

THE MID-CONTINENT

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\$2 A YEAR.

IT IS a great misfortune to be the owner of the Gould estate—when the tax collector comes round Tax this year, \$574,000.

"MAN'S INHUMANITY to man makes countless thousands mourn" and the unspeakable Turk is trying his best to prove the truth of the poet's statement.

WOMEN ARE just four and one-fifth times better than men. This is shown by the arrests made in New York during the past year: 91,033 men against 21,686 women.

ALL THAT is left of the quondam Brooklyn Tabernacle is a mass of broken brick, stone and twisted iron braces. A high board fence has just been erected about the lot.

IT IS reported that Wm. Waldorf Astor is about to marry Lady Randolph Churchill. It begins to look as though a war between England and the United States would be a family quarrel.

"ONLY COMMON sense is needed," Mr. Gladstone says. A few men in Washington endowed with this rare faculty in equal measure with Lincoln, Grant—and in England, too—and there will be no war.

VERY RECENTLY a line on this page referred to that new weekly paper away from the arctic circle. A Kansas City paragrapher suggests that "the editor will take whale blubber, seal skins, and walrus tusks on subscription."

IT WOULD pay every city in the land to charter a special train and then take every alderman to see their two New Orleans brothers—who possessed palms which itched—doing "lock step" in the penitentiary. No sight could possibly be more edifying.

A FRIEND in the Fort Scott, Kans., Presbyterian church chronicles the following pleasant facts concerning their Christmas entertainment: Among the rewards given were "one year's subscription to THE MID-CONTINENT, two MID-CONTINENT Bagster Bibles, and five copies of "Palestine Photographed."

THE NINETEENTH century seems to be stirring up a good deal of trouble as it takes its exit. In China and Japan, in Turkey, in Madagascar, in Africa, in Cuba, in Abyssinia, in Venezuela, and even between the United States and England, there is war or rumors of wars; and there are still several years left in which to operate.

ONE OF the strangest events in the history of Springfield, Mass., occurred the other day. A druggist's errand boy had accidentally let fall a jug containing a gallon of concentrated ammonia. The powerful liquid spread over the sidewalk, and its odor "spread all over the neighborhood." People coming upon the scene clapped their hands to their noses, hurriedly crossed the street and walked on, the tears dropping from their eyes. Few stopped to investigate the cause of their woe.

THIS IS indeed the days of the martyrs. And no tale from Armenia is too horrible to be true. Now from Marash comes the report of another crime perpetrated by the persecutors of the Christian Armenians. Many martyrs, including women and children, were subjected to mediaeval torture, which was ceased only upon the victim's promising to adopt the Moslem faith or when death came. Would these days at the close of 1895, were the figments of some nightmare, which the morning would drive away! But alas, they are not dreams.

INFIDELS WOULD not have been pleased with the answer of a leading New York Bible house to a MID-CONTINENT telegram pleading for a hurried shipment of more of our Bagster premium Bibles. "We are 3,000 behind orders. Hope to ship Thursday." We

greatly regret that some of our friends were kept waiting. By this time, we trust, all will have received their Bibles. That they are pleased goes without writing.

NO WONDER that the faithful ministers sometimes grow restless, thinking that there is no more room for them to work in their small and hard fields, and desire a change for relief. But let such remember the tender words of Edward Garrett. "And when it is over, and our feet will run no more, and our hands are helpless, and we have scarcely strength to murmur a last prayer, then we shall see that instead of needing a larger field, we have left untilled many corners of our single acre, and that none of it is fit for our Master's eye were it not for the softening shadow of the cross."

A FRIEND calls attention to the work of Grace church, New York city, one of the few "down town" churches that stay down there. Dr. Huntington, the rector, we read, is improving the opportunity thus presented for systematic work to bring the poorer classes living all around it into that church, yet at the same time he retains his regular congregation. One of his plans has been to double the number of services on Sunday. There are now four complete services, including sermons and fine music. At two the sittings are reserved for pewholders and the other two sittings are free. The results, it is said, have in every way justified the experiment, and Dr. Huntington hopes the example thus set will be followed by other Protestant churches.

IN ADDITION to the words of Prof. Sayce as to the testimony made by early inscriptions to the fact of the age of Moses being a literary age instead of an infantile and illiterate period, as claimed by the present school of the higher criticism; we also have Professor Hommel, of Munich, an expert of the same kind, thus speaking in the Sunday-school Times: "It is my conviction that Arabia itself will furnish us the direct proofs that the modern destructive criticism of the Pentateuch is absolutely erroneous. The age of the Mosaic inscriptions runs parallel with that of the so-called code of the priests. If the former are as old as Glaser believes them to be, and the Arabian civilization, as I have proved in my first article, already existed at the time of Abraham, then the laws of the priests of Israel are also very ancient. The best proofs of the historical accuracy of the Old Testament traditions come more and more from without, from the inscriptions of the surrounding nations."

RECENTLY THE *New York World* had a reporter present at one of those barbarous and sickening lynching bees, in Texas, when a wretched negro was slowly burned to death. With his instrument he transferred the whole scene to paper with exact truthfulness and accuracy. There was a photograph of each actor on the scene with the exact expression of his countenance at the time, he was engaged in this horrible cruelty and crime. This picture was taken to be spread before the public. This is said to have proved too much for the lynchers. The idea of having their likenesses spread before the American public with the exact expression of countenance at the time, and that of the tortured victim as they harried him and watched with fiendish satisfaction his agonies, caused them to wilt. It was a part of the programme on which they had not counted. They could not endure to see themselves as others saw them. They could not endure to be brought out into the light while engaged in such an act, lest their deeds should be reproved, and with such withering public condemnation as no man can stand. It may be that the Kodak and the illustrated Newspaper can do more to stop lynching than all the laws and courts in the land.

SOME INTERESTING communications were presented at the last stated meeting of the American Bible Society in New York. These came from foreign letters. Among the communications were letters from Rev. H. P. Hamilton, of Mexico, giving an account of the coronation of the virgin of Guadalupe in the City of

Mexico, which brought thousands of "pilgrims" to that city. Rev. A. M. Milne wrote of an extended tour into a remote part of Peru. Rev. H. C. Tucker, of Rio de Janeiro, sent large orders for books, showing clearly the increasing demand for the Scriptures in Brazil. Rev. Joseph Norwood, of Venezuela, sent a report showing that, notwithstanding the illness of himself and colporteurs, much has been accomplished during the last quarter. Rev. H. Loomis, of Japan, related that even the convicts were desirous to study the Scriptures, "while a free circulation of the Bible continues throughout the army and has now extended to the navy. Rev. John Carrington, of Bangkok, reported gratifying progress of Bible work in Siam. Rev. M. Bowen, of Constantinople wrote details of the unsettled state of things in Turkey. Rev. J. R. Hykes, of China, sent thrilling statements concerning the Ku-cheng massacre. Rev. W. L. Whipple, of Persia, reported interesting events of work in his field. Much interest attached to the letter of Rev. A. J. McKim, of Cuba, whose work is less interrupted by the disturbed condition of the island than might be expected.

TO MAKE the pawnbroking business a branch of benevolence is something new under the sun. Pawnbrokers are a class by themselves, they have a well established reputation. They are the Shylocks of their age, universally detested as the most hard-hearted and unscrupulous of men, and little better than legalized robbers. Those who have been unfortunate and become penniless, go to the pawn shop with their watches or articles of clothing or tools with which they earn their living and receive advances in money of a small percentage of their value which must be redeemed at a given time with an enormous rate of interest or the goods are forfeited. Household furniture is constantly mortgaged the mortgagor agreeing to pay five and often time ten per cent per month with the uncertain hope of being able to find employment or some way earn enough to meet the debt when it falls due, a hope which in a large percentage of cases is not fulfilled. These brokers often take a dishonest advantage of the ignorance or helplessness of the borrower, and strip him of the last bit of property he has. Widows and helpless women are among those who perhaps most frequently fall into the hands of these unscrupulous sharpers. The number of pawnbrokers shops in the large cities indicates how extensive a business of this kind is carried on. In New York a pawn broker shop has been established in the church Mission building No. 287 Fourth Avenue. Its location gives some idea of its character. It is a regenerated Christian pawn-brokers shop. Although it originates in the spirit of benevolence, it is not strictly speaking a benevolent enterprise. It is intended to be conducted on business principles and made self-supporting or nearly so. But instead of charging the poor and unfortunate five or ten per cent a month on an unfair valuation, it receives the goods or securities of these people at the best valuation possible, and advances them money at the lowest possible rate of interest, which is never more than one third what the law allows pawn-brokers to charge. When unredeemed goods are sold, if they bring more than the amount due on them, the surplus goes to the borrower. A Society, called the Provident Loan Society carries on this business. It has been in existence for a year and a half. \$100,000 was first advanced as capital and subsequently \$100,000 more borrowed on this security at five per cent. The business is designed to pay only a small rate of interest on the capital advanced, the borrower getting the advantage of the low rates which this security makes possible. During the eighteen months of its existence this society has taken some 32,000 pledges, and only about 300 of them have been unredeemed. The object of the society is to save the poor from the rapacity of the shylocks who are engaged in this branch of business and to help the unfortunate to help themselves, to encourage and help those who have fallen to get upon their feet again. This is certainly a wise method of affording needed relief and such societies should be organized in all our cities.

A PROFESSOR OF LAW NEEDED IN OUR THEOLOGICAL SEMINARIES.

BY LEX.

There is reason to fear that the Presbyterian church is gaining a reputation as a church militant, although not exactly in the scriptural sense. Church quarrels and disruptions are apparently on the increase, and certainly unnecessarily frequent. We do not know that they are more frequent in our denomination than in others, but we believe that owing to the nature of our government they should be less so.

Several important churches have recently been broken up, and under the present conditions and management there will be more to follow. It must needs be that offenses come while spiritual life and the principles of religion have a hold so superficial upon many church members. It is not always possible to prevent contention in churches. Grace is not always in sufficient measure to make men reasonable, but in most cases differences of opinion might be adjusted and strife arrested at its inception by an intelligent and judicious application of the principles of Presbyterian church government. We believe that no form of church government is more wisely adapted to preserve harmony and unity than our republican form. Our frequent troubles arise, not from any imperfection in our form of government, but from a failure on the part of the officers of the churches to make themselves acquainted with it.

Probably not one elder in ten has ever seen the little book containing our form of church government, and not one in fifty has ever given it careful study. This is perhaps not to be wondered at, but the case is different with ministers. It might be reasonably expected that all ministers should be thoroughly versed in our church discipline, as the government of the church is one of the most practical and important parts of ministerial duty and very closely connected with the spiritual life of the church and the honor of religion in the estimation of the public. One church quarrel will often paralyze the spiritual life of the church and arrest the progress of religion for a decade.

We do not wish to bring a railing accusation against our brethren in the ministry, but there is to a large extent a lack of that intimate and thorough acquaintance with our discipline which is so essential to the peace of the churches and the prosperity of religion. Elders may naturally look to their pastors for instruction and guidance in this matter, but if the blind attempt to lead the blind both fall into the ditch.

Church government and discipline is a part of ministerial education almost entirely neglected in our theological seminaries, and the graduates enter upon their work and take the guidance of churches with almost no acquaintance with the government and discipline they are to administer. The writer endeavored to be a careful student of the instructions given in the theological seminary, but when he graduated and took charge of a church and became connected with Presbytery, he found himself almost as ignorant as a new-born infant of our church discipline, and for several years the bliss of this ignorance was not disturbed. All went peaceably and good naturedly whether the administration of church government was regular or irregular, legal or illegal. But at length one of the churches of our Presbytery got into a terrible quarrel, taking us repeatedly to the civil courts, Synod and the General Assembly. Then we discovered how dense our ignorance was and how essential a knowledge of our discipline might be. But the church meantime was all broken up, and respect for religion in that place most seriously compromised for a very long period.

A few years since a large Presbytery in an important city in the East received into their body as a constituent member a layman. The man was a deposed Episcopal minister. The committee of Presbytery, prominent ministers and men long in the ministry, were ignorant of the fact that the Episcopal theory of indelible ordination would not pass under the discipline of our church. By extensive inquiry they finally discovered this fact and dropped a very undesirable character, but not until he had broken up an important church. A very similar case occurred a few years ago in another Presbytery in a large eastern city, but the irregular and unconstitutional action of Presbytery was not corrected until compelled by Synod to do so. A church in the neighborhood of New York is likely soon to go to pieces because the pastor ignorantly engaged the trustees to discharge the duties of the Session.

Every pastor knows how frequent are the cases of irregular and illegal action on the part of Sessions, Presbyteries and Synods, and sometimes even the General Assembly is obliged to reverse its own decisions. Undoubtedly a large part of the irregular and illegal action in all our church courts passes with-

out producing conflict and is not even discovered, but this fact does not prove such action harmless or desirable.

But the cases of conflict are sadly frequent, and most of them might be settled in their incipiency if the officers of the church were thoroughly familiar with the rules of our discipline and knew how to apply them. When differences arise in a church there is, naturally, pride of opinion and in the absence of a knowledge of the rules of government applicable to the case, strife increases. But church people are not naturally quarrelsome and would promptly and loyally submit to the discipline of the church if made clear to them at the beginning of the trouble.

We are now proceeding upon the theory that each pastor can pick up at a moment's notice and as exigencies arise, all the knowledge of ecclesiastical law and discipline which he may require. Nothing could be more absurd and dangerous to the peace and welfare of the churches. One might almost as well attempt to practice civil law without previous study of its principles and precedents. Cases are constantly arising in our church courts which are obscure and difficult and require a thorough acquaintance with the principles of our discipline and the decisions of our courts. At the present moment there is sharp controversy over some recent rulings of the General Assembly, which is assuming a serious nature.

We cannot but think that our theological seminaries are failing to give the students any sufficient instruction in this part of their preparation for their work. There should either be a distinct professorship of ecclesiastical law and government or at least a thorough course of instruction given to the Senior Class by some minister or professor thoroughly qualified for this duty.

WITH CUSTOM HOUSE OFFICIALS.

BY PHIL.

Curious eyes, peering from the train, lighted on a stone pillar, and another, and another, on as far as the eye could reach. Curious ears had already heard the story. There white pillars stretch across the country, over mountain and desert and plain till they are halted by the waves of the broad Pacific. They are set to mark the boundary line between the United States and Mexico, between the land of the Pilgrims and the country of the Montezumas.

It was a new experience to the most of us to see a foreign land, even though it was our next door neighbor. Shall we confess that it was with an inward tremor or two that we untraveled ones passed, for the first time, from under the protection of the starry flag, and stood in an alien country? The tremor became more noticeable, perhaps, as we caught sight of the uniform of the Custom House officials. New experiences were accumulating. Armed with our keys we gathered in the baggage car to face the ordeal, whatever it might be. The officers with their awe-inspiring uniform and measured tread—partly natural, for the Mexican is not troubled with the superabounding vim and energy and rush and push which mark our countrymen; and partly, as we afterward suspected, to suitably impress us with the dignity of the occasion—passed to the forward end of the car to begin their inspection, intent on letting no guilty smuggler escape. We held our breath. A lunch basket was the first to invite their inspection—a lunch basket which had been well filled with substantial fare three or four days before, but had sustained frequent raids in the meantime. Sight-seeing and mountain air make good appetites, and good appetites are rather demoralizing to the contents of lunch baskets. The basket was carefully raised and dextrously poised by one of the stately *Senors*. Another lifted the cover, and heads were bent eagerly to search for contraband goods. An expression of disgust made its appearance and quickly grew till it overspread the official countenances. It was evidently a new experience to them as well as to us. A party of excursionists willing to subsist for days on bread and cheese for the sake of seeing Mexico, had evidently not come within the range of their vision before! Hastily the basket was returned to its resting place on the floor, and the decision "proco bueno" was rendered. We afterward learned that this was the Mexican equivalent of our American slang, "no good." It controverted our sentiments when just in from a mountain-climb, with appetite equal to the occasion! We thought it very good.

This was the unofficial opinion. The official one was announced to us through an interpreter. Though given with true Mexican politeness it was to the effect that they had no call to deal with such a crowd. With a bland smile which held some of pity in it, they gave us our clearance papers, and our unused keys and ourselves returned to our seats in the car.

We had to set the relief of being safely past the dreaded ordeal over against the smart of being the subjects of Mexican pity, and make the best of it.

So ended, to the large majority of us, our first and only encounter with Custom House officials.

[A series of two communications by this very interesting writer, describing what was seen in that foreign land, will follow in the next issue of THE MID-CONTINENT.—ED.]

THE INCARNATION.

BY THE REV. RUSSELL A. M'KINLEY.

It is almost 1,800 years since the land of Palestine was stirred with a strange restlessness. One theme pulsed beneath the surface of life and thought. Business and politics were comparatively uninteresting. Women were possessed of an unvoiced hope. Men of learning were profoundly thoughtful. The Hebrew prophecies unmistakably converged to fulfillment. Meteoric appearances, long regarded as the harbingers of great events, were not wanting. The Hebrew mind anticipated material empire. The Jew hoped to wrest from Augustus Cæsar the throne of the world.

This strange restlessness and feverish hope had a substantial foundation, although wrongly directed. The Abrahamic promises and the circumstantial prophecies were about to unfold themselves. There was cause enough for excitement, hope and earnest thought. A greater event was about to take place than even the Jew dreamed of. A greater King than Augustus Cæsar was about to be born. A greater Empire was about to be established than any known in history. A greater deliverance was about to be inaugurated than that of the Jews from material foes. God was about to assume humanity forever. Jesus, the universal and eternal King was about to be born. The independence day of the human race had come. In the accomplishment of this stupendous event there were some very unconscious and even unwilling agents. A census was being taken by the order of Augustus Cæsar. Each individual was required to be enrolled in his own ancestral city. This brought Joseph and Mary from Nazareth to Bethlehem. The little town was alive with people. Public houses and private were full. In a stable they lodged and in a stable Jesus was born. And, thus, the taking of a census under the direction of a Roman Emperor, was the means of the fulfillment of the prophecy of Micah that the Messiah should be born at Bethlehem. It was a lowly birth in a humble family. Cæsar would have deemed it beneath his notice. The aristocratic Jewish priesthood no doubt scoffed at it. And yet it was attended with unusual honors. Heavenly light and music broke over Judea's hills. A star hovered over the location of the child. Wise men from afar brought their homage and their gifts. Cæsar's vassal monarch of Judea trembled upon his throne. A remnant of true believers in the promises rejoiced in hope. And at this far-distant time millions rejoice because of the birth of the Babe of Bethlehem. Once every year a great wave of joy rolls around the world because Jesus was born. It is to this fact that the Apostle John alludes when he says, "The Word was made flesh and dwelt among us." He describes the event very differently from Matthew and Luke. His description is intended to tell who He was, really, that was born as the Son of Mary. He calls Him the *Word*. It would not have been correct to have said that *Jesus* became flesh for that was His name after He was born. Nor would it have been proper to have said that *Christ* became flesh because that was a name that came to be applied to Him after the fall of man. He who was in the beginning with God is consequently designated by another term. As man's character, wisdom and purpose are displayed in the words that he utters so this term "*Word*" is made use of to represent Jesus Christ as the manifest wisdom, power and purpose of God. As a man is known by his word so God is known in this person.

It is very difficult for the finite to apprehend Infinite. Some heathen philosophers had used the *Word* of God among other things as a link between themselves and Him. The Jews had been somewhat familiar with the Angel of the Lord and the voice of the Lord. In some of their books God had been represented by wisdom. The term made use of by John was, therefore, an easy one for both Jews and heathen. It served well to introduce that matchless and sublime Person who is eternally distinct from and yet essentially one with God. He is indeed a wonderful Being. John presents Him as clearly and distinctively divine, as existing before the creation of anything, as participating in the creation of all things and as the source of all life and truth. This is the Person who became flesh and tabernacled among us. This is the Man in whom God can be seen and heard and understood. This is the Person so closely allied

to us and who suffered and died for us. This is the kind of a Saviour that we need and the necessity of Whom shows the awful character of sin. This is the Saviour who is abundantly able to give all needed help. The Prophet Isaiah had said that His name shall be called "Emmanuel"—God with us. Jesus said "I and my Father are one," and "He that hath seen me hath seen the Father." John wrote that He who was in the beginning with God and who was God became flesh. The stupendous fact is thus presented to us that God assumed humanity. This eternal, all-creating Word did not cease to be the Word nor did the divine swallow up the human, but two natures were blended in one unique Person. In the Epistle to the Hebrews it is said that He took part of flesh and blood implying His pre-existence: and that He passed by the angels, not taking their nature, but receiving worship from them, thus implying His great superiority of Being. Higher than the angels and yet He assumed humanity. What a condescending assumption. The whole force of the entire Epistle to the Hebrews is that God became man for man to die. He who made swaddling bands for the sea was Himself wrapped in swaddling clothes. Hidden within that manger child was the very essence of Deity. Concealed beneath that manly form laboring in Judea and Gallilee were the very power and wisdom of the universe. Convulsed with awful suffering on the cross was one having within Himself the power of eternal life and death. Jesus shows us the infinite God. He brings Him near to us. He exerts an irresistible and mighty fascination over us. The sons of God shouted for joy when the world was made. Angels sang in gladness over the Judean hills when God was made flesh. This world has been singing ever since as never before the praises of God thus manifested. And throughout the eternal ages hallelujahs and hosannahs shall be ascribed unto HIM by ten times ten thousand and thousands of thousands of white-robed, glory-crowned and happy worshippers.

