rev. W. B. Palmore, D.D., editor of the St. Louis Christian Advocate, delivered an address on "The War in the East." Dr. Palmore has traveled extensively in China and Japan, and was able to speak of the issues involved in the war from personal knowledge. At the conclusion of his address light refreshments were served.

MISSOURI.

PARKVILLE.—In Park College 42 new pupils have just been enrolled. The conditions for their reception at the present time are most favorable. At the prayer meeting the other evening four students indicated their desire for the Christian life. There are other tokens, too, that the Spirit of God is moving in the life of the school.—In connection with the usual morning services of the Parkville, Mo., Presbyterian church, intended to have a close relation to the special meetings of the Week of Prayer. Six elders and three deacons were ordained and installed. This event marks distinct growth and progress. The number of our eldership is thus increased from nine to twelve—the greatest number in the Presbytery of Platte. The church membership is now 340, embracing the faculty of Park College, those having official duties in connection with Park College Family, about 40 persons living in the village, the great body of the students, and a number of graduates, missionaries and theological students who still keep their membership here. Of these elders, three are business men of the village, and have no connection with College or Family. Holding office either as pastors, elders or deacons in the church are now five brothers—sons of Dr. John A. McAfee, founder of Park College. These brothers, besides serving the church and doing professional work in the College, are at the head of the great Park College Family, the distinctive feature of the Institution, through whose beneficent working, any earnest, self-respecting, determined youth can obtain as good an education as is to be had, no matter how poor in this world's goods he may be. At this writing the special services of the Week of Prayer are in highly successful progress and are fully expected to have, as in the past, a marked influence upon the spiritual life and activities of the church.—J. W. S.

ROLLA.—It is just one hundred and eleven miles southwest of St. Louis on the St. Louis and San Francisco Railroad to this town of nearly 2000 population. Rev. J. A. Annin's pastorate of the Presbyterian church here numbers more than one dozen years. His study is "hard by the sanctuary" and in it he spends many hours of each week. One will rarely find, upon his call upon many pastors, as large and well selected a library as the shelves of Bro. Annin's sanctum contains. It was a rare privilege, in my spending a part of the week of prayer here, to peruse several good books which were so conveniently at hand in this library. The services were well attended and the interest seemed very good. This community is favored with a rare institution in having one department of the State University located here, viz: the "School of Mines." Its progress is marked in many ways. The number of pupils in attendance was never so large as now. There has been a vast addition and improvement in the property during the past few months. There are four capacious buildings of pleasing architecture and substantial material, located upon a plat of 25 acres. Nine professors and instructors do the drilling of the young minds, one of which is a Japanese, in the several scientific subjects taught here. Not a theoretical knowledge only but a very practical education is to be obtained here in chemistry, metallurgy and civil engineering. The School of Mines is better prepared for good work now than ever before.—E. D. W.

SEDALIA.—The local union Y. P. S. C. E., of Sedalia, held a meeting a few nights ago which proved to be of more than ordinary interest. The unique feature of the occasion was a discussion upon "What shall we do or avoid doing in seeking to promote the interests of good citizenship." The program committee had displayed great wisdom in selecting two young attorneys to open the discussion, one to tell us what we should do, the other what we should avoid doing. Their remarks were clear, concise and logical, and opened the way for a full and free discussion of that important subject, which was participated in by a number of both ladies and gentlemen. At the close some ringing resolutions were adopted, pledging the members in a united and persistent action along such lines of Christian work, as would greatly aid in elevating the standard of citizenship and bring it in harmony with the law of God.—L. M. D.

IOWA.

HAMBURG.—Sabbath, Jan. 6th, was a glad day for this church. Rev. J. F. Hinkhouse, of Lenox, preached two excellent sermons for us and received ten persons into church fellowship, 4 by letter, six by confession, 4 of whom were baptized.—*

DES MOINES.—The Central church, under the ministrations of Dr. A. B. Marshall, moves steadily forward. It has been thought best not to build at present, but extensive repairs have been planned. The Sunday-school was first repaired. Around a large room a number of class rooms have been arranged so that they may be easily separated as required. The next step will be the remodeling of the church proper. A gallery which shall extend around three sides of the room will be built, and in other ways the seating capacity of the church will be enlarged. The congregations fill the church and are constantly increasing. The outlook for the future is full of hope. On the last Sabbath of the year the Rev. Alexander Patterson, of Chicago, began a series of meetings with encouraging prospects.

INDIANA.

WARSAW.—Warsaw has been without a pastor since March, 1894. Recently they called Mr. Nyce, a recent graduate of McCormick Seminary, and brother of the pastor at Peru, this State. The two brothers have only recently returned from a trans-Atlantic tour of several months. When Mr. Nyce had preached for the Warsaw church and had been formally called to the pastorate, he hastened away to be married, and

returned to begin his work the first Sabbath of the new year. He has an important field in this beautiful little city of five or six thousand people.—B.

DECATUR.—Rev. W. Q. Alexander, who suddenly became known to fame by receiving into the church of Decatur, 174 persons on profession of faith in the first year of his ministry, has offered his resignation, that he may go to a church in Illinois. A meeting of the Ft. Wayne Presbytery is called in the First church of Ft. Wayne, Tuesday, Jan. 15th, at 2:30 p. m., to dissolve the pastoral relation, if the way be clear. This important church of 400 members is thus likely to become vacant.—E.

FT. WAYNE.—Rev. Alexander Patterson, of Chicago, the well-known evangelist, is to hold a three weeks' series of evangelistic meetings for the four Presbyterian churches of Ft. Wayne, beginning Feb. 26th, 1895.—B.

COLFAX.—This little church has been cheered by the addition of 11 adults to its membership. Five infants were also baptized. The Ladies' Aid Society, the Y. P. S. C. E. and the Sabbath-school, all give promise of good results. These meetings were continued thirteen days, closing Jan. 9th.—T. D. F.

GUION.—At this chapel of the Judson church, four or five adults were quite recently added during some extra services held by Rev. N. C. McKay. "The common people heard Him gladly" was said of certain in our Lord's time, and it can truly be said of this people. This little chapel is also like a stand of busy bees. The old and young have a mind to work.—T. D. F.

BAINBRIDGE.—Five adults were this winter so far received into the church here. The ladies have taken the improvements of the interior in hand, and we already have new pulpit, pulpit chairs and choir chairs. The improved music is a new feature in worship here. The recent special meetings were well attended.—T. D. F.

EVANGELISTIC WORK.—Rev. Bodell is engaged in an interesting meeting at Bourbon, and Rev. Aikman at Union, Montgomery, Co. Rev. J. T. Hale has closed his labors with the Lexington church and will work in eastern Indiana.—T. D. F.

LA FAYETTE.—At communion service last Sabbath 10 were added to the church, 8 of them were young men and all but 2 of the 10 on confession. Week of prayer was observed. Good attendance and deep interest.—A. A. P.

NEBRASKA.

