

# THE MID-CONTINENT

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\$2 A YEAR.

IN OUR communicated department will be found a report of the action of New York Presbytery warmly commending the labors of Dr. Parkhurst in his Augean task of purifying New York police politics.

UP IN the Illinois river bottoms where some of us used to hunt for wild honey, it was often noticed that some fool bees did the most buzzing around the tree which contained the smallest "find." The bees that understood their business flew straight, high, and kept quiet. There are sermons in bee trees.

THE CHENAB irrigating canal, of northwest India, is the largest in the world. When completed it will be 450 miles long and 200 feet broad. If this be a private enterprise, the opportunities for recurrent issues of moistened shares of stock are enough to make the months of western town lot "promoters" gush water.

A FAMILY was once heard of who took their letters from a church in high dudgeon because they were politely requested by a burdened treasurer to pay long-awaited pew rent. Now, would not that treasurer have been justified in warning the officers of the church which the family joined, that their new comers were simply ecclesiastical dead beats?

OUR BROTHER, Dr. Farris, on that perennial subject with every editor, the delinquent subscriber: "It is said that honest Chinese pay all their debts at the beginning of the new year, or, if not able to do so, kill themselves. We have very many delinquent subscribers. They are not as honest and sensitive as the aforesaid 'heathen Chinese.' They neither pay us nor commit suicide."

THE CATALOGUE of Princeton Theological Seminary for 1894-95 is out. Its faculty contains nine professors, besides two instructors and five special lecturers. Its roll showing "breaks the record"—its own, and that of all the seminaries, there being a total of 263 students representing 72 different Colleges and Universities, and 28 States of this country and 9 different foreign countries.

THE DASHING off of currency plans "while you wait" by some of our statesmen who still hold their jobs at Washington is no longer funny. Our country is not making expenses. Common, ordinary men, not statesmen, would urge that those expenses be made. That is the long and short of it. After that has been arranged, currency plans may be evolved, and axes ground sharp, by practical politicians *et al*, to their hearts' content.

THE *North and West* shakes its head at the recommendation of the Assembly that the Seminaries put in their charter the provision that the election of directors shall be subject to the approval of the Assembly. But in the constitution or rules of five of the Seminaries this is *already* a requirement. The opposition, as respects that feature, is therefore a criticism of what is, in nearly one-half of the Seminaries, an existing condition. The objection therefore is farther reaching than perhaps was designed.

SOME RUTHLESS iconoclast asserts that church sleepiness is now to be explained on scientific principles. It is, in fact, "a condition of hypnotism, and so far from indicating inattention to the sermon shows rather complete absorption by it." Fixing one's mind on the voice of the minister in the otherwise complete silence of the audience room produces just the conditions necessary to domination by another's mind, and "the nodding head, and drooping, heavy eyelids are not eloquent of the preacher's dullness, but rather mute testimonials of his powerful influence." Query: Why not hypnotise people into a state of attendance upon the evening and mid-week service?

THESE ARE striking words from the Philadelphia *Presbyterian*: "Not long since, one who had been spending a summer at a certain church in a suburb, said,

"There is in this church of more than two hundred members only one denominational paper taken, and that by the pastor; and being curious to see the amount of contributions to Home and Foreign Missions found that to the Foreign work was given eleven dollars and seventy-five cents, and to the Home thirteen dollars." The benevolence of any particular church is as the religious papers of its own order circulates among its people. Those who do not read them are proverbially stingy and ignorant of the progress of Christ's kingdom."

A QUIET character died recently in a New Jersey town. He was a Mr. Page, but everybody knew him by the sobriquet of the "Silent Man," a title he bore to his death, in his 90th year. He was a college graduate and a great reader, but kept a news-stand as a means of livelihood. The Presbyterians of his town have very pleasant memories of the taciturn news-dealer. Some time ago, they determined to have a much-needed church bell. Subscription papers were circulated to that melodious end. Even one notorious miser was approached and the paper was laid before him. He laughingly said, "I'll promise to give as much as old man Page." Old man Page heard of it, smiled grimly—and sent in a certified check for \$500., to the horror and amazement of the old skinflint.

A HINDOO monk, who has been captured by an American lecture bureau, asserts that he acquired perfect calmness of mind "by a long residence in the Himalayas." He should try the Chicago suburb, Oak Park, wherever he finds his calmness of mind departing. That is the home of W. C. Gray, Ph. D., ED., etc, etc. For perfect calmness of mind, *vide* the "editorials" which he has turned out of late concerning almost all the Presbyterian journals save the two which sneeze when he takes snuff. "Unchristian", "uncharitable", "utterly-dishonest" are some of his qualifying adjectives. Why did he stop there? Why did he not write the lewd *Presbyterian*, the foul-mouthed *MID-CONTINENT*, etc? He surely has a copy of Roget? And yet our brother prates of "charity" and "fairmindedness." It's enough to make a Chicago real estate shark blush.

THE SUCCESSIVE steps in the life of the Romish church are succinctly pointed out thus by the *Christian Irishman*: "It is interesting to note the growth of the Roman Catholic Church to the state in which it now is. It claims to have been always the same, but history is against it. Once the Christian Church was pure, but the Roman branch drifted further away with each succeeding century from that original simplicity. Its successive steps in error and assumption were taken in the following order and at the following times: Invocation of the saints, 375 A M; the service in Latin, 600; Papal supremacy, 606; images and relics, 787; baptism of bells, 965; canonization of saints, 993; the celibacy of the priesthood, 1000; transubstantiation, 1000; sale of indulgences, 1095; use of beads in worship, 1090; the sacrifices of the mass, 1100; the confessional box, 1215; restriction of the Bible, 1546; purgatory, 1439; worship of Mary 1563; seven sacraments, 1547; creed of Pope Pius IV., 1564; immaculate conception, 1854; Papal infallibility, 1870." A handy reference table is that.

SOME THREE years ago, a young Presbyterian minister, Rev. Burt Estes Howard, created a temporary sensation by publishing in a magazine, called the *Arena*, certain erratic views on the atonement which showed him "off base" as to the common evangelical conception of that doctrine. The papers of the church commented in tones of more or less surprise and criticism, and among them THE MID-CONTINENT of that date, which characterized the article in question as "vealy," and thereby brought down upon its head an indignant reply from the young preacher. Mr. Howard is now older, but whether wiser is another question. He has just been heard from again. The papers of Los Angeles, where he at present ministers, report a sermon he has lately preached, on The Evolu-

tion of Man, in which he teaches that "ages were spent" in his creation; that the Genesis account is only "the poetry of man's advent in to the world"; that "at the outset he was not made in the full image of God, but is the result of a long period of time"; that "Adam had no moral consciousness or strength of character," and that what is "commonly known as the fall was an awakening of moral sense and the arousings of conscience," and that man comes to the image of God "by the slow evolution of society and civilization."

DR. SCOVEL, President of Wooster University, Ohio, desires attention be called to the new arrangement by which Education Day (or College Sunday) is established by joint action of the General Assembly and of the Synod of Ohio. The resolution of the Assembly is as follows: "That since the young people may be naturally interested in the efforts of earnest Christian youth to secure an education, the General Assembly most earnestly commends to the support of the Young People's societies in the churches the work of the Board of Aid for Colleges and Academies, and recommends that the Sabbath nearest the Day of Prayer for Colleges, wherever practicable, be annually observed as *Education Day*, and it hereby urges the Synodical and Presbyterian Committee on Young People's societies, and on the Board of Aid for Colleges and Academies, to press this subject upon the consideration of all Young Peoples' Societies within their bounds." That of the Synod is, "That the Synod designate the Sabbath immediately preceding the Day of Prayer for Colleges as College Day, on which day the need and value of college education, and the value of our educational institutions, shall be presented to the attention of our young people; and that the President of the University prepare a circular of information for churches and Endeavor Societies." Dr. Scovel adds: "The Assembly's resolution seems to allow a choice of two days; and the interesting circular of the Board of Aid for Colleges contemplates the observance either of January 27th or of February 3rd. The resolution of the Synod designates the earlier of those two dates. It is to be borne in mind that by repeated action of the Synod, now heartily concurred in by the Board of Aid, the annual collection for the general cause is to be divided between the treasury of the Board and that of the Synodical University. The interests are substantially the same, as the principles are the same."

SUNDAY, FEBRUARY 3rd, is "missionary day" for the Christian Endeavors. This day is the formation of the first societies, and all connected with the Presbyterian church are invited to observe it by making a thank offering to be devoted to the missionary work of the church. A request has come to the Board of Foreign Missions that specially attractive objects should be presented to the Young People, that they might choose one or more to which to devote their offerings upon this day. This has been prepared and sent out. Any society may make its choice among the following: "1. Evangelistic and itinerating work among the towns and ranches scattered through the valleys and country districts of Mexico. Most of these can be reached only on horseback. Railroads and good wagon roads are alike wanting. Scores of communities and thousands of souls receive the Gospel only through such work. 2. Foreign mission-press work, printing the Bible and Christian literature on the foreign field for us there. 3. Medical work in Korea. The Government has put the hospital at Seoul in our hands, and there are openings in this one hermit nation on every side. 4. The Institute International,—an evangelical school at Santiago, Chili, for training boys for Christian service and influence in Chili, Peru and Bolivia. 5. The support of your own missionary. Write to Mrs. H. H. Fry, 53 Fifth avenue, New York city, and she will secure your membership in a group of societies represented on the foreign field by their own missionary. Any amount you may give on Endeavor Day will secure a share. If you already have a share in such a missionary, or are giving to some special object, your offering could be counted as a part of your contribution to meet your regular obligation; but it would perhaps be better if you made it a pure thank offering over and above what you would otherwise be giving. "All offerings given on this day should be sent to William Dulles, Jr., Treasurer, 53 Fifth avenue, New York city, with an indication of that one of the five objects named above to which the money is to be devoted. Let us give generously unto Him who "though He was rich, for our sakes became poor."

## A SERMON IN STONES.

BY MISS EMILY GILMORE ALDEN.

## PEARLS.

Lusters mothered by the sea  
In her deep tranquility;  
Till the divers set them free  
From their still captivity.

Ornaments for blushing maid  
Powdering her raven braid  
Or her ball dress of brocade  
Ere she grows a woman staid.

## RUBIES.

Stones that gleam and flush like wine  
In a goblet crystalline;  
Hearts of fire so passion fine  
That their fervor seems divine.

Suited for a woman's prime,  
When her faith is so sublime  
That her hopes to kingdoms climb  
Where Love's hallelujahs chime.

## OPALS.

Fragments of an autumn dream;  
Snatches of the sunsets gleam;  
Glow of morning carmine beam,  
Glint of blue in dancing stream.

Gems for Dowager to wear  
In her crown of silver hair;  
For October dyes they bear  
Carnival of pigments rare.

## SAPPHIRES.

Pilfered blue of children's eyes  
When they look so over-wise;  
Every stone a fresh surprise  
As it matches turquoise skies.

Gems a Princess' troth to bind  
As her snowy arms they wind,  
Or their beauty hold enshrined  
In her casket satin lined.

## AMETHYSTS.

Royal purple amethyst  
Glory of the lapidist;  
Like a scrap of river mist  
By Aurora lightly kissed.

Who shall wear the amethyst?  
Every lover keeping tryst;  
In Love's train a royalist  
He must be a rhapsodist.

## EMERALDS.

Torn from "fields of living green,"  
Bordering Jordan's banks—I ween  
Borrowing Neptune's huge marine  
Glimmer of the ocean sheen.

Filtered light from beryl dew  
Doth these jewels circumfuse;  
Fit to heal a spirit-bruise  
As they shone on Raleigh's shoes.

Gems apart for married wives  
Blessing oft their golden gyves  
Consecrating wedded lives  
As each one her children shrives.

## DIAMONDS.

All the colors petrified,  
Clear as tears of tender pride,  
Heaven alone more glory-eyed  
As St. John had prophesied.

Jewels that may deck a Queen,  
Or reproach a Magdalene,  
With an agony as keen  
As her life has been unclean.

All the world is jewel case  
As through Nature's foliage lace  
Glitter gems in every place  
Where she shows her sweetest face.

Flowers—with color and perfume  
Which repeat their virgin bloom  
With fresh grace of leaf and plume  
Which no jewel can assume.

Birds—which flash upon the wing  
As melodiously they sing;  
Could there be a daintier thing  
To a jewel answering?

Brilliant as a bird or flower  
Rainbow jewel after shower  
Gift to man—a promise dower  
Of Jehovah's matchless power  
Which on Heaven's celestial height  
Doth this covenant re-write  
Emblem of supernal might  
Rainbow-circling Throne of White;  
While to our immortal sight  
Birds and flowers and jewels bright  
Rainbows which do faith invite,  
Seem but sparkles of earth's night  
In that "Land of pure Delight."

City, with foundation wall  
Deep as are its turrets tall,  
Jasper, sapphire and the third,  
Called by such a liquid word  
Soft and sweet chalcedony;  
Emerald beautiful to see,  
Then sardonyx, sardius too  
Chrysolite and beryl blue  
Topaz and green chrysoptase,  
Jacinth with its violet face;  
Mists of time—all glory kissed  
So the twelfth—an amethyst!

Monticello, Godfrey, Ill.

## "ARE OUR MORAL STANDARDS SHIFTING?"

BY THE REV. H. T. FORD.

This question is raised and discussed in the January number of the *Forum* by Prof. Hart, of Harvard College. Such a question is startling and may well provoke investigation. We are certainly living in the most revolutionary period of history. But revolutions do not come now by the conflict of armies, but by changes in ideas and philosophy, the progress of science and the extensive application of the powers of nature to the arts of life. Revolutionary changes are taking place in politics, laws, economic theories, business and social organization, and changes of view are taking place even in the church and theological doctrine. The world of the nineteenth century is a very different world from that of the eighteenth.

But amid all these important changes, it has probably occurred to very few that our moral standards are shifting. Many of the changes taking place are in the line of betterment, but if our moral standards are shifting as Prof. Hart thinks, it is certainly a most alarming fact. We do not think the evidence he brings in support of his beliefs are altogether pertinent or convincing. But when such a man as Rev. Dr. Newman Smyth in an important theological work justifies lying under certain circumstances, and when we remember that he represents a new school of theologians, it is certainly an ominous indication.

The Bible has always furnished Christian nations with their moral standards. The governments, laws and courts of Christian nations have always accepted the moral standards given in the Bible as final and absolute. These standards have always been the touchstone for the conscience in all business life as well as in legislation and in religion. They have always been the end of controversy. If we have lost confidence in the moral law as given us in Revelation and have found that it is not to be accepted as the final discriminating standard between right and wrong, then we are in as dangerous a situation as the sailor in mid-ocean would be if the North Star should begin to change its position and wander into unknown regions of infinite space.

If the Higher Criticism and growing scepticism of the time shall destroy our confidence in the Bible and its divinely revealed moral law and rule of right and wrong, then indeed our moral standards will shift, and if they once begin to shift who can forecast the future? When once we have cut loose from our divinely revealed standard of right and wrong, we are out upon a shoreless ocean without chart or compass. Nothing is so absolutely fundamental, in our politics, our economics, our business, our social relations, or our religion as our moral law; our standard of right and wrong. If the foundations be destroyed what can the righteous do?

Prof. Hart's article has failed to convince us that our country is denying the validity of the old moral standards. We think that the facts he mentions rather show that there is a growing tendency for men in politics and in business to shut their eyes to and ignore all moral distinctions and standards. In either case, it is a subject for the clergy above all others to consider. If our moral standards are either shifting or being ignored, is it not because the moral law, as the ultimate, unchangeable and all important standard of right and wrong is not taught with sufficient frequency and pressed upon the conscience with sufficient power? Light upon the moral world must come from the Bible through the church and the ministry. It is the business of the church to proclaim and maintain the moral standards for the secular as well as for the religious world.

After listening to preaching in many cities and for a number of years, if we were asked to mention the point in which the pulpit is weakest and in most danger of failing, we should unhesitatingly say, in its neglect of the moral law and ethical standards. If the pulpit neglects this great and fundamental part of the moral system, is it singular that politicians and business men ignore it? If the moral standards shift in the church or fade out of its teaching, will they not speedily and inevitably shift or fade out of our secular life?

## SECTARIANISM IN SCHOOLS.

[Our readers are acquainted with the Galitzin school case wherein the supreme court of Pennsylvania decided that there was no ground for enjoining the employment in the public schools, as teachers, of Roman Catholic nuns who, in their school room work, wore the garb and the insignia of their church sisterhood. One member of the court, Justice Williams, gave a dissenting opinion which we print below. Its force and clearness are most manifest.]

This is a school with eight departments, and a separate teacher for each. The eight teachers are members of the same church or sect. This is unusual, but not unlawful. Six of these teachers, presiding over six of the departments, are nuns of the Sisterhood of St. Joseph. They have renounced the world, their own domestic relations, and their family names. They have also renounced their propriety, their right to their own earnings, and the direction of their own lives, and bound themselves by solemn vows to the work of the church and to obedience to their ecclesiastical superiors. They have ceased to be civilians or secular persons. They have become ecclesiastical persons, known by religious names, and devoted to religious work. Among other methods by which their separation from the world is emphasized, and their renunciation of self and subjection to the church is proclaimed, is the adoption of a distinctly religious dress. This is strikingly unlike the dress of their sex, whether Catholic or Protestant. Its use at all times and in many places is obligatory. They are forbidden to modify it. Wherever they go this garb proclaims their church, their order, and their separation from the secular world, as plainly as a herald could do if they were constantly attended by such a person. The question presented on this state of facts is whether a school that is filled with religious or ecclesiastical persons as teachers who come to the discharge of their daily duties wearing their ecclesiastical robes, and hung about with the rosaries and other devices peculiar to their church and order, is not necessarily dominated by sectarian influences, and obnoxious to the spirit of the constitutional provisions and the school laws? This is not a question about taste or fashion in dress, nor about the color or cut of a teacher's clothing. If it was only this I would favor the largest liberty. It is deeper and broader than this. It is a question over the true intent and spirit of our common school system as disclosed in the provisions referred to. If this is a proper administration of the school laws in Galitzin, it would be equally so in any other school district of the State; and if every common school was presided over by ecclesiastical persons, supplying pupils with copies of their church catechism on application, and teaching it before and after school hours to all who chose to remain for that purpose, it seems to me very plain that the common schools would cease to be such, and would become, to all practical intents and purposes, parochial schools of the church whose ecclesiastics presided over them.