Steubenville, Ohio.

HOW CAN WE ALL BE FILLED WITH THE HOLY SPIRIT?

BY THE REV. M. C. BUTLER.

I assume the following propositions to be true, viz.: 1. The Holy Spirit uses Christians as His instruments to save others. 2. He uses them to this end in so far only as they are in harmony with Himself. 3. To be used, they must have a deep conviction that the rejection of Christ as Saviour is the sin of sins. 4. Christians can have such a conviction by being filled with the Holy Spirit.

And now comes the great question, How can we all be filled with the Holy Spirit? The primary condition is, "We must let Him dwell in us as the World's Conqueror of Sin." Jesus Himself said, "I will send Him into you and He will convince the world. If then you say, 'Lord Jesus, my Saviour, I present myself to thee, to consider and feel and bear the sins of those around me; I will be as deeply concerned about their sins as I am about my own, for their sins dishonor thee as much as mine do, and their sins hinder the coming of Thy kingdom as much as mine do, and Thou hast as fully provided in Thy great redemption for the pardon of their sins as Thou hast for mine; if brother, you take that position toward the Lord Jesus, think you He will not fill you with the Holy Spirit and use you for these great ends?"

For what purpose did Christ come into the world and die, and for what purpose is the Holy Spirit here now but to conquer sin? The Holy Spirit comes to believers that He may, through them, convince others of sin, and deliver them from it. If, then, Christian, you will let the Spirit use you in this way, put yourself in contact with the world's sin. Meet poor, needy, lost sinners in the love and faith of Jesus Christ, as their servant and helper, and the Spirit will surely fill your soul. Implore the Holy Spirit to come and dwell in you, not for your own selfish enjoyment, but that he may do the Father's work through you (imperfect though it may be) as He did it perfectly through Jesus Christ, and He will fill you with Himself and clothe you with power. The world will believe that Christ is a divine reality, and will be convinced of its sin of unbelief, only through the self-sacrificing love and labors of His people. A host of church members, be they converted or not, have never repented one sinner toward Christ and life. And many are so illy prepared for the Spirit's use that He do but little through their agency.

Notice that a large number of business houses in this city have been torn down, or thoroughly re-decorated during the last few months because their owners could not carry on their business with comfort and dispatch in such unsuitable buildings. They had a building thoroughly adapted to their busi-

ness. And you know what gems of fitness some of them are, in every respect. A half dozen men in the new building can do more business with ease and dispatch, in a given time, than a dozen could have done in the old building. And, Christian, if your whole heart is free from willing sin, and you have given it up wholly to the Holy Spirit, to fill it with God's thoughts of sin, and with God's power of redemption, then the Spirit can do His work through you. And if you let the very mind of Christ in regard to sin dwell in you, you will receive a full measure of the Spirit for service.

Manifestly, then, we should pray after this manner. Oh, Holy Spirit, Thou art here in the world. Jesus Christ sent Thee here to convince the world of sin. Holy Spirit, fill Thou me with Thyself; dwell in me richly and use me to convince others of sin; work in me mightily; lead me to put away all my sin; give me the life and Spirit of Christ; give me joy in obeying and serving Him; and give me a self-sacrificing spirit in trying to bring others to Him; and I ask all these things, that Thou, Father, Son and Spirit, may be glorified in the establishment of Thy kingdom.

And now, as a kind of summary: The great sin of the world is unbelief and the rejection of Christ. But this rejected Christ has left the world and gone to the Father, and has left us, His people, here in the world to convince it of its sin and folly in rejecting Him. To do this, we must have the Holy Spirit in us, in such power, that the world will be made aware of His presence with us and among them, and then it will become convinced of its sin. Let the world be convinced of sin and it will soon be convinced of the truth of Christianity. Sin only can make Christ intelligible. And for this end we do not so much need evidence and argument and proof-texts as the manifested presence and power of the Holy Spirit.

Let us, then, in intense, united, continued and believing supplication, pray God to strengthen us all with might by His Spirit, and permit us to see a mighty salvation in this city this winter.

St. Louis.

SHARPENING THE SCYTHE.

[The following is from the pen of Dr. John Hall, of New York, written a number of years ago. Like all that he writes it is full of good sense and is as timely and suitable now as when it first appeared.]

"Every one should work," is a proposition which, as it stands, no one can question. But if it is meant that every converted person is to make the conversion of others the object of his life from the moment of his conversion, then we think the call requires limitation and explanation. The human mind is not released from the pressure of its ordinary laws by its being reached by the truth and Spirit of God. The Holy Ghost usually works in harmony with the laws impressed upon man's being by the Creator. Hence a weak man is not made strong by conversion, nor a stupid man rendered clever. A man constitutionally inclined to "think of himself more highly than he ought to think" will have to contend against that besetting sin which his conversion does not eradicate. Bearing this in mind, one can understand the course our Lord pursued in reference to several who received physical and spiritual healing at His hands. "Neither go into the town, nor tell it to any in the town." "Tell no man." We know the reasons arising from Jewish eagerness for a carnal Messiah, from objection to the excitement of the vulgar crowding to the sight of a healed man; but, making all these allowances, we agree with Lange: "It was primarily dictated by a regard for the spiritual and physical welfare of such persons." It was on the principle of Paul's advice to Timothy: "Not a novice; lest, being lifted up with pride, he fall into the condemnation of the Devil"—(1. Tim. 3, 6). It is nothing to the point to say that the office here guarded was the ministerial. The principle is exactly the same. The peril is not in the office, but in the human heart, which finds occasion for pride and vanity even in the most sacred offices of religion. If, therefore, we should find, under hopeful impressions, a weak, volatile, ill-instructed person, professing credibly to trust and love the Saviour, we should be in the line of our Lord's method and of Paul's if we said to such: "The Lord has given you hope in Christ. Go now and learn more of His will. Ply with all diligence the private and public means of grace. Study conscientiousness in your common duties; and by and by you shall, if it be God's will to spare you, bring forth not only the fruit of good living, but the fruit of active effort in His cause."

Human nature, even under religious impressions, has much weakness. Too often the vanity that pleased itself in being a leader in folly or sin is carried to the front of a religious movement. "Lead me not into temptation" is a needful prayer for any one, especially for a young convert; and the temptation to

various forms of evil is very great when activity outruns growth in grace and knowledge of divine things. "But," you say, "work for others' conversion is a means of grace, and promotes growth." That it is a means of grace in many instances is not denied. The question is as to its being the means of grace to the young person religiously impressed. Nor is it anything to the point to say: "Never mind, he will make mistakes; but his very blunders will teach him." That may be; but we have no right to do in spiritual things what would be folly in things temporal. We do not get good sea-captains by a series of wrecks; nor good engine-drivers by a series of collisions. Such incidents, instead of being held to be good training, usually stop a man's career in such lines. It is easier to the human heart to make efforts outwardly than to toil for the kingdom within; easier to talk in public than pray in secret; easier to read lectures to others than to read the Bible to ourselves. Take ten persons, equally hopeful as to their own recent conversion, give them the advice, "Go to work for others"; and it will almost invariably be those of least self-knowledge, of most volatile and superficial character, who will be the first to begin, and the first to stop. These are just the persons to be easily led to put external activity for watchfulness and prayer. Such trees run into leaves. Personal character is overlooked for busy, loud-voiced, blundering "energy"; and not unfrequently the "great boldness" of the Scriptures becomes the arrogant insolence of a sincere but raw and untrained volunteer. It gives one much pain to write this; but there are facts enough at hand to justify it.

How often has it happened that young persons lose in a few years the zeal that marked earlier religious life! Why is this? Why do those who learn to write or to read only a little and with difficulty forget and forsake the art altogether? Because it was difficult, and the result was unsatisfactory. And so, in the freshness of new-born Christian love, well-meant but unsuccessful effort is put forth, and the worker loses heart and hope; and well for him if he do not begin to doubt the reality of that religion which he has unhappily learned to think of most in its aggressive aspects on the kingdom of evil outside himself.

Why is it that, in certain forms of the Christian church, the waste is so tremendous? The number of accessions yearly is encouraging, but the increase on a series of years is far below what it should be. Such results are usually from a number of conjoint forces, not from one. But among these we do not fear to place the too eager haste to have teachers where we ought to have learners. Some of the most careless men the writer knows were once zealous lay-preachers. And who does not know to what melancholy ends precocious demonstrative piety—like most other precocious things—too often comes?

The truth is, there are laws of mind, laws of character (and God uses character in his work more than many allow), and laws of social life, which come from the same source and carry the same weight as the laws of the Bible, and which we cannot violate with safety any more than we can the Ten Commandments.

"But Paul asked, on his awakening: 'Lord what wilt thou have me to do?'" True, and the Lord sent him to Ananias to be taught what to do."

"But he began to preach at once."

No. "Then was Paul certain days with the disciples which were at Damascus, and straightway he preached Christ in the synagogues that he is the Son of God." "Certain days," says Lange—i. e., "a period of quiet residence when Saul lived in retirement, and enjoyed strengthening and refreshing intercourse with the disciples at Damascus." Besides, Paul was an educated man, of position in the Jewish church, well versed in Scripture, blameless in life, miraculously endowed; and yet three years of his life (a period as long as the other apostles had of companying with Christ) are unexplained in their inactivity, if he was not then receiving preparation for future work. So, if we look at the heroes in God's battles in the Bible, we see that He is in no hurry to send them to the field. Moses, David, Elijah, Elisha, Daniel, the Baptist, the apostles, have preparation sometimes disproportioned, in our view, to the time of service; but He willed it who makes no mistakes.

The sum of the whole matter is, Let us who pray and long for workers be more concerned about quality than quantity, more concerned about skilled labor than mere labor. Let us discriminate. In the interests of Christ's kingdom it is sometimes our duty to hold back, instead of urging on. John Wesley's life and labors may be studied with advantage by us. Let us train; and the best training is by the word. There are hundreds of incompetent Sabbath-school teachers at work because it is the mood of the time, who, awakening to their unfitness, by and by, will get out of the bondage. Great responsibility rests on us. The Lord give us wisdom!

Kansas Department.

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

NOTES BY THE WAY.

BY S. B. F.

A HAPPY NEW YEAR!

The happiness of the New Year will largely depend upon the loftiness of aim and the nobleness of purpose with which we undertake our work. If the motive power is all centered in self; only deep regret and bitterness of soul will follow. If the unselfish love of Christ be our grand motive, a year of happy and joyful service is before us.

How kind and gracious our Heavenly Father is in veiling the future from us. One year ago, many of us can now say with thankful hearts, had we known the bereavement and sorrow which 1895, was to bring to us we would not have dared to face it. But, when those days of affliction, bereavement and desolation did come, the same kind Heavenly Father, who veils the future bestowed sufficient grace to bear the sorest trials and helped us to realize the fulness of the promise, "My grace is sufficient for thee." How blessed the assurance! "As thy day is so shall thy strength be."

Let this be our strength and hope for 1896.

During the year 1896 even the most hopeful must realize that in the great work of the church there are before us days of trial and difficulty which will test the strongest faith. It requires heroic courage on the part of all and especially on the part of the home missionary to stand and face all the surpassing difficulties of poverty and loss of helpful membership, etc., which come in the way of aggressive work. Yet notwithstanding these things there is a bright side to this work. The test of faith makes stronger men and women and each additional test makes us more courageous to meet coming and severer trials and one of the cheering features of this work is the manliness and self-possession with which the home missionary faces the difficulties in his way. No storm is too severe, no separation from home and loved ones is too long, to deter him from performing manifest duty. The long and fatiguing ride of twenty, thirty and even forty miles is made, and often too against driving storms, that the Gospel may be preached and the scattered sheep looked after. The joy of being the "shepherd of the sheep" and of bringing the consolations of the Gospel of Christ to those in sorrow and trouble far more than compensates for all the hardships endured. The banner of the cross is thus kept floating over the ramparts of sin.

Many hearts are devoutly lifting up earnest petitions to Almighty God for great power in prayer throughout the church during the coming "Week of Prayer." Would it not be a good thing, in addition to the prayers that are offered, according to the programme of the Evangelical Alliance, for some concerted and special prayer for special objects. How would it do for all the Christians in our Presbyterian church to join in special prayer for a revival of God's work in all the churches of the Presbytery to which you belong. Your pastor will no doubt, cheerfully, give you the list of those churches if you ask him and then daily pray for these by name and their pastors or, if they are vacant, pray that they may soon be supplied with the regular means of grace.

Just as in an individual church the best results are reached when God's people have a "burden of soul" for individual cases and take hold of God specially for their conversion, so in the church at large more will be accomplished by importunate prayer for a specific number of churches than by "lumping" the whole. Good results have followed where this "prayer of Presbyteries" has been faithfully and conscientiously and persistently tried. It is certainly a pleasant duty to come to the throne of grace when we know that thousands of God's faithful ones are earnestly praying for the same specific object.

KANSAS ITEMS.

MILTONVILLE.—Sabbath, December 22nd was spent with this church and a delightful communion service was held. One person was received into the fellowship of the church. This church has been greatly strengthened and revived since "local evangelist" W. H. Course took charge of the work a few months ago. The Sabbath-school has been reorganized and the church services well maintained. Brother Course has five preaching points in his field and preaches three sermons each Sabbath. On alternate Sabbaths he drives thirty miles and preaches three sermons.—S. B. F.

HILL CITY.—On Sabbath, December 15th, 16 persons were received into the Hill City church of which Rev. E. B. Wells is minister. They all came in by profession of their faith in the Lord Jesus Christ and 12 of them were baptized. All but two of them came from families outside of the Presbyterian church. It is cheering to note that God is blessing our missionaries in their noble efforts and that the hand of the Lord is not shortened, even on our frontier fields. This is a strengthening of this mission field just 64 per cent. and is really a grand work of grace in these remote regions.—S. B. F.

MAXSON.—Rev. Dr. Lake has been holding special services at this church and a partial result on Sabbath the 15th inst., nine persons were received by profession and two by letter. The doctor expected to continue the meetings but met with a severe accident which will "lay him up" for a few weeks. On his way to the post-office he met with a fall which resulted in a dislocated ankle. While the result is not likely to be serious yet it has entailed much suffering and the doctor will have the sympathy of his many friends "as he lies off for repairs."—S. B. F.

LINCOLN STREET, WICHITA.—This church while encountering many discouragements in the way of removals is progressing nicely under the leadership of Rev. Geo. R. Smith. The congregations are good and the Sabbath-school is in an excellent condition and everything is hopeful for the future.—S. B. F.

PLEASANT UNION.—The Sunday-school supply of this church has been holding special meetings at this point and as a result the spiritual life of the church has been quickened and many deeply impressed.—S. B. F.

RILEY COUNTY.—Sedalia church in Riley County, Kansas, has enjoyed a season of revival which has encouraged the minister and his people. Four have already united on confession of faith, and more to follow. A strong weekly prayer-meeting has grown out of the revival.

ROSSVILLE.—The church at this place which has been bountifully blessed during the past year is preparing for a series of revival meetings to begin New Year's eve. The church is already awake to the needs of the hour and great things are expected of God through our Lord Jesus Christ. The influence of humiliation and prayer is already taking hold upon the community. Rev. C. E. Kalb is pastor.

FORT SCOTT.—At the Second Presbyterian church, North Fort Scott, Kansas, Christmas was observed by the children and many older ones Christmas night. All joined in the exercise "Joy to the world" which was carried out with many other recitations and songs by the little ones. The usual treat of candies, nuts and bananas was given. Many useful books were given to the Sunday-school scholars by Mr. and Mrs. Jones as rewards of faithfulness in attendance during the past year. The church was beautifully decorated. Three large arches spanned the front of the church, trimmed in white and delicate sprays of cedar, bearing the words, "A Merry Christmas." Just over these was suspended a very large star, bearing upon each tip a letter spelling the word "Jesus." As the mellow light fell upon the scene, reflecting its beauty, and the many happy faces of Superintendent, officers, teachers, scholars and friends all beaming with brightness, the beautiful test suggested itself. "And I, if I be lifted up will draw all men unto me." This church is temporarily supplied each alternate Sabbath, by Pastor Scholl, who is also preaching at Glendale and Mapleton. Elder Jones has superintended this school for about seven years, and his earnestness in Sabbath-school work and his fondness for little children have made him not only a popular man among the people, but a "soul-

winner. In his every day work among men, his thoughts are "how can I win that man to Christ." Though a little handful of Christians, they are learning what Presbyterianism is. That it means something. It means perseverance of the saints, and an eternal reward in heaven. May this good man live long that he may continue to win the children and youth of the Sunday-school to Christ. Among the books given as rewards, were two MID-CONTINENT Bagster Premium Bibles, five copies of "Palestine Photographed," a set of booklets by Dr. Miller and a number of dainty little golden text books for 1896, all fresh from our publishing house, 1516 Locust St., St. Louis. Among all, there were none so truly happy as Brother Jones and his wife, who has served the school and church as organist for quite a while. One year's subscription to THE MID-CONTINENT was also given to the teacher of Bible class.—One who was there.

Last week in some way Independence, Kansas, and Independence, Missouri, got mixed in our columns. Printers sometimes unwittingly show a wrong kind of independence. The following church item appeared on the 12th page, under the head *Missouri*. We now transfer it to Kansas, where it properly belongs, begging pardon for the mistake which was occasioned by haste:

INDEPENDENCE.—Rev. S. S. Estey, late of Humboldt, Kansas, began labor with this church the first Sunday of December. The people are greatly pleased with him as a minister as well as in personal relations, and in the community generally he is most acceptably received. The church was never more united and harmonious than at present. The prayer-meetings are well attended and the Sunday-school is increasing in numbers and interest—a number of heads of families having recently begun attending Sunday school.—H. S.

The following also is the correct version in regard to a "Change of Address." It reads wrong on page six of this issue. We beg pardon for the unintentional mistake:

The address of Mrs. S. S. Estey, Kansas Synodical Secretary of Y. P. S. C. E. Societies is changed from Humboldt, Kansas, to Independence, Kansas. O. E. Societies please take notice.

Communicated.

WOMAN'S WORK, WHY AND WHAT?

BY MRS. A. T. W.

It is remarkable, that with the prominence and honor given to women in the apostolic age, she should have been so long finding her place and work in the church. She was not given, as prejudice so long imagined, the inferior place by Christ and the apostles, but the place of equality if not superiority. On the resurrection morn, the loving women were commissioned to publish the tidings that Christ had risen. And Mary Magdalene was honored with the first sight of the risen Lord. Phoebe, Junia and others were deacons in the early church. I do not like the diminutive "deaconess" which has sprung from certain high church quarters, we might as well add the insipid "ess" and say *teacheress* and *doctor-ess*. Paul says, "Greet Priscilla and Aquila my helpers in Christ Jesus," and it is at least suggestive that the woman's name is put first. Again the apostle in his epistle to the Philippians says, "Help those women which labored with me in the Gospel." And it is a remarkable fact, that when, by a divine revelation, the course of the Gospel stream was turned westward, that it might bless Europe, and this American nation then undreamed of, the church of Jesus Christ was first planted on the European Continent, in a woman's prayer-meeting by the river side at the city of Philippi.

After the first fifty years, the Christian church slumbered for more than seventeen centuries before she began to awake again to the divine commission, "Go ye therefore and disciple the nations." And it took nearly three-fourths of this missionary century for the church to awake to the fact that woman had a special part in this work.

It was not far from the beginning of woman's work in missions that that brilliant missionary to China, Miss Fielde, was recalled by her Board because of the repeated complaints of the senior missionaries, that in her work she was transcending her

sphere as a woman. "It is reported that you have taken upon you to preach" was the charge read by the chairman; "is it so?" She replied by describing the vastness of her field, its destitution, hamlet after hamlet, village after village, yet unreached by the Gospel, and then how with a native woman she had gone into the surrounding country, gathered groups of men, women and children—whoever would come—and told to them the story of the cross. "If this is preaching," she said, "I plead guilty to the charge." "And have you ever been ordained to preach?" asked her examiner. "No," she replied with great dignity and emphasis. "No; but I believe I have been foreordained." The Board acknowledged the discreetness of her answer and sent her back to her work.

It is but fifty years since the pleadings of Mr. Abeel, from China, led the women of London to resolve to carry the Gospel to women in the far East. This resolve was the parent of Zenana missions. It is only thirty-five years since the first Woman's Union Missionary Society was formed in New York. The resolve to work for women was pronounced by wise men, impracticable and visionary. To attempt to get access to the harems of Turkey and the Zenanas of India, was "like forcing gates of steel in walls of adamant." But loving, loyal woman resolved to do something for her deprived, perishing sisters. In these lands were a hundred and fifty millions of women and girls, sunk in utter ignorance and degradation, one-sixth of them widows, and of these 100,000 under ten years old.

