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ST. LOUIS AND KANSAS CITY, FEBRUARY 6, 1895.

\$2 A YEAR.

De mortuis nil nisi bonum, of course, but nevertheless one may feel constrained to say that Ward McAllister, of "400" fame, could never have died of brain

No HEAVENWARD progress can be made by those who are not in downright earnest. "The kingdom of heaven suffereth violence, and the violent take it by

A MAIDEN lady of St. Louis,-her name is at hand, but "not necessarily for publication,"-boldly announces that she is the oldest old maid in the city. She is sweet 84, and proud of it.

A MISS SOPHIE HEAVEN was married in Washington City, last week. If the man of her choice ever considers her anything else than an angel, he should be dumped off the Chain Bridge where the Potomac current is swiftest.

WHEN THE "silver-tongued" Kentuckian was hustled away by the sergeant-at-arms, from the scene of his disgraceful brawl in the House of Representatives, last week, a good many men and women wished that he might have been hustled away to stay away.

MINISTERS WHO join many happy couples may be interested in knowing that a Kentucky magistrate lays claim to "the record" for marrying with neatness and dispatch. This is his method. It is not at all commendable, but striking: "W've met here to p'rform the sacred rites of mat'mony. Join hands, Do you take man your lawful husband? Take woman be wife? Two dollars, please. Dismissed."

"THE Chautauquan, has a string of photographs of Presbyterian and Congregational editors * * Look-ing at these pictures we seem * * to catch a glimpse of that inspiring scene, a field of pumpkins growing with the corn."—Interior. ing at these pictures we seem

Dr. Grav's likeness comes between those of Dr. Monfort and THE MIL-CONTINENT senior editor. We "acknowledge the corn," but will let our Chicago brother have the pumpkin simile all to himself.

"GOMORRAH FIGURES" are going the rounds of the exchanges. These, of course, are Chicago statistics, as compiled by the Civic Federation of the metropolis of Cook County, Illinois. Chicago's population is thus classified: Opium eaters, 60,000; homeless women, 40,000; alderman, 68; saloon-keepers, 7,000; police justices, 14; gamblers, 10,000; bar assistants, 2,800; saloon and den habitues, 60,000; professional politicians, 30,000; paupers, 1,900; thieves, 10,000; policemen. 3,000; prisoners, 2,500. Commenting thereon, the Herald remarks: "It will thus be a source of congratulation that the town is still within the limit of honest men which was necessary to the salvation of Sodom and Gomorrah." We proffer congratulations and assurances of consideration.

A METHODIST pastor of Lafayette, Indiana, has de vised a plan, somewhat similar to one already noted. on this page, in the matter of minister vs. crying baby. He wants the babies at church, with their mothers, of course, but naturally he prefers that they enter into no lung-testing competition with the choir or himself. So a bona fide nursery is planned in the chapel, adjoining. This will be an ideal spot for babies. Here they will be gathered, cared for in a way to please the most particular young mother, and returned right side up with care at the close of the service. It will be remembered that this plan was a grand success at the World's Fair. There is no reason why it should not be in vogue at all churches where mothers cannot hear the Gospel unless their babes are in their arms.

MANY WILL agree with the United Presbyterian that the following note from the report of the Dutch Reformed church is "worthy of emphasis": "The Reformed Church depends for its growth on the training and indoctrination of the young, and its accessions are largely from this source. The result is an unusually high average of intelligence and culture, not only in

its ministry, but in its members. Of all the denominations it has the largest percentage of Christian Endeavorers, and its pastors are their leaders." Note that last sentence; "Its pastors are their leaders." The theological seminaries of this church are entirely under the control of the General Synod. The last General Synod sent down to the classes a proposition to give the seminaries a representation in the General Synod, and to secure, by means of classical nominations, a more deliberate and careful choice of pro-

WHAT CONSTITUTES a good church member? This is a definition from an unknown writer: "He believes in his church. He loves it. He gives himself to it. He prays for it and speaks kindly of it. He does not put a stumbling-block in the way of his brethren, but avoids those things which grieve or cause them to offend. He is charitable in his judgments and promotes peace. He feels it a duty to build up his own congregation. He cheers his brethren and his pastor by regular attendance upon the public services. He helps his pastor and does not leave him to preach to empty pews with an aching heart, or to caary on the prayermeetings alone. It is no slight excuse that keeps him from the Lord's Supper. The appointments of his church and the memory of his Saviour are sacred to him; he does not trifle with either. He keeps his covenant solemnly made with his church when he entered its fellowship. God bless our good members, old and young, and constantly increase their number.'

WE DESIRE to again make mention of the new Art Portfolios of the Holy Land which we are distributing among our readers. The title "Earthly Footsteps of the Man of Galilee," is most apt since the publication, in narrative and picture, follows in strict chronological order the events in the life of the Saviour from Bethlehem to Calvary and the Mount of Olives. Every scene of His brief but beautiful life has been revisited and described by two distinguished divines, Bishop Vincent, Chancellor of Chatauqua, and James W. Lee, D. D., author of "The Making of a Man." The photographs which are 8x10 in size were all secured in 1894 by Artist Bain, under special commission for the work. The publication, therefore, possesses an accuracy, completeness and vividness which is sure to make a strong appeal to old and young in every Christian home. It is specially commended to all, and the easy terms upon which it may be obtained can be found in another column. We have not heard anything but highest praise from the many who are receiving this work of art through THE MID-Con-

ATTENTION HAS frequently been called on this page to the Kansas City, lotteries. It will be good reading to all to know that the Cubbison anti-lottery and antigambling bills have passed the Kansas legislature unanimously. They are known as House bills, Nos. 1, 2 and 3, and all were passed by House bill No. 1 is the measure in regard to lotteries. The principal sections of the bill are as follows: "Every person who shall either directly or indirectly bet any money or property at any common gaming house, or at any place to which persons are accustomed to resort for gambling purposes, or at any place kept for the purpose of being used as a place for gambling, whether such betting be upon any game or skill of chance, either with or without card or dice, by use of any kind of device or contrivance whatsoever for determining chances, shall be guilty of a felony, and upon conviction, shall be punished by imprisonment at hard labor in the penitentiary for a term not less than one year nor more than three years. House bill No. 2, making a person found in a gambling house guilty of felony, punishable by a term in the penitentiary of from one to three years, was passed by a vote of 28 to 4. Those voting against the bill were Senators Dillard and O'Bryan (Democrats) and Senators Sterne and Mc-Taggart (Republicans). The Senators who voted against the bill argued that the punishment was too severe. House bill No. 3 applies to persons operating

are guilty of felony, punishoble by a term in the penitentiary of from one to five years. There was no opposition to the bill. We heartily congratulate the ministers of Kansas City, Kansas, and all the citizens.

SENATOR LOVE'S bill before the Missouri Legislature, to tax all cigarette dealers is a hopeful sign. It has raised the animosity of the cigarette makers, and their lobbyists are armed tooth and nail against it. The gist of the proposed enactment is, firms dealing in cigarettes or cigarette paper must pay special licenses of \$500; each license will be issued for six months. The proceeds are to go the local school funds. Cities and towns are empowered to levy the same tax. A violation of the law is to incur a fine of not less than \$500; prosecution may be either by indictment or information. Figures, astonishing and alarming, as to the consumption of the foul-smelling, health destroying cigarettes are furnished by the Internal Revenue reports. In one year 2,877,799,440 cigarettes were manufactured. An estimate made by one authority shows that tobacco, specially prepared in order that smokers might roll their own cigarettes, was manufactured in sufficient quantity to make 500,000,000 more-an enormous aggregate of 3,377,799,440! When it is remembered that the majority of cigarette smokers are young men and mere boys, and that nothing is surer in all medical science than the deadly effect of cigarette smoke on the young, the needs of some such bills in the legislatures of every State is most apparent. Thousands of boys and young men are yearly being ruined by the excessive use of the noisome, disgusting cigarette. - Since the above was written, a substitute bill, differing considerably, was adopted, after a long debate. This is the wording of the main points of it: "Any person who sells, pays for, fnrnishes, or acts as agent for purchase or procurement of any cigar, cigarette, cigarette paper, or tobacco in any of its forms to any child under the age of 18 years, shall be deemed guilty of a misdemeaner, and upon conviction be punished by fine of not more than \$200 nor less \$25 for each offense." This is a good step forward.

IT HAS been well said that "Christian Science" isneither Christian nor scientific. But if reports be true, it cannot be said that it is not sacrilegious. The pastor of a New York Christian Science congregation made the astounding assertion that Mrs. Eddy was a "female deity." When this statement was made, to quote the press dispatches, "the assembled scientists were paralyzed." And well they might have been. The text under consideration was from John 6th. "Then said they unto Him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe in him whom He hath sent." One ofher hearers has been quoted concerning the matter thus: "Mrs. Lathrop then said: 'We all want to do the works of God, do we not? That is what He directed us to do through Christ's teaching. How, then, are we to do the works of God? We are told to believe in Him whom the works of God? We are told to believe in Him whom He hath sent. How are we to believe in the Christ?' Mrs. Lathrop asked impressively. Several members of the class gave their interpretation of this question, but none seemed to meet the requirement, and then the point was brought out in this way: That the term of Christ, meaning the impersonal truth of divine mind, was manifested through Jesus, the Christ, as far as the masculine element of the Diety was represented, but that in this age the feminine side of Diety had been manifested through the personality of the had been manifested through the personality of the discoverer and founder of Christian Sciense." S. J. Hanns, editor of the organ of this ridiculous sect has stated their views fully and explicitly: "Christian Scientists believe that Mrs. Eddy has a divine mission and in that sense is an inspired writer and teacher. They believe that her mission is to re-establish divine healing on the basis taught and preached by Jesus and the Apostles, and by those who succeeded them during the first three centuries of the Christian era. * * * The entire system of healing through Christian Science we believe to have a divine revelation to Mrs. Eddy." In view of these statements, and the stained glass in the Boston church, representing Mrs. Eddy with a halo around her head and holding communion with the Deity (so we are informed), we will not be surprised if some fanatical followers of her cult assert that she can walk upon the waters of Boston Harbor and raise the dead. But we won't believe them. They are gambling houses. Persons engaged in such business liars of the most aggravated type.

THE SINNER'S PLEA.

BY THE REV. T. NIELD.

Guilty, Lord, to Thee I fly; Thou must save me or I die. This is all the plea I make-Save me, Lord, for Jesus' sake.

Look not on my years of sin; Look not at my heart within; Look at Jesus on the tree, Then in mercy look on me.

I would weep, and plead and groan, If it could for sin atone; But this only plea I make-Save me now for Jesus' sake.

Stanley, Kan.

THE YOUNG MAN AND THE CHURCH,

BY THE REV. AUSTIN D. WOLFE.

An article with the above title recently appeared in one of our popular illustrated magazines. The author is a young man,-successful and already occupying a prominent place in literature as the editor of one of our best monthlies. In bringing his experience and his wit to bear upon this theme, he has given to us nothing new; he has dealt in a superficial way with a single phase of the problem, and his treatment is lacking both in breadth and in clearness. In fact, he has done the easiest thing that could be done under the circumstances; for he has said that the young man of to-day,-whom he characterizes as pretty near right from the ethical point of view,-finds nothing in the church to interest him. The clergy are referred to as traditionalists, men without practical knowledge of life,-the evolution of "goody goody" boys,-who are behind the times and out of sympathy with the young men. In short, the real fault is made to appear with the ministry, which is bidden to reform its methods and its teachings, or relinquish any hope of winning "Young Amer ca."

It is not my purpose to criticize the article. It is destructive rather than constructive; it lacks all helpful elements, and the writer of it evidently went outside of his sphere in attempting it. But as a young man who was bred to business before entering the ministry, -who has been a"knight of the grip" with the "boys" and who has never found any difficulty in getting into touch with them,-I wish to tell of the influence of the article to which I refer.

My attention was called to it in a hotel dining-room by a bright young business man. He was as keen as they make 'em; wide-awake, well-read, prosperous. Not many years ago he was in good standing in the church. Coming into a western town and taking charge of a business for himself, he did what many a young man does,-he drifted.

Entering his store that evening, I found him with magazine in hand reading the article. "I tell you," were his words, "this man goes for the ministers in great shape." Paragraph after paragraph was read aloud. From the enthusiasm with which my friend read I could but infer that he found in the line of thought a justification for his own course in abandoning a Christian life. It was what any man would find under similar circumstances,-indeed, had this been the avowed purpose of the author, it could not have been better carried out. I suggested to my friend that to pick flaws in anything or anyone,-and especially in religion and the church,-is very easy and seldom helpful. He acquiesced, but the work of the article had been done.

The next day, while sitting in the hotel office, my bright business friend came out from dinner. Having exchanged a few words with me he engaged in conversation with others, and soon forgot my presence. In a moment of thoughtlessness he ripped out an unprovoked and exceedingly offensive oath. He was ashamed as he thought of my hearing him, and speedily left the room. From casual remarks let fall in our conversation, I pieced out something of his story, He had been well reared; his father was and is an esteemed elder in our church. But with the removal from home restraints, conviction and principle had been by degrees sacrificed. Games of chance and light gambling ceased to be repugnant; intoxicants are no longer shunned; profanity has become so customary as to be involuntary. That looks like a had record; and so it is. And yet the young man in question is one of the outwardly ethical young men. While liquor undoubtedly exercises an imperceptible influence upon him,-an influence which he would not admit.-I do not know that he has ever been under its control. I have never heard of his being unclean in his social life, or of his swearing in the presence of ladies. He would resent being called a gambler. No one will appear to better advantage, or create more

favorable impression in society, or undertake a business enterprise with better prospects of success. But he knows, better than any minister can tell him, that his life is not right. He has ideas of propriety,-and he has a conscience that is by no means dead; sometimes, I doubt not, there are thoughts of a Saviour's love, and impulses to prayer, and holier ambitions. With all my heart I hope that he will again, and that speedily, acknowledge his duty and take his right place as Christ's own follower. For, in spite of the ridicule heaped upon the uses of the parable of "The Prodigal Son," and the offer to instruct in its true import,-my friend knows that it applies to him. Is he not indeed, by his own choice, far from his heavenly Father? When he returns, will it not be with the same simple and tender confession with which we all come, "Father, I have sinned?"

In view of the article which calls forth this, the pertinent inquiry is, "Who is to blame?" The case of my friend is not isolated; it is typical of thousands of others. There are many young men, who are quickwitted and popular, who might be doing a world of good, instead of exerting a steady influence for wrong. Men who might help other young men to put on breaks in a down-hill course, and bring them to lead lives that should glorify God. Who is to blame for their not doing so? Is it their fathers, who trained them to choose the good and to refuse the evil? Is it the church of their boyhood home? Is it the churches in the cities to which they wander? Are any or all of these responsible for the failure to lead a Christian life,-to do the simple right?

A man who has at heart the welfare of young men, and who wishes to help them, cannot do so by "running down" either the church or the ministry, any more than by finding fault with the young men themselves. What all young men need,-young men in whom, as in my friend,- there is much that is admirable,-is encouragement to do right. They are always glad of it, for they know their duty; and they feel, as only they can feel, the fierceness of temptation. They know, quite as well as anyone else can tell them, when they are being whitewashed or "softsoaped"; they wish to be honestly dealt with. If the author of "The Young Man and the Church" knew half as much as he would have us think he knows, he would recognize the fact that his article gives no solution of the real difficulties of the situation.

PLAN OF FEDERATION OF THE REFORMED CHURCHES.

BY THE REV. JOS. T. SMITH, D. D., LL. D.

In the consideration of such a question as this everything depends on our point of view. Our estimate of the importance of the end to be attained will be the controlling factor in the conclusion we reach. If we regard "the Federation of the Reformed churches" as altogether undesirable or impracticable the question as to it is already settled. If we regard it as desirable only in some small measure, then objections comparatively trivial will justify its rejection. If on the other hand we regard it as eminently and supremely desirable, then no objections but those which involve the surrender of essential truth will have any weight. Every day in the practical affairs of life we cheerfully submit to self-denials and sactifices for the sake of some greater good. And our personal preferences and private interests and denominational pride we would all cheerfully forego, "for the Glory of God, and the greater unity and advancement of the church of which the Lord Jesus Christ is the Head."

Manifestly, no plan of Federation which could be desired will be free from objection. Faults and imperfections can be found everywhere by him who seeks for them, and destructive criticism is always the easiest sort of criticism. Confessedly no form of Government ever devised has been perfeet. To define exactly the limits of liberty and authority, and secure at once the interests of individuals and the public good is a problem not yet completely solved. In the est civil governments on earth what questions are constantly arising touching sometimes their fundamental principles and best established agencies and administration. In our Presbyterian polity, with its Scriptural principles, after the experiments and experiences of so many centuries, what changes we are still making in our form of Government and Book of Discipline. The utmost we can hope for is an approximation toward the ideal.

The difficulty here is enhanced by the fact that many bodies each having its own character, history, relations, denominational interests and denominational polity are to be to a limited extent federated. It is hard to reconcile alienated friends, and family quarrels are always, and proverbially most bitter. To make peace on earth the Eternal Son must come down from heaven-"so making peace by the blood of His | confronts us. There are the great States of New York

cross," and none but the Sons of God can be peacemakers. "Blessed are the peacemakers for they shall be called the children of God." Not by might nor by power but only by the Spirit of Christ shedding abroad the love of God in their hearts, can the divided churches be brought together.

The last Assembly ordered the proposed Plan of Federation to be sent down to the Presbyteries "for their information and advice." That and nothing more. The objections which have come under my notice were anticipated, and have been stated strongly in an article from the pen of Dr. S. J. Niccolls, published originally in the Presbyterian and Reformed Review, and republished in several daily papers. Dr. Niccolls' name gives special emphasis to the objections. He was a member of the Church Unity Committee which reported the Plan, and it is greatly to be regretted that he was not present at the joint meeting when it was fully discussed by all the parties interested. Some who went into that meeting prejudiced against it entirely changed their views and are now its most zealous advocates. All the objections he urges he would have heard fully considered and from all points of view, and perhaps the crosslights thrown upon the question might have influenced him as it

The first objection is that the adoption of the plan as proposed by the Assembly would be unconstitutional. He regards it as one of those "Constitutional Rules" which may be made obligatory only by the approval of at least a majority of the Presbyteries. In the judgment of expounders of the constitution of equal authority, it cannot come under the category of "Constitutional Rules." The Assembly they hold under its general powers of "superintending the concerns of the whole church, of conducting correspondence with foreign churches," would be competent to make it. If however in the judgment of a considerable minority it were thought desirable for any reason to have the action of the Presbyteries it could be done.

The second objection is in these words "the terms proposed are too indefinite and are likely to lead to friction in their execution." If this objection be valid it concludes against all constitutions either for church or State and makes the formation of such forever impossible. A constitution is in its very nature general and therefore indefinite. It concerns itself only with the broadest generalizations and the most fundamental principles. It cannot anticipate the concrete cases which may arise or apply its principles to specific conditions as they may present themselves. The interpretation of its terms and the application of its principles is left to the tribunals it appoints. The constitution of the United States is very general and very indefinite but it is interpreted and applied in large volumes of laws and judicial decisions. Under our constitution acts, deliverences and decisions of our church courts are constantly accumulating as the occasion for them arises.

Under the general charge of indefiniteness we have three specifications. Article 2 reads "the acts, proceedings, and records of the duly constituted authorities of each of the denominations shall be received in all the other denominations, and in the Federal Council, as of full credit and with proper respect." We are told "it is difficult to decide what full credit and proper respect mean." Of course it is. Nor is it possible to decide it until a case arises. Article 4, Section 1, of the Constitution of the United States reads "Full faith and credit shall be given in each State to the public acts, records and judicial proceedings of every other State." Many indefinite questions might arise and have arisen as to the interpretation and application of this provision, yet it is manifest that no Federal Union could be formed without such a provision. The second specific objection under this head is that while article 3 declares that the Federal Council is constituted "for the prosecution of work that can be better done in union than separately, there is no statement of what that work is." Of course not, for it is a constitution, not a book of statutes. The same reply is valid as against the third specification. Details are not of the essence of a constitutional plan.