Clergymen sometimes wear on the street a coat or hat that affords some evidence of their profession, but they do not appear in churchly robes when about their daily work, or in any garb that points out the church to which they belong or the creed to which they adhere. But these six teachers in Galitzin do just that. They wear, and must wear, at all times, a prescribed, unchangeable, ecclesiastical dress, which was plainly intended to proclaim their nonsecular and religious character, their particular church and order, and their separation from the world. They come into the schools, not as common school teachers or as civilians, but as the representatives of a particular order in a particular church, whose lives have been dedicated to religious work under the direction of that church. Now, the point of the objection is not that their religion disqualifies them. It does not. Nor is it thought that church membership disqualifies them. It does not. It is not that holding an ecclesiastical office or position disqualifies, for it does not. It is the introduction into the schools, as teachers, of persons who are, by their striking and distinctive ecclesiastical robes, necessarily and constantly asserting their membership in a particular church, and in a religious order within that church, and the subjection of their lives to the direction and control of its officers. No priest or bishop in full canonical dress more plainly declares his church, and his office therein, than do these nonsecular and ecclesiastical persons when they come into the school room of a secular public school wearing the peculiar uniform and insignia of their sisterhood. The common schools are supported by general taxation. The Catholic and the Protestant, the Jew and the infidel, help support them, and have an equal right to their benefits. The common schools cannot be used to exalt any given church or sect, or to belittle or override it; but they should be, like our political institutions, free from ecclesiastical control and from sectarian tendencies. Is the public school

of Galitzin such a one? The Protestant children of that borough do not think so. Their parents do not think so, as appears most plainly by this litigation. The directors evidently did not think so, for they repulsed the mothers who came to them to beg that their children might be put in a department not presided over by one of these ecclesiastical persons. The learned judge of the court below did not think so, for he enjoined against the teaching of the catechism and all other sectarian instruction, but he left the ecclesiastics in full charge. With faces averted from the world they have renounced, wearing their peculiar robes, which tell of their church, their order, and their subordination to the guidance of their ecclesiastical superiors, using their religious names, and addressed by the designation "sister," they direct the studies and the deportment of the children under their care, as ecclesiastical persons. They cannot, or they will not, attend teachers' institutes. They have no touch with those engaged in the same pursuit about them. They do not attend public examinations; but, examined in the seclusion of the "mother house" of their order, after having been selected by the "sister superior" in compliance with the written request of the directors, they come to their work as a religious duty, and their wages pass, under the operation of their vows, into the treasury of the order. If a school so conducted is not dominated by sectarian influence, and under sectarian control, it is not easy to see how it could be. If in some neighboring borough the several departments of the public school should be filled by Episcopal clergymen as teachers, who should appear only in their canonical robes, and with their prayer books suspended from their necks, and if Catholic parents of children entitled to admission into the school should appeal to the courts for relief for their children from the presence and influence of ecclesiastics who insisted upon keeping the name of their church, and their relation to it, before the minds of their pupils, I should no more doubt their right to such relief than I can doubt the right of the plaintiffs in this case.

PLAN OF FEDERATION.

[This plan sent down by the Assembly to the Presbyteries for consideration is meeting serious opposition. We lately referred to the wise objections to it taken by the Presbytery of Cincinnati. The Presbytery of Cayuga, besides voting against it, adopted a report, prepared by its committee, as a testimony against the scheme as very unwise and immature. The action adopted by the Presbytery we give below. We call the careful attention of our readers to it—especially our ministers and elders.]

If the proposed Federal Council were a purely advisory body, without legislative, judicial or executive functions, it would make a less strong demand than it now does for close scrutiny. It is not a merely advisory body. It is a body having authority, with jurisdiction over wide and important classes of affairs. Within the limits of that jurisdiction, it is a new highest judicatory supreme over the present highest indicatories of the churches.

1. The terms used indicate this: The plan is "the Plan of Federation"—not alliance, or confederation, but federation. The union to be formed is styled "Federal Union." The proposed executive body is the "Federal Council." These terms, evidently selected with care, are the terms that describe the relations of the United States to the several states. In a federation, the whole has sovereignty over the parts.

2. By the proposed plan, certain powers are delegated to the Federal Council, and thereby taken away from the judicatories of the several churches. By section 1, the several "denominations" are to "retain" "every power, jurisdiction and right," save those "expressly delegated" to the proposed Federal Council. This implies that certain powers, jurisdictions, or rights are so delegated. Section 6 provides that the Federal Council "may advise and recommend in all matters \* \* \* but \* \* \* shall not exercise authority, except such as is conferred upon it by the federal bodies." The distinct implication is that "this instrument" confers "authority" upon the Federal Council—authority as here expressly distinguished from mere power to advise or recommend; and that this authority is capable of being indefinitely enlarged in the future. In section 2, the Council is distinctly called "Ecclesiastical Assembly." Section 8 declares that the Council shall have a right of "adjudication," in certain cases, or, in other words, that it is a judicatory. This section constitutes the Council sole judge in differences that may arise, either among the federated denominations or among any of them, in regard to matters within the jurisdiction of the Federal Council. Finally it is provided in section 2, that the proceedings of the denominational judicatories shall be entitled before the Council not to authority, but to "full credit" and "proper respect."

3. The scope within which this supreme authority of the Federal Council is to be exercised is very wide and important. In section 3 it is described as a whole, in the phrase: "For the prosecution of work that can be better done in union than separately." In section 5 three specifications are given. The first specification is that the Council "shall promote the co-operation of the federated denominations in their home and foreign missionary work." That is to say, whatever the missionaries, home or foreign, of any two federated churches occupy the same or related fields, there the authority of the Federal Council comes in. Should the Council be disposed to disturb the missionary boards and churches, or to disturb in their places these home and foreign missionaries, it will have the authority to do so. By the second specification, the council is to "keep watch on current religious, moral and social movements." Here are included such matters as the revision of the English Bible, the Christian Endeavor Societies, the liquor traffic and prohibition, all questions of Christian citizenship and Christian Sociology. In the third specification, the council is required to "take action" for "the maintenance of the truth that our nation is a Protestant nation, and of all that is therein involved." This commits the federated churches to certain positions in regard to the religious amendment of the national constitution, oaths of allegiance, the relations of the state to the doctrines of the lordship of Christ and the authority of the Scriptures, the lawfulness of substituting an affirmation for an oath, and the other questions that are involved; for here the Council are to "take action"—not to watch or consider, but act.

4. We have seen thus far that the new body to be created is to be a supreme church judicatory, with a wide range of jurisdiction. These considerations become greatly more important when we notice that it is to be a compact permanent body, in the midst of judicatories which are composed of men who are newly elected at every sitting. Inevitably, if the arrangement is made and becomes permanent, ecclesiastical power will slip away from the shifting General Assemblies, and become lodged in the permanent Federal Council. In other words, the whole nature of Presbyterian church government will become changed.

5. The interests involved being so grave, the proposed Federal Council should not be constituted unless it can be made truly representative, and surrounded with effective safeguards. But the plan before us proposes no safeguards at all and proposes a mode of representative which is unequal in excessive degree, and which, in the case of the larger denominations, is in no sense properly representative. Supposing the Federation to be formed according to the proposed plan by the eight churches mentioned in the Assembly's minutes, the 5,000 members of one of the reformed Presbyterian churches will have the same vote with the 900,000 members of our own Church. The representative of the remaining 125,000 communicants of the four smaller churches, with one recruit added, would out vote the representatives of the remaining 1,400,000 communicants. That is, one-twelfth might supposably outvote eleven-twelfths. More important still is the fact that the larger churches have diversified interests, and these cannot possibly be adequately represented by the small delegation allowed them in the plan.

YOUR PASTOR'S INCOME.

WHAT SHOULD IT BE?

Should it be the smallest amount that will keep soul and body together? Every Christian will answer, No!

Shall it be the smallest amount for which any ordained minister will consent to serve? By all means, No! It were as well to clothe our children in the cheapest, flimsiest cloth to be found in the stores, as to seek the cheapest exhortations that can be found in pulp circles for the feeding of our souls.

What, then, should be the standard of a pastor's salary? So asks the *Christian Observer*.

1. It should make provisions for the books necessary to the culture of his mind and heart. As well try to make butter without cream, as to expect the preacher to give us racy, interesting and instructive sermons without the materials on which to draw for facts. He must have maps, concordance, commentaries, Bible dictionaries, cyclopedias, histories, and standard works on biblical customs, and on theology, as well as the current literature, with accounts of the new discoveries in Bible lands, etc. These are as necessary to him in building sermons, as is lumber to the carpenter who is building a house for you. Have the deacons estimated how much the pastor ought to spend on these, his tools or his material, in order to develop first-class instruction?

2. The pastor's salary should include provision for

the unusual expense of his clothing. Other men can arrange to economize in clothing; when they must go in the mud, or undertake hard and heating labor they can lay off a coat, or wear the coarser garment. But when the preacher rides through mud or dust to his appointment, or when he undertakes his most heating work,—the preaching,—he must wear his best suit. His clothing, therefore must cost double that of other men.

3. In a country charge, the pastor must have his horse and buggy, so as to reach different preaching points on the same Sabbath, and to visit his people during the week. To him this vehicle is not a luxury, but a necessity to the proper discharge of his duties. In the city, a similar expense is necessarily incurred in the form of car fares.

4. We have considered extra expenses, such as unavoidably attach to the pastor's work. Now for the ordinary expenses of his family—how much would you have him enjoy? Perhaps there is an answer in the suggestion that he ought to have *as much to live on as the other families* of his church. If we will estimate the value of the flour, the meat, the garden vegetables, and milk and butter used on our tables during the year; if we add to this the value of the corn and hay that we use for the horses we ride or drive; and then add the cash (or trade) received for what we sell, we will find out what our income is. And we wish the Lord's servant to have as large a share of the comforts of life as our own families enjoy.

Some time ago, we were talking with a man whose income was not less than five thousand dollars a year. He was asking whom his church might call as pastor, adding the remark: "You know we are a poor church, we ought not to promise a pastor more than about seven hundred dollars a year." And that seven hundred dollars was to include the purchase of his library and the feeding of a horse for pastoral visiting and the maintenance of a buggy for that work; so that it was really a provision of only about five hundred a year for the support of his family. Was it right?

BARTIMEUS.

BY THE REV. A. J. REYNOLDS.

We wish to speak of Bartimeus. Not the blind man that sat by the gate of Jericho, and to whom Jesus gave sight; but a man born a heathen in the Sandwich Islands, about the year 1785, six years after Captain Cook was killed. The native name of this Bartimeus was Puaaiki. His heathen mother buried him alive, but God rescued him. He was a wretched, neglected, friendless boy, ragged, and before he grew to man's age, became blind. When the missionaries first saw him he was indeed a degraded man. He was a worshiper of the hideous idols, and was a dancer in the licentious heathen dance. Small of stature and despised by all, this blind man seemed to be the hopeless slave of sin and Satan. He was the mere wreck of humanity, and yet he was the first convert to Christ. He heard the missionaries preach the Gospel—and he at once became a new man. When he was forty years old he was baptized, July 10th, 1825. He received as a Christian the appropriate Gospel name, Bartimeus. Oh what a change Christ wrought in him! He delighted in hearing the Word. He had a retentive memory, and he committed to memory large portions of the Bible, which became his spiritual meat and drink. There was a great revival of the Holy Spirit's work in the Sandwich Islands in 1837 and 1838. He preached faithfully the Word of God, as a lay worker and elder in the church. He was duly licensed to preach in 1840, and continued to do so until his death, September 1843, at the age of 58. He was a powerful and truly eloquent preacher, and a holy and humble Christian.

During the great revival Bartimeus preached to his countrymen urging them to come to Christ, with tenderness and power. He showed how Christ called Zaccheus, and the dying thief, and the jailor, and the people on the day of Pentecost. Oh, what a marvel of redeeming love was Bartimeus! How reverent he was in God's worship, how ardently he loved Christ, how thankful he was to Him who died for him, how fervent in prayer, how devoted to the salvation of souls! After he became a Christian how holy was his life, and how increasing his fidelity as a preacher. And when he died all felt that a great man of God had gone to glory. The conversion of the Sandwich Islanders reads like a chapter of the Acts of the Apostles, and this Bartimeus was, in some respects, like the Apostle Paul.

The Hindus say, "An arch never sleeps; i. e., it is always in compression, it is always lifting up. So with the spirit of compassion; it always feels; it always lifts. And even at times when we know not the thought of the heart that is compassionate it keeps on somewhere, helping the upholding."

## Kansas Department.

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

## NOTES BY THE WAY.

BY S. B. F.

Send in your items of Church news, brethren. Many an item of interest to the Synod and to the Church at large, is lost because it is not reported. Do not be too modest! Give the facts, this is what is wanted.

If your church is not reported from time to time in the columns of THE MID-CONTINENT and other religious papers, it is because you are not reported either to the Kansas Correspondent or to the papers direct. Ubiquity and omniscience are not bestowed upon news-gatherers and you would do the cause good and bestow a great favor upon the editors and correspondents if you would drop a line giving facts and incidents of interest in your work.

There are so many calls come to me, personally, to come to the help of pastors and stated supplies in evangelistic meetings that I am constrained to say that were I to accept one-tenth part of these solicitations I would not have an hour to devote to the wider and more constant work demanding attention. It would be a source of great pleasure to me to comply with these requests and do all in my power to help along the blessed cause in this way, but I find it simply impossible to do so and at the same time meet the constant and varied demands of the work which always presses with heavy weight, and often with deep perplexity upon me. Were the Synod smaller and the general demands upon time and strength less frequent, I would cheerfully help, but under existing demands and circumstances, I have this request to make: Do not ask me to "spend a week or ten days with your church." I cannot do it.

One very comforting thing to the children of God, is the fact that the devil becomes disturbed and exceedingly active when sinners are being converted, and God's people thoroughly aroused in the matter of soul-winning. The malignancy of his spirit is never so plainly discernable than when multitudes are "pricked in their hearts" and begin to inquire "men, brethren what shall we do?" One very remarkable thing about the tactics of the devil is, that while the Son of God was upon earth, the devils and demons with whom he came in contact never once denied that He was the Christ. They always confessed that He was the Son of God when brought face to face with Him. But when the devil would use sinful men as his tools he incites them to preach and talk infidelity. He could not, He dare not deny what He knew to be the truth about His king and so he incites the Pharisees to ascribe the mighty works of Christ and the Holy Spirit to Beelzebub. And when the work of the Holy Spirit is manifest in the conversion of sinners there is no lack of tools in the hands of the devil to preach infidelity and maliciously ascribe such glorious work to the devil. Instead of being disturbed by such prating on the part of those "who are willing slaves" to a cruel and wily taskmaster, as the old devil ever is, the people of God should rather rejoice that his Satanic majesty is being disturbed. The devil may and no doubt does laugh at a sleeping church and at inactive church members; but there is a world of meaning in the old familiar lines:

"The devil trembles when he sees  
The weakest Christian on his knees."

And when a whole church or a whole community of Christian people become earnestly active not only in secret prayer but in aggressive work, it is not wonderful that the devil is doubly active in inciting all his tools and emissaries to bitter opposition to the cause of truth and to the salvation of the lost. What a grand thing it would be if the whole church of Christ would awaken to the serious and blessed work of making the devil and his hosts decidedly uncomfortable and so disturb him that, vanquished, he should "go to his own place," and so work upon the tools he finds among lost men that they should have no peace, day nor night, until they found it at the pierced feet of Him who gave Himself for them but whom they so wickedly and persistently oppose.

## KANSAS ITEMS.

WILSON.—Since Rev. H. H. Gane took charge of the work in this place last April, there has been 15 accessions to the church since that time. The congregations are good and the work is prospering as well as could be expected in this "drouth stricken" region of Kansas.—S. B. F.

OXFORD AND MT. VERNON.—Eleven persons were received into the Oxford church at a recent communion and nine into the church of Mt. Vernon. These churches are served by Fred Grace, a licentiate of the Presbytery of Emporia.—S. B. F.

WICHITA, 1ST.—Thirty-one persons were received into this church last Sabbath, making more than one hundred received since Major Cole began his meetings. This church will report a membership of one thousand soon.—S. B. F.

PERKINS, WICHITA.—Sixteen were received into this church on last Sabbath, which is very encouraging to the mission church. The struggling little band who have this work in hand in the northwest part of the city are energetic and consecrated and worthy of all the help they seek. The work is needed and ought to be encouraged by all Presbyterians in the city and elsewhere.—S. B. F.

SEDAN.—Since Rev. H. M. Gilbert took charge of our work at Sedan, there has been purchased and fitted up a most commodious and tasty brick church, formerly owned by the United Brethren. There has been added to the church since last October 33 by profession. Several prominent business men of the town who have stood aloof from church work and responsibility for years are among this number.—S. B. F.

GREAT BEND.—Rev. A. M. Barrett, formerly of Shenandoah, Iowa, has accepted an invitation to supply this church and has entered upon his work. He succeeds Rev. W. H. Hillis who has accepted a call to the church of Columbus, Kan.—S. B. F.

NORTON.—This church has just received into its membership nine persons, seven by profession of faith and two by letter. Rev. A. C. Keeler is present supply of this and Calvert churches. These additions to these western churches are a source of great encouragement in these times of trial through all that region.—S. B. F.

BAILEYVILLE.—Rev. J. C. Redding, the evangelist, conducted a series of revival meetings here, continuing just one week. Baileyville has never experienced such a religious stirring up before. The Presbyterian church was crowded every afternoon and night. The churches have been refreshed and many conversions have taken place. Sunday, Jan. 13th, we enjoyed a very precious communion service, at which time 17 new members were received on profession into the Presbyterian church, as an immediate result of the meetings. More are coming later. We now have about 100 members in our church, just double the number we had a year and a half ago. Praise the Lord!—D. C. Smith.

## Communicated.

## AMONG INDIANA CHURCHES.

BY THE REV. J. M. BOGGS.

DECATUR.—A special meeting of the Ft. Wayne Presbytery was held in the lecture-room of the First Presbyterian church of Ft. Wayne, Tuesday, Jan. 15th, at 2:30 P. M. Rev. Wm. Q. Alexander, of Decatur, asked for the dissolution of the pastoral relation between him and the Decatur church and presented resolutions passed by the congregation reluctantly acquiescing in the request. Presbytery dissolved the pastoral relation and dismissed Mr. Alexander to the Freeport Presbytery, to accept the call of the Argyle church near Rockford, Ill. Decatur was Mr. Alexander's first charge. In less than two years, the membership has increased from 350 to 400. One of the Decatur elders writes in a private letter: "The best preacher ever on our field by far. Before he was here a year, we could see that it would be impossible for us to keep him." The Argyle church is a country church, composed largely as the name would indicate of Scotchmen. The church offers Mr. Alexander \$1,500 a year and a manse. As it is only about ten miles from Beloit, he has already made arrangements to take some advanced studies in Beloit College.