It is said that a needle of a missionary's wife was the key God used to open the gates. A beautiful piece of embroidery found its way into an oriental Zenana; the inmates concluded that if one woman could do such work, they could do it, and they wanted to learn. The Christian woman was welcomed and while she taught them the art of embroidery, she also worked the "scarlet thread" dyed in the blood of the Lamb, into the more precious fabric of their hearts and lives. And now the gates are open, the barriers are down, and in those eastern lands hundreds of female missionaries are going into and out of the houses, tens of thousands of girls have been gathered into the schools and seminaries. Enlightened Hindus are clamoring for the education of their wives and daughters, and one intelligent Hindu says: "If these women reach the hearts of our women, they will soon get at the heads of the men."

While God has thus been opening the way of access to the women of Eastern lands, He has moved Christian women to organize for their greatest crusade. The organization and growth of the multitude of Women's Boards of Missions is a great epoch in the history of the church. And with the increasing years and wisdom, has come a widening of the horizon until every class of world-wide evangelization at home and abroad is being aided by woman's work. I cannot understand how any woman who really loves her Saviour, can fail to take a part in this work. Chalmers used to say that in all benevolent work one woman is worth just seven and half men. Surely "this is the finger of God," when Christian women are being led to redeem their fallen sisters in this and other lands.

THE CHURCH SUBSCRIPTION PAPER.

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

Many who are in sympathy with and are helpers in the work of the church know what a subscription paper is. It has served a very practical purpose in the individual or local organization. The plan adopted by some churches will not permit a very general knowledge of the subscriptions made. This is thought to be well and hence the growing use of cards for taking subscriptions.

Our Board of Home Missions is seeking a change in this matter of little knowledge, and an effort short of being quite complete in securing subscriptions for a pastor's services. It is in their mind that the subscription paper of aid receiving churches should be a little more public property, and not confined in its immediate use to two or three officers; that the dark dusty pocket or crowded pigeon hole of the deacon's desk should have a little relief and not be the only possessor of the subscription paper.

One whole Synod of Missouri has already volunteered to come to the relief of this

prisoner. The call for others to strive for the liberty of this valuable servant has been sounded. More names and more knowledge seems to be the end sought. The Synod of Michigan appears to be the first large body of Presbyterians to have adopted the following "suggestions" now being urged upon all the Home Mission churches in our Assembly by the Board of Home Missions.

I. "Before soliciting pledges copy upon the blank (which the Board furnishes) from the Session book, alphabetical order preferred, the names of all the members of the church.

II. "Solicit pledges from all accessible members, and see that every contributor clearly understands the agreement.

III. "The Ladies' Aid Society, the Young People's Society, the Sabbath-school may become contributors the same as an individual.

IV. "If any members of the church fail to contribute, state the reason why.

V. "After thoroughly canvassing the church, canvas the congregation in the same manner.

VI. "Provide a liberal supply of envelopes for the use of contributors. Urge the prompt payment of pledges.

VII. "Begin your canvass early so as to be ready to submit your subscription list at the congregational meeting held by the Home Mission Committee. Decide at the same meeting upon the method of collecting delayed pledges.

VIII. "Two copies of the original subscription list must be made and forwarded to the chairman of the Home Mission Committee of the Presbytery with the application for aid. One copy will be retained by the Committee and the other will be forwarded to the Board of Home Missions."

Following these "Suggestions" the Board has a printed blank form of "agreement," all taken together compose the printed matter upon the first page of the Board's subscription blanks for the churches. The remaining three pages are composed of blank columns with the following heads: "Names," "Amount," "Weekly or Monthly."

I have indicated in the above the proposed subscription paper blank by our Board of Home Missions. There is not a Home Mission church but can appreciate the Board's suggestion in this matter. Its members are personally interested in each local church seeking aid. They would have their interest coupled with wisdom. In Section VIII. of their "suggestions" they hope to secure some facts that will serve as a little ground of wisdom at least. The financial strength of each church and economic distribution of aid are principles that even a wisely handled subscription paper may healthfully maintain. The plan does not do away with the growing use of cards in taking church subscriptions. It serves as a valuable companion. It furnishes helpful points of exceeding value and when once generally adopted we will wonder that the business side of it were not put into practice earlier.

St. Louis.

EDUCATION AND EDUCATORS.

BY THE REV. J. N. BEALL.

We are told that "the noblest work of God is man." And we may safely add that the noblest part of man is his intellect, all that goes to make him a rational being. And it is this part of man's being that likens him most to his Creator. In none of His dealings with us does God treat us as mere animals influenced only by passion and appetite but we often treat ourselves as such to the everlasting disgrace and ruin of our manhood.

God also recognizes the sovereignty of the human will. And hence, in His dealings with men He cannot consistently with the Divine and human natures, do for mankind what they are unwilling to have him do. And thus it is true that, the good or ill we enjoy or suffer in this life or the next must be according to our will and desire.

The principal stock in trade with every man is his brains. They are his capital to begin life on and to build up with. He must feed them, and strengthen them, and increase their force by constant application to study along the lines of useful knowledge or else the original endowment will diminish and the purpose of its creation be thwarted.

In order to be at our best and have in-

fluence with men we must be educated. We cannot force things our way in this enlightened age. Mind alone has power to sway and move the world. We have passed the period where "might makes right." Everything now must be brought to the touchstone of reason. Men and women of this generation love reason and truth rather than gush and bosh. The leader and orator of to-day must deal in facts and not fancies if he would hold the attention of his auditors and win followers.

We sometimes boast, as Americans, of our superior civilization and general intelligence and are proud of the fact that a larger per cent. of our citizens can read and write than those of almost any other country under the sun. This is a patriotic and just pride. And yet the one great need of this age and of even Christian America, is more *intelligence*; a more thorough understanding of fundamentals, of principles. Many of our high school and college graduates of to-day are mere pigmies in intellectual development and fitness for the nobler pursuits of life. We need not larger, but better education. An education that takes God into it. An education along the line of "the sermon on the Mount." An education that arouses the ambitions and aspirations of youth for something higher than to be a foot-ball or baseball captain; a champion oarsman or wheelman, or even a dude. We need an education that will give men ideas of practical utility—ideas that can be applied to business—that will make men more intelligent farmers and mechanics and merchants, and that will enable even the common laborer to do his work with greater ease and efficiency. An education that takes the greed and selfishness out of the heart and makes men charitable and sympathetic. An education that makes us love our neighbor and feel our brother's care. In a word, an education that educates; that awakens and instills a love of truth. "Woe unto that mind," says Channing "which wants the love of truth." For want of this, genius has become a scourge to the world, its breath a poisonous exhalation, its brightness a seducer into paths of pestilence and death. Truth is the light of the infinite mind and the image of God in His creatures.

Nothing endures but truth. Without its guidance effort is vain and hope baseless. Accordingly, the love of truth, a deep thirst for it, a deliberate purpose to seek it and hold it fast, may be considered the very foundation of culture and dignity. Hence, we say, in all true education, there must be awakened the love of truth.

It is the lamentation of all good men that there is a growing lack of reverence for truth and righteousness among the young of this generation. How may this be corrected and overcome? There is but one way, and that is to apply the principles of the Christian religion in all lines of education. This must be done by *example* as well as by *precept*. The fault in the education of to-day is not chargeable so much to the scholar as to the instructor. If greater care was had in the selection of teachers, if character, rather than certificate and diploma, were made a requisite to fitness and a condition to place, there would be little to fear about the outcome of the education.

But the education of the youth is dependent upon other sources than the school room and school curriculum. The school teacher is not alone responsible for the character and quality of the education the boy and girl receives. If the church members and professors of religion generally, were more consistent and circumspect in their deportment before the world the education of the young in the ways of righteousness would be much easier and the number of believers would increase more rapidly.

We are all teachers. And example speaks louder than words. There will never be the right kind of education until we have the right kind of educators.

Raymond, Ill.

CONSIDER FIRST.

About 70,000,000 people were ready to give a final opinion on the merits of the controversy between this country and England ten minutes after Mr. Cleveland's message was published and without even reading Mr. Olney's letter and Salisbury's reply. It is possible that this rather extemporaneous opinion might be somewhat modified and improved by taking time for a careful study of the geography of Ven-

ezuela and the French, Dutch and English Guianas and especially of the disputed territory. And to the geography might profitably be added a study of the people, institutions, civilization and history of these lands. Then a careful investigation of the Monroe doctrine would be very helpful in reaching a correct conclusion as to how, and how far it is applicable to the settlement of the boundary line between Venezuela and Guiana. The historic setting throws much light upon that doctrine, the then existing condition of the governments of both Europe and America and specially the aims and purposes of the so-called Holy Alliance, but more correctly named Unholy Alliance, which called forth and gave shape to this doctrine. The growth of liberty and modification and changes in governments in the last seventy-five years also throw much light upon this doctrine. Add to the above investigations a careful study of international law, and to all the rest a study of the teachings of Christ and we shall be able to form a more intelligent opinion as to the important and dangerous controversy between our country and England. Let there be light. If the blind lead the blind both England and America will fall into a ditch so broad and deep that it will be a long time before we shall be able to extricate ourselves.

H. T. F.

PASTORAL VISITING.

Much has been written of the old-time pastoral visits, and of the children's dread of the coming of the minister. Much of this is caricature, and for what was real, the spirit of the times was largely responsible.

We have before us a case in which a young pastor, on his first visit to a certain home, found that the children were so much afraid of him that they had hidden from him. Afterwards they learned to love and trust him, he became their friend in whom they confided, and they took their place with him in the church and the Master's work. Other pastors, whose ministry we know, come to our mind. They have been many years in the same charge, and have come to the age when vacancies would not consider their name, and yet their power continues to grow. The children of their early ministry are now the active workers. Their lives are interwoven, and the children of to-day are walking in the steps of their parents with their hands in the hands of their pastor, and their hearts, also, in his keeping. Is it not strange that we find their congregations intelligent, liberal, full of zeal, and with growing power.

We recently heard a pastor say that he and his session have resolved not to hold special services during the coming season, but instead thereof to resume the old time house to house family visitation and instruction. We commend the latter part of the resolution, but would combine with it, as its proper complement, the most earnest and direct preaching of the Gospel in special services for all the people.—*Presbyterian Review*.

THE LORD'S PRAYER.

[The following outrageous parody on the Lord's Prayer as revised and amended by a Christian Science disciple for the use of his five year old daughter lately appeared in a Kansas City paper:]

Our Father who art everywhere,
Love is Thy name.
Thy kingdom is come.
Thy will be done in us as it is done in Christ Jesus.
Give us Thy wisdom, that we may understand our temptations.
Teach us that Thy mercy endureth forever. And that Thou hast forgiven us our trespasses and we have forgiven those who trespass against us.
Thy peace which passeth all understanding with gladness now fills my soul.
Thy kingdom is at-one-ment.
The word is the power.
The Christ-mind is the glory now and forever. Amen.

"Christmas is a language more simple than that of all creeds, and of all moral philosophy. While the creed is saying, 'God is love,' and 'Man must love his neighbor'; while moral philosophy is telling man his duty toward man, the Christmas bells suddenly ring, and the curtain rises upon a world where millions of hearts are carrying each some gift to other hearts, and for the day the earth is full of that love which in philosophy is only a dream. On this day the theory of friendship turns into action."

World-Outlook.

A quick, calmer tone of newspaper discussion concerning the Venezuelan imbroglio, is noted on both sides of the Atlantic. The Queen, Mr. Gladstone and other most prominent Englishmen have spoken strong words for Peace. Let us hope that a common-sense 'orm of arbitrating the discussion be adopted.

It is officially announced that most obstinate fighting preceded the capture of Zeitoun by the Turks. Official advices from Zeitoun say the Armenians lost 2500 killed during the engagement, and that only 250 Turks were killed. The narrow pass between the hills leading out of Zeitoun is said to be crowded with Armenians, men, women and children, and it is feared they will be massacred. The Embassadors of Great Britain, France, Russia, Germany, Italy and Austria sent their dragomans to the palace in order to make representations with the view of preventing the Armenians from being massacred, and pointing out the gravity of such a deed. Little hope is felt, however, that the representations of the Embassadors will avail, and the general belief is that the survivors of the Armenians of Zeitoun have already been killed. The Turkish financial situation continues to be very bad. The various projects of the Porte to raise money by granting monopolies for the sale of petroleum, alcohol, etc., have collapsed for the present.

The following is a compilation of England's various land-grabs. It is a too-long list. Gibraltar—Captured by English and Dutch, 1704, and summarily appropriated by Sir George Rooke. The "Encyclopedia Britanica" says: "It is hardly to the honor of England that it is unprincipled enough to sanction the occupation." Mauritius—Forcibly occupied, 1810. Aden—Seized, 1814, from a helpless State on the plea that it failed to make due reparation for injury done to a shipwrecked British crew. Malta—Forcibly occupied, 1814. Trinidad—Forcibly occupied by the British, 1797. Africa, including the Gold Coast, Bechuanaland, the Soudan, Cape Colony, Zululand and all the richer parts of the continent—Acquired by a deliberate policy of aggression, subsidized private companies and compulsory annexation of native States. Jamaica—Captured, 1655. Ceylon—Seized from the Dutch by the British, 1795, and complete British sovereignty arbitrarily assumed, 1815. Ascension Islands—Forcibly occupied, 1815. British Burmah, Berbice, Borneo, Hong-Kong, Heligoland, Gozo and St. Helena—All acquired by conquest. This is part of the list of England's spoils. The vast Empire of India is not mentioned. That is long enough.

As this is written Havana is being prepared to withstand the assaults of the insurgents. Provisions are being collected, cattle are being driven in and everything denotes the greatest anxiety and excitement. This is a state of affairs not at all in keeping with the glowing reports of Spanish victories and insurgent defeats announced so often. Many persons are convinced that if Gomez succeeds in pushing his forces to within a reasonable distance of Havana, an uprising of the friends of the insurgents there is not at all unlikely. Of the insurgent leaders, according to official advices, Maceo is at the plantation of Olimpo, near the town of Cimarrones, a little way north of Jovellanos. Cimarrones is about forty-five kilometers from the city of Matanzas, capital of the province of that name. Quintin Bandera is said to be with his column at Sumidero, about twenty kilometers from Matanzas, and only a little way from Limonare, where, according to the official announcements, Campos defeated the insurgents. Maximo Gomez still, according to the official advices, is at the farm of Clervo, in the district of Jaquey Grande, an immense stretch of swamp land into which he could retreat to the southward, if necessary, and possibly avoid pursuit upon the part of the Spanish troops. The three Cuban columns are accounted for. They are likely to make some history very soon.

Missionary Department.

WOMAN'S BOARD OF MISSIONS OF THE SOUTHWEST

Meetings of the Board held at the Presbyterian Rooms, 1516 Locust Street, second floor, St. Louis, on the 1st and 3rd Tuesdays of each month, 10 A. M.

Missionary Literature may be obtained at the Rooms, between the hours of 10 A. M. and 4 P. M. Mail orders should be addressed to "Woman's Board of Missions of the Southwest, 1516 Locust street, St. Louis, Mo."

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Notice

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

TOPICS FOR JANUARY.

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

Our country's center of population has moved westward at the average rate of five miles a year during the past century. East of Baltimore a hundred years ago, it is now in Indiana approaching the Illinois line.—*Church at Home and Abroad.*

PERSONAL.

The address of Mrs. S. S. Estey, Synodical C. E. Secretary is changed from Humboldt to Independence, Kansas. C. E. Societies please take notice.

A LETTER FROM JAPAN.

[The Southwest Board has lately received an interesting letter from their missionary in Japan, Miss Palmer. After speaking of the lamented death of Rev. George E. Woodhull, foreign missionary at Osaka, Japan, and commending Mrs. Woodhull to the sympathies and prayers of the sisterhood in this country, the letter tells a cheering tale of the reception of twenty-two new converts at Osaka. Mr. Porter came down from Kioto, to examine, baptize and administer the communion at that preaching place.]

The letter goes on to say:

"At half past six P. M. Mr. Porter and I went to the place and after opening devotions Mr. Porter took the candidates, a few at a time, into a separate room and yet one from which all the audience could hear every thing asked and answered. Two preachers, an elder, a Bible woman and myself were in the room besides the rest of the audience which consisted of the believers and inquirers of that neighborhood, in all about fifty. I was somewhat fearful that even these who might be satisfactory under other circumstances would be so embarrassed that a fair examination could not be held. But Mr. Porter took each individually and questioned all closely as to their belief and their reasons for that belief, the nature of the true God, etc., etc. Dear friends, not since I have been in Japan have I attended such an encouraging and helpful service. As one by one these twenty-two people told of their knowledge of Jesus Christ and their faith in Him as their Saviour, my whole being was filled with joyful thanksgiving to God who had so clearly revealed Himself to these poor souls all of whom were from heathen homes. I think that not more than four of them had had any help in their homes and most of them had only received hindrances and some even been cast away from their parents because of their acceptance of Christianity.

"The day after that service two of them went to Tokyo to Bible schools to prepare for direct evangelistic work. One was a son of a strong Buddhist priest whose father had refused to have anything more to do with him and the other was the daughter of a Shinto priest who had turned his daughter away from his door on account of her new belief. Verily the son and daughter are set

at variance against the father and mother and taking up their cross, follow after Him; can we doubt that thus losing their lives for His sake they find it? To Mr. Porter's surprise as well as my own every one of the whole number was found worthy of baptism and reception into the church. Shame to our unbelief. Why should we be surprised when God answers our prayers? Pray that this may be a precious lesson to us and that our faith may be increased so that this may be only the beginning of a great outpouring of the Holy Spirit upon this work. During the examinations a number of the candidates said their attention had first been brought to bear seriously on the subject by words from Mr. Woodhull. This was at a place in which he was especially interested and to which he devoted much time. This great irgathering, coming just at the time of his death seems to be a sign of God's approval of his work and blessing on it.

"At the close of the communion service Mr. Porter went to catch the train at Kioto but he had pronounced the benediction and I thought he had closed. So I closed the organ and was starting away when another hymn was announced. I waited and played that piece and although they had been there sitting on the floor for three hours and a half, for at least a half hour longer all joined in a voluntary praise service and I am confident that if praise ever ascended to the Father from sincere hearts overflowing with love and gratitude it did that night from that humble little Japanese house. It was indeed a most gracious privilege to be present and unite with them in thanks to God for the light that He has caused to shine in the dark corner. After the last hymn was sung and prayer offered, from all corners of the room individuals would come to the newly received members and welcome and congratulate them. I really believe that a genuine believer in heathen lauds is more thankful and rejoices more in seeing other souls saved than we who have all our lives long heard nothing but the true Gospel. Never did I more heartily shake hands with and welcome a Sunday-school pupil or any other dear friend into the church at home than I kneeled on the floor that night and touched my forehead on the floor to express my congratulations and cordial welcome to those twenty-two who had been brought into the fold."

ANARCHY'S REIGN IN TURKEY.

A few weeks ago the acceptance by the Sultan of the programme of reforms for the Armenian portion of Asia Minor which the representatives of the great powers of Constantinople had demanded, seemed to promise for the present a period of comparative calm. But the whole situation has been altered by the occurrence of fresh outrages, on a greater scale than ever, in various parts of Asia Minor. It is reported that many thousands of Armenians have been massacred, and the American missionaries, most of whom are representatives of the American Board (Congregational), have been considered to be in serious danger. Our minister, Mr. Terrell, has been indefatigable of late in his endeavors at Constantinople to secure protection for the missionaries; but unquestionably many of these noble men and women are in great peril. The question is now scarcely one of the Sultan's good or bad intentions, inasmuch as it is evident that the central government at Constantinople has only a limited ability to check the fierce fanaticism that is now aroused among the Mahomedans of Asia Minor. The outlook is exceedingly gloomy. Lord Salisbury shows no real disposition to interfere by force of arms, and British jealousy of Russia will not permit the Czar to march into Armenia from the Russian caucuses to set matters right. Mr. Gladstone, representing the best conscience of England, has rebuked his own government in passionate language, but to little purpose. It must be remembered that Lord Salisbury himself was Beaconsfield associate and right-hand man in the treaty of Berlin, when through England's interference Russia was prevented from taking steps which would have secured the Armenians against the fearful massacres to which they have now been subjected. These have been of late two or three radical reconstructions of the Turkish Sultan's group of ministers. But the mere shifting of officials at Constantinople is powerless to affect the demoralized and anarchical situation in distant Armenia. Our government at Washington is fully alive to the facts, yet at best it can do very little.—*Review of Reviews.*

MODERN ASSAULTS ON MISSIONS.

Dr. Pierson in the *Missionary Review*, speaks most forcibly on this strange phenomenon of to-day:

There are at work two opposing tendencies equally hostile to all evangelical life and evangelistic effort. On the one hand, much that calls itself scholarly criticism is practically the lowering of the Word of God to a human level; and, on the other hand, the various congresses of religions are lifting all religious systems to a Divine level; and between the two the cause of missions is losing hold on the popular mind. Let us boldly confront the dilemma which modern criticism and miscalled liberalism force upon us. The assaults on missions get countenance from this double tendency of our times. Once concede that the Bible is a fallible guide, and that the Christ it presents is not the solitary hope of a lost world, and we may as well recall our missionaries. And if all religions are stages in the evolution of a Divine faith and life, differing only in the degree of their development toward perfection, why intrude Christian ideas and dogmas upon people who have the same Divine upward tendency, and some of whom regard themselves at a higher level than ourselves?

