

# THE MID-CONTINENT

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\$2 A YEAR.

SEE THOSE "Rare Bargains in Books" on page 13.

WILL THE twentieth century be the age of steel or aluminium or electricity?

DIAGENES BELIEVED that man was dishonest. Perhaps that accounts for his holding down his tub so steadfastly. That tub was about all he had.

THE NEW English laureate will have to strain poetic license to the utmost in his efforts to sing England's goodness and greatness, just now.

CRITICIZING THE minister is not helping the church. He may not be all that may be desired, but prayerful and hearty co-operation will make him much better than he is.

THE THEOLOGICAL seminaries should teach students to know men. It would be well if every embryo parson could be a book agent, or a reporter, for six months of his course.

THIS COMES in pretty well now, if we have said it before: There's this good thing about the back-seat church attendant. He catches most of the wintry draft from the swinging doors.

THERE ARE some people who slacken up in church attendance because they think they do not receive sufficient attention from the minister and church members. They thereby advertise the fact that their conduct toward the church is not governed by Christian principle.

HOW SHALL we reach the masses, has been a leading question in religious conventions for a long time. A Congregational church at Sedalia thought it had neatly solved the difficult problem, so far as the young men are concerned, by appointing young lady ushers.

HERE IS a good point from one of our exchanges which we commend to pastors and church workers: "A hotel proprietor says the 'hotel business is a cumulative one. Brown, if he is suited, sends Smith, and Smith sends Robinson, and so on. But the trick is to get Brown.' Just so with the matter of church attendance. The successful church is the one that gets Brown."

A WRITER in the New York *Evangelist* says that "those who favor the view that the Pentateuch was almost anything else than Mosaic will snort more or less loudly over these pages", i. e., the pages of Dr. Greene's recent volume on the writing of the Book of Genesis. Undoubtedly a "snort", more or less loud, is the best argument they have to offer in refutation.

NATHAN STRAUS of New York, is a practical philanthropist. During a recent winter he had bought coal at wholesale in large quantities and retailed it at cost, or a trifle less to the poor. He bought his coal at \$4.90 a ton, and the tenement house dwellers bought a heaping 20 pounds for 5 cents—the usual price being 14 cents. He did not give it away. He helped those who could help themselves. On some days 25 tons went from his coal yard in 5 and 10 cent lots. We trust this practical charity is going on this winter; and wish that every city had a Nathan Strauss.

WE ARE very glad to see that the Faerweather will be sustained by the Supreme Court of New York and that so worthy and useful an institution as Park College receives \$150,000 of the residuary portion of the estate. It has already received \$50,000. This will enable it greatly to enlarge the sphere of its usefulness, and provide the means of educating large numbers of young people. Nineteen other institutions receive each \$150,000. The total bequests to these twenty colleges from this estate amount to \$5,150,000. Let ranting professional socialists remember the Faerweather will—and try to forget those like Gould's.

"IT'S DRINK that has done this. I was not born a thief, but I have done wrong, and want to be punished. For myself I don't care, but God help my mother." Such was the exclamation of a young man in this city who was cast into prison for stealing from his employers. He had been implicitly trusted by those whom he served. A month before he met four old friends from a distant city with whom he got to drinking in a social way. They had what is styled, "a good time," and the result was the young man became a defaulter. It is simply the old story over again, but it is one which is pregnant with warning. There is no safety for any young man except in total abstention from liquor.

"LESE MAJESTY" is a word we know little of in this fair land. But in Germany, during the past four months, no less than fifty-six persons have been arrested for saying or doing something which has been deemed an insult to Emperor William or his family. These have received sentences aggregating thirty-one years and two months imprisonment, and five months confinement in a fortress. The victims range from socialist members of Parliament, and newspaper editors to cab drivers and comic singers. Two were women, one of these a piano teacher. Most of the prosecution arose out of words uttered in the streets. One tore down a picture of the Emperor.