FT. WAYNE.—All the Presbyterian churches, four in number, have had unusually good meetings during the Week of Prayer. The tendency seems to be toward long pastorates. Rev. D. W. Moffatt, D.D., a brother of Dr. Jas. C. Moffat, who was long a Professor in Princeton Seminary, has been pastor of the church nearly twenty-three years, Rev. J. S. Seeper has been in Westminster, (formerly Second), and Rev. J. M. Boggs, in the Third, a little more than six years each. Bethany will soon be ready to celebrate its first birthday. Rev. Geo. E. Davies has been its pastor almost as long as possible, considering its tender age, he having entered upon his work there May 1, 1894.

LIGONIER.—Rev. Edward Barr, has just closed five and a half years of labor with the church of Ligonier. The church was a mission three months old, and without a house of worship when he began. They built a handsome brick church, costing \$8,000 or \$10,000, and became self-supporting in three years. Mr. Barr is one of the clearest thinkers in the Synod. He has held such important pastorates in the State as those of Madison First, Elkhart, LaFayette First, and Frankfort. How much he has been appreciated where he has once labored is shown by the remarkable fact that he has had two pastorates in each of four churches, Bedford, Frankfort, Elkhart and LaFayette, First. He has manifested the rare combination of unusual philosophical and theological taste and acumen, with evangelistic zeal. Mr. Barr has been pastor elect at Ligonier, never consenting to consider his labor there permanent. Ligonier has been singularly blessed as a new organization, in having five years and a half of the services of such an able and godly man. It ought now to show itself a solid, well-trained church.

## OUR THEOLOGICAL SEMINARIES.

I am only one of many who labor under the difficulty of understanding the disinclination of Directors and Trustees of our Theological Seminaries to accept the recommendations of the Assembly's Committee. In the new light of recent history, it might be supposed that, no insuperable legal obstructions being in the way, there would be shown a ready acquiescence in the expressed desire of the church as represented in the vote of 445 to 117 in the last General Assembly. I say "insuperable legal obstructions," referring, of course, to the status of funds already in the possession of our Seminaries. Admitting this, I am unwilling to admit the impossibility of such changes in their charters which would give the church control over funds already made, and by explicit provisions to declare that the funds given to them "should be used for no other purpose than for theological education in the doctrines set forth in the standards of the Presbyterian church in the United States of America."

Possibly, I may be at fault in grasping and understanding the legal aspects of the subject, but, presuming upon a willingness on the part of Directors and Trustees of our Seminaries to carry out the wishes of the great members of our Church as above expressed, I cannot understand how reasonable objections can be made by Trustees of our Theological Seminaries to hold funds in trust for the foregoing purposes and objects, that is, for such theological education as is in correspondence with the doctrines set forth in the Standards of our Church.

I cannot say what may be thought of the subject in other localities, but in the place of my residence I know that, while in one case a bequest made in a will was revoked because the Seminary to which it was bequeathed was suspected of teaching doctrines out of harmony with our Standards, in another case a party having designated a certain Seminary as one of his legatees, is seriously considering the question of annulling it. What is true here may be true in other places.—B. N. R., in *Presbyterianian*.

## A MONSTER TEMPERANCE PETITION.

The World's Christian Temperance Union for the Protection of the Home, addressed to the governments of the world the following petition:

Honored Rulers, Representatives and Brothers:

We, your petitioners, although belonging to the physically weaker sex, are strong of

heart to love our homes, our native land and the world's family of nations.

We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper, and the time is brought nearer when the world shall be at peace.

We know that indulgence in alcohol and opium, and in other vices which disgrace our social life, makes misery for all the world, and most of all for us and for our children.

We know that stimulants and opiates are sold under legal guarantees which make the Governments partners in the traffic, by accepting as revenue a portion of the profits, and we know with shame that they are often forced by treaty upon populations; either ignorant or unwilling.

We know that the law might do much, now left undone, to raise the moral tone of society, and render vice difficult.

We have no power to prevent these great iniquities beneath which the whole world groans, but you have power to redeem the honor of the nations from an indefensible complicity.

We therefore come to you with the united voices of representative women of every land; beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the State from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization throughout all the territory over which your government extends.

## PRAISING DR. PARKHURST.

At a largely attended meeting of the New York Presbytery on January 14th, the following paper was adopted with only one dissenting voice (a gentleman by the name of Mullally.—Ed.):

Resolved, That the Presbytery of New York expresses its gratitude for and its pride in the persistent, noble and successful efforts of our fellow-presbyter, the Rev. Charles H. Parkhurst, D.D., in the interest of greatly needed municipal reform.

Resolved, That we rejoice in the success which he has had in arousing the Christian young men of the city to a realizing sense of their moral and religious duties as citizens, and in binding them together in efforts for the purification of our civil and social life.

Resolved, That we recognize the Gospel of Christ as the supreme remedy for every form of evil, and the church of Christ as the agency by which the world is to be regenerated and saved, and, therefore, we believe that the moral teachings of Christ must be applied to every sphere of life, and that the church should bear her testimony for righteousness and purity in all human affairs.

We heartily commend Dr. Parkhurst for the faithful heroic testimony which he has borne. We thank God for the favor which has made his efforts for reform successful, and we implore God's blessing upon them, that they may be permanent and completely triumphant.

Dr. Field, of *The Evangelist*, and Dr. Stoddard, of *The Observer*, were both on their feet in favor of a resolution commending their brother. In no discussion in the Presbytery for five years has there been such perfect unanimity. Dr. Field paid a hearty tribute to Dr. Parkhurst's work, declaring that the reformer had gone down into hell to drag up out of that place some of the poor wretches whom he had found there. Growing enthusiastic in his speech, Dr. Field closed with these earnest words which were loudly applauded: "Dr. Parkhurst never fulfilled his duties so well as when he did the work which we are considering to-day. He has done more to purify the city of New York than all the rest of us put together."

Dr. R. F. Sample read a paper at this point expressing grateful appreciation of Dr. Parkhurst's services in the interest of municipal reform, aided by the Society for the Prevention of Crime. This was followed by a sentence which affirmed that the Gospel is the divinely appointed remedy for every form of evil, and that the church of Christ is the agency by which the world is to be regenerated and saved, and yet recognized the necessity of civil law for the government of civil society. The resolution closed as follows:

We heartily commend the faithful, heroic labors of Dr. Parkhurst and his society in awakening general solicitude for the public good and uniting the best elements of the city, irrespective of party affiliations, in the election to municipal offices of men of reputed integrity, pledged to the maintenance of just and righteous law, through whose efforts, supported by all law-abiding citizens, we hope, with God's blessing, for better municipal conditions in the life to come.

OUR WASHINGTON LETTER.

AMONG THE CHURCHES.

A number of churches held watch night services, and in some of them the Lord's Supper was celebrated. The week of prayer was generally observed, and revivals have been the outgrowth in some instances.

The various benevolent societies of the churches have been busy since the cold weather came, relieving distress, some of these dispense the charity themselves, while others make the Central Union Mission their almoner. The Mission has been taxed to its fullest to shelter those who nightly apply for lodging. Eternity only will tell the good the Mission has accomplished. It not only provides food, clothing, fuel and shelter, but ministers to the necessities of the soul, as soon as the body is in condition to receive the ministrations.

As yet no successor to Dr. Bartlett has been found for New York Avenue church.

TEMPERANCE WORK.

Every thing is stirring in temperance circles. The Anti-saloon League held its annual meeting a few days ago, received delegates from many organizations which had hitherto held aloof—not from lack of sympathy, but from sheer neglect—passed resolutions, planned the work of campaign, about to be begun, and elected officers for the ensuing year. The W. C. T. U. are preparing to hold a series of meetings which will culminate in a monster meeting, the 15th February, when the Polyglot petition will be presented to our government. The President of the World's W. C. T. U., Miss Willard, will accompany the mammoth paper, as will also Lady Henry Somerset. Convention Hall has been secured for the exercises, and it is expected that the big "Moody and Sankey" choir will sing. A recent law of the District of Columbia prohibits policemen on duty, or in uniform, drinking intoxicants on pain of being discharged. Too often has it been the case that officers would find a bottle hidden in a convenient tree box, or slipped out the back window of a saloon. I refer to those who were better off the force than on.

OFFICIAL LIFE AND ITS "FUNCTIONS."

The diplomatic reception at the White House last week reminded one of the palmy days of old, before there was a cry of "hard times," "stringency of the money market," etc. The stately women and courtly men, were as elegantly attired, as were any of the olden time, when the Capital city saw a round of gaily from early winter till late in the spring. On the night of this first reception this year, the guests arrived in a pouring rain, but that did not damp their ardor. Before the hour arrived for the receiving party to take their stations in the blue room, the corridors were packed, and a steady stream of humanity passed the President, Mrs. Cleveland and the cabinet ladies, from 9 p. m. till 11 o'clock, when Mr. and Mrs. Cleveland promenaded the rooms, previous to going up-stairs where supper was served to the President, Mrs. Cleveland and those who assisted in receiving.

To see the Chinese and Japanese ambassadors meet at these functions, an on-looker would not think that the countries represented by them were in the throes of deadly warfare.

The wife of the Chinese Minister has broken through the customs of centuries, and goes out in society, and is very punctilious about returning calls. She accompanies her husband to receptions and dinners, and does a good deal of entertaining herself in the fine building owned by the legation.

Jan. 11th, the Japanese minister celebrated his birthday by a unique party to his lady friends. Only about twenty gentlemen were invited, and they were cabinet officers and Supreme Court Justices. Mrs. Olney received the guests, who were entertained by jugglers and others from Japan. After the performances, a dainty supper was served, of the usual dainties known to Japanese cooks.

AT THE ART GALLERY.

The Corcoran Art Gallery is to be open to the public Friday nights during the winter. The large building is lighted by electricity and the interior is marvelously beautiful under these conditions. Friday, Jan. 11th, was the first evening of the season, and more than three thousand persons availed themselves of the opportunity to visit the place where are some of the finest paintings in the world.

M. M. NORRIS.

MISSOURI FIELD NOTES.

BY THE REV. E. D. WALKER, D.D., S. M.

**BOLIVAR.**—I came here from Buffalo by "back" 20 miles over the Ozarks, on the 15th. Arrangements have just been completed with our church here to take part of the time of Rev. W. Mooney, now of Buffalo, Mo. This will make a field of labor for this brother 45 miles in length across the headlands of the Ozark Mountains. This arrangement is expected to stand for the coming nine months. This church has some splendid elements in it as a call within the past two days upon twenty families will verify.

**BUFFALO.**—Rev. W. Mooney has charge of our church here. He makes this place his home. The church has started out to improve their property which is in need of a new roof and some other repairs. Rev. Mr. Mooney has been dividing his time between this church and Conway, 25 miles east. There is no railroad connection. Upon the request of one of the Secretaries of the Board I spent two or three days at this place preaching twice on Sabbath, Jan. 13th, and on Monday evening the 14th. The work seems to be prospering.

**KIRKSVILLE.**—The good, healthy, spiritual condition of our church here has been evidenced in many ways within the past few weeks. Just at the close of the old year four persons were received into the membership of this church upon confession of their faith. Five other members were received at the communion which was held on Jan. 6th, and three others who had expected to hand in their letters at this time but failed to get them into the Session's hands in time, makes an addition of twelve new members. The pastor, Rev. M. H. Bradley, has the good and substantial will of his people. And they show it just so far as they are able. Upon the last day of December they came together at his home bringing many substantial with them that goes to help out the support of a family. Groceries and sums of money do wonderfully cheer the heart of a pastor when he has quite a little family to support. The Kirksville congregation knows how to thus encourage and show their appreciation of a good and faithful pastor. Let others follow this example.

IOWA NOTES.

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

**UNION TOWN.**—A recent series of meetings in this church which is in the country, in which the pastor, Rev. Wm. Semple, was assisted by Rev. S. T. Davis, M. D., of Omaha, resulted in a precious revival. On Sabbath, the 6th of January, 24 were added to the church by profession of faith and 3 by letter. Eleven adults were baptized. The good work is still going on.

**DANA.**—A precious work of grace is going on in this church, and the result is such an awakening as has never been felt before in the community. Forty-six were added to the church at a recent communion, forty-two of them were on confession of faith. The work reached the young and the old. The pastor, Rev. A. G. Martyn, was assisted in this work, by his cousin, Mr. Martyn, from Marshalltown, and by Mr. Maynard, of Perry, who took charge of the singing.

**MANILLA.**—This church is being served by John R. Jones, a member of the senior class of Omaha Seminary. He is now engaged in a series of meetings which began the first day of the New Year, and the prospects seem bright for a large ingathering.

**SENICA.**—This is a country church, recently gathered by Rev. Daniel Williams, of Bancroft, who is doing a noble missionary work at his own charges. Sabbath, the 6th of January, was the culmination of a long and successful effort, to erect a house of worship. A beautiful building, costing between \$1100 to \$1200, was dedicated in the morning. Rev. T. S. Bailey, Synodical Missionary of Iowa, preached the sermon, and was assisted in the services by Rev. J. W. Evards, pastor of the Germania Presbyterian church. One hundred and sixty dollars were raised very readily to meet obligations against the church. In the evening, Rev. Amos Randall, of Armstrong, preached a most faithful and stirring sermon on the subject of "Salvation by Grace," and a committee of the Ft. Dodge Presbytery, appointed for that purpose, met and organized the "Pleasant Valley Presbyterian church of Senica, Iowa," in the new building. The church consists of 19 members. Two elders were elected and one ordained; the other

asked a little time for consideration before accepting the responsible position. This is a little out of the ordinary line to have a house of worship before an organization is formed, but it is a good plan where it can be done. A man with less consecration and less perseverance than our good Bro. Williams would probably fail in such an attempt.

**STEAMBOAT ROCK.**—Interesting meetings are now in progress in this church, at which the Rev. C. B. Ludwig, of Ill., is assisting our young Bro. Geo. Yule, who, as local evangelist, is supplying the church.

**GRUNDY CENTER.**—This church has engaged the services of Rev. W. J. Palm, as supply for one year.

ILLINOIS FIELD NOTES.

BY THE REV. S. T. M'CLURE.

**CHESTER.**—This is the capital city of Randolph County, and is located on one of the highest points in Southern Illinois. It has a splendid view of the Mississippi river for many miles and the beautiful country across in Missouri. From the stony heights on which is built the Presbyterian church this river and landscape scene is very grand. Our church here is the successor of the old Kaskaskia organization and is therefore the oldest in the Synod of Illinois. Pastor Dalrymple was recently installed here and is earnestly pushing the good work.

**DUQUOIN.**—This has a population of 4,500 and a Presbyterian church of 150 members. Rev. T. G. Spilman is encouraged, having good audiences and a steady, healthy growth. He has been in the pastorate here for eight years. The annual contributions under the plan suggested by Rev. Thomas Marshall, D.D., have nearly trebled. The increase in benevolent offerings has placed this church at the head of the list in the Presbytery of Cairo.

**CHARLESTON.**—We spent a pleasant Sabbath in the First Presbyterian church of this city. Rev. J. A. Piper has reached the twenty-first mile post of his pastorate and judging the future by the past may yet pass many more. He has built up a strong congregation and added a large number to the church roll. The young people have a large and active organization doing effective work and the Sabbath-school numbers over three hundred scholars.

**GREENVILLE.**—The Free Methodists have a college located in this city with a faculty of twelve teachers and an enrollment of one hundred and twenty-five students. Prof. Clark in charge of the mathematical department is a good Presbyterian and an active superintendent of the Sabbath school. Rev. Richards has completed the third year of his pastorate and is much encouraged in his work. At a recent date forty-nine persons were received on profession and twenty-one by certificate. The two Young People's Societies and the Sabbath-school department are well represented. We spent a very pleasant hour at the home of Rev. T. B. Hines, former pastor of the church. He has great activity of mind and body for one of his age and enjoys whatever work the Master places in his hands to do. Often he is called upon to conduct funerals, solemnize marriages, involving long rides of thirty or forty miles. At one time he filled the chair of Latin in Hanover College, and in early days when the State of Illinois was sparsely settled, he travelled extensively performing ministerial work along the way. How pleasant to see these veterans in the Master's service retain so much of the vigor of youth and enjoy so well their declining years.

**COLLINSVILLE.**—A division of the city into ten districts and personal visitations by the ladies resulted in an increase of attendance both at church and Sabbath-school. The latter has attained an average of 300 and the church roll has gone up to 150 communicants. There is a living spirit pervading all lines represented. The weekly prayer-meeting is largely attended. So much so that the main auditorium had to be occupied. During the eighteen months of Rev. A. S. Leonard's pastorate, forty-six persons have united with the church. He is pleasantly located in a new and commodious parsonage and doing a good work. This is a great coal region. At a depth of 600 feet a vein is mined six feet thick. Eight zinc smelters are operated in close proximity, the ore being transported from the lead regions of Southwest Missouri.

World Outlook.

The foreign money markets rest easily, notwithstanding the French change of government. The London market, partly due to French purchases of consols, owing to the presidential crisis, was unusually active during last week, with a great increase in the volume of speculation. The French crisis had hardly any adverse effect. Buying was no longer confined to merely investment securities. Home railway and foreign securities advanced. Victorian and other colonial issues recovered from their recent depression. Mining securities were rather less dealt in, owing to mechanical difficulties connected with the settlement of a heavy account.

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In view of the serious uprising at Honolulu, the U. S. Steamer Philadelphia was ordered thither. The following orders to her commander will set forth the policy of the United States *in re*: "Your purpose, as the United States senior naval officer there, will be the protection of the lives and property of American citizens during the civil war in the islands; take no side, moral or physical, to any of the parties engaged therein, but keep steadily in view your duty to protect the lives and property of all such citizens of the United States as shall not by their participation in such civil commotions forfeit their rights in regard to the protection of the American flag."

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Simmered down, the recommendations of the Lexow committee cover the following points: The concentration in the hands of a chief of police of all police powers, and that of suspending subordinates without pay; the establishment of a bipartisan Board of Police Commissioners, with exclusive authority over elections and the judicial functions of the department; promotions on the force in conformity with civil service rules; the examination of the accounts of the department in the same manner as that of other departments of municipal governments; the reorganization of the Police Department by Commissioners who shall co-operate with the Mayor.

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The beheading of the cowards of the Chinese has begun, we read, at this writing. The situation in Peking is growing more complicated since the arrival of Viceroy Iy-Kun Yieh, Li Hung Chang's greatest enemy, and head of the Hunan faction. By this sweeping decree none of the Generals or Admirals escape. He states, as they are responsible for the necessary fall of Port Arthur, death must be their penalty. The Board of Punishment will publicly disgrace the commanders before execution. There is something almost pitiful in the recent manifesto of the utterly discouraged Emperor. It contains these words: "All this affliction and trouble is because we are unworthy and have employed unfit men. If however, the worst comes and the enemy secure our sacred altars, then there remains nothing for us but to perish at the altar of our fathers and be gathered home to them, fighting to the last, as they did before us for our country and our honor."