The disturbances in mission fields, especially China, have given occasion to a number of open or disguised attacks on missionary policy. Some writers contend that it involves needless exposure to the hostile influences of climate and of foreign peoples; others, that it is an invasion of the territory of another faith that has as much as any a right to be; that it is an interference with what Carlyle called the "majesty of custom" a collision with prejudices and superstitions as impregnable as the hills and calculated to provoke resistance and incite riot. While there is a loud call for protection to the persons of Christian missionaries peacefully teaching the Gospel, it is replied that such violate the right of asylum and forfeit the right of such protection by forcing their Christianity upon unwilling adherents of other faiths. Such plausible arguments are the more amazing when it is remembered that, had they prevailed eighteen hundred years ago, Christianity would have died in its cradle, and would never have lived to become the mother of such millions of believers, with all the thousand benignant institutions that are the pride and glory not of Christian churches and nations only, but of the race of man!

These assaults on missions strike at the very root of the tree of all evangelism, and the alarming feature is that, so far as they influence the Christian sentiment of the Church, they imply the abandonment of the fundamental principle of missions. Those who prosecute missions are disciples of one Master, whose sacrifice of Himself they expect if need be to share. The world is in revolt against God, and the proclamation of the terms of amnesty and reconciliation will not find ready reception with rebels. But we are to persevere. Love must qualify boldness, but boldness must give energy to love. A mild, meek, amiable spirit, which has no courage of conviction behind it and no energy of resistance; that cannot look hostile courts in the face and say, We ought to obey God rather than men, and cannot but speak the things which we have seen and heard; nay, that cannot rejoice in being counted worthy to suffer shame for His name, is not the spirit of apostolic times. When God has another Paul and Silas that will carry the Gospel into Macedonia, even if their only reception is the scourging, the inner prison and the stocks, and yet sing praises to God, there may be other earthquakes that shall set prisoners free and convert even hard-hearted jailers. Missions with no martyr spirit are not the missions of the Acts of the Apostles.

AN OUTLOOK.

The Missionary outlook, however dark and lowering the clouds may seem in the immediate horizon, is bright—bright as the promises of God. It is hoped and believed that the Christian world is becoming more aroused to the duty, the necessity, and the privilege of witnessing in the uttermost parts of the earth. While there are attacks here and there upon missionary purposes and policy, there are, on the other hand, many honored and capable witnesses from secular circles who are giving no uncertain testimony to the value and need of missionary work. There is a call at home for more men and more money, and abroad for new stations and increased facilities for work.

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The broad facts of the state of the world require to be often placed before us, and they utter their pleadings as we look at them. There is about one Christian minister for every 900 persons in Great Britain, and to every 800 in the United States; one for every 200,000 in Japan, one for every 250,000 in Africa, one for every 300,000 in India, one for every 400,000 in South America, and one for every 700,000 in China. Are the forces of the Christian church wisely distributed? If all Christians lived for the world's conversion, great residential changes would shortly take place.—*Missionary Review.*

MISSIONARY MISCELLANY.

(Selected.)

Forty millions of the heathen die every year, yet the Christian world is sending them doctors at the rate of only one to every two millions. What a call for more medical missions!

Professor Headland, of the Pekin University, is authority for the statement that the Emperor of China is now systematically studying the New Testament, and is at present reading the Gospel of St. Luke.

General Booth completed his African tour recently, and sailed for New Zealand. His mission was successful, and a gift of twenty thousand acres of land in Switzerland has been made to him in connection with important extensions of his work.

John Elliott, the famous missionary to the Indians, left one brief sentence at the close of his Indian grammar that furnishes the key-note to his whole wonderful career and a watchword for missionary endeavor to the end of time: "Prayer and pains through Jesus Christ will do anything."

"Which is the foreign nation in the thought of God?" pertinently asked a foreign missionary in a great audience recently. And it is more than likely that not one in that multitude was able to make reply.

The following extract from a Chinese exchange shows the progress that we are making in that land in the matter of self-support:—"As a direct outcome of the Presbyterian mission work, we can point to a group of three organized churches that have called their own permanent native minister, and pay every cent of his salary themselves. This minister is a man of sterling qualities being a graduate of the college at Tengchow, and has been duly ordained after completing a special course in theology. The congregations over which he has charge number 450 baptized members."

It is an interesting tribute to the spread of Christian teaching in Pagan countries to find a representative Hindu daily paper saying that there is scarcely an educated man in India, who has not read the Bible. It is impossible for a Hindu not to feel a profound respect for the Bible. But the real fact is that every true Hindu is a believer in Christ also. There is not a true Hindu all over India who does believe in the *Avatar* of Christ. Indeed, in the matter of devotion to Christ, the Hindus and Christians are on a perfectly equal level. There cannot be the least objection on the part of the Hindu to pray, "Save me, Father, for the sake of Jesus Christ. There are, of course, Hindus and Hindus, and it may be difficult to say just to what extent the sentiment quoted is representative. Nevertheless the fact that it should be said at all by an influential Hindu journal augurs well for the extension of Christian work among this people. That work is cumulative. It gathers strength with the years; and the day is hastening when the knowledge of the world will cover the earth as the waters cover the sea.—*Northwestern Christian Advocate.*

Church Prayer-Meeting.

The Mid-Continent Topics.

For Jan. 8. Acts 1:14; 2:1-4.

THE PRAYER WEEK.

[See Prayer-Meeting Editorial, page 8.]

Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

BY E. R. W.

JANUARY 12, 1896.

The peril and the power of ambition.—Luke 2:52; Deut. 8:11-20.

Absalom is an example of ambition. He did everything in his power to increase his influence over the people. Pride ruled his heart. His aim was the throne. For that he planned and toiled. He died a disgrace to the father who loved him. Alexander is another example of ambition. He wept when there were no more worlds for him to conquer. He died a drunkard. Julius Cæsar having put down one province after another, having destroyed over one million of his foes, was stabbed by one of his best friends. Napoleon after seeing kingdoms fall before him, as leaves before a whirlwind, died a lonely exile.

Men often desire honor more than the worth which produces the honor. Men want the comforts and rewards of Christianity, but do not want to live as Christ lived. They may want to sit on His right hand as the sons of Zebedee did, while they do not want to drink the cup He drank to the bitter dregs for us. Many of our ambitions are ignoble. As Goethe well says "there is something in everyone which if we knew it all would make us hate him." "Many of our ambitions are reeking with selfishness, fouled with lust, soured by envy, tainted with littleness."

A good man asked an ambitious student, "when you leave college, what then?" "I'll gain my Ph. D." "Then?" "I shall get a reputation I hope." "Then?" "I shall be honored and become rich." "Then?" "I shall live to a happy old age." "And then?" "I shall die." "And then?"

"Seek ye first the kingdom of God;" then comes the promise "and all these things," these things that men desire, that men strive to obtain "shall be added to you" if it is good for your souls to have them.

Parents who have put aside ambition for themselves, often have it for their children. They seek after society, influence, position, for their sons and daughters. The same word comes to us for our dear ones as for ourselves—"Seek first the kingdom of God and His righteousness" and all these things that the nations seek after shall be added if it is good for your children to have them. Remember, it is not wealth, power, influence, position in this world's eye, you are to be seeking. It is the pearl of great price. It is the ornament of a meek and humble spirit you desire for yourself or for your daughter. It is power for good, it is to be a prince prevailing with God as Jacob, that you yearn for. If you can make money, you can use it for Him who gives the business qualities which insure success. Get money and use it for God. Money is needed now. But do not love money. That is idolatry.

If God has blessed us, "let us not be high-minded nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy." If God has given us influence, let us use it for Him. I read the other day of a man of great power in the church saying, he had been led to Christ by a little girl, who modestly handed him a tract to read. There is a life worth living. There is an ambition which an angel might joy in. To lead a soul to Christ is an aim worthy of Paul. Be a winner of souls. All things are yours if you are Christ's; things present and things to come. There will be no feeling of disgust with life, if it be lived for noble ends. To glorify and enjoy God is our duty. We put off the enjoying Him too often. It is to run parallel with the glorifying. We make Him a hard Master. He is a Father who loves to give good gifts unto His children. He wants our love and in loving Him, we have every desire and aim satisfied and gratified. We have tested and tried Him. He is better always than our fears. He is better than our hopes. He is God. Our souls are restless and aimless until we find Him.

C. R. NOTES.

For several years past there has been developing a movement among the younger members of the various branches of the great Lutheran faith. This has come to a focus and the "Luther League" of America has been formed. It seems destined to assume great proportions. Along with the Christian Endeavor Societies and the denominational organizations like the Epworth League of the Methodists and the Young People's Societies of the Baptists and to some extent the Westminster League of the Presbyterians there is now added this new social and religious factor of the Luther League.

"Oh!" said a disgusted Junior, once, talking about his superintendent, "she does all the work, and all we have to do is to say Amen to it." Which means that that superintendent was not doing her work at all. A safe rule is "Never do anything which the Juniors can do for themselves."

Sunday-School.

First Quarter. January 12th, 1896.

Lesson II.

THE BOY JESUS.

Luke 2:40-52.

GOLDEN TEXT.

Jesus increased in wisdom and stature, and in favor with God and man.—Luke 2:52.

COMMENTARY.

V. 40. *The Child grew, etc.* As other children, He grew in stature of body, and the improvement of understanding in His human soul, that His natural body might be a figure of His mystical body, which though animated by a perfect spirit, yet maketh increase of itself till it comes to the perfect man. Eph. 4:13-16. Where other children are weak in understanding and resolution, He was strong in spirit. By the Spirit of God His human soul was endued with extraordinary vigor, and all His faculties performed their offices in an extraordinary manner. He reasoned strongly and His judgment was penetrating. Where other children have foolishness bound in their hearts, which appears in what they say or do, He was filled with wisdom, not by any advantages of instruction and education, but by the operation of the Holy Ghost. Where other children show that the corruption of nature is in them, He made it appear that nothing but the grace of God was upon Him, and where other children are by nature children of wrath, He was greatly beloved, and high in the favor of God.—Comp. Com.

V. 41. *His parents went to Jerusalem.* The celebration lasted seven days, from the fifteenth day of Nisan. Every Israelite was bound to be present, except such as were unable to perform the necessary journey, viz., the sick, the aged, and boys under the age of twelve years, who, as well as the blind, the deaf, the lunatic, were permitted to remain at home. Every Jewish child of twelve years old was permitted as "a son of the law" to take part in the celebration of the sacred festival; women were by no means obliged to go up to the feast.—Lange.

V. 42. *He was twelve years old.* At this age He was put under a course of instruction, and trained to fasting and attendance on public worship, besides being set to learn a trade.

V. 43. *Had fulfilled the days.* Eight days in all: one was the passover, and the other seven the days of unleavened bread. *Jesus tarried behind*—not because He was loth to go home, or shy of His parents' company, but because He had business to do there, and would let His parents know that He had a Father in heaven of whom He was to be observant, more than of them; and respect to Him must not be construed disrespect to them.—Comp. Com.

Supposing Him to have been in the company. On these sacred journeys whole villages and districts traveled in groups together, partly for protection, partly for company. *Went a day's journey.* Expecting that He would join them when they lodged for the night. His mother was accustomed to trust to His obedience and wisdom, and would not think it necessary to watch Him.

V. 46. *After three days.* We must allow one day for their departure, vs. 44; one for their return, vs. 45, and the third, vs. 46, for their search; and that they found Him in the sanctuary at the close of the latter.—Lange.

In the temple. Probably one of the

porches of the Court of the women, where the schools of the Rabbis were held, and the law regularly expounded.—Lange. *Doctors*—teachers of the law. *Hearing, asking.* The method of question and answer was the customary form of rabbinical teaching; teacher and learner becoming by turns questioner and answerer. Jesus was not only filled with wisdom but He had a desire to increase it, and a readiness to communicate it.

V. 47. *Were astonished.* His wisdom and understanding appeared as much in His questions as His answers. They did not expect so much from a child.

V. 48. *They were amazed*—to find Jesus among the teachers, and to find He had so much respect shown Him. *They father and I have sought Thee sorrowing.* Not merely the only possible manner in which Mary could publicly speak to her son of Joseph, but also an indisputable proof of the wisdom with which she brought up the child; a wisdom which taught her to say nothing yet to Him of the mystery of His birth, and which had faith enough to wait, until His own consciousness should be fully and clearly awakened to the fact of His being the Son of God. The more surprising, therefore must His answer have seemed to his mother, as containing a hint, intelligible to her alone, that He already knew who His Father was.—Lange.

V. 49. *How is it that ye sought me?* He appeared astonished that Mary should think of Him as being in any other place, or at any other work, if she understood so well His real relation and mission. Perhaps this very question awakened His intuition that He was the Son of God. *About my Father's business*—my Father's affairs or interests. In this Jesus declares God to be His Father.

V. 50. *They understood not*—how Jesus was made aware of His real divinity, since they had not made it known to Him, neither had He learned it from the doctors. Neither did they understand why He should be separated from them then. Here their minds were slow to understand the dealings of God. Their minds would picture a different way for the Messiah.

He went down with them . . . and was subject unto them. This glimpse of His glory was to be short: it was now over, and He did not urge His parents either to come and settle at Jerusalem, or to settle Him there, but very willingly retired into Nazareth, where He lived for many years in obscurity. Doubtless He came up to Jerusalem to worship at the feasts, three times a year.—Comp. Com.

His mother kept all these sayings in her heart. The visit to Jerusalem marked a great change in the life of Jesus. His wonderful development during the quiet life of twelve years in Nazareth, had been a delight to Mary. Her heart had been full of strange hopes, but now the words of her Son at this time gave her new thoughts ponder. She kept them as treasures, expecting some day to know all their meaning. "From this time we have no more mention of Joseph. The next we hear is of His 'mother and brethren,' (John 2:12) whence it is inferred, that between this time and the commencement of our Lord's public life, Joseph died, having now served the double end of being the protector of our Lord's Virgin-mother and affording himself the opportunity of presenting Jesus the opportunity of presenting a matchless pattern of subjection to both parents.—Alford.

V. 52. *Jesus increased in wisdom and stature.* Though the eternal word was united to the human soul from His conception, yet the divinity that dwelt in Him, manifested itself to His humanity by degrees, in proportion to His capacity: as the faculties of His human soul grew more and more capable, the gifts it received from the divine nature, were more and more communicated.—Comp. Com. *In favor with God and man.* In all those graces that rendered Him acceptable both to God and man.

PRACTICAL SURVEY.

The childhood home of Jesus as considered from a worldly standpoint would appear anything but helpful to Him. It was in a remote and conquered province of the Roman empire, in the darkest district of Palestine, in a little country town of proverbial insignificance. He was accustomed to poverty and manual labor. His work was in the obscurity of a carpenter shop. He was not surrounded by colleges, nor did He have access to libraries, nor was He surrounded by literary or polished society. As far as we can learn His only help was the parental care and the Old Testament Scrip-

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tures, besides the weekly Sabbath services of the synagogue at Nazareth (Luke 4:16) and the yearly visits to Jerusalem, and His secret communion with God.

The first passover of Jesus marked a new page in His history. Until that time He had not known any place but Nazareth. Then He was to become a son of the law. He was to enter upon all the sacred duties and privileges of a son of Israel. He was strong, as a child in wisdom and grace, but He would from that passover feast be counted a youth developing into the full stature of a man, both in physical and spiritual power. While He was yet under control of His parents, He was under duty to observe all the ordinances of the law. He became an individual worshipper in the temple of the Lord.

The first separation between Jesus and His parents brought out the fact that He was more than human. It became the time when Jesus discerned His divine origin and Sonship to God. His presence with the doctors acquainted them with His wisdom and understanding in the things of God. For the first time He became a teacher unto His parents, speaking such words as baffled their understanding.

The ready submission which Jesus manifested in leaving the temple to go home with His parents proved that He had not come to destroy the law (the fifth commandment). His duty was to them yet. He did not suggest any way of escape, but went to the quiet home in Nazareth, where He was to be developed for His future work for God. He did not need the instruction of the Rabbis to fit Him for His grand work. Nothing could be more inspiring to us in leading us to self-denial and obedience than this story of the boy Jesus. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was tempted in all points like as we are, yet without sin." Heb. 4:16.—*Practical Commentary S. S. Lessons.*

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THE MID-CONTINENT

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WEDNESDAY, JANUARY 1, 1896.

WE ARE glad to learn that the law department students of the Missouri State University, at Columbia, have reconsidered their intention of inviting Ingersoll to give the Commencement address, and have concluded not to tender him the place.

THE 1896 series of THE MID-CONTINENT Prayer-Meeting topics begins with this issue. The topic, with date and Scripture reference, is mentioned on page 7, and is treated editorially each week on the third column of this page. The complete list for the year can be seen on page 15.

MONROE DOCTRINE, boundary lines, the question of peace or war—all this aside, and even supposing for the moment that Venezuela did not belong to the American continent or anywhere on the Western Hemisphere, still it does really look as if England had been alternately encroaching and bullying as respects the territory of a weak nation which lay contiguous to some of her colonists. Does the old feudal refrain apply here?

"They shall take who have the power
And they shall keep who can."

WE MOST sincerely congratulate the Senior Dr. Menfort, of the *Herald and Presbyterian*, on the favor with which the gracious providence of God has blessed him. Now in the eighty-sixth year of his age, the fifty-ninth of his ministry, the fifty-seventh of his married life and the forty-second of his editorial career he enjoys his usual good health and has the peace and serenity of a Christian old age. "With long life will I satisfy him, and show him my salvation."

THE REMARK Portia in the "Merchant of Venice" still impresses us by its wisdom. "If to do were as easy as to know what were good to do, chapels had been churches and poor men's cottages princes' palaces." We recall an observation of similar thought, made many years ago during a political contest, by a speaker who in philosophical reflection was far beyond the generality of campaign orators—to this effect: "If all people acted as they think I should not fear for the future of the Republic." Likewise if towards divine things men only let their conscience and their convictions lead them, what an improved world there would be.

IT IS with great regret we have to mention that on last Sabbath Dr. Brookes, who has so long ministered to the Washington and Compton Avenue church of this city, announced his resignation of the charge. Surprise and sorrow filled the hearts of the people, and many were the tearful faces as the congregation dispersed. The termination of a pastorate of thirty-eight years with all the tender ties which have knit pastor and people, and a pastorate marked as this has been by such strength and fidelity of preaching, cannot be contemplated without emotions of deep sensibility. Dr. Brooke's reputation throughout this city

and throughout the land and across the sea as a biblical preacher of remarkable power and as the author of many widely-read books, makes his resignation an event of no common moment. It gives us pain to make record of it, and we are sure this will be a wide-spread feeling as the fact becomes known.

REV. MINOT J. SAVAGE, the leading Unitarian preacher in Boston to-day, has recently been speaking about Col. Ingersoll. Though "not agreeing with him in some points" he yet comes to his defence right squarely; and as to choosing between his hero's positions and the creeds of the churches he says he would take his place "gladly, and lovingly, and tenderly" by Ingersoll's side. By the way Mr. Savage also says that the Colonel's views about the Bible are largely the ideas of "the most intelligent Biblical critics" of to-day. We know that very many of the present school of "scholarly criticism" are thought to have been anticipated by Voltaire, Paine, etc., in their views as to the structure, and the mythical and unhistorical character of large portions of the Sacred Book. But now, by this Unitarian preacher these critics' teachings are put in the goodly fellowship of Ingersoll's views as to the "mistakes of Moses," the fallibility and the unauthentic character and the defective moral tone of much of the Bible. What will they say to Mr. Savage's charge?

IN EVERY congregation is to be found the man who in a sense is identified with the church, who calls it "our church," who is generous in its support and who has "his say" in the line of criticism and complaint, who is at home with the elders and deacons and has not the fear of the minister before his eyes, and listens with equal complacency to the pulpit portions meted out to saint and sinner—but, who is not a communing member and who confesses, alas, to no part or lot in the mystery of fellowship with the Father and with His Son. He is an "adherent." He is interested in the church as an institution of his town. He may be a trustee and he helps to make things "go." He is generally of Christian parentage. Some "covenant" influence, unknown to himself, still hangs over him. There are for instance many of this class who are Presbyterians traditionally. We say of such an one, he "leans" to that church. He "sticks to it" though only on the outside. He is sometimes called a brother-in-law to the church, or its first or second cousin. But while as just said, Christian parentage often accounts for this much of a church relation, oftener it is Christian wife age. "A Christian on my wife's side," as a man of this class once described himself. How often we see this kind of quasi-relation to the church. It always gives ground of hope for something closer. We praise God for the believing wife. Let her hear the apostle's word of hope and incentive, "what knowest thou, O wife, whether thou shalt save thy husband?"