THE MAN who desires exciting "news" in his daily paper, gets all he wants now-a-days. Havana is about to be attacked by the insurgents, he reads; the young war lord and the British lion have serious complications between them in South Africa, and then there is the South American embroglio. It is to be feared that all these troubles have called the attention of the civilized world away from wretched Armenia. The nations have "troubles of their own", to use a current phrase. But such woes as Armenia's must not be forgotten. Would that all wars and rumors of wars might cease, and the combined forces of the United States, England and Germany, the "strained relations", might compel the miserable Turks to cease their butchery of human beings.

"SABBATH OBTERVANCE in Washington" was the headline over some very good "news" from the nation's capital, last Saturday. It seems that Mrs. Cleveland, assisted by Miss Morton, the sister of the Secretary of Agriculture, has undertaken the task of promoting observance among the official circle and fashionable society "set" of Washington. The movement has been instituted in this city on several former occasions, but has never assumed definite shape until now. "The practice of using Sunday afternoon and evening for social entertainments has been growing for some time, until now almost all the members of the Diplomatic Corps, including the British Ambassador, have selected that day to hold their receptions and dinner parties. Secretary Olney has for some time been in the habit of going to official dinners on Sunday, and the non-official set are following suit, so that it has become necessary to take some steps for the abolishment of the custom." The plan of operation proposed by Mrs. Cleveland and her co-laborer, Miss Morton, is to persuade society leaders to give up Sunday entertaining, and thus set an example for those who follow their fashions. Let us hope that her will in this matter may become a social law.

THERE WAS a strange coincidence in the place of the defeat of Dr. Jamison by the Boers. It is said to be very close to the spot where the latter are accustomed to gather for the celebrations of their day of national independence. This day of rejoicing is held in December. It was originally instituted, it is noted, to commemorate the defeat of the Zulu chief Dingaan, but, after the war against England, was continued as commemorating the vindication of national freedom.

A small cairn of stones was erected; a reunion of the victors taking place there after the close of the war, when the cairn was increased in size. Later, the Boer government put up a monument of white free stone. The monument is in the form of a Gothic arch, under which the original cairn still remains. Here the Boers gather to thank God for deliverance from the foreign yoke. The hundreds of wagons 'outspanned' round the monument, each with its white tent glaring in the bright sunlight, and the thousands of oxen quietly browsing on the neighboring hills or drinking at the dam close by, the Boers with their vrows and children moving about from place to place wherever the President or other celebrity is to be found—nearly all carrying seats—for some of the services are long, and religious ceremonies take place from sunrise till sunset", must be a sight not to be forgotten.

AN APARTMENT house for self-supporting women, or for students of modest means, is soon to be opened in New York city, which will be a model in its way. Here a working girl or student can have a parlor, bed-room and bath-room all for \$5 a week. There will be a moderate-priced restaurant on the first-floor. This is not to be charity. It is to help girls and women in a great city who help themselves. It is the realization of a long-cherished plan of Mrs. Dunlop Hopkins, of the school of design. A stock company has been formed and the investors in stock are expected to receive 8 per cent. interest on their money. The work is a broad philanthropy. The building will be seven stories high and will accommodate 100 women. "I wish I could impress upon the women of New York the need of such a building," said another woman who is interested in the apartment house and the women who are to occupy it. "I should like to write a public letter, head it 'to the Rich Women of New York,' and then sign it and see that it reaches them. I would tell them all about the self-supporting women and the women who wish to be self-supporting, who they are, what they are doing and why they came to the city alone to study and work so bravely. A cold hall bedroom, with board is about the best the girls can do for anything less than \$10 a week, and with that there are many uncertainties as to the quality of the food provided and the people they will meet." This apartment house will give these girls a comfortable home, where they can invite their friends, and where they will be as independent of outsiders as they would be in their own home.

