

THE MID-CONTINENT

VOL. XXI.—NO. 5.

ST. LOUIS AND KANSAS CITY, JANUARY 30, 1895.

\$2 A YEAR.

A SOCIETY for the Prevention of Cruelty to Returned Missionaries has been suggested.

THE MUCH-advertised "New Woman" is often such an old woman, that poor, ignorant men are too apt to give little heed to her mission.

THEY HAD a lecture on Alaska, a snow-storm, and an evening with George Kennan on the boreal subject, "Siberia," all in one week at Emporia, Kansas, we are informed. Whew!

ROBERT BURNS' 136th. anniversary has just passed. Scotch writers come and go—just now of the pleasing Barrie school of dialect romancers,—but the name and fame of the "Ayrshire Poet" runs on and on forever.

ART LOVERS are greatly indebted to the editor of the *Sturgeon*, (Mo.) *Leader*. He has just issued an album containing a page of "the prettiest babies in Missouri." That such a page is worth going a long way to see, those who are acquainted with Missouri babies will testify.

DR. FRANCIS PARKMAN, the late historian, had a strict idea of justice. A friend met him one day walking along the street leading a street boy with either hand. "What in the world are you doing, Parkman?" asked his friend. "I found that Johnny here had eaten all of the apple instead of dividing with his little brother. I am going to buy another for the younger boy and make Johnny watch him while he eats it."

"TO BE childlike and bland is an excellency," says the *Midland*, "but to be babyish and fretful deserves censure, or rather ridicule. Yet nearly every pastor can tell of forty-year old babes in his congregation, whom he must please with his sweet things but who ought to be corrected with the rod or with the hand." Yes, and babes *actat*. 60 and upwards can be found. The heavier the silver spoon in their mouths, the more woe they cause their pitiable profligators of ecclesiastical soothing-syrup.

THE REV. GEORGE E. MARTIN, of the First church, St. Louis, is about to issue a book of high class religious music for children. It will contain about fifty hymns, twenty of which are the author's, both words and music. Judging from the specimen pages, and photogravers, it will be a typographical gem. Mr. Martin as all true musicians, simply cannot endure the senseless jingles, both as to words and music, which are too often heard in otherwise excellent Sunday-schools.

TELEPATHY PARTIES are the vogue in the sacred inner circles of New York's "400." What glorious minds to "read"! They really must have intellect, then, or the parties wouldn't "work". The possession of gray matter in the head on the part of certain social kings and queens has long been a mooted point. It has even been asserted that if some of their young men should sink to the point of suicide by shooting, they would have to be expert marksmen to find their brains.

THE WOMAN of Samaria left her waterpot at the well-side, so filled was she by that cup of salvation which had been drawn from a better well. Matthew left the receipt of custom at the higher business call which came to his heart. John and James left their nets and their fishing boats when the new voice sounded on the Galilean sea shore. So the shepherds "abiding in the field keeping watch over their flock by night," after the amazing revelations in the sky, and the tidings of the Messiah born, were "not disobedient to the heavenly vision," but deserting their post, as it were, came with haste and "found Mary and Joseph and the babe lying in a manger."

REV. N. M. CLUTE, D. D., of Charles City, Iowa, and of the Presbytery of Corning, died on the 4th inst. He was born in Schenectady, N. Y., 1819, and his life lacked only one month of reaching 76 years. He graduated

at Union College, of his native place, and studied theology at the Theological Seminary of New Brunswick, N. J. The first thirty years of his long ministerial life were spent in different pastorates in the State of New York. He moved to Iowa, in 1878, and was settled for three years at Charles city, when he was called to the pastorate of the First Presbyterian church, of Davenport, where he remained four years. His last charge was at Afton, of the same State. His health failing he removed back to Charles city, spending the remainder of his days there and preaching only occasionally.

REFERRING to the enthusiastic interest which people usually take in a new minister, one of our exchanges pertinently says: "You like your new pastor amazingly well, dear brother. You are praising him with great enthusiasm. That is just as it should be. Now two suggestions we have to make. In the first place be sure that your enthusiasm keeps up. He will need your sympathy a few years to come much more than he needs it now, and secondly, do not go to making a contrast between him and your former pastor, because after all, the man you now have is building upon the foundation of his predecessor. The dear brother who once served you was not perfect in wisdom or in grace, but give him credit for all he did, and remember if you find fault with the old pastor, there is very great reason to fear that some of these days you will be grumbling about the man who now occupies the pulpit of your church."

WHEN Daniel Webster rose in the Senate to begin his great speech in reply to Hayne, he intimated that the course of debate had wandered from the real question before the house, and he called for the reading of the resolution. Discussion of the Seminary-Assembly question has now been proceeding for some time and perhaps there has been some straying from the points at issue. It is necessary that all who are interested in the question, and especially all who would debate it, should know just what it is the Assembly has proposed. We therefore print it in full (page 4) and recommend a careful perusal. The *Interior* and the *Evangelist* are frequently speaking on the subject. We respectfully suggest that they also place before their readers the four recommendations of the Assembly. It is not the whole elaborate report of the Committee which is before the seminaries for adoption, but simply the four propositions numbered respectively, a, b, c, d.

NONE CAN rejoice more than we in the moral uprising in New York City, and in that *degree* of moral victory which was reached. But we must not conclude it means a millenium, or is the attainment of public righteousness from the standpoint of the Christian. Tammany Hall was once before overwhelmed, in a spasm and hurricane of virtue in the days of the Tweed dynasty, but the pernicious plant was only shorn and not uprooted, and it soon blossomed out again and became more outrageous and menacing than before. How thorough is to be the renovation in New York following the late "sweeping victory" remains to be seen. We cannot but think with Dr. Parkhurst that the Lexow committee was morally at fault in its neglect to probe the case of Superintendent Byrnes. Nor can we shut our ears to the Doctor's other word spoken a few days since: "The tiger is not dead. There are only 40,000 votes between us and defeat. Rub out only 20,000 names and the pendulum swings the other way." We have reason to believe that as public men go, and according to prevailing types in city official life, the newly elected Mayor Strong is above the average. But no sooner is the new regime inducted than we find him encouraging the liquor dealers to hope for a let-down in the Sunday restriction law on the ground that drinking men have rights which must be recognized. We can congratulate our fellow citizens everywhere on all improvements made in civil administration. They are good as far as they go. But after all they remain "of the earth earthy." If we will honor the image of civil reform we must not forget that like the image which Daniel describes, as seen by Nebuchadnezzar, if its feet are part of iron they are also "part of clay."

OUR NEIGHBOR, *The Central Baptist*, refers to some editorial jottings by Dr. Harper in his magazine, *The Biblical World*, anent the relation of sociology and the teachings of the New Testament, and says: "We camped sometime by the following sentence but have had to surrender to its incomprehensibility. 'The function of the Christian ministry is to transmute religious instinct into moral motive by the exposition of Christian truth.'" We have long been reading these notes or jottings, which open up *The Biblical World*, each month. One subject is taken, but instead of a discussion we have short paragraphs, ten or a dozen, which skirmish about it, and hint at it, and touch its fringe, and take side views, and angle shots which come forth like minute guns. The utterances are often in the style of an oracle, but often, too, after the pattern of the Delphic—difficult to interpret. The same obscurity, not to say ambiguity, is not unfrequently seen in Dr. Harper's larger and more formal literary work, as instanced in his course of lectures on Genesis last winter. What between the lectures themselves, and the explanations and the charges of wrongly understanding them with which he followed their delivery, many were left in great uncertainty as to what he meant. The *Chicago Herald* had quite a tilt with the Professor in its attempt at reporting them, but finally concluded that Dr. Harper being a very busy man, full of work here and there of widely various kinds, and holding no less than twenty-three different official positions at once, it was difficult for him always to be perspicuous.

WHEN it was suggested by Harvard University authorities some years ago that the college course be reduced to three years, no little excitement was caused in educational circles. The advance in scientific discovery and improved methods of study have excited this impetus to a steadily rising grade of curriculum. New studies have necessarily been introduced in the line of natural history, physical science, and so on, while the standard in other branches has not been lowered. Professors in each department are lawfully zealous in perfecting the efficiency and thoroughness of their own chairs. Thus unconsciously almost, from year to year, the requirements are increased. The learned faculty rejoice in the elevated standard and the unlearned students toil and moil and screw themselves through as best they can. The quick and bright scholars manage to keep up fairly and often superficially. Slower ones are left to drag, and often in despair to fall out, being ashamed of the disgrace of falling behind. And thus many of those who most need a collegiate education are discouraged. The rivalry of institutions also leads to this constant keying up of the college courses, until as a result many students pass through quite unprofitably to themselves. The studies imposed are beyond their years, and preparation. They learn their lessons by rote, or formally, without taking much, if any, interest in them. How can they be interested in what they are not mature enough fully to understand? This is specially true in studies that are impractical and theoretical, touching nothing along life's daily experience or toil. The requirements in higher mathematics for entrance seem to us in some cases unreasonable for minds. The mathematical study of physics is often too intricate for the average culture of the student at the age when it is imposed on him. So with other branches, yet they are crowded in and enforced and the young mind is driven through under penalty of a loss of diploma. This is often time lost and intellectual strength dissipated. As the matter is left largely to each professor in his own department and regulated by the faculty, the tendency is to the extreme exaction which will be endured. There should be a limit put to this needless increase of requirement. We have long thought that the trustees or other officers of colleges should interpose and impose limits to the annual addition of studies that burden and often break down the best students. Such heavy work too does not produce the best character of brain or the highest stamp of education. It strains the mind instead of training it.

HEAVEN.

BY THE REV. S. D. SANTEE.

It is never quite lost to my vision,
That home where at last I shall rest,
I can see the green summits Elysian
Of the isles of the pure and the blest.
The smile of the Lord is the one light
That sheds its effulgence on me
And soon in eternity's sunlight
Shall the spirit forever be free.

In heaven love's flowers are twining
Through the long years of gladness that roll,
And bright starry faces are shining
In that far away home of the soul;
And the musical roll of life's river
Where the sands of the shore are of gold
Will be heard in its gladness forever
With a rapture by language untold.

The pure skies of heaven are glowing
With a beauty that knoweth no night
And the radiance of glory is throwing
Its beams on the "City of Light."
'Tis a region of shadowless hours
Where pleasures ne'er fade at their birth,
Where the blossoms of fair fadeless flowers
Droop not like their sisters of earth.

It is never quite lost to my vision,
That home where the soul shall be free;
For Jesus has entered death's prison
And purchased salvation for me.
The Babe that was born in a manger
For mortals a ransom has given—
I may pass through the earth as a stranger
But I'll find all my treasures in heaven.

Princeville, Ill.

MEDITATION IN THE WORD.

[We are glad to see this article by Prof. M. B. Riddle, of Allegheny Seminary, in the *Banner*. It treats an old-fashioned subject, one too little heard of these days of the fag end of the century.]

The first Psalm is generally considered an introduction to the collection of Praise Songs which follows. It is a summing up, in one sense, of the whole; setting forth the connection between goodness and happiness which is amplified in the Book of Psalms. The happy man is described; but, first of all, the sources of his happiness are enumerated. * * * What is meditation? It is not study, though to be profitable it requires previous study. Study is active; a questioning of the Scriptures to ascertain the meaning, the explicit teachings. Meditation is passive; it is more of a surrender to the word, letting it lead us into green pastures and beside the still waters. Reflection is implied, but even that takes on a more active form. We meditate in the Scriptures when with a competent knowledge of the meaning God has put in the words written for our learning we dwell on certain passages in our thoughts. This, not for scientific or polemic purposes, but for the comfort and delight of our own souls. It may be defined as a solitary, sympathetic, affectionate dwelling upon kindred statements of the word of God. Solitude is well-nigh essential; for while we may not need to be physically alone, our thoughts should be as little disturbed as possible by external influences. There is too little solitude of this kind in the lives of many people. A sympathetic mood is equally necessary. Otherwise the worldly thoughts that stream as passing guests through our souls will bear us away from God and His word. The sweet habit of detaining as familiar friends those views and feelings that seem most akin to Scriptural truths needs constant cultivation. As a matter of course, no good can result if the meditation is not loving. Here is the main trouble. Our consciences do not find the constant peace that comes from a full trust in our complete Redeemer. Hence the Bible often perplexes us, and condemns us, instead of giving us comfort. There can be no affectionate dwelling on the Scriptures, while our souls fail to appropriate the privilege of access to God through our Lord Jesus Christ. To my mind one of the strongest proofs that the whole Bible is the Word of God is found in the fact that our attitude of heart toward God is invariably indicated by our attitude toward the Scriptures. It is the soul's thermometer. When a man hates God he cannot find words too strong to express his hate of the Bible, and the converse is equally true.

It is during such loving meditation that we may expect the Holy Spirit to move upon our hearts. The Word He has inspired, is the Word He blesses. We put ourselves in the position to receive those impulses He imparts to the soul of man. Apart from the Word there may be a spurious spirituality, proud in tone, fanatical in feeling. But dwelling upon the truth thus lovingly, we may hope for a real spiritual uplift. Then come those Sabbath-day moods which refresh us, and give us courage and strength for the drudgery

of daily duty. This has been the experience of the ripest Christians. When we recall the saintly old people we have known, there seems to have been about them an aroma of devoutness, an atmosphere that gave witness of God's presence with them. If asked the secret of this, the usual reply indicated the constant habit of meditation in God's word. In such was fulfilled the promise: "They shall be like a tree planted by the stream of water, that bringeth forth its fruit in its season; whose leaf doth not wither."

In view of such results, it is well for us to inquire how we can promote such habits of meditation. Certainly time and care will be required, as in cultivating any other good habit. Unfortunately too many fail to give these. Spiritual growth does not receive the place it deserves in our plans for the new year. Skill in meditation comes by practice, as all skill does. It is true that formal rules may not lead to good habits. Especially in spiritual things is there danger from routine methods and martinet resolution. Yet time should be found for this mode of using the Scriptures. There are many hours that should become what the Germans call the "still hour." Even when walking in the streets, there may be solitude that does not forbid such meditation. Most of us would be profited in many ways by devoting some time every day to quietude, during which we can dwell upon the Word. The excitements of life make many find themselves poor company; hence they eschew solitude. But if we can, through the Word, commune with God and Christ, what better company can we keep.

For such hours it is a great advantage to have a memoriter knowledge of the Bible. The memory is often very badly trained, and that, too, by cramming processes. Yet faithful memories furnish an immense capital for good uses. When the words of Scripture are lodged thus within us, we can turn to them on all occasions. Few Christians would not be the wiser and happier from knowing "by heart" the more tender and comforting passages of the Bible. Thus they come to know them "by heart" in a higher sense. The acknowledged fact that the Authorized Version very often fails to give the exact sense, does not militate against the advantage of memoriter knowledge. In many cases a comparison of the old and the new forms leads to the most delightful meditation. Certainly exact knowledge of the meaning is the intellectual basis of the most profitable thinking.

THE FOUR-FOLD GOSPEL.

BY THE REV. JOHN H. KERR.

III.—THE GOSPEL ACCORDING TO LUKE.

The third part of the Four-fold Gospel is that which we have from the pen of Luke, the beloved physician. The earliest testimony to the existence of this book is that which is derived from the opening words of the Acts, where the author refers to his "former treatise", which manifestly is none other than the book with which we are now dealing. The saying of Christ, "The laborer is worthy of his hire," recorded in Luke 10:7, is quoted by Paul in 1 Timothy 5:18, prefaced by the formula, "The Scripture saith." For my part I believe this is a clear recognition of the divine authority of Luke's Gospel by the Apostle Paul. (See the article on this quotation by Dr. Moore in the *Presbyterian and Reformed Review* for January, 1895.)

About 130 A. D., there flourished in Asia Minor a heretic named Marcion. This man was a great admirer of the Apostle Paul, esteeming him the only true Apostle. Marcion had a Canon of his own, into which he admitted ten of the Pauline Epistles (he rejected the Pastoral Epistles entirely), and what he called the "Gospel of Christ." Scholars are now quite generally agreed that this "Gospel of Christ" of Marcion was none other than a mutilation of the Gospel according to Luke, that Marcion altered Luke's writing in such a way as to suit his peculiar heresy. His acceptance of Paul's authority naturally led him to select Luke, since the latter is generally associated with Paul. Tertullian affirms that Cerdo, Marcion's teacher, was acquainted with and accepted Luke's Gospel. The Muratori Canon, a fragmentary writing dating from about 170 A. D., (the first part being lost) begins. . . . "The third book of the Gospel, that according to Luke, etc." showing this book standing in the canon in the place where we have it. Justin Martyr's acquaintance with Luke is generally acknowledged. Thus from within the range of the New Testament itself, we have an unbroken line of witnesses to the Lucan authorship and the canonical authority of this third part of the Four-fold Gospel.

While the name of Luke nowhere appears in this book, there is no reason for questioning the verdict of the early church that Luke the beloved physician was its author. There are but three places in the New Testament where Luke's name appears (Col. 4:14.

Philem. 24; 2 Tim. 4:11). A careful study of these passages reveals several facts, namely, that he was a Gentile, that he was a physician, and also that he was a beloved and faithful companion of the Apostle Paul. But we may add very materially to these meagre particulars by the use of the book of Acts. Assuming as granted that Luke wrote the Acts, we turn to it to see if it contains any hints as to its author. At Acts 16:10 the author of the narrative became a member of the missionary band, for the narrative from that time proceeds in the first person plural.

Following up these "we-passages," as they have been called, we learn that when Paul came on his second missionary journey to Troas, Luke became a member of his party. It is to be remembered that shortly before this Paul had had a severe attack of his peculiar malady, and by it had been detained in Galatia (Gal. 4:13). It is probable that when Paul reached Troas, he was still suffering from the effects of that illness, and that he needed a physician's attention. May this not have been one of the causes that brought these two men into the close relation that from that time forth, with the exception of one period of time, marked their lives? Tradition informs us that Luke's home was in Syrian Antioch. If that is true, then, Paul may have been acquainted with Luke for some time, may possibly have been the instrument by whom he was brought to Christ.

Crossing over the Ægean Sea in response to the Macedonian call, Paul, accompanied by Silas, Timothy and Luke, came to Philippi. For some reason Luke remained at Philippi for six years, until Paul came there on his way to Jerusalem, carrying the offering that had been made by the churches of Macedonia and Achaia for the poor saints at Jerusalem (Rom. 15:25, 26). Early tradition identifies Luke with "the brother whose praise is in the Gospel throughout the churches" (2 Cor. 8:18). If this is correct Luke went with Titus to Corinth when he carried 2nd Corinthians to its destination in the summer of 57 A. D. From Philippi Luke accompanied Paul to Jerusalem, the historian as an eye witness describing that journey (Acts 20:5, 21:18). Then came the two tedious years of the Cæsarean imprisonment, during which time Luke was probably with Paul and wrote this Gospel. The evangelist was a companion of Paul on the eventful trip to Rome, and through the Roman imprisonment. Luke the beloved physician remained with Paul with singular fidelity. His time was doubtless fully occupied, not only in ministering to the needs of the Apostle, but also in preparation of his apostolic history, the Acts. And when Paul was cast into prison the second time and knew that the only release that could come to him was that of death, he wrote urging Timothy to come to him, saying, "only Luke is with me." Thus down to the end the beloved Luke remained with Paul, faithfully and heroically sharing his sufferings and trials" (Col. 4:14; Philem. 24; 2 Tim. 4:11).

The introductory words with which Luke prefaces his Gospel are of singular value. "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the word, it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed." It is evident from these words that Luke was not himself a witness of the events of the Gospel history. The father of Christian church history, he availed himself of every possible source of information, such as the testimony of eye-witnesses, and existing fragmentary written records of deeds and words of the Saviour. A close examination of Luke's Gospel gives evidence of his personal investigation of places and people. It is probable that the Apostle Paul was one of Luke's sources of information.

This book of Luke's is formally addressed to one Theophilus, of whom we know absolutely nothing. The name means 'lover of God.' Dr. Gregory says, "Some have supposed from the meaning of the name, that it was used, not to represent any particular person, but Christians in general; others have concluded that he was an honored Greek with whom the Evangelist had been at some time intimately associated; while most have agreed that he was only the representative of a large class to whom the Gospel had been preached, and with whom Luke, under the influence of the Holy Ghost, desired to leave it as a permanent treasure."