A CHICAGO SERMON.

WE ARE sorry to see Dr. Hillis (the successor of Prof. Swing in Chicago) speaking so unguardedly, as he did in a sermon the other day. Many who remain outside our churches he says "are our best Christian men." They can't "subscribe to the creeds" (as if private membership was conditioned on that!) and "in order to be sincerely Christian" they must repudiate the Christian church. He leaves the impression that "materialism and extreme theology seem identical." This noxious "extreme theology" he represents as synonymous with Calvinism and charges that both systems, it and materialism, are "essentially atheistic." In the same sermon, likewise, he speaks of the "treasure worse than wasted under the name of home missions," and expresses his warm approbation of those "who see the essential selfishness of meeting to pray and speak for their own spiritual delectation," who "recognize the inadequacy of Sunday-school and prayer-meeting," and who have taken to industrial schools, cooking classes, music and stereopticon views as the better way of Christianizing the masses. One instance of these improved elevating methods, which it delights him to mention, is a sight he himself had recently witnessed of two hundred youths in line waiting "to see a single fine picture."

WE fear Dr. Hillis was "speaking unadvisedly with his lips." We don't think that he really means that a Calvinistic confession of faith, to which he is today a professed subscriber and which avowal was the condition of his being admitted into the Presbyterian ministry, is atheistic or identified with materialism. We are persuaded better things of him than that. His own intellectual honesty forbids the supposition. Neither do we believe that he really disesteems the prayer-meeting and the Sunday-school, or that kind of home mission enterprise which is based on the

paramount obligation of preaching Jesus Christ and Him crucified. But nevertheless whatever his real sympathies with gospel work may be, they cannot neutralize the harmfulness or the absurdity of such utterances as those in his sermon.

LAST WEEK, on the strength of the *Banner's* report of action taken by the directors of Alleghany Seminary, we published as their recommendation that the trustees have the change in the charter, proposed by the Assembly, effected as soon as possible. We saw afterwards in the *Messenger* that this part of resolution second was not then adopted, but was laid on the table for the present. Our paragraph, however, was in type and the forms ready for the press before the *Messenger's* correction came to hand. The *Banner* in its following issue hastens to make the same correction of the mistake which it had inadvertently made the week before. That clause was in the committee's report but the Board thought it better to adopt at that time no more of the resolution than the following: 2. "They would also recommend the Board of Trustees to obtain competent legal advice as to whether the proposed change in the charter to enable the Seminary to accept the plan of the Assembly can be obtained through the courts of the county without impairing the funds or property rights of the Seminary."

The second part of the resolution read as follows: "And that they recommend the Board of Trustees in case such advice is favorable to so doing to obtain such change in the charter through the courts as speedily as possible." This part was laid on the table for the present. The *Banner* goes on to say:

The course of the action of the Directors was plainly evident, without this part of the resolution, and it added nothing to it except appearing to hasten what can be permitted to be delayed without injury to any interest. That we are justified in saying this, is evident from the fact that a vigorous effort in favor of declining to accept the proposal of the General Assembly failed very decidedly.

THE PRAYER WEEK.

THE churches are just entering on the annual Week of Prayer, for 1896. This observance of the first week of January, year by year, has been followed for now about forty years, and is a usage so well established that it has the force of an unwritten law. It is a stimulating and helpful thought that in these meetings, day by day, we are joining with so many others. If in a joint meeting, at any ordinary time, of the few churches in a village or a neighborhood, the spirit of each participator is strengthened by the fact that it is not his own little band that is praying, but a combination of local churches, then much more should he feel emboldened by the thought of this great concert of prayer throughout Christendom. Each day, in our own and other lands, multitudes of the Lord's people will be assembled "with one accord," and addressing God in one same line of petition. The prayer-hearing One, we know, regards a single voice lifted up to the throne of grace, but it ought to give strength to our faith and boldness of access when we reflect that by mutual agreement multitudes of praying people are coming simultaneously with the same requests. From east and west, from north and south, a mighty volume will be pouring into the ears of the Lord of Sabaoth. Each separate meeting sends forth its own rill. These rills join and flow together and as a mighty stream roll before the throne. Just as in great enterprises of earth men find the advantage of consolidation, so in the interests of the divine kingdom that week calls to a world-wide consolidation in the offerings of prayer and praise. And great should be the power when throughout different lands during an appointed week, day by day, the followers of a common Lord are as with one voice praying "Thy kingdom come."

What then should the Prayer Week mean to the churches? It should mean

1. A faith larger and, as it were, easier to exercise. We are not alone in these petitions. While of course this is always true, yet that Week gives the opportunity of its better realization. It is not merely one band of familiar faces and voices within the narrow walls of our own little prayer-meeting room in the basement, or back corner of the church, that is pleading, but it is the mighty sacramental host of God.

2. A better understanding of the Communion of Saints—"One Lord, one faith, one baptism." Think of the multitudes of fellow-Christians whom you have never seen, of all languages and kindreds and tribes. The Apostle Paul, writing to one of his churches does, not forget to make mention of "all them that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."

3. It should also bring with it a new sense of individual consecration. Praying for the kingdom of God involves the needfulness of you yourself being a true and devoted member of that kingdom.

REUNION OF CHURCHES.

Many earnestly long to see the reunion of the various denominations of Christendom. But after all, would the end be an unmingled gain? If we were in heaven, no doubt it would be altogether a gain. But here on earth, in the body, before we pass through the gate of death, the gain is doubtful. In many important instances of schism, as men call it, the gain has been all the other way.

In the Church of Scotland, antecedent to A. D. 1843, there was a united church, with a certain amount of attendance on ordinances and manifestation of spiritual life. After the disruption, or schism if you please to call it so, there was an undeniable increase both of church-going and spiritual life. It is probable that the attendance on public worship was doubled for the existing generation, and largely augmented for all time since. The same rule applies in proportion to all the previous secessions in this country. Both parties benefited in spiritual things by the disturbance, the disturbers as well as the disturbed. In England there was at an earlier period a dull weight of spiritual lethargy resting on the church, when John and Charles Wesley and George Whitefield became so wide-awake in the Christian life that they could not tolerate or be tolerated in the church established by law. And Methodist secessions were occasioned by these Christian ministers, which, beyond all doubt, brought in an immense enlargement of constant public worshippers, and did a vast deal of spiritual good, not only to those who were put out, but also to those who stayed in. Going back to the sixteenth century, we encounter the scenes and results of the reformation. It is, I believe, a fact on all hands acknowledged that the church which declined to be reformed was sensibly improved in morals and in manners by that great spiritual conflict, which convulsed the Christian world, and brought light and life to a great multitude of its nominal members. Without dwelling on this, let us go one step farther back. It is a gigantic stride, as it brings us up to the origin of the New Testament Church. Its antecedent was the Jewish Church, at that time scattered, peeled, subject to a foreign and a heathen yoke, and divided into stumbling and contending sects. What happened in this poor, narrow-minded and distracted church? A revival, a resurrection of spiritual life on a grand, unparalleled, astonishing scale.

These significant facts in the history of the church lead to some notable conclusions. 1. A schism, though an event to be deplored, is nevertheless attended with many advantages to the church. It purges out the old leaven, quickens, comforts, and confirms those who abide by the truth at all hazards, and at least alarms and checks those who are treading the downward grade of misbelief. 2. If the governors of the church be the schismatics, as is generally the case, and was notoriously the case in the grandest of all schisms, the faithful and true that are cut off by the dominant party need no authentication from such antecedents, but can set up a government for themselves by an authority that is above man, and independent of him. Apostolic succession, so-called, from such a body is a mere figment of a self-exalting fancy. The Lord Jesus Christ is the only head of the church, which is His body, has the right to choose its rulers, and in the case of necessity solemnly to acknowledge the chosen. The election is the main part of the appointment; the ordination, so-called, is a solemn dedication, but a mere sequel to the election. Formal union of the church in this world, except on New Testament grounds, has proved itself to be flat, stale, and unprofitable. 4. Undenominational co-operation, so to speak, on church lines is a fond conceit. It is an attempt to do sound and quick work with the right hand, or at least the left hand, of your mind tied behind your back. It may in some times and places be a necessity, and there and then work some good. But often it is the feeblest of the feeble. 5. The Evangelical Alliance meanwhile is our rallying ground and safe outlook. It leaves right hand and left hand equally free, pleads for mutual goodwill and respect, and joins hand with hand whenever a great pull comes for some undeniable point of civil and religious liberty all the world over. It has done much good in its day, and is sure to do more.—*J. G. M. In The Belfast Witness.*

THE WEEK OF PRAYER.

JANUARY 5-12, 1896.

[We have already given these topics, but think it good to produce them a second time.]

A large number of sub-topics are given only by way of suggestion. It is expected that each leader will make selections.

Sunday, January 5th.—"Sermons." "But the Comforter, the Holy Ghost, whom the Father will send in My name. He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John 14:26.

Monday, January 6th.—"Humiliation and Thanksgiving." Confession: Of sins of omission and commission. Praise For temporal and spiritual mercies, to individual communities and nations.—1 John 1:8-9; Psalm 32:1-5; Psalm 116:12-19; Psalm 100; 1 Chron. 20:10-13.

Tuesday, January 7th.—"The Church Universal." Praise: For increased fellowship among believers since the formation of the Evangelical Alliance, fifty years ago. Prayer: That the presence and power of the Holy Ghost may be felt, that the communion of saints may be perfected, that the Word may be preached in its purity.—Acts 1:5-8; John 17:20-23; Eph. 4:1-16.

Wednesday, January 8th.—"Nations and their Rulers." Praise: For increasing recognition of the rights of conscience during the past fifty years, for the revival of civic patriotism. Prayer: For all in authority, that laws may be

wisely enacted and faithfully executed; for religious liberty for peace, for the persecuted, for the abolition of the opium slave, and strong drink traffic; for the needed reforms—moral, social, industrial and political.—1 Tim. 2:1-4; Matt. 5:10-12; 1 Peter 2:13-25, Rev. 11:15.

Thursday, January 9th.—"Foreign Missions." Praise: For missionary progress; for the "Students' Movement," and the increased number of candidates for the work. Prayer: For all missionaries in their labors and trials; for missionary societies under the financial burdens; for the opening of new doors as the result of wars in the East; for suppression of the African rum traffic, and for the removal of all hindrances; for the conversion of the world.—Isa. 40:1-5; Psalm 77; Rom. 10:11-15.

Friday, January 10th.—"Home Missions." Praise: For increased appreciation of opportunities and obligations. Prayer: For missionaries and other laborers; for missionary societies, for increased offerings; for the heathen at our doors, for the depleted rural districts and neglected city populations, for increased Christian comity.—Luke 10:1, 2; 14:21-23; Isa. 60:1-5; Mark 9:38-40.

Saturday, January 11th.—"Families and Schools." Praise: For the gracious promises to the godly and their children, and for the increasing number of young disciples. Prayer: For a deeper sense of the sacredness of the family relation; for parents, children and servants; for increased Christian nature; for Sunday and day schools; for Christian associations of young people.—Mark 10:10-13-22; Matt. 19:3-9, Deut. 11:18-21.

Sunday, January 12th.—"Sermons." "Let him take hold of my strength, that he may make peace with me."—Isa. 27:5. "The greatest of these is charity."—1 Cor. 13:13.

TWO SIGNIFICANT GLEANINGS FROM A ROMAN CATHOLIC SOURCE.

The editor of the *Western Watchman*, the Roman Catholic paper of St. Louis, was lately asked in his columns, the question whether the Christian kings in the middle ages did right in punishing their subjects for heresy. The question is disingenuous in that it implies that the Inquisition and all forms of persecution of Protestants for religion's sake, was the exercise of a civil function and the work of the state alone. But the Romish editor is ready with his answer:

"They did. In those days heresy was rebellion. * * such punishment had the good effect of making heretics behave themselves."

Again, the same frank and outspoken paper refers to a certain Frenchman of to day who is simple-minded enough to fancy that it might be possible to bring the Church of Rome to terms if on'y some leading members of the hierarchy would raise the standard of rebellion, and who says, "How easily can one imagine a Mgr. Ireland some fine morning raising the standard of a revolt, making himself the apostle of a new religion, a religion free from dogma—more human, the religion that our democracies are awaiting. What an impassioned crowd he would draw in his wake, what a cry of universal deliverance." The editor then comments on this fond but baseless dream, as follows: "How little these men understand the spirit of Leo III, and the men who train with him. If Archbishop Ireland, Archbishop Ryan, Bishop Keane and the other prelates of this country who have made the most generous advances to Protestants were to be given carte blanche to propose terms of union with Rome to the Protestant denominations of the world, we feel very sure they would lay down more exacting conditions than many who are looked upon as belonging to the bigoted school of Catholic theology. The advances of these churchmen are social, not dogmatic. They are generous with their words and feelings, but are not and cannot be generous with the teachings of the church. If the waiting world of Protestantism puts off its conversion until Archbishop Ireland and prelates of the school of rapprochement raises the standard of rebellion against dogma they may mistake the call to judgment for their long-expected call to arms."

THE VENEZUELAN QUESTION.

FOREIGN PRESS COMMENTS.

It is always interesting to "see ourselves as others see us." These are selections from representative foreign papers concerning the Venezuelan question. These opinions are of those who write them, not the papers which may reproduce them.

The London Times says: "We are afraid the Americans will not be moved by arguments drawn from precedents and established principles of international law. They have always shown themselves a sentimental excitable nation. As we cannot yield to Mr. Olney's demands whether they are supported by the people or not, without surrendering the title to almost the whole of our empire, we must hold ourselves prepared to defend our rights in any quarter where they may be threatened."

The London Spectator says: "The message is an extraordinary expansion of the Monroe doctrine. To submit to it is to confess that we regard our American possessions as no longer independent. Nobody here dreams of menacing the United States: nobody here has the faintest idea of conquering, colonizing; or claiming any fresh portion of either of the two Americas, and nobody disputes the right of the United States to defend any state in America which she may think it proper in her interests to defend. All we maintain is that we are entitled to protect against Spanish aggression frontiers

which we believe unquestionably ours. To Englishmen with the United States is a civil war, which they will never begin unless they are driven to it by direct menaces to their own territory."

Press Dispatch from Berlin. A high government official said: "Europe has never acquiesced in the Monroe doctrine. President Cleveland's threatened interference in a quarrel between two other nations is not seriously interpreted here. Threats will show England the dangers of isolation." Count von Kanitz, the Agrarian leader and the author of the famous grain monopoly scheme, says: "The United States seems to be spoiling for a fight. She might get her hands full."

The Kreuz Zeitung says: England must remember that the time has gone by when the growl of the lion sufficed to secure the advantages where it had no rights."

The Paris Journal des Debats says that "Mr. Cleveland's language is somewhat immeasured and undoubtedly places before the United States the alternative of fighting England, however monstrous that might be, or beating an inglorious retreat after yesterday's bravery. The paper contests the right of the United States to intervene in the Venezuelan dispute."

The Vienna Neue Freie Presse says that "the indignation expressed in England over President Cleveland's message in regard to the Venezuelan controversy is abundantly justified."

HOME PRESS COMMENTS.

In the midst of this excitement there has been a general feeling that we must stand by the government, however hasty may have been its action. Men whose prudence would have dictated further caution, still hesitate to express their sense of the rashness of the executive, however terribly the whole country may suffer for it. Whatever some beligerent politicians may say, the country at large is against war, the mere suggestion of which is looked upon as an unspeakable calamity. Clergymen in this city and all over the country spoke out on the subject in their Sunday sermons, and the well nigh unanimous expression was that war in such a cause would be a crime. We have treated the subject more fully on another page.—*The Evangelist.*

There is not the least probability of war. England could not afford to go to war with this country, except to preserve her honor and to defend herself against what would seem to her gross injustice on our part. This country does not propose to do anything unjust or that will in any way affect the true honor of England. The country could not afford to go to war with England, except to preserve her own honor and to prevent gross injustice on the part of England. England will not commit a gross act of injustice against this country's rights, and there will therefore, be no war. There is a large margin between what this country has a right to demand of England and what England has a right to demand of us. On this margin or neutral ground the self-interest of both nations will secure arbitration. So far as we know anything about the Venezuelan question, we believe that England has made claims in regard to the divisional line between Venezuela and British Guiana that she never would have made had Venezuela been as strong a country as the United States; she has refused to arbitrate when she would have been very glad to arbitrate had Venezuela been as strong as the United States.—*Presbyterian Messenger.*

The sum and substance, center and circumference of the Monroe Doctrine, as proclaimed, understood and interpreted seventy-two years ago, and as now interpreted by President Cleveland with the endorsement of all parties and the great American public, is the declaration that the United States of America will not permit European governments to extend their colonization or control over any part of the Western Hemisphere contrary to the will and consent of the American state whose territory and rights are involved in the encroachment. This declaration is a counterpart of the Declaration of Independence, and is therefore regarded as of the most vital importance by the American people. What the Declaration of Independence is to us internally the Monroe Doctrine is to us externally.—*The Advance.*

WHAT PRESBYTERIANS THINK.

[The following shows how thick and warm a common Presbyterian blood is, albeit it sees roll between the parties and strained relations may exist between their nations. We hail it with delight and are sure of the pleasure it will give our readers.]

The correspondence which follows is of public interest in connection with the controversy between Great Britain and the United States over the Venezuelan boundary.

Edinburgh, Dec. 24, 1895.

To the Moderator Presbyterian church, 1334, Chestnut St., Phila., U. S. A.

Edinburgh presbytery of Free church of Scotland with brotherly greetings express earnest hope that everything consistent with will of Christ will be done on both sides to secure a worthy and peaceful settlement of question under debate."

Philadelphia, Dec. 27, 1895.

To Free Church Offices, Edinburgh, Scotland.

American Presbyterians respond cordially to message Edinburgh Presbytery and hope that present differences between our nations may be settled upon the basis of righteousness and peace."

ROBT. RUSSELL BOOTH,
WM. HENRY ROBERTS.

The Family Circle.

A BOY'S RESOLUTION.

This school year I mean to be better!
To bind myself down with a fetter.

I'll write out a plan
As strong as I can,
Because I am such a forgetter.

Resolved:—but I'm sleepy this minute,
There's so much when once you begin it!
Resolved:—with my might
I'll try to do right!

That's enough! for the whole thing is in it.
—*Youth's Companion.*

"IT."

FROM THE GERMAN OF A. EARL VON ROBERTS.

Entering my wife's boudoir, after a temporary absence from home on business, I discovered her upon her knees before an arm-chair, upon which sat a small boy with very large, round, surprised eyes. She rose, came rustling towards me, and greeting me with neither more heartiness nor more formality than was then her wont, "There it is!" she cried, pointing to the child.

"What do you mean?" I asked.
She was crouching again in front of the little one, holding a biscuit close before his eyes, and, turning half towards me, she said:—

"Why, don't you know we read about it in the paper the other day? Isn't it nice?"

I remembered then that a few evenings back she had thrust a newspaper into the circle of light beneath my lamp, and had said, pointing to an advertisement, "There! just read that!" It was the well-known "petition to the charitable"—a despairing cry from a stricken heart, from a mother, offering her child for adoption by well-to-do people.

"What do you think about taking it?" she had asked, and I had only given her back the sheet with a shrug of the shoulders.

"But, Martha, what is the meaning of all this?" I cried, with a sharp note of indignation. "You can't have really—"

"Certainly I have, as you see, she replied. "And it belongs to me. I have made a bargain with the unhappy mother, and made her a solemn promise, too, that it shall be well taken care of. Yes, that it shall!"

She took the little head, with its light brown, silky, curling hair, caressingly between her hands.

"Eh, little one? You shall have a good time, sha'n't you?"

Not a feature of the little, delicate, rather sickly, face changed; but from the bow-shaped mouth came one of those curiously deep child-sighs. I soon gave up all serious protest against the arrangement, and, indeed, for years each of us had been in the habit of going our own way.

Our marriage was not happy; anything but happy, in fact—although we had not married for love. The union had been arranged by our respective fathers amid the clink of money on the exchange. She had wrenched her heart away from another's—in mine a silent passion still glowed; but figures were mightier, and we fully intended to be obedient children. At first each of us was a dumb reproach to the other, then followed wretched days of declared war, till at last we settled down to a polite but colourless peace.

And yet she was pretty and good, she had brilliant parts, and other people went so far as to call her "a perfect angel." How about myself, then? Well, I don't think I was exactly a monster. Analysis revealed the existence of the finest rainbow colours, yet the sun was lacking. We had been married six years and had no children—perhaps otherwise. Well, and so the child was her property! What was more, she had given the mother 1500 guildens, the value of some jewels which she had sold secretly and in haste.

"Why did you not tell me about it?" I burst out at this intelligence.

"Because it would have been too late if I had waited till you came back—and I wanted to have it for myself alone!" she said, defiantly.

My horses, my dog—her canary, and her goldfish! That was reasonable enough. But that she should wish also to have her child all to herself—it was really a little too much. The thought worried me during two days. On the third, when she had driven out, a muffled woman desired an interview with me. It was the mother of "her child."