SO GENERALLY prevalent, especially in extreme heat and cold, is that most peculiar disease "Morbus Sabbaticus," that a repetition of the symptoms, at this time, will not be amiss. The disease has baffled the skill of many a wife and mother. It is thus learnedly discussed. "Morbus Sabbaticus, or Sunday Sickness, is a disease peculiar to church members. The attack comes on suddenly every Sunday; no symptoms are felt on Saturday night, the patient sleeps well and wakes feeling well, eats a hearty breakfast, but about church time the attack comes on and continues until services are over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better, and is able to take a walk, talk about politics, and read the Sunday papers; he eats a hearty supper, but about church time he has another attack and stays at home. He retires early, sleeps well, wakes up Monday morning refreshed and able to go to work, and does not have any symptoms of the disease until the following Sunday. The peculiar features are as follows: 1. It attacks members of the church. 2. It never makes its appearance except on the Sabbath. 3. The symptoms vary, but it never interferes with the sleep or appetite. 4. It never lasts more than 24 hours. 5. It generally attacks the head of the family. 6. No physician is ever called. 7. It always prove fatal in the end—to the soul. 8. No remedy is known for it except prayer. 9. Religion is the only antidote. 10. It is becoming fearfully prevalent." After a cure through prayer has been found we would prescribe as a most excellent tonic, appetizer and general stimulant, THE MID-CONTINENT. Sig. To be taken fifty-two times every year.



## TWENTY-FOUR HOURS IN CHIHUAHUA.

BY PHIL.

## I.

We approached by way of the Yuma Desert and its traveling sand dunes. Soap-weed, sage brush, cactus, sand, with numerous mountains in the distance for background—these were the salient points of the landscape; and they grew monotonous in the three hours that we traveled through them as fast as steam (on a Mexican railroad) could carry us. The sand dunes might have afforded a little variety, if we had been content to go slower and watch their maneuvers. The initiated told us that they are everywhere by turns and nowhere long, sometimes standing respectfully to one side, sometimes swooping down on the track and completely hiding it from view, just when it is most needed. They were on their good behavior at this particular time.

The mountains close up nearer again. They seem a fifteen minute walk away. The train officials tell us they are twenty-five miles from us. In keeping with the rest of the landscape they are bleak and bare, very unlike those before we crossed the "line," which were covered with cedar and pinon trees of a stunted appearance. "Motezuma's Chair" is pointed out to us, and a very good representation of a mammoth chair it is. The foot-rest is in position, too, for the giant who shall take his ease in it.

As we go farther down into Mexico, grass is to be seen again, and herds of cattle are feeding. We passed through one man's "truck-patch" for a distance of eighty-one miles. It extended on each side of the railroad to take in three-million acres. But its barren appearance reminded us of the boy who asserted that he could eat the meal as fast as the mill ground it—till he starved to death! Not coming in contact with the owner of the land, no inquiries were made as to its ability to feed him till he came to a like condition. We had our own opinion on the subject, however!

Chihuahua, our objective point, quaint and curious, came into view at the close of a hot, dusty, weary day. The adjectives bestowed on it that night, as we tramped a mile to see the much-talked of music-haunted, flower-decked, fountain-cooled, brightly-lighted plaza, with its handsomely dressed promenaders, and found ourselves chasing a will-o-the-wisp, were not so complimentary. The flowers and the fountains were there; so was the plaza; but the moon gave us our only light, and the Senors and Senoritas had left the place to our occupancy. A night's sleep restored our good temper, and we could laugh at the cross crowd and cross words of the evening before.

The Cathedral, one hundred years in building, and not finished even then, with its carved towers rising two hundred feet heavenward, attracted early attention. The old bells, with the hole which Maximilian's shot left in one of them plainly visible from our stand-point on the ground, still hang in the tower. The one solid silver candelabra which he left, out of the nineteen which the church owned, is shown to curious visitors, with the information that a half million dollars is the value of them. Not every church can afford even one, at that price. Many finely executed paintings hung on the walls, worth hours of study. There are others of which the least said the better, from an artistic point of view. The floor is laid in panels, and under each panel sleeps one of Chihuahua's honored dead. They told us the church had been one hundred years in building. We gazed in wonder and amazement. Then they told us how it was built, and our amazement grew—not that the years had been so many, but that they had accomplished so much in the leisurely Mexican way of doing things. Every stone of it was brought from the distant mountain quarries on the backs of burros. As the walls rose the earth was banked up outside so that the animals might deposit their burdens at the place where needed. As the walls were finished the banking was patiently carried away again. Such was the story given us; and what we saw of Mexican enterprise (?) made it a comparatively easy task to believe it. The church was built by a criminal, who, having escaped from prison and found the now famous Santa Eulalia mine while in hiding, compromised with the law by giving a certain per cent. of its rich profits in exchange for his freedom.