The second main objection to the proposed plan is "the ratio of representation in the Federal Council." The names and members of seven churches are given, from which it appears that the Presbyterian church in the United States of America has 895,997 members while the other churches only 577,991 and yet they are to have equal representation in the Council. The number of members in other Presbyterian and Reformed churches than our own, is understated by Dr. Niccolls; it should be 863,166. Inequality among the constituent bodies is always the greatest difficulty in the way of their federation. A memorable example of this is found in the history of our Federal Constitution. Precisely the same question confronted them as and Pennsylvania and alons . of them the little States of Rhode Island and Delew. 9. Will the little States consent to be absorbed by the great, or will the great States admit the little States to an equality of representation? This was the crucial question and for a time it threatened to wreck the whole scheme. The debates were protracted and bitter. State pride was aroused, party interests and sectional jealousies were appealed to, and at one time Washington himself despaired of finding any solution of the difficulty. But it was found at last in an equality of representation in the Senate. Dr. Niccolls tells us very truly that the "Senate cannot act in general legislation without the consent of the House." But it is equally true that the House cannot act without the Senate. And with reference to appointments to office and treaties with foreign powers the Senate exercises some of the highest functions of sovereignty to the exclusion of the House. As to the general principles of Federation, and the spirit in which the difficulties in the way of the Federation of our unequal churches are to be met I know of no more profitable reading on the human side than the Federalist and the letter of Washington to Congress when transmitting to it the Constitution as finally adopted by the Convention. In his letter Washington, after adverting to the difficulties encountered from State pride and sectional jealousies, and freely admitting that in the instrument proposed imperfections may be found, goes on to express the hope that under it the many States will be federated in a great nation-a hope now grandly realized! And then he attributes the result reached to the spirit of mutual confidence and the willingness to sacrifice private prejudices and national interests to the general good, which at last prevailed. And shall Christians with the love of Christ and the love of each other in their hearts refuse to each other the same confidence, and hold fast to their separate denominational interests where "the glory of God and the greater unity and advancement of His church" are involved. The autonomy of the several churches as to all interests of merely local concern is abundantly guarded, and as to matters of general interest and equal interest to all, cannot the many become one. As to the expenses of the Council they will be so small that our great church can easily, if in other respects the plan commends itself, assume the whole. The other churches as I recollect declared, however, their willingness to make the expenses like the representation, equal.

The last objection to the proposed plan is, "That it is less in its scope and promises less in its efficiency than that co-operation which already exists in the Pan Presbyterian Council". I confess my utter amazement in reading these words. The Pan Presbyterian Council embraces all Presbyterians in all lands. The Federal Council includes a definite number of churches in this land. The Pan Presbyterian Council does not possess even an advisory authority as to the relation to each other of the American churches. The Federal Council is to possess such powers as may be conferred by the Federated churches. These powers as stated in the plan, are the advisory power of promoting "co-operation in home and foreign missionary work," and the authority to "take such action as may concentrate the influence of all the churches in the maintenance of the truth that our nation is a Protestant Christian nation.

For myself I am free to say that giving to these objections all the force they have in the mind of their author I am still and in spite of them in favor of the proposed Federation. I agree heartily with Dr. Niccolls that organic union is the end to be sought, and that if these divisions are unjustifiable and unnecessary, a Federation which serves to cover them up and to present a spacious form of unity will be of no advantage." The proposed Federation is a step towards union. The many churches in one sense are made one by the Federal Council. We may delay or hinder the coming of Federation for a time but come it surely will.

Baltimore, Mo.

ON ATTEMPTS TO USE CARNAL MEANS IN SPIRITUAL SERVICES.

"At the commencement of my ministry," said an aged and eminent preacher, "I often attributed to the Holy Spirit's operation, impressions produced only by persuasive human language. More than once I had to note of that time that I was building with hay and stubble." Alas! how many of us might make the same acknowledgment.

We should carefully distinguish between what is of the Spirit of God and what is of the mere zeal and energy of nature. In doing so, it should scarcely be necessary to remark that no one can preach, or teach, or minister, either publicly or privately, in the Spirit who is not walking in the Spirit. No service in the Spirit can stand as an isolated thing, but must be part and parcel of a spiritual life. So we may say of preaching, or of teaching in a Sunday-school, or of

any other method of evangelizing: if it is indeed prompted by a love of souls and a desire for the glory of God, it will not be an isolated thing, as though the love and desire were suspended when the sermon or address or lesson is finished, until the time comes round for the next stated service. What has been called "a passion for the salvation of souls" will pervade our whole intercourse with men, and will not wait for the stimulus of publicity, but, like true charity, will rather shun the eye of men.

Where our activities proceed from the mere zeal and energy of the flesh, some self-seeking may always be detected. In a preacher, for example, there will be solicitude about the impressions men have of his performance, satisfaction in their applause, discouragement when he fails to secure it, a morbid solicitude about the apparent results, a disposition to dwell upon apparent success, a dependence on his own power to secure it, and an anxiety to keep himself prominently before the public. Churches often sympathize with preachers in all this. Yet they might easily know that it is not of the Spirit to occupy men's minds with the preacher rather than Christ; with the preacher's performance rather than the truth; and to resort to worldly expedients to promote his popularity, and attract people to his ministry.

But preachers and churches may be deceived, especially in times of unusual interest, by the supposition that by worldly expedients men may really be brought under the influence of the Gospel. Where the Gospel has been faithfully preached, and faithful men in their unnoticed walks of usefulness have been warning and entreating the aged and the young, souls may be interested, convinced, or even quickened in Christ, though little is known of it till some movement in the church, or it may be the visit of an evangelist, brings it all to light. Then there appears to be a sudden ingathering of souls; public attention is aroused, and all means are used to foster the public interest. The aid of the press is courted, and the means which worldly partisans use to promote their objects are employed to gather excited crowds. Young converts begin to be counted, and, for the time, even sober Christians fail to discriminate between the work of the Spirit and that which nature produces. But so soon as the excitement subsides, the wood, hay and stubble will be recognized, and all that remains to the glory of God will be found to be independent of, or rather in spite of, the carnal expedients by which those who employed them imagined they were serv-

He who truly acts in the Spirit, acts simply as toward Christ, and knows that our labor is not in vain in the Lord, whatever appearances may indicate. Appearances are always unreliable; and those who are influenced by them mistake blossoms for fruit. True service has all its springs in Christ, and does not depend upon the notice or applause of men or the excitement of human association. Carnal zeal and energy crave publicity, and what is called organization, and humanly devised schemes and plans of action. We would not undervalue the comforts of the communion and co-operation of saints. But true service depends not on excitement of a public meeting, but on communion with God. Even Saul, it has been remarked, may prophesy in a company of prophets; but how is it when he is among the ungodly? The expression, "a live man," has become painfully current in connection with what are regarded as evangelical efforts. We say painfully current, because it is painfully significant. The live man is nothing without a convention and great arrangements for carrying on work. The Spirit of God is not dependent on numbers, and cannot be fettered by men. He who is acting in the Lord and for the Lord, however he may prize Christian communion, will not lean upon others. Paul and Barnabas, when they went forth, were recommended to the grace of God by the church of Antioch; and when they returned, they rehearsed to the church all that God had done with them.

We have said that he who is really acting in the Spirit and to the Lord will be little influenced by circumstances and apparent results. We know very little about results at present. Not only may we be mistaking blossoms for fruit, but, when souls are saved, we may be greatly mistaken about the instrumentality by which it is accomplished. Even the person who is saved may be mistaken about this. All that we certainly know is, that it is the Lord's doing: "That, according as it is written, he that glorieth let him glory in the Lord." To give prominence to the instrument, to be eager to have results which are to the glory of God connected with our own name, or to accept the credit which our own brethren may be willing to give to a public laborer, is not only dishonoring to the Lord, but is a snare to a man's own soul, and a source of weekness in future service. "It is not good to eat much honey. So for men to search their own glory is not glory."

In conclusion, let us in all our service wait upon the Lord, self-emptied and abased, to learn that when we are weak then are we strong. In all our testimony let us be assured that it is His own truth alone that God can bless, and that we can no more move a soul Godward by any power of our own, than we could move one of the planets from its orbits; knowing, too, that everything that ministers to self-conceit, exalts the creature, and leads men to depend upon the instrument, is unhallowed in its origin and disastrous in its results; knowing, also, that we are no longer under the Spirit's guidance when we cease to speak as the oracles of God, or go beyond the strict limits of scriptural authority in the means which we employ to accomplish our end.—The Witness.

AN EXILE.

"Home no more home to me, whither must I wander?
Hunger my driver, I go where I must.
Cold blows the winter wind over hill and heather;
Thick drives the rain, and my roof is in the dust.
Loved of wise men was the shade of my roof-tree.
The true word of welcome was spoken in the door—
Dear days of old, with the faces in the firelight,
Kind folks of old, you come again no more.

"Home was home then, my dear, full of kindly faces,
Home was home then, my dear, happy for the child,
Fire and the windows bright glittered on the moorland;
Song, tuneful song, built a palace in the wind.
Now, when day dawns on the brow of the moorland,
Lone stands the house and the chimney-stone is cold.
Lone let it stand, now the friends are all departed,
The kind hearts, the true hearts, that loved the place of

"Spring shall come, come again, calling up the moorfowl, Spring shall bring the sun and rain, bring the bees and flowers;

Red shall the heather bloom over hill and valley,
Soft flow the stream through the even-flowing hours;
Fair the day shine as it shone on my childhood—
Fair shine the day on the house with open door;
Birds come and cry there and twitter in the chimney—
But I go forever and come again no more."
—Robert Louis Stevenson.

FIRING INTO THE AIR.

There is a good deal of firing into the air which is not material, but it produces much the same effect. It makes a tremendous noise and fills the air with smoke says the *Christian Register*. It is a favorite device of politicians. It attracts crowds, it has in it the Fourth of July spirit. In Congress it is called buncombe. It means an explosion of noisy words, brilliant flashes of rhetoric from the mouth of the speaker, and a great deal of smoke in the air, which thoroughly beclouds the subject, so that no one can clearly see the issue. But it brings votes. Many reputations have been built on such noise and display, but they are not reputations that last. The smoke subsides, the noise dies away; and what is left? Perhaps an echo, but even that fades into silence.

The pulpit makes the same mistake. There is a good deal of firing into the air. The piece is elevated above the heads of the people. If there is a bullet in the gun, it reaches no brain or heart. It is shot too high. But sometimes there is nothing but a blank cartridge. It makes plenty of noise and plenty of smoke; the air is reached, but not the conscience. There is an explosion of crackling sensationalism. How the adjectives are belched forth! What a detonation of verbiage! There are tropes and metaphors, rhetorical fire, the powder of assumption and arrogance in the ear-deafening report, but, after the noise has died away, what is left but the smoky smell of sensationalism! Such pulpit discharges cannot take the place of rations. They do not feed hungry congregations, nor do they mean war upon vice or injustice. An idea may be accompanied by the sound of the powder which propels it; but its efficiency is shown not in the noise it makes in the air, but in its power to penetrate and lodge in the mind. We have seen ministers who always looked at the ceiling or the wall when they preached their sermons. Fortunately, some of them were gifted with unction; they could look at the ceiling, and still pour out their blessing upon the congregation. This is what might be called cross-eyed preaching. There are few marksmen, however, who can look up at the sky and yet succeed in hitting the game which is making tracks on the solid earth. The practical effect of delivering a sermon to the ceiling or to the back wall of the church is generally to make people feel that it is not addressed to them; it is a recitation, a monologue, a reverie, not a sermon. If there is only a blank cartridge in the gun, it does not matter much whether it is aimed up or down; but the thing that often impresses us is that so many good sermonic bullets go to waste because, either in matter or delivery, they are fired over the heads of the con-

Ransas Department.

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

NOTES BY THE WAY.

BY S. B. F.

Mejor Cole has closed his meetings in Wichita and gone to Paola, Kansas, to hold meetings there. The meetings held in Wichita have given a great spiritual uplift to all who have joined in them and directly and indirectly the conversions are estimated at over 2,000.

Here is something new in this part of the world. The ladies of the First Presbyterian church of Arkansas City, through the kindness and generosity of the editors of the Daily Traveler of that city secured the issue of January 26th, in the interests of the church as the "Woman's Issue" of that periodical. Of course every body advertised "to help the ladies" and the project was a good stroke for them. Two issues were printed on silk and sold for a handsome sum This may seem to be a novel method by which to raise church funds and yet is it not a much better way than some methods in vogue. The ladies displayed great tact and ability in "getting up" this issue and as "novices" in the business did themselves honor and netted a goodly sum to help them in their work. One of the silk issues was sent to Mrs. E. N. Morrill, the wife of the recently inaugurated Governor of Kan-

Cheering news comes in almost every day as to good results where special meetings have been held and many are uniting with our own and other churches. God's spirit is at work among the people and is "always willing to bless the means when faithfully used."

One brother writes: "It seems to me very important to note that a Holy Ghost revival wave is sweeping over the State, at this writing, and that the Presbyterian church, with all her resources is not prepared to receive and take care of it. We sorely need a consecrated State Evangelist to take the eversight and management and care of this work and we need him now. We always will need one, and if we had one of the right kind, we might have a perpetual revival going the year around." It is quite clear that such an agency as this would be very helpful if his work would be to secure and direct in their work say two evangelists in each Presbytery. Were such a man to attempt to do what the same agency is trying to do in sister denominations, carry on the work himself, while results might be good in a limited way, yet he never could reach, in a personal way, one-twentieth part of the work that ought to be done. The only alternative would be to put about 14 or 15 men, who are recognized as God-fearing and spiritually-minded men, under his care and distribute them over the State. It may be fairly questioned whether this could not be done with the present agencies now at work? Neither the Synod nor any of its Presbyteries, so far as I know, have taken any official action in this matter and there is no authority given to any one to secure or direct any such agency as this, save in a suggestive way. Pastors, stated supplies. Home Mission Committees, etc., could do efficient work in the way of directing such evangelists were they only to be had. At present there seems to be no system in directing those men who are at work and they go where the way is opened for them upon the call of pastors as stated supplies. I believe if we could have 15 or 20 men upon whom God the Holy Ghost has set the seal of His approval and who are known to be men of character and standing in their Presbyteries that great good could be done and many souls won for the Kingdom; but I do not believe that a State Evangelist, alone, without the help of a band of such men as I have mentioned could do much more than what is being done by individual evangelists and our consecrated pastors and missionaries who are already in the field,

The best way to secure a perennial revival is to recognize the willingness of the Holy Spirit always to bless the means of grace and get the hearts of pastors, supplies, Sessions and church members into such a spirit of prayer and consecration that every meet-

ing of the church shall be one where will be heard the sobs of awakened penitence and the cries of new-born souls.

KANSAS ITEMS.

Madison .- As a result of two weeks' meeting held in this church in which the pastor, Rev. J. M. Spargrove, was assisted by Rev. A. Litherland, of Emporia, 6 persons were received on profession of faith and 4 by letter. Four elders were ordained and the church is taking on new life.—S. B. F.

GARNETT .- Since Rev. E. L. Combs took charge of this church last spring there have been 19 received by profession of faith and 12 by letter. The church has built a parsonage and is in a much better condition than it has been for years. During this time the pastor has ministered to several small vacancies and has received into all of the churches he has served 46 by profession and 20 by letter. He baptized 35 persons. Among the number received by profession of faith were 4 grandparents, 3 of whom were baptized. One of these was 74 years of age. Verily, the "mercy of the Lord endureth forever."—S.

POHETA.-Seven persons were received into this church by profession of faith, Sabbath, Dec. 30th. Rev. J. N. Rankin is supply of this church. He is pastor at Solomon and also serves Mt. Pleasant church. Meetings are now in progress at Mt. Pleasant and blessed results are anticipated. The church of Solomon has lost heavily by removal of leading members; but still the good work goes on .- S. B. F.

SCAMMON .- A blessed work has been going forward in this little church for the past three weeks. The pastor, Rev. John Crawford, conducted these meetings alone and as a result 37, mostly heads of families, have been received into the fellowship of the church by profession of faith in the Lord Jesus Christ. There have been several remarkable conversions among the godless and wicked which testify of the saving power of the Gospel of Jesus Christ. Many are rejoicing in a new life and a new hope .- S.

WICHITA, (WEST SIDE) .- Up to date 27 persons have united with this church by profession of faith and the meetings are still in progress. The pastor, Rev. L. H. Shane, has united with the other ministers in this part of the city in a union meeting since the general meetings held by Maj. Cole have closed. Indeed almost all the churches in the city are continuing the meetings .- S. B. F.

BRAINERD -On Sabbath, Jan. 20th, 21 persons were received into this church by profession of faith. Meetings are still in progress led by the stated supply, Rev. D. G. Richards. This is substantially a country church and this accession is most encouraging and greatly helps this struggling Home Mission field. Our home missionaries are meeting many trials this winter but God does bless the means of grace when faithfully and persistently used.—S. B. F.

Communicated.

TWO BOOKS, BOTH WORTH AND DEMANDING A READING.

They are "Reality vs. Romance," and "The Bishop's Conversion." The first on-Africa, the other on India, as gospel soil,

Though wholly unassociated, the second also might have the title of the first or something simlar, "Truth vs. Imagination," yet with a somewhat different application. Let those who fancy foreign workers are lacking in spirit or practice of self-denial, read and know. It has been hinted that the "Bisnop's" wife and the "Bishop's" authoress are not distantly related.

The other book is certainly a needed book according to the author's experience in his part of Africa. We might call it "misrepresentations by a few missionaries, and more speculators of fields. they want to boom." However, he certainly found more truthful than untruthful missionaries, though comparatively few al-

He quotes an alleged instance of misrepresented missionary success in Korea, shameful and sad. But do our Korean missionaries agree in the doubts "whether there are fifty Koreans in the whole country who have been 'born again'?" We cannot think so judging from their letters in the Board's Report to the last Assembly, 1894.

Mr. Moffet of Pyeng-Yang: "I have been invited into a number of houses to talk to groups of people who. . . . desired to know more of the truth." . . Of a converted drnnkard: "Several times he has fallen much to to his own and our grief." Yet he continues, "so great is the change that wife and brother. . . while ridiculing him. . . . look upon us as having done them the greatest favor in leading him to forsake, his evil ways." Mr Moore: "In Pyeng Yang. . eight persons received by baptism in January, so that the church is fairly organized there. Mr. Miller reports an interesting prayer-meeting in Boy's School at Seoul. Mr. Yale at Gensan: "Evangelistic work encouraging. Old Kim. . his words and influence have made a great impression on the neighborhood. . two brothers, one baptized, are thoroughly converted men . . . Others, while not yet taking any stand for Christ, are profoundly impressed . . . we have much to encourage us." To quote also from the Statistical Report: "Churches 1. Commun icants 141. Added during the year 14." Have these brethren "misrepresented?" Are they "Romancing?"

We do not believe "Reality vs. Romance" is intended to discourage, but rather to enlighten missionary ardor. Yet we fear there is danger of the former unless one bears in mind the high character of the mojority of Christ's ambassadors to the heathen, and the comparatively small, though in itself large, scope of Africa represented by "Reality vs. Romance."

A more thoroughly practical and unsentimental mind one cannot desire than Alex. McKay, of Uganda. Read what he says of the boys who went to the stake for the "Name." Read of what Stanley says of one who would not steal; of several whom he found reading, and that, the New Testament, before we generalize too widely from the particulars in "Reality vs. Romance."

But with these precautions there is call for such a book as long as anywhere can be found even a few such facts. Intelligent, not impulsive, zeal is that which will make the church successful in witnessing of God's grace to men, and winning of men to God's grace. "If our religion is not true, we are bound to change it; if it is true, we are bound to propagate it" according to Matt. 28:19.