OMAHA.—L. W. Scudder of the Seminary, who supplied the Ambler Place church during the vacation has been holding special meetings there.—Presbyterians of the suburb of Florence announced to the Home Mission Committee that they desired to have a Presbyterian body at work there. An audience and a hall were assured. On the last Sunday of December the audiences were on hand and listened to the words of Rev. Messrs. J. B. Currens and Eastman, who supplied them on those occasions. The outlook for a good mission work here, by the help of the Seminary students, is every encouraging.—Rev. C. E. Bratt of Lincoln, has been assisting the pastor of the Second church in a series of meetings, which are likely to be continued, it is understood.

HASTINGS PRESBYTERY.—Rev. D. W. Montgomery, pastor-at-large at Hastings Presbytery, is conducting revival services in the western part of the field where they have not yet heard the whistle of a locomotive. He is doing a good work. The great difficulty arises from the fact that he is not ubiquitous. They all need him.

ORLEANS.—Rev. C. H. Bronillette lectured January 4th, in the Presbyterian church at Orleans, on "Life and Times of Father C. Chiniquy."

CURTIS.—It is reported that when Dr. Harry Omar Scott, attended a District C. E. Convention at Curtis, not long ago, an aged Presbyterian lady who had not seen a Presbyterian minister for a long time, rejoiced and remarked, "I knew he was a Presbyterian minister as soon as I laid my eyes on him."

ILLINOIS.

PRAIRIE HOME.—A series of special meetings conducted by Rev. L. Railsback in the Presbyterian church has just closed. The services were very interesting. Large audiences listened to the preaching of the Word. There were 35 accessions to the church, all on profession except two. Rev. M. F. Paisley, is the pastor.

MONROE.—Two weeks of special services have been held in our church by Rev. L. Railsback of Kansas City. The meetings closed with the old year. Could we have continued a week longer larger results would surely have been obtained but the church is greatly encouraged by the addition of 17 on profession. Rev. C. Smith is the faithful pastor.

SHELDON.—Sunday, Dec. 23rd, saw the consummation of the hope of a church home here. The Rev. Willis G. Craig, D.D., of McCormick Seminary, one of the teachers of the pastor, had charge of the dedicatory service. He preached in the morning from 1 Kings 7:51. It was an eloquent sermon. In response to an appeal from Dr. Craig \$723 were quickly raised and the church dedicated free of debt. The new building cost \$4,500, all of which was raised on the field except \$500 given by the Board of Church Election. The church is a fine one, and great credit is due the Ladies' Mite Society which assumed the burden of furnishing the church at a cost of \$1,000, and helped from the first. The church is one of the youngest in Bloomington Presbytery. It was organized eight years ago by Rev. E. P. Morse, then pastor of the Wateka church. For a while it was vacant. Later the Home Mission committee

sent us the Rev. Louis P. Cain, then a junior in McCormick Seminary, who spent his junior and middle vacations here, and who last May became pastor. Under his care the church has grown from thirty-four members to a membership of eighty-six, and seventy-two members have been received. A strong Sunday-school and Christian Endeavor society have been organized, and the financial strength of the church has been increased.

\$100 Reward, \$100.

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

London has about 178 rainy days in a year.

A New Hymn Book.

HYMN SONGS, for use in the Sunday-school, young peoples' meeting, the church and home. Selected by Lewis F. Lindsay and Jas. N. Clemmer. The musical editors are J. R. Sweeney and Wm. J. Kirkpatrick. Published by J. J. Hood, 1024 Arch st., Philadelphia. This work will attract wide attention in St. Louis especially. Mr. L. F. Lindsay, the first of the four mentioned above, is the well-known leader of Sunday-school music and conventions. He was the leader of the three great International Conventions of Christian Endeavor, St. Louis, 1890; Minneapolis, 1891; and Montreal, 1893. He was also leader of the World's Sunday-school Convention held in St. Louis in 1894. The book is not all new music, but it contains as many choice NEW hymns as any book published, besides a fine selection of the best popular hymns of the day. Price, board cover, postpaid, 35cts; per dozen, \$3.60; per hundred, \$30. See advertisement below.

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

"Are you used to serving roast beef rare?" said a lady who was endeavoring to learn whether she suited the new cook. "No, ma'am," was the loftily spoken reply. "Up to me present employment I've been used to serving it frequent."—Washington Star.

Silver and Gold.

Something everybody wants, something all can get by securing a copy of Vick's Floral Guide for 1895, a work of art, printed in 17 different tinted inks, with beautiful colored plates. Full list, with description and prices, of everything one could wish for vegetable, fruit or flower garden. Many pages of new novelties, encased in a chaste cover of silver and gold.

Unusual and astonishing offers, such as Sweet Peas for 40 cents a pound, \$300.00 for a name for a New Double Sweet Pea, etc. If at all interested in seeds or plants send 10 cents at once for a copy of Vick's Floral Guide, which amount may be deducted from first order, to James Vick's Sons, Rochester, N. Y., and learn the many bargains this firm is offering.

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

Any person wishing a copy of the Roman Catholic Bible (Douay Version) can be supplied by sending sixty cents to the St. Louis Bible Society, 1516 Locust St. This is less than half the publisher's price.

JUST FROM THE PRESS!

Hymn-Songs

BY Lewis F. Lindsay, Jas. N. Clemmer,
John R. Sweeney and Wm. J. Kirkpatrick.

FOR USE IN THE
SUNDAY SCHOOL,
YOUNG PEOPLE'S MEETING,
The CHURCH AND HOME.

Sample Copies by mail, 35 cents. \$3.60 per dozen. \$30.00 per hundred.

FOR SALE BY THE
Presbyterian Board of Publication,
1516 LOCUST ST.,
St. Louis, Mo.

Rare Bargains —IN— Books.

FORTY PER CENT. REDUCTIONS.

THE MID-CONTINENT offers the following books for sale, reviewed in its columns. Many are late issues and all are in excellent condition. They are offered, for cash, at 40 per cent. off regular publishers' prices as given below, purchaser to pay mail or express charges. If charges to be prepaid add 15 per cent. to net price after the above reduction has been made. Cash to accompany order. In the few slightly shop-worn books below, a 50 per cent. reduction will be made by us. Address all orders and make all drafts and money-orders payable to

THE MID-CONTINENT,
1516 Locust Street,
St. Louis, Mo.