From the church we went to the mint. The ore we saw brought from the mines on the backs of the patient, much-enduring burros, and watched it through various transformations, till we held in our hands bright new Mexican dollars warm from the mint. We saw the melted mass, the long silver bars, the cutters, the dies, and the various manipulations; and the specimens our own eyes had seen made were handed out for our inspection as freely as though the blue badges we wore were sufficient vouchers for our

honesty. There seemed no care or count as to the number passed out or passed back again, or whether or not all were returned. Whether the indifference was real, a part of the Mexican apathy, or whether the fact that it was all in the seeming would have been demonstrated to our sorrow had any of the dollars slipped into pockets, there was no way of determining in such an honest crowd. But we doubted if the product of the Philadelphia mint would have been handed out as freely on the same security.

From the mint we crossed the street to the prison—but we went with clear consciences and simply in the capacity of sight-seers. The first prison held Apache squaws and Mexican Senoras who had transgressed the laws, or had been suspected of so doing. But though alike in condemnation and in convict garb, the latter wanted it distinctly understood that they were not alike in reality. "Apache no! Mexicano," was frequently heard from their lips. We could but know that in their opinion—unprejudiced, of course—a Mexican prisoner, however bad she might be, was, at least, far superior to her Apache fellow prisoner. It was a ludicrous reminder of the caste feeling which finds place in the breast of some women of fairer face and cleaner character. The inmates were persistent beggars, and considered the visitors fair game. They called for *tolacos*, and though our morning's adventures had given us a pretty good idea of the meaning of the word, we feigned ignorance and passed on, only to meet the same demand on every hand. One who had the gift of continuance more fully developed than her sisters, was not to be balked in this way. Failing to receive the coin she changed her tactics and made vehement demands, unmistakably interpreted by equally as vehement gestures in very close proximity to the coveted articles, to be given some of the earrings and brooches worn by the ladies of the party. Still failing of the desired response she made known her wish for some of the gold-filled teeth in the smiling mouths before her. Having no dentist at hand to extract them, this modest request was also ignored by the strong hearted crowd.

The penitentiary itself next attracted the attention of the curiosity seekers. The soldier guard was called into line to receive us. They were clad in white cotton undress uniform, and ushered us in with due ceremony. The cells were bare except as furnished by the prisoners themselves. If a convict wanted a chair or a bed he took it with him; otherwise he occupied the softest spot on the stone floor. The fare was not princely and was prepared by the convicts themselves. We watched the operation. The corn was crushed between two stones. The dough was kneaded on a stone. The cakes were pressed flat in the hands of the prisoners and baked on heated stones. "Is it good?" our Yankee curiosity questioned. "It's a mighty sight more fillin' than nothin," came back the quick answer from an unfortunate brother Yankee unluckily stranded in this Southern prison. In corroboration one of the cakes—*tortillas*—hot from the baking stone was handed out to us. We tasted—and were glad our honesty had not succumbed to the temptations at the mint.