ST. LOUIS PRES. COM. ON F. M.

THE COMMON CUP, OR INDIVIDUAL CUPS.

Did the apostles drink the sacramental wine in the presence of their Lord from a common cup or from individual cups?

MATTHEW says: "And He took the cup and gave thanks, and gave it to them, saying, Drink ye all of it." MARK: "And He took the cup, and when He had given thanks He gave it to them; and they all drank of LUKE: "Likewise, also, the cup after

While the Greek work translated divide or distribute would agree with pouring from the cup blessed by our Lord into private cups, no scholar has been found to say that it would not convey the idea of distribution in any way.

These passages naturally express the fact that the apostles drank the sacramental wine in the presence of their Lord from a common cup. Otherwise the act of filling the individual cups, either one after another before drinking or one by one, in view of the precision attending the narratives, would have been mentioned by one or more of the four who record the event, or the fact that they drank the wine would have been the emphatic statement. So all the Christian fathers represent it; nothing can be found among them that indicates anything

Since the individual cup has been introduced, such passages as these: "It is not absolutely certain that at the institution of the Lord's Supper all present drank from the same cup"; and the phrase: "Some doubt whether they drank from the same cup," and similar remarks, have become common.

Those familiar with the epidemic spread of new notions in science, theology, and politics know that in the hands of superficial writers and speakers it is a short step from the statement: "It is not absolutely certain" to "There is much doubt about it"; and a very short step from that to the positive assertion of the new theory.

Thus we find that when individual cups were introduced into a certain church last May, a minister said: "It is not probable that all drank from the cup that CHRIST took"; the speaker believed that, "judging from their cleanly habits, each had an individual cup," and affirmed that "tradition asserts the same idea." But he produced no tradition, nor a single sentence which implied that any father of the church taught or surmised such a thing.

On a similiar occasion another minister went further and attempted to produce evidence. These are his words:

"Da Vinci, the celebrated historic painter of Italy, in his famous work, 'The Last Supper,' which was done at Milan on the wall of the Convent of Santa Maria delle Grazia, represents the Saviour and His disciples at the paschal feast, with each disciple supplied with an individual vessel of sacred

What could not be proved from paintings, especially when they were executed nearly fifteen hundred years after what they represent took place? The point of time however chosen by Da Vinci to represent the supper was during the paschal meal, when, "as they did eat He said, Verily I say unto you, that one of you shall betray Me." They were then eating from a common dish, for JESUS said, "He that dippeth bis hand wit me in the dish, the same shall betray me," which is indicated by the painter in a manner strikingly characteristic of his genius.

Where the fathers speak upon the subject it is uniformly in the spirit of the Epistle to the Philadelphians, attributed to Ignatius:

"Take ye heed then to have but one eucharist. For there is one flesh of our Lord, Jesus Christ, and one cup to show forth the unity of His blood." Another version is: "There is one eucharist. For there is one flesh of the Lord JESUS CHRIST; and His blood which was shed for us is one; one loaf also is broken to all, and one cup is distributed among them all."

Those who try to raise doubts about the use of the common cup by the apostles can find no support from the great NEANDER, who in his Life of Christ, says: "After these words of farewell, He takes the cup of red wine, blesses it, sends it around, and reminds them that He should no more drink of the fruit of the vine." This, according to NEANDER, was the close of the passover; then, "after the conclusion of the meal, He sends round the cup again, and tells them that the wine is to represent His blood about to be shed for them."

In describing the passover, and also the institution of the Holy Communion, GEIRIE, in his Life of Christ, says: "A cup of red wine, mingled with a fourth part of water to make it a pleasant and temperate drink, was filled by one of the company, and given to the head of the family, who took it in his right hand as he rested, supporting himself on his left side and arm, and thanked Gon in the wor's: "Blessed be Thou, O Lord our Gop. Thou King of the world, who createdst the fruit of the vine.' He then tasted the cup and passed it round."

The administration of the Holy Communion has descended without a break from the apostles; and a change of method in every case, great and small, has made such an impression and caused so much discussion as to come under the notice of councils, general or particular. The conclusion is irresistible, that if a change had been made from individual cups to a common cup by any apostle or early Christian father, notice would have been taken of it; and if that be conceded, then the conclusion follows that the cup blessed and handed to the apostles by CHRIST with the command, "Drink ye all of it," was passed from one to another to be drunk from. And as was stated in a pre ceeding article, this conclusion has been so controlling that no hint of a contrary practice has been found.

The weight of this custom and the bearing of this uniformity upon the use of the common cup is this: All churches of Christ until within a few months, have used the common cup (except the Catholics, who withhold the cup from the laity), reverently following the example of Christ and the apostles. Unless it can be demonstrated that the common cup has no relation as an essential and therefore permanent part of the symbolism of the Holy Communion which individual cups could not fill; and further, that there is a strong reason why the universal custom should be changed, then the common cup should be retained. This rests upon the simple principle that all customs in the church that are universally prevalent should be maintained, unless there are insurmountable reasons for changing them, for every change from that which is universal increases the causes of discord and separation, diminishes the probability of unity, and confuses the minds and diminishes the sensibility of believers.

New York Christian Advocate. withhold the cup from the laity), reverently

THE ROMAN CHURCH ON AMERI-CAN LIBERTY EXEMPLIFIED.

DEAR MR. EDITOR:

Your paper has occasionally sounded some alarms on the above question, and not unwisely. Please let a little bit of recent history from our fair Geneseo Valley speak through your columns and tell Americans that the days of Luther and the Inquisition have returned, and that it is time there should arise some men of the stuff Luther was made of to speak and to act for liberty.

Aye, there was one such man at hand ready on the field; the Rev. Dr. J. E. Kittredge, pastor of the Presbyterian church, and it was he who made the following seven counts againts the Jesuit Priest at an indignation mass meeting held in Geneseo Village, N. Y., Sunday evening, Dec. 30, 1894. This was immediately after the events and I let him give the brief history with the counts he then made.

"A woman who for several years had been addressing audiences in the leading cities of the country on the Roman Catholic church, and who recently spoke before large audiences of citizens in Rochester, arranges to include our own village in her lecture tour. The public hall is engaged for certain days, preliminaries are arranged in the usual manner, the town is billed and notification of the lectures given by the press, whereupon certain things occur which form the counts in our indictment.

"1. The pastor of the Roman Catholic body of this place attacks in person the proprietor of the hall, declaring that he must cancel his contract with the lecturer, that she shall not speak in the village and threatening, if he fails to break his contract, the business of this peaceable and peace loving and most worthy citizen of ours. Thanks to the royal oak in his timbering, the assault upon liberty of speech and upon the rights of the individual citizen, fails utterly.

"2 The sheriff is an officer whose duty it is to protect peace, person and property from peril, within the bounds of his district. The sheriff of this county is a Roman Catholic. A paper is regularly served upon him by the proprietor of the hall for protection. The sheriff replies by a letter that reminds us of that famous act of one Pilate, nineteen historic centuries ago. He attempts to releve himself from all responsibility for order, repudiates his sworn duty and thus encourages the lawless elements of the community to riotous action.

"3. The president of the village, under some malign influence, reverses his former action, forbids, though without warrant in the charter, the addresses to be given and brings a blush of shame to our citizens generally."

erally.

"4. This action of the village head being entirely without warrant, the lectures are given as announced. The hall is filled in the evenings to overflow with an audience of our best citizens, ladies and gentlemen. It is on Thursday evening, soon after the opening of the address, that a stone is hurled through the window, apparently directed at the speaker. It crashes through the glass and slightly injures a lady in the hall. The supplemental act of the next evening, the assault of the lady lecturer with rotten eggs on her way to her hotel, crowned the riotous proceedings and blots sadly the good name of our community.

"5. The Roman Catholic pastor, in the same arrogant manner in which he assailed the owner of the hall, approaches the proprietor of one of the village papers. This teacher of morals attempts to secure the publication of a scurrilous circular upon the character of the lecturer. The proprietor declines to allow his press to print it. It is essentially libellous. Thereupon he threatens violently and personally, injury to his business because he will not thus submit to his will. The circular is published in another village and late Friday evening is laid at our doors.

"6. This Roman Catholic pastor silences the pens of the local correspondents of the city press. No note of these disgraceful proceedings in violation of freedom, he intends shall reach the outside world through the ordinary channels. It is a shame that he has succeeded so well.

"7. It is no secret at all but quite a public matter that this same representative of Rome has attempted to coerce in matters vitally affecting the character and management of our noble Normal School."

Now the remarkable thing which makes our American blood boil, is, that here is a plain proof-positive that the Roman church holds censorship over the daily press; for not one lisp of this whole transaction appeared in any of the dailies of our city only 25 miles distant from the shameful scene. Is this the Free Press of America in the last decade of the Nineteenth Century? Had the actor in this scene been a Protestant instead of a Romish clergyman, the Associated Press would have sent it abroad over the continent and the Lailies would have heralded it in headlines an inch long, and after the most sensational style.

But it is a Romish Priest. He is beaten in his game because the American element yet dominates this fair and most cultured village, and the Associated Press smothers it. Why? Because of Rome's censorship. Hence there is no more a Free Press in America. And Mr. Editor is it not time to call a halt in this direction and to strike again for liberty. Surely this is not an hour too soon.

N. J. CONKLIN.

Rochester, N. Y.

FOR THE PURIFICATION OF THE PRESS.

This augean task has bravely been undertaken by the Quaker ladies at their annual meeting at Baltimore, Md. That is to say, they will do what they can in that noble direction. Selections from the report are published.

If the results of our work of the past year may be accepted as an evidence of progress in the cause of bringing forth a purer and healthier tone within the press, they feel that they have reason to be satisfied with the improvement gained. The proof of good attained seems as a gracious prophecy of a still greater hope. Within the year, the committee has sent forth the following appeals, with a printed copy of our last report, to one thousand editors within our States and Canada:

RESPECTED FRIENDS:-

"The steadily increasing interest in the subject of a purer literature within our homes, has been made manifest in various ways. The sympathy expressed by many of the leading papers of the day for this good end, leads us to send you our report of last year's work. As representatives of Friends we turn again toward the press, wishing to share the great responsibility which rests with it, in the right education of the young. We know that through its daily columns there is sown the seed which brings forth fruit for good or ill. As one of the choicest factors to this end, it has no limit to its power. That which it has already done, proves its greatest influence to elevate and guide the thousands of its daily readers, whose weak aims, it serves to strengthen or direct. Let nothing hinder or retard its work. Cast out the evil, that the good may reign. Advertisements which point to gilded crime, details of most unholy acts, personal and pictorial notices which are incentives to the violation of the higher law, let all of these be thrown aside, giving their space to better things. May not the cheering fact that journalism has aiready done so much, lead to the hope that more and more it may become the faithful friend of those whose bleak lives are so much controlled by what its columns may present? Let us together hail the advent of that day, which will produce a bright, unsullied sheet for every home. Trusting that you may deem our views as fitted for a place within your columns, and asking for a word of kindly interest in our work, we are, sincarely, Your friends."

They obtained one hundred signatures of the first educators of our city, with other prominent and influential men to the following appeal, sent to every publisher in Maryland:

Maryland:
"The undersigned, deeply interested in the education of the young, and in the maintenance of public morals, and profoundly sensible of the vast influence exerted by the press, respectfully and earnestly appeal to the editors and journalists of our State for their co-operation. In particular, we ask, that the detailed and sensational reports of vice and crime, and the immoral, or questionable advertisements, which appear in so many of our newspapers may be excluded. Cordially recognizing the sympathy manifested by the conductors of the public press as a body, with the objects which we have at heart, we begthat greater care may be exercised in respect to this important matter."

Strongest words of commendation and bopefulness from the city editor of the Bal-

timore Herald are republished. He surely writes whereof he knows. Ultimately he—this active newspaper man—hopes that the American press will become much more decent. Let us all hope so. In this connection these stirring words of the New York Observer are helpful:

"It is high time that the church of the living God, should waken up to a sense of her duty in this matter. Her members are the custodians of public morals. They are the light to banish the darkness and the salt to preserve the savor of society. It is nothing short of betrayal of a sacred trust, for them to remain inactive in the presence of an evil which is playing havoc with character, and corrupting purity of thought throughout the length and breadth of the Surely something can be done to stem this tide of evil. And if it can be done it ought to be done without one moment's delay. Apathy in God's cause, is both cowardice and treachery to eternal right. A power for righteousness must be brought to bear on the press of America."

NOTES FROM CHICAGO.

DR. PARKHURST'S VISIT.
The cold wave that swept over this city, and has ever since held it in its mighty grasp, was not more sobering and bracing to the nerves, than was the moral blizzard that shook the town with the coming of Dr. Parkhurst. Standing before his great audience in the Auditorium, on the evening of January 23, this valiant Great-Heart gave some most wholesome counsel to our would be reformers. There was not a hint of selflaudation or a desire to rest on his wellearned laurels. "The work in New York has been only fairly begun," said this remarkable man, and as for Chicago, he was convinced that it was even more corrupt than New York, only that here the public hirelings and scoundrels are as yet not so compactly organized as is Tammany. He was particularly severe on the professional politician, branding him as the worst foe of the people to be shunned and discarded. Nothing short of the complete eradication of machine and partisan politics from municipal affairs, will meet the needs of the hour and to effect this requires the absolute self-sacrifice of a chosen few, who must brave the risk of being swept away by the tide of evil. Dr. Parkhurst is a good speaker, earnest and at times grandly impassioned, his gestures are emphatic but graceful and his manner that of a man who like Socrates, is always listening to the inner monitor. His visit has accomplished this much at least,—we now know exactly where we stand and what ought to be done. than New York, only that here the public

The Christian Citizen's League.

The Monday noon lectures by Dr. Carlos Mariyn have been suspended for two weeks, to enable him to secure more accurate and essential information involving City Hall. There is a marked increase of interest in these lectures, and let us hope that this is only a lull before the storm that shall sweep into the lake the prevailing corruption. What the people want is the bottom facts. Most inopportune was the resignation of Rev. W. G. Clarke, from the chairmanship of several of the most important committees of the Civic Federation. He also resigned his pastorate of the Campbell Park Presbyterian church. He pleads that henceforth all his energies must be bestowed upon the People's Institute, of which more, later on.

PRESEVTERIAN HOSPITAL.

A very successful War Song Concert was given for the benefit of the Presbyterian Hospital at the Auditorium, January 28th, before a magnificent audience of fully 4,000 people. It any one questions that the sentiment of patriotism is not what it once was, a glance at the proceedings last night would have undeceived him. Each hearty applause, such irrepressible enthusiasm, one seldom witnesses. It was not the music so much as the sentiment contained in the selections that stirred all hearts. When the veteran composer of war songs, Mr. Geo. F. Root rendered The Battle Cry of Freedom, the audience went fairly wild, the scene at that moment was like an old-time war-meeting. Other cities could make no mistake in planning for a "war-concert." The sum realized for the hospital was large.

JOSEPH F. FLINT,

Notes and Queries.

Our readers will "bear with us a little in our folly," as Paul would say, while we print what came to us two or three weeks ago, from a most devoted and laborious Ruling Elder in one of our churches—a railway official of high standing.

official of high standing.

"Your paper for this week has just come and I have read it hurriedly, as I always do in the office just as soon as it comes. Of course, I read it carefully again at home, but I want at once to write and thank you for it, especially for the editorial "Notes of Triumph." Your paper does me a world of good. Last week I particularly was helped by the article "Starting Point and Stand Point." Soon articles as these are to me a ray of light and sunshine amidst my surroundings."

World Outlook.

A late dispatch, at this writing, is from Shanghai, to the astonishing effect that a party of officers from the American warship Concord landed at Chin-Kiang for the purpose of shooting. By accident they shot a Chinaman. The populace became infuriated and attacked, seized and carried off the whole party. Further news in regard to the affair is anxiously awaited.

"Down with the duel" is a hopeful cry from Germany. The committee of the Reichstag, to which was referred the antirevolution bill, has adopted by a majority of one a Centrist amendment, making the glorification of duelling punishable. The Radicals and Socialists supported the amendment as a protest against class privileges in dueling. In response to a question asked by a representative, the Government announced that it was intended to include dueling in the bill, but that it was omitted in consideration of the infrequency of duels and from the fact that each case was reported to the Emperor and the participants were punished.

The following clause in the Hawaiian cable bill is striking: "The President is hereby authorized to contract for the entire work of laying a telegraphic cable between the United States and Hawaiian islands, and to direct the prosecution of such work whenever such a contract shall be made and as a part of the cost of such cable, the sum of \$500,000 is hereby appropriated." All the cable schemes proposed hitherto have involved the question of a subsidy to a private corporation. This new proposition is for the laying of a cable by the Government of the United States, and half a million delars are appropriated to make the first payments on a contract for the construction of the work,

The Eibe disaster will go down in maritine history as one of the most appalling. At this writing, 334 lives lost is the grevious record. Captain Gordon of the British steamship Crathie, which is generally admitted to have been the vessel which ran into and sunk the Elbe, has made several weak "statements." In the latest he says that he was knocked by the force of the collision, and that when he regained his feet the two ships were some distance apart, and the Crathie was so damaged that he expected her to sink at any moment. In spite of this Captain Gordon said, he followed the other steamer, but found that she went faster than the Crathie, and so he thought that the vessel "he collided with was safe."

* * *
It is not to be wondered at that many Japanese doubt the sincerity of China's overtures of peace, for at the very time the chinese embassadors were setting forth to Japan "blocd money" notices were posted in public places at Shanghai. By the Tao Tai of that city 50 taels are offered to any person bringing the head of a Japanese "wojen," and the destruction of a ship's boat, if accompanied by the killing of ten or more sailors, will be awarded by a prize of 1,000 taels. To a General who defcats the enemy and inflicts the loss of several thousand men, 100,000 taels are promised. Concerning the peace plans of his victorious country-men, Count Takaki Kato, the Japanse Minister to Great Britain, speaking hopefully: "Al-though the capture of Wei-Hai-Wei is of great moment, it is not of the first importance. The place is very isolated, and the Mikado's troops are really no nearer to Pekin than they were before. The great question now is, What will the Chinese fleet in the harbor do? The Gulf of Pechili is practically in possession of the Japanese, and it only remains for the Chinese to go to Foukin the headquarters of the Chinese southern squadron. If the Japanese commanders desire it, there is nothing to prevent a simultaneous march upon Pekin from the north and from the south. But the way will be long and tedious, and I don't think Pekin will be reached this winter. But as our object is not to capture Pekin, but to get the proper fruits for our victories. I see no reason way, if the Chinese envoys, present reasonable terms, peace should not be concluded before the break up of the winter." A dispatch from Che Foo says that the bombardment of the Island of the Lui Kung-Tau, off Wei-Hai-Wei, has been resumed. The Chinese are replying steadily. The Japanese appear to avoid dring at the Chinese fleet, with a view to capturing it undamaged.

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.

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."

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Notice.

All matter intended for this department mus bein the office not later than Wednesday noon of the week preceeding 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 Bearers, 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.

SPECIAL NOTICE.

We are sorry to announce that we are unable to fill orders for the Year Book of Foreign Missions, as our supply is exhausted and cannot get more.

Presbyterial Secretaries will receive the Blanks for Annual Reports and such matter relating to the coming Annual Meeting, as delegates will need, by Feb. 15th. Be ready to mail the matter at once to your auxiliar-

FROM A JAPANESE CHRISTIAN.

[Selections from a personal letter to one of the W. B. S. W. missionaries.]

No. 24, Kobe.