\*\*\*

France has experienced another lightning exchange in government. President Casimir-Perier resigned and Felix Faure, Minister of Marine was chosen his successor. Faure polled 430 voices to 361 polled by his nearest opponent, Brisson, President of the Chamber of Deputies. The Socialists protested violently when the result of the ballot was made known. M. Faure, while not one of the most prominent men in France, has had a number of important positions. He has been President of the Chamber of Deputies, and Minister of Marine in the last Cabinet. In politics he is a moderate Republican, and holds very nearly the same views as M. Perier. No doubt he will form a Cabinet containing a number of the same men who were in the last one. There was some of the usual talk about a "Reign of Terror" and the usual manifesto of alleged Royalty. But the bourgeoisie are becoming very much accustomed to complete changes of government "while you wait." The Republic suits them. They shrug their shoulders and go on about their business.

## 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.

### MID-MONTHLY MEETING, JAN. 14TH.

Miss Clarence Beck gave the Scripture lesson, taking the 17th chapter of John—which may be called the dying prayer of our Lord. Out of it she drew one precious thought for all—Christ dwelling in the hearts of believers. This prayer was for the apostles, and, blessed thought for us, He looked over the ages, and saw us, saw all who should believe on Him, through the apostles, and so we were in His thought as He breathed this wonderful prayer, so long ago, "Thou in Me, I in them." As the Father loved Him, so He loves us. We need Christ, but that He should need us is marvellous. "I pray for them,"—"Keep through thine own name those whom thou hast given me." He longs for us to give ourselves over to Him, and if this prayer of His is not answered in our lives and hearts, the fault lies in ourselves. We believe in the crucified Christ, we believe in the risen Christ, let us believe in the indwelling Christ.

Then if we are full of His love, we will tell others of it, we will not rest till we have done all that we can do to bring others into the same sweet and tender relation to Him.

At the close of the devotional hour, Mrs. George Martin took the chair.

Three new societies were received, a band in Indian Territory, a Christian Endeavor Society in South McCallister, and a Junior Christian Endeavor Society at Ottawa. Our Christian Endeavor Secretary reported having sent out 150 letters to the Senior Christian Endeavor auxiliaries.

Missionary interest is growing. The report of "Woman's Work for Woman" shows 16,140 subscribers January 1895, as against 14,046 January 1894. "Knowledge begets interest."

We notice the following change of officers in Osborne Presbytery, Mrs. James Welsh, of Colby, Kansas, takes the place of Mrs. B. Gorin of Oberlin, as Foreign Corresponding Secretary, the latter having resigned, and Mrs. A. H. Blair of WaKeeny, is Presbyterial President, in place of Mrs. L. J. Bracken, resigned.

Another application received for work in the foreign field.

### THE SOUTHWEST BOARD'S WORKERS.

(A Two-Minute Survey.)

JAPAN.—Miss Palmer rejoices in restored health. She is now taking Miss Haworth's place in Osaka. Miss McGuire thinks the school at the Maniwa is in a most hopeful condition. The spirit of patriotism is all pervading yet does not seem to interfere with the daily duties of the scholars.

KOREA.—Prices of living greatly increased. Great anxiety felt by all in regard to the future control of the country.

CHINA.—No very recent word has been received from our missionary in Shanghai, she was in good health and spirits when she wrote last summer.

SIAM.—The school in Bangkok flourishing.

In Laos, Miss Griffin holds on her faithful way.

INDIA.—Christianity pervading the lowest castes slowly. Schools are in a flourishing condition.

PERSIA.—The school in Teheran will soon be changed into a day school. Efforts are made to instill into the minds of the boys Christian principles.

### TO THE SOCIETIES IN OSBORNE PRESBYTERY.

Mrs. C. Borin of Oberlin, Kansas, having resigned as Foreign Corresponding Secretary and Treasurer, Mrs. James Welch, of Colby, Kansas, has been appointed to fill that position. Mrs. L. G. Bracken having resigned as President, Mrs. A. H. Blair of WaKeeny, Kansas, was appointed by the Executive Committee to fill the vacancy.

MRS. A. H. BLAIR, Pres.

### AS HE HATH PROSPERED THEE.

BY ELLA S. WHITE.

1st Cor. 16:2—"Let every one of you, lay by him in store, as God hath prospered him."

Hast thou been blest with bounteous store  
 With home and friends—all these and more?  
 Then surely thou wilt grateful be  
 And give, as He hath prospered thee.

Or has thy sheaf been gleaned in pain  
 And scant thy store of garnered grain—  
 Then well thou knowest, He walked thy way

And crowned thy toil with love to-day,  
 If with His love, thrice blest thou'lt be,  
 Then give, as He hath prospered thee.

As He hath prospered thee, O give,  
 And help some other soul to live  
 Since thou hast ever His dear Word  
 And all its tender bidding heard  
 Some other soul in need will see—  
 Then give, as He hath prospered thee.

Or hast thou oft been tempted sore  
 And bitter wrong and sorrow bore?  
 Then He who died will hear thy cry  
 So wilt thou find thy helper nigh,  
 And by thy faith will strengthened be,  
 'Tis thus, through trial, He prospers thee.

Dost wear the crown of motherhood?  
 Then praise Him for His gift so good,  
 For hands that cling, and little feet,  
 To guide, and for His use make meet,  
 And to Thy trust be true, dear heart  
 Since rich and prosperous thou art.

If one fair day in all thy life  
 Seem strangely calm and free from strife  
 One glad sweet day from sorrow free  
 If God with peace hath prospered thee,  
 Then give thy gold in grateful praise  
 That all may know His wondrous ways.

Perchance thy loved one's weary feet  
 Sought rest in heaven's borders sweet,  
 Let not thy heart make bitter moan  
 But while safe folded is thine own,  
 Say—"Lord, my gifts I bring to Thee,  
 For well I know, thou prosperest me."

In joy or pain, in loss or gain,  
 Thy giving shall not be in vain,  
 If with a heart of love, dost bring  
 In faith, thy lowly offering,  
 Then at His feet, some day thou'lt see  
 How truly He hath prospered thee.

Hiawatha, Kansas.

### THE MISSIONARY SPIRIT IN THE CHILDREN.

From an address by Mrs. C. B. Knowles of New York, at a recent mission convention in Richmond, Va., we make the following interesting extract:

God's interest in children may be argued from the fact that throughout the Bible they are spoken of as His *direct gift*. Eve named her first-born child of earth, Cain, that is, 'I have gotten a man from the Lord.' We find the same thought with Leah and Rachel, in the exultant song of Hannah, and down through the centuries, until the grand, magnificent psalm out, when Christ becomes Immanuel, and the words of God-head are fulfilled, 'To us a child is born, to us a son is given.' The crowning proof is here given: God sending His Son into the world as a new-born babe.

Human mythology made Minerva, its embodied wisdom, spring full-grown and panoplied from the brain of Jupiter. When God sent His Son to be not *wisdom* only, but *salvation* to a sinning world, He sent Him as a *child*, thus sanctifying all parenthood and all childhood." In that beautiful vision of the time, in whose outer circles one has said we are living, 'when they shall not hurt nor destroy in all My holy mountain,' 'for the earth shall be full of the knowledge of the Lord,' it is not the strong nor mighty

man, nor the fierce, who shall control this embodied strength and might and fierceness nor the heroic man who shall protect this embodied weakness and gentleness, but 'a little child shall lead them.'

Shall we read in these words a prophecy for the children of the Christian church?

While it is true of future generations that 'a little child shall lead them' is it not our God-given privilege and duty *now* to lead the *little child*? How many of that noble band of sisters, who twenty years ago organized the Christian Woman's Board of Missions, are with us to-day? Twenty years hence will not the children of to-day fill many of our places? God help us to appreciate the responsibility and privilege that is ours as parents and Christian workers in church and school.

All through the Bible we note the fact that God was not content with simply teaching His children. He lovingly trained them. "Teaching is essential, but into *training* enter all the forces which influence and shape character." If we simply teach a child, he may forget; but train him in right principles, fix them in his heart and conscience, not simply by his hearing them but by his putting them into daily and hourly practice, and they will become so truly a part of the warp and woof of his life that when he is old he cannot depart from them. "The difference in the missionary work that we hope to bring about by thus educating the children is the difference between skilled and unskilled labor. How shall we attain this end?"

First, by showing constantly in our homes that we are thoroughly interested in missions. It will be hard to convince our children by words to accept a truth which our lives practically reject. There are professing Christians who *perhaps* teach their children that "ye are not your own, ye are bought with a price," and then so busy are they "toiling and moiling in the fields of Mammon" that they do not even consecrate a few minutes to daily worship the kind Giver, with their families, much less honor Him with their substance. Sir Moses Montefiore, who died bearing on his head a century's crown of years and honors and his heart the grateful love of thousands whom his wise beneficence had blessed, had carved over the doorway of his home these words:

"Think and Thank." Is it not want of earnest thought which makes us practically unthankful for the mercies that crown our lives in this Christian land? True thankfulness is measured by the extent of our ability to give, whether money, time and effort, or only prayers; but either or *all* so sincerely given, that our children may catch the enthusiasm which is begotten by "Christ dwelling in us, the Hope of Glory."

Dear mother, you are the sun around which your child's life revolves so closely for the first few years of its life. How vital that you seize this opportunity to pre-empt him for Christ's service! Early impress your little one with the truth that *all* we have is a gift from God, a sacred trust to be accounted for, and that the more we have the more we are under obligation to serve others. Herein lies the secret of eradicating selfishness. "For even Christ came not to be ministered unto, but to minister." Let this thought encourage us amid the cares and perplexities of the ever-recurring household duties, that the little child receiving his first lessons in life at our hands may be so influenced that he shall carry the light of the Son of Righteousness to those we have longed to reach—

"You are guiding the little footsteps in the way they ought to walk;  
 You are dropping a word for Jesus in the midst of your household talk;  
 Living your life for love's sake, till the homely cares grow sweet,  
 And sacred the self-denial that is laid at the Master's feet."

### MISSIONARY MISCELLANY.

Very recently, Prof. N. G. Welinkar, M. A., LL.D., of Wilson College, Bombay, publicly embraced Christianity before a large audience of Hindus and Christians. A large part of the Indian press are at their wit's end to account for this conversion, and, as usual when an Aryan is baptized, whimsically and falsely attribute this or that motive to him. Meanwhile Prof. Welinkar has written an excellent open letter to his "Thoughtful Hindu Friends," showing them the hollowness of Hinduism and urging them to accept the truth as it is in Christ.

Shanghai, beyond any other city in the Empire, is a centre for missionary influ-

ence. Fifteen societies are found here and three hospitals which treat nearly 50,000 patients a year. There are five boarding schools and two colleges. More than 2,000 children receive instruction in the various schools. They have seventy-eight missionaries and nearly 200 native preachers, teachers, and Bible women working in the city and immediate vicinity. These fifteen societies include two Bible societies which have scattered portions of the Bible all over the province. The Presbyterian mission is located in Shanghai. More than 1,000,000 copies of books and tracts were printed the past year. There is also Bible work carried on for the Japanese.

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

An officer of the Congo Free State writes an interesting article in a Belgian paper respecting the climate of the equatorial section of the Congo. Notwithstanding the fact that this region lies directly under the equator, the writer states that the heat is far from being so excessive as is supposed. He illustrates his favorable view of the climate by stating the case of the Rev. Charles Banks and his wife, two American missionaries who have lived at Equatorville seven years. Their children were born there, and all are surprisingly healthy. The Belgian official attributes this to the fact that Mr. Banks used great care in the location of his cottage, and uses native fruits, vegetables, and milk altogether. He avoids all canned goods, using for meat native goats, sheep and poultry; uses goat's milk instead of condensed milk, and raises his own vegetables, which, being fresh, are far preferable to the canned goods from Europe.

Life is a quarry out of which we are to mold and chisel and complete a character.—*Gotho.*

Says a quaint old English writer: "If the devil ever laughs, it must be at hypocrites; they are the greatest dupes he has; they serve him better than any others, and receive no wages."

He who has seen only the daylight knows nothing of that heaven of stars which all night long hang overhead their lamps of gold. When death has dusted off this body from me, who will dream for me the new powers I shall possess? It were vain to try. Time shall reveal it all.

## The Magic Touch

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Hood's Pills cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion

**Church Prayer-Meeting.**

*The Mid-Continent Topics.*

FOR JANUARY 30. JOHN 21:4-6.  
 JESUS' SYMPATHY IN OUR EARTHLY TOIL.  
 REFERENCES.—Matt. 6:30-34; Mark 8:2; Ps.  
 37:25; Ex. 2:25; Prov. 30:8.  
 [See Prayer-Meeting Editorial, page 8.]

**Young People's Meeting.**

**CHRISTIAN ENDEAVOR TOPIC.**

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

FEB. 3.—ADVANCE, ENDEAVOR.—EX. 14:15-31; 15:1-2.

Our Christian experience has its ebb and flow of tides, from exalted communion to denial almost unto apostasy; from earnest striving to a lethargy that is unexcusable, from faithfulness to faithlessness. Sometimes we start to find that we are almost atheists, cold in prayer, without God in our thoughts. Whole churches grow cold and dead. Whole cities are careless and worldly. At the beginnings of the years we dreamily resolve to advance, and may make some honest efforts to advance, but we slip back into the old groove.

It is well to have this call to advance sounded, but there may be motion without progress, and new uniforms without more service, and much drilling with no victories. How shall we advance? And toward what shall we aim? If there is going to be any real advance in the Christian life it will come through a drawing near in living faith to the Master. A quiet waiting upon the Lord will renew our strength, and if we stretch our efforts beyond our strength in Him, we shall not advance really. So there should be at the very beginning of our efforts this renewing of our consecration to Him, a coming into closer fellowship with Him, a learning of Him until His Spirit shall be in us. Then we will be ready to do His work in His way, and His blessing will be upon us. So I believe that your efforts should be in two directions—an earnest effort to be more loyal to the Master, and an earnest purpose to be more loyal to His church.

1. *Seek to be more loyal to the Master.* If you are a Christian, you are not your own; you have been purchased at most awful price. Your time, your business, your money, your life, your very self are His, and you are to use all of these in His service, and to advance His kingdom. Whatever will bring you into closer fellowship with Christ, whatever will help you to overcome evil and temptation, whatever will help you to grow in His grace, whatever will make you Christ-like in temper, and character and spirit, these things are means of grace. The Word of God, wherein we learn of Jesus and His life and love and death; wherein is revealed God's will for us, and wherein our duties are made plain, should be our constant study. Our memory should be stored with its blessed promises; we should meditate upon it day and night. It is God's own all-wise provision for our hungering souls. It would be a good thing if at some of our meetings there should be less talking, and the whole time spent in repeating from memory portions of Scripture. I don't mean scattered texts looked up only because of some catch-word, and having no real connection with one another, but consecutive portions of the Word.

Prayer is a help to communion and a preparation for sinners. Prayer is a solemn, awful thing as well as a sweet and blessed thing. By it we speak to God. There must be no pretense—no formality. God reads the heart, and understands the thoughts. It is mockery to rush heedlessly into the form of prayer. It is blasphemous to flippantly call upon the sacred names of God, if the heart is far from Him. Public prayer is so solemn a thing that I sometimes fear we do wrong in forcing others to undertake it. Yet prayer, rightly done is a sweet, helpful, blessed means of grace, and it is by waiting before our God with our hearts open to Him, that we enter, in communion through prayer. We often pray without having our own hearts full of the prayer.

The Sacraments of the Church are owned and used by God as a means of grace. Be more loyal to Christ than, not merely in bodily presence and attendance, but in heart, and soul and spirit. And that brings me to the second thing in which you are called to advance.

2. *Seek to advance in loyalty to the Church.* The Church is Christ's witness on earth. He established it and to it the promises are given. It is commissioned to carry on the work which Christ began to do on earth. Membership in it is above all relation to any organization on earth. Your loyalty to Christ will show itself in loyalty to His Church. In the work of the Church you will find the widest and wisest scope for your zeal and loyalty. See that you are faithful. Attend all her services. Work for her interests. Pray for her progress. Put your heart into your work, and be quick to see how you can do good to the church and bring others into its fold. If the young people were all earnestly seeking to build up the church, to attend every service, to aid in all its various departments of work at home and abroad, what a good year it would be for them and for the church and the world.

I am getting afraid of the world's zeal. It is so often a zeal without knowledge—a noisy, impertinent, harmful effort. So I write to call you not to any new and strange service, but to come up higher in your spiritual life—to a truer loyalty to the Lord Jesus Christ, whose we are, and in Whom is all our life and strength; and to a more faithful attendance to your vows to your own church, which before God and angels and men, you made for time and eternity. If we do not these things, my young friends, there will be no real progress in our Christian lives and work, whatever we may accomplish otherwise.

Pittsburg, Pa.

**ENDEAVOR GUIDE POSTS.**

The Sunday-school committee of the Vermont Avenue Christian church, of Washington, D. C., recently prepared a neat folder, whose front page bore, nicely written with typewriter, "names and addresses of those who at present attend no Sunday-school." These were given to the Sunday-school scholars, to be filled out thoughtfully, and returned after a month. The committee then visited the young folks indicated, helped them with clothing when necessary, and urged them to attend.—*The Golden Rule.*

Against the tendency of making the Endeavor a literary society, I cannot speak too warmly. Its object is spirituality. It is to promote spiritual growth. A recitation is a good thing, if it is recited "in the name of Christ." It is like the cup of cold water. It must be given "in His name."—*Rev. John H. Walley.*

"The society does not exist for its own sake. Its reason for being is to serve the church and the Christ who founded it. No Christian Endeavorer is faithful to Christ, or to the Society itself, who absents himself from the regular meetings of his church, without a reason which would be satisfactory to the Master Himself and to the Endeavorer's own conscience."—*The Inland.*

**Sunday-School.**

Lesson V.

First Quarter. Feb. 3, 1895.

**THE TRANSFIGURATION.**

Luke 9:28-36.

**GOLDEN TEXT.**

This is My beloved Son in whom I am well pleased; hear ye Him.—Matt. 17:5.

**NOTES.**

28. And it came to pass about eight days after these sayings, He took with Him Peter and John and James, and went up into the mountain to pray.