Like a shadow she stole through the door, and pleaded with low, half-stifled weeping, "to see her darling once again—she could not part from him like this."

I immediately opened my cash-box. "There my good woman," I said, "take this—you have not been paid enough." Then she broke into wailing sobs. I must not condemn her until I knew the extent of her misery. She had another child, a poor, helpless cripple, and she herself was ill and had not long to live. What would become of this unfortunate being when she was gone? Well, she had thought to herself—the sentence was interrupted by a violent fit of coughing—she had thought, as I made out the broken words: "I will sell the healthy child that the cripple may have something to live on when I am dead." Ah, she was not to be condemned—we rich folk have an easy code.

When my wife came back I told her about my visitor. "I gave the poor thing exactly the same amount as you had given her," I said. "So now, you understand, the child belongs to both of us."

She bit her lip. "It is all the same to me," she observed, after thinking for a moment, and kissed the little one with a vehemence that sounded like a challenge.

Our child, forsooth! I hardly ever got a sight of it, and all the changes our establishment suffered on his account happened as it were away over my head. Sometimes, in more than usually important matters, my consent was grudgingly asked. "We need a nurse; I have already secured one, Anselm."

I nodded mutely.

Or it would be, "We must arrange a nursery—it is too warm for the child up there."

Again I nodded, without a word—the workmen were already busy in the passage. There was nothing to be done, for was it not all for our child?

We two seldom talked about him. When we did, we always spoke of him as "It." But I was all the more conscious all day long of the presence of this It in the house. "Hush! not so much noise; It is asleep. It must have its dinner. It must go out. It has hurt itself." The whole household began by degrees to revolve round it. This nameless Neuter annoyed me.

"It is absurd; he must have a name," I said at last.

"I quite forgot to ask the mother—I mean the woman—his name," answered my wife. "She said she was coming again, but she has never been; I suppose she is ill. Well, I shall call it Max. Max is pretty and short, don't you think so?"

"H'm," said I, between two puffs of my cigar. "Fritz is a nice name, too."

"It can't have its name changed about for what everyone thinks," she answered, shortly; and going to the door she cried, "Is Max up yet?" Our child, indeed!

On one occasion, however, I did assert my due share in our child. At lunch-time It was having dinner at a little table in the adjoining room. In the intervals of our scanty, flickering conversation we heard his merry babble, accompanied by the rattle of his spoon. My wife had not a moment's rest, she was perpetually to and fro between our table and his, to see if the soup were not too hot, or if It were not perhaps taking too much.

"Wife," I said, quietly, but very decidedly, "from to-morrow It shall have its meals at the table with us. It is two years old—quite old enough."

From that time It dined with us. Sitting up in its high elbow-chair like a prince, close beside my wife, the two opposite seemed like a hostile party. The poverty-stricken, yellowish pallor of the little face had given place to a delicate, aristocratic bloom, and the round cheeks above the stiff folds of the dinner-napkin looked prosperous and cherubic. Bravely did it work away at its soup, and when it was finished the little, round fist grasped the spoon on the table like a sceptre. My wife and I had exchanged a few words and now sat silent. As the silence was prolonged, the great eyes seemed to open wider and wider. They gazed at my wife, gazed at me, in astonishment, almost unaccountably comprehending, like the eyes of a grown-up person who felt that all was not as it should be between us. I confess frankly that those eyes confused me, and that it was a relief when Friedrich entered with the next course. And I know my wife felt the same.

It was the same thing next day. The big, wonderfully blue eyes always seemed to be gazing a sort of reproachful question at the pauses in our talk, and, absurd as it may seem, we two, man and woman, felt ashamed

before the child. Thus it happened that by degrees our talk became more animated; we explained and elucidated the opportune lispings to one another, and even sometimes laughed heartily together over the little one's stumbling efforts at talk.

Her laugh was as clear and pure as a bell. How was it I had never noticed it before? It happened often now that as I bent over my writing that ringing laugh seemed to sound clearly in my ears, as though borne from afar.

With the first spring days It carried on its doings in the garden, of which I commanded a view from my seat in the office; and she was generally there too. I heard the patter of the little feet in the gravel, and then her step. Now, as she made a snatch at it, its chirping voice vied with the chorus of sparrows—now she held it, and I heard the sound of kisses.

How could I work with such music going on? I had opened the window; a warm balmy air streamed in, and a butterfly strayed on to my writing desk. Then she appeared from behind a green-besprinkled thicket, dressed in dazzling white upon which the sun poured a flood of golden light; only her face was in the rose-coloured shadow of her parasol. Slim and graceful, she came towards me. I must have been blind! Why, the aunts and cousins were right—she was beautiful! A charming smile lit up her features; certainly at that moment she was happy—and the happiness came from "her child."

A voice within me said, perfectly distinctly, "You are a monster."

I got up and went to the window.

"What a fine day!" I said. The prosaic words fell cold as the shadow of a heavy cloud upon a sunny landscape. She made some reply which I did not hear, but the happy light had vanished from her face. Then she lifted up the child, which stretched out its arms to her, and caressed it before my very eyes.

It was then that the first feeling of jealousy awoke in me. Real jealousy though of so odd a kind that I was not quite sure as to its object. When It called her "mamma" a stab went through my heart, and the caresses with which she overwhelmed the little one put me beside myself. I was jealous of both of them! I was sore at having no share in the drama, at not making a third in the bond, and resolved to take steps to give myself a claim to it. Alas, I thought drearily, the child was afraid of me; and as for herself, I had kept her, as it were by force, at a distance through long years.

One day at dinner there was a profound silence alter a skirmish of words—a painful silence. I stared down at the painted flowers upon the Meissen plate before me, a pucker of anger upon my forehead; but all the time I felt the great eyes of It full upon me—and hers too. The rays from those four eyes seemed to burn upon my forehead. Suddenly the silence was broken. "Pa-pa!" And again, louder and more confidently, "Pa-pa!"

I started. It was sitting there gazing at me in terror of the storm its word would call down. She had turned scarlet and her lips trembled. No one but herself could have taught him that "papa." My heart was warm within me—why did I not spring up, and with a word, a touch, cancel forever those dreary six years? The right word at that moment would have done it, but I was under a spell. I did not say it.

There was no doubt that with young curly head a new spirit had taken possession a spirit which made me a stranger in my own house. The rooms were illumined even when the sun without was hidden by clouds. The faces of the servants, even inanimate objects, seemed to reflect it; only I was left untouched.

I became more and more wretched in my solitude. My jealousy grew apace and filled me with mad thoughts. I would oppose the little tyrant—absurd idea! I would set before her the choice between him and me—ah, but which way would her heart have gone? At one time I thought of taking steps to trace the unhappy mother, and to enable her by a gift of money to take back her child? Yet, behind my wife's back, that was too mean.

I could not work—I looked troubled and confused, and when people asked what ailed me I pleaded indisposition. But the sunlight would not be wiped out, and the spirit of love was stronger than I, and drove me forth.

"I must go on a long journey, Martha." My voice trembled as I said the words, and my wife observed it. Something like a tear of pity made her eyes bright.

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40 YEARS THE STANDARD.

She held the little one towards me as I was going. "Won't you say good-bye to our child too?" she asked, in a gentle persuasive tone.

I suppose I took him up too roughly, for he began to cry, and fought against my embrace. I put him down and hurried away. I wandered hither and thither about the world, and to my first companion—all-humour—another soon joined himself, who informed me straight that I was a fool. I heard it first as a whisper, but the words grew louder and more mocking; what a fool I was! At last I began to read it in the newspapers. I saw it written on the blue mountains; it was borne to me in the shriek of the engine. Yes, yes, I quite believed it—enough! But why did I not turn round at once and go home? Ah, the fool had to work out his folly before all could be set straight.

At last full of tumultuous feelings, I returned home. A solemn stillness reigned in the house; every sound seemed subdued and mysterious. My wife came toward me, her eyes red with weeping. "It is very ill—dying!" she sobbed. I tried to calm her, but her fears were only too well founded. Only a short respite of hopeless anxiety! Through the last night we both sat by his cot, one on either side, and each of us held one of the little hands. How the pulses beat and throbbed! Quick, sharp fever beats; and every beat was an admonition: "Love—love—be good." Together we felt the measure and understood the exhortation. Our eyes met through tears, and the look was a sacred vow. Words would have been sacrilege. Then we laid It to rest in the warm spring earth.

Afterwards, when we sat again at table for the first time, again there was silence between us. But it was another sort of silence to that which the poor little stranger had interrupted with his lispings "pa-pa." His high elbow-chair still stood against the wall, and on the board in front of it lay the spoon-sceptre.

My wife held out her white hand to me across the table. "Did you love It a little, too?" she said, and her voice shook.

"My wife, my own dear wife!" I was at her feet, I held her hands. . . .

And then I pointed to the high chair. "It came to teach us love," I whispered.

"And when It had done its work It went back to the angels," she said, crying.—*The Strand.*

To our Readers.

We call your attention to the card of C. E. Cole, of Buckner, Mo., which appeared in our last issue. He is advertising a bean, or substitute for coffee, rather, which will come greatly into use, as everyone will be enabled to raise this useful commodity in any climate for themselves at a very small cost. Thus says the *St. Louis Christian Advocate*: "It is one of the most wonderful discoveries of the age, and will gladden the hearts of those who are unable to have the luxury as often as they would like it. We have tested it, and have never tasted anything which comes so near the genuine. You can procure some of the seed by writing to Mr. Cole at Buckner, Mo."

A pair of ears to hear the music of bird and tree and rill and human voice; but not to give heed to what the serpent says, or to what dishonors God.

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

Our Young People

JESS.

Great, dark eyes, an unruly mop of hair, a plain, gingham dress, and shoes that were neat and strong, but in no manner fancy—this partly describes Jess as I saw her on the front stoop of a brick house playing school with a number of other children. Jess was not the teacher, but she seemed to be the teacher's ready assistant, for she arranged the scholars in their seats, hunted up books enough to go around, and then helped the babies of the class to sit still while the opening exercises were gone through with. The car ahead of the one that I was in had run off the track, bringing ours to a standstill right near the spot where the children were playing, so I passed the time pleasantly watching the progress of the school.

"Celie Brown will take a bad mark for getting up," said the teacher looking sternly at a very little girl.

Celie's lips quivered and she seemed just about to burst into tears when Jess came to her rescue.

"O she's such a wee bit of a thing, Miss Bardeen. You'll excuse her this time, won't you?"

Jess put her arms around the child as she spoke, and the caress added to the tender words soothed the wounded feelings of the little one.

"Well this time, then, but she mustn't get up again," was the softened reply.

"Our new teacher's coming to-morrow," remarked another girl; "I wonder if she will be kind?"

"Mamma says that teachers are always kind to good children, but I'm just as anxious to see her as I can be."

"I'm going to get to school early in the morning so as to see her first."

"I can't do that," said Jess, "because I help mamma wash the dishes before I go."

"Scholars will stop talking," commanded "Miss Bardeen."

At that moment another small girl appeared on the scene and looked wistfully at the group.

"Suppose we let her play," coaxed Jess.

"There ain't enough books," argued "Miss Bardeen."

"She can have mine," said Jess; "I can look on Jennie's."

"Very well, come on then, Kate Broderick, but I do hate scholars to come in at this hour."

So Kate smilingly took her place in the class. Then two little sisters made a disturbance by attempting to play a game.

"Please, Miss Bardeen, may I sit between Alice and Sarah Miller?" Jess asked aloud, and in a tone meant to be a whisper, but which I plainly heard, she added:

"They don't know that they mustn't play together in school, and it's the best thing to do."

"All right."

So quiet was again restored, only to be broken this time by myself. Finding that the cars were not likely to go on for several minutes yet, I thought perhaps I could walk the rest of the distance. Therefore, I left the car, and going up to the children, inquired: "Can any of you tell me where Mrs. Hastings lives?"

"Miss Bardeen" turned very politely to me and answered: "Right at the corner of Willow street. It's on your left and is a large, white house."

"Thank you, but how am I to know Willow street? Shall I find the name anywhere?"

"Would you like me to go with you and show you?" asked Jess timidly, "it might save you some trouble."

I thanked the little girl for her offer, the young teacher excused her, and we

started down the street. On our way we passed a good-sized brick building.

"Is that your schoolhouse?" I inquired.

"Yes, ma'am, it's a very nice school, too, and in our class we're expecting a new teacher to-morrow."

"It does look like a pleasant place. Are the scholars as pleasant as the building?"

"I think so," the child answered readily; "all those children you saw on that stoop go to that school, except, of course, the babies. There's Ida Bardeen—the one that's playing teacher—she is a very nice girl, and smart too—smart as can be. And Sally Mills, she never, never misses her lessons. Then Josie Matthews can do her arithmetic like anything, and Susie Williams is a beautiful reader. Altogether, we have a pretty nice set of children in this neighborhood. I think the new teacher will like them; don't you?"

"Probably she will," I answered, "but are none of them naughty?"

"Well, not to say real bad," she said slowly as if she wished to speak the truth without talking against her companions; "of course, some have faults, but they mean to be good."

"And how about Jess?"

The child looked up in surprise at the mention of her name. She was not aware that I had been an audience of one at the opening of school. At last she replied:

"Mamma says that I'm only a commonplace little girl that can't do anything extra well, so I must make up for it by being very good."

"And are you good?"

"I try to be," she answered softly, "but sometimes it's hard, though."

We had reached her large white house, and as I turned to go in, I said: "It was very kind of you, dear, to walk all of this way with me, and to reward you I'm going to tell you a secret; I am the new teacher."

An expression of mingled astonishment and delight came into the child's face, and then she said: "I am so glad." Just before going she remarked, somewhat bashfully, as if she stood a little more in awe of me now that she knew I was "the teacher," "I think you will like our school children."

"Very likely I shall," I answered, but one thing I knew; I was sure to like Jess with her kind heart, her contented disposition, and the way she had of speaking a good word for everybody. Sally's perfect lessons, Ida's brightness, and Josie Matthew's skill at arithmetic, would certainly delight any teacher, but what were they to be compared with the peace that was sure to reign where dear, commonplace little Jess came with her sweet influence?—S. Jennie Smith.

THE STORM AT MORLEY BEACH.

"It has been a fearful storm," exclaimed Margaret Dunbar, walking the sands of Morley Beach; "and yet one can't tell what has happened until the fog lifts. The fishermen say they have no doubt there is a wreck on Long Shoal."

The fog, though, yielded reluctantly, and had not yet lifted and revealed any secret that it might hide. The surf was not running so high now, but it was still a ghostly, threatening turmoil of foam up and down the beach.

Suddenly Margaret Dunbar looked away from the sea, and wondered who it was coming down to the lonely sands.

"That is Steve Peace," she murmured. "One of my Sabbath-school class of young men. O dear!"

Steve had not been an encouraging patch of soil in the King's vineyard, for after cultivation what did this rough nature show that gave promise of fruit or even flowers? He was good-natured but with out refinement or ambition, a kind of coarse, heavy lump. So it seemed to his teacher.

Margaret Dunbar now felt a dash of

germ-life

The doctors tell us, now-a-days, that disease germs are everywhere; in the air, in the water, in our food, clothes, money; that they get into our bodies, live there, thrive and grow, if they find anything to thrive on.

Consumption is the destruction of lung-tissue by germs where the lung is too weak to conquer them. The remedy is strength—vital force.

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rain in her face.

"Storm returning?" she inquired, looking up. "No, that is over and this is only a flurry of rain. I'll step into this fish-house."

No one was there, and her only surroundings were fish tubs, oars, old nets, various relics of the sea. She looked about her and then glanced out-doors.

"O, there's Steve again!" she murmured. She thought of her Sabbath-school class of which Steve was a member. "O, dear! If I could only see in my boys, and this Steve in particular, something, encouraging, something beautiful, self-denying, noble and manly! If I give way to my feelings, I shall give up my class! Shall I try once more?"

There came into her mind all at once the memory of a sermon she once had heard in Morley Beach chapel, where, years ago, a young Harvey Hampton had preached while she listened and then strove to remember. Fortunate the preacher having such a listener. "All spiritual activity," he said "must see its time of one more effort." This sentence now returned to her. The preacher had been away many years, and many trials invading her loving, consecrated work, had interfered with old-time memories, but his kindling, dark eyes she often saw, and his magnetic voice she heard, as he uttered these words: "One more effort." There in the lonely fish house, thinking of Steven and her Sabbath-school class, discouraged and depressed, she heard those words: "One more effort." Alone, she was moved to pray. Amid the barrels and the fish tubs she fell upon her knees, and this was the burden of her cry: "Help me, Father, that I may carry my burden and do my duty. Help me to make one more effort."

Hark!

Did she hear a noise without? If on the outside, she would have seen some one crouching against the leeward side of the building during the sudden smiting of the rain. Then he stole away.

She closed her prayer and went to the door. No one was there. But what did she see! With the transient rain, had come a gust of wind, and it charged upon the fog and was routing it. It was breaking up into various shapes and figures, rolling up and rolling away into confusion like a squadron of horse in a rout.

And what brought into her tender blue eyes a hasty fright and pain?

"O—a wreck!" she cried. "On Long Shoal, a wreck!"

Down the sands she ran.

She saw Steve. He was staring stupidly at Long Shoal.

"O, if he were a man," she cried, "he would go off to that wreck. I will go. I will make an appeal to him."

She neared him. She touched his

shoulder. He turned his heavy features toward her. She made her appeal:

"O, Steve, there is a man on that wreck! I see him in the bow! It is not so rough at the Shoal. A boat is near here. Won't you go with your teacher?"

Her beautiful face lighted up like a seraph's. She was the village teacher, as well as one on Sunday. She was used to commanding. There was a peculiar imperativeness now in her words. He nodded his head. He surprised her with a solemn: "We'll try, Miss Dunbar."

The boat was launched, and in the surf was upset. They waded ashore.

"O, Steve," she pleaded, "let us try again. It is one more effort that tells."

He looked at her. "I'll foller ye, God helpin'," he said soberly. "But Miss Dunbar, if you haven't made your will, 'tend to it; we may not git back!"

"I have nothing to will except to save that man."

"Come on. Yes, one more effort," muttered Steve. "It may tell."

They launched the boat again. They reached the wreck. The man in the bow was rescued.

"God be thanked, my rescuers too!" came the words from his pallid lips.

"I have seen him," thought Margaret.

"And where? He knows me!"

"You're the only one abroad?" said Steve. "Then we'll try for the shore. All folks better make their wills fust. Stiddy now! Pull!"

They were nearing the beach, when they saw an immense wave pursuing them. It rolled up dark and frightful. It came on leisurely as if it had time enough, turning up its dark, smooth folds like a huge serpent rising up and rolling in from the sea. It met a violent return wave and broke.

"Save yourselves!" shouted Steve. "I'll help teacher."

"And I will," shouted another voice.

Then came a wild engulfing. Margaret was conscious of a struggle, of help, of some kind of aid from the shore. Then came darkness.

When she awoke, she was on a lounge in a fisherman's house, and a voice said: "She is coming to! She will be all right."

She looked up.

"I am the man," said the voice, "that you rescued!"

She smiled—"And Steve?"

"Here, teacher!"

"You did it, Steve, you—"

"Danno 'bout that! You had a big hand in it. I heard you prayin' in the fish house, 'bout makin' one more effort, but I couldn't have done it without you. God helpin' me, I'm goin' to try to save myself now and make one more effort. I owe it to you!"

"God will help! You owe something to the man you saved," she added, looking at the rescued stranger. "It was he who said those words. He is—"

"I am Harvey Hampton, though I don't know what you mean," said the man brought ashore.

"Only words you once uttered, like bread cast on the waters and coming back again to you," replied Margaret.

"I see," thought Steve, "but he wouldn't have had his bread again, if she hadn't helped fetch it."—N. Y. Observer.

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Ministers and Churches.

ST. LOUIS AND VICINITY.

Linderwood holiday vacation closes Jan. 2nd, students may enter at the opening of the year without extra expense for the unexpired term. Early applications should be made for room. The second semester will begin Jan. 29th and close June 9, 1896.

The Provident Association, at their building 1113 Locust street, have ventured on a new experiment its kindly aid to the poor this winter. They have opened a restaurant where plain but wholesome meals can be procured from 1 cent to 5 cents. Cooked food is also supplied to families at the same cheap prices.

A unique and most enjoyable Christmas entertainment was that of the Second church's Sunday-school. It was a competition among the holidays of the year as to which was the best. "Christmas," "New Years," "Fourth of July," etc., were almost happily and gracefully impersonated. It is needless to add that Christmas was crowned King.

On the occasion of the children's Christmas service at Westminster church crowded the aisles, altar and every available space were filled with chairs. All seemed deeply interested and doubtless the meeting will result in good. The Christmas entertainment of the mission was held on Thursday evening and of the church chapel on Friday evening.

It was a very merry Christmas celebration held at the Sunday-school room of the Washington & Compton avenue church. There were two beautiful Christmas trees and a pleasant musical program had been prepared. The phonograph entertainment proved to be an attractive novelty. There were numerous prizes, for promptness and constant attendance and other good deeds, given by Santa Clause himself, after which candy and oranges were generously distributed. N. B.—The teachers were not forgotten by Santa Clause: some, perhaps, wished they had been. The general verdict was that no Christmas entertainment in the history of this church gave greater pleasure to all concerned.