Turning now to Luke's book, we find that it contains more matter than either of the other three parts. Matthew begins his book with the birth of Christ; Mark with the ministry of John the Baptist; while Luke goes back to the circumstances preceding the birth of John the Baptist. In the harmonic arrange-

ment of the Robinson-Riddle Harmony the Four-fold Gospel is divided into 173 sections. Of these 31 are derived from Luke alone. His book exceeds Matthew's by some 80 verses. Of the 36 miracles of our Lord that are described with greater or less particularity in the Gospel records, seven are found only in Luke's book. These seven are, as follows, the passing through the multitude unseen, the miraculous draft of fishes, the raising of the widow of Nain's son, the healing of the woman with the spirit of infirmity, the healing of the man with the dropsy, the healing of the ten lepers, the healing of Malchus. There are thirty-five parables that are preserved for us in the Gospel history. Of these 35 Luke alone reports 18, namely, the two debtors, the good Samaritan, the friend at mid-night, the rich fool, the wedding feast, the wise steward, the barren fig tree, the great supper, the piece of money, the prodigal son, the unjust steward, the rich man and Lazarus, the unprofitable servants, the unjust judge, the Pharisee and publican, the pounds. More than one-third of what is recorded in Luke's book is not paralleled in either Matthew or Mark. He is in a peculiar sense an independent witness to the facts of the Gospel history recorded in His book.

Sacred music derives some of its most magnificent themes from this book of Luke's. While the Church continues to exist she will use the Ave Maria (1:28), the Magnificat (1:46), the Benedictus (1:68), the Gloria in Excelsis (2:14), the Nunc Dimittis (2:29).

Another marked feature of this book is its numerous references to contemporaneous history. To it more than any other are we indebted for the data upon which it is possible to fix the dates of some of the important events of the Gospel history. Luke refers to the members of the Herodian family, the emperors Augustus and Tiberius, the census under the Syrian governor of Quirinius. The most careful and critical investigation has been made of all of these references of the Evangelist with the result of demonstrating the true historical character of his writings.

Luke in his book presents Christ as the Saviour of mankind. The genealogical table (3:23-38) traces the natural parentage of Jesus through Mary to Adam and to God. He thus presents Christ as the Son of man, the partaker of a common humanity with man, and therefore, the kinsman Redeemer of the human family, without respect to national distinctions or the ancient separations of Jews and Gentiles—the author of a common salvation for lost sinners everywhere—the Saviour of the world."

Rock Island, Ill.

THE OLD MEETING-HOUSE.
1794-1894.

The blue hills rise in stately strength,
Streams ripple soft below,
As on those long gone Sabbath days,
One hundred years ago.

When in these crumbling, roofless walls,
Where birds flit to and fro,
The Quaker fathers worshipped God
One hundred years ago.

And word of truth, or praise, or prayer,
In measured tone, and slow,
Was spoken as the Spirit moved
One hundred years ago.

Here many a calm and saintly brow
Seemed lit by heaven's own glow,
And caught the promised peace of God
One hundred years ago.

Perhaps just here the sunshine fell
On golden heads below,
Where children lifted patient eyes
One hundred years ago.

Here youth and maidens primly sat
In silent, decorous row,
But, as to day, Love stole His glance
One hundred years ago.

In ancient graves, where trailing vines
And tender wild flowers grow,
Sleep those whose footsteps thither turned
One hundred years ago.

Long have these altar fires been cold,
And only ruins show
The temple holy to the Lord
One hundred years ago.

But true and simple faith abides,
Though centuries onward flow—
The fathers did not build in vain
Who reared this modest forest fane
One hundred years ago.

Lucy Randolph Fleming, in Harper's Bazaar.

It is told of Latimer that preaching one day before Henry VIII, he stood up in the pulpit, and seeing the king, addressed himself in a kind of soliloquy, thus: "Latimer, Latimer, Latimer, take care what you say, for the great King Henry is here." Then he paused, and proceeded: "Latimer, Latimer, Latimer, take care of what you say, for the great King of kings is here!"

MISSIONARIES.

BY MRS. M. A. NICHOLL.

In the seventeenth verse of the last chapter of the Bible we find a rule or command, given to all who hear God's holy Gospel. "And he that heareth, let him say Come."

Thus are all who hear unto salvation given a royal ordination issued from the King's palace, and sealed, not by the laying on of hands, but by the abiding consecration of the Spirit, to be missionaries. There are other missionaries, also called and chosen, brave men and women, who dwell in the loneliness of desolate places, that they may preach Jesus to the ignorant, the profane, the heart-sick toilers and the heart-sore back-sliders; to those who used to "go to church at home" but like Christian in by-path meadow, wandered off among the thorny pleasures of forbidden ways; and find a growing terror in their souls, as they gain a near view of the blackness of darkness lying at the foot of their downward trending and awful path. These are the too often unpraised, and too often unappreciated Home Missionaries. But, yet "a little while," "and the crowning day" shall bring sure guerdon to these obscure toilers.

And again, we have a noble army—I had almost said "of martyrs" who count it not loss, for Jesus sake, to leave home, friends and all that make earth-life so dear, and fearlessly cross the seas to stranger lands, that they may carry the story of the cross to the dark places of the earth; those who have heard and obeyed the voice of the Shepherd and rejoice to do the King's pleasure. We hope to meet many of these dear brave hearts, in the Homeland, and view them cast starry crowns at the Master's feet. Glorious is the work of such, and sure shall their reward be.

But not of Home or Foreign Missionaries would I tell. "And him that heareth, let him say 'Come.'" Nor is it the pastors or evangelists who are in my mind as I write. It is the hundreds of thousands whose names are written upon the communion rolls of our churches who have professed to be followers of the Lamb, and yet are drones in the hives of busy workers all around them. Has the Lord, in His wisdom, placed any one of His redeemed children in so close a corner that they have nothing to care for, but the saving of one lonely soul and that soul their own? But alas! Such are all around us to-day. They sing in our choirs, they sit in their accustomed places, in God's churches all over our land and in many another land; they praise and pray and worship, but they forget to say 'Come.' Andrew first found his own brother Simon, and brought him to Jesus. The wise Christian leaves his soul at once and forever in God's eternal safe keeping and turns, like his Master, to seek for the lost around him.

"Oh! but," you say, "I know all you would tell me. It is all right. I confess; but it just seems as if I cannot talk to people about their souls. I tried once or twice, but it did no good, and I felt that I had done more harm than good?" And so they all, with one accord, begin to make excuse. Excuses serve here, but how will they do up yonder? Ah! friend, you will be too sorrowful, too much ashamed to make excuses on that great day. Listen. There is a depraved character in your street or neighborhood, it may be that your Father in heaven has ordained you as missionary to that poor soul. And He sends one of His angels who do His pleasure, to you, with a whispered message. You feel a desire in your heart to speak to such a one, to warn him of his sure end and the evil of his ways. He who gives such a message to you, brings about the opportunity for you to deliver it. You meet, and talk of common things. "You can tell him another time," Satan whispers. And alas! for your Missionary zeal for the other time never comes. "Such a one met with an accident last night, and died early this morning," one tells you. Ah! truant missionary! If your heart aches and fails as you gaze on the dead face, how shall you stand face to face with that lost soul on the resurrection morning? Lost, lost, lost! How the condemned souls cry! And I might have spoken or you might, but we did not. We have heard, but how often have we said "Come?" "If I could recover," said a dying Christian, "I would shake men until they would listen to the gospel message." That poor "if." Were it not for these "ifs" and "buts" there would be more true missionary work done.

And all around us the unsaved are dying, eternally dying! And all the while, those whom high heaven has ordained missionaries are idle! We sit beside them at gay parties or around the social board. We drive or walk pass their homes. We enter into genial conversation with them. In fact we call them dear friends, yet we close our lips, and still the pleading of our conscience, and never say the word that might be blessed of God to their salvation. The day of reckoning hastens on apace. Millions are going down to perdition in Christian lands. We brush clothes with

the unconverted every day; and the witnesses, the thick "cloud of witnesses," behold our coward retreat from the ranks of true missionaries. Surely Jesus fore-saw our unfaithfulness when He said: "Say not ye there are yet four months, and then cometh harvest. Behold, I say unto you. Lift up your eyes and look upon the fields, for they are white already unto harvest." To-day we say:

"Oh, well; young men will be wild; girls will be gay; we cannot put old heads on young shoulders. There's time enough." Ay! "four months," ere the harvest. He hears us say it; we, whom He has made His missionaries. But the fields are even now over-ripe; past the golden tint of the right time, on to the white serenity of lost opportunities. And, hush! We can almost hear the rustle of the angel-reapers, for death is gathering his sure harvest all around. Did we say "Come!" often to those who are now gone? Did we tell them:

"Oh! that my Saviour were your Saviour, too!"

Do try and remember that the "Spirit and the Bride say Come!" Do not shirk this voice of warning; turn and face your conscience bravely. It is telling you now: "I have been a poor missionary; lost opportunities crowd before my mind; I am an unprofitable servant." And conscience goes on: "His servants are ye whom ye obey." "Him that heareth, let him say, 'Come.'" Well is it that there is forgiveness for all faithless ones, else who might stand in the day of His appearing? But let us lay aside every weight, and the sin that does so easily beset us. New opportunities will offer. Still stand the fields "white unto harvest." Still the Death-angel is reaping.

The King's business requireth haste. Strive not after the great things of-earth, that turn out so little in the end.

Why do we heap great mounts of years
Before us and behind
And scorn the little days that pass
Like angels on the wind?

There is a sweet German saying that tells us "Those who believe in the Lord, never see each other for the time." How glorious it would be to bring one soul to the Saviour, and be able to tell Him, up there beside the great white throne, "I led him here."

Millerboro, Neb.

THEIR MINISTRY.

BY C. H. WETTERBE.

Did you ever think that disagreeable people had a beneficial ministry? Probably not. You doubtless think that, if they have any ministry at all, it must be far removed from anything beneficial to anybody. But carefully ponder the following words from a certain writer: "The mission and ministry of disagreeable persons is to develop our unselfishness, both as to the fact of it and the manifestation of it". It requires no grace to show our pleasure towards those who please us. But, to show our love toward those who grate upon us, morally, mentally, sensibly, socially, every way, this requires the love of God. Then incongeniality on earth, rightly improved, may multiply the number of our friends in the world to come. To live only for those who are like us, is self-like, but not Christ-like. For even Christ pleased not Himself." In the light of these thoughts it really does look as though disagreeable people had quite an important ministry. What a tame sort of world this would be if all the people were decidedly agreeable to each other! Many a hidden virtue would remain undeveloped. Many a dormant energy would continue to sleep. Our patience would have far less occasion to get tested, strengthened and matured. But, as it now is, our Christian graces are put on trial. We are led to see how much strength of Christian character we have. Yes, disagreeable people have a ministry, but we do beg of them to behave themselves as well as they can.

We hear missionary addresses to the effect that all the world is open to the Bible and the missionaries of the cross. It is well to use much care in speaking on this subject. It is marvellous how God has opened the door to His people, but the fact remains that missionary work cannot yet be undertaken in large territories of the world. In some countries only certain parts are open to foreigners. Even in Japan it is only by a certain measure of guile that missionaries can go to other parts of the country. Practically Russia is sealed against evangelical preaching. Even the native Stundists are undergoing terrible persecution. Some other parts of Europe are little better.—United Presbyterian.

Kansas Department.

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

NOTES BY THE WAY.

BY S. B. F.

Since Major Cole's meetings began in Wichita, Nov. 25th, there are reported up to the 22nd of January, 1,325 conversions. The meetings continue with impressive power and as Major Cole had expected to leave to conduct meetings in Paola, Kansas, but last night a monster petition was presented to him, headed by several prominent men who have been converted since his meetings began, asking him to remain until "Wichita for Christ" should become a reality. He has decided to remain for the present. Already there have been goodly accessions to all the churches of Wichita which have joined in these meetings and the influence has even extended to some churches that are more exclusive and have declined to take part in this glorious work. May the good work continue.

The secular press is making considerable capital out of the fact that some person or persons took upon themselves the responsibility of sending back to Pennsylvania, some relief goods that were sent into Western Kansas. While there are many communities in Western Kansas, particularly in the country towns where no help is needed yet it is true and will be true until another crop is raised that there are many families in the rural districts that are in need. The only safe way for Presbyterians to do is to entrust this matter to the Home Missionaries who come in touch with real suffering which would never be discovered by a banker or editor or well-to-do merchant or citizen of some good sized town. Facts are facts notwithstanding some people assume as much as they do and make denials without sufficient knowledge.

The time of year has come when students who graduate in our Seminaries are beginning to inquire about our fields in Kansas. I have, already, received letters from several such and attention is called to this so that the Home Mission Committees in the several Presbyteries may be able to get their fields in shape so that the young men can come to them immediately upon graduation. I would be pleased to have communications, at once, from all these Committees as to the number of men needed in each Presbytery, the character of the fields and whether I shall make definite pledges to these young men that they can have work.

Will the Home Mission Committees please give this attention at once and thus help the work greatly.

KANSAS ITEMS.

HOWARD.—Howard is the county seat of Elk Co., Kan. Though we are feeling the pressure of the "hard times" and the partial failure of crops for the past three or four years, the Presbyterian church is spiritually in a flourishing condition. Rev. D. K. Steele is pastor. At the last communion service, Jan. 13th, five persons were received on profession of faith, all from the Y. P. S. C. E., and two by letter. At the previous communion three were received. These were also from the Endeavor Society, making eight in the past three months. No special services have been held. These accessions to the church are the result of efficient work in the Sabbath-school, under the direction of the superintendent, Mrs. Mary E. Steele, wife of the pastor and the flourishing Endeavor Society of thirty-five members. Mrs. Steele's health not being equal to the work of the superintendent, on Jan. 1st Mr. C. F. Osborn was chosen superintendent. The school is led in the singing by an orchestra of six pieces, under the direction of Mr. Tom. E. Thompson, who is also leader of the choir. This adds much to the interest of the school. Nearly one-half of the whole membership of the church attend the weekly prayer-meeting. The greater part of the members of the Sabbath-school stay to morning preaching service. All these things are encouraging to pastor and people.—*

DERBY.—The pastor of this church, Rev. H. A. Zimmerman and his good people of the El Paso church at Derby, Kan., were made to "rejoice and be glad" on Sabbath, Jan. 20th, in the accession of twenty-six members, twenty-five by profession of faith, and one, the wife of the pastor, by letter. Seventeen of these persons stood up for baptism. The sight was deeply impressive and many hearts rejoiced in such a goodly accession. Mr. Zimmerman graduated last spring from Allegheny Seminary, and last autumn married the eldest daughter of Rev. G. W. Mechlin, D.D., who was for more than a third of a century pastor of Glade Run church, Philadelphia. Certainly he and his young wife have every reason to be grateful to God for His manifest blessing upon their labors. The church of El Paso is greatly strengthened by this accession.—S. B. F.

OAK STREET, WICHITA.—This church, under the leadership of their indefatigable pastor, Rev. J. H. Fazal, since last November, have welcomed forty members into fellowship, and almost all of them by profession of faith. This makes a membership now of 215 in this church and records a marvellous growth of a struggling mission church up through great difficulties. Oak Street church was organized in this city to care for the many poor and struggling people who could not attend the churches down town. Although it is not a church whose financial ability may be measured by its membership, yet the whole work from the beginning has been one marvelously blessed by the Spirit of God in reaching and saving the lost.—S. B. F.

CLEARWATER.—This church is served by Rev. S. R. Anderson, a devoted and faithful servant of God, who has always been self-sacrificing in his service for the Master. Recently three persons were received into this church by profession of faith.—S. B. F.

IOLA.—Meetings are now in progress in this church, and the pastor is assisted by Rev. W. C. Geach, an evangelist, who is quite successful in the work. The results of this meeting will be given later.—S. B. F.

CHETOFA.—This church begins a series of meetings on Feb. 3rd, expecting the assistance of Rev. J. C. Redding. Cottage prayer meetings have been held in advance. The church craves the thoughtful sympathy and prayers of the brethren throughout their Synod.

Communicated.

SECURING ENLISTMENTS FOR CHRIST.

BY THE REV. G. E. F. HALLOCK.

Every means that will lead persons outside the Church of Christ to thoughtfulness upon the subject of personal religion is important. Preaching, special services, after-meetings, revival methods, tracts, Christian conversation, all are means constantly blessed to the securing of enlistments for Christ. Cards with a brief form of self-dedication have been used by many pastors and evangelists in revival meetings. But why should not some form of enlistment card be used at other times than during revival services? Mingling essential gospel truths with a call to duty they may be blessed to many. They are often read and re-read in secret. They fix attention. They remind of undone duty. They may explain and make simple the way of salvation to many. With these thoughts in mind the writer recently prepared an enlistment card which has been used with seemingly good results. On the last Sabbath of the year we gave to every member of our Sunday-school and to every person in the large Sunday evening audience this enlistment card, which, if signed, would enable all who wished to do so to start the new year as a professed disciple of Christ. We are glad to say that many were signed, still others are being handed in from time to time, showing that they have been thought over and prayed over, and then earnestly signed. The cards are being used, too, by individual Christians in personal work. They are a convenient means of introducing the subject of personal religion in private conversation with non-confessors of Christ. Pastors and other Christian workers may find it suggestive to have the exact wording

of the card. On one side appeared twelve reasons why a Christian should become a member of the church.

On the other side of the card was a brief and simple form for confession of faith in Christ and application for membership in the church. There are many who think that they must have long training in religious knowledge and some remarkable spiritual experience before they can become Christians. But they are much mistaken. As someone has said, "We do not receive people into the church as professors of theology, but as confessors of faith in Christ." And all the spiritual experience necessary for a beginning is a sense of the need and a hearty acceptance of Christ. It may be a real relief to some who have thought of the way to become a Christian as complex and difficult to know that the whole plan of salvation, and the only steps necessary for sharing in it, are outlined in a few brief sentences which are found on the other side of that card:

I know and confess that I am a sinner.
1 John 1:9.
I believe that Jesus died to save sinners.
Acts 4:12.
I now accept Jesus Christ as my Saviour.
John 1:12.
I will endeavor to live for Him as the Bible teaches.
John 10:15.
I feel it a duty and privilege to confess Christ before men (Matt. 10:32, 33) and to unite with His disciples in observing, in obedience to His command, the holy ordinance of the Lord's Supper.
Luke 22:19.
I, therefore, ask to be received to membership in this church.
Name.....
Address.....
Have you been baptized?.....

CAN WE BE A BLESSING TO OTHERS? YES.

BY THE REV. S. S. POTTER.

Providence has placed us in circumstances favoring it. We are here not of our own choosing but for a wise purpose. Perhaps there was as definite a design in our individual creation, as in that of an archangel in heaven. That we can bless others is quite evident for we are endowed with influence over one another. We are told that if we cast a stone in the quiet waters of a lake, it occasions ripples and concentric circles which widen as they depart from the center until they reach the shores, and so by a law of nature all the waters of the lake are more or less disturbed. So by our actions and words we are exerting an influence, and we cannot change it any more than we can change the immutable laws of attraction and gravitation, and the influence we leave behind us may widen and endure through time. Our responsibility lies in the character of the influence we disseminate around us. Its trend can be and should be to bless others, to make others better and happier. The ways and means for doing it are almost limitless. No one has a more inviting field for usefulness than the mother. No mother should fail to be a blessing who has a child to train for immortality. If we owe much to Washington for his noble life and great achievements, we may owe quite as much to Mary the mother of Washington. "Where there is a will there is a way." We should do good in any way possible, as we have ability and opportunity. We can do it by visits to the abodes of wretchedness, by cheering words to the sorrowing, by sympathizing with the afflicted, by pleasant words and greetings to associates in business relations in life, by efforts to still the troubled waters when ruffled by angry passions in churches or in communities. We can do it by giving for the spread of the Gospel at home and abroad even if it be but the widow's two mites. In the language of another "Let us find our work, you preach a sermon, you give a tract, you hand a flower, you sing a song, you give a crutch to a lame man, you teach a Sabbath school class, a Bible class, you knit a pair of socks for a founding, you pick a splinter from the finger of a child."

Love should be the mainspring of all our efforts. Since our time is limited, our opportunities passing, and night coming on when no man can work, we should be up and doing while it is yet day. Let us do something to bless others, and do it without delay. Oh! it is a luxury to add something to the happiness of others. It is more

blessed to give than to receive." It is twice blest; it blesses him that gives and him that takes. It is ennobling, elevating and refining. We cannot bless others without being blest. It is a part of the divine economy "that the liberal soul shall be made fat, and he that watereth shall also be watered himself."

How blessed will it be in the great day of account to hear the words, "Inasmuch as ye did it unto one of the least of my brethren ye did it unto me, enter thou into the joy of thy Lord." How glorious to "shine as the stars for ever and ever, for having turned many to righteousness." We can indeed be blessing bearing agents to others; it is angel-like, their glad song was "good will to men." It is Christ-like, He went about doing good. To make life a blessing to others, should be the study and aim of life. We will be rewarded for all the good we do, and be held responsible for all we fail to do.

THE PROPOSED SEMINARY CHARTER AMENDMENTS.

(FROM ASSEMBLY MINUTES 1894, PP. 65, 66).

That each and all of the seminaries of the church be requested to secure, at the earliest moment practicable, such changes in their charters, or amendments thereto, as will provide—

(a) That all of their funds and property, subject to the terms and conditions of existing or specific trusts, shall be declared to be held by them (i. e. the seminaries.—ED.) in trust for the Presbyterian Church in the United States of America, for the purpose of Theological education according to the Standards of said Church, and that no part of the funds and property so held in trust shall be used for any other purpose than for Theological education in the doctrines set forth in the Standards of the Presbyterian Church in the United States of America.