In counting time we may include the day from which and the day to which we count; or, excluding these, we may count only the full days which intervene. Luke uses the first method, and says, *eight days after these sayings*; Matthew and Mark use the second method, and say, *after six days*. Luke counts the day upon which Peter made his great confession as the first, and the day upon which Christ and the three went up the mountain as the last of the eight. Some claim that Luke means only an approximate term, *about eight*. Matthew and Mark call the place *a high mountain*, Luke says, *the mountain*. None of them name it. A tradition that dates back to the fourth century assigns to Mt. Tabor the honor of being the scene of the Transfiguration. It was not the first time that our Lord had sought mountain solitudes for prayer, and had employed the night time in these holy exercises of spir-

itual communion with His Father, see Luke 6:12; Matt. 14:23; Mark 1:35, neither was this the last time, Luke 21:37; 22:39-41. That the Transfiguration took place in the night may be argued from this habit of night prayer, and also from the fact that the apostles were heavy with sleep, and kept awake with some difficulty; perhaps also from Luke 9:37, that it was "on the next day" that they descended.

"Three of His disciples the Lord takes with Him, that in the mouth of two or three witnesses every word may be established (Deut. 19:15); these three, the flower and crown of the apostolic band, the 'coryphaei,' as Chrysostom calls them, and not now alone favored above the rest (Matt. 26:37; Luke 8:51); they are Peter, who loved Him so much (John 21:17), and John, whom He loved so much (John 21:20); and James, who should first attest that death could as little as life separate from His love (Acts 12:1); being the same three who should hereafter be witnesses of the deepest depth of His humiliation in the Agony of the garden, and who therefore, were thus fitly forearmed by what they now beheld against what they should then behold."—*Trench, Studies.*

Luke means more than a mere indication of time when he writes that this occurred "about eight days after these sayings." These sayings are given more fully in Matt. 16:21-28. Jesus had announced that the divine plan of redemption made it an imperative necessity "that He must go into Jerusalem, and suffer many things of the elders, chief priests, and scribes, and be killed, and be raised again the third day." The *must* points to a necessary fulfillment of divine order. But the idea of a suffering, dying Saviour had slipped so completely out of the current interpretations of prophecy that even the apostles were shocked by His announcement. He promised His resurrection, but they could not conceive of His death, and therefore could find no room in their minds for any promise that involved death as the condition of its accomplishment. He promised a glorious revelation of His kingdom, but again the promise was conditioned upon death and the shameful cross. Their thoughts were tossed in wild gloomy confusion. The week was one of silence and sadness. The Transfiguration was intended to clarify their thought and strengthen their faith. In the personal glorification of the person and the very garments of Jesus, they saw an earnest and a foregleam of the glory of His coming kingdom; in the voice from heaven, saying "This is my beloved Son in whom I am well pleased," they heard an assurance unquestionable of His essential deity; and from the words of Moses and Elijah, "who spake of His descent which He should accomplish at Jerusalem," they learned that the Messiah's death was indeed the divine

29. Jesus had gone up into the mountain to pray. *And as He was praying, the fashion of His countenance was altered, and His raiment became white and dazzling.* Upon the verbal construction of the first clause (which might be rendered according to the literal meaning of its preposition, "in His praying"), Godet founds this suggestive remark: "The connection between the prayer of Jesus and His transfiguration is expressed in Luke by the preposition *en* (in), which denotes more than a mere simultaneousness (while He prayed), and makes His prayer the cause of this mysterious event." Concerning the change itself, Matthew says, *And He was transfigured before them: and His face did shine as the sun, and His garments became white as the light*; Mark says, *And He was transfigured before them: and His garments became shining, exceeding white, so as no fuller on earth can whiten them.* Within the human body of our Lord dwelt all the fullness of the Godhead bodily (Col. 2:8.) In the days of His earthly humiliation this splendor of His divinity was veiled from mortal vision. But on the island of Patmos the glorified Saviour revealed His unveiled splendors to John the beloved. But what John saw on Patmos is what the three saw on Hermon.

"We know how the human countenance is often lit up by joy, beautified by affection, or wonderfully transformed by the peace and blessedness realized in the hour of death. The revelations vouchsafed to the prophets often made them pale as death (Dan 10), at other times resplendent with joy. The face of Moses shone when he came down from Mt. Sinai, so that no one could bear to look upon his countenance. In the

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text, we have the highest instance of this kind, which could possibly occur in human experience. The infinite fullness of the Spirit was poured out over His whole being; the heavenly glory of His nature, which was still concealed under His earthly appearance (and during His conflict with the kingdom of darkness), now broke forth."—*Lange, Life of Jesus.*

The clause concerning the change in the appearance of His raiment should be noticed. The word *glistering* is translated by the Revisers *dazzling*. The original comes from a verb which means "to send forth lightning." There is no *and* in the original to join *white* and *dazzling*, they stand together. The *white* does not so much denote color as light. The meaning is that even His garments gleamed with light, as if they were emitting continual floods of lightning. This emphasizes the fact that the light came from the divinity within Him, and was in no wise a reflection of any light that fell upon Him from without. As His garments were glorified by the Christ within, so shall our garments of flesh be glorified in the resurrection by the Christ who dwells within His redeemed, see Phil. 3:21; Dan. 12:2, 3; 1 Cor. 15:43, 49.

30, 31. "And behold there talked with Him two men, who were Moses and Elijah; who appeared in glory, and spake of His decease which He was about to accomplish at Jerusalem."

"Not only do we sometimes see the eye of the dying lighted up with celestial brightness, but we hear him conversing with the dear ones who have gone before him to the heavenly home. Through the gate which is opened for him, heaven and earth hold fellowship. In the same way, at the prayer of

The *behold* implies the suddenness of the appearance and the impressiveness of its meaning. How the apostles recognized the *two men*, and knew them to be Moses and Elijah we are not told, and of course cannot conjecture with any certainty. That it was spiritually revealed to them seems probable. That their recognition was correct is evidenced by the fact that our Lord made no correction when Peter named them. This recognition throws an interesting light upon the question of personal identity and recognition in the world to come. These are not simply two spirits from the beyond, they are known to be Moses and Elijah. If they preserve their identity, why should not we preserve ours? The rich man in the parable knows Lazarus, why shall not we know one another in the land of God? Personal immortality and identity are distinctly implied here.

*Elias* is the Greek form of *Elijah*. He did not die, but was carried bodily into heaven (2 Kings 2:11); *Moses* died, but some strange mystery lies over his burial (compare Deut. 34:5, 6 with Jude 9). The appearance of *Elijah* was certainly in his own glorified body. Concerning *Moses* we cannot assert this, but Trench ventures to suggest that his body may have been withdrawn immediately from under the dominion of death and of him that had the power of death.

32-36. The meaning here is that the three were drowsy, probably from the weariness of the long mountain climb, but they resolutely kept awake and so saw and heard all that passed. It was not a dream, but a real appearance seen with waking eyes. What Peter meant is no clearer to us now than to him then. The Law and the Prophets had borne testimony to the need and beauty of the cross. Now from the Shekinah comes the voice of the Eternal Father, attesting the divine authority of His well-beloved Son, the crucified. Then the glorious vision faded from the lonely mountain and the starry heaven. Moses and Elijah, the Law and the Prophecy, had borne their supreme, final testimony for Christ; their work on earth was done. *Jesus alone* was henceforth the Lord of men. But lest this vision should excite false and carnal expectations among men, Jesus "charged them that they should tell no Man what things they had seen, save when the Son of man should have risen again from the dead." And this they did. In silence they went down from the mountain of holy vision, to speak not till the appointed hour.

**WARREN H HAYES**  
 ARCHITECT.  
 MINNEAPOLIS.  
 GENERAL AND  
 CHURCH ARCHITECTURE.  
 1891



# THE MID-CONTINENT

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WEDNESDAY, JANUARY 23, 1895.

WE HAVE ON our table the January number of the *Presbyterian and Reformed Review* (MacCalla & Co., Philadelphia). A posthumous paper by the late Dr. Bissell, of McCormick Seminary, "Origin and Composition of Genesis," heads the list of contributions. The writer shows the variant and divisive character of the theories propounded by the destructive critics to be such as to fairly justify the designation "the dissensus of Pentateuchal criticism." Prof. McPheeters, of Columbia Seminary (Southern Presbyterian church) writes on "Apostolic Sanction, the Test of Canonicity." Prof. DeWitt, of Princeton Seminary, well presents the subject which Dr. Briggs of late years has been making very misty statements about, namely: "The Testimony of the Holy Spirit to the Bible." President Fisher, of Hanover College, writes, "The Mind of a Child." "The Relations of Science and Faith" is treated by that expert in the field, Prof. Macloskie, of Princeton College. Short "Historical and Critical Notes" are furnished on "The History of Clement"; "The Earliest Quotation of the New Testament as Scripture;" "The Unwritten Law of God;" and memorial notices of Dr. McKnight, of Nova Scotia, Dr. McCosh and Dr. Shedd. Reviews of Recent Theological Literature close the number.

THE *Independent*, early in January, furnished a review of the churches for 1894. The aim was to have from some representative person in each denomination a brief statement in the way of facts and figures showing its condition for that period. To make it the contributor's opportunity for the glorification of his own church, or the disparagement of other bodies, was of course foreign to the purpose. In the main each contribution was made in excellent spirit and to the point, and the whole was a very useful compend. One exception, however, stands out. Edward Everett Hale was spokesman for the Unitarians. He reported scarcely anything of Unitarian work or progress for the year, but "took it out" in wild, disingenuous and absurd statements; as for instance, that the "creed of laymen in all the Protestant churches of America is Unitarian." He struck especially at the Presbyterian church, and apparently identified all Trinitarians with it alone, in saying that it is "only the clergy of the Evangelical churches who believe in the doctrines of the Westminster Confession" — as if all the other churches, in their symbols at least, stood under the aegis of Calvinism. Mr. Hale is a charming writer of short stories in the magazines, but in the work the *Independent* asked of him he is out of his sphere. So foreign was his contribution to the purpose in view, and so out of harmony with the other thirty-nine in the symposium, that we wonder the *Independent* used it at all.

MR. STREAN'S attempt at the "Civic Church" in London has what is probably a counterpart in the "Labor Church," an organization now under way in the same city. Its founder, J. Trevor, as his name is given, describes it in the current number of the *Forum*. Mr. Trevor says he was formerly a preacher in a Unitarian

pulpit, though he could never take the Unitarian name—esteeming even that most advanced and liberal phase of religious thought as only something transient, "passing away before the aggressive energy of the New Life." Their first church service was held on a Sunday in October 1891. The services were of the same order as at any church meeting, but as he significantly says, "with a difference." Some of the hymns "bordered on the revolutionary." The reading (instead of from the Bible) was a humanitarian poem. The prayer was "entirely free from the usual phraseology—indeed, it was applauded"! Following the first two or three meetings, an organization was effected on the basis of certain ideas, among which were these: That their movement is "religious," is not "sectarian or dogmatic, but free religion," and recognizes a "Power" that brought us into being. This "church" movement assumes the livery, the methods, and much of the terminology common to all the Christian denominations. It has its organ, the "Labor Prophet"; also a "Labor Church Hymn-book," and issues "Labor Church tracts." Mr. Trevor reports that there are "nominally" twenty-four churches in Great Britain, though only in a dozen towns are there fully organized churches with a roll of members; that in other cases their church is little more than a Sunday meeting of the Labor Party,—usually with the prayer omitted," he adds. In a tone of sadness he confesses: "For the most part our speakers are politicians first and foremost," but he is waiting for a few real prophets to arise, and his ardent soul sees in the movement the basis for "a great religious revival." The Christian church may yet have to consider the necessity of copyrighting its title to the language of Canaan.

## NEBRASKA'S NEED.

THE FREQUENT accounts of meetings held and money raised, for the unfortunates of western Nebraska make good reading in the daily papers these days, for the reports from the sorely afflicted regions have been grievous. This is a comparatively new district, settled by farmers who struggle hard for an existence even when the rain falls. But last summer's sun baked their fields for long months. No rain fell from June 4th until late in September. And with the drought came the fierce, hot winds of July, changing the green face of the earth to brown. In that section of the State but two good crops have been raised in six years. During the past year thousands of acres of virgin soil were broken by the plow, but lie still unsown, such are the financial straits of the farmers. Every bank at one of these county seat towns has suspended, we read. The clerk of Logan county has made a precinct canvass of his county and reported it to Governor Crouse. He stated that 357 people were practically destitute, and 183 needed immediate relief. He estimated that 20 families who refused to acknowledge their destitution must very soon accept charitable assistance or starve. To quote from the report: "Something will have to be done, and done immediately. There are hundreds of people living to-day on little more than flour and water, and their pantries have none too much flour." Similar reports come from other counties. An official at North Platte, who made a personal investigation in the farming districts, writes as follows: "The people I go among are in no condition to give me a meal, or even sell one. Money is not of much immediate value, when one has no team to go and procure necessities. With no feed for horses, the animals have been sold for a dollar or two to speculators, or allowed to wander away and have starved to death. I met one man whose team was dead, and who would have to walk thirty-five miles to attend court. He had been summoned as a juror, and was glad of the chance to serve."

It is pleasant to turn to the brighter side of the picture—the practical sympathy shown far and near, and the knowledge that the east, central and northern portions of Nebraska have food and to spare. Nebraska is caring for her own. When the first cry of distress was heard, a State Relief Commission was appointed. The Rev. L. P. Ludden is the general manager. He has tried to make it plain to the country that the committee will most gladly receive help from those outside the State, though every thing pointed to ample provisions and clothing for the needy being contributed within the State limits. While not solicited, different church denominations had sent in appeals to congregations in the East, always with good results, and this met with the sanction and approval of the commission. "We are not trying to disguise the fact that many residents need help," said Mr. Ludden, "simply to save the reputation of the State; but we do wish it understood that the whole of Nebraska is not impoverished, and that the people who are able are helping those in distress." Mr. Ludden said the best estimate he could make at this time was that between five and seven thousand families, averaging five and

a half to a family, would need help until Spring. With this number, the commission was able to cope, at least if the contributions continued in any such proportions as they had been. The greatest need at present, he thought, was in Boyd County, on the Dakota border, where the country is new, with no railroad within its borders, and where the settlers were poorly prepared to withstand even a partial crop failure, not to speak of a complete one, as was the case. The question of how the farmers, in such districts will find seed for the next planting is a serious one. When the hardships of the winter will have been passed, and hopes revive with the promise of Spring, the husbandmen's money will be gone, and the granaries bare. A strong plea for a State appropriation to meet this exigency will be made before the Nebraska legislature.

## JESUS' SYMPATHY IN OUR EARTHLY TOIL.

In the interval between the Lord's resurrection and ascension the service in which for two or three years the disciples had been engaged, was interrupted. They had now no Master to follow on His journeys of ministry. A number of them are back in their old Galilee home. The familiar lake was before them, and the fishing boat and nets as of yore. Temporarily at least the desire for the old life came back upon them. "I go a fishing," said Peter. The purpose became infectious—"we also go with thee." They toiled a whole night and caught nothing. In the early morning light Jesus stands on the shore looking out upon them. He appears interested in the outcome of their night's toil, and hails them with friendly, sympathetic voice, "Have ye any meat?"—that is, how goes the work? how are you succeeding? Not now the question, "Lovest thou me?" Not now is He inquiring concerning their spiritual life, or their fitness for the work of the kingdom, nor saying aught about their being fishers of men, but in the tone of a true and kindly interest He inquires how they are getting on in their present task, and tells them where to cast their nets that they may do better.

It is very pleasant to think of the Lord thus taking note of His people in their earthly toils, and especially as moved with sympathy for them in those times when they have "caught nothing." Jesus well understood those conditions which make toil a necessity in human life. He was familiar from childhood with the carpenter-shop of his father Joseph. He was brought up among the working and artizan classes. His parables and other discourses show how wide had been His observation in the different fields of earthly labor and calling—seed sowing, harvesting, the vine-dresser's work, the shepherd life, house building, the kneading trough, the swept floor, the wheat grinding, the merchantman, etc. In these things of human pursuit He is still, as when upon earth, linked to His people in friendly interest, and touched with the sense of their disappointments and reverses. He knows we "have need of these things;" and the blessing in basket and in store, in the city and in the field, and of "food convenient for us," stands as truly in the divine economy as does the promise of "grace sufficient" for us.

It is good to read that while the children of Israel in Egypt, were under the stern and pitiless eye of the task-masters, they were also under the sympathetic eye of their covenant God. He looked upon them in their brick-making, and it is added, "God took knowledge of them." "I have surely seen the affliction of my people and have heard their cry by reason of their task-masters, for I know their sorrows and I am come to deliver them." And He still looks upon His people, and sees man "going forth unto his work and his labor until the evening;" and as the Preacher in Ecclesiastes says "it is the gift of God that man should enjoy the good of all his labor." In times of temporal straits and anxiety, when Christian disciples are out in the boat of earthly ventures, and the night is far spent, and hope long deferred is making the heart sick, may they not catch the Lord's same question of kindly and sympathetic interest, "Children, how goes the toil? Have ye any meat?" Or may we not imagine Him coming to the homes of His poor saints—the lowly widow, the orphans who trust in Him, or the strong man who is out of work in the stress of the times—may we not think of Him as coming when the larder is low, when the coal bin is nearly empty, to see how it fares with them? "The eyes of the Lord are toward the righteous," and His voice is heard, "Cast the net on the right side of the boat and ye shall find." And in some form or other of His gracious providence will it always be seen that the angel of the Lord encampeth round about them that fear Him, that they that seek the Lord shall not want any good thing, that in the days of famine they shall be satisfied, and that the righteous will not be found forsaken nor his seed begging bread.



FROM MY STUDY CHAIR.

No large experience of life is required to find out that it abounds in disappointments. No one gets exactly what he desires, nor do his best laid plans always work out to his satisfaction. It seems from one point of view, as if some hostile power were always struggling against us, baffling our efforts, and disappointing our hopes. The fact is that disappointment is a constant and all pervading element in life. Some seem to have more of it than others, but no one is exempt from it. Mothers watching in tenderest love, try to keep it away from their little children, but all in vain. Their desires soon outrun the limits of a mother's love and power to satisfy them, or in her loving wisdom she denies them, and disappointment comes. True, childhood's disappointments are shortlived, and it is easy to charm away the grief they bring, but thus early do they come to play their part in the discipline of life. As the years go by, they are more numerous and trying, nor is it so easy to get out from under their influence. They crowd around us like dark-robed angels, throwing shadows across our path. Some one more persistent than the rest, haunts us day and night, it is forever singing in our ears its doleful song of what might have been. Nor are disappointments confined to any one department of life. Commercial, professional, political, social, domestic and personal life alike abound in them; indeed so uncertain are all of the events of life, that experience teaches us to expect disappointments. Some indeed are not affected so frequently or so severely by disappointments as others. They either submit more readily to the denial of their desires and hopes, or else like children, they forget their disappointments in some new pursuit. Others feel them so deeply that they never outgrow them. They show it in their speech and deportment; they become weary of life and rail at its emptiness and folly.