- (Deduct 40 per cent from these prices)
- The Biblical Illustrator, Dr. J. S. Exell. Vol. 1, Vol. 2, (Hebrews). \$2 each.
 - "Converted Catholic," bound, yearly volumes, by Father O'Connor, Vols. 7 and 10, \$1 each.
 - Ragweed, a story, by Julia McNair Wright, \$1.25.
 - Poems by Edgar Fawcett, \$2.
 - The Guiding Hand, Providential direction illustrated by authentic instances, by H. L. Hastings, \$1.25.
 - Sparks from a Backlog, by Prof. Nathan Green, \$1.50.
 - The Gods of Olympus, mythology, \$2.
 - The Book of Numbers, Watson, \$1.50.
 - English Compound Words and Phrases, Teale, \$2.50.
 - Seed, No. 1, hard temperance talks. Speeches, by J. G. Woolley, \$1.
 - History of the Presbyterian Church in Illinois, Norton. Vol. 1, \$3.75.
 - Froebel's Letters, \$1.75.
 - The Poet and the Man, recollections of James Russell Powell, Prof. F. H. Underwood, \$1.
 - Ideal Suggestions through Mental Photography, \$1.25.
 - Doubling Castle, a religious novella, by John Smith, \$1.
 - Christ and Criticism. Prof. C. M. Mead, 75c.
 - Fundamentals, basal truths. W. F. Marwick, 75c.
 - The Church and the Kingdom. Washington Gladden, 50c.
 - Joseph Addison, selected essays, \$1.
 - Napoleon, Dement, \$1.
 - A Church and Her Martyrs, \$1.15.
 - The Abridged Creed of Christendom, Long, \$1.50.
 - The Religion of the Future, Dr. D. J. Burrell, \$1.25.
 - Missionary Landscapes in the Dark Continent, \$1.25.
 - Mostly Marjorie Daw, a story, Townsend, \$1.50.
 - Was Peter at Rome? Dr. Gallagher, \$1.
 - The Last Tenant, a story, Farjeon, \$1.
 - Silver Bowls, a story, Paull, \$1.50.
 - Paths and By-Paths, a story, Pickford, \$1.25.
 - Carpentry for Boys, manual, Kilbur, 85c.
 - The Word of the Lord upon the Waters. Sermons read by the Emperor of Germany. \$1.50.
 - Received Ye the Holy Ghost. J. Wilbur Chapman, 50c.
 - The Making of a Man, Dr. J. W. Lee, \$1.25.
 - Prayers for Heart and Home, morning and evening devotions, 75c.
 - Sleep and Dreams, a scientific popular dissertation, Dr. Scholz, 75c.
 - The Credibility of the Christian Religion, Samuel Smith, M. P., 50c.
 - At the Lord's Table, Howard Crosby, 60c.
 - A New England Boyhood, Edward Everett Hale, \$1.
 - A Square Talk to Young Men, about the Bible, H. L. Hastings, 75c.
 - The Worker's Weapon, J. H. Elliot, 50c.
 - Forty Witnesses to Success, talks to young men, Townsend, 75c.
 - St. Paul and Women, Love, 75c.
 - The Wedded Life, Miller, \$1.
 - Looking Within, J. W. Roberts, \$1.50.
 - The Christian Society, Herron, \$1.
 - The Moncasket Mystery, Marlow, \$1.
 - Good Conversation, 50c.
 - Ecce Filius, Swinney, \$1.
 - Tannhauser, a mystery, 60c.

- Memories of Hamboorne, Spurgeon, 60c.
- Eshcol, Humphrey, 75c.
- Gloria Patri, talks about the Trinity, Whiton, \$1.
- Trial and Death of Jesus Christ, Dr. James Walker, \$1.50.
- Evening by Evening, Spurgeon, \$1.
- Some Christian Endeavor Saints, Dr. F. E. Clark, \$1.
- The New Minister, a story, Kenneth Paul, \$1.
- Clews to Holy Writ, Petrie, \$2.
- In the Pine Woods, a story, Bailey, \$1.25.
- Christ our Life, sermons, Olyphant, \$1.
- In the Land of the Cave and Cliff Dwellers, Schwatka, \$1.25.
- The Land we Live in, a geographical child's reader, 65c.
- Utterly Mistaken, a story, Annie Thomas, \$1.
- Sybil Trevyllian, a story, Lyndon, \$1.50.
- Parson Jones, a story, Marryot, \$1.
- A Fair Jewess, a story, Farjeon, \$1.
- The Emigrant Ship, a story, Russell, \$1.
- The Little Millers, a story, Merriman, \$1.
- Marionettes, a story, Julien Gordon, \$1.
- Cicely's Mistake, a story, A. Eubule-Evans, 80c.
- Broken Links, a story, Mrs. Alexander, \$1.
- Lottie's Wooing, a story, Dale, \$1.
- The Fate of Fenella, a story, \$1.25.
- The Honeycombs of Life, sermons and addresses, Dr. Banks, \$2.
- In the King's Country, a story, Douglas, \$1.50.
- Under the Great Seal, a story, by Joseph Hatton, \$1.
- Richard Rogers, Christian, a story, McConnell, \$1.
- The Story of a Modern Woman, Dixon, \$1.
- Mark Rutherford's Deliverance, a story, Shapcott, \$1.
- Spurgeon, the Essex Lad, Smith, 75c.
- Oliver Goldsmith, selections from his works, \$1.
- Sirs, Only Seventeen, a story, Virginia Townsend, \$1.50.
- Baron Trump's Marvellous Underground Journey, Lockwood, a child's tale, illustrated fully, \$1.50.
- Little Giant Boab, Lockwood, illustrated child's tale, \$1.50.
- The Conversion of India, Dr. George Smith, \$1.50.
- Talks about the Weather—Soil—Plants, 3 vols. Barnard, \$2.25 for the set in box.
- Religion and Business, practical sermons, Dr. Stimson, 75c.
- Lisbeth, a story, Leith, \$1.
- Molly Miller, a story, Merriman, \$1.25.
- Dispensational History of Redemption, Marvin, 25c.
- Bunyan Characters, Dr. Whyte, \$1.
- The Bible Triumphant, Reed, Anti Infidel Library, 75c.
- God's World, B. Fay Mills, \$1.25.
- Beyond the Veil, Willcox, \$1.

THE FIRST CHURCH, SPRINGFIELD, ILL.

The First Presbyterian church of Springfield, Ill., Rev. T. D. Logan, D. D., pastor, was re-opened for public worship Sunday, Jan. 6th, with appropriate ceremonies. Interesting facts are gleaned from a local paper. This church has had a series of fires, one on Oct. 19, '93, and one on Aug. 3, '94. After the fire of '93, having purchased the lot on which the stable stood, the congregation proceeded at once to replace and improve the chapel, but beyond temporary repairs nothing was done to the church till last summer. Then the brick work of the entire building was re-pointed, and the spires were repaired and painted.

Workmen were engaged in repairing the plastering when on the 3d of last August the roof caught from the lights they were using, and for a time it seemed as if the entire building was doomed to destruction. The well-directed efforts of the fire department prevented this, not, however, until the roof was destroyed and the building thoroughly drenched. The officers of the church then determined to make much more thorough repairs than had been contemplated. The roof was replaced within a few weeks in a thorough and substantial manner.

Architects were employed to make plans for the interior alterations. Instead of the former plastered ceiling, the new plan provided for a ceiling paneled in solid oak. About 15,000 feet of oak lumber was required and this had to be worked into panels and moldings, much of the latter being curved. The entire ceiling and also an oak wain-

scoting that takes the place of the ranges of heating pipes on the sides, is finished in hard oil, smoothed and polished with pumice stone.

The alteration which will attract most attention and which adds most to the convenience of the church, is that connected with the organ, choir gallery and pulpit. The organ has been moved forward and the keyboard has been brought down and, with the choir, occupies the former pulpit. The change involved the construction of an entirely new action at an expense of \$800.