Have you ever read a book called "Black Beauty?" I have read it two or three times during this summer and like it very much as it is so interesting. Black Beauty did have a hard time of it some times but he came to a quiet home at last. I wish that every one may read this book and be educated in a love for horses and all our dumb friends. Do you not think it is cruel to see a horse with a sore on his back troubled by the harness and do you not think it is cruel to feed them so little that their bones show and the bones of dogs as well? I dislike to see the crickets in the little cages, because they are thus deprived of freedom and enjoyment which God who made them and whose creatures they are gave them. * *

One of my American friends told me that there in New York City the horse car drivers and conductors are very cruel to their

I think this week, Thursday, is Thanksgiving Day with Americans, is it not? When I was in the old school, we girls gave up all our lessons on that day and held some special meeting and thanked God for every blessing which He gave us during the year. It was a very good meeting which we ever had. Is there such kind of meetings here in this school also? I want to have it. Yours in love,

MASU TSUNEMI.

A CHEERING WORD.

[An extract from a personal letter.] DEAR EDITOR:-

My husband remarked that he had written to THE MID CONTINENT and I said, allow me to add my appreciation. For many years we have enjoyed the weekly visits of your excellent paper and pray God's blessing may rest upon your work for the Master. Amidst the winds and storms that have beat about the great Presbyterian church, we have felt a source of security and comfort and pleasure in reading your paper, as if it were a house founded upon a rock, and nothing could shake it. We rejoice that the Lord has His own, who are doing His work according to His word. The missionary columns have been specially helpful in our missionary meetings at - and from them we have often gathered many items which have helped us in our work. After lending them around we have gathered them again for our missionary scrap-book."-* **

NOTES ON CHINA.

At the present date China is deeply humiliated. She has despised Japan for leaving the customs and religion of her ancestors, and yet in self-defense she will have to enter new paths, take up western thought and progress, she must, at least, assume a changed attitude to the Occident, and when peace is declared and order reigns, all parts of China may be open to the missionaries.

China is one of the antique countries. In the same century arose Socrates in Greece, Buddha in India, and Confucius in China, Long before Rome was built, China was a

The prominent vice of the Chinese is his opium habit, brought to him by the Western people. "The importation of opium was forbidden by the Chinese Government, but English merchants smuggled the drug over the frontier." A war in 1842 between China and England resulted in victory to the British Lion. Can you wonder that China does not feel friendly toward civilization?

The last meeting of the Synod of China was in May. One of the questions under consideration was the opium habit. The Synod resolved: "We recommend church Sessions to exercise great care in admitting persons to church membership, that the vice may not find a place within our borders. We also recommend that each Presbytery in our Synod appoint a committee of two to foster the formation of anti-opium societies amongst our churches."

China has three religions: Confucianism, Taoism and Buddhism. Confucius made no claims to divinity. Confucianism is a worship without a God. It belongs to earthly and temporal things. The highest desire in the religion is order in the State, good behavior in the home, and a worshipful veneration of the departed. But it leaves the soul without a Savior to save from sin. Taoism is the source of material idolatry,-the worshiping of gods that have ears that hear not, eyes that see not,-the work of men's hands. Buddhism is the third and worst of the three religions. It believes there is "soul-life in a human being, but also in an animal, in a tree, and even in a stone." is the transmigration of this soul-life that is the Buddhist's horror. His prayer is, "take me not only out of the world but save me from the perils of existence altogether." Is it strange that so many old men apply for admission into the Church? There is no help or comfort in Confucianism, Taoism or Buddhism, and they turn to the one religion that brings light and hope into the darkness

MISSIONARY MISCELLANY.

A missionary writes: "It is no uncommon sight to meet a priest in China going about begging, with four or five long skewers run through his forearm, and little ribbons hanging therefrom. Two I have met had long iron rods running through their cheeks, and they had made oath to remove them only

when they had collected a certain sum of money sufficient to repair their temples. One has had the iron rod through his face for over four months, living the while on soup and tea only. Another way of raising money is for a priest to take his seat in a little brick sentry-box, and let himself be walled in, leaving only a small window through which he can see and pull a rope by which a big bell is sounded and the attention of passers by attracted. Here he will sit for months. I have known one to remain in his box for nearly a year without being able to lie down or stand up, but apparently, perfectly happy and always ready to have a

A NOTE FROM THE BATTLE GROUND.

[Rev. Graham Lee, a young missionary of our Board at Seoul, Corea, writes an interesting letter in the Monthly Messenger, the local paper of his Presbytery (Rock River) in Illinois. After the battle of Pyeng Yang in Corea, Mr. Lee and two other missionaries made a tour of investigation to learn what shape their work was in after the unwonted scenes and events. We print an extract:

The first three or four days we spent in viewing the battlefield, and it was a most interesting, and in some parts, a most terrible sight. The Chinese had thrown up an immense number of earth-works, and had posted themselves in strong positions; but earth-works and strong positions are of little use without good fighting menbehind them. Whatever else the Chinese soldiers, who tried to hold Pyeng Yang, may be, they certainly did not prove themselves to be good fighters. From what we saw, it looked as if most of the positions had been evacuated without a struggle. The Japanese first made a cannon demonstration for two days on this side of the river, and while the attention of the Chinese was turned this way, two divisions of the Japanese army got around behind the city, ready to attack it from the rear. On the morning of September 15th, a simultaneous attack was made from three sides, and before night the Chinese in the outer forts were all driven inside the city proper. The key to the whole position was a high hill, to the north, inside the city wall. This must be held at all hazards, for if once taken, everything was lost. From what I can learn the Chinese did hold this for some time during the day, but that showed no great valor, as the position was an exceedingly strong one, and by an Anglo-Saxon army, would have been made almost impregnable.

This was taken, and after that the Chinese army had nothing left but to try to escape. On the night of the 15th, in the darkness and rain they left the city, and from all I could see and learn their leaving was not a retreat, but a mad rush, with every man for himself. For miles west of the city the country is strewn with Chinese clothing thrown away in the flight. I saw many paper umbrellas which had been cast aside by their fleeing owners, and it was interesting to note that a portion of a Chinese soldier's outfit was a clumsy paper umbrella. I saw also many bamboo pikes, tipped with iron points, very frail, and very useless as weapons of modern warfare, and also I picked up, as a relic of the battlefield, a large, two-handed sword, with a blade about two feet in length and a handle about four, a

heavy, awkward, useless weapon. As I saw these things I began to realize one of the reasons why the Chinese army was not able to hold Pyeng Yang. They were armed with good guns to be sure, but they were also loaded down with a lot of useless trumpery, which was worse than useless in time of battle, and which showed only too clearly that China was yet several hundred years behind the times. Imagine a modern soldier trying to fight, and at the same time trying to shield his devoted head with a big, clumsy, paper umbrella. Is it any wonder that an army, unpatriotic, poorly drilled, and badly equipped, could make no stand against an opposing force, smaller in number, but drilled almost to perfection, patriotic to a man, and armed with the best of modern implements of warfare.

TO THE WOMEN AND YOUNG PEO-PLE OF THE PRESBYTERIAN CHURCH.

By request of the Freedmen's Department of the Woman's Executive Committee of Home Missions, I bring before you the demands of the work under their care and the need of greater liberality and it may be self-

sacrifice to sustain it. For more than a year the Board has been obliged to refuse calls to enter most promising fields of usefulness for want of funds. Salaries have been reduced and in the majority of our schools the terms shortened and yet expenses are greater than our receipts. Unless relief soon come the question will be: "What part of the work can be cut off with the least injury?" The colored people themselves are doing all in their power-but many of them are suffering for want of food and clothing, and what can they do for the support of churches and

We must not forget that a generation has not yet passed since these people, who had never been taught to think for themselves, nor to provide for themselves, went out from their masters homeless and penniless to begin the "struggle for life" among a people centuries in advance of them in intelligence and civilization and to meet a prejudice generated by their former condition and manner of liberation. The eagerness with which gray headed men and women and little children crowded every school that was opened, begging for Bibles and spelling books, shows what a marvelous opportunity there was for mental and moral training, if Christians had been ready for the work. Something was done. Our own and other churches established schools in which many noble men and women have been trained. But what are they among so many? The 4,000,000 has increased to 8,000,-000. These schools show us what might have been had the same means reached all. We look with heartfelt thankfulness upon the work that has been accomplished, but what of the unreached millions? They too have been making progress, but alas! it is progress downward. Freed from the restraints of slavery, with none to guide and with false views of liberty they embraced the vices of our civilization. Intemperance and gambling and the evils that follow in their train are too common among them. The short terms of public schools only touches their intellects. The supreme need of the negro is moral training and the place to begin this training is in our Christian schools. This necessity is shown by the fact that while the negroes from one ninth of our population, they furnish one-third of the criminals! This fact is certainly food for thought. Is this the time to curtail our work? The blessing that has so signally followed what we have done, shall certainly incite us to go forward. Part of the want of funds that necessitates such a cutting down of our work comes from the failure of Societies and Bands to come up to the contributions of former years. To equal the gifts of last year we will have to receive from these sources between this and the first of April \$25 209,-59. Will you not urge your society to do more than it has yet done to meet this great need? Remember the 20 per cent. asked by the Woman's Executive Committee of Home Missions includes advance in the

Home Missions includes advance in the Freedmen's Department.
In tracing God's dealings with this people we can see that He is fitting them for some great work. Shall those who have enlisted in the service of our King and who daily pray, "Thy will be done," refuse aid in carrying out that will? Let us work until not one of these neglected, ignorant ones can say: "No man cared for my soul."

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Church Prayer-Meeting.

The Mid-Continent Topics.

FOR FEBRUARY 13.

LUKE 19:23.

UNUSED CAPITAL.

References.-Matt. 35:14-30; Luke 16:2; 1 Cor. 4:2.

[See Prayer-Meeting Editorial, page 8.]

Young Deople's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

BY E. R. W.

Feb. 17th.

LESSONS FROM THE PARABLE OF THE GOOD SAMARITAN,-Luke 10:25-37.

References .- Mart. 25:35, 36, 45; Acts 20:35, Romans 1:14; 1 Cor., 13th chapter.

The story of the Good Samaritan has changed the story of the world. The good seed falling into good ground has brought forth fruit one hundred fold. Before Christ told this story where were to be found asylums for the poor, the old, the blind, the sick, the insane? Since He told this story what has been the fruitage, in village and in city are homes for the homeless. Little children are cared for. Our largest, finest buildings are many of them our hospitals and asylums. The aged and infirm are watched over. It has changed the appearance of our cities.

The first lesson is that love is the fulfilling of the law and gospel both. Love to God is first, love to man follows because of love to God. Fear is due to love of God, but it is narrow, hope and trust are not as broad or unselfish as love. Love is the most unselfish, most God-like of all the affections of the soul. Love only is eternal. Fear, hope, faith, are limited to earth, love has no limit. The essence of the law is love, the essence of the gospel is love also. No other word so expresses the idea of God. God is love. Christ is the expression of that love.

Second lesson-the object of our love must be God, that is, the supreme love of all our powers must be manifested toward God, it is only towards God that love of our whole heart, soul, mind and strength must be shown. We must not love ourselves, we must not love our neighbor supremely. Humanitarianism must not be turned into idolatry. Pity for the heathen must not be the first motive of the foreign missionary. Er Lucas said it was not pity for the heathen took him back to India, leaving his wife and children behind him, for five years; no, indeed, he pitied himself-but it was the constraining love of Christ.

That is the power that charms all men, that is the magnet that never fails. It carried Paul through unknown lands, through perils of robbers, through perils of the deep, through cold and heat, to die a prisoner in a far country, the love of Christ constrained

It is only by supremely loving God that we can love our neighbor wisely and well. Love is indeed the path to life, rather it is life. Beneficence is not salvation, it is the second part of the law. It is loving God supremely that is man's chief end, and because God so loved the world, even so must we love. We must give our time, our money, our talent, but first, last, and all the way, our love.

Third lesson-Who is my neighbor? To the Jew a Samaritan was an outcast, a heretic; the Jews and Samaritans had no dealings with each other. How it draws out the true neighborliness of the act. He had compassion on him. Gregory the Great, says: "He who gives outward things, gives something external to himself, but he who imparts compassion and tears, gives something from his very self. Christ gave Himself to all the world, whosoever will, may have the Redeemer."

What an epistle of love the Church of to-day should be, going about doing good to The very words classes, masses, submerged tenths, show we need to take the story of the Good Samaritan to heart. How many young men and women have gone from Jerusalem on the evil road to Jericho; have fallen among thieves, have been left wounded, broken in health; infirm of will. We must not turn away from them as did the priest and Levite, we must go after them, loving them because Christ died for

We must look for them in our crowded

cities, in the slums, and dens of sin. We must go or send the gospel, which bringeth salvation to the outcast in heathen lands. We must grow wider in our love and sympathy. God so loved the world, we must tell out the story, loudly, gladly, untiringly, until one after another learn it by heart, and tell it in turn to the neighbor beyond. Sometime there will come a day in which no one need say to his neighbor, Know ye the Lord, for all shall know Him. In following Christ's command, Go ye and do likewise, we hasten the coming of that

Sunday-School.

Lesson VII.

First Quarter.

Feb. 17, 1895.

THE GOOD SAMARITAN.

Luke 10:25-37.

GOLDEN TEXT.

Thou shalt love thy neighbor as thyself .-Lev. 19:18.

INTRODUCTION.

The chronological position of this lesson cannot be determined with certainty. It belongs to some time in the month of October or November, A. D. 29. We know from John 7:1-14, that our Lord attended the Feast of Tabernacles at Jerusalem. This feast in A. D. 29, began October 11th, and continued eight days. The incident and discourse of our lesson may have occurred during the journey from Galilee to the feast, but most harmonists place it some time after the feast, probably in November. Where this discourse was delivered is also uncertain; some say near Jerusalem, others say somewhere in Peræa, the district east of the Jordan. This parable is recorded by Luke alone. The question of the lawyer here must not be confused with a somewhat similar conversation recorded, Matthew 22:34-40, nor with the question of the young ruier, Luke 18:18-23.

NOTES.

The Way of Life. Verses 25-28.

"And, behold, a certain lawyer stood up and tempted Him, saying, Teacher (or, Master), what shall I do to inherit eternal life? And He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And He said unto him, Thou hast answered right: this do, and thou shalt live."

From comparison of Matthew 22:35 and Mark 12:28, it will appear that lawyer and "scribe" were interchangeable terms, and that the scribes were usually Pharisees in doctrine. The scribes were the learned

theological scholars who devoted themselves to the study and exposition of the Law given by Jehovah through the ministry of Moses. The section of the Old Testament Scriptures embracing the five books from Genesis to Deuteronomy inclusive, was called by the Jews, the Law. The precepts of the Mosaic Law related to both civil and religious affairs. The Jewish lawyer combined the knowledge to some extent, that we attribute to the modern lawyer with that theological equipment which belongs to the well-trained religious teacher.

Stood up implies that Jesus and His disciples were sitting, probably, therefore, in some house. By standing up the lawyer, put himself in the position of a pupil, for among the Jews the teacher while the pupils stood. This position indicates a courteous disposition toward our Lord upon the part of this lawyer. The word that is here translated tempted means "to test thoroughly, to make full trial of, to make a careful examination of,"-so Thayer-Grimm, Robinson, and Schleusner.

The word Teacher is the exact equivalent of the original. The word Master answers well enough in those countries where they are accustomed to hear of the master of a school. Not the works of the flesh, but the relationship of the spirit counted in the obtaining of the inheritance of eternal life. That this lawyer understood, however dimly, this fact argues that he was one of the more spiritually minded of Israel's teachers. The condition of the inheritance was understood, whether dimly or clearly, but the great question still remained, by what means could one attain to the relation of sonship with God?

26. In later years the answer to question would have been, the blood of Christ, rather than the blood of Abraham, which makes us sons of God; believe in the Lord Jesus Christ and thou shalt be saved. But the atoning blood of Christ was not yet shed. The work of the new covenant was not yet finished. Men were still living under the Old Covenant and the terms of the Mosaic Law. Christ Himself was scrupulously observing all the requirements of that earlier dispensation. His answer therefore was to refer His questioner to the Divine Law, which was still the code in force. The Holy Scriptures must be the final authority in every question of doctrine and practice. What is written in the law? How readest

The answer of the lawyer confirms the previous suggestions concerning his spirituality of view. In a similar case our Lord said, "Thou art not far from the kingdom of God" (Mark 12:28-34). In that age of heartless formalism and pedantic dialectic, such a clear apprehension of the very heart of the Scriptural teaching appears hardly less than

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of the lawyer's own thought upon the question. The first section of the answer was easy enough. It is a quotation from Deut. 6:5. This was a part of one of the four passages written upon the phylactery that every Jew wore during his daily prayer, and Deut. 6:4-9, with other passages, was recited every day, in the morning and evening devotions of the Jewish people. But the passage in Levit. 19:18, "Thou shalt love thy neighbor as thyself," was not so used. It was not the answer that the Judaic theologians of that day were habitually giving to the great question. It embraces two grand divisions: First, in time and importance, there must be a wholehearted love and devotion to God; secondly, a whole-hearted unselfish love to men. Humanity alone is not religion; and godliness that has no humanity is not religion. Both must dwell together in inseparable

ness that has no humanity is not religion.

Both must dwell together in inseparable unity in order to constitute that living religion that makes man a child of God.

Let the student keep clearly in mind that in the preceding verses our Lord has taught us the way of life; and that now He is merely defining the word neighbor and so showing the scope of the second division of the law of life. For want of remembering this men have construed this parable into a gospel of humanitarianism, as if He taught that loving helpfulness to suffering might constitute a quite sufficient religion in and of itself alone. But our Lord has just emphatically asserted that any true and saving religion can exist only when a man first of all surrenders his whole existence in affectionate devotion of all its powers to God. And who is my neighbor? Average Judaism would have answered promptly, "No Samaritan, no Gentile is my neighbor, my love and help must be confined strictly to my own Jewish brethren."

Our Lord did not answer directly his question, but gently suggested the answer by relating a story that may possibly have been,

Our Lord did not answer directly his question, but gently suggested the answer by relating a story that may possibly have been, as some think, the narration of an actual occurrence. In the story the incidents so fell that Christ could ask, who best fulfilled the law of love to the wounded man? The law of neighborly love extends to every member of the human race, even when that member is not lying wounded and half-dead by the wayside.

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WEDNESDAY, FEBRUARY 6, 1895.

WE HAVE before us the statement and prospectus of the Tappan Presbyterian Association. This Association was organized by the Synod of Michigan of the Presbyterian church, for encouraging the Christian life, the church interests and personal fellowship of the Presbyterian students at the University of Michigan. That university, it is said, has more students from the different denominations of the State than the respective denominational colleges, there being over four hundred Presbyterian students, and the While there are number increasing every year. Christian influences about the University, these, by the nature of the case, cannot be in the line of any church training, and perhaps are restrained from being very positive or affirmative even on a nonsectarian line. The Tappan Association is an endeavor to provide for the religious nurture of the Presbyterian youth gathered there. It is incorporated; its administration is vested in a board of eight trustees. four of whom are elected by the Synod of Michigan, and four by the Session of the First Presbyterian church of Ann Arbor, and all of whom must be either communicants or adherents of the Presbyterian church. Lectures by distinguished ministers and educators of the Presbyterian church are delivered and a reg lar training course conducted by certain pastors who have given their time and labor gratuitously. Two halls have been already provided, Sackett Hall and McMillan Hall, furnishing class rooms and offices, a gymnasium, reading room, assembly room, etc. A lectureship foundation is contemplated and a course of theological and practical training. The projectors hope for an endowment fund of \$25,000.

"TOO CLOSE."

The Evangelist not only opposes the Assembly's plan in regard to closer Seminary relations but apparently thinks the present relations objectionable as being "too close." That is to say even the degree of anchorage to the Assembly now existing creates restiveness, and the single and slight stipulation of submitting elections to the Assembly is esteemed a dubious and distasteful policy. It recalls with seeming satisfaction that misgivings were intimated about "the wisdom of the agreement of 1870 while it was yet formulating," by those reunion leaders. Dr. Musgrave and Dr. Adams, to the effect that "it was not to be permanently binding." What can we infer but that the Evangelist's objection extends not only to the new recommendations, now before the Seminary boards for consideration, but even to the slightest modicum of control?