What then does this continuous and all-pervading presence of disappointment in life mean? Has God, the All-wise and the All-loving, so arranged life as to make it disappoint us? Is it, as it progresses, to be a continual mockery of all our cherished hopes and plans? Is life here after all to be one vast disappointment, aggravated in its bitterness by every variety and quality of adverse fortune that can come to men? It is evident from the fact that there is such a thing as disappointment, and that it is so constant an element in our lives, that the affairs of men are under the control of some supreme being, no matter whether he be friendly or hostile. Manifestly things do not go as we wish them, or according to our plans. The saying of Jeremiah, "The way of man is not in himself: it is not in man that walketh to direct his steps," finds abundant confirmation in the experience of life. If then we believe in the wise, holy and loving providence of God, and in His care for men, what we call our disappointments are sure evidences that He is working in our behalf, in accordance with His own wisdom. Restraint or limitation placed upon us is the evidence of His government. Inspiration testifies, "A man's heart deviseth his way, but the Lord directeth his steps." This truth has passed into the familiar proverb, known in all lands; "Man proposes, God disposes." Shakespeare tells us that,

"There is a divinity that shapes our ends,  
Rough-hew them as we will."

Far back in the centuries Homer makes Achilles say,  
"But mighty Jove cuts short with just disdain,  
The long, long views of poor designing man."

Thus, the common belief of wise men in all ages, has been that our disappointments have some connection either directly or indirectly with God's government of the world. Some times they come from the defeat of our plans, or the denial of our desires, because they were contrary to God's plans, or again they come from our ignorance of God's ways of working. We think like old Jacob, that He is working against us, when in reality He is working for us. Thus disappointment comes as the needed and necessary discipline of life. It is God's method of breaking us into His plans. The children of Israel were often crossed in their desires, and their wanderings in the desert were a constant disappointment to them, yet God's purposes for them did not fail. Afterwards in Canaan, they said with hearts overflowing with thankfulness, "There failed not aught of any good thing which the Lord had spoken unto the house of Israel. All came to pass." They had been disappointed, that they might not be disappointed in the end. They had been limited and hedged about and curbed, only that they might keep in the Lord's way, through which He was leading them to a higher destiny than they had ever planned for themselves. So still in life, these disappointments are only God's angels in dark disguise, sent to stop our way, that we might take at last, the right path.

They are teachers bringing to us sharp, yet wholesome instruction. It is sadly true that life may be made one long perpetual disappointment by refusing to fall in with God's plans. Utter disappointment in endless despair must inevitably be the result of a life without God; for such a life is one without the guidance of infinite wisdom, truth and love. The Godless soul is ever the disappointed one, for all its plans and hopes are doomed to failure. But all the bitterness is taken out of disappointment when we come to realize that God is planning and working for us, and that He causes all things to work together for good. True, our petty hopes are dispelled, our wise schemes broken up, but faith tells us that God's plans for us are not destroyed, and the great hope that He has awakened is eternally sure. A quaint character in fiction is made to say, "I sometimes think the Lord is against planning; whenever I plan over much He is sure to send and mar all my plans, as if He would have me put the

future into His hands." Certain it is that he who has placed his whole life in God's hands, and is content to walk in the light of His Word, will never be disappointed. It is written, "He that believeth shall not be ashamed." So long as man lives in this world he must expect disappointment in some form, but it is not to remain with him forever. In Christ he is finally to be set free from it. A life without disappointment! How strange it will be, and yet how glorious! In the sure hope of it we can, each day, say with the Psalmist, "I shall be satisfied when I awake in Thy likeness." S. J. NICCOLLS.

OUR PHILADELPHIA LETTER.

THE WEEK OF PRAYER.

It is now almost 40 years since the missionaries of our church in Northern India issued the call to all Christians for prayer in January. The call was so effectual that in a few years the British Evangelical Alliance issued a programme for the giving of unity to the petitions, and at the same time for directing prayer to the variety of objects embraced in the original scheme. Gradually many churches have come to regard it as a week of prayer devoted to their own edification and the ingathering of souls around them. In any of these respects, it is an impressive and appropriate exercise for the beginning of a new year. Here there are several meetings of a general kind—Business men, Women's Temperance Union, and Woman's Foreign Mission. Besides these many churches are observing it, in groups or separately. It cannot but result in spiritual good. How delightful to take part in the observance with the knowledge that all over the world Protestant Christians are engaged in common prayer with us! How encouraging to us, that the past observance has been accompanied with manifest answers! O, that God would now appear in our hearts and throughout the world in Pentecostal effusions of His Holy Spirit—and make the year 1895 memorable for the reformation of the church and the conversion of sinners. Reader, make this your petition and expectation.

"ROOM 28."

A late visit to this newly opened room at 1334 Chestnut St., for the Women's Home Missionary of Philadelphia, introduced us to the headquarters of this local association. It has been opened that there may always be accessible an assortment of publication suitable to the needs of the members of the association, and a place of conference on the work they are engaged in. Among several objects, the evangelization of the mountain people of the Alleghenies, has received special attention for several years. The system of schools sustained among them is beginning to bear fruit; 2,000 of the children have been gathered out of a school population of 300,000, and a total of 4,000,000. Normal schools have been begun. The Synodical Missionary of Tennessee reports that the increase of the churches is four times as rapid during the last six years as in the ten years previous to their establishment. This population is already Protestant and American, and among all exceptional classes calling for missions, is the most hopeful in the United States. It is to be hoped that in a few years it may be thoroughly evangelized.

THE NEW ENCYCLICALS.

On Nov. 30th last, Pope Leo XIII. issued an Apostolical letter inviting the Patriarchs of the East to conference at Rome, on the question of Union, with the See of Rome. It is not easy to tell how much has been done to accomplish it. It is notable as indicating the aim of the present Pope. No notice is taken of doctrine and the terms are based upon a decree of Benedict XIV. in 1743, enlarged by fourteen "regulations" of discipline. "The East enacted creeds, the West discipline." A union which only aims at "rites" and discipline may be powerful, but will never bring unity such as Christ prayed for in behalf of His church. The apostolical letter to the East is interesting now because the Pope is going to address one to the churches of the West. If it proposes nothing to us in the United States but the appointment of an Italian Vice-Pope, and aims only at uniformity and subjection to Rome, it will accomplish very little. Pope Leo XIII. very naturally takes much interest in England and this country, but he ought to know that a Bible in the hands of the people is the bulwark of all that has distinguished England and America. We await his promised Encyclical with interest, but do not hope that he will effect much by it, except among those of his own sect. If he would encourage the use of God's Word among them, he would make progress toward Christian unity in this land. But 'regulations' will not produce it.

THE "PRESBYTERIAN JOURNAL."

The *Presbyterian Journal* has changed editors. The retirement of Rev. R. M. Patterson, D.D., will cause regret among those who have read his editorials. His loyalty to the doctrine of the church, his discussions of its government, his antagonism to Papal and Jesuit schemes, his historical studies, and his attitude towards questions of public morals, have given a well defined position to the paper during the whole term of his service. I thank him for the service he has rendered and regret that his pen will not be employed as of old. The new editors, Rev. W. White, D. D., and his son, Jno. M. Gill White, are welcome to the service of the church. The senior editor is well known in the work of the church. His connection with the scheme of sustentation in Pennsylvania, and with Lincoln University, gives the impression, that under the new management the practical working of the church will receive particular attention. The new feature which appears in the weekly "Review of Contemporaries" is a great advantage to the readers of only one religious paper. Every change in editorship must work a change in the general complexion of a journal, but there is no indication that the *Presbyterian*

*Journal* will be less conservative of truth, or less loyal to the virtues of the church under the late change than under its previous editor. We hope that the *Journal* may attain increased prosperity under the new editors.

NEWS OF THE CHURCHES.

Within a few weeks there have been published notices of four resignations among city pastors. At the meeting of the Presbytery of Philadelphia last Monday, Rev. John S. MacIntosh, D.D., gave notice of his intended resignation from the pastorate of the Second church. His years of service, his scholarly attainments, his earnest advocacy of sustentation especially, and his brotherly kindness, have endeared him to many beyond his own church. The cordial relations between himself and his own church continue uninterrupted. It is to be hoped that he will continue among us, and that he may find a fitting place for his labors without removal from our bounds. The other resignations are those of Rev. John Kirkpatrick, of the Westminster church; Rev. Irwin P. McCurdy, D.D., Lit.D., etc., of the Southwestern church, and Rev. A. G. McCaully, D. D., of the Union Tabernacle church. So many resignations at the beginning of the year produce a feeling of discouragement as well as regret.

Within the last month a deeper feeling of regret was produced by the death of Rev. Louis R. Fox. His ministry extended through a period of 30 years—during a portion of which time he labored in Detroit, Mich. Wherever he labored, his zeal and earnest piety endeared him to a large circle of friends. Some years ago his health led him to lay aside the active pastorate, and during the last summer he sought health and recreation in Europe, returning about three months ago. On his return through London, he was detained for a short time, by ministering to a sick American friend—and when he told me this, I did not anticipate his own speedy departure. He served well and has doubtless received the crown of life which the Lord gives to all who love His appearing.

THE DAY OF PRAYER FOR COLLEGES.

The last Thursday of January is appointed as a day of prayer for colleges. The large body of young people in all institutions of learning, in orphanages, and particularly, teachers and pupils of the public schools deserve to be remembered in our prayers at all times, and especially on this day. But the church has a particular interest in those who are in college. A contemporary gives the following statistics. Of 80,000 students at college about 38,000 are professors of religion. There are about 200,000 students in institutions of learning; about 85,000 of whom are professors of religion. Their future influential position, and the recruiting of the Christian ministry from the ranks urges the church to special prayer in their behalf. Doubtless there are many parents and others who will be careful to observe the day. But the prayer of the whole church should go up for their salvation. Stephen prayed and Saul was converted. Pray ye to the Lord of the harvest that He may send forth laborers. MURRAY.

WHAT OTHERS SAY.

There is a wide difference between a political Christian and a Christian politician.—*Leader*.

It would be hard to say why there should not be the same spirit of service behind the singing as behind the preaching.—*The Advance*.

Now we have from China the explanation how it happens that the Chinese have been so soundly beaten by the Japanese "dwarfs." There is only one reason, and that is, that on the second day of the second moon last year there appeared a double halo around the sun.—*The Independent*.

Health is wealth. He who has good health, a sound mind and clear judgment has capital that he may invest with the certainty of indefinite extension. He who gives his health to gain wealth will soon come to a period when he would gladly give all his wealth to regain his health.—*Methodist Protestant*.

Revivals: yes, let us have revivals whenever and wherever the Lord pleases to send them. But "works"—the works of excited nerves and thrilled flesh—the Lord save us from leaning upon these "works" of our own, or any work or works but the atoning, and saving, and sanctifying work of the Holy One.—*Presbyterian Witness*.

Religious books and papers in the home, reveal not only the religious character, but the general intelligence of the family. The lack of these is not the result of poverty, but of the lack of appreciation of intellectual and spiritual food. "No time to read" is a false plea. Most men waste enough time in the evenings to make themselves scholars if it be well employed.—*Arkansas Methodist*.

Ritualism has broken out in St. Giles' Cathedral, Edinburgh, which is a Presbyterian place of worship, where in sterner days, Jennie Geddes threw a stool at the priest whom she supposed to be saying "muss in her lug." The infection has been caught, at present, by the younger ministers, and shows itself in a very mild form, but Scotchmen of the genuine type are protesting against it as a poor imitation of a service which, in its best estate, can be seen only in the fully developed Romish ritual. We hope that the "Auld Kirk" of Scotland will not get away from the doctrines and spiritual worship which once made her great.—*Presbyterian*.

## The Family Circle.

(The Mid-Continent Serial.)

SCRUB,

OR "THE HOSTS ENCAMPED."

BY MRS. M. A. NICHOLL.

Chapter XIII.

"Quiet. Yet from o'er the mantel came those urgent strokes of time, Meting the unmeasured stillness, as a thought is pulsed in rhyme, With their deep, insistent uttering self—same syllables always— Minutes, hours and breath and being!— life and death and night and day."

—Mrs. Whitney.

Prayers were held that morning in the dining room. The Manse dining room was bright and inviting and an altogether pleasant place to linger in cosily for a quarter of an hour, or more, after eating. Bright paper was on the walls, and pretty scenes in water colors, were hung in good lights with pleasing effect. A ruddy fire chasing Jack Frost's best efforts off the windows, made the air comfortable for the morning was bitterly cold, even though it was in old England. The minister, Mrs. Ferguson, Mary, Joe and Wyn, the quiet family of the Manse, all with their Bibles were enjoying their morning portion. Their portion was a goodly one to-day, but Joe's and Wyn's eyes both spoke their interest in the story of the holy "Son of Man," after His long night of prayer on the lonely mountain, coming over the troubled waters to the aid of the few fishermen, in jeopardy on the sea. "There is a river," said the minister after the chapter was finished, "which we all must go over. Men call it the 'River of Death.' To those whose names are written in Heaven, it is but the boundary line between time with all its trying hours and days and nights, and the eternal glory of the Celestial Country, wherein there shall be no night. Well, is it for the soul who hears in that solemn hour of change, 'Be of good cheer: it is I: be not afraid.'"

"Have you any remembrance of this day twelve months ago?" he asked of Wyn, as they both sought the study later on.

"No, sir; nothing particular," answered the boy, who sometimes found himself falling back into the habit of "siring" his cousin. The lad has grown tall, and his fifteenth year finds him more robust in appearance than in earlier boyhood.

"Then try and remember, sir," the minister says, smiling. "See! It is snowing a little; and this is Wednesday: I wonder if we shall find another Joe on our way to prayer-meeting?"

"Why, yes, cousin! I remember it all now. And I am one year old to-night," he adds, thoughtfully. "What a perfectly beautiful year it has been? I have found heavenly love, and dear earthly love, and an one year nearer to my hope!"

"And I am waiting for my Hope," the elder cousin thought, as Wyn sat down among his books. "Well, 'they that wait upon the Lord shall renew their strength'; there is such solid comfort in Isaiah! How profitable he makes my waiting-time to me! 'They shall mount up with wings as eagles'; Yes, Lord! even beyond the rocky fastnesses where the eagle builds her lofty home. They shall ascend, in prayer and holy communion even unto the city of the Great King! 'They shall run and not be weary, they shall walk, and not faint.'"

Then a sweet thought came into his mind. Was not his waiting-time a better part of his training than any learning in any of the colleges he had attended? There surely were hearts in his congregation which were sick with "hope deferred." Could he not speak better to them, after his own experience? And the minister resolved to preach on, "Waiting," the following Sabbath.

Not far from Astonbury is a large public park, called Windlewood. In it is a broad mere, which in frosty weather is covered with skaters day and night; at least, up till ten or eleven o'clock, on dark, cold nights, when skaters are wrapped up in enough furs to do credit to an America scene. They hold torch-lights, and lanterns are hung among the tall trees, making the scene very lively and picturesque. But ice in England, is at best, a fickle affair. The frosts may be keen enough while they last, but it is a rare thing for frost to remain night after night for a

month. Mild days, without frost, come and go even in the month of January, and thus comes the danger. And it takes practised eyes to discern when the ice is "safe." Having so little of this kind of recreation, the public are very eager for it, and not a winter passes without many deaths from unsafe ice.

The minister was eager to celebrate the day of Joe's coming amongst the little family at the manse. Although he had not the same loving care over him that he had for the more gifted and lovable Wyn, who was bound to him by the ties of relationship, yet he felt attached to the lonely, brave-hearted boy, who, of his own accord, and by a strong and determined will, had made a desperate effort to free himself from the temptations and evil companionship of London streets. And Joe, uncultured and unrefined as his nature was, had done nobly during the past year. The minister had kept his eye on him from the first weeks of his inward chafing at the unusual quiet and secluded life of the Manse. He knew the lad was bound by one slender chord—gratitude—to the home of his benefactor. But it was in kindness and wisdom that he was chosen for the corner made vacant by Wyn's altered position. He had confided his great desire to become a machinist to Wyn. For this he would require education. He had already made acquaintance with the elementary studies ere he came, and now, after eight or nine months lessons from the minister, he was progressing creditably.

"Learning is an essential to success in any vocation of life, for young or old, now-a-days," Mrs. Ferguson would assure Joe, as he squirmed over his algebra in the kitchen, in the long winter evenings. "I could tell you long stories of men who have made their work in this world tell, how they studied early and late, using every spare moment of their youth to acquire knowledge. Hugh Millier, the great geologist, sent out his first book when he was only a journeyman mason. I am going to lend you one of his books, 'My Schools and Schoolmasters.' It will tell you the wonderful story of a great man's education."

After Joe read this book, he became more thoughtful and studious. He searched the library shelves, for he was made welcome to the written wealth in their volumes, until he found 'The Old Red Sandstone,' and 'Footsteps of the Creator,' and "Testimony of the Rocks." These books he read twice over. Next, he sought out Carlisle and Ruskin.

"You choose good books, Joe, for your evening reading," laughed Wyn, one evening, with a volume of Dickens in his hands "Such books as these rest me after I have been busy all day on hard subjects. Are you fond of history, Joe?"

Joe thought a moment.

"I scarcely know," he said, "seeing that I'm not yet through with the history of England."

"Let us read my general history together at night," said Wyn, handing him Myers. Joe's eyes kindled, but "Thank you" was all he said, as he bore off the last volume of Carlisle's "Cromwell." So the studying went on, and Joe's mind was becoming stored with useful knowledge.

The minister was thankful for it, for he hoped that Joe might become a useful man. And so it came, at the end of Joe's first year among them, the minister sat planning how they might go skating in Windlewood Park. Anxious to be sure that the ice was in good condition, he took a car to Windle, and walked a good half mile out to the mere.

"The ice is all right, I hope?" he asked of one of the care-takers of the park, who happened to be near.

"Capital condition, is the ice in, sir," he replied. "They are here from morning till night, and have been for ten days."

Thus assured, he came home in time for dinner. Great was the joy of the lads when they heard that early the next morning they were to go skating and have a holiday.

"We are to take a luncheon basket," Wyn told Joe, "and eat our dinner in the winter privillion."

"But what shall we do for skates?" asked Joe.

"Oh! they are beauties! New and bright; my cousin bought them to-day. The only difficulty I knew is that I never skated a yard in my life," laughed Wyn.

"Oh! never mind! I have known how since I was eight years old. I can teach you."

"What time, I wonder, must we start."

"After breakfast," said the minister, who

was in his favorite seat by the window. "I advise you to go early to bed to-night, so that you may feel bright for your holiday."

But, opening the curtains of his bedroom window that night, the minister could not see one star in all the dark sky, and a south wind, rising in light little gusts, ending in a lonely sigh, beat upon the windows.