The decorations of the church is elegant in its simplicity, having been executed from a scheme devised by Mr. G. E. Mackay, of the Tiffany Glass and Decorating Co., of New York. The body color of the walls is one of the shades of old leather, upon which is stippled or sprinkled a Nile green. The effect at a short distance is most pleasing, presenting one of those quiet colors so much admired. An account of the improvements would be incomplete without a description of the memorial windows. On the right side, as you enter, stands the window erected to the memory of Mrs. McKee Homes by her pupils in the Bettie Stuart Institute. It presents the Angel of the Resurrection, in opalescent glass in colors of rare beauty. Directly opposite on the south side, will stand the window erected by Mrs. B. H. Ferguson in memory of her father, Judge B. S. Edwards. It represents the Angel of Victory, the triumph being suggested by the palm held by the angel. The colors are rich and the effect in a strong light are most pleasing. In addition to the inscription, are the words "Kept by the Power of God," a favorite text of Judge Edwards'.

Special services in connection with the re-opening of the church were held morning and evening at the usual hours, which included a strong sermon by the pastor, Dr. T. D. Logan.

Keep your blood pure and healthy and you will not have rheumatism. Hood's Sarsaparilla gives the blood vitality and richness, and tones the whole body. Give it a trial now.

Marriages.

SNYDER-COXON.—At the home of the bride's parents, Peabody, Kansas, by Rev. W. C. Miles, Will M. Snyder and Miss Anna May Coxon.

BRACKEN-WISE.—At Peabody, Kansas, December 27, Thomas C. Bracken and Mrs. Julia F. Wise, the Rev. W. C. Miles, officiating.

UTT-WAGNER.—At Peabody, Kansas, January 6, by Rev. W. C. Miles, Bert L. Utt and Miss Ora J. Wagner.

MATHONET-GARRISON.—At Edgerton, Kansas, Dec. 25, by Rev. M. McPeaters, H. H. Mathonet, of Leavenworth, and Miss Cordelia Garrison, of Edgerton, Kansas.

EITMAN-BEZNER.—At the residence of the bride's father, Clifton Heights, St. Louis, Mo., on Jan. 9, 1895, Frederick George Eitman and Miss Selma Emily Bezner, the Rev. J. A. Gallaher, officiating.

BURNS-VAN ANTWERP.—In Clay Center, Kansas, at the residence of W. G. Meals, Dec. 25, 1894, Joseph Burns, of St. Louis, Mo., and Sadie D. Van Antwerp, of Manhattan, Kansas, by Rev. E. M. Halbert, of Idana, Kansas, assisted by Rev. Wm. Campbell, of Clay Center, Kansas.

Improper and deficient care of the scalp will cause grayness of the hair and baldness. Escape both by the use of that reliable specific, Hall's Hair Renewer.

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

GENTS 14 KARAT GOLD PLATE.
 CUT THIS OUT and send it to us with your name and address and we will send you this beautiful gold finished watch by express for examination. You examine it at the express office, and if you think it a bargain pay our sample price \$2.75, and it is yours. It is magnificently engraved and equal in appearance to a genuine Solid Gold watch. A guarantee for 5 years and beautiful gold plate chain and charm sent free with every watch, write to-day, this may not appear again; mention whether you want gents' or ladies' size. **THE NATIONAL MFG. & IMPORTING CO.,** 334 Dearborn St., Chicago, Ill.



HARPER'S WEEKLY

Do YOU Read it?

The Committee of Awards, at World's Columbian Exposition, pronounce it: "A forceful and cosmopolitan medium of refining influence, entertainment, and education to mankind."

10 cents a copy; \$4 a year.
 HARPER & BROTHERS, New York

THIS SPACE BELONGS TO

WERTH'S

Fire, Plate Glass, Tornado Insurance Agency,
 18 N. 3rd St., St. Louis.
 Telephone 1581

This agency is heartily commended to the reader of THE MID-CONTINENT.

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

NO USE TO TALK

QUINA-LAROCHE



Has always been recommended as the BEST of all TONICS. It has been awarded the French National Prize of 16,600 Francs

Every one needs it at all stages of life. If your druggist cannot supply you with it, don't fail to write and mention the fact to E. FOUGERA & CO., 26-28 North William St., NEW YORK.

FREE TO LADIES ONLY.

A valuable book entitled "Secrets of the Toilet," containing new receipts sent free, explaining a new method of easily producing an exquisite complexion without paint, powders, or poisonous compounds; rational method of curing all skin diseases, improving the form, etc. Many ladies made beautiful by following directions contained in this book. Address, with 2 cent. stamp, **Bordeaux Toilet Co., 132 Boylston St. Boston, Mass.**

LADIES' SEWING SOCIETIES:

Upon request of your Pres., giving number of active members, we will furnish your Society free of charge, a supply of good linen tape measures in cases. You will find them of practical use in your work. Address,

ESTEY & CAMP,
 916 & 918 Olive St., St. Louis, Mo.

DOES YOUR CHURCH NEED AN ORGAN?

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

Current Literature.

BOOKS.

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

PATHS AND BY-PATHS. By Mrs. A. M. Pickford. American Tract Society, New York. Price \$1.25.

A tale written with the purpose of giving aid and guidance to young people in meeting many of the vexed questions of the day. The Tract Society shows great wisdom and judgment in all that it issues for the instruction and nurture of our Christian youth.

THE RELIGION OF THE FUTURE. By Rev. David James Burrell, D.D., American Tract Society, New York. Price \$1.25.

Dr. Burrell, an entirely western product and recently transferred to the East, has become a great preaching force in the city of New York. This is a collection of his sermons, crisp and "fresh," if you will; "nineteenth century" sort if you will—but old as the Gospel, moored to the Scriptures, and what some critics of our day would disdainfully term "antiquated," or possibly (horror of horrors!) "traditional"! The book takes its title from the opening sermon. The "Religion of the Future," the preacher dares to say, must be based on the Bible as God's word of revelation and authority; and on the "old, old story" of redemption by the blood. This is the first sermon and the others in their general spirit are like unto it. They are given in brief, pithy form and make an admirable testimony of the truth

GLIMPSSES AT THE MAGAZINES.

The *Chautauqua* for January presents under its different departments of reading many interesting and attractive articles. We mention "The Triumph of Labor," by Sir Edwin Arnold, the well-known student of all that pertains to that country; and a study of "Scott's Monastery," by Prof. Moulton, of Chicago University.

Apropos of the current discussion of anti-toxine, the alleged diphtheria remedy, and its merits, the editor of the *Review of the Reviews*, in "Progress of the World," calls attention to the decline of such old-fashioned maladies as small-pox and typhoid fever and the increased efforts of modern sanitary science to grapple with children's diseases, especially diphtheria and scarlet fever. The *Review* also offers a few suggestions concerning the duty of society in relation to the condition of city slums, and the housing of the poor. To show that the situation in New York is not quite as bad as it has been represented, the editor cites the suggestive fact that the mortality rate for New York tenement houses is lower than that for the slum districts of European cities. There is ground for encouragement in this.