The market next claimed our scrutiny. It was, perhaps, the most distinctively Mexican of anything yet seen. Little heaps of this, that and the other were exposed for sale in stalls, on benches, on mats spread on the stone floor, under canvass shelter, or out in the hot May sun, as the case might be. On one corner of a coarse mat would lie a bunch of onions; on another a pint or so of beans; near by a wooden bowl of mulberries; then a little heap of pinon nuts; another of soap-root; a handful of toys; a few potatoes, and largest and most prized of all, a quantity of red peppers, the favorite vegetable of all Mexicans. Occasionally a whole stall would be devoted to one thing—principally crockery of all shapes, sizes, colors and uses—but for the most part the broad market place was filled with just such incongruous mixtures as described. The eagerness for trade with which we are so familiar, was conspicuously absent. The woman in charge—for they were generally, though not always, women—sat quietly in the midst of her wares busy with her knitting. If one wanted anything, and would take the trouble to hunt it up and inquire the price, the owner would graciously and condescendingly answer. If the article were purchased, she would carelessly toss the money into an open bowl much nearer to the purchaser than to herself, and resume her knitting. If the article wanted could not be found she might deign to designate the particular corner where the search should be prosecuted; but not once did we see her do the looking, or bring out an article and press it on the attention. Neither did we see any apparent heed given to the slowly growing hoard of money in the little bowl. The wonder would come whether Mammon really had as slight a hold on these brown brothers and sisters as it seemed. And then—not for the credit of the American name, but

simply as an experiment, a study in human nature—we wished the average American street boy could be turned loose in this Mexican market place with its sleepy custodians!

A Mexican home of the higher class stood invitingly open, and we were told that nothing would please the inmates so much as a call. The temptation could not be resisted. We stepped into the *placita*—the inner court of flowers, trees and fountains from which all Mexican houses open—and beheld a scene of beauty. Loaded fruit trees, oranges in all stages from blossom to ripe fruit, lemons, figs, pomegranates all aflame with flowers, with handsome beds of blooming plants, and the refreshing spray of the fountain over it all, made us long to linger here. But Mexican hospitality was not content with this. Hospitable gestures and words that sounded hospitable—though whether they were or not, no one of us could bear witness—enticed us into a richly furnished parlor to find that a half a dozen of the blue badges had preceded us, and were already being entertained to the utmost ability of the smiling Senora, her gestures and her unknown tongue. But soon a common ground was found. Two handsome daughters were ushered in, lovely as our own fair land can show, the piano was opened and we were treated to music and songs. Then the strangers were invited to reciprocate, and one and another complied. Finally all gathered about the instrument and softly the strains of "Sweet by and by" floated out on the unfamiliar Mexican air; then loyally we sang "The Star Spangled Banner," and said our "adiens" and thanks. But Mexican hospitality was not yet satiated, and allured by the same winning ways which had beguiled us into the parlor, we followed the "*maman*" and her daughters on a tour of inspection of their home. Through parlors, library, chambers, dining room and kitchen, twenty-two rooms in all, they piloted us. Our sense of beauty was gratified by all we saw, but our Yankee ideas of thrift constantly was outraged by the sight of servants "resting" at every turn. We were confirmed in the opinion already formed that resting is the normal condition of all Mexicans. Leaving the kitchen, a key was turned, a door thrown open, and we stood in the presence of the four-footed members of the family. Evidently this was a very natural arrangement in the eyes of the lady of the house, however strange it seemed to her visitors. Ascending a few steps the roof was reached, scrupulously clean like all the rest, plastered and whitewashed to the last degree of whiteness. The combination of sun and whitewash was too much. We escaped.

## THE DRINK SIN IN THE OLD TESTAMENT.

BY PROF. W. GARDEN BLAIKIE, D. D., LL. D.

It is a noteworthy circumstance that the sin of drunkenness is much more prominent in the Old Testament than in the New. In the New we hear not a few warnings against it, especially in the Epistles, but we have no specific instance of the sin, for the charge against the apostles of the Day of Pentecost that they were "full of new wine" was as baseless as it was silly. John the Baptist did not specify it among the outstanding sins of the day, nor is there any allusion to it in the Sermon on the Mount. In moderate times the Jews have not been an intemperate people; not even in those terrible ages when their miseries might have tempted them to seek to drown their anguish in temporary unconsciousness. There was therefore nothing in the condition of things in the days of our Lord to make it perilous for Him to begin His miracles with the conversion of water into wine at a feast, or to contrast his manner of life with that of the Baptist, who, unlike Himself, came "neither eating nor drinking."