We are glad the Evangelist is so frank, and discloses the very root of its opposition to the measure. But what are we to think of this "going back" on the compact of 1870? Those brethren who have been training with the Evangelist in objecting to the propositions of 1894 have been greatly belauding those of 1870. Dr. Herrick Johnson has said the gravest matter involved in the now pending propositions is their bearing on the compact, and intimated that an action which he construes to be in derogation of the settlement in 1870 would be a breach of honor! Other brethren, too, have been all along proclaiming the quasi sacredness of that action of 1870 and rejoicing in it as the way in which the church has prospered for twenty-five years. Why, the "compact of 1870" they have esteemed their best card in the

present discussion. They have imagined it as inflexible as a Mædo-Persian law, and have rung the changes on the enormity of the slightest departure from it. And now comes the Evangelist holding it in light esteem! Will the critics of the pending plan take the Evangelist in hand.

But more seriously we raise the question-how far in the church is the opinion which is adverse to the proposed charter amendments likely to crystalize into opposition to even the present degree of Assembly control, or to any authoritative supervision whatever, and come to prefer an entirely independent attitude like that of Union Seminary? This has been logically, though not intentionally, implied in much that has been said by others in criticism of the pending propositions, though the Evangelist has been the first to go straight to the mark.

FROM GERMANY.

From a report furnished in the Independent, there is a new tide showing itself in church affairs in Germany. The more conservative of the religious press, and of the Protestant church at large, are crying out against the drift of the liberal theology taught at some of their universities. While a general antagonism exists, the immediate occasion of the outbreak, it seems, was the delivery of certain popular lectures in the 'vacation lecture course" for preachers, by two of the professors, Mangold and Grafe, of Bonn, in which, on the one hand, after the manner of the Higher Criticism, Abraham and the whole patriarchal history of Israel were analyzed into "myths," and on the other hand the claim put forth that the Lord's Supper had no sacramental purpose but was merely an ordinary meal. In connection with this the people are remembering the attack made two or three years ago by Harnack, one of the same class of liberal professors, on the "Apostles' Creed," in which he denied particularly the miraculous conception in the incarnation of Jesus Christ-"conceived by the power of the Holy

There is this new feature in the situation-that in addition to the whole conservative religious press the political press, too, is protesting against the radical and revolutionary teaching, as being treason in high places against the interests of the church. It is not claimed we presume that on the part of the secular press this zeal is purely from the standpoint of the Christian faith. But they think they see in such trend the workings of a radicalism which will prove perilous to the structure of the State and the social fabric. They are making a strong demand that that class of teachers shall no more be appointed to the chairs of the universities, and the State authorities who have these appointments in hand are determined to heed the sentiment of the people in the matter. An instance is reported: that at Marburg three names, 'all Wellhausians," were proposed by the liberal faculty from whom to choose an incumbent, but they were all ignored, while the one who received the appointment is of the more conservative class of Old Testament scholars. The conservatives declare that similar appointments will be made at other univer-

The liberals are represented as very angry at all this and call it "persecution." The conservatives on the other hand are determined in protesting against the blind adoration of what they regard as the fetish "Scientific Research," with which the liberals are fond of labeling speculative novelties detrimental sometimes to the historic fundamentals of the church. It is made very apparent by developments that the rank and file of the German Protestant church is warmly on the side of the historic faith; and it is stated that in the recent General Synod of Prussia, among 198 representatives elected to it, there was only one representative of liberal theology.

UNUSED CAPITAL.

In one of His parables our Lord represents a nobleman about to depart to a far country entrusting to his ten servants each a pound and instructing them to employ it well in his absence. On his return he demands an account, "that he might know how much every man had gained by trading." One of the servants is represented as having done nothing with his pound. He had kept the money in a napkin instead of putting it out at interest. It was idle, unused

The Christian's various gifts and resources and suitabilities are entrusted to him for use in service of the absent Master. Letting his capacities go unused. his powers and endowments lie unproductive and his sword hidden in the scabbard-this is to take the role of him who used not his pound, and it incurs the same rebuke, "Then wherefore gavest thou not my money into the bank, and at my coming I should have required mine own with interest?" (R. V.)

Excellence of personal character is one element of capital which can be put out in interest bearing power. But how often do we see a member of Christ's kingdom with unblemished reputation and consistency of walk, yet being in no direct touch with his fellow men, and failing to bring the strength of his good character to bear in any open, positive and affirmative way for Christ. A single word from him to another about his soul, or a single outward and aggressive step in the work of the kingdom would be more availing, would "yield more," as the investor would say, than the much speaking and the many efforts of certain others, it may be, whose character has not the same gravity and strength. Many Christians are blind to the power for good which is in them, but which they allow to lie dormant. It is said that while for four hundred years past, there have been a monastery and monks at the foot of Mount Sinai, not the slightest missionary work has ever been undertaken among the Bedouins of the neighborhood.

Intellectual gifts are a part of capital. What capabilities has the educated Christian for the service of his absent Master. How qualified to be a helper to the pastor, a counsellor in church affairs, an advocate and champion for the truth when assailed by unbelievers. Yet we often see such brethren almost idle in the vineyard as far as distinctively Christian work is concerned. In many congregations are men of high public repute, or eminent in professional life, or teachers or college graduates, who in the way of direct influence in the councils and work of the charchprayer-meetings, Sunday-school and missionary exercises-avail not as much as some of the humblest of the membership. They are in their pews every Sabbath, reverent and attentive worshipers. But otherwise they seem to be as strangers or visitors simply, and to make no part in the life of the church. They are not devoid of religious sympathy, and their example as respects daily life is always good. But the fact remains, that endowed with the power of intellectual influence, more perhaps than the average churchmember, they are not making it tell, they are not putting out their capital for the Lord.

Again, this principle applies to the Christian business man. His training increases his capacity for service. It has made him prompt and systematic, and has developed forethought and practical judgment in affairs. He is accustomed to carrying responsibility, and he has gained extensive acquaintance among the people of his community. Now all this training and skill can in many ways be made tributary to the interests of the church. And in the Christian work of to-day, so characterized by enterprise and organization and system, much of the needful help in the administration of the kingdom is looked for among those lay brethren, who, besides giving their heart to the Lord, give also their energy and wisdom to its affairs.

The social influence of Christians should be mentioned as another element in their interest-bearing gifts. It is but a law of nature, that by association we act on one another. The baneful power of evil companionships is set forth in the Bible, and is descanted on by every moralist. But contrariwise, society life of a good kind may be just as potent. But how much Christian capital of this kind is going to waste-lying absolutely unused. Probably the most of the conversions from Protestant ranks to Roman Catholicism in England and in this country, have been due largely to the social influence brought to bear. In every community there are Christian families, who, by reason of their extensive acquaintance, their good name, their cordial and hospitable manner bear a strong influence socially. Such is their well-established position that they have it in their power to direct and control a goodly portion of local society. They can turn the scale for or against many of the practices which pertain to neighborhood sociality. Here is a great reserve of capital which can well be employed for the church. Their homes, with all that characterizes them and emanates from them make a fashioning power. After the embassadors from Babylon had been entertained by Hezekiah at Jerusalem, the prophet Isajah made his appearance before the king with the question, "What have they seen in thy house?" Christian householders amid their entertainments and hospitalities should often hearken to the same

It is with deep and poignant regret that we have to announce the destruction by fire of the Mary Holmes Seminary building, at Jackson, Mississippi. This is a much needed school, founded by the liberality of the Holmes family of Rockford, Ill., for the Christian education of colored girls. It is connected with our Freedmen's Board, and doing a most important and eucouraging work. The loss of the building is very serious and lamentable.

FROM MY STUDY CHAIR.

The last week has brought to the mind of the church through the observance of the Day of Prayer for Colleges, the spiritual condition of the children of our Presbyterian homes. A church like ours, which emphasizes the covenant relations of God with His people, cannot forget the promises which He has made concerning the children of believers. Pleading these promises with reference to the youth in our schools and colleges is both a duty and a privilege. The outpouring of divine grace in direct answer to these special supplications has fully vindicated the truthfulness of the covenant promises, and shown how ready God is to answer the united prayers of His people.

But it is not for those alone who are in schools and colleges, that fervent supplication should be made. The most influential school after all is the school of home. All come under its influence and training, and it does more than any other to form character. Godless seminaries and schools are indeed full of peril to all under their influence, but not so much so as godless homes. Yet it is to be feared that in many homes called Christian, the godly nurture so strenuously insisted upon by our pious ancestors, is among the lost or forgotten arts. Family worship, represented in the morning and evening prayers, is no longer observed; religious instruction by the parents is not insisted upon; secular reading and the daily newspaper have supplanted the reading of religious books and the study of the Bible, even on the Lord's day. A worldly atmosphere pervades the home and there is more insistence upon culture than upon the obligations and privileges of true piety.

This evil condition is widespread, and it is not strange that from such homes there should come a multitude who, as they grow up, are estranged from the sanctuary and indifferent to the claims of the Gospel. Nothing would work more directly to correct this state of affairs than the revival of family worship. So long as the flame of devotion on the family altar burns brightly, the influence of the world will not dominate in that family, and the training will be such as has reference to the higher and spiritual life. The prayers of parents are among the most powerful means for the securing the true welfare of their children. The Word of God is full of encouragement and instruction on this point, and the experience of those parents who have been persevering and importunate in prayer, fully confirms the divine testimony. The following extracts from an old letter, written by a praying mother over eighty years ago, to her son, then in the ministry, may perhaps furnish encouragement to some who are to-day wrestling with God in behalf of their impenitent and unbelieving children. The letter has this dedication: "To the child of my prayers, tears and vows this paper is dedicated when I am no more.'

"I am this day fifty years old, and this week you have been separated to the work of the Gospel ministry. I bless God that I have lived to see this event. Far greater is my joy than to have seen you crowned an earthly monarch.

For the honor of a faithful prayer-hearing God, and for your encouragement in prayer, I now record some things respecting you. I think I had more evidence of acting faith in devoting you to God in baptism, than in devoting any other one of my children. Your own memory will be e best witness for me as to the pains I took in your education, to impress your mind early with a sense of divine things. I am not conscious of having done more for you in this respect, than for my other children. But when in your early years you discovered a propensity for vice, how great was my distress for you. I know that you often witnessed my tears, but the anguish of my heart you were a stranger to. And when in the face of all instruction, entreaties, warnings, reproofs and corrections, you still persisted in that course, what could be my resort but the throne of

"You will remember the day of fasting and prayer set apart by your father and myself on your account. My heart was that day overborne with sorrow. I thought it would be comparatively easy to follow you to the grave, to what I then suffered. But my Heavenly Father was pleased to show me' before the day was over, that my help and hope were only in Him, and to Him did my heart turn as to its only refuge; insomuch that when the day was ended I felt as though my work was just begun.

'It is impossible for me to describe to you, unless you know experimentally what it is to wrestle with God, the ardor of my soul before God on your account. At first I seemed to be content to plead for restraining grace for you. But I did not long rest there. The promises of a covenant God respecting the righteous and their seed were very sweet to my soul. I knew that God would be inquired of by the house of Israel to do this for them. It was His constituted way of bestowing the blessing, therefore I had confidence to plead with Him.

"My work seemed plain before me and I had no disposition to relax in it at all until God should appear for you. I told no one my feelings, not even your father. The work was between God and my own soul, and I firmly believed that He would in His own time answer my prayers. When the first serious impressions were made on your mind that I was acquainted with, I felt a new and fresh engagedress in my work. Sometimes, at least, the mid-night hour has witnessed my tears and prayers for you. You will not now wonder that I was anxious to know your particular state of mind while you were absent from me at college. Sometimes, indeed, I was ready to limit the Almighty and say, 'O. let the salvation of God come this night to my child. But God taught me more commonly to lie at His feet and humbly implore the blessing in His own time and way. In His own time, He has, I trust, brought you forth to the light, and you behold His righteousness; yes, the complete righteousness of Jesus your advocate on high. When I am

sleeping in the dust, look over this sheet and give glory to God, who has wrought such wonders for you, and when you leave this mortal stage, may your children be left on earth, a seed to serve the God of their fathers, that through us His praise may be handed down to latest generations.

"Your Affectionate Mother."

What a privilege to have such a mother. Such agonizing praying does not go unanswered. This case is only one of thousands that could easily be furnished in the experience of the Church testifying to the faithfulness of God in having His elect who cry unto Him continually for their children. There may be anxious fathers and burdened mothers who have long been praying for the conversion of their children. Let them read this testimony from a mother who has long since entered into glory, and take courage.

SAMUEL J. NICCOLLS.

WHAT OTHERS SAY.

A strong church is not necessarily one that has great numbers and wealth. but one that is "strong in the Lord, and in the power of His might." "Awake, awake, put on thy strength, O Zion."-United Presbyterian.

Cardinal Gibbons says the only true view of church unity is that taken by the Pope, that "the supremacy of the Roman pontiff, the supreme jurisdiction of St. Peter and his successors, can alone unite us in fellowship with our Re-Is this the infallible word of unity which Dr. Briggs lately predicted that some Pope was going to speak? If so, nearly every other denomination has a similar word of unity, only it presents itself as the rallying center; but if they should all come together, each uttering its infallible word, what a time there would be!-Congregationalist.

When trouble comes, it does no good to whine about it. The thing to do is to face it and bear it. Many persons waste their capacity for honest endurance by indulging in useless and idle regrets. We do not mean to say that a Christian should ever take up an attitude of hard and stoical indifference toward calamitous occurrences. It must be left to heathen and infidels to do that. But those who believe in the good providence of God should accept in the spirit of filial submission whatever dispensations He may see fit either to send or to suffer to come .- Nashville Advo-

As no man can be a good and useful and intelligent citizen of the United States who is not conversant with the principles of the Constitution and of the character of the Government, so no man can be an intelligent, a practical, a liberal-hearted member of the Church of Christ who is not conversant with the Holy Scriptures; who is ignorant of the Constitution of the Church, ignorant of church government, ignorant of the plan of salvation, and, therefore, not able to tell why he is a Christian and not a barbarian .-Christian Leader.

Will the present war in the east result in advantage to the cause of Foreign Missions? We think there can be no doubt that this will be the case. China will no longer be able to remain in her isolated position; and when she comes to realize her necessities there will be a call for teachers to lead her people into better paths. At first there will no doubt be a desire for secular advancement only; but it will be the fault of Christians if they do not use the opportunity for the promulgation of the truth. May missionaries of our Church be ready to enter the land when the barriers fall.—Reformed Church Messenger.

It is not often in these feverish days when novelty is sought after even in the sacred desk, that a congregation is content to be served continuously for twenty years by the same pastor, no matter how good a man and minister such pastor may be and no matter how eloquent and how zealous in good works. Long before a decade has run its course, in most instances, some little matter of contention between pastor and some of his flock arises which, no bigger than a man's hand at the outset, grows steadily to dimensions which results sooner or later in a termination of relations between church and preacher. It is a matter of more than ordinary interest, therefore, when a pastor is permitted to celebrate the twentieth anniversary of his settlement over a church .- Syracuse Evening Herald.

A writer in the Belfast Witness has this to say: This cant phrase of Broad Churchism, "Back to the Gospels," is like a silken sheath under which deadly claws of heresy lurk to tear the vitals out of the doctrine that our church has hitherto accepted on the question of the authority of Scripture. The foundation, though most important and necessary, is not the whole house, neither are the four Gospels the complete revelation of God's will in the New Testament. The teaching of the risen Christ, through His apostles, who spake by His Spirit, is surely just of as much authority as the teaching that fell from Christ's own lips. Both are His own words, in the one case spoken directly, in the other indirectly by the mouth of His apostles, who spake in His name, and whom His Spirit inspired. We cannot too highly esteem the Gospels, but on the other hand there is nothing to warrant one so exalting them as to place the other Scriptures, even impliedly, on a platform of lower

"Take Time for the Bible."-As we drift along the swift, relentless current of time toward the end of our days; as days and weeks and months and years follow each other in breathless haste, and we reflect now and then for a moment

that, at any rate for us, much of this earthly career has passed irrevocably, what are the interests, thoughts, aye, the books, which really command our attention? we read and leave unread? What time do we give to the Bible? No other book, let us be sure of it, can equally avail to prepare us for that which lies before us; for the unknown anxieties and sorrows which are sooner or later the portion of most men and women; for the gradual approach of death; for the period, be it long or short, of waiting and preparation for the throne and face of the eternal Judge. Looking back from that world, how shall we desire to have made the most of our best guide to it! How shall we grudge the hours we have wasted on any-be they thoughts, or books or teachers-which only belong to the things of time .- Canon Liddon.

The Truth furnishes the following as spoken by Sir William Dawson, the eminent scientist, in a recent address to a band of theological students: I have read recently, I confess with feelings of contempt, discussions respecting the supposed limitations of the knowledge of Jesus Christ. Did He know the data of modern criticism? Was He acquainted with the discoveries of modern science? The fly alighting on my hand might as well attempt to understand the thoughts passing through my mind as criticism to gauge in this way the mind of Christ. To me, as a student for fifty years, of nature, of man and of the Bible, such discussions seem most frivolous, since our Lord's knowledge, as we have it in His reported discourses, is altogether above and beyond our science and philosophy; transcending them as much as the vision of an astronomer, armed with one of the great telescopes of our time, transcends the unaided vision of a gnat. Christ views things from a standpoint of His own and through a different medium from the atmosphere of this world. His difficulty appears to be to con vey heavenly thoughts to us through the imperfect language in which we speak of earthly thoughts.

It needed no prophet to forsee that the strike of the Brooklyn trolley men would speedily run its course. It has lasted about two weeks, and what is the net result? It has cost the city thousands of dollars; it has required the marshalling of several regiments of State militia at great expense, it has almost suspended intercourse between different parts of the city at a loss which no man can estimate; it has deprived the employes of two weeks or more of wages; it has deprived the companies of two weeks of income and subjected them to losses by injury to their lines, it has resulted indirectly in the destruction of much valuable property and not a little bloodshed. The companies are poorer, the employes are poorer, the community It is idle in the face of such an outcome as this to discuss the question whether the companies or men have gained the advantage. No new principle has been developed out of the conflict, and there seems to be no reason to believe that similar conflicts will not take place in the future. It seems to us that both the men and the companies have been short-sighted. The companies might have shown a more conciliatory spirit; the men might have used the newspapers beforehand to set their grievances before the public and got the sympathy of the public with them and so brought a lever to bear upon the companies. Their interests are mutual, but they seem to forget it. More kindliness on the part of employers and more consideration on the part of employes would go a long way to prevent such conflicts. At present we know of nothing better.-Indepen-

A singular condition of things from a religious point of view exists in the village of Westerly, Rhode Island, according to W. B. Hale, a writer in the February Forum. He is speaking of three Baptist churches of that community which keop Saturday as the weekly day of worship, and disregard Sunday. He reports: "The membership of these societies constitute, if not now numerically half the community, practically more than half of it. It includes the proprietors of large machine shops, and many shop-keepers and employers of labor. Until lately, it was impossible on Saturday to make a purchase at a single retail shop in town; the supplies for the day's table had to be bought on Friday. On Saturday, Sunday-keeping Christians are embarrassed in their work by the cessation of labor on the part of half the population, as on Sunday, Sabbath-keepers are by that of the other half. No device could more completely disorganize society or disturb business. The consciences of Sabbath-observers are offended on every Saturday by the behavior of their neighbors, while on Sunday, Lord's-Day Christians are awakened by the scream of factory whistles, go to church to the unedifying music of lawn-mowers, pray and sing amid the shouts of boys at play; and listen for the benediction over the rumble of carts. It is a singular sensation for New England Christians, sons of the Puritans, to reflect that while they are at worship, drills are resounding in the quarries, and that the machinery of the factories is in operation. One of the evil results of the strife between the two days is that many of the village people keep neither. A considerable number of Englishmen have settled here. They are chiefly operatives in the machine shops, and are compelled to work Sundays. They will not go to the Saturday services, and they soon learn to use their day of rest in turning an honest penny. After a few appearances at evening prayer Sunday night, they are apt to give up all church attendance, and all regard for sacred times; then, from year's end to year's end, their wives never see them in other than their working clothes. The desecrators of the Lord's Day in Westerly are protected by special statutes. Their chief congregation has about four hundred members, and is presided over by a minister of great activity, learning and ability. His people are intelligent and moral, and have high spiritual ideals."