(b) That the election of the trustees, directors or commissioners, or whatever the bodies governing the teaching or property shall be named, shall be subject to the approval of the next succeeding General Assembly, and that no election shall take effect until approved by the General Assembly; failure of the General Assembly to which said elections are reported for approval to act thereon shall be regarded as approval of said elections. (Substantially the case already in five of the seminaries as far as directors are concerned.—ED.)

(c) That the election, appointment or transfer of all professors and teachers in all seminaries shall be submitted to the next succeeding General Assembly for its approval, and that no such election, appointment or transfer shall take effect, nor shall any professor or teacher be inducted into office until his election, appointment or transfer shall have been approved by the said General Assembly; failure of the General Assembly to which the said elections, appointments or transfers are reported for approval to act thereon shall be regarded as approval thereof and that all of said professors and teachers shall be either ministers or members in good standing of the Presbyterian church in the United States of America. (Substantially the case now in all the seminaries.—ED.)

(d) That in the event of the violation of any of the terms of said amendments, or the misuse or the diversion of the funds or property held by them, then the General Assembly shall be empowered to provide against such violation of the provisions of said charters, and for the enforcement of the same, and for the protection of the trusts on which said property and funds are held, in such manner, and in the name of such person or corporation, as it may direct by resolution certified by its clerk, in any civil court having jurisdiction over the corporations whose charters are so amended.

My God, I thank Thee Thou hast made
The earth so bright,
So full of splendor and joy,
Beauty and light;
So many noble things are here,
Noble and right.

—Adelaide A. Proctor.

I feel my immortality o'ersweep
All pains, all tears, all time, all fears, and
peal
Like the eternal thunder of the deep
Into my ears this truth,—“Thou livest forever!”

—Byron.

A BIT OF EXEGESIS.

BY J. G. R.

In the "Sermon on the Mount," Matt. 5:16, occurs this passage, "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." Evidently this translation misses the sense of the original. It makes "Let your light so shine, etc.," the *protasis*, and "That they may see your good works, etc.," the *apodosis* of the compound sentence. This gives a meaning not intended. The "so" at once suggests an inquiry as to how the light is to be allowed to shine, either in manner or degree; whereas that has been plainly indicated in the preceding verse, to which the "so" really directs attention. How universally we hear even learned ministers exhorting their people "to let their light shine in such a manner that men may see, etc." Now evidently the Lord designs to impress upon us that if only the light is not put under a measure it will shine. It is of its nature to shine; and the duty enjoined is simply to let it shine. As men do not put the "lamp" under the bushel but on the stand, so let nothing obscure or hide the light of the believer's life.

It is interesting to note how neatly and perfectly the Revised Version has expressed the distinction here insisted on, by an accurate rendering and correct location of the Greek particles *outos* and *opos*. We quote the 15th and 16th verses: "Neither do men light a lamp and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men that they may see your good works and glorify your father which is in heaven."

THE SEMINARY QUESTION.

EDITOR MID-CONTINENT:—

I notice that Dr. Johnson, in his article in your edition of January 9, objects to your position on the Assembly-Seminary question partly on the ground that "the purpose for which a trust is held" does not limit or define "the party for whom it is held."

Ought not the relation of the trustees of a Presbyterian seminary to the whole church to be the same as that of the trustees of an individual church to that body? In 1863 the O. S. Assembly declared that "the custody and care of the property (of a church) pertains to them (the trustees) for the uses and purposes for which they hold the trust. These uses and purposes are the worship of God and the employment of such other means of spiritual improvement as may be consistent with the Scriptures and according to the order of the church. (Moore's Digest, page 109). The italics are mine. Should not the trustees of any seminary of the church hold its property under precisely the same conditions?

Our seminaries are established for the purpose of educating ministers according to the standards of our church. The final right of judging with reference to those standards belong to the Assembly, since it, and it alone, represents the church. Presbyteries and Synods represent only portions of the church—the Assembly represents the whole. Why then should not the Assembly have supervision over the seminaries, which, because of their work, influence and affect the whole church?

I confess I cannot understand what all the fuss is about. It seems to me largely a dispute over mere technicalities. Of course these technicalities should be carefully discussed and arranged, but the more I read the attacks on the present (or any other) proposed plan of seminary control, the more it seems to me that the question at issue, on the part of the opponents, is not the technical points, but the very principle itself. I hope I am mistaken.

It sometimes appears to me that the gray dimness of twilight is darkening the question. A. M. ELLIOT.
Edwardsville, Ill.

GOOD WORDS FROM PARK COLLEGE.

The following words from Park College explain themselves. They will cause rejoicing in many hearts:

A GENEROUS OFFER.

Hon. Geo. S. Park, for whom Park College was named, was a man of far-seeing sagacity. He looked forward to the time when the growth and expansion of the institution should require large endowment.

Among other provisions for the needs of the college, a short time before his death, he set aside 360 acres of valuable land, which land was to come into possession of the college as soon as funds to the amount of \$31,000 should be secured to supplement \$20,000, which he would give for the permanent endowment of two professorships.

By the liberality of Mr. Wm. C. Lobenstein, of New York city, who gave \$10,000, and Mrs. McCormick, of Chicago, who gave \$5,000, fifteen thousand dollars have already been secured, and are now in the hands of the college treasurer, and, in accordance with Mr. Park's proposition, 160 acres of the land have been deeded and are now held by the trustees of the college.

Toward the remaining sixteen thousand dollars Mr. T. W. Synnott, of Philadelphia, offers \$5,000. Eleven thousand dollars is yet needed to fully meet the condition of Mr. Park's munificent offer. As soon as this amount is pledged or paid into the college treasury, we come into full possession of the 200 acres of land. Valuing the land at \$60 per acre, which is a modest valuation for land within eight miles of Kansas City, there is in it a value of \$12,000. That is, any gift you may make to the Endowment Fund, being part of the eleven thousand dollars, will be worth a little more than double its actual amount.

Is there not some friend who will give \$11,000? Are there not eleven friends who will give \$1,000 each? Correspondence relative to this matter may be addressed to H. B. McAfee, Parkville, Mo., who will gladly give full and detailed information.

FROM REPORT OF SYNOD'S COMMITTEE.

This is a selection from the last report of the committee on school and colleges of the Synod of Missouri, Rev. George E. Martin, chairman:

"Park College begins the year with more than three hundred students, and applications for more than a hundred more. The same persistent and sturdy progress marks the work at Parkville now, as in the past. Character is builded as buildings grow and lands are tilled.

"Your committee are coming to believe that a Park College diploma is a sort of patent of nobility, the nobility of honest and well aimed work. We are impressed more and more with the fact that Park College is not a local institution entirely: for its students come from 32 States and Territories and from Canada, Bulgaria, England and Scotland. When you help Park College your aid shines out from a starry focus, and may reach very far.

"Dr. Booth, of Auburn Seminary, writes of the Park College men thus: 'They are a noble band of men; intelligent, accurate in scholarship, devout, consecrated and Christ-like.' Your committee suggests that one of the sure ways to grow steady and fashion sturdy, wide-viewed and efficient ministers might be the generous bestowal of prayer and means and young men and young women to Park college. We commend this institution to your prayerful and active sympathy."

NOTES FROM THE LADIES' SYNODICAL MISSIONARY SOCIETY OF INDIAN TERRITORY.

The Synodical Society pledges itself to do its utmost to raise \$100 extra for work among the Alaskans, and \$100 for furnishing the new building at Springville, Utah. This amount was appropriated, Presbyterially, as follows: Sequoyah, \$75; Oklahoma, \$75; Cimarron, \$50. The same effort is pledged to raise \$200 extra for work under the Board of the Southwest. The Board has given us the support of Mrs. D. L. Gifford, one of our most faithful missionaries at Seoul, Korea; all money not otherwise designated will be used for her support. We hope soon to raise her entire salary in our Synod.

We pledged ourselves to push our young people's work and to urge our Christian Endeavor Societies to contribute for missions through our own denominational Boards. For our Christian Endeavorers the foreign work is the support of the Boy's School, Teheran, Persia. The home work given our Christian Endeavorers is the raising of \$300 toward the salary of Miss Frances Willard. Miss Willard is a native Alaskan, educated at Elizabeth, N. J., and is now a very successful teacher at Chilkat, Alaska. She also acts as interpreter for Rev. Mr. Warne, one of our missionaries, and thus helps doubly in the work. All societies contributing to her support will have three

letters annually telling of the progress of the work there, giving interesting incidents, etc. For the Juniors shares in Asheville, N. C., school are offered and all societies contributing to this school will have three letters annually from Mrs. Jeffrey, the wife of the principal.

Remember to send ALL missionary funds through your Presbyterial treasurer, else credit cannot be given for it, and we fail to support the educational work given to us as our special work by the authorities of our church. Always state plainly for what purpose the money is intended, so mistakes may be avoided. The Presbyterial Treasurers of this Synod are: Sequoyah Presbytery, Mrs. M. F. Williams, Muscogee, I. T.; Oklahoma Presbytery, Mrs. E. R. Cummings, Mulhall, O. T.; Cimarron Presbytery, Mrs. M. A. Miller, El Reno, O. T. Blanks will be sent out soon to every society in our Synod. You are requested to fill these promptly, carefully and correctly answering every question on both the home and foreign blanks and then return them to your Presbyterial Corresponding Secretary so that our reports this year may be correct and complete. The Corresponding Secretaries are as follows: Sequoyah, Mrs. E. E. Mathes, Tahlequah, I. T.; Oklahoma, Mrs. J. W. Shartell, Guthrie, O. T.; Cimarron, Mrs. S. G. Fisher, Purcell, I. T. Remember that a contingent Fund is needed to defray the necessary expenses attending the carrying on of our work. All societies are requested to forward to their Presbyterial Treasurer an amount equal to ten cents for each member enrolled. The Presbyterial Treasurer will retain one-half for Presbyterial expenses and forward the other half to the Synodical Treasurer of Contingent Fund for Synodical expenses.

You are earnestly requested to join in a concert of prayer every evening asking God's blessings upon the work and the workers in this Synod. The growth and blessings of last year were due to this concert of prayer, we believe, and we urge you to pray for this great work of missions. May we not depend upon your hearty co-operation in all these matters? Remember that you officers can do nothing without the faithful support and co operation of every auxiliary within the Synod. If we can have this we are sure that Indian Territory will make a report that we shall all be proud of. That she will show by her works that she is grateful for the hundreds of thousands of dollars spent by our Mission Boards in building schools and churches within her bounds. Dear friend, have you done all that He requires? "How much owest THOU unto my Lord?"

ANNETTE R. HUME, President.

Anadarko, O. T.

WHAT INFIDELS OWE TO CHRISTIANITY.

BY REV. S. LAW WILSON, M. A.

Many freethinkers are men of high literary repute. It may not be out of place, therefore, if we remind them of their literary obligations to the Christian religion. To Christianity they are indebted for the very language in which they couch their attacks upon it, or give vent to their sneers. Mark it anywhere—on the platform, in the newspaper editorial, in the monthly magazine, in books, pamphlets, essays, the vigorous Saxon wielded by these men, so clear, so expressive, so forcible, its blows falling on opponent's shield "like Roman swords rattling on the helmets of the barbarian," is at bottom a Christian product, and none the less so because in this instance it happens to be used to the deadly hurt of all that goes by the name of Christian. "Christianity," it has been said, "has proved itself a brilliant language-making power." By the Lutheran Bible Goethe and Schiller, neither of them partial to Christianity, got their language. Our mother-tongue was made by the translation of the Scriptures. There was practically no English literature worth mentioning either in prose or poetry till the Bible was set up in churches. The common version of the Scriptures is the first "well of English undefiled" opened in our national history. If the infidel is to purge himself from all indebtedness to the Bible, he will have to extinguish a large portion of his library. He must close his "Paradise Lost," his "Pilgrim's Progress," and his "Divina Comedia," for Milton, Bunyan and Dante are all "Hebrew in soul." He must lay aside his Shakespeare, for Shakespeare's two cardinal ideas—human sin and Divine clemency—happen to be also the cardinal ideas of Christianity. He must renounce such productions as Pope's "Messiah," for it is only a paraphrase of Isaiah, and Wordsworth's "Ode on Immortality," for it could never have been written, the critics tell us "but for the creative effect upon the poets' imagination of such Scriptures as the fifteenth of First Corinthians and the eighth chapter of the Epistle to the Romans." He will have to abjure Scott, Hawthorne, Bacon, Addison, Carlyle, Ruskin, Browning, and a host of others who have not only drawn on the Bible as a treasure-house of illustrations, but whose writings are stained through and through with a strong Biblical tincture. "The debt of literature to the Bible," says Austin Phelps, "is like the debt of vegetation to light."—*Belfast Witness*.

World Outlook.

It doesn't do to print parodies on Emperors' songs. The Berlin *Volksblatt* has learned that to the sorrow of its editor. It has been confiscated by the authorities, owing to its having published an article entitled "Ode to Adam," which was regarded as a parody on Emperor William's "Song to Ageir."

At this writing, the last Hawaiian mail contains little news of the "insurrection." There is still much uncertainty *in re*. The report of the commission to Pearl Harbor, Hawaii, has just been received. The preliminary survey has been completed. Rear Admiral Irwin submits that the acquirement of a naval station in the Hawaiian Islands is necessary to give our government the command of the Pacific. Not simply a coaling station, but a navy yard, is needed, and the position commanding the bar at Pearl Harbor should be strongly fortified and a perfect torpedo system completed. It is the opinion of experts that a channel for large ships could be cheaply dredged.

The word from "the front" in the war in the East is that the Japanese have surrounded Wei Hai-Wei. The Japanese troops have been withdrawn from Teng-Chow, their landing at that place having been affected only for the purpose of creating a diversion. The Chinese declare that Wei-Hai-Wei has a garrison and supplies sufficient to enable the town to withstand a prolonged attack. A remarkable fact is this: Two English women, one German woman, and one Chinese woman, were found in sole charge of the Shan-Tung lighthouse. They were placed under the same pay as they had been receiving, and were instructed, in the interests of commercial and other traffic at sea to keep the light burning as usual.

M. Faure, the new President of France, announced his cabinet, thus: Prime Minister of Finance and *ad interim* Minister of War—M. Ribot; Minister of Justice and *ad interim* Minister of Marine—M. Trarieux; Minister of Foreign Affairs—M. Hanotaux; Minister of the Interior—M. Leygus; Minister of Public Instruction and Worship—M. Poincare; Minister of Public Works—M. Dupuy-Dutemps; Minister of Commerce—M. Andre Ledon; Minister of Agriculture—M. Gadeau; Minister of the Colonies—M. Chautemps. His selections cause surprise but no hostile comments. General Jarmon and Admiral Bernard were expected to be in the new cabinet.

The word from Mexico, at this date, is that grim war may well be feared. The cause is a boundary dispute which between Mexico and Guatemala dates back to 1824. At first it involved the possession of the whole of Chiapas, the extreme southwestern State of Mexico, but for the past twenty years it has been reduced to a question of boundary, with Mexico in practical possession of the disputed strip, and both parties making border raids and reprisals. The war fever in Mexico is high. Even the Clericals, it is said at the Mexican Legation, have come into line with President Diaz. Barrios, the President of Guatemala, is a nephew of the late Dictator Barrios, killed during his war for the consolidation of the Central American States. Mexico has declined positively the offer of the United States to act as a peace-maker. But there is still hope of a peaceful solution.

January 27th, was the 36th birthday of Germany's young "war lord." He wrote one of his usual pompous epistles. Among other "ordinations": "To this end I ordain, in order to grant to my troops a visible symbol of their proud memories, that from July 15th to May 10th, 1896, wherever the colors and standards to which my grandfather, the great Emperor and King, granted distinction for participation in this war are displayed, they shall be decorated with oak leaves and that the first guns of those batteries which fought in the contest shall be wrought with similar leaves." In pursuance of this scheme, marble figures of the Princes of Brandenburg and Prussia up to William I. and other statues of men of special mark in their times, whether soldiers, statesmen or ordinary citizens, are to be erected in the Tiergarten, the cost thereof being defrayed by the Emperor's privy purse.

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 FEBRUARY.

FOREIGN.—CHINA.
HOME.—THE INDIANS.

HELPS.

Historical Sketches, 10 cents each, Questions and Answers, 5 cents each, Foreign Mission Fields, 1 cent each for both Home and Foreign Topics. Also on Foreign Topic—the following, Old and New China, 3 cents each, Chinese Burden Beams, 1 cent each, The Religion of China, 2 cents each, Ling Te's Letter, 3 cents each.

NEW LITERATURE.

Bound volume of Over Sea and Land for 1894, 60 cents post paid. The Guest of a Dream, 2 cents each. Sophie's Sermon, 2 cents each. Willingly, 1 cent each. What is Zenana Work? 5 cents each. How do Hindoo Christians Give, 1 cent each. For all address, Woman's Presbyterian Board of Missions of the Southwest, 1516 Locust St., St. Louis, Mo.

CHINA.

The "Celestial Empire" is one of the most important, most needy, and most interesting mission fields of the world. The "Statesman's Year Book" gives the following statistics for China: Its territorial area as 4,218,401 square miles and its population as 402,680,000.

There is a tradition that the apostle Thomas labored in the land of Sinim, and it is recorded that the church at Antioch sent Christians to China in 107 A. D. We have certain record that the Nestorian church of Asia Minor sent missionaries to China as early as 605 A. D., who made converts and opened a work which continued until the Mongols were expelled in 1368.

The missionary labors of the Nestorians ceased in 1369, and some have thought that all trace of their work had disappeared; but a missionary in Ningpo tells of a stranger coming to his chapel from the west who, after listening intently, said that he and his ancestors worshiped only one God, the Creator. He knew of Moses and Jesus, and said he was not a Romanist or Moslem, but that his belief had been handed down from his ancestors, and that thirty families in his town had the same religion.

Protestant missions began with Robert Morrison, of the London Missionary Society, in 1807; these are now over fifty societies laboring there, not including the ten educational and tract societies. The Protestant missionaries numbered, in 1890, 1269 foreign workers and 1657 native helpers; this force has been increased until now there are not less than 1600 foreign and 2000 native laborers. There are 600 churches, 100 of which are self-supporting. Communicants number about 60,000.

The first modern missionary attack on China from the West has recently been made by members of the Swedish Missionary Society. The party consists of one missionary, his wife, a lady assistant, and two Syrians. They have arrived in Kashgar, after a long and tedious journey through Russian Turkestan and across the Thian-Shan Mountains. As the people in this district are not very fanatical, they anticipate much success in the new field.

The need for more workers in China to day is very great. As soon as the present war with Japan comes to a close it is hoped that the country and the people will be more open to the influence of the Gospel than ever. In eleven of the nineteen provinces there are over nine hundred walled cities

without one witness for Christ. There is not one foreign worker for every five hundred towns and villages of northern and western China. To supply one missionary to every 50,000 people in this empire there is still a call for 6400 men and women. One province (Kwangli) has no missionary laboring there; another (Hunan) has but occasional visits from three; the Ili district is still closed to the Gospel; Mongolia has but two ordained workers, and Manchuria but a small number in the southern part. There are seventy tribes of aborigines in China many of whom do not speak the Chinese language at all, and the language of only three of them has been reduced to writing; these people are for the most part still nature-worshippers.

TIBET.

This country is still a "great closed land," a hermit of hermits. Papal Romanists were started there in 1330, but Romanists have been banished, and there are none now in the country. Protestant missions have settled at the east and west to lay siege to this mountain fortress of the adversary. The Moravians have three stations in Lesser Tibet, having begun their work there in 1856; they have 11 laborers, 5 of whom are wives; 40 converts, and about 70 adherents. Other societies laboring among these people are the London Missionary Society at Almora; the Church of Scotland, and the International Missionary Alliance, with 7 workers at Darjeeling; the Scandinavian Alliance, with 3 men and 6 women at Jel Pass, the Tibetan Pioneer Mission, with 15 laborers at Gnatong, and the China Inland Mission, with 2 men in West China.

OPIUM TRAFFIC.

As J. Hudson Taylor says: "In China there are tens of thousands of villages with small trace of Bible influence, but scarcely a hamlet where the opium pipe does not reign. It does more harm in a week than all the missionaries can do good in a year. Opium debauches more families than drink and makes more slaves than the slave trade." Every "good" opium year 82,000 chests of opium—enough poison to depopulate the globe twelve times over, if eaten by those unaccustomed to the drug—are sent to China from India, under the direction of Christian England.—*The Missionary Review.*

AN INTERESTING EVENT.

