

# THE MID-CONTINENT

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\$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 fever.

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 force."

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: "We've met here to perform the sacred rites of matrimony. Join hands, Do you take man your lawful husband? Take woman be wife? Two dollars, please. Dissolved."

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

Dr. Gray's likeness comes between those of Dr. Monfort and THE MID-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 devised 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 professors."

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 carry on the prayer-meetings 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 Chautauqua, 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-CONTINENT.

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 anti-gambling 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 McTaggart (Republicans). The Senators who voted against the bill argued that the punishment was too severe. House bill No. 3 applies to persons operating gambling houses. Persons engaged in such business

are guilty of felony, punishable 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, furnishes, 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 misdemeanor, 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" is neither 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 of her 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 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 Deity was represented, but that in this age the feminine side of Deity had been manifested through the personality of the discoverer and founder of Christian Science." S. J. Hanna, 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 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 America."

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 bad 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 quick-witted 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 sacrifices 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 perfect. 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 best 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

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. Nicolls, published originally in the *Presbyterian and Reformed Review*, and republished in several daily papers. Dr. Nicolls' 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 did others.

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, deliverances 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. Nicolls; 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 confronts us. There are the great States of New York

and Pennsylvania and along with them the little States of Rhode Island and Delaware. 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. Nicolls 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. Nicolls 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 serving God.

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 weakness 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-emptying 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 old.

"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 congregation.

## Kansas 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 Kansas.

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 oversight 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. B. F.

**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. B. F.

**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 similar, "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 "Bishop'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 altogether.

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 drunkard: "Several times he has fallen much 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. . . . His 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. Communicants 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 *majority* 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 it." LUKE: "Likewise, also, the cup after supper."

While the Greek word 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 else.

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 similar 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 Grazie, represents the Saviour and His disciples at the paschal feast, with each disciple supplied with an individual vessel of sacred wine."

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 his hand with 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, GEBRIE, 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 God in the words: 'Blessed be Thou, O Lord our God, 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 preceding 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.





**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 People's Meeting.**

CHRISTIAN ENDEAVOR TOPIC.

BY E. R. W.

Feb. 17th.

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

References.—Matt. 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. Dr 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 him.

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 all. 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 them.

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 day.

**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 Perea, 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 ruler, 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 sat 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 the question would have been, it is 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 thou?*

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 a special revelation. But there is no hint that it is not wholly the fruit

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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 whole-hearted 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 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, 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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# THE MID-CONTINENT

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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 number increasing every year. While there are 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 non-sectarian 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 regular 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 crystallize 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 Ghost."

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 universities.

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 capital.

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 church—prayer-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 church-member, 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 ambassadors from Babylon had been entertained by Hezekiah at Jerusalem, the prophet Isaiah 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 question.

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 encouraging 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 of 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."

"MY DEAR SON:  
 "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 the 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 grace?

"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; inasmuch 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 engagedness 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 some 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 Redeemer." 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 Advocate.*

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 authority.

"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? What do 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 convey heavenly thoughts to us through the imperfect language in which we speak of earthly thoughts.

It needed no prophet to foresee 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 is poorer. 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 kindness 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.—*Independent.*

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 keep 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 shopkeepers 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."











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**BEYOND THE VEIL.** By G. B. Wilcox. A. D. F. Randolph & Co. New York. Price, \$1.

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 precluded by that love which exalts the society above. The book is on the pattern of a story in which are pleasantly portrayed 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.

**GLIMPSSES 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 articles.

*Atlantic Monthly.* February. Elizabeth Stuart Phelps' story, "A Singular Life," is continued here. Sarah Orne Jewett writes "The Life of Nancy." "Russia as a Civilization Force in Asia," and "The Present Status of Civil Service Reform" by Theodore Roosevelt, 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 Ladies' Home Jour-

nal 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 manish and ape 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 Wil's His Own Petard." An article by the distinguished bishop, Charles B. Galloway, D.D., on "Ministerial Ethics," is of super 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 writings.

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 volume.

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 certificate of membership. He gladly accepted both.

Miss Susan Fenimore Cooper, the famous author's second child and, in later years his amanuensis, 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 one-and-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.—*Independent*.

#### 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 devastating effects. Hashesh, 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 Chicago & 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 a matter 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 Sabbath-closing 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 impeachment 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 co-workers, 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. Crafts, in Our Day*.

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### FACT AND FICTION.

His taste in names was very queer,  
This honest gentleman:—  
He named his old mare "Guinevere,"  
His daughter "Polly Ann."  
*St. Nicholas.*

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 mile.

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

"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 Record.*

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 slippery. 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."—*Brooklyn Life.*

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.*

**WARREN H. HAYES**  
**ARCHITECT.**  
MINNEAPOLIS-  
INN.  
GENERAL AND  
CRUEL ARCHITECTURE  
—TWENTY YEARS—  
1891

"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.'"

### RECONSTRUCTED APHORISMS, SELECTED.

Misfortunes travel in droves.  
Moderate things endure the longest.  
Universal respect is a good nightcap.  
Custom controls men more than reason.  
Better forget than talk about your misfortunes.

The slow promiser is a sure keeper of his word.

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 unwisely 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 chaweth 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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