Bright and early the boys were astir. Joe to get all his morning "turns" done up; Wyn to add several paragraphs to an exercise which he had thought out ere he slept, and to lay all his books in order before breakfast.

"I wish Joe, you were all over with your hesitation about the Saviour," said Wyn, as they two went down the hall to the dining room. "Then we might enjoy this day as brothers indeed."

"I wish I were," said Joe with something like a sigh. And the hymn they sang at prayers echoed Wyn's words:

"Return, O wanderer, return,  
Thy Saviour bids thy spirit live;  
Go to His bleeding heart and learn  
How freely Jesus can forgive."

Joe almost went, but almost is an awful rock, and many a goodly vessel was wrecked by lingering near it.

Out in the park that wintry morning, the scene was fair. Even in death nature cannot lay aside beauty. The starless night and the moaning wind of the evening before, brought forth a morning of hoar frost. The minister and the boys hurried through two streets, until they caught the right car, and after a brisk ride they alighted at the gates. Only a few stragglers were gathered there.

"We shall have the fun mostly to ourselves for an hour, boys," the minister said, as they passed under the stone arch. But Wyn had come to a full stop.

"Oh, please, anybody, don't speak!" he cried, gazing around him. The walk, under the great trees, opened vistas of a pure white dream-world. Bough and twig were laden with the frost jewels; terraces graced by such palms, glittering in their winter bareness, as never artist painted; holly bushes in a wonder of beauty, their dark green leaves and red berries lovely in their fairy covering, laurel, bay and fir dazzling in their green and white robes, and, down in a valley, wooded hillsides, in their white splendor beyond, lay the sleety and pearl-white breast of the mere, bare of snow, with only the delicate tracery of the frost on its bosom. Even practical Joe drew a long breath of deep satisfaction. But Wyn's poetic heart opened to the beauty, his cheeks flushing and a light perfect joy was in his violet eyes.

"You like it, boys?" asked the minister at last.

"Is the world all over, full of such scenes?" asked Wyn.

"Yes, fairer than this."

"Then," replied Wyn, "I cannot understand how people can be sinful."

"You forget, dear boy, that sin came in paradise—in the fairest spot the world has ever known."

"Yes, I forgot!" sadly.

"But," went on the minister, "if these thy nearer works are fair, how altogether sinless and glorious must be the 'mansions.' 'They shall not hurt nor destroy in all my holy mountain,' saith the Lord. 'Strive to train yourselves early to think of the glory, the perfect, sinless life of the City Beautiful. Say often to yourselves, 'I am a pilgrim and stranger in the earth, doing the will of my King till He calls me Home.' And while with manly, earnest zeal you work through this life, learn to daily draw nearer, by love and obedience to the waiting homeland. But here we come to the border of the mere."

"What are all these plants strewn around here for?" asked Joe.

"To be ready in case of accident."

One of the park keepers was stepping cautiously over the ice. "Do you consider it safe?" asked the minister.

"Fairly safe, now, sir," replied the man, "but if the day turn wet, it will not long remain so."

But the boys had not heard the words, as they were busily getting on their new skates. All the poetry of admiration was gone from Wyn's face. He was a genuine boy now, filled with the delight of having his very first pair of bright new skates on.

"I'll take you in tow very soon, Wyn," said Joe, his eyes sparkling. "But I just could not go easily for the first!" And off he shot over the mere, with a loud and hearty "hurrah!" that wakened the morning stillness. Wyn and the minister, standing watching, smiled at his enthusiasm.

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"Keep in the middle of the pond," warned the park-keeper, from the farther shore." But Joe, gliding gracefully along, felt no fear. At length he felt satisfied with his first free trial, and Wyn, very awkwardly began his first lesson in the mystery of skating. A little break in the clouds above the tall tree-tops came by and bye. The sun, glowing on the frosty scene, brought out new beauties, but Wyn, who was learning better now, did not see it. Then crowds came and thronged on the ice, and the scene became gay and exciting to the two boys from the Manse.

"Twelve o'clock, boys, and luncheon time," called the minister. And dinner tasted good, after the free exercise in the crisp air.

"I am not quite content about the ice, boys," he said, anxiously, after all was put back in the basket and they were chattering near the warm fire in the winter house, on the lakeside. "The sun has become very hot for this time of the year."

"I believe it's perfectly safe yet, sir," replied a young gentleman beside them, as he was putting on his skates. "We have had a long frost, you know."

"Well, you can have fifteen minutes more, lads," said the minister, consulting his watch. "Then we can catch the train for Southport and see the winter gardens."

Scarcely had they been out half of the fifteen minutes, when, through the great crowd on the ice, there came a cry, followed by a wild rush to the shore, in front of which, like a flash, sped Joe, who seized one plank and called on the minister to bring another.

"Oh, Joe, it is not Wyn!" cried the latter.

"No! no! but hurry!"

About twelve yards from the shore a great crack was in the ice, and an ugly hole, where some boy had fallen in. Dangerously near to this stood Wyn.

"Keep back!" roared Joe.

Then as he placed one plank across the opening, like one who knew his work well, he deliberately dived into the ugly, dark water. The getting of the planks had not occupied more than three fourths of a minute. Very gently the minister placed the second plank across the first, and Wyn went for another. Then the minister crawled on his hands and knees almost to the edge of the opening. Scarcely had he got to it when Joe's hand grasped the plank, and Joe's head came up, then he pulled up a boy who he had caught by his jacket, and who appeared quite dead. Him the minister passed on to the waiting hands of a few men, who had ventured as near as possible, waiting for the appearance of the boys. As Joe crossed the long plank to the safer ice, and then sprang ashore, a great cheer arose from the crowd.

"Clear off, till we get this youngster to," he commanded, gruffly to the multitude who wanted to shake hands.

But the "youngster" was receiving prompt and skillful treatment from a doctor who was present, and the minister. Breathing was restored, and a lady lent a heavy shawl, warm from the pavillion fire to wrap him in, and restore him to his parents who had reached the scene. Only then did either Wyn or the minister notice or think of Joe.

"My poor boy!" and the minister, hurrying Joe to the fire, was able to borrow dry

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clothing for him from the restaurant keeper, who had been pressing hot lemonade on him, before his two friends saw his chilled condition.

"Our holiday must be continued another day," the minister said, as the three drove home in a cab, "I hope you will not have a severe cold, or illness, in consequence of your bravery to-day, Joe."

"Not likely, sir; I have come through the same thing before, near London, only they never thought of me, they were so busy over the little girl. It was a girl I brought out that time; and I ran home as fast as I could, at least, I ran to the farm-house I was working at, and I only got scolded there for going on the ice."

"You were not forgotten to-day, Joe," said Wyn, "for the father of the boy got your name from me."

"I did not feel like telling the master how near I was never reaching the opening in the ice to-day," said Joe to Wyn that evening, as they sat alone in Mrs. Ferguson's room, "That mere is not more than six or seven feet deep; but the bottom is just covered with big, round, shining stones, and the child had sunk the second time. I had to feel for him, and just as I grabbed his jacket, my foot, somehow, got between the stones and was twisted and sprained. Look!"

And Joe displayed his ankle, swollen and blue.

"That's what kept me so long of coming up," he said. "That little fellow must have been pretty near gone. He was nearly two minutes under water."

"Oh! Joe," said Wyn, solemnly, "if you had not come up where would you have been now?"

Just then Mrs. Ferguson came in and was shown Joe's ankle. This she bandaged and fixed so skilfully that he was much relieved. Then she insisted on him retiring immediately.

"And be sure and thank Him who was with you, under the dark water," she said, as she left him.

"Was He truly with me there?" Joe thought as he lay awake, thinking. "If He had not been," and Joe could not think out that awful "if." Where would he have been? Wyn put it. Certainly not in heaven, for he was not ready for that yet. And if he lived on years and years, just as he was now, there would come an hour when he must go down into blacker, colder waters than those he was in to-day. Ah! who would throw a plank across that awful dark river of death? The minister's hands had helped him, weary, breathless and chilled as he was to-day, but would any Hand help him in that hour. The little clock on his bed room mantle was tick, tick, ticking through the silence. Oh, how fast the moments were going!

"They are leading me *Somewhere*," Joe thought wistfully. Then in a dim, sleepy way, his mind ran on to what he had been reading of "Final causes," in "The Old Red Sandstone." "There is not, in all Revelation a single doctrine which we find oftener or more closely enforced, than that there shall continue to exist, throughout the endless cycles of the future, a race of degraded men and degraded angels."

These men had in their lives been "not good" as poor Joe so surely felt himself to be. They had come to the awful river, but they had, without the helping Hand sunk down, down, into an awful abyss—because they were not forgiven, redeemed. "Redeemed?" Surely there was a text quoted in Miller about, or in connection with that! And, lighting the gas, Joe got the green book and read—"Redemption is thus no afterthought, . . . so that the Divine Man through whom the work of restoration has been effected, was in reality, in reference to the purposes of the Eternal what He is designated in the remarkable text—"the Lamb, slain before the foundation of the world." And the minister preached it all so plainly! He had, one Sunday, not long ago told them about the work of restoration; about redemption, about the open arms of the Lord, to all who will come. "Come unto Me, all ye that are weary and heavy-laden, and I will give you rest." Then a beautiful thought came to him. It must have been just for those who were "not good" He had come. Maybe He came for him, Joe! And the lad turned off the gas kneed down by his bedside in the dark ness.

And the angels which he thought so far away, drew very near to listen, and all night they watched over him who would be a

heaven-mate of their own, in that time for which they all waited, when He:—

"The Woman's seed  
Last in the clouds, from heaven to be re-  
vealed  
In glory of the Father, to dissolve  
Satan, with his perverted world, then raise  
From the conflagrant mass, purged and re-  
fined,  
New heavens, new earth, ages of endless  
date,  
Founded in righteousness, and peace, and  
love,  
To bring forth fruits—joy and eternal bliss."  
(To Be Continued.)

### Our Young People.

#### THE WAR OF THE CLOTHESLINES AND HOW IT ENDED.

BY AMOS R. WELLS.

Too much co-operation among near neighbors is a dangerous thing. So Mrs. Murray and Mrs. O'Neil learned, to their sorrow.

And yet, what else could they have done? It is a serious matter to be a washerwoman, and live in the fourth story of a tenement. When each moved in she was shown her clothesline, running over a pulley fastened outside her window and across the alley of another party in an opposite window.

Each room had two windows, and Mrs. Murray was told that the north clothesline was hers, while Mrs. O'Neil was put in possession of the line connecting the windows to the south. One morning Mrs. Murray leaned from her window, as she was hanging out a part of her last washing, and called to her neighbor over the way, who was doing the same:

"Mornin' to ye. Me own name's Mis' Murray."

"An' mornin' to ye, I'm sure; an' I'm sure; an' I'm Mis' O'Neil."

"Glad to make you acquaintance, Mis' O'Neil. D'ye know, Mis' O'Neil, iver since I moved in I've been wantin' to use the half o' your clothesline that you can't use."

"Why an' me the same, Mis' Murray, for I've often a big wash that I can't begin to dhy on me one line; an' the clothes get sour a-hangin' indoor."

"Well then, Mis' O'Neil, 'f your agreed, you let me know when your ready to start out clothes on your line, and I'll start at the same time on the other half of it, and you may do the same with mine, so we'll make each line carry double."

Twice a day since then, and often three times a day, would sound across the alley a "Re-e-e-ady, Mis' Murray," or a "Re-e-e-ady, Mis' O'Neil," and then, in the midst of puffing clouds of steam, our laundry women would fill one clothesline, Mrs. Murray sending her clothes to Mrs. O'Neil whilst Mrs. O'Neil, on the return half of of the same line, was sending hers to Mrs. Murray. Next the other clothesline would be filled, and the flapping garments would gather in what sunshine and pure air they could from Skin Alley, until the next wash was ready.

This arrangement soon ripened into a friendship, and many were the hearty bits of cheer, the secret confidences, and the merry whiffs of Irish banter, sent to and fro along the clotheslines. But alas! were there ever two neighboring families bound, together by a clothesline or some less material tie, that never found the line somewhat strained, the bond tense and ready to break? Co-operation will be free from peril—in the millennium.

One morning Mrs. Murray observed that her neighbor was rather reserved, and said very little, being intent on getting her clothes on the line with the greatest possible expedition. When she looked more carefully at those clothes Mrs. Murray gave a start and her brow clouded darkly.

There was no doubt about it, her neighbor's washing was that of Mrs. Bently, Mrs. Murray's best customer. Ah here came the handkerchiefs, big B's in the corners. And no one could ever mistake that pillowsham. As the clothes jerked nearer Mrs. Murray she took up a handkerchief, examined it, and glanced sharply at her neighbor. But Mrs. O'Neil turned away. Thereat Mrs. Murray shut her window with a bang.

That Mrs. Bently had a right to change her washerwoman, that Mrs. O'Neil would never have sought the job, but the job must have sought her, all this Mrs. Murray never stopped to consider. "The mean, shneakin' underhand sar-

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pint!" she kept saying to herself, in her anger rubbing a big hole in the very center of Pearl Madison's best handkerchief.

Now it happened that day that Mrs. Murray wanted the clotheslines unusually early in the afternoon. Probably her wrath had assisted her muscles. And when she was ready to take in the dry clothes from the lines Mrs. O'Neil was not. Indeed Mrs. Murray peering with blazing eyes into the dirty windows opposite could see nothing of her neighbor. "Gone a-gaddin." I'm not a-goin' to wait on the likes o' her."

With nerves trembling with excitement and passion Mrs. Murray began to pull in her clothes, viciously jerking the line, through the pulleys, and of course knocking off, as the line went through, all of Mrs. O'Neil's washing. Down fluttered the Bently's clothes into the unimaginable filth of Skin Alley. Dainty linen lay in reeking pools, decked garbage barrels, waved from dirty window shutters where it caught half way down, or flapped along the greasy fire escapes.

Just as Mrs. Murray had secured her last garment Mrs. O'Neil returned and saw at a glance what had happened. I shall not attempt to record the conversation that followed. Each woman was a mistress of the art vituperative and every window within hearing distance soon held one or more eager auditors "listening at Mis' Murray an' Mis' O'Neil having it out." It was indeed fortunate that fifteen feet of four-story alley intervened between the contestants.

From that day as may well be imagined there was no more partnership in clotheslines. Each woman was seriously inconvenienced but each would sooner lose her stout right arm than propose co-operation again. Such would have been the condition of affairs to this day had it not been for Josie Murray.

And who was Josie Murray? do you ask. She was Mrs. Murray's niece on a visit from the country; as pretty and lovable a piece of pink and white as you can well imagine.

Now Mrs. O'Neil had a little daughter who was a cripple. She went stumping around on crutches or sat pale and with her eyes shut in a padded chair. Her name was Mary. "Good's a Ghost," Mrs. Murray often said of her.

Josie had not been in the tenement five minutes before she spied her poor neighbor and her warm, Irish heart went out in sympathy to the cripple. But Mrs. Murray would permit no advances, telling Josie with many embellishments the history of the clotheslines. Nevertheless Josie pondered sorrowfully and long over the pallid face opposite and at last hit on a plan of operation about which she discreetly said nothing. First, with her stubby pencil, she painfully printed this letter:

"Dear Mary, I'm sorry for you and I want you to hav mi dol haf the time so I send her to you her nam iz Margereet and you ma hav her evry afternoon from Josie."

Then, choosing a time when both her aunt and Mrs. O'Neil were out, she fastened Marguerite, dressed in her finest, to the end of Mrs. O'Neil's clothesline.

About two o'clock Mrs. O'Neil began to remove the clothes from the line to put out a second set. She was doing the work mechanically, and did not notice the doll till she took hold of it.

"Saints preserve us!" she exclaimed, almost dropping the doll as she removed the clothespins. "What under the canopy's this?" She read the note. She looked at the opposite window and

saw a pink and white face all smiles, with two blue eyes dancing with delight. Josie nodded gayly, and what could Mrs. O'Neil do but nod back?

For the rest of Josie's visit the doll made regular trips back and forth on the clothesline. It was the first toy Mary had ever had, and the pleasure she took in it was something wonderful and pathetic. The little cripple sang to it, and danced it, and hugged it, and went through all manner of plays with it, now for the first time getting a glimpse of the happy childhood that she had never had. And Josie stood at her window and watched it all rejoicingly, while even Mrs. Murray cast a pleased glance over the way now and then, when Mrs. O'Neil was out.

But the days quickly passed, and Josie must go back to the farm. She trembled with joy at the thought of father and mother and the children and all the dear farm animals, each one of the latter being known to her by its own name; but—what about the doll? This is what, —written more slowly than the first note and kept over night, before Josie could quite make up her mind to send it:—

"Dear Mary I am goin bac hom and I want you to hav Margereet bakas you ar sic and liv in the sitty good bi my dear Mary from Josie."

This note was carefully pinned to the beloved doll, and all the doll's clothes, except those it wore, were rolled into a neat bundle. The line chanced to be unoccupied, so over went the gift, Josie crying out, as it reached the other side, "Mary! Mary! Here's Marguerite, come to stay. Good bye, Marguerite, dear. Be a good girl."

Well, that morning there was a flutter of happy industry across the way, for Mrs. O'Neil had two jobs to manage, her unfailing washing, and something else; something over which Mary was as merry as she. About noon, just as Josie was kissing her aunt good-bye, while her big brother Ned, who had come for her, stood waiting for her with her little valise, bob! bob! bob! over on Mrs. O'Neil's clothesline came a covered basket, while Mary called shrilly from her window. And in the basket was a big apple turnover, and a marvellous cake, with white frosting on top, and with red frosting trimmings, while in the center waved a plume of green tissue paper. And on the cover of the basket was a slip of paper with these words:—

"The turnover iz for Josies lunch and the cak for Miss Murray from Mis' O'Neil."

That was at noon, and after Josie had smiled and waved her thanks across the alley, and kissed her hand to her poor crippled friend, and kissed her hand to Marguerite, and kissed her aunt a score of times, and Ned had at last forced her to go lest they should miss the train,—after all this, Mrs. Murray sat down to her lonely dinner and ate it very thoughtfully.

The thoughtfulness continued as she washed the dishes, and even as she took the steaming clothes from the boiler and vigorously rubbed them in the suds and ran them through the wringer. And the result of all the thought was that, at two o'clock when her clothes were ready to hang out, and her neighbor's, as she could see, were also done, Mrs. Murray stuck her head out of the window, and with an Irish twinkle in her black eyes called stoutly, as of old,

raised and the answer pealed out, "Re-e-ady, Mis' Murray!"  
And the war of the clotheslines was ended.—Interior.

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## 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.

**BUNYAN CHARACTERS.** Second series. By Alexander Whyte, D.D. Presbyterian Board of Publication, Philadelphia. Price \$1.00.