The presentation copy of the New Testament for the Empress Dowager of China, given in honor of her sixtieth birthday, was sent to Peking on Monday, October 29, under the care of a party of missionaries going north. The British and American ministers had already been communicated with, and signified their willingness to extend their good offices in getting the book to the Empress-Dowager when it should arrive. The book, casket and box were displayed in the Methodist Episcopal church, Shanghai, on Monday afternoon, so that the native Christians might have an opportunity of seeing it. Many came and were much pleased. The book has solid silver covers beautifully embossed with bamboo designs, and is enclosed in a handsome silver casket lined with old gold plush, and the whole is enclosed in a teak wood box. On the left hand upper corner of the cover are characters meaning "Complete New Testament," in raised gold, and in the middle is an oval plate of gold, on which are inscribed characters meaning "Scriptures of the Salvation of the World." A congratulatory sentence, stating that the book is the gift of the Christian women of China, is engraved on a gold plate on the cover of the casket. The total amount of silver used is twelve pounds. The size of the book is 10x13x2 inches and costs altogether some \$1,100. Many prayers have preceded and will follow this book that it may be blessed of God to the comfort and salvation, not only of the Empress-Dowager, but through her to many more in this nation now in the hour of their need.

THE UNWRITTEN LAW OF GOD.

Dr. Talbot Chambers writing on this subject in the January number of *The Presbyterian and Reformed Review* speaks as follows:

The apostle who asserts most distinctly the existence of the law written on the heart, in the same connection (Romans 1) sets forth in the strongest terms the fearful extent to which the Pagan deterioration of morals reached in the Greek and Roman world. Despite the light within and without, men did not glorify God as God, but

exchanged His glory for images even of the beasts that perish, and as ungodliness always leads to immorality, they went further and further astray till they became utterly depraved, committing crimes against nature and falling into every variety of sin, whether of the flesh or the mind. The picture is a frightful one, and some have complained that it is overdrawn. Yet on three several occasions and in as many different countries modern Christian missionaries on reading aloud Paul's words in the first chapter of Romans have been charged by their heathen hearers with having written what they had read after their arrival on heathen grounds, because otherwise they could not have described so faithfully the existing state of things.

MISSIONARY MISCELLANY.

The past twelve months have made a red-letter year in the Jewish Missions of New York City. Every Saturday afternoon hundreds of Jews gather at the De Witt Memorial church to hear of the love of Christ and His message to them. Most gratifying have been the after-meetings. The invitation has been to all who were more than ordinarily interested. Over two hundred have remained at these second meetings. Herman Warzawiak is the leading spirit of the Jewish mission in this quarter. Mrs. Warzawiak shares his work; not only attends every meeting, but has a class in Sunday-school, conducts children's meeting during the week, and visits her sisters in many Jewish homes. Mr. Redwood is doing similar work in London, and with the same wonderful results. In Calcutta, India, there is a circulating library for the Jews, a day school, Sunday school and a sewing class for Jewesses. The agent of the Mildmay Mission to the Jews has reached the capital of Arabia and has been welcomed into several of their synagogues, and the people have received from him the Hebrew New Testament. From the Jews of Persia comes the request for a mission school.

ZUNI.

BY H. E. B.

Of "the old historic pueblos, whose houses were built in New Mexico long before any man laid stone or timber here," Zuni is the most prominent. It stands in the valley surrounded by mountains, the summits of which are perfectly flat.

"The pueblo, (or ties of dwellings) covers ten or twelve acres of ground. There are smaller villages, in which many dwell at certain seasons to raise crops and herd sheep, but in the winter all congregate in the central dwelling at Zuni. The tribe consists of fifteen clans, whose origin is in the unknown past, each clan has its chief, who is chosen yearly."

A life scene at Zuni is thus described by Mrs. D. R. James, as witnessed in her visit to the Mission School at that dreary place: "The pueblo is always an interesting object. All day there is life manifest here. From early morning until nightfall it is a busy spectacle, with the Zunis in their red blankets going out and coming in.

"The morning having been given to the Mission School, this afternoon we will visit the pueblo. Looking at the stories built one upon the other, we see here and there a pair of bright eager eyes fixed upon us. How easy it is to note the differences between the children who have been in school and those who have not.

"This little girl comes up to us and with a bright, smiling face signifies that she would like to go with us. We follow her into the house of the chief of the Bow, or warrior chief. We enter a room, a long parallelogram, nice and white on the sides, with hard earthen floor and bench of adobe all around the room, about two feet high. The room is almost destitute of furniture. In an inner department we see an Indian seated upon the floor making feather prayers. Around him are twenty or thirty which he has made. They are made of pieces of wood five inches long, some painted blue and some green at the end, and fastened to these at the end are turkey feathers and the bright feathers of birds, covering about an inch of the wood. As the season of planting is over, a blessing must be asked upon these labors for the securing of a crop, so these feathers are planted here and there in the ground that when the wind stirs them they may bring down the coveted blessing. Further on we enter the house of

the pottery-makers. This is made by women who are shaping very deftly the water vessels which we have seen them carrying on their heads when they go down to draw water.

"A little dwarf who looks as if she might belong to the Astec race, is painting them, and no two vessels are exactly alike. In the center of the pueblo is the ruin of the old Roman Catholic church, the bell of which is still kept as an object of superstitions reverence.

"The burial ground is a small plot adjoining the church, in the very center of the pueblo. Not far from this is the well toward which Zuni women are going with their water jars upon their heads. Near the mouth of the cave a group of children are playing as a haggard old woman emerges with her jar of water.

"In the evening the chief of the Bow returns our call, a most dignified man with a very reverential expression of countenance. He is in holiday attire, having made for himself a red cotton shirt in honor of our visit, finished at the neck with a band of white, and having a red shawl around his limbs. His only desire expressed is that the representative from Washington should see that he has a little more to fence in his farm, as the Navajoes are accustomed to trespass on the ground of the Zunis. He brings with him a friend whose cringing demeanor is quite unlike that of our friend the "chief of the Bow." It is said that "these people were sun worshippers before the Spaniards came and that since then their religion has been a mixture, worshipping the sun and the virgin and praying to God and to Montezuma."

It is hoped that some impression may be made upon the older people, as several were induced to attend a religious service conducting themselves with propriety, but the most responsive work is found with the children, as the following indicates. Daisy is an especial pet with her teachers. Being asked one day to give her understanding of the text she had just recited, "If I regard iniquity in my heart, the Lord will not hear me," doubling up her little fists under her chin, she said, "If I hold fast to bad things and ask God for good things, He will say, No! no!" etc., suiting the action to the word, she threw back her shoulders, straightening herself to the utmost, and turning her back upon her teacher, walked away signifying by every gesture the most positive and absolute refusal.

53 Fifth Ave., New York.

HELP THE FREEDMEN TO HELP THEMSELVES.

Ladies having combings or cut hair can have the same made into braids, switches and curls, or in any form desired, by sending to the Richard Allen Institute. The students of this institution are being trained in various industries, and it greatly encourages them to find remunerative employment. In this department, without additional expense, an experienced worker in hair is available as a teacher, thus guaranteeing satisfaction to all patrons who may be willing to encourage this laudable effort of the pupils to assist themselves, the profit accruing to the institution. The usual price—fifty cents per ounce—will be charged with return postage paid. Will not friends please send on their orders at once, as work is greatly needed, to Rev. Lewis Johnston, Principal, Pine Bluff, Ark.

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CURES

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Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

BY E. R. W.

FEB 10.—TOPIC.—BECOMING AS LITTLE CHILDREN. LUKE 18:15-17. MATT. 11:25, 26.

Godet says, "There is in children a two-fold receptivity, negative and positive, humility and confidence." Therefore we learn from this that to enter into the kingdom of God we must have these two characteristics of childhood. We must be humble, we must have confidence or trustfulness.

Psalm 131 shows us the marks of the child-like spirit; the heart is not haughty, the eyes are not lofty, the feet do not walk in high places, the soul is quiet, for the hope is fixed upon the Lord. As fruits of this humility, come obedience, willing service, hungering for the sincere milk of the Word, then growth comes and strength of purpose. An aged saint was once asked what constituted the first requisite of the Christian character? Humility, he replied. What is the second requisite? Humility, he again answered. What is the third? Humility was again the reply. The angels and the archangels fall down in humility, crying out, Holy, holy, holy. The devils believe and tremble. Does it not become us mortals to adore, to worship, to walk softly before the great and glorious God?

This humility is the soul's proper attitude towards God. We are told to walk worthy of the vocation wherewith we are called with all lowliness and meekness. We are told not to think of ourselves more highly than we ought to think, to condescend, in the margin to be contented with, mean things; and again we are told not to seek great things for ourselves.

With humility comes confidence, the other chief characteristic of a little child. How trustful the little one is in the father's power and willingness to help; and the true child of God bears this birth-mark also, he fears no one but God. Joshua fell on his face when he knew it was the Lord before him, though he drew his sword manfully when he thought the stranger on the walls an enemy of the hosts of Israel. Look at Daniel, not afraid of the arm of the king, yet in lowly reverence bowing down three times a day in adoration of the King of kings. Look at Jeremiah feeling himself a child, yet bold to speak the word of the Lord to the king. Look at Paul, unabashed before the potentates of earth, yet considering himself the chief of sinners before God. Look at Luther, afraid neither of pope nor prince nor devil, yet prostrate, abased before the Lord. Look at Calvin, positive, arbitrary, bold, unswerving, yet when death took his beloved one, humble, gentle, submissive, meek as a little child in his father's hand. Look at John Knox, not fearing the face of man nor the witchery of woman, with the word of God he cried out for Scotland, and with no language but a cry. Look at the Puritans. Macaulay says, "The Puritan was made up of two different men, the one all self-abasement, penitent . . . the other proud, inflexible. . . . He prostrated himself in the dust before his Maker; but set his foot on the neck of his king." It is always so—lionlike towards man, lamblike towards God. Of such is the kingdom. Look now unto Jesus, the highest, the holiest, yet hear Him say, "I am meek and lowly in heart." Come to Him and your soul will be indeed as a weaned child. He is the anchor of the soul. He emptied Himself that we might be filled. He was obedient unto death, even the death of the cross. He will lead us in His triumph by-and-by if we walk in lowliness here.

"No cross, no crown,
No pang, no palm,
No thorn, no throne,
No sigh, no psalm."

Humility and confidence are the two arms of the child of God with which he clasps his Father.

What shall separate the child from the Father? Shall tribulation? No, that will make the child cling more tightly, so will all the catalogues of evil. And about and above the child are the Everlasting Arms stretched out to save to the uttermost all who hold because they are held. *Teneo et teneor.*

The man who has rendered himself worthy of heaven's forgiveness does not make a parade of his spiritual experience before a public gathering. He bears "the still, small voice" in his closet, and follows the suggestions of Christ, and confesses himself before his Father in secret, after confession has been made to those whom he has injured.—*Rev. J. S. Thompson.*

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Sunday-School.

Lesson VI.

First Quarter. Feb. 10, 1895.

CHRIST AND THE CHILDREN.

Matt. 18:1-14.

GOLDEN TEXT.

It is not the will of your Father who is in heaven, that one of these little ones should perish.

NOTES.

Christian Greatness. Vs. 1-4.

1. On the return journey from Caesarea Philippi, the apostles had been discussing among themselves the question, who should be the greatest. Our Lord knew by His divine insight what they had thought and said, but, in order to bring the subject up, He asked them when they were all gathered with Him in His house at Capernaum. At first they hesitated to acknowledge what had been the subject of their discussion; finally they stated the question to Him. Matthew takes up the narrative at this point. What went before we learn from Mark.

Who then is greatest in the kingdom of heaven? The recent events at Caesarea Philippi had caused them to believe that the kingdom was soon to be revealed, but they seem to have misunderstood the nature of it. Notwithstanding all that Jesus had said and just repeated, about the suffering and death of His King, and the self renunciation of its subjects (Matt. 16:21, 24-26; 17:22, 23), they continued under the influence of the popular misconception that the Messiah's kingdom was to be an earthly empire with its great officers, grandeurs and emoluments. We need not imagine any acrimonious debate or jealous envyings among the apostles. Their weakness lay in their want of insight into the spiritual nature of the kingdom rather than in the movings of personal ambition. The wisest, the grandest, the best of earth's great ones must lay aside all this earthly supremacy and humble themselves to ask and receive the divine grace as babes in Christ.

2-4. The original text contains the diminutive form of the word child that is properly represented by the term *little child*. Whose child we are not told and need not try to guess.

3. Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Notice in this verse that our Lord says, become as *little children* (not as this little

child) for He means the statement to have as its standard of comparison the state of childhood, not the virtues or characteristics of any particular child. It is the state of childhood, not the qualities of children, that we are to seek. The point of comparison is therefore the new birth, which makes us little children in the spiritual world.

The verb which the Common Version translates *be converted*, and the Revised Version, *turn*, does mean in common affairs "to turn oneself," but in affairs of the religious life it means that turning of the whole character of the life that is equivalent to repentance and conversion. The Common Version translation, *be converted*, is the better equivalent in our modern religious phraseology of the meaning of the original. This verb stands in a grammatical tense form (aorist subjunctive) which implies a conversion already effected in time past and still continuing in its effect. So far as the apostles ("ye be converted") are concerned the work is done (Judas is a special exception, unnamed here for many sufficient reasons). But when, in verse 4, our Lord speaks of men in general, He uses the future tense, "Whoever therefore shall humble himself."

4. The verb translated *humble*, means something more than the mere exercise of humility in some passages of the New Testament. It seems to bear sometimes the meaning of submitting one's own will in reverent obedience to the will of God, see 1 Peter 5:6. In our lesson this little child has surrendered himself wholly to Jesus in prompt implicit obedience to His call. *Whoever therefore shall humble himself* (wholly submit his will to God's will) *as this little child, the same is the greatest in the kingdom of heaven.*

Christian Brotherhood, Verses 5-9.

The student must already have noted the force of the phrase which has so often recurred in the preceding section, *the kingdom of heaven*. It is the kingdom which comes from heaven and tends back to heaven. The life by which its citizens exist was the gift of God and came from the heavenly home, and that life shall expand into fullest beauty and power when it returns to its eternal home in heaven. But the virtues that are most beautiful in heaven are not always appreciated in the kingdoms of earth. He who is greatest before God may seem but insignificant to men. *One such little child* should be understood to designate the spiritual child of God, not the literal child, compare the phrase (verse 6), *one of these little ones which believe on me.* And

whoso shall receive one such little child in My name receiveth Me. Note the individuality in the *one*. But note also that that one must be a genuine child of God, *such a little child* as has been described above.

6-9. But if receiving one such little one be a reception of Christ Himself, it is equally true that laying stumbling blocks in his way is a sin against the Lord. Instead of *offend one of these little ones*, read, with the Revised Version, *But whoso shall cause one of these little ones which believe on Me to stumble.* In modern times we use *offend* in the sense of displeasing some one, whereas the Greek word means "to lead a believer away from Christ and entice him into sin." We may make a Christian stumble by putting encumbrances in his way, or by neglecting to warn him of the snares that he is unaware of, or we may load him with unjust complaints and worries until he becomes weak through utter discouragement. There are many ways, active and passive, in which men may make a Christian's life burdensome and difficult (Christ will not allow him to utterly fall) as there are many ways in which men may encourage and strengthen him.

The Father's Love. Verses 10-14.

10. On earth there will always be men ready to do the tempter's shameful work, but in heaven the Father never forgets, never forsakes the least one of His little ones, and between heaven and earth the unseen hosts of holy angels pass to and fro in their ceaseless ministry for them that shall inherit salvation (Heb. 1:14, Gen. 28:12). And our Lord here calls these heavenly ministers *their angels*, as if their one occupation was to guide and guard the believers unto the Father's home. And when we see how large a place is occupied in the Old and New Testament by the record of angelic ministry to man, we are glad to hear this supreme declaration of our Saviour, which authorizes our faith in the existence of countless myriads of holy creatures who are continually hovering beside us as the active agents of our Father's loving care. In the old royal courts the official who had the most frequent access to the king was most potent to help his friends. This is the thought that gives meaning to our Saviour's words, *For I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven.* If these words do not assert that we have one guardian angel, they do certainly assert that there are angels so closely attached to us that they are called "our angels," and these have constant access to the Father, so that at any moment they may summon on our behalf all the limitless resources of His almighty power and infinite love.



THE MID-CONTINENT

PUBLISHED WEEKLY BY THE
PRESBYTERIAN NEWSPAPER CO.,

1516 Locust Street, St. Louis, Mo.
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Entered at the St. Louis P. O. as second-class matter.

WEDNESDAY, JANUARY 30, 1895.

THE SEMINARY-ASSEMBLY QUESTION.

A letter we have received from one of the most respected and useful elders of our acquaintance, speaking of the amendments to the Seminary charters recommended by the Assembly, says: "The trustees are the lawful and proper custodians of the funds, and the Assembly should have no power delegated to it that would enable it to transfer funds from one Seminary to any other one * * In adjusting this part of the question great care should be taken. The language used should be clear and definite so that it could not be misconstrued."

Our friend is entirely right. And if he looks again at the proposed amendments he will see that the seminaries, by their trustees, will continue to be the holders of all the funds and property just as now; and that the Assembly is to have "no power delegated to it that would enable it" to hold one penny of the funds, much less to "transfer" any of it for any purpose whatsoever.

Recommendation A reads, "All their property, (the property of the respective seminaries), shall be declared to be held by them" (that is, by the Seminaries, and not by the Assembly.) This holding however, shall be specified as in trust for the Presbyterian church in the United States of America; but, for the Church only in one sense, and for one specific purpose, namely—theological education according to her standards.

Along with the clear declaration of the *lodging* of the trust and the *purpose* of the trust, the Assembly further thinks it wise that provision should be made in the charters for its *effectiveness*. So it is recommended in article D that in case there should ever be a misuse or diversion of these funds (and *only* in such case) the Assembly shall be empowered to interpose, through the courts of justice, for the protection of the trusts under which such property is held; that is, guard the purpose and use for which the funds were originally given.

Still another letter on this subject received from a friend, this time a minister, expresses doubt whether the duty of "audit and review" of Seminary finances should be thrown on the Assembly; that the care of money interests would have an unfortunate influence, and that it would be better to lose money than have the General Assembly fighting for it. This is another misapprehension. The financial administration, as indeed the whole government of each Seminary, will remain in the hands of the local boards just as now. The Assembly will be concerned with the money neither as proprietor nor steward nor as auditing agency. Her responsibility will pertain to it only in the single event of its ever being diverted from its original and designed use in the matter of theological education. So at bottom it is not a question of money, but a question of the true object and intent of the seminaries as training schools for the Presbyterian ministry. And that object surely is not beneath the dignity nor beyond the province of the General Assembly.

We think it very important that all interested in this question should examine carefully the four points which the Assembly recommends to be incorporated in the charters of the Seminaries. We therefore print them in full on page 4, and earnestly direct attention to them.

A BOSTON FAD.

The followers of the fad mis-named "Christian Science," dedicated their "church" edifice in Boston on a recent Sabbath. Mrs. Eddy, the alleged "discoverer and founder of Christian Science," was not present. The reason for her absence was explained by the preacher on the Sabbath preceding the dedication, in the statement: "Mrs. Eddy will not be present at the services on dedication day. In absenting herself she is simply following out the line of conduct which she uniformly pursues of discouraging the slightest approach among her followers to that personal worship into which the love and reverence felt for her as a teacher is apt to degenerate." Her modesty was certainly creditable, but that in point of fact she is regarded by her followers with a degree of reverence from which the transition to worship would be very slight and easy, admits of no doubt upon the part of those who have any acquaintance with these people. Her word is law with them. Her every utterance is practically looked upon by them as possessing the in-

fallibility which Christians attach to the statements of the Word of God. A fact which significantly indicates this almost worshipful reverence is the picture in one of the stained glass windows of the new church which represents "Mrs. Eddy searching the Scriptures by the light of a candle, while the halo of the Star of Bethlehem encircles her." On dedication day Mrs. Eddy's "sermon" was read by another. The conspicuous feature of this "sermon" is the total absence of Christ from it. She declared that "the real house in which 'we live, move and have our being,' is spirit, it is infinite harmony of soul." Hence she said: "If you maintain this position, who, or what can cause you to sin or to suffer? Our surety is in our confidence that we are indeed dwellers in Truth and Love, man's eternal mansion." What sublime spiritual pride these statements evince! They are thoroughly permeated with the spirit of self-righteousness. They utterly fail to recognize the need of Christ's atonement for sin, and of His almighty help to enable them to live upright lives. In fact, no such person as Christ is recognized by "Christian Science." It goes no further than to emphasize the "Mind" of Christ, always capitalizing the *m* in mind. Personality is rejected by this sect. Hence Mrs. Eddy says: "Is not every human being metaphysically and mathematically number one, a unit, and therefore whole number, governed and protected by the divine principle, God?" This is Pantheism, pure and simple. God is not a Person, He is a Principle. So she teaches that Christ is "Mind." A few years ago when this fad was in its infancy Christian people who embraced it said that they did not have to give up their Christian beliefs and practices, but could continue as members of their several churches in good standing. We felt that they could not, and events have proved that we were right. "Christian Scientists," the world over, are enrolled as members of the "mother church" in Boston. They become members of the church by attaching their names to a brief creed, which Mrs. Eddy has prepared, and thereupon the subscribers are voted into the church. Thus the church membership which they previously held is practically severed. So far as we have observed, they do not attend, at least with former regularity, upon the services of the churches to which they previously belonged. Their worship chiefly consists in communion with Mind. Their observance of the Lord's Supper is a defiant departure from the prescription given by Christ. They entirely discard the bread and wine. The service, if such it can be called, consists simply of silent prayer for five minutes, followed by the Lord's prayer (in the language of Mrs. Eddy's paraphrase.) This compound of philosophic idealism, Hinduism, and Pantheism, we suppose will have its day. It cannot gain material headway, for the truth is not in it. History shows that it has fallen about as rapidly as it has risen. The Apostle John in his first epistle drove it out of the Christian church, and a clear and firm teaching of the truth as it is in Jesus, will preserve the church in our day free from its taint.