As per announcement in December number of *The American Journal of Politics* that journal for January appears under the title: *The American Magazine of Civics*. No change in ownership or management has been made and the change of name is made that the name of the magazine may more clearly indicate its purpose and character. This periodical occupies a field peculiar to itself. The January number contains a particularly strong table of contents. The article on "An International Paper Currency," by John F. Hume, will attract wide attention, as will also the symposium on "The Benefits and Dangers of the Recent Election," by Hon. John Wadmaker, Charles A. Brinley, Esq., James M. Beck, Esq., Hon. Wm. B. Allison and Hon. Wm. J. Bryan. Other articles are "An Argument for the Single Tax," by Isaac Feinberg; "The Doctrine of Malthus as it Relates to Modern Society," by Louis R. Harley, A. M., and "Gold and Silver Both," by Prof. H. A. Scamp. Andrew J. Palm & Co., 38 Park Row, New York.

An article in the January *Atlantic* which will be likely to attract the attention of thoughtful readers is Mr. John H. Denison's "The Survival of the American Type." With a courage and frankness not always found in writers on public affairs he describes the political situation, especially in the larger cities. Fiction is well represented in the number, which contains not only the first installment of *A Singular Life*, a serial by Elizabeth Stuart Phelps, but the opening portion of *A Village Stradivarius*, a characteristic two-part story by Kate Douglas Wiggin, and an amusing and yet somewhat pathetic country story by Alice Brown, Joint Owners in Spain. Mr. Lascadio Hearn contributes a Japanese sketch of to-day of

peculiar interest; a *Wish Fulfilled*, gives a vivid picture of war-time in that country and recounts a conversation on the most serious of themes held with a young departing soldier, who was to have his wish,—to die for his emperor. There are two musical papers, *The Symphony Illustrated* by Beethoven's Fifth in C Minor, by Philip H. Goepp; and *The Meaning of an Eisteddfod*, by Edith Brower, an enthusiastic study of the Welsh as singers both at home and here.

AMONG THE MAKERS OF BOOKS.

Macmillan & Co. have arranged to issue a translation of Professor Ratzel's "Volkerkunde." Although it appeals especially to students of ethnography and anthropology, the work is said to be one of general interest and to have been widely appreciated in Germany.

Messrs. A. F. Newlands and B. K. Row, who have been experimenting for a long time with thousands of children of all school ages, have prepared a series of books soon to be published by D. C. Heath & Co., Boston, to be known as "Heath's Vertical Writing Books."

Among William Morris' new publications will be his new romance, "Child Christopher," an edition of "Syr Perceval," an old romance, reprinted from a MS. in the library of Lincoln Cathedral, and the second and third volumes of the Kelmscott edition of Shelley's poems.

Early in the new year Cranston & Curtis, Cincinnati, will put out a volume of sermons by Dr. Louis Albert Banks, author of "White Slaves," "Common Folks' Religion," etc., entitled "The Heavenly Trade-Winds." The same house has in hand and will issue about the 1st of February "The Story of Bohemia," by Frances Gregor.

Mr. and Mrs. George W. Cable celebrated their silver wedding on Dec. 7th, at "Tarry Awhile," their home in Northampton, Mass. The day was also the occasion of the wedding of their oldest daughter—the one to whom her father addressed, in her early infancy, the only poem by which his muse has become familiar to the public.

Far and Near has been merged into *Household*, the Boston publication, which will hereafter have a department devoted exclusively to the working girl's movement. The *Charities' Review* is now published at Galesburg, Ill., by Pres. John H. Finley, of Knox College, its editor.

Ever since his return from his trip around the world Rev. T. De Witt Talmage has been engaged in writing an account of his journey. The result will be a book minutely describing his travels, the countries he visited and the people he met. It will be published on the subscription plan, as are all of Dr. Talmage's books, "which he writes," to quote the *Advance*.

The *Critic* devotes more than three pages to a biographical sketch of the late Robert Louis Stevenson, and to an estimate of his work, summing up as follows: "It is significant that * * * in some of Stevenson's best tales, the end is the beginning of a new and more interesting situation. This is a formula which is certain to lead to success; set the wheels of action in motion, instead of bringing them to a dead point; work to a commencement and there stop and let the reader's fancy carry the story forward. * * * It is true that Stevenson never produced the 'great work' that was so confidently expected from him (unless 'Treasure Island' be accounted as such a work); but his mastery of his craft, the brilliancy of his style, which adapted itself to every subject and mood and phase, and his rare imagination made whatever came from his pen an event in the world of English letters." The article contains three portraits of Stevenson, one of Mrs. Stevenson and a picture of their Samoan home.

Victor Desk Calendar.

We have just received the Victor Pad Calendar for 1895, containing apt quotations, bright sayings, and ample memorandum space, with a leaf for each day in the year. It is an excellent desk calendar. Ten cents in stamps sent to the Overman Wheel Co., makers of Victor Bicycles, Chicopee Falls, Mass., will bring it to any one.

**DENT'S
CORN
GUM**

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

Try Dent's Toothache Gum.

The National Photographers' Association

Pronounced the views which were taken by special commission for the

HOLY LAND ART PORTFOLIOS

.....TO BE.....

"The Finest Photographs that Ever Came from the East."

* * * * *

These Superb Views are not confined to Palestine proper, but picture scenes from

Egypt and the Nile, the Pyramids, Asia Minor, Greece, Rome,

AND THE

Archipelagic Islands.

* * * * *

Over 800 Splendid Photographs

All secured this year and truthfully mirroring as they exist today

Ancient Cities, Magnificent Mosques, Sacred Shrines, Historic Highways, Ruined Temples, Traditional Tombs, Famous Churches, Beautiful Gardens, Holy Fields, Storied Museums,

Statues, Mummies, Pyramids, Citadels, Castles, Mountains, Valleys, Hospitals, Gates, Towers, Grottoes, Wells, Fountains, Monasteries, Aqueducts, Villages, Rivers, Seas, Fords, Falls, Amphitheaters, Pillars, Columns, Bridges, Cataracts, Markets, Quays, Piers, Harbors, Vases, Panels, Sarcophagi, Monuments, Prisons, Streets, Plazas, Residences, Libraries, Academies, Gymnasiums, Theaters, Altars, Pedestals, Walls, Interiors, Canals, Aquariums, Inscriptions, Forums, Baths, Arches, Obelisks, Driveways, and Panoramic Views of Ancient and Modern Cities as they now appear.

Also picturing the inhabitants of every land visited—all of which are reflected in the new Religio-Educational Fine Art Series,

EARTHLY FOOTSTEPS OF THE MAN OF GALILEE."

* * * * *

How to Secure the Series.

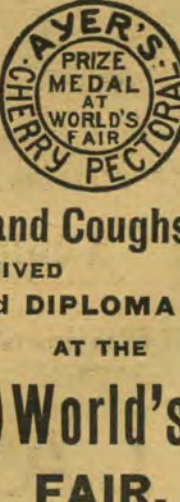
You must be a subscriber to the MID-CONTINENT. If you are not, send your subscription with your order for "The Man of Galilee"—The cost of the set in 24 parts, one issue each week, is \$2.40. Send this amount and we will send you the finest set of views of the Holy Land that has been published.