In the Lafayette Park church there are two Sunday-schools—a morning and an afternoon school, each with its distinct organization. As a single organization the school had grown so large that to divide seemed necessary. A visit to the afternoon school on a recent Sabbath gave us a thrill of delight. Not only was the basement filled (276 being in the primary department alone) but there were overflow or upflow, classes in the vestibule and in the auditorium upstairs—a total that session of 649, and making a Persia Mission collection that day of nearly \$28. Among the many interesting features is the large class of young men (some 50) in the hands of Dr. Palmer, the pastor. Our good friend of the *Observer*, Dr. Harris, is at present giving assisting work with this most interesting class. These young men are serving, too as an active corp of *aid de camp* with the pastor in many details of the church work.

The church of the Covenant Christmas entertainment for the Sunday-school was given on Friday evening of last week. The exercises which were especially interesting, consisted of appropriate Christmas songs and recitations by members of the Sunday-school. The audience was large, filling the church to its full capacity. Mr. E. S. Greenwood, who for about five years has faithfully served the Sunday-school as its superintendent, has resigned on account of the long distance of his residence from the church. The Sabbath-school presented Mr. Greenwood with a beautiful piece of cut glass tableware as a testimonial of appreciation and affectionate remembrance. The church Christmas service was held on Sabbath morning and on Wednesday evening of this week, New Year's day, there was a "roll call" service with an interesting program, including a special address by Rev. H. F. Williams, pastor.

MISSOURI.

FERGUSON.—This church has given a unanimous invitation to Rev. W. S. Trimble, of Pattonville, Mo., to supply its pulpit.

HOLDEN.—I am a citizen of no mean city; and I beseech thee, suffer me to speak unto the people. We have just entered upon a new era by being made a city of the third class. We are located in the garden spot of this grand State of Missouri, and are blessed with nearly everything that goes to make a prosperous city and one to be desired to live comfortable and happily in. We are on the main line of the Missouri Pacific railroad from St. Louis to Kansas City, and also the M. K. & T. railroad. Our schools are the best, and churches we have as follows: Presbyterian, Cumberland Presbyterian, Methodist, Baptist, Christian, Episcopal and German Evangelical. The Presbyterians have the largest building and a strong church. The building being a large fine brick, heated by hot air furnaces and a seating capacity of over 600 people. The church, since its organization, nearly thirty years ago, has had seven pastors (not including our present pastor.) About the 1st of May 1895, we were left without a pastor, Rev. Wm. T. Wardle resigning and went to Portland, Oregon; but we had then (as we have now) a live Christian Endeavor Society, which took hold of the work with the elders of the church and kept the lively coals burning on the altar, and with the help of our Synodical missionary Dr. Walker and others, we kept the work going on until the Lord sent to us about the 1st of October a man, just such as we had been asking Him to send to us, the Rev. R. Cooper Bailey, from Humboldt, Neb. He entered upon his work here the 16th of Oct.

On the evening of November 12th, Mr. Bailey was installed as our pastor. Rev. R. R. Marquis of Sedalia, preached the sermon and presided and put the constitutional questions. Rev. Charles H. Bruce, D. D., of Kansas City gave the charge to the pastor, and Rev. E. W. Clippinger of Warrensburg, gave the charge to the people. The new pastor is a young man and we believe a consecrated worker and a thorough Bible student. He began a series of revival services on Sabbath evening November 17th, and continuing to the evening of December 13th. The pastor proved himself to be a good evangelist, worker, good in the service of song and praise, good as preacher in the pulpit and a good personal worker. Seven persons have united with the church since his coming among us, one by letter and six on profession. Our large church has been filled continuously with earnest, listening people to hear the gospel preached since our pastor's coming among us, and our collections are nearly double what they have previously been. On Sabbath, Dec. 15th at the morning service the large auditorium was filled, and in the evening service the Sabbath school room had to be thrown open in order to make room for an audience of over 500 people, everything is encouraging here and we ask the prayers of the readers of the MID-CONTINENT that the Lord will bless our church and brother Bailey, and cause him to be the instrument in God's hands of doing a great work here.—*

CANTON.—The Presbyterians here have shown the usual magnanimous spirit of our people toward other denominations by letting the Baptists have the use of their house in which they hold all their services. Both schools hold their sessions in the same room and at the same hour. The Presbyterians being without a pastor, the Baptist pastor does the preaching. We are a very accommodating people, we are, when others are building a new house of worship. Isn't this magnanimous?—E. D. W.

BUFFALO.—There are the evidences of a good deal of life just at this time in our church at Buffalo. One new member was received on Dec. 8th. The church recently made a liberal donation to their pastor Rev. W. Mooney, greatly cheering his heart and helping out with the living. A new ceiling is being put on the church edifice at an expense of more than fifty dollars which was subscribed in a single afternoon upon the solicitation of the pastor. An aged lady in the church gave eighteen dollars to the house repairs. The Sunday-school had a ladder in connection with its Christmas entertainment. When we recall to mind the condition of this church only a few months ago all these things show a marked progress that is most cheering. Rev. Mr. Mooney is giving full time now to the churches of Conway and Buffalo.—E. D. W.

CONWAY.—The results of a few months of stated services even in a feeble church, under an acceptable leader, are rarely disappointing. They are often most encouraging; this is the case with the church of Conway. The congregations and Sunday-school have increased in a very marked degree under the leadership of Rev. W. Mooney. The house has been renovated from ceiling to floor; a new carpet has been placed around about the pulpit and platform; a Christmas preparation and entertainment in which there was considerable enthusiasm manifested by the old as well as the young, and a late social and festival netting a handsome sum are some of the manifestations of a revival interest in this church. Good seed is being sown in the gospel preaching of the supply of this pulpit.—E. D. W.

HILL MEMORIAL CHURCH, KANSAS CITY.—At the quarterly communion, Sabbath Dec. 8th, six persons were received; two on profession of faith in Christ and four by letter. Others are expected to unite soon. The Rev. J. S. Caruthers took charge of this struggling church about eighteen months ago, during this term thirty persons have been secured into the communion; the outlook is most hopeful. There is a good Sunday-school and an active Christian Endeavor.

PLATTE PRESBYTERY.—The Platte Presbytery has reported through the chairman of the Committee on Young People's Societies as follows: number churches in Presbytery 52; not reporting 8; without Christian Endeavor Society 18; with Christian Endeavor Society 26; Christian Endeavor Societies 28; active members 898; associate members 150; total membership 1,048. Two societies report condition poor; twenty-two report good; four report excellent.—J. M. Wright, Ch'n, Presbyterian Committee Y. P. S. C. E.

TEXAS.

DENISON.—Rev. A. F. Bishop, pastor of the Avondale church, Cincinnati, has been released by his presbytery that he may transfer to this city.

INDIANA.

DECATUR.—The Rev. J. F. Horton was installed pastor of the First Presbyterian church on the 16th inst. The Rev. J. L. Leeper of Westminster church, Fort Wayne, presided and preached the installation sermon. The Rev. Henry L. Nave of Huntington delivered the charge to the pastor, and the Rev. James H. Hawk of Bluffton, the charge to the people.—W. T. F.

ARKANSAS.

MAMMOTH SPRINGS.—Rev. W. F. Grundy has just moved to this place to make it his headquarters as the Sabbath-school missionary for our church in northern Arkansas. Mr. Grundy has already put in more than one year of very faithful work, preaching and organizing or working up the Sunday-school cause without any remuneration from the church at large. The churches that have aided him and his pleasant family, have made a very worthy contribution

to a faithful and self-sacrificing family. We expect some churches to grow out of his labors in northern Arkansas. Many families have recently settled in this part of the country. Any in northern Arkansas wishing a visit by the Presbyterian Sunday-school missionary, can address Mr. Grundy at Mammoth Springs.—E. D. W.

ILLINOIS.

SPARTA.—The contribution of this church to the Million Dollar fund was \$194. Rev. C. N. Cate, the pastor for the past five years, is doing some efficient revival work outside his own parish, using with good effect his fine stereopticon. The life of Christ is superbly illustrated.

BELLEVILLE.—The contribution of this church to the Million Dollar fund was \$21. The Home Mission Committee of Alton Presbytery has been reorganized. Rev. D. C. Temple of East St. Louis, is Chairman. Rev. A. S. Leonard of Collinsville, Secretary. Rev. W. P. Hoskin of Carrollton, is the new member. Rev. Ira C. Tyson of Jerseyville, is Treasurer of Presbytery to whom all contributions for Home Missions from churches, Sunday-schools and Young People's Societies should be sent under the new plan of Home Mission work.

MAROA.—Our church here has contributed \$57 to the Million Dollar fund. Rev. E. B. Miner was called there from Camp Point, Ill., in July last. He found a pleasant field in a peculiar manner open for work. In Oct. a Men's Club was formed, which is adding greatly to the interest of the work. The club gives a program once a month to a full house. The attendance is greatly increased at all the services.

TOLEDO.—Rev. Edward P. Rankin has taken charge of this church and the church at Greenup, both fields making one charge.

IOWA.

BURLINGTON.—The quarter century pastoral relation which Dr. McClintock held with the First church of this city has just been dissolved in order to his acceptance of the call from the First church of Sioux City. In dismissing Dr. McClintock, the Presbytery of Iowa put on record their great appreciation of him—1. As a brother, greatly beloved in the fellowship of Christian love and confidence. 2. As a pastor who exerted a commanding influence upon all the churches. 3. As a co-presbyter to whom they have so long looked for counsel, encouragement and help. 4. As chairman of the most important permanent committee of presbytery bearing heavy burdens of responsibility. 5. As for many years stated clerk of presbytery into which he had put self-sacrificing labors, taking upon his heart in this labor of love so much of the care of the work of the presbytery.

NEBRASKA.

OMAHA.—Dr. J. Lampe, who has recently been released from his church service in New York, in order to accept a call to the chair of Old Testament literature and exegesis in the Theological Seminary at this place, will enter upon his new work Jan. 7th, when the seminary reopens again. Dr. Lampe is well known among the Presbyterians and every one has a high estimate of his fitness for his prospective work as a teacher. The seminary extends him a hearty welcome.—Dr. S. Phelps, professor of Homiletics, has been quite ill, but we are glad to state that he is recovering and will be with us again when the seminary reopens.—Christmas day was celebrated by all the churches by giving entertainments for the children. Some of the programs rendered were very interesting and appreciating.—E. J. W.—On Dec 17th, the Rev. James D. Kerr was installed pastor of the Clifton Hill church of Omaha. The Rev. Dr. Asa Leard preached the sermon, the Rev. Dr. Alex. G. Wilson presided and gave the charge to the pastor the Rev. Dr. W. W. Harsha the charge to the people, and other Omaha pastors shared in the service. At a reception at the close of the service a hearty welcome was given to the new pastor. This congregation occupies an important field in the northern part of the city and is happy in securing a successful and experienced pastor.—Mrs. Carroll, of Cedar Rapids, Ia., widow of the Rev. George R. Carroll, has presented the large and valuable library of her late husband to the Omaha Theological Seminary.—The Omaha Seminary term closed on the 21st for a short holiday vacation.

CERRECO.—For the last year this church has been supplied very acceptably by the Rev. J. W. Little, who resided in Madison. He

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has closed his labors at this point and continue to supply the churches of Oakdale and Elgin. Our Cerco church was supplied on the 23rd by the Synodical missionary who arranged to have one of the seminary students visit the field on the following Sabbath.

SEWARD.—The Chairman of the Presbyterian Relief Association of Nebraska, Rev. Thomas L. Sexton, D. D., resides at this place. He has now in charge the notes for feed and seed given last spring for the benefit of the Board of Home Missions, and will receive any funds belonging to the board, whenever the farmers are able to make the payment. Some of the notes are now due, notice of which has been sent to the proper persons.

MINDEN.—The Rev. C. H. Mitchelmore of Genoa, has been invited to take charge of this field, and has entered on the work. The church has been without a pastor for some months and the services of a settled minister will be fully appreciated.

WOOD RIVER.—The Rev. Samuel R. Belleville, who has served the church at Wahoo for the last six years or more has received and accepted an invitation to supply our church at this place. He has moved his family and household goods and is now at work with his usual energy. This church has three candidates for the ministry in attendance in Hastings College.

LINCOLN.—The First church of this city is still on the outlook for a pastor, and it is expected will soon extend a call to the man of their choice. The Third church has recently closed a series of meetings in which the pastor, Rev. O. A. Elliott, Ph. D., was assisted by the Rev. C. H. Mitchelmore. As a partial result of these meetings, there have been received into membership twenty-three on confession of faith, and nine by letter. The regular attendance on the services is greatly enlarged, and the Sabbath-school is in a flourishing condition. The prospect for continued growth is very favorable.

SOUTH DAKOTA.

EUREKA.—Since they have now a house of worship all equipped and free from debt, and are left to maintain the only public religious service in English in the town, the church here feel they very much need such services every Sabbath, and so need all of a minister's time. They have therefore secured the services of Rev. A. Striener, late of Ellendale, N. D., for this important center of business and population. He has already entered upon his labors with them.

ROSCOE.—This church has secured the ministerial services of Rev. Samuel Millett, of Piermont, for one-half of his time for the present and congratulate themselves on having so able a sermonizer and expounding of the Scriptures.

GOOD WILL.—The Good Will Industrial Mission school for the original Dakotas has just closed another very successful term of work under the superintendency of Rev. G. S. Baskerville. He was so overburdened however, part of the time, that he had a two weeks' spell of sickness confining him to his bed. The new principal of the school work Mr. Ross, as well as all the former workers however, do all they can and seem well adapted to their places. All the students that can be cared for this year, seventy-five, were in early in the term and many more have been denied admission. More and more are the Indians coming to appreciate the work of the school and to desire their children should have its benefits. They also manifest a growing appreciation of Superintendent Baskerville. The finances of the school very much need relief.



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ALEXANDRIA.—Two more members by profession were welcomed by this church at a recent communion, one a youth and the other a wife. The pastor, Rev. E. S. Chaffee of McCormick, seminary class 1895, is much beloved and the congregation encouraged and growing under his leadership.

BRIDGEWATER.—The pastor of this church, Rev. A. C. McCauley, is now to enter into the eleventh year of his service with them, during which time the membership has increased in numbers from twenty to nearly ninety, and the other features of the work in proportion. A large debt has been paid; a neat, substantial and very comfortable manse built and recently improved with a new coat of paint. Large advance has been made in the beneficent contributions of the church and every department of the congregation is well organized and active. Bro. McCauley is the moderator of his synod at present, and has been for seven years chairman of the Home Mission Committee of his presbytery. His sister, Miss Anna, has been and continues her quiet but efficient helper in the parish work with also the president of the Woman's Missionary Society of the presbytery. The Woman's Society of this church recently held their annual praise meeting, at which they contributed nearly \$35 to missions.

PENNSYLVANIA.

PHILADELPHIA.—Dr. Chapman, the evangelist, it is announced, has accepted the call to Bethany church, Philadelphia, and will begin his pastoral work there on the 5th inst.

Marriages.

CARR-STEWART.—On Christmas Day, 1895, William M. Carr, and Miss Eva D. Stewart, both of Yates Center, Kan., Rev. Abram Steed officiating.

DAVIDSON-WITHERS.—Otis N. Davidson, and Miss Sarah F. Withers, at the residence of the bride's mother, Yates Center, Kan., Dec. 26th, 1895; Rev. Abram Steed officiating.

FORDYCE-STEWART.—At Yates Center, Kan., Thanksgiving Day, Nov. 28th, 1895, by Rev. Abram Steed, Dr. Jas. S. Fordyce, and Mrs. Allie E. Stewart, both of Yates Center.

BRAGG-JAMES.—On Dec. 12th, by Rev. C. E. Kalb, at the home of the bride's parents near Rossville, Kans., John H. Bragg, of Illinois, and Miss E. James.

BLACK-GRIFFIN.—At Furlay Kans., Dec. 19 by Rev. J. S. McClung, and Ralph W. Black and Miss Minnie E. Griffin.

KABOTH-BARBER.—Dec. 22nd, 1895, by Rev. T. D. Roberts at the home of the bride's parents, 922 N. Sixth St., St. Joseph, Mo., Mr. Chas. N. Kaboth and Miss Lillian M. Barber, both of St. Joseph.

SCHMALTHEORST-GIBSON.—M. D. Schmaltheorst, M. D., to Miss Carrie Gibson at the "Tanglewood" home of the bride's parents N. St. Louis, by Rev. Mr. Lawe.

DAVIS-DEICKMANN.—At 1738 Chouteau Ave., St. Louis, Mo., Dec. 19, 1895, the Rev. D. M. Hazlett, officiating, Wallace Davis and Miss Amelia W. Dieckman, both of St. Louis.

WARD-RODGERS.—At the home of the parents of the bride, Dec. 24th, by the Rev. A. H. Parks assisted by the Rev. Geo. E. Bicknell, Ralph R. Ward of the Senior Class of McCormick Theological Seminary and Miss M. C. Rodgers of Syracuse, Kansas.

GROTPETER-WILDSONG.—On Dec 18th, by the Rev. F. O. Seamans, at the home of the bride's parents, 3135 LaSalle St., St. Louis, Wm. H. Grotpeter and Miss Elizabeth C. Wildsong, both of St. Louis.

Obituaries.

WENN.—Died at Ottawa Kans., on Dec. 12th, Susie, the only daughter of the Rev. and Mrs. William J. A. Wenn, aged 2 years and 6 months.

HATTON.—Wm. B. Hatton, was born in 1834 and died Oct. 2, 1895.

He united by profession with the New Providence Missouri Presbyterian church in the 25th year of his age, and for 20 years continued in its fellowship, growing in grace and in the knowledge of Jesus Christ. He then became a member of the Lagrange church until his death. He died in the midst of his New Providence friends at the house of Joseph Adams of Benlow. His health had, for some time been feeble; and while he was visiting at Benlow he said "I have come here to die."

He was a good friend of man with whom he dealt honorably; a faithful friend of his country which he served as a soldier for more than three years, and a sincere friend of his Redeemer whom he prayerfully and humbly served with all good conscience and in his own characteristic way. He was buried, Oct. 4, 1895, by the Old Fellows in the Lagrange Cemetery immediately after a sermon by his former pastor, Rev. T. H. Hatton, from the text, John 10: 10. "I am come that they might have life, and that they might have it more abundantly."

He married, when about 30 years of age, Miss Mary E. Harris with whom for 30 years he lived most affectionately and happily. She still survives him; and though desolate yet she is comforted by the thought that her beloved husband has entered that rest that remaineth to the people of God.

T. H. T.

Harper's Magazine

In 1896.

Brisais, a new novel by WILLIAM BLACK, written with all the author's well known charm of manner, began in the December Number, 1895, and will continue until May. A new novel by GEORGE DU MARIER, entitled *The Martian*, will also begin during the year. It is not too much to say that no novel has ever been awaited with such great expectation as the successor to *Tribby*. *The Personal Recollections of Joan of Arc* will continue and will relate the story of the failure and martyrdom of the Maid of Orleans. Other important fiction of the year will be a novelette by MARK TWAIN, under the title, *Tom Sawyer, Detective*; a humorous three-part tale called *Two Mormons from Muddlety*, by LANGDON ELLYN MITCHELL, and short stories by OCTAVE THANET, RICHARD HARDING DAVIS, MARY E. WILKINS, JULIAN RALPH BRANDER MATTHEWS, OWEN WISTER and other well known writers.

Prof. WOODROW WILSON will contribute six papers on George Washington and his times, with illustrations by HOWARD PYLE. POULTNEY BIGELOW's history of *The German Struggle for Liberty*, illustrated by R. CATON WOODVILLE, will be continued through the winter. Two papers on St. Clair's defeat and Mad Anthony Wayne's victory, by THEODORE ROOSEVELT, with graphic illustrations will be printed during the year.

A noteworthy feature of the MAGAZINE during 1896 will be a series of articles by CASPER W. WHITNEY, describing his trip of 2600 miles on snow-shoes and with dog-sledge trains into the unexplored Barren Grounds of British North America in pursuit of wood-bison and musk-oxen. Mr. WHITNEY's series will have the added interest of being illustrated from photographs taken by himself.

The Volumes of the MAGAZINE begin with the Numbers for June and December of each year. When no time is mentioned, subscriptions will begin with the Number current at the time of receipt of order.

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Harper's Bazar

In 1896

The twenty-ninth year of HARPER'S BAZAR, beginning in January, 1896, finds it maintaining its deserved reputation both as a Fashion Journal and a weekly periodical for home reading.

Every week the BAZAR presents beautiful toilettes for various occasions, SANDOZ, BAUDE, and CHAPUIS illustrate and engrave the newest designs from the finest models in Paris and Berlin. *New York Fashions* epitomizes current styles in New York. A fortnightly pattern-sheet supplement with diagrams and directions enables women to cut and make their own gowns, and is of great value to the professional modiste as well as to the amateur dressmaker. Children's Clothing receives constant attention. Fashions for Men are described in full detail by a man-about-town. *Our Paris Letter*, by KATHARINE DE FOREST, is a sprightly weekly recital of fashion, gossip, and social doings in Paris, given by a clever woman in an entertaining way.