TEACHERS' BIBLES.

In the "Recent Theological Literature" department of the January number of the *Presbyterian and Reformed Review*, there appears a review notice of new editions of five Teachers' Bibles, which was contributed by the Editor of THE MID-CONTINENT. The Bibles under notice are The Variorum Teacher's Bible; The International Bible; The Comprehensive Teacher's Bible (Bagster); The Oxford Bible; The Cambridge Bible. Some extracts are hereby transferred to this editorial page. Speaking of the general character of these issues it is remarked:

"All of these Bibles are excellent in their material form, and very attractive in their limp, leather bindings. It is only, however, in respect to their departments of 'Aids' or 'Helps,' which designate them as editions for teachers and students, that we remark upon them. In this regard, one general observation applies to them all—they are too comprehensive. The Helps cover from one-quarter to one-third of the whole volume, and take more space than does the New Testament. In their scope they almost suggest the old facetious description, '*De omnibus rebus et quibusdam aliis.*' Some of these 'Aids' treat not only of the themes directly connected with the Scriptures as being properly of the nature of Introduction, but also of subjects only remotely connected. Thus there is a confusing fullness and an 'embarrassment of riches.' Each new edition of Bible Helps shows an increasing bulkiness. The material keeps increasing and the topics, with divisions and subdivisions, grow apace. This leads to variety in authorship. Specialists are called in as contributors. They naturally treat their own subjects with more or less elaborateness and technicality, and their work appears as exhaustive treatises, rather than side lights bearing practically and in

a popular way upon the needs of the teachers. This diverse and manifold authorship, too, interferes sometimes with unity; and an overlapping and repetition can be seen in certain of the subjects considered, and sometimes a lack of harmony and agreement in views."

The "Aids" department of two of these Bibles the reviewer found decidedly colored by the current mischievous theories of Criticism. One is the "International Bible" which has been so extensively advertised and sold during the past year. The Article, after recognizing much of great value to the Bible student in its appendix sections, yet reports as follows:

"Concerning the Pentateuch, the hypothesis of the four documents and the redactor is assumed as a settled conclusion; and it is represented that the testimony of our Lord and His apostles on the subject signifies nothing, as they were only following the opinion current among the Jews when they ascribed it to Moses; that the Leviticus code was the growth of time and not composed at one period; that Numbers is 'derived in the main from P C with large additions from J;' that Deuteronomy has 'emanated mainly from D;' that while certain chapters of the Book of Proverbs are assigned to Solomon, they were not properly composed by him, though many of them may be 'Solomonic;' that the Song of Solomon contains 'objectionable expressions which, however, refer to sensual and impure love;' that while there is considerable force in the considerations urged for the single authorship of Isaiah, on the other hand great weight must be allowed to the objection, that the name of Cyrus is twice mentioned in the latter half; that, according to 'most modern critics,' Daniel was written long subsequent to the days of that Prophet, even within as late a period as a century and a half from the time of Christ; that the Book of Jonah is probably post-exilic, that the singular episode it relates is more naturally to be taken as an allegory and that Christ did not regard the narrative as literal. The writer quotes Canon Driver, apparently with approbation, to the effect that by the fish swallowing Jonah is represented the fact that Israel, when untrue to her commission, had been swallowed up by the world power, Babylon. In exile Israel sought the Lord and was 'disgorged' in the return from Captivity. A threefold authorship of Zechariah is favorably represented."

The writer here added a foot note saying that after his criticism had been written and was in type, a "New and revised edition" of the International Appendix Aids had appeared in which, besides additional matter inserted, there was a considerable modification of many of the statements made in the edition reviewed respecting the time of origin and the authorship of certain books of the Old Testament, and that those changes went far toward neutralizing in those respects the strictures which had been made. We are glad to mention in this place also, the fact of these emendations, and we hope that the revised edition may displace the other in the book market.

The "Aids" or "Helps" of the other Bible, which are excepted to in this one particular of the Higher Criticism influence, are those of the Cambridge Bible. The notice thereon reads as follows:

"It asserts the theory of the four documents as the basis of the Pentateuch and that these documents are of late origin; that Deuteronomy was the book discovered in the reign of Josiah, and was the earliest installment, and that the other main parts of the Pentateuch were prepared during the exile; while Ecclesiastes, Chronicles and certain of the Psalms, and Daniel and Esther are assigned to a period as late as the Maccabees, and Isaiah xl-lxvi is represented as from the pen of some unknown writer of the Captivity, contemporary with King Cyrus."

In reference to this method, whether studied or undesigned, of inculcating these crude and unsettling theories, the review article thus speaks:

"A protest may reasonably be filed against this endorsement and complacent 'taking for granted' in Teachers' Bibles, as the Cambridge and the International have done, of the assumptions of the Higher Criticism. To say the least, views which are so widely and so seriously deprecated, as both mistaken and harmful and which to the people are but as novelties of yesterday, are out of place as Bible 'Aids' of the kind these purport to be. If it be said that they represent Biblical scholarship and are entitled to a hearing, the reply is that besides the unsuitableness of these earnestly controverted views being found in Teachers' Bibles, they appear in these Aids not as points of inquiry and investigation, but simply as opinions of 'modern critics,' and are assumed without any process of examination or of proof. It is much to be regretted if the 'Bible Helps' prepared for Sunday-school work are thus to become a vehicle of propaganda, and be made a factor in a concerted and determined effort to popularize these misleading teachings."

THE SALE AND CIRCULATION OF THE BIBLE.

[The *Christian Commonwealth* publishes an interview with Mr. Henry Frowde, of the Oxford University Press, an expert in the matter of Bible circulation from a business man's standpoint.]

"Largest circulation in the world" is claimed for many publications, but, after all, the distinction really belongs to the Bible. More copies of the Old and New Testaments have been issued from the press than of any other book or paper ever published. This is a remarkable fact, and has to be accounted for. But is the Bible retaining its unique position as the most popular book in the world? Has it reached the zenith of its fame, and is the demand for it increasing? Infidels have been hacking at it, year in and year out, all through the century, and now some of its own friends are severely probing and testing and examining it, and lending themselves to what some regard as an altogether destructive process. What is the effect on the sales of the Book?

This is the question I put to Mr. Henry Frowde, who presides over the London Warehouse of the Oxford University Press, whence issue more copies of the Bible than from any other printing establishment of the world. I found Mr. Frowde in his large, light, and airy room on the first floor of the substantial building at the foot of Paternoster-row. A genial, affable man, he readily responded to my inquiries.

"The sales of the Bible are steadily increasing," was Mr. Frowde's prompt reply to my question.

"In proportion to the growth of the population?"

"I think so. Last year our sales of the Bible were larger than they have ever been before, and that despite the general depression, which has greatly affected the book-trade."

"So that, as far as your experience goes, modern criticism has not been prejudicial to the circulation of the Bible?"

"Certainly it has not diminished the sale at all."

"How does the Revised Version sell as compared with the Authorized?"

"The demand for the Revised Version is steadily increasing. When first published the sale, both of Bibles and Testaments, was enormous, but, as soon as the first rush was over, the demand suddenly decreased. Now, however, the sale of the Revised Bible is steadily reviving. But it bears no comparison to the sale of the Authorized."

"Could you state the proportion?"

"Well, it is certainly not one-tenth. Apart from the verbal changes, it takes people a long time to get used to the paragraph system, they are so much attached to the chapter-and-verse arrangement. No, there is practically no demand for paragraph Bibles, except the Revised Version."

"And what are the relative sales of the New Testament and complete Bible?"

"There is now very little demand for separate New Testaments, either Revised or Authorized. A generation ago, Testaments sold very largely, but since Bibles have become so cheap, people prefer to have the complete book. Testaments still circulate to some extent in Canada and Scotland, but practically the only edition of the New Testament that has a large sale in England is the penny edition of the Bible Society."

THE MORAL INFLUENCE OF COLLEGE LIFE.

[The college is becoming more and more a factor in life to-day, and public attention is very largely turned to those great institutions. We believe that much of the criticism directed toward them by reason of the palpable perversion of "college athletics" is just. At the same time the wholesome and elevating influences of college life, apart from its intellectual side, should never be forgotten. Prof. Henry A. Frink, in the *Independent*, thus presents that aspect of the subject.]

What is the moral influence of College life? It is the answer to this question which often decides anxious parents and friends whether or not it is best to send the young man to college. Nor is it a mistake to rest the decision on an intelligent answer to this question. Intellectual gain is no compensation for moral loss. What even the world calls success is more often determined by moral than by mental qualities. Ordinary mental ability inspired by a high moral purpose will, in almost all directions, have in a large career a larger success than extraordinary mental power coupled with immoral tendencies and habits. But college life assumes higher aims for its representatives than simply success in a business or professional career. It claims to do its largest and most valuable work for the student, not as a future lawyer, physician, editor, or preacher, but as a man. Its distinctive office is to enlarge, enrich and ennoble the life. It is to give not merely information and scholarly training; it is also to impart culture and to develop character. If, then, college life is but a series of temptations to evil with no counteracting and overbalancing power for good, it fails to accomplish its especial end.

That college life has its temptations to wrong doing and to wrong living, as has every other phase of life, is of course granted. But were the impossible to be made possible, and college life to become an exception to life in general, what parent would ask for this condition of things, unless he wished the product of the four years in college to be not a man but a grown-up boy? The important question then, is not, are there temptations in college life, but are the temptations so many and so strong as to make a college course peculiarly perilous to the average youth? In answer there is, perhaps, recalled in this or that community a striking instance of moral loss, possibly of moral shipwreck. It ought, however, not to be forgotten that all such instances of moral disaster are necessarily striking. The man of college advantages, simply because of his advantages, is a marked member of the community; yet when it is remembered how many have faced like temptations only to be the

stronger and the better for the test, is it any just conclusion which makes the exception the rule? It is not to be denied that college life makes some sad public exhibitions of itself in these days from a moral point of view; but mortifying as is the publicity, it is one of the saving facts of the case. With the interest of the press in the affairs of our colleges, and the large gathering of students at the different athletic contests, all that is evil comes quickly to the light; but because seen and known it is not beyond help and correction. Accepting whatever criticism can be made in this direction, it may still be said that college life in general is, without question, to-day, cleaner, manlier, more wholesome and morally invigorating than it was a generation ago. The young men who make themselves so unhappily conspicuous on these public occasions, are not only a small proportion of the whole body of students, but in the college community they are of very little account. The only time when, what may be called the "fast set" rises into prominence and has influence, is when it publicly disgraces the college. In college circles, outside of its own limited number, this set gives no standards, controls no public movements, affects no lines of individual and general conduct and life. As a body the students are industrious, earnest and manly.

If we suppose the young man while in college, to start wrong in any direction, there is much to help him again to right ways in the new opportunities and influences for something worthier, which come through the simple change of terms and years. What is meant may be seen more clearly in the transformation which so frequently takes place after graduation. Not only does the young man pass from questionable habits to correctness of conduct, but from indifference and indolence to earnestness of purpose and energetic application and successful achievement. It is the reproduction in modern life of the change which Shakespeare portrays in the transformation of the idle, wanton Prince Hal into King Henry V., England's ideal monarch. Nor are these changes without obvious cause. The college graduate has the peculiar advantage of having lived in two worlds, and hence in a good sense, two lives. The college world is an epitome of the great world outside. It is human experience in an early, primer condition, which later in active life is to be presented in full. One may, therefore, in the four years in college pass through in kind, if not in degree, a wide range of the mistakes, defeats and losses which are possible to every life. When this experience comes in college days, sad as it is, it is most often effectual. Probably there are no more thoughtful, serious hours in the whole lifetime of the man, than those which even the most careless student cannot escape as the college course nears its close. Its errors and failures, however jestingly reviewed, are vividly and painfully recognized.

SUNDAY-SCHOOLS AND THE FREEDMEN.

A number of Synods have united in recommending that a collection be taken up in our Sunday-schools this year for the Freedmen on Feb. 10th, (the nearest Sunday to the birthday of Abraham Lincoln (Feb. 12th.))

The Board of Missions for Freedmen heartily endorses the proposition, and has issued a Responsive Reading for Sabbath schools and young people's societies, that can be used to great advantage in connection with this plan.

Out of 7,000 Sunday schools in our Church, only about 300 gave anything last year to help the Freedmen.

Our Responsive Reading, suitable also to any other Sabbath as well as February 10th, will be sent promptly, on request, to all pastors and superintendents who desire to interest the children in the good work.

EDWARD P. COWAN, Cor. Sec.,

JOHN J. BEACON, Treasurer.

516 Market St., Pittsburg, Pa.

WHAT OTHERS SAY.

Between two evils choose neither.—*The Voice*.

The road to success has more side tracks than the main line.—*Young Men's Era*.

The edict has gone forth that saloon-keepers can be good Catholics, but members of the Sons of Temperance must get out. This is one way to teach Christian morals.—*Central Baptist*.

Ingersol says in his latest lecture: "My plan is to get all the enjoyment out of life and shed as few tears as possible." Ditto, says the pig.—*Western Watchman*.

The world doesn't need cloistered monks as exponents and illustrations of saintliness. Men walking in the footsteps of the "Man of Galilee" are the saints; they let their light shine, and command the respect and confidence of the world. Jesus "went about doing good."—*Nashville Advocate*.

God often cuts to the very quick. He touches the most sensitive part. We wince under the penetrating knife. Yet where God hurts most, He has a beneficent intent. He lets out the bad blood that there may be a richer, sweeter, purer, and riper growth in gracious character and Christian living.—*Philadelphia Presbyterian*.

A spurt at the end of the church year may be better than a deficit but it is not wholesome. A church in a good financial condition never needs to make spurts. The work that tells is steady all round work for the whole year. The giving that needs no spurt is liberal, systematic giving

every month in the twelve. Besides spurts cannot be continued. A few liberal people should not be asked, at the end of each financial year, to do what the whole body of the people should have done during the year. The liberal souls may respond liberally, but it is not for the interest of the church that a few people should do what ought to be done by the many.—*Canada Presbyterian*.

Our modern life is full of change and rush and restlessness. Even in the church, in proportion to its numbers and its importance, the religious life becomes largely a matter of committees and reports and business activity, until there seems little time for close and quiet communion with God. It is not at all a bad idea which the Catholics have adopted, of "going into retreat." It may be abused, but we all feel the need at times of retirement from these crowding cares, to Elijah's cave or Moses' lonely desert, to "rest a while" and have time to think quietly on our relation to that God into whose presence we are hastening. Happy are those who can keep some such quiet hour for their soul's nourishment and refreshment.—*Southern Presbyterian*.

Here are extracts from two different, very different letters that were written by pastors, inclosing certificates that had been asked for by members of their respective congregations. The first wrote: "We will follow you with our earnest prayers for your welfare in both spiritual and temporal things." The other wrote, "I have felt for some time that you were not pleased with my preaching. I hope you will be better pleased where you are going." We suspect that the first letter accomplished good; we know that the second did not. The sending of a certificate affords a pastor a splendid opportunity to say something helpful and pleasing. On such an occasion, a letter should always be written, but the letter and the certificate ought to be in harmony.—*United Presbyterian*.

The recent death of Rev. Dr. George E. Ellis, for so many years one of the great lights of conservative Unitarianism, and one whose erudition was surpassed only by his candor, brings to mind the very interesting fact that some years since in an able article concerning the Bible, he candidly stated that the Bible was doubtless an "orthodox book." He used this very phrase, "an orthodox book." His meaning must have been, that, fairly, honestly, fearlessly interpreted, the Scriptures teach "orthodox," or Evangelical, rather than Liberal or Unitarian doctrine. Does the reader then inquire, why was not the good and great Dr. Ellis converted to orthodoxy? His position was doubtless similar to that of the late Theodore Parker. The latter admitted to Dr. Nehemiah Adams that the Bible plainly taught the doctrine of everlasting punishment and that hence in case he, with orthodox believers, believed in the inspiration of the Scriptures, he should feel constrained, with them, to accept this tenet.—*N. Y. Observer*.

A good old Reformed minister, who lived in the days when pastors had things pretty much their own way, was accustomed to decline to give the names of living great men to children in baptism. On this ground he insisted that proposed names should be handed him before the service, and if his rule was in danger of being broken he persuaded the parents out of their purpose. He had seen too many instances, he said, when the nation broke its idols, and the men who had been exalted by one generation were not exalted by the next. In his early ministry he had baptized a boy "Aaron Burr," and when he grew up he could hardly forgive the minister for being instrumental in giving him such a name. He was determined never to do such a thing again. There was a good deal of common sense in the old pastor's determination. No man's account is made up until his work is done; and before the end no one can tell what may yet occur to change the reckoning. It is, therefore, unsafe to give a child a high-sounding name which for all the parents can tell may be in a few years a symbol for all that is vile and offensive.—*Reformed Church Messenger*.

Mr. Charles A. Dana's lecture to the Cornell students on newspaper making, is attracting much attention. . . . When it comes to editing a paper, Mr. Dana says that the first consideration should be whether a person wishes to provide for intelligent people or for fools. He would not discredit the important duty of providing papers for fools, but declares that for himself he finds it more interesting to work for the other class. A journalist cannot know too much. Mr. Dana thoroughly believes in the widest classical education; that a good editor ought to read Latin and Greek easily, and know the contents of the literature of those languages, and then know English thoroughly; he ought to know practical sciences, especially chemistry and electricity; he should know history, and especially American history, the American constitution and constitutional law. As to political economy, the trouble is that people who know it may know a good many things that are not so. . . . It is of supreme importance for the chief editor to decide whether he will follow his party or whether he will be independent. The following maxims, the editor of *The Sun* lays down as of great importance:

- I.—Never be in a hurry.
- II.—Hold fast to the Constitution.
- III.—Stand by the Stars and Stripes. Above all, stand for Liberty, whatever happens.
- IV.—A word that is not spoken never does any mischief.
- V.—All the goodness of a good egg cannot make up for the badness of a bad one.
- VI.—If you find you have been wrong, don't fear to say so.—*Independent*.

The Family Circle.

(The Mid-Continent Serial.)

SCRUB,

OR "THE HOSTS ENCAMPED."

BY MRS. M. A. NICHOLL.

Chapter XIV.

" 'Tis the divinity that stirs within us,
'Tis heaven itself that points out an here-
after,
And intimates eternity to man."
—Addison.

"I come! I come! Ye have called me long,
I come o'er the mountain with light and
song.
Ye may trace my steps o'er the wakening
earth
By the winds that tell of the violets' birth."
—Hemans.

Another spring is touching with soft,
light green the domain around the old
Priory. On the sunny days, Clare, who
grows in beauty and grace, as the years
pass, roams the river banks, bringing the
treasures of the English spring to Sir Wil-
liam's rooms.

Dorrie, sweet and womanly grown, under
the precious influences of faith and trial,
has dismissed her little sister's governess,
and takes upon herself the sole charge of
her education. And well is it for the growing
lassie that she has such an elder sister.
Not only the development of her mental
powers are attended to, but the precious
soul, leaving childhood behind, and step-
ping into the changing period of girlhood,
receives most faithful care.

"And my little pupil learns amazingly,"
Dorrie tells Sir William. "You remember,
papa, we thought Clare did not want to
learn, but we were greatly wronging the
little girl."

And Clare assures her papa that Dorrie
makes it all so plain and beautiful that she
"only wants to know more about it all"—
"it" being the various branches of the hon-
ored old tree—education. Then Dorrie dis-
misses Clare to practice on the piano, while
she further discusses her with her father.

"I greatly wish, dear papa," she says as
Clare runs lightly down stairs, "that my
sister could get such a splendid training as
I did at Oxford. You will be surprised to
know that she is better informed on some
subjects than I was when I went there.
Being younger, you will not fear for her,
what came to me there."

"Nay, my daughter, I do not fear for the
dear child, nor do I think our action in
bringing you from Oxford at that time was
faithful in us. I have come, long since that
time, to believe that if we do our part, faith-
fully and prayerfully, we need fear no evil
consequence."

The song of gladness in the maiden's
heart sends a happy glow to her oft-times
sad eyes.

"Your sending could not end anything so
holy as our affection, dear papa," and Dorrie
lays her blooming cheek on his folded
hands. "These things never die."