THE MID-CONTINENT

1516 LOCUST ST.,

ST. LOUIS.

Ayer's
CHERRY
Pectoral
For Colds and Coughs
RECEIVED
MEDAL and DIPLOMA
AT THE
World's
FAIR.



BLANCARD'S IODIDE OF IRON.
PILLS.
ALSO IN SYRUP.

Specially recommended by the medical celebrities of the World for Scrofula, (Tumors, King's Evil), and the early stages of Consumption, Constitutional Weakness, Poverty of the Blood and for stimulating and regulating its periodic course.
None Genuine unless signed "BLANCARD," E. Fougere & Co., N. Y. and all Druggists.

CARRIAGES
Buggies & Harness.
Two highest awards at World's Fair for Strength, Beauty and Low Prices. Six years ago we discarded the Dealer and began selling direct to Consumers at wholesale prices. Result: upward of 100,000 Vehicles sold and our factory now the largest on earth, dealing direct with consumers. Send for our mammoth and free catalogue. 128 page illustrat. free catalogue.
ALLIANCE CARRIAGE CO., CINCINNATI, O.



Another
Strong Point
CHARTER
OAK
STOVES
OF THE ...
CHARTER OAK,
IN addition to its perfect operation and durability, is that it does the work with the smallest possible quantity of fuel.

A GOOD
BROTH
IS HALF
A DINNER
EVERY ONE can afford to use Clam Bouillon for Lunch, Dinner and Tea at 20 cents a quart. Enough for a whole family. Prepared in five minutes from a bottle of
BURNHAM'S CLAM BOUILLON
Quality improved, price reduced, larger bottles. All Grocers sell it.
E. S. BURNHAM CO.,
120 Gansevoort St., N. Y.
Sample bottle, 10 cents; makes a pint.



AGENTS LADIES OR GENTS \$75 A WEEK,
At home, using or selling Gray Plaster, or collecting goods for us to plate. We do all kinds of plating at our works, manufacture the materials and outfits, and teach the art. We sell the only complete outfit, including lathe, wheels, tools and materials for polishing, preparing, plating and finishing everything. Circulars and prices free.
Gray & Co., Plating Works,
Dept 4, Columbus, Ohio.

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



Moralities.

SHORT SELECTED NOTES.

The Scotch Temperance League celebrates its jubilee this year. It was organized in 1844.

Rev. Dr. J. H. Barrows says: "If city politics are to be reformed the people must be reformed."

A Pittsburg dispenser of alcoholic beverages advertises his establishment as "Thirst Parlors."

The "Hell Gate" is the name over the door of an up-town saloon in Third Avenue, New York City. Very fitting.

The great Distillery and Cattle Feeding Company located in Illinois, has a whiskey capital of \$35,000,000.

The Lewiston Journal says: "We are learning that when the devil takes a nap he leaves one of his imps at a decanter."

Neither the Norwegian or Gothenburg systems include beer in their regulations. The effort to do so would result in failure.

Arkansas gave 54,491 votes for license last month and 57,028 against it, making a majority of 2,538 against license in the State.

Madame Patti, the great singer, says alcoholic stimulants of any kind tend to irritate the throat and should be entirely abstained from.

A Sunday night "christening" party in New York City last month, headed by a Tammany Assemblyman, wrecked a saloon in their carousing, and brought up in the police station next morning.

Rev. Dr. P. S. Henson says: "Not an anarchist egg was hatched in Chicago outside the saloon. The red light at the corner is more dangerous than the red light. The real anarchist is the saloon."

A government revenue collector in Alaska has discovered that the liquor dealers are smuggling kegs of beer neatly packed in sugar barrels. All freight is now rigidly examined. "Prohibition does not prohibit."

Some of the "temperance drinks" advertised extensively in England, have been found to contain from 8 to 10 per cent. of alcohol. The same kind of "drinks" are being palmed off upon the thirsty of this country.

Thirty-three Topeka druggists made 6,507 sales of liquor for the month of August, the quantity of each varying from half a pint to a gallon. The highest number of sales by one druggist was 399, and the lowest 68.

The Westminster Gazette gives the proportion of drunkenness as one to every twenty-six of population in Gothenburg, compared to one to every two hundred and six and one to every four hundred and six in Cardiff and Southampton.

Dr. P. S. Henson, at the great temperance meeting in Chicago last month, speaking of the preponderance of saloon-keepers among the aldermen in the city, said: "Chicago rose out of the mud, and judging by the city council, she is going back to it."

A census recently taken in this city shows that in the district bounded by Fifth, Canal, Essex and Mercer streets, having nearly ninety-five thousand residents, there are seven churches and 563 liquor-saloons, or one church to eighty saloons.

LORD WOLSELEY'S WORDS.

Lord Wolseley says: "There are yet some great battles to be fought, some great enemies to be encountered by the United Kingdom; but the most pressing enemy is drink. It kills more than all our newest weapons of warfare, and not only destroys the body, but the mind and soul also. I am glad, however, to say we have now but little drunkenness in the army; less, indeed of it in our ranks than in any other class of Her Majesty's subjects. To this fact I consider we owe much of the improvement in every respect that has been steadily going on amongst us for the past twenty years."

ANTI-LOTTERY LAW.

"Section 10 of Article I of the new Constitution of New York is hereby amended so as to read as follows:

"Sec. 10. No law shall be passed abridging the right of the people peaceably to assemble and to petition the Government or any department thereof; nor shall any divorce be granted otherwise than by due judicial proceedings; nor shall any lottery or the sale of lottery tickets, pool selling, book-making or any other kind of gambling hereafter be authorized or allowed within this

State, and the Legislature shall pass appropriate laws to prevent offences against any of the provisions of this section."

The meaning of this is that the Legislature is not only forbidden to pass any measure authorizing or allowing any lottery to be established, or sale of lottery tickets, pool selling, bookmaking or any other kind of gambling; it is directed to devise measures for the enforcement of the provisions of the organic law. This is a direct blow at race-track gambling, pool selling, and all games upon which money is staked. It is so sweeping that some of the delegates complained that it would prevent the risking of a few pennies at the card table in the family or at the club. It would even interfere with church lotteries.—Independent.

SLAUGHTER OF THE INNOCENTS.

Every year in the United Kingdom 45,000 Sunday-school children go to recruit the ranks of the drunkard swiftly thinned by disease and death. Every day, in Ireland alone, there are at the lowest calculation, the funerals of 35 victims of drink, for whose tombstones the pen of inspiration has an epitaph ready made. This gives us but a faint conception of the sorrow and misery in the land attributable to the same cause. Last year the Belfast Branch of the National Society for the Prevention of Cruelty to Children investigated cases involving the welfare of over 2,000 children. The sentence amounted to imprisonment for almost 14 years. At least 90 per cent. of the cruel wrongs inflicted on the helpless innocents might be directly traced to drunkenness on the part of parents. The drinking custom is antagonizing the church at every point and frustrating her efforts. Should she, as part of the body of Christ, not be in earnest on a subject of such moment; and do the facts not justify her deliverance and injunction? If so, should not every minister and member render a willing obedience to her call?—Belfast Witness.