Both the serials for 1896 are the work of American women. *Mrs. Gerald*, by MARIA LOUISE POOL, is a striking story of New England life. MARY E. WILKINS, in *Jerome, a Poor Man*, discusses the always interesting problems of the relations between labor and capital. Short stories will be written by the best authors.

Special Departments. Music, The Outdoor Woman, Personals, What We Are Doing, Women and Men, report and discuss themes of immediate interest.

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HARPER'S WEEKLY is a journal for the whole country. It deals with the events of the world that are important to Americans.

In carrying out this policy, in 1895, JULIAN RALPH visited China and Japan, and journeyed through the West; RICHARD HARDING DAVIS took a trip through the Caribbean Sea, the evolutions of the new navy were described and illustrated by RUFUS F. ZOGBAUM;

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A. K. YANCEY, President.

FREDERIC REMINGTON presented studies of Army and Frontier life; POULTNEY BIGELOW attended the opening of the Kiel Canal.

In 1896 like attention will be given to every notable happening. The chief events in art, literature, and music and the drama will be artistically presented. W. D. HOWELLS, in the new department, *Life and Letters*, will discuss in his interesting way books and the social questions of the time. E. S. MARTIN's sprightly gossip of the *Busy World* will be continued. The progress of the Transportation Commission around the World will be followed, and C. EPAR W. WHITNEY will conduct the department of *Amateur Sport*.

In 1896 will occur a Presidential election. In its editorials and through its political cartoons the WEEKLY will continue to be an independent advocate of good government and sound money.

In fiction the WEEKLY will be especially strong. It will publish the only novel of the year by W. D. HOWELLS, and a stirring serial of a Scotch feud, by S. R. CROCKETT. The short stories selected are of unusual excellence and interest. In every respect HARPER'S WEEKLY will maintain its leading place in the illustrated journalism of the world.

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The happiest, sweetest, tenderest homes are not those where there has been no sorrow, but those which have been overshadowed with grief, and where Christ's comfort was accepted. The very memory of the sorrow is a gentle benediction that broods ever over the household, like the silence that comes after prayer. There is a blessing sent from God in every burden of sorrow. In one of the battles of the Crimea, a cannon-ball struck inside a fort, gashing the earth and sadly marring the garden beauty of the place; out from the ugly chasm there burst forth a spring of water which flowed on thereafter, a living fountain. So the strokes of sorrow gash the hearts, but they open for us fountains of blessings and new life. These are hints of the blessings of burdens. Our dull task work, accepted, will train us into strong and noble character. Our temptations and hardships met victoriously, knit thews and sinews of strength in our soul. Our pain and sorrow endured with sweet trust and submission, leave us purified and enriched, with more of Christ in us. In every burden that God lays upon us there is a blessing for us, if only we will take it.—Rev. J. R. Miller, D.D.

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A boy's boots can't be made on his father's lasts.

What you give at the door God sends back by the window.

Generous giving never empties the purse. Bend your knees to God, but put your shoulder to the wheel.

To climb high begin low. Better be last among lions than first among foxes.

Learn low to die by learning how to live. Look before you leap, even in Leap Year. When in Rome do as at home.

Don't borrow trouble, the interest is too heavy.

To get fragrance grow flowers. Better be hunted by wolves than to hunt with them.

Don't carry water to the Thames, nor fire to the flames.

Put money in trust; put not trust in money.

If you deal with the devil you'll get more bran than meal.

Low chapel is as bad as High church. He is easily pleased who is satisfied with himself.

Even New Year's Day has but one dawn.—John Ploughman's Almanac.

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hood of natural generation. Hence the
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representations as "Christ in you the hope
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dicated by Samantha and Josiah." Such is
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Josiah and his spouse have a little "spat"
about the book, to the last of its chapters,
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good, wholesome impressions are contin-
ually being made on the mind. It is a book
of pure and healthy humor. Samantha and
her "faithful partner" Josiah have become
well known to American readers. In this
journey abroad Josiah outdid himself and
has contributed his share to the success of
the excursion. There is no need, either, of
speaking of the wit, humor, pathos, wisdom
and philosophy of Samantha. Our readers
are too well acquainted with Josiah Allen's
wife for that. The book is very handsomely
issued.

THE ISLANDS OF THE PACIFIC. By J. W.
Alexander. New York: American Tract
Society.
This is a recent publication of the Ameri-
can Tract Society. Its author is James M.
Alexander, a son of one of the early mis-
sionaries to the Sandwich Islands where he
was reared. He has also visited other of the
Islands of the Pacific and has special qualifi-
cation for the preparation of such a work.
The book has an unusual interest as being
quite out of the track of the ordinary "globe
trotter." It brings to view much that is
strange and peculiar both as to the forma-
tion and physical character of these small
but multitudinous islands. He gives us a
view of the strange peoples and customs of
these various islands as the missionaries
found them in their original uncivilized con-
dition and the great changes wrought
through the efforts of the missionary. In
physical nature some of these people on
these little islands seem to be among the
finest specimens of the human race. When
and how did they make their way to these
far off islets scattered over the broad
Pacific, so far from the continents? The
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finely illustrated. It should be in every
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MAGAZINES.

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Hand-book of Park College.
A Commencement Day Address, by John S.
Billings, M. D., L. L. D., D. C. L., at the
same institute and on the same day.

Scribner's Magazine opens up 1896 with a
capital January number. Both in its con-
tributed articles and its pictures it is very
attractive.

A pictured manual of the United States
Indian School at Carlisle, Penna. These
pictures are a telling method of showing
progress made.

We acknowledge the following from the
Colleges: Address of John W. Herron to the
Alumni of Miami University, Ohio, June
20, 1895.

The *Missionary Review* is on hand for
January. For frontispiece it shows a fine
portrait of the now well known Rev. T. B.
Meyer. Mr. Meyer we notice is announced
as one of the associate editors of the *Review*.

The December number of *The Chautau-
quan* is a Christmas number. Its contents
are of its usually high standard as to matter
and illustration. We are glad to note that
the edges of the magazine are cut affording
the reader an opportunity to enter upon his
work without annoyance or delay.

A great many men throughout the coun-
try, including plenty of really swell fellows,
have got it into their heads, rightly or
wrongly—and we are by no means sure that
it isn't rightly—that there is no reason why
any man should pay more than \$3.00 to
\$5.00 for a pair of shoes, and, to say the
least, the idea has this foundation in rea-
son, that excellent shoes are now made for
\$3. To pay \$8 to \$12 for a pair of shoes is
simply throwing away money, and in many
cases this is done to gratify a mistaken no-
tion that none but your favorite shoemaker
is worthy to adorn your feet. The recent
improvements in shoe machinery make it
possible, as shown by the well known W. L.
Douglas \$3 Shoe, to produce a shoe to-day
that will compare favorably in style, wear-
ing qualities and comfort with those offered
at \$6, \$8 and \$10 per pair.

Children are gainers by the frequent ap-
pearance of guests at the home table, espe-
cially when they are persons of intelligence
and refinement.

Smiling down upon the editorial desks all
over the United States is the fair face which
adorns the front of the beautiful calendar
for 1896, just issued by the well-known
house of C. I. Hood & Co., proprietors of old
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ceptionally pretty and useful calendar.
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that even a good musician would find
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OUR PRAYER-MEETING TOPICS.

Adjoining this notice will be seen the
 schedule of THE MID-CONTINENT'S Prayer
 Meeting Topics for 1896. We invite
 pastors and sessions to examine them.

A word as to the method of their pres-
 entation. This will be the same as has
 been followed during the present year.
 The topic will be found each week at
 the top of the first column on page 7,
 where the Christian Endeavor Topic
 and the Sunday-school lesson also ap-
 pear. As heretofore, no topic will be
 furnished for the first Wednesday night
 of the week, that time being reserved for
 Missions or any other special subject
 the churches may prefer.

While on the 7th page will be found
 the topic, the date, and the Scripture
 references, there will be no discussion in
 that place. There will appear, how-
 ever, on the Editorial page 8, as has
 been the case during 1895, not an Expo-
 sition or Lecture room talk, but an
 article on the topic of the week. The
 editor does not design in those columns
 any analytic or formal treatment of the
 subject, or of the Scripture passage at-
 tached to it, leaving that for the leader
 of the meeting to do in his own way;
 but will aim to furnish in brief form
 such observations as may prove helpful
 to all readers in general.

The Mid-Continent Topics
 for the Church Prayer-Meeting
 1896.

- Jan. 1.—MISSIONS, OR SPECIAL TOPIC.
- " 8.—THE PRAYER WEEK. Acts 1:14, 2:1-4.
- " 15.—CONVICTION OF SIN. Acts 2:37.
- " 22.—BLOTTING OUT SINS. Isa. 44:22.
- " 29.—CHRIST'S TESTIMONY TO HIMSELF. John 8:18.
- Feb. 5.—MISSIONS, OR SPECIAL TOPIC.
- " 12.—MONEY AS A FACTOR IN THE SPREAD OF THE GOSPEL. 1's. 72:15.
- " 19.—GIFTS OTHER THAN MONEY. Acts 3:6.
- " 26.—SOLOMON'S WARNING. (A Temperance Topic.) Prov. 23:29-35.
- March 4.—MISSIONS, OR SPECIAL TOPIC.
- " 11.—WHAT IS THE GOSPEL? Mark 1:1.
- " 18.—WHAT DOES GRACE MEAN? Rom. 3:24.
- " 25.—EMPHASIS PUT ON THE CROSS. Colos. 1:20, Rev. 5:9.
- April 1.—MISSIONS, OR SPECIAL TOPIC.
- " 8.—THE SEQUEL OF GLORY. 1 Pet. 1:11.
- " 15.—A CHANGE OF FRONT. Luke 19:8, Acts 16:33, 34.
- " 22.—TESTIMONY FROM WITHOUT. 1 Kings 14:1-3.
- " 29.—MISTAKEN FEARS. Gen. 42:36.
- May 6.—MISSIONS, OR SPECIAL TOPIC.
- " 13.—PREACHING CHRIST. Colos. 1:28.
- " 20.—THE GOOD MAN. Acts 11:24.
- " 27.—OUR PRESBYTERIAN ZION. Ps. 48:12, 13.
- June 3.—MISSIONS, OR SPECIAL TOPIC.
- " 10.—THE EVERY DAY EXAMPLE. Colos. 4:5.
- " 17.—FIDELITY IN LITTLE THINGS. Luke 16:10.
- " 24.—GIRDLED LOINS. Luke 12:35.

- July 1.—MISSIONS, OR SPECIAL TOPIC.
- " 8.—FAITH IN JESUS CHRIST. John 3:36.
- " 15.—THE OFFICES OF CHRIST AS OUR REDEEMER. Catechism, 23.
- " 22.—HEARING AND HEEDING. Heb. 2:1; Acts 8:6.
- " 29.—HUMAN HELP IN THE STUDY OF THE BIBLE. Acts 8:31.
- Aug. 5.—MISSIONS, OR SPECIAL TOPIC.
- " 12.—NOT AS THE WORLD GIVES. John 14:27.
- " 19.—WHAT IS PRAYER? Catechism, 28.
- " 26.—THE CHRISTIAN FAMILY. Ps. 78:6.
- Sept. 2.—MISSIONS, OR SPECIAL TOPIC.
- " 9.—BOLDNESS BEFORE MAN—HUMILITY BEFORE GOD. Josh 5:13-15.
- " 16.—THE BEAUTIFUL IN CHARACTER. Ps. 46:11.
- " 23.—THE WARRING OF A FLESHLY LUST. (A Temperance Topic.) 1 Pet. 2:11.
- " 30.—THE STRANGER WITHIN THY CHURCH GATES. Num. 10:29.
- Oct. 7.—MISSIONS, OR SPECIAL TOPIC.
- " 14.—THE WILL FOR THE DEED. 1 Kings 8:48.
- " 21.—INCREASE OUR FAITH. Luke 17:5.
- " 28.—ELEMENTS OF A PROSPEROUS CHURCH. Acts 2:42.
- Nov. 4.—MISSIONS, OR SPECIAL TOPIC.
- " 11.—REPAIRING OVER AGAIN ONE'S OWN HOUSE. Neh. 3:23.
- " 18.—THE MOUTH SATISFIED WITH GOOD THINGS. Ps. 103:5.
- " 25.—WITNESS-BEARING. John 1:35-46.
- Dec. 2.—MISSIONS, OR SPECIAL TOPIC.
- " 9.—AGED DISCIPLES. Ps. 91:16.
- " 16.—DEPARTED STRENGTH. Judges 16:20.
- " 23.—THE NATIVITY OF CHRIST. Luke 2:11.
- " 30.—THE LORD OUR DWELLING-PLACE. Ps. 130:1.

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Moralities.

ANTI-TOBACCO CRUSADE.

Whatever may be the case with other forms of tobacco, cigarettes are certainly awakening ever-increasing hostility. Both legislatures and city councils have this year passed numerous anti-cigarette laws in all parts of the land. Rules against spitting on floors and walks are also increasingly common.

IN NEW YORK.

Mayor Strong, of New York, calls attention to the fact that 8,000 saloons are carried on in that city, or nearly three times as many proportionately as are found in Philadelphia. Another item mentioned is that since the Sunday closing law has been enforced deposits in the New York savings banks have increased \$15,000,000.

THE OPIUM TRAFFIC.

The crusade against opium has not a serious reverse in the report of the Opium Commission, with only one dissenting vote, that opium is not seriously injurious to the people of India—a verdict that does not convince earnest reformers but will convince many others, and so give the opium curse a new lease of life. It is a clear case of revenue versus right, like the questions of slavery and license.

A GOOD WORD FROM ITALY.

The Church at Home and Abroad writes that "the Rev. Alexander Robertson notes from Venice that a further advance has been made in that city in Sabbath Observance. By a decree of the town council, all the public offices of the city are closed on Sunday, excepting post, telegraph and one office at the municipality which has charge of the cemetery. Formerly, the town council sat, and all the offices of the municipality were open, as on week days."

RELIGION OF SALOON-KEEPERS.

According to the Christian Advocate in the city of Philadelphia, there are 8,034 persons in the retail liquor business, selling liquors over the bar for drinks as follows: Chinamen, 2 (not papists); Jews, 2 (not papists); Italians, 18 (all papists); Spaniards, 140 (all papists); Negroes, 265 (200 papists); Welsh, 160 (125 papists); French, 285 (all papists); Scotch, 497 (435 papists); English, 543 (543 papists); Germans, 2,851 (all papists); Irish, 3,041 (all papists); Americans, 205, who com-



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none nowhere, but a majority of whom are of papist parentage. Of this number, 3,696 are women, all foreigners but one, as follows: German, 1,137, and 2,558, and all papists.

AN ILLUSTRATION.

A patient was arguing with his doctor on the necessity of his taking a stimulant; he urged that he was weak and needed it. Said he: "But, doctor, I must have some kind of a stimulant; I am cold, and it warms me." "Precisely," came the doctor's crusty answer. "See here: this stick is cold," taking up a stick of wood from the box beside the earth and tossing it into the fire: "Now it is warm, but is the stick benefited?" The sick man watched the wood first send out little puffs of smoke and then burst into a flame; and replied: "Of course not; it is burning itself." "And so are you when you warm yourself with alcohol; you are literally burning up the delicate tissues of your stomach and brain."

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FACT AND FICTION.

In battle only one ball out of eighty five takes effect.

The Brooklyn (N. Y.) trolley scored its 134th victim on Tuesday. He was Patrick Quinn, a motorman.

Robert C. Allison, of New York, who was bitten by a monkey, has become delirious, and is critically ill.

The Duke of York's stamp album, which he has recently disposed of, was one of the most interesting in Europe.

In Paris it is required that every vehicle traversing its streets at night, if only a wheelbarrow, should carry a lantern.

Farmers all over the South are busy hog-killing now, and there is strong competition for the honor of having raised the biggest pig.

"Does position effect sleep?" asked a medical writer. It does when the man holds the position of night watchman.—*Texas Siftings.*

True Grit.—Mother.—Weren't you hurt when all that snow tumbled off the roof and hit you?

Small Son.—Yes'm.

"You didn't cry?"

"No'm. I thought some of the boys threw it."

Colored Waiter (to old gentleman who leaves the table without tipping): I'se much obliged to you, sah.

Old Gentleman (angrily): What are you thanking me for. I haven't given you anything.

Colored Waiter: Dat's de reason, boss. I bet No. 7 dat yo' wouldn't tip me, an' I wins my bet.

John Digg (to classmate).—"Well, Jack, college days are over. What are you going to do for a living?"

Jack Fassett.—"Been engaged by Rich & Co."

"What for?"

"Son-in-law."—*Tid Bits.*

"Hello, Charley," I said, as I took the three-year-old upon my knee, "where's your mother?"

"Upstairs, in her room."

"What is she doing?"

"Frizzing and kinking up her hair."

"And where's the girl?"

"Which one, Dinah?"

"Yes."

"Oh, she's upstairs in her own room."

"Well, what is she doing?"

"Oh, she's trying to get the kinks and frizzles out of her hair."—*Arkansas Traveler.*

Said a little boy, who, during a visit to Florida, was obliged to drink condensed milk, "Mamma, I just wish that condensed cow would die!"

A colored pastor in Texas, when demanding his salary, gave as his reason, "Brudern, I can't preach hesh and boad in heb'n."

AT THE MISSION SCHOOL.

There is a young lady living out in the West End who teaches a class at a mission Sunday-school in the suburbs. Each Sunday she encourages the children to be present on the following Sunday, by giving them a hint, in glowing terms, of what the next lesson will be. Last Sunday she told them that next Sunday's lesson would be about Lot's wife; how she disobeyed and looked over her shoulder, and how she was turned into a pillar of salt. While the rest of the class were revolving the wonderful story in their minds in open-mouthed astonishment, there were two soiled fingers skaking violently over the heads of the others, and when the young lady asked for the question, the owner of the fingers exclaimed: "Teacher, did they eat the salt?" The young lady's forethought is the better

part of her wisdom. She was puzzled only for a moment. She smiled upon the tot who had given her such a close call and answered: "Oh, you must come next Sunday and hear."—*Cincinnati Tribune.*

A BOSTON SNEEZE.

The Boston 8-year-old had sneezed two or three times.

"Oh, mamma," he cried, "what makes me blow that way?"

"That isn't blowing, my child, that's sneezing."

"And what's sneezing?"

"Sneezing, my child," responded the mother lovingly, "is a reflex nervous action and it is brought about by mechanical irritation of the ends of the nerve fibres, which occur in the tissue of the nose. When this irritation occurs, whether it be due to a foreign body or to a change of temperature affecting the tissue of the nose, a nerve impulse is transmitted to the brain, and certain nerve centers in the medulla oblongata are affected; this results in certain impulses being transmitted along the nerves to the muscles controlling respiration. By this means, the egress of air during expiration is delayed, and the various exits are closed. When the pressure, however, reaches a limit, the exits are forced open, a powerful blast of air is expelled, and the person sneezes."

"Oh, mamma," exclaimed the child, clasping his little hands with delight and gazing into her gentle face, "how beautiful."

THE SPIKETOWN "BLIZZARD."

"James," said Editor Clugston, of the Spiketown *Blizzard*, "go and see what makes that abominable smell."

The office boy went out and presently came back with the information that somebody in the neighborhood was burning rubber.

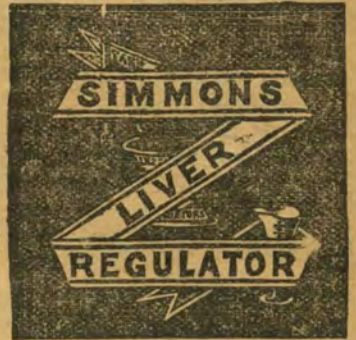
"Hiram," said Editor Clugston, "see if you can find out where that horrible odor comes from."

The foreman sailed out and sniffed the air. On returning he gave it as his decided opinion that some cook not far away had inadvertently burnt a beefsteak.

"You are both right," said Editor Clugston, seizing his pen and beginning to write; his lofty brow flame with the light of a sudden inspiration.

The next number of the Spiketown *Blizzard* contained this item:

"The frightful smell that permeated the atmosphere last Monday, was caused by the



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accidental burning of one of those rubber steaks which the — restaurant always serves to its customers,

"P. S.—Unless satisfactory arrangements are made at the business department of this office the same item will appear in the next issue of the *Blizzard* with the blank properly filled out."—*New York World.*

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He is already half false who speculates on truth, and does not do it. Truth is given not to be contemplated, but to be done. Life is an action, not a thought; and the penalty paid by him who speculates on the truth is, that by degrees the very truth he holds becomes to him a falsehood. There is no truthfulness, therefore, except in the witness borne to God by doing His will—to live the truths we hold, or else they will be no truths at all. It was thus that He witnessed the truth. He lived it.—*F. W. Robertson.*

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