But in the Old Testament we have many instances of drunkenness. But not as it is with us, a great national vice affecting all classes of the community, perpetuated from generation to generation, giving birth to domestic tragedies without number, and year by year bringing forth an awful crop of assaults, suicides, divorces, disease, poverty and madness. Individual drunkards, like Nabal, were marked men, despised by their own families as fools, blind to their own interests, and as weak as blind. In ordinary times, drinking to excess took place only at feasts or on other occasions of excitement or rejoicing. It was at the sheep shearing feast, when Amon's heart was expected to become "merry with wine," that Absalom gave the command to slay him. In common life, and until the nation became corrupted with wealth and luxury, the ordinary fare, even of the richer class, both in meat and drink, was extremely simple. The supplies that Abigail brought to David in the wilderness consisted of bread and fruit, with five sheep, but only two bottles of wine. When the rich Barzillai and other friends supplied his wants at Mahanaim, on his flight



from Absalom, they "brought beds and basons, and earthen vessels, and wheat, and barley and parched corn flour, and beans and lentils and parched pulse and honey and butter and sheep and cheese of kine," but no wine or strong drink. No doubt it was from being accustomed to very simple fare, without any strong drink, that the Hittite soldier, Uriah, unconsciously fell a victim so far to the vile plot of King David when he plied him with meat and drink and "made him drunk," in the hope that losing self-control, he would go to his house and shield him from his crime. It is delightful to think of a community in which there was little or no habitual drunkenness, and of the comfort, peace and happiness that must have reigned in its families as they sat each under its vine and under its fig tree.

But when wealth flowed into the Hebrew State, and idolatry roused the recklessness and self-indulgence of the people, a grievous change set in, both in the eating and the drinking habits of the wealthy class. In the kingdom of Israel there was evidently a great influx of wealth under Jeroboam II. We have an indirect proof of this in what is recorded as having taken place a few years later in the reign of Menahem, when the Assyrian invasion took place under Pul, and Menahem had to buy him off with a bribe of a thousand talents of silver. To raise this amount, somewhere about two million dollars, Menahem exacted a contribution of fifty shekels (about twenty-five dollars) from "all the mighty men of wealth"—which would imply that in his little kingdom there were some 80,000 persons who might be called "mighty men of wealth."

And how did they spend their money? Our newspapers sometimes tell us of the fabulous sums spent by rich men on their entertainments, and in those days the cost of feasting must have been on a corresponding scale. The prophet Amos gives us a vivid picture of it. "Woe to them . . . that lie on beds of ivory, and stretch themselves upon their couches, and eat the lambs of the flock, and the calves out of the midst of the stall, that chant to the sound of the viol, and invent to themselves instruments of music, like David; that drink wine in bowls, and anoint themselves with the chief ointment, but they are not grieved for the affliction of Joseph." How changed from the days of Abraham, when animal food was hardly known, and it was only on rare emergencies that a "calf, tender and good," was killed, "the fatted calf" of the parable of the prodigal son, in order to provide an unusual entertainment for strangers! In the days of Amos feasting had become a kind of fine art, and all that could gratify "the lust of the flesh, and the lust of the eye and the pride of life" was heaped together in profusion day by day. Men poured out streams of wealth for the decoration of their houses and on musicians and musical instruments; the choicest of the flocks and herds were sacrificed for their tables; costly vessels were purchased for their wines, and costly wines for their vessels; and as is still so common, the demon of selfishness reigned over all; public calamities excited no feeling of distress; "they were not grieved for the affliction of Joseph." Their god was their belly; and their motto: "Let us eat and drink for to-morrow we die." Unsanctified wealth was followed by the ruin of their country; wine destroyed the heart; the old patriotic cry, "Pro aris et focis," for our altars and our firesides, roused no emotion; and the consequence was that many who had been accustomed to feast in houses of ivory, regaled with fragrant scents and joyous music, ended their days in captivity, and devoured their scanty morsel to the music of clanking chains, amid the gloom and the stench of the dungeon.