The family Circle.

(The Mid-Continent Serial.) SCRUB.

OR "THE HOSTS ENCAMPED."

BY MRS. M. A. NICHOLL.

Chapter XV.

To God incarnate sings v...
Forever and for evermore;
Il praise to Him who wrought salvation—
Praise unto Him, our griefs who bore!"
—S. M. Haycraft. "To God incarnate sings creation,

Beautiful in the grandeur of its own peculiar peace which makes it different from all other days, the holy day came, cloudlessly to the lovely and celebrated town of Lauterbrunnen. Herr pastor had been out "filling my soul with the great thoughts of God's majesty, revealed in the wonders of my own land's grandeur," the good man said, before his good wife, Frau Von Fraunhofer, had prepared their simple, Sabbath morning

"I have chosen my text that I could not find last night," he told her. "I go this day to preach in the little forest church up the mountain. You will come there?"

Leaving the good man and his helpmeet to their beautiful morning climb, we shall pass on, and go yet higher than the picturesque church, up to the valley of scattered chalets, almost opposite to The Jungfrau, "The Queen of the Oberland," and the lesser giants, Eiger, Monch, and Silberhorn. Elsje has been up for over an hour, and is on the outlook for the old Englishman. She wants him to go to church, and they ought to be on their way now. Ah! there he comes! She loses no time in running to meet and greet him.

"You will come to the kirche to-day!" she asks eagerly, "I am going, all alone.

"You are quite sure of the way, little

Elsje laughs half scornfully at the ques-

"It is the school, also where my Belloti goes. Here is Belloti!" and a dark-faced, tall, and evidently four or five years Elsje's senior approaches them.

"This is the kind Herr Brooke," she tells him, "and he is coming with me to church."

Nathaniel Brooke speaks kindly to the youth, and asks him if he cannot come with them. But Belloti makes his excuse quite gracefully and the old man and little child, started on their way. Glorious was their walk in the sweet morning air, and lingeringly they passed adown the grand old forest way, with the liquid song of a white, gleeful water fall calling and calling to them, through the dim, green light of the mountain woods. Nearer and nearer they come to the water's music, and at last they reach it.

"It is very beautiful here, Elsje." Mr. Brooke says. "More lovely than anything I have ever dreamed of. Every scene of your valley gives its own vision of beauty. How would it be if your Belloti, and your father will trust their little girl to me, till she gets cured. Would you get the terrible homesickness, and long for the glaciers, mountains, woods, and lakes and waterfalls?"

Elsje looks up the wooded hillside, down the pathway under the frowning cliffs, and thinks, like a little woman.

Then her clear eyes look up into his, and she rests her hand confidingly on his that

holds his staff. "Ah! no," she says, "I will go with you and when they make me strong, I will write all the things I think about. But we

are near to the church. Come, or Herr Pastor will have begun." A minute or two after they are seated in

the church the service, which is conducted in German, begins. In the earlier days of his manhood, Brooke had studied this language. He had found it very useful during his months of travel, which has also improved his former knowledge of that language. And he is thankful he understands it, as the pastor prays, so earnestly, for the unconverted, the "almost persuaded," and the decided children of the kingdom. The German hymns are grand, and the voices of the Swiss go beautifully to their tunes, that seem to have a tone of the wild mountains and rushing torrents in them. They sang a song of peculiar sweetness, written by Max Von Schrenkendorf, the writer of the

Battle" at Leipzig. The song came to Brooke's mind soothingly after his experiences, recorded in a previous chapter:-

"Do you see the gracious Shepherd Passing o'er the plain so green? Do you see? The fields more beauteous Bloom where'er His feet have been.

Lol a lamb away has wandered,
And He hasteneth amain—
The remaining flock forsaking,
To bring back the sheep again.
Would you have such sure protection,
While you on the earth abide?
You must be a sheep of Jesus;
For His sheep He bled and died."

One beautiful fact through all the service was evident-all was Jesus! Then the pastor stood up and gave out the text he had found in his early walk:

"For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy upon thee."

Isaiah fifty-fourth chapter and tenth verse. Glorious picture of the stability of that most perfect covenant of God with man! Where on all the wide earth could it be better understood? And the pastor, preaching Christ, the Rock, used good illustrations of his power, in regard to the mountains, with which his hearers were so familiar. "The mountains quake at Him, and the hills melt;" "the mountains shall be molten under Him, and the valleys shall be cleft, as wax before the fire;" "the everlasting mountains were scattered; the perpetual hills did bow; His ways are everlasting." Then the pastor showed the great power of His Word, as he held high the Bible-"Die Buchle." "Heaven and earth shall pass away; but my Word shall not pass away."

As the sermon proceeded Nathaniel Brooke's heart misgave him more than once. Great was the God, and Almighty whose holiness he, a sinner, had offended in his life long error of gold worship. But the preacher after having vividly shown forth God's power and might, the sin of scorning or rejecting the everlasting Gospel, turns to the last half of his text, and dwells on Jesus, the good tender Snepherd, the loving Saviour, the sinner's Friend. It is this last name given to the Son of Man, that brings peace, like a river, to the heart of Brooke. And when they sang ere closing, Annette von Droste-Hulshoff's glorious hymn for Easter ending

"With that same voice of Thine, that Mary

With that same voice of Thine, that Mary heard, When she mistaking, weeping, turned from Thee, Speak—"Peace be with thee, child!" this gracious word, So speak, my Father, even unto me!"

His heart became as a weaned child, and turned, with strong, ardent longing to the Merciful Father. He had been a hopeless 'case," a hard man, a vile sinner. But hopeless, bard, vile sinners may come to Jesus,

for-"this man receiveth sinners." "I know you liked our church!" said Elsje as they slowly climbed homewards.

"Why, my child?"

"Oh! you look glad! Father looks that way sometimes when he comes to hear the

"Then your father must love Jesus?" "I think he is learning to love Him," Elsje says, "for he reads the good Book now with mother."

"Ay, the good Book! Elsje, do you ever think what the world would have been if the Lord Christ had never come, if the good Book had never been written?" For reply Elsje sits down on a big stone, past which a tiny thread of a stream dashes on its babbling way down into the valley below them. She rests her chin in her two tiny palms.

"I know, Herr Brook," she says at last, "all the creation would have fallen, fallen, even as the little stream falls away, unto that awful place, where people are lost!"

"Lost!" Yes, and only for the influence holy things-such as God's holy Spirit's leadings; the memory of his sins-shown by that same Spirit, and the teachings of this little mountain child, he, Nathaniel Brooke, might have been gone too far for any return. What an awful thing to be lost! Not only, by one's own free will, to go far beyond grace and God, but to drift down, down-where? To the abode of nether darkness, the dwelling place of all evil, the home of the enemy of souls! And this is what men, such as he had been, pile up garnered riches for. What are riches, anyway, to the worldling, the condemned? Only the weight that drags them down to the horrors of the abyss. "Thou in thy lifetime receivest thy good things." Think of it, rich man, with "Prayer Before," and "Te Deum After the thy soul unpardoned, thy debt unpaid, that

awful night when thy soul shall be required of thee, "and fly to the shelter of the Rock-Christ."

"Let us praise Him, that He has called us and redeemed us, Elsje." And they slowly climb homewards.

Her father was standing in the door his of chalet, as the two, somewhat weary came home. He spoke in German, respectfully to the wealthy Englishman. That afternoon was passed in reading God's Word, and prayer-an experience very strange to Nathaniel Brooke. Then he went out, to the great delight of Elsje, who had been looking for him since dinner-time, but felt too shy to go near his cottage.

"My dear little one! Have you been looking for me? But your eyes are red. How is

"My Belloti is going away, down to Lanterbrunnen, to live with a gentleman all the time, and I shall be so lonely."

"When shall he go and where is he now?" "He goes away early in the morning," and Elsje's tears came again.

"Is he at home, now, my dear?"

The little maiden nodded, and the two retraced their steps till they came to the little chalet. Father and son, and stepmother, were all there, eagerly discussing the coming change in their fortunes, when the boy would also be able to help, with his earnings, to support them, during the winter when it was cold and lonesome. Then they could all go and live in Lanterbrunnen together. They had just arrived at this part of the conversation when Elsje and her companion

All arose, and a chair was offered to the visitor.

"Your little girl has become very dear to me," Brooke said, addressing the father. "I have come to make a strange proposal to you. I have learned from her that she is beginning to be afflicted with goitre. You are a busy people here, and have not time or money to try to effect a cure. I have both, and if you will trust her to me, she shall have the attention of the best medical skill. and such educational advantages as will best suit her health and talents.'

Great excitement followed the old gentleman's words. All seemed talking together, and so fast that he could not distinguish half of what they said. One thing he could make out, and that was, that the stepmother tried, to the best of her skill, to point out the great advantages of such a splendid opening for Elsje. At length the father spoke.

"You are kind, sir, to think of my little girl. But it is hard for me to decide. My life, as a guide among the mountains, is not over-certain, and in one way it would be a good thing that the child is well done for."

Belloti, sitting back among the deepening shadows, was scanning the foreigner's features very keenly.

"How shall we know it Elsje is content and happy?" he asked, with an arm around

"Of course, I could write regularly, telling you how she is; or you can come and visit her, and I will bear all the expenses of your journey. I can leave the money with your father.'

This seemed to content the youth, and all parties were satisfied.

"Of course I shall furnish my little girl with things necessary for the journey; and your wife may choose a female attendant to accompany her. Let her have some one whom she knows and likes, for it is likely I shall leave her at some medical institution, while I go on traveling for a few months."

Thus it was all settled, and as the days passed by Elsje often asked her companion where and when, they would go. Mr. Brooke and his man went to Lanterbrunnen during the next week. From that place he sent to London for a generous supply of all kinds of clothing for his little charge, and then he sought out the pastor, and had a long talk with him. And before he left for the south f Europe, he rem embered the Lord's death with a little band of faithful believers, in the mountain church.

(To Be Continued.)

TEN REASONS FOR DAILY EXER-CISE.

- Any man who does not take time for exercise will probably have to make time to
- 2. Body and mind are both gifts; and for the proper use of them our Maker will hold us responsible.
- 3. Exercise gradually increases the phys-

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ical power, and gives more strength to resist sickness.

- 4. Exercise will do for your body what intellectual training will do for your mindeducate and strengthen it.
- 5. Plato called a man lame because he exercised the mind while the body was allowed to suffer.
- 6. A sound body lies at the foundation of all that goes to make life a success. Exercise will help to give it.
- 7. Exercise will help a young man to lead a chaste life.
- 8. Varied, light, and brisk exercises, next to sleep, will rest the tired brain better than anything else.
- 9. Metal will rust if not used, and the body will become diseased if not exercised. 10. A man "too busy" to take care of his health is like a workman too busy to

GIVE ME THE BABY.

sharpen his tools,-Reflector.

Give me the baby to hold, my dear-To hold and hug and to hold and kiss, Ah! he will come to me, never a fear-Come to the breast of a nest like this. As warm for him is his face with cheer, Give me the baby to hold, my dear.

Trustfully yield him to my caress, "Bother," you say? What? a "bother" to me?

To fill my soul with such happiness As the love of a baby that laughs to be Snuggled away where my heart can hear! Give me the baby to hold, my dear.

Ah, but his hands are grimed, you say, And would soil my laces and clutch my hair-

Well, what would pleasure me more, I pray, Then the touch and tug of the wee hands

there? The wee hands there and the warm face

here-

Give me the baby to hold, my dear.

Give me the baby! (Oh, won't you see? Somewhere, out where the green of the lawn

Is turning to gray and the maple tree Is weeping its leaves of gold upon A little mound, with a dead rose near . .) Give me the baby to hold, my dear. -James Whitcomb Riley.

LAW AND GRACE.

The law was given by Moses; grace came by Jesus Christ.

The law appeals to the old nature; grace to the new.

The law speaks to the servants; grace speaks to the sons. The law chains the wolf in man; grace

makes him a new man. The law says, "Pay," grace says, "I freely forgive you all."

The law says, "Keep off;" grace says,

"Come." The law shows our weakness; grace gives

us strength. The law tells me I am wrong; grace sets me right.

The law thinks much of self; grace makes everything of Christ .- Ram's Horn.

ROYAL Baking Powder. Highest of all in leavening strength .- U. S. Government Reports

Our Young People.

FEBRUARY 6,1895

LITTLE THINGS.

A goodby kiss is a little thing,
With your hand on the door to go,
But it takes the venom out of the stin
Of a thoughtless word or a cruel fling
That you made an hour ago.

A kiss of greeting is sweet and rare
After the toil of the day,
And it smooths the furrows plowed by care,
The lines on the forehead you once called
fair

In the years that have flown away.

'Tis a little thing to say, "You are kind;
I love you my dear," each night,
But it sends a thrill through the heart, I
find—
For love is tender, as love is blind—
As we climb life's rugged height.

We starve each other for love's caress
We take, but we do not give;
It seems so easy some soul to bless,
But we dole the love grudgingly, less and

less,
Till 'tis bitter and hard to live.
—Selected.

TWO HEROES.

BY LILY DOWNS PEARCE.

"If I could only get it, mother would "If I could only get it, mother would be so glad and proud of me. I've got the best report before, why can't I get it this time? I'll try and I will get it." With which determination Tommy Blake threw the snow ball he had been making far across the field.

Whiz! And another one flew past his ear; and turning round he saw Walter Houlton, a class-mate and "chum" hurrying up to him.

hurrying up to him.
"I've been running all the way from the school-house to catch you," he said

"I've been running all the way from the school-house to catch you," he said breathlessly.

"I didn't hear you because the snow is so deep I suppose, and besides, I was thinking," replied Tommy with an important air, which set off his sturdy figure to advantage.

"Were you thinking about our teacher's prize?" asked his companion timidly.

"Yes, that's what all the fellows are doing I guess; ain't you?" and Tommy looked up inquiringly.

"Yes, that's what I want to see you about. You know Tommy you can get the five dollars without any trouble because you're so smart, but I want to get it too, oh so much. Mother's been sick you know and the rent got behind, but four dollars will make it all right: I want to ask you if you will promise not to try quite so hard to get it; but of course you want to please your mother too," and Walter paused. "But you've got more money than we have," he continued, as though in excuse for his strange request. After saying which Walter looked up wistfully into his friend's face. He did not like the looks of those tightly closed lips.

These two were only twelve years oid, and it is not to be wondered at, that as Walter ceased speaking, Tommy's usual-

These two were only twelve years old, and it is not to be wondered at, that as Walter ceased speaking, Tommy's usually bright face clouded and he said sharply, as he stopped in his walk. "What do you take me for!" And then fell to arguing with himself. Did not he love his mother just as much as Walter did his? Did he not have as much right to try and win the prize their teacher had offered for the best report as Walter? And yet a still small voice kept whispering in his heart, making him feel very uncomfortable.

And yet a still small voice kept whispering in his heart, making him feel very uncomfortable.

They walked slowly along unmindful of the cold, kicking the snow as they went, Walter afraid to speak, and Tommy—not ready to.

Soon, Walter's home was reached, and the sight of his mother's face at the window, made him feel in an instant, how selfish he must have seemed to Tommy: and grasping his hand he begged him not to think any more about what he had said, and Tommy, whose better self during that silent walk had triumphed, settled it by saying, they would both try as hard as they could for the coveted prize, but still his last words as his face again bright, disappeared around the bend in the road were, "But I hope I'll get it!" And you will see he meant nothing selfish by it either. by it either. .

The day before Christmas had come, and with it, the end of school and the

Tommy and Walter were as good friends as ever; studying together often yet neither reading the secret of each other's heart, although the brown curls of one touched the fair hair of the other as they studied out some (to them) diffi-

cult problems from the same book.

Walter felt sure Tommy would receive
it, for had not he missed twice and
Tommy only once and no other boy

ahead? And his secret was, that he would never let Tommy know how disappointed he was, nor how hard he had to

try to keep from envying him.
So when the master called Tommy
Blake's name as the successful one, no
one was surprised, and Walter bravely
raised his head and smiled at his friend
through tears he was not ashamed to
own. His mother would be disappointed that was why

own. His mother would be disappointed, that was why.

He hurried home and into the little kitchen with the words, "I didn't get it mother, but Tommy did, and I am glad for he helped me lots you know; it would be different if you did not know I had tried hard, it was to keep you from wor-rying I wanted it," His mother stroked his curly head and

smiled upon him even more sweetly, it seemed to him, because of his disap-pointment than if the money which for her sake he had tried so hard to win was in her hand.

Tommy rushed into his mother's arms and thrust the money into her hand, and she, ever so glad, kissed his happy face and spoke the words which made

face and spoke the words which made his heart rejoice that he had tried and won. "I am very proud of my only boy, my Tommy!"

"As soon as we get supper mother, I'll do what we planned, and two mothers will be happy," said Tommy, and he jumped about the kitchen making a great noise with his heavy boots.

jumped about the kitchen making a great noise with his heavy boots.

Then as soon as he had eaten a good hearty meal he took the prize money andstarted for Walter's.

Walter opened the door but before he had time to ask Tommy in, he had slipped the money into his hand along with a little note, which he had written on the very afternoon that Walter had made his strange request, and hurried away.

Walter was too overcome with surprise to read it, but held the crisp bill in his hand wondering why it was there: his mother seeing his confusion took the little note and read. little note and read,

"Dear Walter:—You deserve this money just as much as I do. I took it home and mother praised me, that was all I wanted of it; so now I bring it to you for you and your mother to have your share of it. Did ever five dollars go so far?

Your friend, TOMMY."

As they slept in their separate homes that night, I feel sure that God gave His angels special charge concerning these two, who so early had learned to make one another happy even if it was some whatout of the common.

MRS. MORGAN'S QUARTER.

"Only twenty-five cents." It seemed so small to Mrs. Morgan when she thought of what the others would give, though when she remembered the bar-rel of flour that they must have, the shoes for Kit, the medicine for Janie, and Tom shivering without an overcoat, it seemed much larger. When she thought of all these things it seemed to

thought of all these things it seemed to her that she could not spare even twenty five cents for the cause of missions.

"I don't believe that I will go to the circle," she said to herself, "and then I won't have to give anything; the ladies will laugh in their sleeves to see me put it in the box with their five and ten-dollar bills. The Lord knows I'd be glad to give more, but I honestly and truly can not; so I'll just stay at home and sew."

But somehow Mrs. Morgan did not feel comfortable in her mind as she settled herself to work.

comfortable in her mind as she settled herself to work.

"You know you're a coward," whispered her conscience very distinctly; "you know, even if you hadn't but one cent to give, you ought to go and give it. What if they do all give more! It won't be any excuse for you not doing your duty, will it? A quarter isn't enough to do any good? How do you know that? A doilar is four quarters, and, 'many a mickle makes a muckle.' Suppose every one who could give only Suppose every one who could give only a little should not give at all, wouldn't it make a difference? Besides, remember the loaves and the fishes; ask the Lord's blessing on your gift, and though it may be small, yet it may have a power that a much larger one without His blessing would never have. Sarah Jane Morgan, you know you ought to go to that mission circle meeting and give your quarter; so put up your work and

go."
And Mrs. Morgan put up her sewing, went to her room, took the despised quarter out of her pocket-book and knelt by the bedside. "Dear Lord," she prayed, "this is all I have to give to help Thy cause. Thou knowest my heart, and seest that I would gladly do more if I could. I humbly and earnestly ask Thee to bless my little offering for the dear Christ's sake. Amen."