"And you never hear of him, in all these
four long years?" her father asks.

"Never, papa. Of course we could have
no clandestine correspondence."

"Then, sit nearer to me, little girl, while
I tell you something that will give you re-
joicing. You remember when poor Arthur
Grandely died suddenly, awfully so, and so
unprepared? Well, you also remember, how
I went with all speed to his funeral. It was
"the last of poor Arthur" I told myself,
as if any change, however great could be
"the last" of our immortal soul! The burial
was a grand affair. Hundreds of people
flocked to the church. There before the
pulpit was the casket; and a solemn hush
was over the whole assembly. We were dis-
appointed in securing the services of
Arthur's old minister, at least the minister
of the church he used to go to sometimes.
However, some of his relatives asked a
young minister from a neighboring church
to officiate. They handed him a long,
written pedigree of the dead man, which he
scanned rapidly, and laid on the pulpit
seemingly disappointed. I sat beside the
chief mourners. He beckoned to me and
we entered his vestry together.

"You are not a relation of the deceased
gentleman?" he asked.

"No," I replied, "only a dear friend."

"Was he a Christian?" he asked me sol-
emnly. At that moment I believe I hated

the slender, sad-countenanced man of God
beside me.

"No," I cried, "but God is merciful, you
ministers say, and Arthur was such a good-
hearted fellow."

"One question more. How did he die?"
"He died after a hard night's drinking," I
was forced to say; "but it is not known."

With a deep sigh he left me, and preached
to that crowded church of men, most of
them fast men, of poor Arthur's "set," some
of them careless, easy-going men like my-
self. I never heard such a sermon! Laying
aside all pretense, all form, he preached as
in the presence of God, and made us to feel
we were, too! "The tenant of this poor
clay has stood in the presence of Almighty
God. His fiat has gone forth. Words for
the living alone are left to me," he said, and
words, burning and glowing with intense
earnestness and unconscious eloquence, he
gave us. He had not the soft persuasive
style of our English church preachers, but
he had the Word of God on his lips and the
love of souls in his heart, and a message
from the young preacher's God that day.
My heart was greatly stirred. I thought of
bright, generous Arthur, condemned, and
the horror of it seemed to curdle the living,
leaping blood in my veins. After all was
over, I saw the minister and had a long talk.
I saw myself a sinner: he showed me the
Saviour, and so your old father was saved!

Dorrie kissed him again and again.

"Saved from the wrath to come," she re-
peated. "Do you know, I would like to see
that minister some day."

"You likely will, daughter. He gave me
his name and address and I gave him mine
before we parted. This is it." And taking
a card from his pocket-book, Sir William
handed it to his daughter. No wonder the
fair face paled and flushed, for the card bore
the name of "Clyde Seymour, The Presby-
terian Manse, Astonbury, —Shire."

Clasping the card in her hand, Dorrie wept
happy tears.

"As we parted," went on Sir William, "he
seemed to hesitate ere saying good-bye.
Then he said, 'You will tell her this some
day, Sir William?' I promised I would, but
I wanted to see if your heart is true, as I
know his is."

"How could you doubt me, papa?"
"I do not doubt you now, daughter; but
there was a time I fancied you cared for
Mr. Newton, who is rich and handsome."

"Riches have little attraction for me,
papa," the girl replied, "and Mr. Newton
well knows that friendship is my warmest
feeling for him."

"He proposed then?"

"Yes, papa, last Christmas."

"My dear, your mother will be sadly dis-
appointed."

But that lady just then came into the
room hurriedly, and without any show of
her usual quiet and formal manner. She
carried in her hands a letter, bearing a for-
eign postmark, and although she had only
half read it, she was eager to share the con-
tents with her husband and elder daughter.

"I have received the strangest letter, Wil-
liam," she says, taking the low rocking chair
that Dorrie offered her. You must read it
through. And see! here is a cheque for £200
in it!"

Sir William handed the letter to Dorrie,
who with that dear name on the card in her
hands, felt too supremely happy to give a
perfect interest, even to a letter containing
£200.

"It is from that rich brother of mine,"
Mrs. Hemmingway is saying. "I supposed
that he had forgotten me many a year ago!
But read it, Dorrie."

"It dates from Switzerland," said Dorrie,
"and there is not much in it." Then she
reads aloud:

"MY DEAR SISTER DOROTHY:
It must be at least 15 years since I heard
from you and that was only in an indirect
way. I have given up the chase after riches
and I am traveling now. I have been look-
ing for my boy whom I lost sight of many
years ago, but fear he is dead, and as I grow
old, my thoughts turn to olden times, and
thus I thought of writing to you. Have you
many children, and how old are they? I
presume they never knew they had an uncle
Nathaniel, for I was not as good to you as
an elder brother should have been, and it is
quite possible that you may have thought
little about me yourself. Let the past bury
its past, sister, and let us be kind to each
other for the few years I may live. I enclose
a gift for your oldest child—is it a boy or a
girl? Write soon to me at the above ad-
dress. Give my respects to Sir William
Hemmingway.

YOUR BROTHER."

The "it" who was a dear girl, as we know,
was handling the cheque with thanksgiving
in her heart. It was hers, and should be ex-
pended on Clare. She would not suffer, and
she, Dorrie, had kept her heart true by
God's grace. Now, she had that dear card
in her hands; she had received his message
from her father's lips, and God had moved
her unknown uncle to send this money to
her for dear Clare. Her way was becoming
clear, and through a rift in the sky, a bright
ray of hope was shining. Far away over
many a newly-ploughed field, and crowded
city of merrie England, her lover was wait-
ing, waiting for the day when it would be
her and his heavenly Father's will that their
lives would meet and touch again, never
more to drift apart.

"Well! Certainly that is a letter I never
did expect to receive." Mrs. Hemmingway
was saying.

"Nat, as we used to call him at home was
always the selfish one of the family."

"We must congratulate our girl on the
nice gift she has received," Sir William said.

"You never have been so rich before,
daughter."

"I only keep it in trust for Clare, papa,"
replied she. "It lifts a great burden from
my mind about her. I hope to take her to
Cousin Wynford's next July—three months
from now."

"What for?" asks her mother.

"That I may begin her education, and
pay for tuition, dear mamma. In some of
her favorite branches, the little girl gets
quite equal with my stock of knowledge."

"Well, Dorothy, you are the strangest
girl! She is a true Hemmingway, Sir Wil-
liam! I pray you, do not think of such a
thing, my dear child. It would go a long
way in purchasing an excellent trousseau
for you, darling. Now be sensible, and con-
sider it all over well."

To her mother's great surprise, Dorrie, in-
stead of looking sorrowful, as she usually
did whenever her marriage was alluded to,
indulged in a most happy and "catching"
laugh, in which Sir William joined, and
even the anxious mother smiled.

"Dear mother," said Dorrie at last, "we
shall lay aside all thought of such a neces-
sity, until there shall be some likelihood of
my requiring. There really is no need for
it in the near future."

But the mother's smile faded away at her
daughter's words, and very gravely she took
up her old and pet hope and ambition.

"Dorothy, I fail to understand you. Can
it be that you are trifling with the affections
of that good and devoted man, Mr. Newton?
When you are at any public gathering,
party or otherwise, he is your shadow! I
never saw a more faithful lover!"

"He is not, and never can be a lover of
mine," replied Dorrie, with quiet firmness,
which, had he only seen and heard, would
have delighted him greatly. "And, mother
dear, I did think about all you said. I
tried hard to forget, and love Mr. Newton
for your sake and Clare's. I could not, dare
not live a faithless and untrue life, but I be-
lieve God will give a blessing on right doing.
The future is not very clear yet, but He
knows."

Poor Mrs. Hemmingway! It was a pity
of her—for in her own worldly way, she had
been trying to manage for the best.

"Dorothy, you disappoint me greatly!
Has Mr. Newton proposed?"

"Yes, mamma, last Christmas. I was
very candid and truthful with him."

"Well, Dorothy, I wash my hands of the
whole affair. I only hope you will not be
sorry for the course you have taken, when
it is too late." And Mrs. Hemmingway
would have left the room, had it not been
that her husband's hand detained her. At
the same time Dorrie excused herself on the
plea that it was already past Clare's hour
for her music lesson.

"Let us talk this over, in all its bearings,
my dear wife. It is quite time. I have been
talking several times to our daughter, and I
quite believe that she is in the right. Tell
me, my dear, would you have acted other-
wise than you did when we were young,
even if our parents had higher worldly
prospects for both?"

Worldly wise and even arrogant as she
was, it was altogether lovely to see how Mrs.
Hemmingway fell in with Sir William's
opinions. He had won her girlish heart
long ago, when she was an acknowledged
beauty. By his great heart of love, sweet
and true at seventy as at thirty, he had kept
her loyal and true, and ever more loving to
him as the long years, crowded with many
cares, went by. The world does not judge
the hearts of women aright. They them-

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PRICE'S
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BAKING
POWDER

MOST PERFECT MADE.

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

selves help the public to this decision. They
often appear mercenary and hard, where
they are leal and true at the core. But the
abiding fact remains true—let a husband
but give his wife love, and all her being will
respond, for love is to the true woman, far
above rubies. Men say "a good wife makes
a good husband," but happy would the
homes of the wide world be, if the fact were
worked both ways.

Sir William's wife scarcely knew how to
reply at first, but the wise question ap-
pealed to her better and higher nature, and
the cause was won.

"I believe you are right, husband. You
always are, I confess. But do you not re-
gret the fact that she has not chosen Mr.
Newton?"

"No, dear wife. She has chosen one of
God's earnest servants, and when the time
comes, they will surely have a blessing—
His blessing. And that is far beyond riches!"

"Do you mean that she still loves young
Seymour?"

"Yes, dear. And when the time shall
come, for I know he shall ask again, I shall
not refuse my consent. Did I ever tell you,
Dorothy, that it was our Dorrie's lover who
led me to the peace of the knowledge of sins
forgiven?" Before you came up with your
letter, I was telling it to my girl, and it
made her supremely happy, I could see.
But I can leave my children with Him who
promised and is faithful. Would that I
could know that my Dorothy, my life-long
faithful friend, was safe in the shadow of the
great Rock."

"Would that I had your faith, William!"
"Every good and every perfect gift is
from above, and cometh down from the
Father of lights, with whom is no variable-
ness, neither shadow of turning," quoted
the dear saint.

His wife sighed. She, too, had read that
first chapter of James.

"How is it that I have read that chap-
ter of James myself, and it did not strike
me as being so beautiful as it seems now, as
you repeat this verse?"

"Shall I tell you? The world had got be-
tween you and the glory of His precious-
ness. Now when you let go of some of
your cares, the Spirit is enabled to throw a
clearer light upon the truth. You have
been a very Martha, my dear, thinking that
you alone could rule and govern the affairs
of your home and children. But Dr. Tal-
mage, whose sermons you like to read to
me on Sabbath afternoons, says 'No woman
can keep house without Jesus Christ.' The
guiding of home, with all its cares, has been
too much for you, my love. You needed
the Lord!"

"It is not 'needed,' William, I need Him."
Just then Dorrie and Clare came in, the
music lesson being over, to ask their father
and mother if they could not all have a drive
through the park, and on towards King-
ston, the spring day was so fine.

"An excellent idea, my dears," Sir Wil-
liam said, "but I want you both to sing for
me 'I Need Thee Every Hour,' before we
go. You can use the harmonium, Dorrie."

"I need Thee every hour,
Most gracious Lord;
No tender voice like Thine
Can peace afford.
I need Thee, Oh! I need Thee,
Every hour I need Thee.
O, bless me now, my Saviour,
I come to Thee."

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

Sweet and tender were the young girls' voices, as they sang the dear hymn, so well known, and that has been a guiding star to many and many a longing, yet hesitating human soul. And the mother heart melted, and Satan mourned, as a prayer earnest and pleading went up in the words of the last verse:

"I need Thee every hour,
Most Holy One;
Oh, make me Thine indeed,
Thou blessed Son."

Gloriously the sun shone over the glades and valleys, and river-views of Priory Park. And once, as the carriage was passing along under the tall limes of the long avenue, Sir William had the coachman stop, while Clare picked some wood-violets that were hiding their modest beauty under the cool shade.

"We shall arise," he said to his wife softly, as with all the chivalrous courtesy of earlier days, he presented her with a part of the beautiful and fragrant flowers. "We shall arise, more beautiful than these proofs of the Master's workmanship, on that last, best morning of this old-grown earth."

Far away back in the days of their gay worldiness, when they both were younger by many ears, a darling baby boy had been born to them. Oh! how their hearts clung to that only son! As the months rolled on, and he could smile and stretch out his dimpled arms, their fond love grew, and they idolized him. The Father, who is ever watching for the highest good of all who shall be His own, saw the future of the spoiled and indulged boy. He also saw the high hope centered in the son and heir. This unwise love, lavished more on the gift than the Giver; and this worldly hope, He saw, as the sure means of danger to their souls. And He laid His hand on the sweet child and found it a more rich and lasting heirship beyond the river, over which the angels tenderly carried the blood-bought baby soul. And in the desert of their utter heart-desolation, an angel was sent to plant flowers; even hopes of re-union, where "there shall be no more death;" these flowers were to bloom at the Master's bidding. Spring had brought some of them to life and beauty, in the fair wood violets. Time had never stilled the hunger in the mother-heart, for the treasure that had left her poor arms so empty. One of the ministering host was ready now.

"The baby shall arise," He whispered in her inmost soul. "His little body shall be more sweet, more fair, than ever your eyes beheld. But you must meet him there!"

They had reached Kingston now. Dorrie went promptly to a bank and cashed her cheque. Then mother was required in one of the "Haberdashery shops."

"My dear, you know best what you need. Let me remain in the carriage with your father."

"No! no!" insisted Dorrie. "You must help me to purchase my trousseau, mammy dear!"

But the "trousseau" was a complete summer outfit for Clare. And over the challies, cambrics and zephyr gingham a soul was born!

"Come quickly, and abide, or life is vain! My Lord and Saviour," is the cry of the seeking soul.

And the Saviour "who is always near to assuage His children's grief" came to her, and the "ministers of His that do His pleasure," who were "hovering round, to carry the tidings home," brought the news swiftly to the New Jerusalem. By a clear fountain, in a garden of delight, the babe was singing one of the songs the children of heaven sing, when a fair-faced angel told him that his mother soon would come, and the angel and the babe together went near the throne, and the babe sang in sweeter sounds than mortal ears have ever heard:

"Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen."

And in her room that night, Mrs. Hemmingway laid beside a fair curl of the baby's hair, a bunch of wood violets.

(To Be Continued.)

"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.

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

Our Young People.

A SEASONABLE HINT.

BY MRS. HARRIET A. CHEEVER.

"Hullo, there, boy! I want a shine."
"All right, boss."
"Let's see, it's five cents, isn't it?"
"Well, it most times is five cents, but there is them as doubles up, comes Chris'mas week, and makes it ten."

"What sense is there in that?"
"There's five extra cents a shine, boss; that's pretty jolly sense for us shiners."

"You're pretty sharp to-day, ain't you?"

"Nuff to make a fellow sharp, stayin' out all day such weather as this'n."

"What should you do with it now, if I gave an extra five cents for my shine?"

"Blow 'bout it like sixty to the next un as come 'long and wanted my 'sistance; blow so he'd feel meaner'n dirt not to give an extra hisself."

"I don't remember hearing you mention anything of an extra nickel some one before me had given you."

"The las' feller give me jes' five pennies; he were one o' them way down, slinky, no 'count kind o' bosses a decent feller wouldn't give seventy-five cents a dozen for. Wen he give me the cents, I hobserved that there had been them as give ten cents for a shine to-day, an' he flared up like Jupinter, and hollered out, 'What's that you say?' And I up an' says, 'I wasn't sayin' nothin' in particular.'"

"But you haven't told me yet what you'd do with any extra money I'd give you."

"I'd put it 'long with the rest I've saved 'gin Chris'mas."

"And spend it all on your dinner?"

"Not by no manner o' means all on my own dinner, boss."

"Perhaps you object to telling a stranger whom you would spend it for?"

"Oh, no, boss. It's ruther a yarn, but, you see, oncet we shiners us't to take all the 'sugar' we could get, an' put it together, an' we'n have somethin' of a dinner, come Chris'mas; then we'd all tramp off to the theatre, an' the wus the play was the better we'd like it. But jes' 'fore Chris'mas las' year Sandy—he died. Sandy was my little brother, an' I felt so awful bad 'bout him, I jus' moped 'bout an' didn't care for nothin' or nobody. But Mr. Meers, he's the minister at the mission, he come to the little funeral, and he kinder stayed and talked with me, an' he seen I felt so down-hearted he talked so kind, I promised I'd go to the mission Sunday-school the next Sunday."

"I didn't 'spect anything would make me feel any better 'bout Sandy, but that Sunday the man at the mission told all 'bout Jesus, how He spent His time adoin' good, an' he said if we uns wanted to be happy, we'd better try doin' somethin' for some one else. Well, I wanted awful bad to be happier than I wern, an' I knowed a poor, lonesome little kid as didn't get half 'nough to eat, an' I thought I'd work like big guns all the week, an' jus' 'nvite that half-starved little clothes-pin to a real nice meal and get Aunt Cynthia Bean to cook it for us. She's a woman keeps a little rook'ry down Penn Street, and you pay her 'nough, an' she'll give you all you pays for."

"Well, 'twas two weeks 'fore Chris'mas, an' I worked like ev'rythin', an' I felt happier right off; an' you oughten seen the kid's face when I told'n him he were to have dinner 'long o' me, come Chris'mas. But wen the time come, an' I passed in the cash Aunt Cynthia she said as how there were pay enough for three on us to hev some turkey an' fixin's. So there were a boy give me a lift oncet wen I didn't have quite 'nough to pay my lodgin' one cold night, so I axed him to dinner, too; an' I tell you, boss! I hed the blesseded 'old time! Didn't 'xactly forget Sandy, but could think o' the boy an' feel happy, too! Well this year, some other shiners an' me we're goin' to club together an' hev a big time. We're 'xpectin' to hev a lame boy, an' a feller what's lost an eye, an' a couple o' little scoots as ain't got no father nor mother, an' a boy that can't speak a word o' Merican talk—that makes six; an' we're goin' to hev a lot of goodies to Aunt Cynthia's, then we're goin' to a tree at the mission, an' the man said we might bring our comp'ny all 'long. You see, it makes a feller feel's if he were doin' a little like the Christ hisself. Jes' a little, we we makes some one else feel happy, n'l'm goin' allers to try to keep it up!"

"All through, sir; five cents, or—jes' what yer a mind to call it."

"Here's a couple of bright new 'halves,' my boy, and now I'll tell you

Coughs and Colds,

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something; you've taught me a lesson I ought to have learned years ago. I haven't been as wise and generous as you and your friends, for outside of my own family I have planned no pleasant time for any one else. But I know a good old couple I'm going right off to order a dinner for, and I only hope you will grow up to be a true Christian man. You're on the right road, my boy, following directly in the footsteps of the dear Christ who loves His children all alike. I shan't forget the hint I've received from you."

"But, boss! this here money—"

"That's all right; good-night to you and a merry Christmas.—*Christian at Work.*

NOKO.

BY MINNIE QUINN.

He was only a little Indian boy who rode a mustang in a Wild West Show. His thick, black hair hung straight and glossy about the small, well-poised head, and his great black eyes had an expression of shrewdness and intelligence. He was a bold, fearless rider, a good shot with a rifle, an expert gambler, and a most devoted slave to those whom his fancy led him to select as his friends.

There was one member of the show in particular to whom he clung with a sort of animal like devotion. This man was known on the playbills as Dakota Joe, and that was all any one knew about him except that he gave his real name as Hollis, and that he was supposed to hail from Dakota, where he had adopted his soubriquet. He was a tall, lithe fellow, graceful in the saddle, a fine specimen of physical perfection, with a face so handsome that it might have been termed effeminate had it not been for the bold eyes. They were clear and blue, and, under some circumstances, emitted a gleam like the flash of steel in the sun. No one knew the story of his past, or the reason for his adopting this strange, wild life; strange for him, since he seemed to be a man of natural refinement and of far education.

In vain was he interviewed by newspaper reporters in the various towns visited by the show. In vain did curious people endeavor to engage him in conversation about himself. On other topics he would be polite and answer intelligently; but when his personal affairs were alluded to his head would be thrown back in a defiant way, and the flash of his eyes warned his questioners to trespass no further. His past remained a sealed book to all save himself and His Maker.

Only to Noko was he gentle and tender; only to the willful, petted little Indian boy did he show the genial affectionate side of his character.

It was a curious sight—those two, the man with some dark secret in his past from the memory of which he was trying to escape, and the ignorant, untaught child, shrewd in his discernment of the other's nobler nature, and loyal to him always. They would always wander together through the streets of the great cities, and the Exposition halls, Joe explaining the novel sights to the child, and instructing him from the great book of observation which is free to all.

It was a notable fact that Joe and Noko were never seen together in any questionable place.