The Columbia Desk Calendar.

For ten years the desk calendar issued by the Pope Manufacturing Company has held a unique place among business helpers. Each daily leaf during that time has taught its quiet lesson of the value of better roads and outdoor exercise, and especially the benefits of bicycling. The calendar for 1895, which is just issued, is even brighter than its predecessors in appearance, as clever artists have added dainty silhouette and sketch to the usual wise and witty contributions that have heretofore given this popular calendar its charm. It can be had for five cent stamps from the Pope Manufacturing Company, Hartford, Conn., or from any Columbia bicycle agency.



All Shrunk Up —the flannels that are washed without *Pearline*. They shrink from danger, but they're worn out by hard rubbing. Wash flannels with *Pearline*, and they will be softer, brighter and better. They will last twice as long; they will look like new while they last. Every package tells how it's done; do as it says, and it will be done well. Beware of imitations. 291 JAMES PYLE, N.Y.



WANTED 5000 MORE BOOK AGENTS

Hundreds of men and women are now earning \$100. every month canvassing for the world famous fast selling new book
Our Journey Around the World
By REV. FRANCIS E. CLARK, President of the United Society of Christian Endeavor. 220 beautiful engravings. The King of all subscription books and the best chance ever offered to agents. One sold 200 in his own township; another, a lady, 58 in one Endeavor Society; another, 152 in 15 days—all are making money, 754 thousand. Now is the time. Distance no hindrance, for We Pay Freight. Give Credit. Premium Copies. Free Outfit. Extra Terms, and Exclusive Territory. Write at once for Circulars to A. D. WORTHINGTON & CO., Hartford, Conn.

Perkins & Herpels
MERCANTILE COLLEGE
Cor. 4th Street and Washington Ave., ST. LOUIS, MO.
INDIVIDUAL INSTRUCTION
Given in Bookkeeping, Penmanship, shorthand, Typewriting, Grammar, Arithmetic, Etc.
CALL OR WRITE FOR CATALOGUE. (Resists this paper.)
NIGHT SCHOOL NOW OPEN, Phone 1207.
Organized 1830. Chartered 1853
LINDENWOOD COLLEGE,
FOR YOUNG LADIES.
ST. CHARLES, MO., near ST. LOUIS.
Synodical control. Course full and thorough Government that of a Christian family. Location beautiful and healthful. ART AND MUSIC special ties. For catalogue, etc., address,
REV. W. S. KNIGHT D.D., President

DO YOU WANT THE BEST
Organs
EITHER REED OR PIPE? Then buy only
FARRAND & VOTY ORGAN COMPANY'S,
Made in Detroit, Mich.
Correspondence Solicited.

COLD WAVE
COMING NOW.
PREPARE FOR IT.
You must either freeze or keep warm. The "Front Rank" has no superior, no equal. Burns either hard or soft coal, or wood; is a great economizer of fuel, and the most powerful heater known. Thousands in use. Send for Catalogue. Special terms to dealers.
"FRONT RANK" STEEL FURNACE CO.,
GOLD WAVE. 711-717 N. Main St. St. Louis Mo. FRONT RANK.

GREGORY'S SEED CATALOGUE
FOR 1895
THE most successful farmers and gardeners buy their seed directly from the growers; for this reason we raise largely the most risky kinds, especially Cabbage and Onion Seed. This latter is extra fine this season. No catalogue contains more varieties of vegetable seed, and none more of the new that are really good—see outside cover for an illustrated selection from our new specialties, which we will sell at half rates. Catalogue free.
J. J. H. GREGORY & SON, Seed Growers,
MARBLEHEAD, MASS.





A cream of tartar baking powder. Highest of all in leavening strength.—Latest United States Government Food Report.
ROYAL BAKING POWDER CO., 106 Wall St., N. Y.

FACT AND FICTION.

"Oh, would I were a bird," she sang, And each disgusted one Thought to himself the wicked thought, "Oh, would I were a gun."
—Unknown Bard.

Italy's estimated population is 30,000,000. The normal temperature of fish is about 77°.

Crime has more than doubled in Argentina in two years.

The first attempt at parliamentary reporting was made in 1641.

About 170 000 wolves are killed annually in Russia for the fur market.

A pushing man always gets ahead in the world. So does a cabbage.—*Ex.*

Some Christians water the milk of human kindness until the virtue is all washed out.

"Mrs. Snippy is almost frantic about her little boy having measles." Is he dangerous?" "No, but four of her near neighbors have new bonnets, and she can't go to church."—*Chicago Tribune.*

Haverly—Would you call a man a liar who was in the habit of telling little harmless fibs?
Austen—It would depend upon how much he weighed.—*Vogue.*

"I can tell you, baron, that when my offer of marriage was rejected by the prima donna, I was so miserable that I was on the point of throwing myself out of the window."
"What prevented you?"
"The height!"—*Karlsbaden Wochenblatt.*

An Emergency.—Mrs. Brand-New—I would like to get a first-class book on etiquette.
Mr. Brand-New—Any particular point you want to clear up?
Mrs. Brand-New—Yes—how to treat one's inferiors. You know dear, it is only recently we have had inferiors.—*Puck.*

Old subscriber—I called to pay you that \$6 I owe you.
Editor (softly)—There was no hurry. You needn't deprive yourself.
Old subscriber—In that case I'll defer it, as I really do need the money, badly.
Editor (rising)—John, lock the door, and if he makes a break for the window knock him down with the mallet. Now shell out that \$6.—*Atlanta Constitution.*

Between Philadelphia and Washington is a glue factory which "smells to heaven." A lady who was obliged to take a ride between those points always carried with her a bottle of lavender salts. One morning an old farmer took the seat directly behind her. As the train neared the factory the lady opened her bottle of salts. Soon the whole car was filled with the horrible odor of the glue. The farmer stood it as long as he could, then leaning forward, he shouted; "Madam, would you mind puttin' the cork in that ere bottle?"

The Buffalo Express says a boy of that city who was asked to write out what he considered an ideal holiday dinner menu evolved the following:

Furst Corse.
Mince pie.
Second Corse.
Pumpkin pie and turkey.
Third Corse.
Lemon pie, turkey and cranberries.
Fourth Corse.
Custard pie, apple pie, chocolate cake and plum pudding.
Dessert.
Pie.

A TIME TO LAUGH.

You know how it grates on your finer sensibilities to be laughed at to your face, especially when the laugh is of the harsh, unpolished type. And you know one or more persons who are possessed of such a laugh and such a disposition to use it. Well, there is such a person in this town. He is a very well educated man, too, and is especially good in the languages. Not long ago, he was talking to a mild-mannered little woman who had asked him a question about a French sentence. He asked her to repeat it. She did so.

"Ha, ha!" he laughed. "Ha! ha! Haw, haw, haw!" And the little woman blushed.

"What is it?" she asked, very much embarrassed.