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Somehow that quarter seemed different to Mrs. Morgan when she rose from her knees, and, putting on her bonnet and shawl, started for the meeting.

her knees, and, putting on her bonnet and shawl, started for the meeting.

"I believe I'll stop for Mrs. Carter," she thought, as she went along.

"Now," said Mrs. Carter, "I've about given up going. I can't give much, for it's been a hard winter with us, and most of the ladies can give so much that I feel mean putting my mite in the box."

"Just exactly the way I felt at first," said Mrs. Morgan laughing; "but it isn't the right way. We must every one do our part, no matter how small it is. Now there is my Kit; she can do ever so much to help me, and Tottie can't do anything but take steps, but she ought-n't to refuse to do that because she can't do as much as Kit, ought she? And then the little steps do help wonderfully, after all, sometimes."

"That's a good word, Mrs. Morgan. Thank you ever so much, and I'll remember it. Just wait a minute and I'll go right along with you."

"John," said Mrs. Thompson that noon to her husband; "I want some money. The mission circle meets this afternoon, and then I want to do a few errands; so please give me ten or fifteen dollars."

"I suppose the most of it is for the mission circle," he said laughingly.

"I'm not going to give but a dollar, hsyway," thought Mrs. Thompson, as

mission circle," he said laughingly.

"I'm not going to give but a dollar, hsyway," thought Mrs. Thompson, as nae dressed for the meeting; and I will stop at Leonard's on my way home and get that lovely lace scarf. I don't know but it is extravagant to pay ten dollars for it, but I want it so much. Dear me, what would my dear, good mother say to me?" and Mrs. Thompson sighed as she remembered how far she had strayed from that mother's teachings.

Now it happened that Mrs. Morgan and Mrs. Carter sat directly in front of

Now it happened that Mrs. Morgan and Mrs. Carter sat directly in front of Mrs. Thompson at the meeting, and she curiously watched them. "I wonder what they find to be so interested in," she thought.

"I am so glad that those two are out," whispered Mrs. Allen. "I do like that Mrs. Morgan so much. I believe she does more for missions than any of us, for she gives out of her poverty, and

for she gives out of her poverty, and prays over what she gives; which is more than the rest of us do, who don't

more than the rest of us do, who don't deny ourselves any in giving, either."

Mrs. Thompson made no reply, but somehow she thought more and more of that dear mother. She had loved the cause of missions and prayed for it, and, like Mrs. Morgan, she had but little to give. "What would she say to me?" thought Mrs. Thompson for the second time that afternoon.

A little incident which she had not thought of for many years suddenly came to her remembrance. She had discovered that her mother was denying

discovered that her mother was denying herself that she might have to give, and she had tried to persuade her to use the

she had tried to persuade her to use the money on herself.

"'Will I offer to the Lord that which cost me nothing?'" quoted her mother earnestly. "No, dear, it is a comfort to give up something for His sake."

What if she should give up the coveted lace scarf; what if she should? How the strange question kept ringing in her

the strange question kept ringing in her ears! But after all it was Mrs. Morgan who decided it. Mrs. Thompson saw her take out her poor, worn little pocket-book — plenty large enough, though, to hold all! Mrs. Morgan bad to put into it. She watched her open it put into it. She watched her open it, and saw that it held only a quarter and a very little smaller change. She saw her take the quarter and drop it into

the box with a joyful, wistful expression, and the hot tears filled Mrs.

Thompson's eyes.
"She finds the comfort just as mother did," she thought.

A minute later, and a crisp ten-dollar bill dropped softly from Mrs. Thomp-son's hand into the box.

"But my mother and Mrs. Morgan gave it," said Mrs. Thompson to her-

Mrs. Morgan never heard of her part in it, but what did that matter? She knew that she had done what she could. -Gospel in all Lands.

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

"Many a mickle makes a muckle,"
Says the proverb wise and true;
Many a little makes the great things,
There is much a child can do.

Eyes and hands and feet are servants
Each one has at his command;
He can make them do his bidding,
Or can let them idly stand.

If he prays each morn at waking,
"Lord, what shall I do to-day?"
God will help these "little servants"
Willingly to walk His way.

Eyes will see where help is needed, "Hands will lend their ready aid, Feet will run to do love's errand, Lips will leave harsh words unsaid.

When, at night, the "little servants"
Count what God has let them do,
They will thank Him for His goodness
And will ask His help anew.

Buckingham's Dye for the Whiskers is a popular preparation in one bottle, and colors even a brown or black. Any person can easily apply it at home.

What dost thou here,—here in this short life, here in this earnest world, here where you have one chance, and but one. forever?

Ayer's Cherry Pectoral is known by its works. The experience of half a century proves that no other preparation of the kind stops coughing and allays irritation of the throat and bronchial tubes so promptly and effectually as this.

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THIS SPACE

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Ministers and Churches.

ST. LOUIS AND VICINITY.

At the last communion service at the Ferguson church, there were four accessions by profession.

At the communion on last Sabbath, Cook Avenue church received 11 members, 6 on profession.

Dr. H. C. Evans, of Kirkwood, was announced as the reader of the next paper before the minister's meeting. No regular paper was read at the last meeting.

At the last communion service of the First church, there were 13 additions by letter and 3 by profession. The church's work advances steadily and hopefully.

At the communion service at E. St. Louis there were 16 additions, 10 by letter. This makes 21 added since the last communion. There have been no special services as yet.

The ladies of Glasgow avenue church gave a turkey dinner for the benefit of the church last Thursday evening. A large attendance and a fine social time rewarded their efforts.

As will be noted in the report of the great 14th anniversary meeting of the Endeavor Societies of the city, held at the Lafayette Park church, last Friday, the Lee Avenue church won the banner offered for the largest delegation present, in proportion to active membership.

At the Memorial Tabernacle church, this city, Rev. H. Magill, pastor, eleven members were received last Sunday on profession, making in all 24 received since the beginning of the year. Others will probably units area.

Rev. S. I. Lindsey, editor of the Sunday-school Evangel, has been called to supply the pulpit of the McCausland avenue church for one year. A marked degree of hopful-ness expresses itself as to the condition of this church.

The Carondelet church's work goes steadi-In Carondeset church's work goes steadily onward under the ministrations of Pastor Gauss. The "Laudes Domini" hymnals have recently been introdoced in church and prayer-meeting. The notices from the pulpit have been discontinued. A printed slip is used instead—a satisfactory change.

The Page Boulevard church people are hoping soon to erect a temporary building on their lot, corner of Page and Aubert. Good meetings were held during the Week of Prayer, resulting in five accessions to the church. The pastor, Rev. L. L. Overman is encouraged with the forward movement of things.

things.

Rev. H. F. Williams will be installed pastor of the Presbyterian Church of the Covenant on Thursday evening of this week. Rev. John Weston, D.D., moderator of the Presbytery, will preside. Rev. S. J. Niccolls, D.D., will preach the sermon. Rev. F. L. Ferguson, D.D., deliver the charge to the pastor, and Rev. Geo. E. Martin, the charge to the people. An interesting service is assumed. The church is prospering and there is a hopeful spirit prevailing among the members, and the approaching installation is antipated with special pleasure.

tion is antipated with special pleasure.

The First German Presbyterian church has just closed a series of revival meetings held by the pastor, A. W. Reinhard, during the past two weeks. It pleased the Lord to own these meetings, 20 persons having professed Christ, 10 of whom have joined the church at this writing. One lady comes from the Roman Catholic Church who was baptized on Sabbath morning.—A Junior Christian Endeavor Society was organized in December which now numbers 36 members. It is doing good work under the efficient superintendency of Miss Mary Rudiger. The First German feels greatly revived and encouraged and deeply grateful to God for His great-mercies.

A monster meeting of the St. Louis Chris-

and encouraged and deeply grateful to God for His great mercies.

A monster meeting of the St. Louis Christian Endeavor-Union was held, last Friday night, at the Lafayette Park Presbyterian church, to celebrate the fourteenth anniversary of that movement, an elaborate program of music had been prepared for the occasion, the soloists being Mrs. McCandless, Miss Dora Fritz and Miss Nettie Bruce. The Rev. S. C. Palmer, pastor, addressed a few words of welcome to the representatives of the various branches of the organization. The principal address was delivered by Dr. Burnham, of the Pilgrim Congregational church, on "The Mission of the Christian Endeavor Society." Great interest was taken in the contest for the banner given to the branch of the Union that had the best showing at this annual meeting. The result was awarded on the following points: Largest number present, percentage of active members present, distance traveled to attend the meeting. The Lee Avenue Presbyterian church was the successful one, having thirty-seven members, twenty-one active members, all present, and having traveled five miles. The next two in order of excellence were the Second German Presbyterian and the Immanuel Congregational church.

President McClain made several announcements concerning meatings.

church.

President McClain made several announcements concerning meetings. An open conference was to be held all day and evening, February 8 and 9, at the Pilgrim Congregational church. The Junior Christian Endeavor Union was to have its annual rally at 2:45 p. m., February 22, at the North Presbyterian church. Mr. McClain also spoke of the national Convention of the Union, to be held this spring at Boston. Accommodations for 300 people from here have already been secured, the cost for the ten days' journey amounting to \$47.50 a person. A special badge will be prepared, and in order to make it fitting, prizes will be offered for designs. The new officers of the Union

were then introduced by Mr. McClain and installed. They were P. M. Hanson, President; George Lubke, Vice President; John Q. McCanne, Treasurer; C. A. Forse, Secretary. The president announced the following committees for the coming year: Press—E. F. Alden, Miss Clara Fleschert, C. Haus, W. H. McClain, E. Altemus, B. Meader, Kate Haus. Lookout and Extension—L. H. Peck, H. A. Chapin, L. P. Bauman, M. G. Gorin, C. H. Brown, Wm. Wilson, Wilson, H. E. Grimm. Missionary—C. Frederick, D. G. Silver, P. Harrison, Miss Fannie Johnson, S. E. Flint, J. R. Williams, Miss Maggie Spillman.

POPLAR BLUFF.—The ladies of the Poplar Bluff church recently gave a unique entertainment entitled "Your Own Birthday Party." Neat cards of invitation were sent out with little silken bags in which each person brought an amount of money corresponding to his or her age. A fine musical entertainment was also given. The receipts were about \$40. The church received 8 members in January. bers in January.

were about \$40. The church received 8 members in January.

Macon.—The Presbyterian church of Macon, Mo., is doing good work under the instruction of Rev. John P. Engstrom, who was installed pastor Oct. 25th last. Revival meetings have been held during the last three weeks by the pastor without assistance, resulting in 20 having been received into the membership by the Session; 17 on profession and three by letter. These will be publicly received by the congregation at the communion service on next Sabbath. The larger number of those received are adults. The Lord has blessed the quiet methods of Bro. Engstrom and the plain preaching of the Word. The church membership has been united in the work and faithful in attendance upon the services. The regular church services are well attanded, the Sabbath school is growing and doing an excellent work, several of the accessions coming from it. The Y. P. S. C. E. is large in proportion to the congregation and is indeed an important factor in helping forward the work of the church. Bro. Engstrom has gotten a good hold upon the affections and confidence of the people and we are persuaded that the Lord has further blessings in store for the harmonious and faithful work of the pastor.—S. J. W.

Oregon.—The pastor of the Oregon Presbyterian church. Rev. Harry A. Sawyers

faithful work of the pastor.—S. J. W.

Oregon.—The pastor of the Oregon Presbyterian church, Rev. Harry A. Sawyers, observed the week of prayer in his church and followed it with a series of meetings and a communion closing on last Sabbath, Jan. 27th, 1895. The meetings were well attended and full of interest and the church has been strengthened. Nineteen persons came into the church during the meetings making 30 accessions to the church since the first of November and also 5 little ones have been converted to God in the sacrament of baptism.—* *

DAWN.—The Lord has blessed this community in a spiritual awakening during one of the best meetings ever held here. The services were conducted by the ministers in charge, Rev. J. T. Bayer and Rev. George Williams, D.D. There were about 20 conversions; 7 have united with the church on profession of faith.

SOUTH DAKOTA.

MANCHESTER.—This congregation recently enjoyed the helpful presence of Miss M. L. Chase in a missionary service Despite great loss in their membership, they persevere and plan further aggressive work. A lovely baby girl came to their help a fortnight since in the manse. Licentiate Geo. E. Gilchrist is in charge. christ is in charge.

CAMP CROOK.—This congregation from worshiping in an old dilapidated log school house, with half windows and only boards on boxes and kegs, for seats, have now come to erect for themselves a nice new house of worship. They are under the care of Rev. James McNabb, and in the Black Hills region, that region where this year the greatest harvest of agriculture and gold has been reaped. One man and his family come twelve miles to attend religious services here.

Roscoe.—This church, under the leader-ship of Rev. J. Cairns Cram, welcomed seven more new members the 20 ult., three of them by profession, two of whom, young women, had not been previously baptized. The Sabbath-school and Young People's Society of this congregation, continue to flourish and push aggressively the work of Christ's kingdom. This people deserve great credit for the perseverance and energy with which they keep up church work and privileges, despite many removals and constant changes of the population in the community.

Synon.—While there is no very marked revival in any of the congregations of the Synod, there is a wide spread and serious thoughtfulness, and an earnestness of attention to the preaching of the gospel that is marked and very encouraging to the preacher. In many congregations special Evangelistic services are held and well attended, usually resulting immediately in accessions to the membership of the church as well as in manifestly reviving those already enrolled. An unusually large number of churches are unable to maintain stated preaching services.

GRAVITY.—Jan. 20th 17 persons were received into church fellowship, 13 of whom were on profession of faith. The Rev. W. D. Hart is pastor.

Sharpsburg.—This church was cheered in recently receiving 40 persons on profession of faith in Christ. The Rev. S. R. Ferguson assisted the Rev. E. A. Enders, pastor, in special meetings which resulted in 55 hopeful conversions the remaining going to sister churches

YORKTOWN.—The pastor-at-large of Corning Presbytery received 7 persons on confession and two by letter Jan. 20.

Norwich.—On a recent Sabbath the pastor-at-large received 14 persons on con-

ESSEX.—The Rev. E. W. Brown, of Malvern, preached the Gospel each night for about a week and it resulted in 15 additions to our church.

West Center.—This is a newly organized church in Page county in a fine agricultural community; 23 persons, mostly heads of families, have already united with the church and others are expected. In the near future a modern church edifice is to be erected. The Rev. F. W. Grossman, pastorat-large of Yorktown, Iowa, has charge of the organization. the organization.

COLORADO.

Golden.—On the 2nd inst, the First Presbyterian church, of Golden, Colo., made out a unanimous call to Rev. Frank Lonsdale, late of St. Joseph, Mo. The finances of the

church are in a much improved condition the Lord having blessed the labors of Bro. Lonsdale and Prof. H. B. Patton, the treasurer, and He has lifted up the light of His countenance upon others of our dear church. —H. H. S.

Falls City.—After having charge of the church here for nearly four years as the stated supply, a majority of the members of the congregation have decided to extend a formal call to the Rev. R. T. Bell, which has been done. The call will be presented and acted upon at the next stated meeting of the Presbytery. All the services are well attended, and the young people are especially active in every good work.

TECUMSEN.—The Rev. Dr. W. W. Harsha, the pastor of this church, does not become weary in well doing, but continues his labors both here and in the Seminary at Omaha. At the last communion, 8 new members were received into fellowship, 5 of whom united on confession of their faith, and 4 were publicly baptized. All the departments of the church are carried on with enthusiastic vigor.

enthusiastic vigor.

Wakefield.—This part of the State has not suffered so much from the drought as others, and our people have shipped two car loads of flour and provisions to those more needy. Although to some extent affected by the prevailing financial depression our church is steadily moving forward toward self-support under the leadership of the Rev. B. F. Pearson, who has entered upon his fourth year of service here. During this pastorate 51 new members have been received and 19 have been dismissed making a net gain of 28 and the present membership 61. Eight of these were admitted at the recent communion, 5 uniting on confession and three by letter. The increased attendance on the mid-week service and the Sunday school show a healthy condition of the church. The young people are becoming interested in the mission work and are enlarging their offerings to this cause.

St. Paul.—For the last eight months and

St. Paul.—For the last eight months and a half, the Rev. George A. Ray has been the pastor of our church at this place, and has been carrying on his work with his accustomed vigor. On the third Sabbath of this month 19 new members were received, making 50 in all since the beginning of the present pastorate. This county is in the midst of the suffering caused by the failure of the crop last season, and Bro. Ray is kept busy in hunting up the destitute people and is supplying their wants from the donations sent in for that purpose. It is a good thing that in the midst of destitution in worldly things, the people are induced to look up and seek the supplies of grace which are always abundantly bestowed where duly appreciated. ST. PAUL.-For the last eight months and

CHANGE OF ADDRESS.

Rev. W. F. Price, from Kemper, Ill., to 112 East 6th St., Sedalia, Mo.

Rev. B. C. Swank, from Marne to Shelby,

Rev. M. S. Riddle, from Hoquian, Wash., to Elko, Nevada. Rev. E. R. Prichard, from Albany, Ore-gon, to Puyallup, Wash.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY.

FEANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATABEH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in

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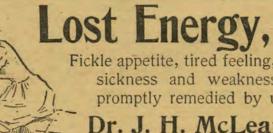
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Clews to Holy Writ, Petrie, \$2. In the Pine Woods, a story, Bailey, \$1 25. Christ our Life, sermons, Olyphant, \$1. a geographical child's reader, 65c.

Utterly Mistaken, a story, Annie Thomas,

Sybil Trevyllian, a story, Lyndon, \$1.50. Parson Jones, a story, Marryot, \$1. A Fair Jewess, a story, Farjeon, \$1. The Emigrant Ship, a story, Russell, \$1. The Little Millers, a story, Merriman, \$1. Marionettes, a story, Julien Gordon, \$1. Cicely's Mistake, a story, A. Eubule-Evans, 80c,

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A New England Boyhood Hale, \$1. History of the Odyssey, \$1 25.

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How Bennie Did It, story, \$1.

The Wedding Guest, 50c.

The Medical Companion, \$1. Lights and Shadows of Society, by W. J. Dougherty, late warden of the Mo. Penitentiary, \$1 50.

Around the Tea Table, De Witt Talmage,

The Honeycombs of Life, sermons and addresses, Dr. Banks, \$2.

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Marvin, 25c. Tae Bible Triumphant, Reed, Anti Infidel Library, 75c.

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THE CROSS-BEARER'S MISSION-ARY READING CIRCLE.

This society was established in 1890. It proposes a course of study including three years, and written examinations at the end of each year. It has gathered into its membership devout students and helpers in the cause of missions from many States and countries. It interferes with no other society. Its course of study is furnished yearly by its Executive Committee. The course of reading for 1894-95 is as follows: "The Life of Robert Morrison," "The Life of Adoniram Judson, and Conntry," revised edition, "Foreign Missions After a Century," and The Missionary Review of the World. Those who desire to become members of this society or to learn more fully of its work, will address, Rev. Marcus L. Gray, President C. M. R. C., St. Louis, Mo.

Obituaries.