One day there was a great excitement in the metropolis when the show was giving its performances. The President was visiting the fair, and there were to be some special features added to the

program of the day. One of these was bareback riding by Noko on a spirited mustang. The child was wild with excitement, and undisturbed by a thought of fear. Had not Firefly carried him through many similar contests in safety? Besides he wanted to do something to please his friend Joe, who had been unusually taciturn of late, and twice had left him alone on Sundays and wandered off by himself.

The President's speech was over, the huzzas of the crowd were hushed in expectation, and the performance of the show began. After the usual preliminaries came the riding. Joe, sitting apart on his horse, saw Noko ride laughingly by, his straight black locks tossed back from the merry brown face, and his eyes shining like stars. The man's head drooped in reverie. "One thing thou lackest." Did some one say it aloud? No, it was audible to no one save himself, and he seemed to hear it constantly. Why did the words haunt him so? He could not shake them off, he kept repeating to himself: "Health, strength, good looks, education, pride in this life, and then?"

He looked at the child, who did not know he had a soul; he thought of himself, who had quietly given over his better self to be trampled in the mire. Why had he gone to that country church on Sunday? and why had he listened to the simple appeal of the preacher? What strange influence was moving him? Would the words always ring in his ears?

But hark! A sound of many voices, a loud cry from the excited multitude! A horse covered with foam came plunging by, and, O God! there in the dust lay a little bleeding body—a body that he loved!

With one spring he reached it, and bidding the surgeon, in a hoarse whisper to follow, his strong arms bore the limp little figure to his own tent and placed it on a cot.

The gray gleam in the eyes of the sentinel outside the tent soon dispersed the crowd of curiosity seekers that gathered round, and only he and the manager were present when the kind surgeon set the broken limb and bandaged the gashed forehead. "Nurse him carefully and he may live," said the doctor when leaving.

Left with his little charge, the strong man knelt by that low cot and wept like a tired child—wept for the first time in many long years; and it seemed to him in after life that those tears washed out the traces of many months of sin and temptation.

The child came slowly to life. The little sufferer moaned in delirium. "With God's help, I'll make a man of him," were the words that welled up from Joe's great heart. There in the dingy tent a man was kneeling, clasping the hand of a wounded child.

All this was ten year's ago. Noko is a man now, and a leader among his people in the far West. Wherever he goes, peace and civilization follow him. He would be an athlete still but for a slight stiffness in one limb and there is an ugly scar on his forehead.

The Government agent of the Territory is his best friend, because, to use the words of Noko himself, who studied English at Carlisle, "My kind friend Joe is a Christian, and he and his golden-haired wife are the good spirits of my tribe."—*Independent.*

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

Ministers and Churches.

ST. LOUIS AND VICINITY.

Prof. Stephenson, of McCormick Seminary, occupied the pulpits of the 2nd and Grand ave. churches, last Sunday.

Dr. W. L. McEwan, pastor of the Third church, Pittsburg, dropped in upon his many friends hereabouts last week.

A revival service of much interest has been going on in the Memorial Tabernacle church, this city, Rev. H. Magill, pastor.

At Page Boulevard church, Sunday evening, an address on a missionary topic was made at 8 p. m. by Mrs. H. McGill, of this city.

Superintendent H. F. Knight and the teachers of the Washington avenue church's morning Sunday-school have formed an association which is to hold regular meetings in the interest of the school. The second gathering is to be held on Friday night.

Sunday last, thirteen persons were received on profession into the Memorial Tabernacle church, Rev. H. Magill, pastor. Meetings have been kept up three weeks and are continued this week. Others write to be received next Sunday. Miss Kate H. Haus, of this city, has been doing the speaking at most of these meetings for the last two weeks.

Faith Presbyterian Mission, Tower Grove Station, under the care of the First church, is growing in interest and members under the efficient ministrations of Rev. W. Van Lippe, and the need of a church building has become so great that an erection of a temporary building on land leased from the Shaw estate, at McRee and Tower Grove aves., has been commenced.—H.

The Cote Brillante Presbyterian church has completed arrangements for an entertainment and lecture, the proceeds of which are to be used for the building fund of the new church which is now under roof. The Arion Lady Quartet, assisted by the reader, J. Edmund V. Cooke, of Chicago, has been engaged for Friday evening, February 8th, and the well-known lecturer, Major Dane, will give a vivid description of the "Naval Battles of the Civil War" on Tuesday evening, March 26.

After an intermission of a month, the Church Choral Union will resume rehearsals next week. Monday evenings, at Fourth Christian Church, Penrose and Blair avenues; Tuesdays, Lafayette Park Baptist church; Thursdays, North Presbyterian church; Fridays, Washington and Compton avenues Presbyterian church; Saturdays, Central Christian church. New members who can read music in the key of C will be admitted for the remainder of the season.

Meetings in the interest of the Y. M. C. A., were held in many churches last Sunday. Part of the services was the reading of the annual report by a prominent member of the Y. M. C. A. The same report was read in all the churches. It related briefly that there were 2,447 members on the roll, that 181,438, or an average of 579 a day attended the Y. M. C. A. last year, that 10,785 attended the social gatherings, 3,349 the educational classes, 2,082 the lectures, 5,603 the gymnasium, and 17,700 the physical culture classes. Over 500 young men were placed in positions and over \$2,000 had been deposited in the Y. M. C. A. savings fund. A new building to cost \$90,000 to erect and \$100,000 to furnish was now in course of construction; quarters for the Railroad Y. M. C. A. had been secured on Twentieth near Market street and five branches had been started in the five large medical colleges in the past year.

MISSOURI.

PACIFIC.—Through the efforts of the ladies' aid society, our church house has been lately re-seated with modern hard wood pews, finished in the natural wood. The aisles also have been covered with bright new carpet, and the whole interior renovated. Thus the house of the Lord has been made more attractive. The people have increased the preaching services to every other Lord's Day. Good congregations have lately listened attentively to the Rev. D. M. Hazlett. We take some little pride in having the largest Sunday-school in the town.—C.

CAMERON.—Rev. J. C. Hanna, of King City, Mo., will February 1st, take charge of the Presbyterian church, of Cameron, Mo.

CLINTON.—Owing to continued ill-health, Rev. W. M. Pocock, Clinton, Mo., has been granted unlimited leave of absence by his church. He is for the present, sojourning in San Antonio, Tex. Rev. J. F. Watkins, of Clinton, succeeds him as chairman of the Committee on Home Missions, Kansas City Presbytery.

SEDALIA.—Rev. W. F. Price, of Monte Vista, Col., has been called to the pastorate here, formerly held by Prof. Stephenson, of McCormick Seminary.

KANSAS CITY.—The First Church has given Dr. Stanton a seven weeks' leave of absence. He will go to Mexico for rest and sight-seeing. His address will be City of Mexico.

SPRINGFIELD.—Good congregations both morning and evening were in attendance upon the Second Presbyterian church on Jan. 20th when we tried to unfold a portion of divine truth in their presence. The church has just suffered the loss of an earnest and active elder by removal from the city. The financial situation is about the darkest outlook for this church. It has a goodly number of active and zealous young people. Between forty and fifty were in

attendance upon the "Endeavor Society" meeting on the above date. None but a most self-sacrificing leader can succeed here.—E. D. W.

EDINA.—Rev. J. H. Byers, of Glasgow, Mo., is, during a part of his time, doing the work of an Evangelist; and his labors are blessed of the Lord. From the 1st until the 18th day of the present year he conducted evangelistic services in the Presbyterian church of Edina. As a result the church has been much quickened in faith and spiritual labors; and a number of converts will be added to its membership.—T. H. Talton.

JOPLIN.—The work in the line of our church, has not been so well taken care of in this city and vicinity for a good many months as during this winter. Pastor Gerhard has had the burden very much upon himself, of a wide field, until Rev. Mr. Vincent came to his relief and began work with the South Joplin church. This is a mission field, pure and simple, with but few helpers who are accustomed to church work. The Sunday-school already numbers about 70 pupils and expected to soon have 100 enrolled. The congregations are growing. A few have come forward and promised some financial aid. Mr. Vincent's family has just arrived so he will have some good assistance from this source. Now, with a reasonable amount of co-operation of the people in attendance upon this church, together with the encouragement those in the First church can give, our church interests in Joplin ought to be well cared for. Mr. Vincent will preach once a month for the Madison Presbyterian church, eight miles north of Carthage. Rev. Mr. Gerhard's flock most thoughtfully and liberally remembered their faithful pastor during the Christmas time by rolling a whole hoghead of extra fine china ware into their home while he and his wife were out upon some pastoral duties. Our people are generally good to their ministers.—E. D. W.

MONETT.—Pastor McClung is getting in some valuable work in this church in the way of Bible instruction. Cottage prayer meetings have been held mostly in Bro. McClung's home, at an afternoon hour for a good many days in succession. Mothers, young ladies and a few men have availed themselves of the privilege, and have been deeply interested. The congregations upon the Sabbath and the Sunday-school, both are increasing. This church seems to have very good prospects before it.—E. D. W.

PARK COLLEGE.—With the completion of the Nickel Building, about fifty new students have been permitted to enter this growing and influential institution. During the "week of prayer" a good large number of conversions were witnessed among the students in attendance. Much is expected from the prayers of those who will bear this college upon their hearts on our General Assembly's Day of Prayer for Colleges. Let our Synod's college, Lindenwood, also be remembered on that day.—E. D. W.

WEST PLAINS.—Quite a wide-spread revival spirit is in the midst of the churches in this city. Under the leadership of Rev. A. S. Badger the Presbyterian church has been very greatly blessed. Between twelve and fifteen additions to the membership is the result of some special services. The church is very much encouraged. The revival is spreading in the community.—E. D. W.

EDINA.—Rev. J. H. Byers has been assisting Rev. Mr. Tatlow in special services. Several hopeful conversions has been the result.—E. D. W.

NEBRASKA.

MILLERBOURNE.—In this field we have been enjoying showers of blessing. During all the summer we had been working hard among our young people, and praying for an outpouring of the Spirit. Rev. Knox Boude and Mrs. Boude, of Omaha, came to us on Dec. 8th, and continued with us for three weeks of special services, which were blessed by the Lord's presence and power. On Sabbath last, nine joined the church by profession of faith, and others were only prevented by sickness, from making a like profession. Many of our young people who have not yet decided, are impressed deeply and we look forward to another joyful reaping time before our next communion. The parsonage has been enlarged, and put in thorough repair, thus making it roomy and commodious.

INDIANA.

SPENCER.—There have been added to this church under the pastorate of Rev. C. M. Lombard during the past year, 17 on profession of faith and 4 by letter, making 19 in all, thus increasing the membership about 40 per cent.

ILLINOIS.

ALTON.—Dr. Worrall, of Keokuk, is assisting Pastor Smith in special services.

HAMILTON.—Dec. 23rd was a day of much interest to this place. Our new church was dedicated to God on that day. Rev. J. B. Worrall, of Keokuk, Ia., and Rev. Edwin Hobbs, of Bowen, Ill., were present and assisted the pastor in the services. The former preached in the A. M., and secured the small deficiency remaining unprovided for upon the church. The latter preached in the evening. The building is pronounced by all who see it a beauty, especially on the inside. It contains auditorium, Y. P. S. C. E. room, Sunday school room and infant class room. All can be thrown together when necessary. At present the church is enjoying a blessed work of grace under the labors of our pastor. For two weeks the house has been filled with attentive listeners. The church has been greatly quickened and many are coming out on the Lord's side. This, Bethel church, was organized by our pastor, Rev. J. H. Rose, March 12, 1894, out

of two weak churches, viz., Presbyterian and Congregationalist of this place. The union is greatly blessed of God and the outlook for church work brighter than ever before in our needy field.—W. K. Githens.

IOWA.

AFTON.—This church received three new members at the communion service, Jan. 13th, and is now in the midst of a union evangelistic meeting.

SHARPSBURG.—A precious revival has been in progress in this church, scores have professed Christ. Forty-eight have joined the Presbyterian church. Pastor E. A. Enders has been assisted by Revs. S. R. Ferguson, of Marion, and Rev. W. D. Hart, of Gravity.

GRAVITY.—On Sabbath, Jan. 20th, Rev. W. D. Hart had the pleasure of welcoming 17 persons into church fellowship. Rev. E. A. Enders, of Conway, assisted in the service.

DUBUQUE.—Rev. N. M. Steffens, D.D., of the Western Theological Seminary at Holland, Mich., has accepted the professorship of theology in the German Presbyterian Theological School of the Northwest at Dubuque, Iowa, to which he was recently called.—W. O. R.

CONE CENTER.—A great work of grace has been experienced at Cone Center, Iowa. This is a country community in the field of Rev. J. C. Wiggins, of Walker. The Sunday-school missionary of Dubuque Presbytery, Capt. A. R. O'Brien, conducted services for five weeks, and as a result, there were more than sixty hopeful conversions. A Presbyterian church of thirty-three members, a Young Peoples' Society of Christian Endeavor of fifty members, and a Sunday-school were organized. Capt. O'Brien is a most devoted and successful worker in his field, and has accomplished a great amount of good. Large revivals have attended his work in several places. In these services he was efficiently helped by Rev. J. G. Wiggins, who supplies the new church, and by Mr. T. Campbell, who has charge of the song-service.—W. O. R.

MINNESOTA.

DULUTH.—The First church, Rev. Dr. Cleland, pastor, in a little over six months past has received 102 members, largely heads of families. A debt of \$4,000 has been paid off. Three Sabbath-schools are maintained with overflowing numbers, and the Sabbath congregations show a large standard of attendance.

CALIFORNIA.

SAN FRANCISCO.—Presbyterians about the Bay of San Francisco have taken active steps toward starting a "Presbyterian Orphanage and Boys' Farm."

OAKLAND.—The Brooklyn Presbyterian church is having a steady increase. On Jan. 13th, eighteen more were received. This church has a membership of 450. Rev. S. S. Palmer is the pastor.

SOUTH DAKOTA.

WOONSOCKET.—At a recent congregational meeting of this church, an additional ruling elder and an additional deacon were elected. On the 20th inst., these were duly ordained and installed by the Synodical Missionary, who preached here that day. Since the departure of their former pastor, Rev. C. F. Richardson, they have been praying and waiting and asking for another well-fitted to be their pastor. The various departments of this well organized church are all in good working order, and the manse stands inviting an occupant.

GOOD WILL.—Both the church and the Indian Mission school here are rejoicing in the manliest blessing of God. Five new and adult members have recently been welcomed into the church, most of them associated with the mission school, and all but two heads of families. The superintendent of the school, Rev. G. S. Baskerville, has had to decline fifteen applications for admission to its privileges, the present enrollment of ninety-seven being all the mission funds provided can properly care for. The power of this school for good is bound to spread and strengthen.

WHITE.—On the Sabbath of his leave-taking of this church, 23 ult., Rev. F. D. Haner welcomed into the communion five more members, all by profession and three of them heads of families, the others, young ladies. One of the men had not attended church for twelve years, until within the past one and a half years ago, since when he has witnessed a good confession. Neither he nor the young ladies had been previously

baptized. Brother Haner entered upon his labors with the Rapid City church in the Black Hills, 6th inst. The congregation gave him a formal and a hearty welcome. Pastor-at-large, Rev. A. M. Work, of Brookings, supplied White, 20th inst., and will arrange for their supply until they can get another settled minister.

VOLGA.—Rev. J. M. Adair, late pastor of this church, has been forced by disabling illness, to rest for awhile. He has gone to remain with his father at Moscow, Idaho, which is his present address.

MITCHELL.—This church becomes vacant after the 1st prox., the pastor, Rev. Geo. Williams, D.D., having accepted a call to the pastorate of the Presbyterian church of Blair, Neb. His labors here have resulted in strengthening this congregation in many ways, during the nearly four years he has been with them.

HITCHCOCK.—Four more accessions to this church, the 13th inst., encouraged the pastor, Rev. W. J. Hill, of Huron, and his workers. They were all by profession, and all but one adults. A dozen more were prevented by the inclement weather, since they lived from six to ten miles away. Bro. Hill preaches out in the country school-houses east and west, in which he had been holding special meetings, and followed them with a week of special meetings in town. In the country some were reached that had not had the privilege of public religious services for several years.

ALPENA.—The pastor at large of Central Dakota Presbytery, Rev. A. M. Work, of Brookings, held a week of special evangelistic meetings with this congregation, with encouraging results. The largest congregations gathered in attendance that have ever before assembled. He had just before concluded a week of similar meetings with Rose Hill church, nine miles distant, and grouped with this church. There the results were even more encouraging, one adult uniting with the church by profession. Bro. Work is making an effective and aggressive visitation thus of several vacant churches. Before these, he conducted two weeks of special meetings, with other churches, and since these he has done similar work at Canning. But his hands are more than full, since twenty of the thirty-three churches of the Presbytery are at present vacant.

FLANDREAU.—At the recent annual meeting of this congregation, Rev. E. L. Dresser, pastor, reports were heard from the Session, the Trustees, the Sabbath-school, Womens' Missionary Society, Ladies' Aid Society, Young Peoples' Society of Christian Endeavor, Boys' Brigade, and Mission Band, showing advancement all along the line, even in these trying times. Twenty-three new members had been added to the church during the year, all but ten of them by profession, and nine of them also by baptism. They entered with renewed encouragement upon the new year, the third of the present pastorate.

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IOWA NOTES.

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

LENOX.—Sabbath, the 20th of January, was missionary rally day in this congregation. It was presided over by the pastor, Rev. J. F. Hinkhouse. The day was auspicious. The house was crowded both morning and evening. Rev. T. S. Bailey, Synodical Missionary, was present and presented the subject of Home Missions. The response was generous and participated by nearly every member of the congregation.

The Lord has put His seal upon the work of our brother in this wide field in a wonderful way. Our brother Hinkhouse is the kind of a man who believes in putting his hand on the territory all around him and holding it for Christ and the church. Within the last three months 66 persons were added to the church—four on last Sabbath. The Spirit of the Lord is manifestly present in his congregation. He finds time not only to preach the Gospel from the pulpit but also holds a meeting with his children every Saturday afternoon. On this occasion 60 bright faces greeted Mr. Bailey upon his entrance into the chapel on Saturday afternoon. From this children's meeting there are coming members into the church nearly every Sabbath. The Feast was projected over Monday, when Mrs. W. G. McClure, a missionary from Siam, addressed the women on missions, in the afternoon. A missionary tea followed and in the evening the young people rendered, in an impressive way, "The Plea of Nations" in costume, and the Rev. W. G. McClure, of Siam, delivered an address on the work of the Lord in that land. The program was admirably sustained, and much enthusiasm manifested throughout all the services.

THE NEW WOMAN.

With all the talk that there is about "the new woman," with plays named for her and clubs organized solely to discuss and support her, is it not about time for some one to make the very pertinent query, "Is a new woman wanted?" Certainly very few loyal husbands and lovers would say that they wished their wives and sweethearts one whit changed, therefore why the hue and cry for some entirely different feminine type from the one that has been revered and loved so long?

If, however, instead of "new women" is substituted "ambitious, mentally independent, yet thoroughly womanly woman," the amendment will be accepted and the whole world will hold up its hands and lift up its voice and cry, 'Hurrah for this woman!' A "new woman" suggests a complete change, an effort at improvement on God's best handiwork, therefore the title is misleading and the general inference erroneous.

Though believing fully in the sort of woman our mothers were, and the counterpart which we would have our daughters to be in preference to the short haired person with views, there is still a vast deal of admiration in our composition for the clever

girl who works side by side with men and proves that her brain was given her to use, not to rust out. We like women who have opinions of their own, and mighty sound and far reaching ones they are, too, as a rule. We believe in women having the privilege of entering upon any field of labor which their physical strength will allow, but above and beyond all this we believe in a woman being a woman under all circumstances, and not a faddist moved by modern shibboleths. The aggressive individual who shouts for woman's rights and feels only annoyance at the soft touch of a baby's fingers, and who has lost all interest in what her mirror tells her, is undoubtedly "a new woman," but will the world be any better for having added this essentially unwomanly type to its already too large collection of human contradictions?—Philadelphia Times.

IRRITATION OF THE THROAT AND HOARSENESS are immediately relieved by "Brown's Bronchial Troches." Have them always ready.

Marriages.

HINKLE—MILLER.—On Wednesday evening, Jan. 16th, '95, at the home of the bride's parents in El Dorado, Kas., Miss R. J. Miller and Mr. H. W. Hinkle, both of El Dorado. Rev. S. K. Miller, brother of the bride, assisted by Rev. W. W. Curtis, officiated.

MILLER—PRUNER.—On Dec. 31st, 1894, at the home of the bride's parents, in St. Lawrence, S. D., by Rev. M. Bowman, of St. Lawrence, S. D., Mr. Wm. S. Preston, of Miller, S. D., and Miss Stella L. Pruner.

DALES—FELTS.—At the groom's residence Jan. 15th, 1895, by the Rev. Wm. R. Henderson, D. D., Charles S. Dales, of Santa Monica, Cal., to Miss Anna Felts, of Melrose Park, Ill.