"Haw, haw—I—haw, haw—was laughing—haw, haw—at your very bad—haw, haw—pronunciation—haw, haw—"

"Haw, haw, haw!" she interrupted suddenly. "Haw, haw! ha, ha, ha, ha!" And she kept it up as loud as she could, until he began to get red in the face and feel embarrassed himself.

"What is it?" he exclaimed, when she gave him the chance.

"Haw, haw!" she responded uproariously.

"I was—haw, haw—laughing—haw, haw—at your—haw, haw—very bad—haw, haw—manners—haw, haw! Good morning." And she turned her back on him, and hasn't spoken to him since.—*Detroit Free Press.*

BRONCHITIS. Sudden changes of the weather cause Bronchial Troubles. "Brown's Bronchial Troches" will give effective relief.

"My son," said a tutor of severe aspect, putting his hand on the boy's shoulder, "I believe Satan has got hold of you." "I believe so, too," was the reply.

The sugar-coating, which makes Ayer's Pills so easy to take, dissolves immediately on reaching the stomach, and so permits the full strength and benefit of the medicine to be promptly communicated. Ask your druggist for Ayer's Almanac, just out.

Tanning by electricity is being much talked of as an undoubted success. But for domestic uses the slipper is much more convenient.

Homeseeker's Excursion.

The Baltimore & Ohio Southwestern Railway will, on February 5th, sell tickets to points South and Southeast, including the Valley of the Virginia, at one fare for the round trip.

For rates and other information, apply to nearest agent B & O. S. W. R'y, or address J. M. CHESBROUGH, General Passenger Agent, St. Louis, Mo.

The number of women lawyers in the United States is now more than one hundred.

Vehicles at the World's Fair.

It may not be generally known that the Alliance Carriage Co., of Cincinnati, O., carried off the highest awards at the late World's Fair. It is said they had the largest and handsomest display and sold more goods than any other carriage exhibition at the Fair. Two Medals and one Diploma for Strength of Work, Beauty of Finish, and Cheapness of Price, are honors and distinction that no other carriage manufacturers were shown. If any of our readers want a reliable vehicle of any kind, write for their catalogue "D," with prices.

A woman while talking over a telephone at Dover, Del., recently, developed lock-jaw.

Money for Everyone.

I can't understand why people complain of hard times, when any woman or man can make from \$5 to \$10 a day easily. All have heard of the wonderful success of the Climax Dish Washer; yet we are apt to think we can't make money selling it; but anyone can make money, because every family wants one. I made \$473 36 in the last three months, after paying all expenses and attended to my regular business besides. You don't have to canvass; as soon as people know you have it for sale they send for the Dish Washer. Address the Climax Mfg. Co., Columbus, Ohio, for particulars. Go to work at once, and you will very soon have a full pocket-book and a light heart. I think it a duty to inform each other of such opportunities, and I also think it a duty to improve them while we may. Try it at once, and publish your experience so others may be benefitted.

The cost of a first-class battleship, carrying 600 men, is about \$5 000 000.

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

ONCE MORE

And Until March 1st, 1895.

The publishers write: We hope you will continue your Samantha Premium during January and February.

We gladly do this because we want our subscribers to have the best of everything. So read and act promptly. No premium which we have ever offered has been more popular or given more general satisfaction.

\$1.00 FREE PREMIUM **\$1.00**
Given to our Subscribers.

Thousands Sold at \$1.00, NOW OFFERED FREE.

There has been but one book written since MARK TWAIN'S palmy days that has possessed his power to charm by wit, and fascinate by fidelity to nature. **THAT LITERARY SENSATION IS**

Samantha at Saratoga,

BY **JOSIAH ALLEN'S WIFE, (MARIETTA HOLLEY.)**



THE BOOK was written under the inspiration of a summer season 'mid the world of fashion at Saratoga, the proudest pleasure resort of America, where Princes of the old world, with Congressmen, Presidents, Millionaires, Railroad Kings, and Princes of Commerce of our own great nation with their wives, their beautiful daughters, and all the gayest butterflies of fashion luxuriate in balmy breezes, display their personal charms, costly jewels, exquisite equipages, and revel in

All the Extremes of Fashionable Dissipation.
"JOSIAH ALLEN'S WIFE," in a vein of strong common sense that is pure and innocent as the prattle of a child, keeps the reader constantly enjoying

It takes OFF FOLLIES, FLIRTATIONS, LOW-NECKED DRESSING, DUDES, PUG DOGS, TOBOGGANING, etc., in the author's inimitable and MIRTH-PROVOKING style.

OPINIONS OF CRITICS

* An Ever **FRESH EAST** of UN
"Exceedingly amusing."—Rose Elizabeth Cleveland.
"Delicious humor."—Will Carleton.
"It is an evangel of the keenest sarcasm on the follies of fashion."—Lutheran Observer.
"So excruciatingly funny, we had to sit back and laugh until the tears came."—Weekly Witness.
"Unquestionably her best."—Detroit Free Press.
"Bitterest satire, coated with the sweetest of exhilarating fun."—Bishop Newman.

Free Unparalleled Free Offer

The handy volume edition is selling everywhere for \$1.00 a copy. It is exquisitely bound in cloth and gilt, printed from new type and on fine paper. We offer this wittiest and most richly illustrated humorous book to our subscribers on most reasonable terms.

Our Offer To every subscriber, old or new, who will send us \$2.00 before March 1st, we will send the book postpaid, FREE of all cost, and will give credit on the subscription to the paper for one year. This offer is special and must be responded to before March 1st. If you want Samantha at Saratoga, please say so when you remit. Those who accept this offer are not entitled to any other premium offer.

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

A PRIMER OF MUSIC

By Wm. Mason, Mus. Doc. and W. S. B. Mathews.

This work covers entirely new ground. It is not alone a Primer of the Pianoforte, with information about the Keyboard Notations and peculiarities of the instrument, but much more. It is a

Primer of Musicianship, having in it the foundations of Harmony, musical Form, Principle of Phrasing, the correct way of playing all the embellishments and ornaments, the

Principles of Pianoforte Technic, and other interesting and mind-awakening instruction. While intended for the use of young pupils, the ground it covers is so much more extensive than that usually covered by elementary piano lessons, that pupils as far along as the fourth and fifth grades will find here much matter which they have previously neglected.

PRICE, BOARDS, 75 CENTS. CLOTH, \$1.00.

THE JOHN CHURCH CO., CINCINNATI, NEW YORK, CHICAGO.

WM. C. WILSON & CO.
Real Estate & Financial Agents,
1010 Chestnut St., St. Louis

Personal attention given to the purchase and sale of Real Estate, Collection of Rents, Management of Estates and the safe investment of money

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

FITS EPILEPSY, ETC., permanently cured. Treatise, testimonials and Remedy for trial sent FREE to any sufferer. Established 34 years. Address **DR. ROSS, Richmond, Indiana.**

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

WANTED—Copying to do or envelope to address evenings. Can give first class reference. Address B. L. 151 Lucas Place.

NEW EYE'S Cataracts, Scars or Films ABSORBED. Our home treatment CURES Diseased Eyes or Lids when all others fail. Hundreds convinced. Pamphlet free. No Risk. Address **THE EYE, Glens Falls, N. Y.**