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

Strong.—The death of Mrs. Melinda P. Strong, widow of the late Geo. P. Strong, marks the close of a long life noted throughout for its many Christian graces of character. Unselfish to a degree, devoted to the truest interests of her home, her husband and her children, she sought no public prominence of any kind, but all those who knew and loved her best admired her clear intelligence, vivacity of spirit and ready sympathy. She it was who aided her children in their education, both by her own instruction and the ambition with which she inspired them. In later years she became a confirmed invalid and for the last four years of her life was entirely confined to her chair, yet her brave spirit bore every trial with uninspired them. In later years she became a confirmed invalid and for the last four years of her life was entirely confined to her chair, yet her brave spirit bore every trial with unfailing patience, and her interest was as active, her smile as sweet as in the days of health. A blessed influence emanated from that chamber of sickness, and was felt by all who came in contact with her, and, at last, just after completing her eightieth year, it became, indeed, the gate of Heaven and she passed peacefully away to the better world to rejoin the husband who had gone before. She leaves four children to mourn her loss—Mrs. Henry B. Craigin, of Chicago; Mr. Geo. A. Strong, of New York; Mrs. E. S. Worthington, of Chicago, and Mrs. Houston Stevenson, of St. Louis.—Mrs. Strong was a member of the Second Presbyterian church, earnest in her faith, which guided her whole life and made her look forward to the last great change as but the passage from this world to her real and abiding home. She died Tuesday morning, Jan. 22nd, 4:15 A. M., at her residence, 1003 Garrison Ave., St. Louis, Mo.

BAKER.—Jan. 24th, 1895, at 7 o'clock P. M.,

BAKER.—Jan. 24th, 1895, at 7 o'clock P. M.,
Margaret Augusta Baker, youngest
daughter of Wm. A. and Mary L. Baker,
aged 18 years, 6 months and 10 days.
Fifteen months of sickness with increasing
pain and weariness, Maggie bore with patient cheerfulness. Ripened swiftly by her
affliction she met the end with wondrous
calmness and thoughtfulness for one so
young. Heaven was very near and real in
the last days. Her thanks were sent to her
many friends for their many prayers and
kindnesses. Her message to the Y. P. S. C.

E. was "tell them to do good and meet me in Heaven." Her text to her young friends was "Be thou faithful unto death and I will give thee a crown of life." She had committed many texts and hymns to memory and these were her solace in the sleepless night watches. In humble childlike faith, cheerful and conscious to the last she fell asleep in Jesus. Leaving a good testimony and a precious memory to her family and friends she passed to be "forever with the Lord."

THE SAVIOR'S FOOTSTEPS.

"Earthly Footsteps of the Man of Galilee" is the title of the new religio-educational fine art publication which it will be our pleasure to soon offer our readers.

The work is the result of the joint labors of Rev. John H. Vincent, D.D., LL.D., chancellor of Chautauqua, Rev. James W. Lee, D.D., and Robert E. M. Bain, landscape photographer.

The high value of the series, both from a descriptive and pictorial standpoint, at once becomes apparent upon an inspection.

This part now before us also contains Dr. Samuel J. Andrew's famous "Outline Harmony of the Gospels and Chronological Index," which is printed by special permission of the author. The work is further embellished with a beautiful new map in eight colors, showing the journeyings of the Saviour and His Apostles, which have actually been retraced during the present year with note book and camera, when copious notes were taken and over 800 photographs secured, from which 384 of the choicest have been selected.

There will be twenty-four portfolics in all, each containing sixteen views which are interestingly described.

This work with its wealth of fresh photographic and descriptive matter should be found in every home this paper reaches, and it is a grateful task to place it before our readers, especially as it can be offered on terms easily within the reach of all.

TO PREACHERS AND WORKERS.

A WORD ABOUT PREPARATION.

Don't forget that adaptation applies to spiritual things as in carnal. You are responsible for your knowledge, the quality of the work you do, the material you preach.

Don't forget the apostle's admonition, "Give thyself wholly to these things." The 'expert" is the man who says, "This one

Don't be a workman "disapproved" but "approved." Choose "wholesome," "acceptable" words.

Don't omit to go to the Lord for a message. Search His Word with care, with diligence, with prayerful anxiety to know the

Don't go to pulpit or platform till you can feel and know that you are going there for the Lord Jesus, with Him, and to exalt Him.

Don't talk about things beyond your own knowledge and experience.

Don't allow the leaven of false doctrine any room in your speech.

Don't forget the inquiry, "What is the chaff to the wheat? saith the Lord," Jer.

Don't think that God will give you an inspiration when you rise to speak; many abuse the words in Matt. x:19.

Don't be too idle to offer to God that which has cost you nothing.

Don't forget to distinguish between things that differ.

Don't suppose that noise, gesticulations frothy excitement, etc., will do anything in the way of converting souls, or building up God's people. Has God promised to bless these things?

Don't forget that "beaten oil" was required in the sanctuary.

ABOUT PREACHING.

Don't forget to divide your hearers into two classes; make it clear whether you are addressing yourself to your saved hearers or to your unsaved ones. Much truth preached is rendered comparatively useless for the

Don't forget that the Word of God is "a hammer" and a sword," use it as such. You as a preacher should aim at doing busiess for God.

Don't play at preaching. There is too much of "Nero fiddling whilst Rome is burning."

Don't give your hearers credit for know ing much-many of them know very little about the things of God. We speak from experience.

Don't preach as though it were fiction; preach with all your might.

Don't preach as if you scarcely believe what you preach, but preach because you believe it, and because you cannot but

Don't be too loud or too low.

Don't be vulgar, egotistic, patronizing, harsh or simpering.

Don't be too long. When you have finished your message, stop.

Don't weary your audience with an added ten minutes at the end of your sermon or

Don't load your discourse with theological phrases, technicalities, quotations from the Greek text to show your learning, or from the poets to show sentiment.

Don't lose precious minutes, or even moments, in using trifling sentences or words.

Don't spoil your address by mannerisms; make your hearers forget the preacher; occupy them with the message you are deliv-

Don't forget that your hearers have (a) minds to be convinced, (b) consciences to be aroused, (c) souls to be saved.

Don't try to imitate other preachers, especially great ones; be natural.

Don't preach at all unless you are a converted man, "walking with God."-From Some Important Don'ts.

One of the best evidences of the possession of true faith in Christ, is the ability to return good for evil. "If any man have not the Spirit of Christ, he is none of His.'

The word of God should be taken in its entirety. "I esteem thy precepts concerning all things to be right." When we can say that from the heart, there is quietness

The thoroughly great men are those who have done everything thoroughly, and who have never despised anything, however small, of God's making-Ruskin.

It is impossible for any one to have a living, practical working faith in the Bible and not be a good man.

Rest is the deepest want in the soul of man. All men do not desire pleasure; all men do not crave intellectual food; but almen do not crave intellectual food; but almen long for rest. It is this need which sometimes makes the quiet of the grave an object of such deep desire. There the weary are at rest. And it is this which, consciously or unconsciously, is the rear wish that lies at the bottom of all others O, for tranquility of heart, heaven's profound silence in the soul!—F. W. Robertson

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Current Literature.

BOOKS.

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

D. F. Randolph & Co. New York. Price,

The author thinks the Christian's home in glory, the heavenly state, is wrongly conceived of. That influenced by the old view which has come down to us from mediæval times, we have been thinking of it as a sort of celestial monastery with a very limited range of occupations to employ the activities of the redeemed. This book is an attempt, the author says, to convey a view of the life beyond in which occupations "secular" as well as "religious" are all prevaded by that love which exalts the society above. The book is on the pattern of a story in which are pleasantly protrayed the various experiences of life, including "marrying and giving in marriage," and the views of the heavenly conditions are brought out from time to time in the conversations among the characters of the book.

God's World and Other Sermons By B. Fay Mills. Fleming H. Revell Company, New York and Chicago. Price \$1,25.

The author in his preface states that of the fifteen sermons here presented, five were delivered at ordinary services and are adapted to all classes of hearers, while the remainder were preached in evangelistic meetings. We suppose as a collection they are fair samples of Mr. Mills' sermonizing. We judge his excellence as a popular preacher lies rather in the direction of stimulating the will than in unfolding and elucidating the distinctive truths of the evangelical faith. He is not skilled in the doctrinal aspects of truth, and when he does touch on them he is in our judgment far from satisfactory. He might better have said nothing about the doctrine of election, for instance, than finish it all up as he does in a sentence or two, to the effect that it means no more than an election in the sense of a call or summons to the service-God's choosing men "that they may be priests in behalf of their fellow men"-and that's all there is in Election! In a sermon on "God in Christ reconciling the world unto Himself," Mr. Mills finds "three doctrines taught": First, "that the atonement of Christ is the intense and eternal experience of God," which as a statement we fear conveys to most minds no very clear idea, and of which we have difficulty in getting the author's own understanding, unless it be that he hints at the now well nigh abandoned governmental theory of atonement. The second doctrine he derives from the text is that ours is a redeemed world. And third, the certainty of salvation for all who surrender themselves to the love of God in Christ; a true statement indeed, but not as helpful to an inquiring sinner as other forms of direction, the same probably in meaning, but modeled more after the forms given in such cases by the Apostles and by the Saviour Himself.

GLIMPSES AT THE MAGAZINES.

We acknowledge the receipt of a handsome "greeting" from the Steubenville (Ohio) Seminary, of which Dr. S. M. Davis, formerly of Newton, Kansas, and well known to our readers, is the efficient president.

New England Magazine for February. "The Lower Kennebec" is a well pictured landscape view-both in verbal and illustrated description. "A new Birth in the City and State" and "The Rise and Decline of the New England Lyceum" are thoughtful

Atlantic Monthly. February. Elizabeth Stuart Phelps' story, "A Singular Life," is continued here. Sarah Orne Jewett writes "The Life of Nancy." "Russia as a Civilizing Force in Asia," and "The Present Status of Civil Service Reform" by Theodore Roosvelt, are among the other contents.

McClure's Magazine. February. Two contributions, each prolific with pictures. concerning Napoleon. Two pertaining to Robert Stevenson, one being a poem by Barrie. A paper on "Lincoln as Commander-in-Chief," by Col. A. K. McClure. The number contains other articles, among them a story, "A Doctor of the Old School," by the new Scottish star, Ian Maclaren.

Dr. Parkhurst starts out as a writer for women in the February Ladics' Home Journal in a way which promises to be most interesting. His vigorous style is in his work, and his direct way of putting truths leaves no room for misinterpreting his ideas about women. For his first article he coins a new word, "Andromaniacs," by which he designates the type of woman who wants to be mannish and apes the ways of men. That he is not in sympathy with them is evident, and his promise of discussing the women who want to vote, who want to preach and who desire to be in business in his future articles gives further evidence of his deep interest in humanity.

The Preacher's Magazine for February, edited by William E. Ketcham, D.D., is full of strong articles. The sermon under the head of "Present-Day Preaching," entitled, 'The Capernaum Mission," by Prof. Alex B. Bruce, D.D., deals with a subject of general attention concerning the caste feeling in religion, and teaches that as far as that spirit prevails in the church it is an anti-Christian society. A most vigorous and intensely readable sermon is found in this number by Rev. W. L. Watkinson, entitled "The Within and the Without." The Rev. Mark Guy Pearse, that royally strong writer, continues his articles on Esther the Queen, under the chapter title, "Hoist With His Own Petard." An article by the distinguished bishop, Charles B. Galloway, D. D., on "Ministerial Ethics," is of superb value to clergymen of every denominational name, and its counsels are super-excellent.

AMONG THE MAKERS OF BOOKS.

(Selected.)

All Chautauquans are requested to observe Feb. 3d as the Lanier Memorial Day in honor of Sidney Lanier, the brilliant Southern poet, who was born Feb. 3d, 1842, and after whom the Chautauquan class of 1898 is called. A delightful program for memorial day may be prepared from his own writ-

Mr. Gladstone has in the press a concordance of the Prayer Book version of the Psalms, together with a subdivision of the Psalms under their various headings, and other information of a similar kind, on which he has been engaged for many years. It will be published in a small pocket vol-

Kaiser Wilhelm has just earned his first money. The Mannergesangverein of Vienna recently sang his Ode to Aegir, and, as the society is bound by its statutes to pay a ducat to every composer whose works appear on its program, it forthwith sent to the German Emperor a golden ducat and a cer-tificate of membership. He gladly accepted

Miss Susan Fenimore Cooper, the famous author's second child and, in later years his awanuensis, died at Cooperstown, N. Y., on Dec. 31. Owing to her father's strict interdiction, she never wrote his biography, for which she,more than any one else, possessed the materials and knowledge. But she was the author of several books, among them "Rural Hours" and "Rhyme and Reason of Country Life," and founded the well-known orphanage at Cooperstown.

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Moralities.

DOWN THE CIGARETTE!

There are 40,000 New York schoolboys now members of the Boys' Anti-Cigarette League. Branches have been established in ninety-five grammar schools in this city and in many of the primaries. The boys are organized in each school, have their own officers and wear their buttons as a badge, and are pledged not to smoke until they are oneand-twenty. For the organization of this admirable league, parents are indebted to School Commissioner Charles B. Hubbard. He says that the boys take up the subject with earnestness and enthusiasm. In one week he presented the subject to five thousand schoolboys, of whom less than two hundred failed to enroll themselves .- Indepen-

LESS OPIUM, MORE LIQUOR.

In the Marquesas group of islands the recent absolute prohibition of the sale of opium has increased at once the demand for liquor. The prohibition of the sale of liquor will increase the demand for opium to some extent, but alcohol is far more dangerous and destructive than opium. Alcohol promotes crimes of violence and lust; opium does both to some extent, but to a very slight extent compared with alcohol. There is no drug used by any considerable number of people in the world that can compare with alcohol in devasting effects. Hasheesh, indeed, is worse, but from the nature of the case can never be incorporated with the conventionalities of society; therefore its use is limited .- N. Y. Advocate.

THE RAILROAD VIEW OF IT.

The management of the Chicago & Alton railroad, with headquarters at Bloomington, Ill., has served notice that the use of intoxicating liquors and gambling will not be tolerated in its employes. Recognizing the fact that "the use of intoxicating drinks and frequenting of gambling places or other places of low resort has proven a most fruitful source of trouble to railroads as well as to individuals," the use of beer or any other intoxicating liquors by employes while on duty is strictly prohibited and any man known to use liquor or frequent gambling places and other low resorts, either on or off duty, will be promptly and permanently dismissed. Already half a dozen conductors have been let out. The officials of the company declare that their duty to the public and to themselves demand nothing less. Of course there is the inevitable talk about personal liberty and it is as irrational and retro-active as usual. There is talk of the liquor dealers throughout the country, including the great brewers, uniting in a boycott of the Uhicago & Alton unless the regulations are modified. This would take the form of preference for other lines in the matter of freight and passenger traffic would also be affected as much as possible. The outcome of such a contest would be amatter of more than ordinary interest and significance.-Sel.

PRACTICABLE SABBATH REFORM.

The current movement for National Sabbath reform which celebrated the close of its first decade by the World's Fair Sabbathclosing victory, began in 1882-83, in the vigorous attack of the International Sabbath Association, Rev. Yates Hickey, secretary, upon Sunday mails, Sunday trains, Sunday papers and other new forms of Sabbath-breaking. Petitions to national authorities and to other bodies to abate the evils named were also circulated. They helped the agitation, though few signatures were then obtained. The Railway Age in 1883, ably seconded the mpeachment of Sunday trains by a prolonged symposium of railroad managers, many of whom confessed that Sunday trains wronged both God and man. The same agitation no doubt led to the establishment, in 1884, of the very efficient Sabbath Observance Department of the N. W. C. T. U., Mrs. J. C. Batcham, superintendent, which soon became the chief agency in the movement for National Sabbath reform. The movement was aided by the Morton prizes in Great Britain, and by the Green and Fletcher prizes in the United States, all offered for best essays in defense of the universal and perpetual obligation of the Fourth Commandment, which Dr. Hesse had denied in his volume entitled "Sunday," and Prof. Egbert C. Smythe in his contribution to "Sabbath Essays." The outcome of the con-

troversy is that American Protestants are to-day practically a unit in holding to the continuity of the Sabbath from Eden to Eternity. The influences I have named prepared the way in five years for the American Sabbath Union, which entered upon its work in 1889. Its petitions, and those of its coworkers, the W. C. T. U., in behalf of a national law against Sunday mails, interstate Sunday trains, and whatever other Sunday work was under the jurisdiction of Congress, received the indorsement of the whole Protestant church, substantially, and of distinguished Roman Catholic leaders, and of the chief labor organizations.-Wilbur F. Crofts, in Our Day.

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In Persia cutting the hair is a sign of mourning.

Queen Victoria signs about fifty thousand documents a year. The Jersey potatoe crop is worth £3,500,000

per annum to the growers. There are 200 fishing clubs in London

with a membership of 12,000. In Bohemia 10,000 men are engaged in

handling and finishing garnets. About forty tons of letters daily pass

through the British general postoffice. The man who is standing up for you soon

gets tired and sits down .- Atchison Globe. On the march European troops are strung

out in the proportion of 2,000 men to the

Taking it year in and year out the coldest hour of each twenty-four is 5 o'clock in the

"What was Washington's father, Jack," asked the teacher. "The grandfather of his country."

"Oi hovn't eaten anythin' to-day," remarked Mr. Dolan, "but a glass av milk, an' Oi drank thot."

Living Skeleton-What's the matter with the glass eater to-day? Fat Woman-I hear he has a pane in his stomach.-Philadelphia

Flipjack: "I met Lottie on the avenue this morning, and as she recognized me her countenance fell." Peawick: "Why so?" Flipjack: "Because the pavement was slip-The rest of her fell too."-Hartem Life.

Softleigh: "That, my dear boy, is the picture of the dearest girl I know, and I am the only man she ever kissed." Hardleigh: "I believe you, old man; because I used to be the only man she ever kissed, myself."-

Miss Uptodate (to her sweetheart): "And after we're married, dear, we will have a nice little cottage." He: "And will you make me do my own housework?" Miss Uptodate (proudly): "Never; I shall provide the man I love with a servant for that."

You can't keep a dead level long, if you burn everything down flat to make it. Why bless your soul, if all the cities of the world were reduced to ashes, you'd have a new set of millionaires in a couple of years or so, out of the trade in the potash .- Holmes.



"Some day," said the morose man, "I am going to write a book. I am going to make a record of my wasted opportunities; a compilation of the things I should have done and didn't do." "What will its title be?" "H'm'm. I hadn't thought of that. I guess I'll call it my ought-to biography."-Washington Star.

A near-by exchange tells of a man who mortgaged his farm to buy his wife a pair of diamond earrings. The wife took in washing to pay interest on the mortgage, but on the first job lost one of the "sparks" in the suds, whereupon she tried to hang herself in the barn, but the rope broke and she fell on a Jersey cow, worth \$150, and broke its back. Her husband then undertook to shoot the cow, to put her out of her misery, but the gun burst and destroyed both his eyes, and the wife then ran away with a lightning-rod peddler. The mortgage is still on deck and bids fair to live to a ripe old age. - Ft. Dodge (Io.) Post.

General Booth tells a story of how the consolations of religion were administered in one of Her Majesty's prisons: 'What! Hawkins dead?' exclaimed the chaplain to the warden on entering the prison and learning that an inmate had expired; "why did you not acquaint me?" "Well, sir, 'twere midnight," stolidly replied the official, "and I didn't like to disturb you; but I managed it all right. 'Orkins,' says I, 'you've been a bad 'un.' 'Yes,' says he. 'Orkins, you can't expect to go to 'ev'n.' 'No,' says he. 'Then, Orkins,' says I, 'you must go to the other place.' 'Yes,' says he. 'And, oh, Orkins,' says I, 'how thankful you ought to be to have anywhere to go to at all."

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The vanity of giving is often confounded with liberality.

Money can serve us well, but it is a dangerous master.

Money wrongly acquired is apt to be un-

wisely expended. No man has yet made a safe that another cannot break into.

More virtue is required during prosperity than during adversity.

He who is lenient to his borrower fatteneth his account in heaven.

The worm cheweth up fame quicker than the sun melteth the snow.

When fortune puts her arms around a man she frequently hugs a fool.

The lawyer cannot wear into eternity the skin he taketh from his client.

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Life is not worth living unless we live it for somebody else.

The little worries and cares, even the "great troubles" would lose their import ance, if we could only see how soon we will soar above and away from them. "Earth is not thy goal." How "the light affliction, which is but for a moment,,' dwindles into insignificance, when we look up and beyond to the true goal.

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