These are lectures delivered by Dr. Whyte in St. George's Free church, Edinburgh. It is the conclusion of the Pilgrim's Progress characters, the first series of which has been already noticed in these columns. Here we have The Flatterer, Mrs. Timorous, Mr. Fearing, Great Heart, Mr. Ready to Halt, etc., quaint emblematic names which all readers of the Immortal Dreamer will readily recall. Dr. Whyte makes these characters all live before us, and amplifies and applies for our instruction those lessons pertaining to Christian experience which Bunyan in his allegorical way would have them teach.

**MOLLIE MILLER.** By Effie W. Merriman. Cloth Illustrated. Lee & Shepard, Boston. \$1.25.

In the preceding volume, "The Little Millers," Mrs. Merriman expressed the intention in which she has since been encouraged by many readers, of making the further career of the Miller family the subject of the later volume. This intention is carried into effect in "Mollie Miller." We follow Mollie, Ned and Max and their "dopted child" Johnnie, through the many pleasures and vicissitudes of youth, observing the formation of their characters through changing fortunes, with increasing interest. The struggles and trials of these young people in their endeavors to rise above their circumstances are presented with much natural incident, gentle humor, and bright dialogue, and the volume will be pleasing to all young readers.

**A SKETCH OF THE LIFE OF REV. JOSEPH HARDY NEESIMA, LL. D.** By Rev. J. D. Davis, D.D. Fleming H. Revell Co., Chicago. Price \$1.

This sketch is an illustration of the old saying, "Truth stranger than fiction." Neesima was a Japanese boy, who, with glimmerings of the light in his heart and with strong yearnings for more, ran away from home and heathenism in search of the true God. He was led to this country. He fell into good hands. The story of his search, the joy in finding, the struggle for truth, the victory at last, are told in simple yet touching language in this book of Dr. Davis. Also the remarkable fact of his return to his native land to become known there and here as the founder of Doshisa University, the first Christian college in Japan. If a Sunday-school is in need of an interesting tale, one which will rivet the attention of boys, get this book. If a missionary society wants a new volume to place on the shelves of their library, buy this book.

**LETTERS ON BAPTISM.**—By Rev. Edmond S. Fairfield, D.D. St. Louis Christian Advocate Co., St. Louis. Price 75c.

This discussion is carried on in a series of fifteen letters. It is confined to the nature and significance of baptism and to its mode. One special peculiarity about the book is the fact that its author had been a Baptist for more than a quarter of a century, and as he says, "No man was more certain of being right. I had not a doubt on the subject." So pronounced and identified was he with the Immersionist view, that he was requested by a Baptist publishing house in Boston to prepare a book in defence of it. This led him to a further and minute review of the whole ground, and the result was a complete change in his mind. This book furnishes the grounds of his new position. The subject of baptism has been long traversed. We find the old points here, the discussion of the New Testament terms, the little Greek prepositions, the instances of baptism as related in the Gospels and the Acts. All are here in their old time familiarity, and yet there are side lights and new turns, and original striking suggestions all through the book which make it really a new contribution to the long vexed question. It is acute and cogent and ingenious, written in a clear, fresh style and in excellent spirit. We are greatly pleased with the book and think it a most valuable addition to the already extensive literature of the subject.

**GLIMPSSES AT THE MAGAZINES.**  
*The Fortnightly Review*, January, Leonard Scott, New York. "The Collapse of China at Sea," is a leading article. "Alien Immigration," "The Ethics of Shopping," and "The Heart of Life," are some of the other topics which will attract the eye.

*The Presbyterian Quarterly*, January, Richmond, Va: Whittet & Shepperson. New York: A. D. F. Randolph. "Idealistic Monism," by Dr. Dabney. "The Latest Phase of Historical Rationalism," written by Dr. Warfield, of Princeton, is in part composed of most valuable papers contributed by his pen during the past year to different religious papers. "The Doctrine of Judgment in the Fourth Gospel," by J. Ritchie Smith. These are among the subjects presented.

*The Nineteenth Century*, January. "The Triumph of Japan," is presented by Prof. Robert K. Douglass. "Bird's and their Persecutors," by the famous Ouida. It is written with a strong feeling creditable to herself, and will find sympathetic readers. "Auricular Confession and the English Church," by Canon Teignmouth, is one of the living questions in the Established and nominally Protestant English Church of to-day.

### AMONG THE MAKERS OF BOOKS.

Mr. John Rae, the author of several books on economic questions, has written a new biography of Adam Smith.

M. Sacher Masoch, the author of so many original and artistic Jewish tales, is united to the Hebrews by no tie of creed.

The pleasant discovery has just been made at Galashiels, Scotland, of over 100 letters written by Sir Walter Scott to Mr. Craig, the banker. The letters were discovered in a box filled with the archives of the old Leith Bank.

The Rev. S. R. Crockett, the author of *The Stickit Minister*, says that *Pilgrim's Progress* was the only imaginative book which he was permitted to read in his early days. He adds: "I used to be fond of acting scenes from it with a cousin of mine who sometimes came to play with me. He always wanted to be one of the respectable characters, but I invariably chose Apollyon, and threw darts from hell with such force and precision as to make my victim howl."

Messrs. Macmillan are about to issue a third edition of the late Prof. Stanley Jevons' *The State in Relation to Labour*. The matter has been brought "up to date" by the help of footnotes, and the editor, Mr. M. Cabane, contributes an introduction on "The Present Aspect of Some of the Main Features of the Labour Question." Mrs. Jevons, in the Letters and Journal of her husband, says that this book was "the result of his maturest thoughts upon the subject," his conclusion being that "no hard and fast rules could be laid down for the interference or non-interference of the State with labor."—*Literary World*.

Mr. R. L. Stevenson was evidently determined to make the Edinburgh edition of his works, which was practically subscribed within a few days, worthy alike of the unique character of the publication and of his own reputation. He wrote it for a new section of Underwoods and an introduction to *The Master of Ballantrae*, which are to be included. The introduction, which was to be followed by others, recalls the manner of Sir Walter Scott; and the scene is laid in the house of the author's friend, Mr. Charles Baxter, W. S., Edinburgh, whose alias will be recognized by those acquainted with certain poems and ballads. The edition will be enhanced in interest by the reproduction of *The Graver* and the Pen and other rare booklets which Mr. Stevenson and his stepson, Mr. Lloyd Osbourne, executed wholly themselves, setting the type, engraving the woodcuts and doing all the other work. O the quaint sketches in these literary curiosities remarkably good facsimiles have been obtained, and if they are used the type will be presented, letter for letter, as in the original. It was arranged to issue the first of the Edinburgh volumes on the 15th of December. The edition is claimed by Mr. Sydney Colvin of the British Museum, but for the numerous exercises, alterations, and additions the author was alone responsible. The edition is, in fact, not a mere reprint, as few papers are left untouched, while much new matter is added.—*Publisher's Circular*.

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**Moralities.**

**BITS AND BRIEVITIES.**

Out of 4,030 criminals convicted in Canada during the last year, it is reported that but 132 were total abstainers.

Temperance education and manual training are strong levers for lifting the submerged classes.

The distilleries of the United States used the last fiscal year 26,489,671 bushels of grain in liquor making.

The applications to the Boston Associated Charities last year show that twenty-two per cent. of the causes for sickness were intemperance.

The consumption of beer in the United States during the last year was sixteen gallons for every man, woman and child! What a story of poverty, misery and crime is in the statement!—*United Presbyterian.*

If the cholera should be quarantined, how much more should the saloon be quarantined, which according to Gladstone, produces more evil than "war, pestilence and famine combined."—*The Voice.*

The thirty-fifth report of the Reformatory and Refuge Union states that in Great Britain and Ireland 145,000 persons are every year committed to prison as drunkards, of whom 112,000 are men and the rest women.

While teaching the temperance Sunday-school lesson, one of our Indian boys, ten years old, was asked this question: "What does alcohol do to a man's brain?" "It makes him think crooked."—*American Missionary.*

In the face of the constant assertion that there is no drunkenness in France, statistics show that alcoholic insanity has doubled in fifteen years, and the number of persons who have been placed under restraint on account of it has increased twenty-five per cent. in the last three years.

Lord Shaftesbury says in regard to the importance and usefulness of temperance societies: "As I go up and down through the length and breadth of England I am more and more convinced of the indispensable necessity for these associations. I am satisfied that, unless they existed, we should be immersed in such an ocean of immorality, violence and sin as would make this country uninhabitable."

Alcohol becomes a dangerous instrument even in the hands of the strong and wise; a murderous instrument in the hands of the weak. Used too frequently, used too excessively, this agent which in moderation cheers the failing body, relaxes its vessels too extremely; spoils vital organs; makes the course of the circulation slow, imperfect, irregular; suggests the call for more stimulation, tempts to the renewal of the evil, and ruins the mechanism of the healthy animal before its hour for ruin by natural decay should be at all near.

**A CENSORSHIP NEEDED.**

At the time Henry Irving is doing his utmost to varnish the stage and attract the multitude to the playhouse. It has happened rather awkwardly for him that there is a play being performed at the Haymarket Theatre which, according to letters in the *Times*, is of more than doubtful reputation. Mr. Beerbohm Tree, who is responsible for introducing it, defends his action by saying that an immense audience liked it. So, as the *Spectator* says, "The Romans liked the Floralia, though they were so well aware of their own shame that they suspended the performance because they Cato the elder, in the house." The very fact that the civilized and even semi-Christian nations of Europe require and appoint a censorship of the stage shows pretty clearly the dangers to public morality that are incidental to playacting and playgoing, if not well watched and guarded. And even in our country, where the censorship is not usually an empty name, it appears that the serpent will occasionally show its corrupting head. He is wise who avoids the slime-pits and snares of the devil.—*Belfast Witness.*

**THE LAMENT OF NATURE.**

Low bowed the maize its tasselled head,  
And sighed—"Ah would that I were dead,  
Sunshine and shower have been in vain,  
For whiskey claims my golden grain."  
"Oh, my! oh, my!" cried out the rye,  
"To serve the drunkard shall I die?"

I hoped to bless the world with bread;  
But poison I must yield instead."

The graceful hop-vines quaked with fear,  
Lest they must help make ale and beer,  
And all their heart was filled with pain,  
That they swell the brewer's gain.

The grape-vine and the apple tree  
Grieved over what their fate might be;  
Must rosy fruit and clusters fine  
Fill cider casks and vats of wine?

—*Temperance Teacher.*

**THEATRE-GOING AND DANCING.**

The *Christian Advocate* of New York receives a question and gives an answer thereto, both of which we subjoin.

Is it wise for ministers of the Gospel to preach directly against popular amusements, the theatre, dancing, and so forth by name? Some of our ministers take the position that it is unwise, tending us to antagonize the good sense of people who occasionally participate.

A. As a general principle the minister should aim to raise the tone of the congregation by affirmative preaching; but it is our experience that a candid analysis of these amusements by name, avoiding extravagance and denunciation, is essential to maintain a proper sentiment against them. We have seen churches honeycombed with worldly amusements, where the minister went on preaching eloquent, goodish discourses. In fact, the general condition of the Church on these subjects is traceable to neglect of duty on the part of ministers who have ignored the subject, and on the other hand to the effects of extravagance of those who have made no distinction in denunciations between gross crimes and an occasional participation in these amusements.

**A SAD CONFESSION.**

Archbishop Ireland makes this confession "I have walked through the streets of our city and looked over the doors of business and banking houses for Catholic names, but I am sorry to say I found very few. But O, great God! what sorrow and bitterness came to my heart when I looked over the doors of our saloons and found on nearly all of them Catholic names." May those who agree with him in his church, on the total abstinence question, increase in number and influence.

**FOSTERERS OF GAMBLING.**

One of the evil results of the base-ball and foot-ball craze is that it fosters the terrible gambling which is already working so much ruin among us. A recent appeal to the people of the United States in regard to the gambling evil contains the signature of a large number of our leading citizens, both lay and clerical. It opens with the declaration that "the time has come when the friends of law, order and public morality throughout the Union should band themselves together for an organized resistance to the spread of the gambling evil. An abundance of facts and figures are at hand to prove that this evil has been rapidly increasing in this country in recent years, and that it has already reached a magnitude hardly conceivable to those who have not investigated the subject." The appeal goes on to speak of gambling in politics, race-track gambling, policy gambling and bucket shop gambling as fearful crime-breeders and fruitful sources of misery.

A COUGH SHOULD NOT BE NEGLECTED. "Brown's Bronchial Troches" are a simple remedy and give immediate and sure relief.

You may have a rough voyage through life; but you have nothing to fear while you keep unbelief below, faith on deck, and Christ at the helm of your little bark.

Prevention is better than cure, and you may prevent attacks of rheumatism by taking Hood's Sarsaparilla, which will keep your blood pure and free from acid and germs of disease.

What we truly and earnestly aspire to be, that in some sense we are. The mere aspiration, by changing the frame of the mind, for the moment realizes itself.—*Mrs. Jameson.*

Ayer's Hair Vigor is certainly a remarkable preparation and nothing like it has ever been produced. No matter how wiry and unmanageable the hair may be, under the influence of this incomparable dressing, it becomes soft, silky, and pliable to the comb and brush.

As our body casts a shadow, so does our character cast an influence. As a shadow may be either healing or hurtful, so does influence either bless or damn.—*Carlos Martyn.*

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**And Until March 1st, 1895.**

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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.

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"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.*

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**FACT AND FICTION.**

**THE RISE AND FALL OF PEGASUS.**

Unto the editor's room he went,  
with bliss;  
with stairs  
up  
strode  
He  
An interview, a word or two—  
He  
came  
down  
stairs  
like  
[sic]

—Syracuse Post.

The home of goldfish is China.

Hydrogen gas is the most perfectly fluid substance.

The head of the comet of 1811 was nearly 1,200,000 miles in diameter.

The skin of a potato is the part of the tuber richest in mineral salts.

Crows never enter a cornfield without posting a sentinel on the outside.

A certain forest plant in Japan grows to be about six feet high in three weeks.

An elephant's sense of smell is so delicate that it can scent a human being at a distance of one thousand yards.

When the suspicious man sees a balloon sailing away towards the clouds he is justified in thinking there is something up.

The earliest known attempt at an explanation of the rainbow was made by Aristotle. It was along the line of modern scientific investigation.

Doctor—"You need a change in climate."  
Patient—"What's the matter with this climate?"  
Doctor—"It's too changeable."—Chicago Record.

Pertly—There is one thing I have to say in favor of the wind when it whistles. Dull-head—What is that? Pertly—It never whistles popular airs.—Harper's Bazar.

Wife: "Have you noticed what beautiful blue eyes our new pastor has?" Husband: "How could I? He keeps his eyes closed when he prays, and I keep mine closed when he preaches."—Ex.

Farmer: I bought some stock in that Western land company." Broker: "Wasn't it watered?" Farmer: "That's what I understood; but they've been assessing me like the mischief for irrigation purposes."

Editor: "Dr. Emdee has sued you for libel." Assistant: "What for?" Editor: "I wrote, 'The doctor took the patient's pulse before he prescribed for him,' and the intelligent compositor set it up 'pulse.'"—Ex.

Prince Talleyrand was startled out of his sleep one night by a pistol shot, and seeing his man servant in the room, he asked him what it was all about. "May it please your highness, there was a mouse in your room, and fearing it might disturb your rest, I shot it."

"You've had a hard time of it, Swiggles. You have a right to be a cynic and a misanthrope. If I had such a grudge against the human race as you have I'd find a way to get even." "What would you do, Birkenhead?" "I'd become a dentist."—Chicago Tribune.

"Tommy," said Mr. Figg, sternly, "I

hung a motto in your room to the effect that little boys should be seen and not heard."

"Yessir."  
"I find it has disappeared."  
"Yessir."  
"What did you do with it?"  
"I—I took it down to the deaf an' dumb orphan asylum."—Indianapolis Journal.

"So you're from Kansas?" said the Eastern girl, with the supercilious look, to the senator's daughter.

"Oh, yes, indeed."  
"And do you see Indians and buffalo and wigwams and cowboys at your Western home?"

"No; the procession of the years has brought many changes to Kansas since you studied geography."—Kansas City Star.

**TOO MUCH FOR THE ST. LOUIS MAN.**

The commercial traveler was telling a story on a train, or rather was beginning to tell one.

"Some time ago," he was saying, "I was at a hotel in an Illinois town, where I met a remarkable and almost terrible adventure. There was stopping at the same hotel a very unassuming and refined man from Chicago, who"

"I beg your pardon," interrupted a quiet person on the salesman's left.

"I said," repeated the salesman, "that at this hotel was a very unassuming and refined man from Chicago, who"

"I thought that was what you said," interrupted the person again, "and I hope you will excuse me if I decline to listen further to your story. From what I have heard, it was an atmosphere of improbability, I may say impossibility, which promises a strain on the imagination I am sure I cannot submit myself to without having brain fever."

"Certainly, sir, certainly," replied the drummer; "I didn't know you were from St. Louis," and the entente cordiale was suspended.—A St. Louisian.

**TO KILL THE GRIP.**

The most sensible theory advanced for cutting off the first inroads of the grip has been put forth by a woman. Grip, she finds through experience, requires three days for development, and its first sign is an unpleasant taste on the lips, with sneezes at such long intervals that they are scarcely noticed. However, that is the critical point when a mild dose to clear and sweeten the digestive organs and repeated toasting before an open fire will scatter the gathering irritation. Just what the dose should be must be left to the good judgment of the threatened individual; her only admonition is to lose no time in taking it, and if you have to descend to the kitchen seek out a good, open fire and absorb as much heat as the soles of your feet, the palms of your hands and the back of your neck can accept. Furthermore, get into a well-warmed bed when the toasting is over and carry under the covers with you a couple of hot stove lids, wrapped first in paper and then in flannel. One is meant to warm the back and the other the feet. Lacking these a hot water bag will not serve, since it is dry heat that is desired, but a couple of good, strong mustard plasters possess much virtue, and tiny doses of quinine help to keep up one's strength and appetite the while. By persistently and patiently following this treatment for two or three days, its advocate holds that the very roots of the grip can thereby be literally smoked and burned out, and with no special discomfort to the experimenter. Her notion is that dampness and fogs rising on melting snow bring us the grip that certainly does not exist in clear, cold weather, when the air may be freezing, but perfectly pure and dry.—N. Y. Sun.

Do not wear impermeable and tight fitting hats that construct the blood-vessels of the scalp. Use Hall's Hair Renewer occasionally, and you will not be bald.

"Earn all you can, save all you can, and then give all you can. Never try to save out of God's cause; such money will canker the rest." "Giving to God is no loss; but putting your substance into the very best bank Giving is true having, as the old grave-stone said of the dead man: 'What I spent I had, what I saved I lost, what I gave I have.'"

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