SWARTZ—NICHOLS.—Married in Perkins Presbyterian church, Wichita, Kan., Jan. 14, by the pastor, Rev. J. W. Funk, Ralph E. Swartz and Mrs. Sarah S. Nichols.

BONHAM—GILES.—Married near Wichita, Kan., Jan. 17, by Rev. J. W. Funk, Chas. W. Bonham and Miss Ida F. Giles.

BELL—KONIG.—Married at the residence of the officiating minister, Rev. J. W. Funk, Wichita, Kans., Frank Bell and Miss Rosa Konig.

The earlier symptoms of dyspepsia, such as distress after eating, heartburn, and occasional headaches, should not be neglected. Take Hood's Sarsaparilla if you wish to be cured of dyspepsia.

Obituaries.

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

RAYBURN.—John M. Rayburn, died at the home of his daughter, Mrs. J. C. Becker, in Kansas City, Mo., Jan. 1, 1895, aged seventy-six years and fifteen days.

The deceased was born near Chillicothe, Ohio, Dec. 16, 1818, was married to Miss Ann M. Rouse, Dec. 29, 1842, at London, Ohio, at which place he resided until 1851, when he removed to Bloomington, Ill. In 1869 he removed to Kansas and, until the time of his death, his residence was divided between Chelsea and El Dorado, Butler County, and Kansas City, Mo.

Mrs. Rayburn, her son, J. H. Rayburn, and daughter, Mrs. J. C. Becker, reside in Kansas City. Another daughter, Mrs. G. W. Stinson, resides in El Dorado, Kans.

He was very highly esteemed as a most kind husband and father, a consecrated Christian, a faithful ruling elder, and was much loved by all who knew him.

His last New Year's day was spent part on earth and part in heaven. He died in peace and happy assurance.

CLUTE.—Rev. N. Marcellus Clute, D.D., died in Charles City, Iowa, June 4th, 1895. He was born in Schenectady, N. Y., Feb. 12, 1819.

He graduated from Union College and received his Theological education at New Brunswick, N. J. His last pastorate was Afton, Iowa, in Presbytery of Corning.

ROUSE.—Simeon Rouse died in Wichita, Kans., Jan. 13, aged 85 years 10 months and 19 days. He had been a member of the Presbyterian church for forty years. He died peacefully in hope of a better life.

Homeseeker's Excursion.

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

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

God is disappointed in every Christian whose spirit does not resemble that of Christ.

Silent Hour.

THE GUIDING HAND.

I know the hand that is guiding me
Through the shadow to the light;
And I know that all betiding me
Is meted out aright.
I know that the thorny path I tread
Is ruled by a golden line;
And I know that the darker life's tangled
thread,
The richer the deep design.

When Dr. Adoniram Judson was dying he said, "I never prayed sincerely and earnestly for anything but it came, in some shape—probably the last I should have devised, but it came."

And He said to me, these are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and they serve Him day and night in His temple; and He that sitteth on the throne shall spread His tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.—Rev. 7:15-17.

"Sweet patience come;
Not from a low and earthly source,—
Waiting, till things shall have their course,
Not as accepting present pain
In hope of some hereafter gain,—
Not in a dull and sudden calm,—
But as a breath of heavenly balm,
Bidding my weary heart submit
To bear whatever God sees fit;
Sweet patience, come!"

One may live as a conqueror, a king, or a magistrate; but he must die as a man.—Daniel Webster.

Great occasions of serving God present themselves seldom, but little ones frequently.—Francis de Sales.

True grief hath ever something sacred in it; and when it visiteth a wise man and a brave one, is most holy.—Essex and Spencer.

"My God, is any hour so sweet
From blush of morn to evening star,
As that which calls me to Thy feet—
The hour of prayer?"

We are nearer the light in proportion as our religion has made us more and more lovely, tender and more beautiful, and more tender, more true and more safe to deal with.

Where the peace is which Christ gives, all the trouble and disquiet of the world cannot disturb it. All outward distress to such a mind is but as the rattling of the hail upon the tiles to him that sits within the house at a sumptuous banquet.—Leighton.

Oh, how many hearts are breaking!
Oh, how many hearts are aching
For a loving touch and token,
For the word you might have spoken!
Say not in the time of sorrow,
"I will soothe their grief to-morrow."
Prove your friendship, lest they doubt it;
Go at once; be quick about it!
—Josephine Pollard.

Those are the best Christians who are more careful to reform themselves than to censure others.—Fuller.

To be disinterested is to be strong, and the world is at the feet of Him whom it cannot tempt. Why? Because spirit is lord of matter, and the world belongs to God. "Be of good cheer!" saith a heavenly voice, "I have overcome the world."—Amiel.

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Current Literature.

BOOKS.

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purchased for price annexed by sending
order to 1516 Locust street, St. Louis, Mo.

THE BIBLE TRIUMPHANT. By Miss H. V.
Reed. H. L. Hastings, Boston.

This is an examination and very satisfac-
tory reply, in each case, to over 100 specific
charges, made by sceptics and infidels, of
self-contradictions in the Bible. It is intro-
duced by Rev. H. L. Hastings who well re-
marks that "Overturning the Bible is like
upsetting a cube of granite or a cannon ball;
—no matter how often it is overturned, it is
still right side up and lives and spreads
when its assailants are dead and forgotten."
The authoress, who it is said, has studied
the Hebrew and Greek languages for the
purpose of being able to read the Scripture
in the original tongues, shows herself a dili-
gent student of the Sacred Oracles, as well
as a clear and strong writer. This piece of
work will be of great assistance to friends
of the Bible who may be subjected to the an-
noyance or pain caused by those who "not
liking to retain God in their knowledge,"
are ever fond of finding fault with His
Word.

Bound in the same volume and by the
same pen, is a small treatise entitled "EARN-
EST WORDS FOR HONEST SCEPTICS," in which
the positive side of the argument is more
fully exhibited for the benefit of those who
desire to search the Scriptures and learn the
way of truth.

REVIVAL SERMONS IN OUTLINE. Edited by
Rev. C. Perren, Ph. D. Fleming H. Revell
Co., Chicago. Price \$1.50.

This is a volume of 384 pages. It is made
of selections and compilations. The first
quarter of the book is a section entitled
"Regarding Revivals," comprising short
chapters which have been written at differ-
ent times during the past half century by a
great variety of men, skilled in such sub-
jects. They furnish many valuable sugges-
tions concerning the nature and conduct of
revivalistic services. The remainder of the
book contains a very large number of ser-
mon outlines—thoughts, themes and plans
—suitable to meetings of that kind. They
are the outlines of sermons (over 100) which
have been preached for the most part by
ministers eminent as evangelists, though
some of the authors have been known as pas-
tors. Some of the preachers figured as far
back as in the last century, but the great
proportion are men of the present age. All
of the most widely known and conspicuous
of the present day Evangelists are well re-
presented in the book. As at this time evan-
gelistic effort occupies so largely the atten-
tion of the Church, this book must be of in-
terest to very many. Many a reader, we
doubt not, will find here the outline of ser-
mons which he can recall having heard fresh
from the lips of the living preacher himself
and will be glad to find, at least, this sketch
of them in permanent form.

GLIMPSES AT THE MAGAZINES.

The Biblical World, January. Chicago.
University of Chicago Press.

Littell's Living Age. This appears with the
regularity of the weeks and is always good.

Lovers of statistics may be pleased to
learn that more than one hundred tons of
paper have been used in the manufacture of
Tribby.

The Pulpit. January. A magazine of ser-
mons. This number contains eight, opening
with one on "Bad Mothers," by Dr. Noble,
of Chicago, and closing with "Practical
Praying," by Dr. Cuyler.

The Popular Science Monthly, January.
"The Pleasures of the Telescope," "Twenty-
five Years of Preventive Medicine," "Ethics
in Natural Law," "On the Origin of Weeks
and Sabbaths," etc.

The Missionary Review for February. Its
five departments of contents are well filled,
viz.: The Literature of Missions, Inter-
national Department, Field of Monthly
Survey, Editorial Department, and General
Missionary Intelligence.

The Westminster Review, January. Leon-
ard Scott Publication Co. Some of the at-
tractive titles are: "Historical Methods of
Record before the Use of Written Charac-
ters," "The Struggle for Healthy Schools,"
"A Defence of the Modern Girl."

The Quiver for February. A magazine for
Sunday and general reading. "Illustrated

Bibles" is a most interesting paper.
"David's Vision of Christ," by Dr. Blakie.
"Temptations of Public Men," by the
Bishop of Winchester, deserves thoughtful
reading by those called to occupy public
places. "People One Would Like to Know,"
is an attractive title. "The Penny 'Trum-
pet' (Part I, here given) is a pleasing story
for the household. "The Quiver Bible
Class" closes the number.

When the late Dr. Holmes read Mrs.
Annie Fields' reminiscences of Whittier,
he expressed a hope that this lady might
perform a similar task for him. This Mrs.
Fields has now done in a paper of personal
recollections for the February *Century*. It
is accompanied by a dozen letters written
by Dr. Holmes to Mr. Fields, his publisher
and devoted friend. These letters are of the
most intimate nature, and are full of the
genial humor of the Autocrat.

An intimate friend of Lincoln's, Col. A.
K. McClure, has made a study of Lincoln
from a quite new point of view, showing, by
anecdotes and letters, that during the Civil
War, especially in the earlier part of it,
Lincoln was commander-in-chief of the
army, not in name only, but in fact, and
personally planned and directed movements
and campaigns, and in his comprehension
of military affairs disclosed the qualities of
a great general. The article is to be pub-
lished in the February number of *McClure's
Magazine*.

Two maps of great interest, from the forth-
coming report of the Tenement House Com-
mission, are reproduced in *Harper's Weekly*
for January 19th. Of these maps the first
shows the density of population, by wards,
in New York city in 1894—one district being
unfortunately distinguished by a density
of population greater than can be found in
any other city in the world. The second
map shows the relative proportions of dif-
ferent nationalities—the German element
being the largest, the Irish next. Native
Americans of English descent are scarcely
in the race.

At last it has been made known that the
death of Emin Pasha was due solely to the
pride of a petty American chieftain, who
wished to show his more powerful neigh-
bors that he was not afraid to take the life
of a white man. The first detailed account
of the murder of perhaps the most pictur-
esque figure among explorers, is written
for the February *Century*, by R. Dorsey
Mohun, U. S. Agent in the Congo Free
State. Mr. Mohun's sergeant, who was a
member of Stanley's Emin Relief Expedi-
tion, discovered two of the assassins. Mr.
Mohun arrested them, and very ingeniously
extracted a full confession, which he has
given in their own graphic language. Both
were hung just a year after they had cut off
Emin's head.

NOTICE.

I want every man and woman in the
United States, interested in the Opium
and Whiskey habits, to have my book on
these diseases. Address, B. M. Woolley,
Atlanta, Ga., Box 327, and one will be sent
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AS WE ARE.

Leech, the celebrated artist and carica-
turist, had an original and effective method
of reprimanding his children. If their faces
were distorted by anger, by a rebellious
temper or a sullen mood, he took out his
sketch-book, transferred their lineaments to
paper, and showed them, to their confusion,
how ugly naughtiness was. Grown-up peo-
ple like, quite as little as children, to see
themselves as others see them. And yet,
whether we like it or not, all our words and
deeds are set down in God's book of remem-
brance.

"Five years ago," says Anga A. Lewis,
Ricard, N. Y., "I had a constant cough,
night sweats, was greatly reduced in flesh,
and had been given up by my physicians.
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and after using two bottles was completely
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Moralities.

INFLUENCE OF ALCOHOL ON THE DEATH RATE.

In India a certain regiment, with 5,610 men, were placed under observation. They were divided into free drinkers, moderate drinkers and abstainers. It was found that the deaths of the former were 44 per 1,000, of the moderate drinkers 23 per 1,000 and of the abstainers only 11 per 1,000.—*Christian Work.*

SINK LIKE A MAN.

A clergyman complained to the late Sir Andrew Clark of feeling low and depressed, unable to face his work and tempted to rely on stimulants. Sir Andrew saw the position was a perilous one and that it was a crisis in the man's life. He dealt with the case and forbade resort to stimulants, when the patient declared he would be unequal to his work and ready to sink. "Then," said Sir Andrew, "sink like a man."—*London Christian Age.*

WHY BISMARCK STOPPED DRINKING.

For many years Bismarck, the man of blood and iron constitutionally, was cited as the most notable example to refute the theory that even excessive and long continued indulgence in alcoholic beverages was prejudicial to health. His endurance was certainly remarkable, but Bismarck succumbed at last to the all conquering enemy and acting upon positive orders of his physicians has not tasted a drop of liquor in any form for more than three years.

THE DRUNKARD'S WILL.

I leave to society a ruined character, a wretched example and a memory that will soon rot.

I leave to my parents during the rest of their lives as much sorrow as the human heart can bear.

I leave to my brothers and sisters as much mortification and injury as I could bring upon them.

I leave to my wife a broken heart, a life of wretchedness, poverty and shame, to weep over my untimely death.

I give and bequeath to each of my children poverty, ignorance, disgrace and the remembrance that their father was a monster.

INCREASE IN RUM EXPORTS.

The returns of exports for the fiscal year ending June 30, being complete it is interesting to note how sadly eloquent figures can speak. The aggregate value of exports is \$869,207,941, or \$38,177,156 more than for the previous year. Wheat and wheat flour exported brought \$40,350,516 less than the fiscal year ending June 30, 1894. But the exports of New England rum for 1894, were valued at \$1,081,716, against \$778,006 for preceding year. Wheat loses, while rum gains proportionally. Whiskey to the amount of 4,105,639 gallons, valued at \$3,105,639, was sent in 1894, against 1,550,452 gallons, valued at \$1,461,013, in 1893.—*New York Voice.*

THE RIVER OF TIME

There are reefs and rocks in the river of time;
There are quicksands of sin and whirlpools of crime;
There are demons who hide in its deep bed of slime,
And they laugh at the groans of the dying,
And the poisonous breath of the marsh and fen
Drifts over the river and back again,
While wrecks of women and wrecks of men
On the desolate strand are lying.

Life is a mystery.
Sad is its history.
Death is its goal.
Death is the wage it earns.
Earth to its earth returns.
here is the soul?
—*Banner of Gold.*

LIKE A BRUTE HE GROVELS.

No man is so thoroughly demoralized in every part as the drunkard. The ruin worked pertains to the whole man. His body goes down under the power of the poison. Every vital force is lessened. The physiological effects of drinking are now narrated to the children of our public

schools. No man need be ignorant of the physical results of inebriety. He presents a wreck appalling in its consequences. See him stagger through the streets! His distinguishing mark as man is lost—namely, his uprightness. Like a brute he grovels through the street. His brain becomes incapable of keen action, and his mind loses its discernment. No wonder medical authorities declare inebriety to be a species of insanity. It effects his emotional ruin. The time comes when the most powerful stimulants fail to produce the effect sought. He who was happy becomes sad. He who in every expression was kindly and affectionate loses every sense of honor and pride, and tempests of wrath sweep from the domestic hearth every vestige of beauty. Covenants are violated without a pang of remorse, and every emotion is a danger to purity and righteousness.

It effects a volitional ruin. He who one time could accept and refuse at will is lashed by appetite into slavish obedience and goes to the slime pit. He is powerless to pass by. Eighty thousand men are on the death march to-night and before a year shall

have passed will be in a drunkard's eternity This awful destruction of life goes on, aided and abetted by men who lust for gold, not alone those engaged in dealing out the cup of scorpions, but as well all who seek its establishment as an institution.—*Rev. A. Z. Conrad.*

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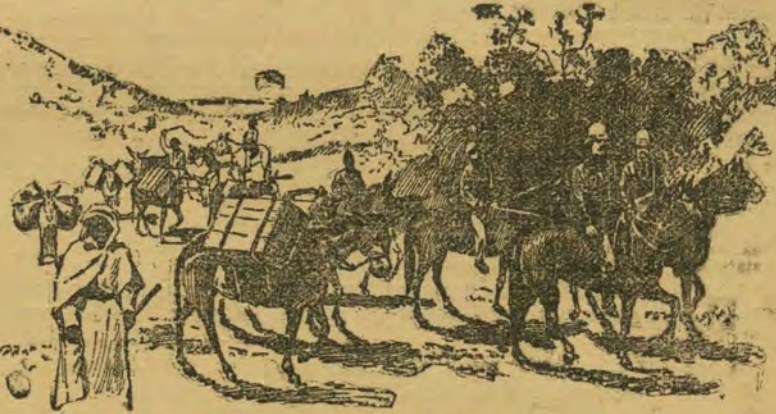
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FACT AND FICTION.

The German name for tram-car is simply "Pferdstresseneisenbahnwagen."

The best honey in Persia is collected from orange groves at Kanyeroon.

The capital invested in iron and steel mills in Pennsylvania is \$200,000,000.

There are 650 beasts, 1,391 birds and 360 reptiles in the London zoological gardens.

The royalties of Europe patronize the bicycle with as much energy as the boys of America.

Writers on vital statistics state that there are two persons sick for every death during the year.

The bicycle of the Khedive of Egypt is a gorgeous machine, almost entirely covered with silver plating.

Mistress: "You broke my Sevres plate. You are discharged. How did you break it?"

Servant: "I carelessly dropped one of the biscuits you made yesterday on it."—*Woonsocket Reporter.*

"I've always felt religiously inclined," remarked the oyster, as it disappeared down the minister's throat, "but I don't know that I ever had an idea that I would finally enter the clergy."—*Buffalo Courier.*

He: "But, my dear girl, there's nothing to be afraid of. And I thought you were so fond of animals too." She: "I am; but I don't call a cow an animal."—*Fun.*

"Queer people this," said the rural editor. "In what way?" "Can't understand English. Merely advised them to give the new mayor plenty of rope, and, bless my soul, they lynched him."—

"I wonder why Maxim's flying machine is so long about getting out?" queried the scientific boarder. "As near as I can figure it out," said the cheerful idiot, "the trouble seems to be a defective flew."—*Cincinnati Tribune.*

"Have you a time table here?" asked the seedy stranger. "Our terms," replied the restaurant keeper, "are cash in advance." "Foiled again," hissed the seedy stranger between his useless teeth."—*Indianapolis Journal.*

AMONG THE NEWSPAPER BARDS.

Our Mary had a little hen,
With feathers white as snow;
She lived a happy life until
May told her of the suffrage bill,
Then died because she couldn't crow.
—*Boston Courier.*

Life is real, life is earnest,
And the moments speed away
In a manner far too rapid
When we have a note to pay.
—*Detroit Free Press.*

Mr. McCarty, the Irish leader, has just issued a manifesto from London. He urges his followers to be constant in their attendance at the House of Commons during the coming session of Parliament. He makes the significant remark that this session promises to have a decisive influence upon the Irish cause. Mr. McCarty adds that it will probably be the last session before an appeal is made to the country, and he reminds the Irish member that the position of their kindred in America in a time of deep industrial depression does not permit them to hope for much assistance from that quarter.

He entered the editor's sanctum
And vented his views unsought,
And next day was hanged as a bandit
For wrecking a train of thought.
—*Augusta Chronicle.*

"Love is tapping at my door,"
Wrote the poet well content.
Said the wife: "You're wrong once more;
That's the landlord for the rent."
—*Washington Star.*

We often pity unfortunate Eve,
If she wished she never could laugh in her sleeve;
But lovely woman can laugh that way
As loud and as long as she likes to-day.
—*New York Press.*

THE ENGLISHMAN'S IDEA OF A JOKE.

Lord Fitznoodle, the second cousin of Lord Dundreary, had, with his valet, the estimable James Yellowplush, come to America and gone West in the hope of bagging a few grizzly bears and buffaloes. America and the Americans seemed to the noble lord "beastly vulgar, doncher know," and this opinion he frankly told those Americans whom he favored with his lordly society. Nevertheless, fate compelled him to accept as a traveling companion a rampant American. They were travelling on horseback across the prairies, and one day after a vain search for the settlement in which they were to spend the night, they came to a cross road which boasted a charcoal blacksmith's hut and a sign post. The sign read: "Mugg's Corner, four miles on the right hand road. If you can't read, ask the blacksmith."

Thereat the American laughed long and loud, but the Englishman remained silent and pensive.

"I say, me good fellow," he expostulated. "I cawn't see the joke, doncher know. What is it?"

"If you don't see it," replied the American, "I shan't tell you. But I'll tell you what I will do. If you see it before we leave the inn to-morrow, I'll pay the bills."

All through the rest of the day and evening the Englishman remained silent. He was working the brain evolved by five centuries of culture. When the American retired to his straw mattress, there had as yet dawned no gleam of intelligence on the Englishman's face. But in the middle of the night the former was awakened by a loud knock on his door, accompanied by a hearty laugh. "I say me good man," came the voice, "it is a good joke, doncher know. Suppose the blacksmith should be out?"

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