It was the same state of things that Isaiah depicted in his twenty-eighth chapter, when "the drunkards of Ephraim" sat for their portrait. The vice of drunkenness had become very common and very disgusting among the wealthy. Strange to say, the priests and the prophets, the very men that should have set the example of sobriety and all virtue, were among the worst. "The priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean." Drunkenness was seen in its most disgusting outward phase, its beastliness, its swinishness, converting elegant apartments with their costly adornments into pigsties. More than that, it was making idiots of the men who ought to have counseled and guided the nation—"they err in vision, they stumble in judgment." The Ship of State was under the guidance of drunken profligates, who were steering her to ruin, like "Middleton's drunken Parliament," so well known in Scottish Covenanted history. What a comment on the remark we often hear, that the drunkard is only his own enemy! It is seldom that the drunkard fails to ruin his own body and

soul, as well as the peace and well-being of his family; here were men offering a still costlier sacrifice to Bacchus, driving their country with a powerful enemy at its gates to ruin, giving over all its material treasure and all its moral glory to the spoiler and the despot.

But even this is not the worst. Isaiah has a far more serious arraignment of the drink sin and those who practiced it when the kingdom of Judah is more specially in his view. In his fifth chapter he hurls a series of six fiery woes (the seventh is at chapter 10, 1) against the scandalous sinners of Judah and Jerusalem, and two of these woes, the second and the sixth, are hurled against the drunkard. "Woe unto them that rise up early in the morning that they may follow strong drink, that continue unto night until wine inflame them! And the harp and the viol, the tabret and the pipe and wine are in their feasts" (chapter 5, 11, 12). Again it is the wealthy class that are specially in view, and a portion of them that are so besotted that the whole day is spent in drinking, while the evening is wound up with a sort of musical carnival of sensual delights. One might well suppose that by bed-time they would be so sated that the very smell of strong drink would repel them; if it is so, it is but for an hour; the morning finds them more thirsty than ever, and the only fluid they can think of is the fiery poison that is driving them to hell!

The prophet enumerates four fruits of their madness:

1. "They regard not the work of the Lord, neither consider the operation of his hands." All thought of God and all fear of God is blotted out of their hearts. God is a mere cipher, a mere nothing; a word to swear by, nothing more. Drink makes men atheists, as well as brutes and idiots.

2. Their senselessness drives God's people into captivity, makes them victims of the vilest insults and the most grinding cruelty; yes, through the drunkenness of the rulers the people of God are robbed of their sacred heritage, and become a proverb and a by-word to the heathen.

3. All classes are involved in the wreck and ruin—"their honorable men are famished and their multitude dried up with thirst." The unexampled horrors of famine prostrate every class.

And 4, last, not least, "Hell hath enlarged herself and opened her mouth without measure, and their glory and their multitude and their pomp and he that rejoiceth shall descend into it." Think only what that figure of speech means—"hell hath enlarged herself and opened her mouth." It means that the wanton recklessness of these drunkards has caused hell to cherish enlarged expectations of what she will get; through their madness she looks for more than she could have dreamt of formerly; she therefore enlarges her infernal mouth, "and their glory and their multitude and their pomp and he that rejoiceth" come tumbling in. Even "he that rejoiceth," the man of pleasure; the man that was restrained by no fear of God from the pursuit of pleasure; the man that seemed so full of jolity and glee; when she sees him and all his jovial camaraderie, hell enlarges her mouth and sucks them all in. For drunkenness is so prolific of wanton wickedness, so incredibly base and cruel to wife and child, so utterly reckless of all consequences, that hell gets a better chance than could have been looked for; incredible is the ruin that is scattered on every side.

Thus drunkenness was a principle cause of the ruin of the kingdoms of Israel and Judah—the desolation of the glorious heritage that had been built up at such cost by David and his successors. With the captivity of Ephraim, and afterward of Judah, all the toil and all the glory of more than a thousand years, from the days of Moses, seemed lost and swallowed up. Like a mighty conflagration consuming a gorgeous palace and all its contents, this sin brought destruction to the nation. Are we quite sure, either in Great Britain or the United States, that history will not repeat itself?

One qualifying thought there is in the study of the Hebrew people: the captivity seems to have to a great degree cured them of this sin. Idolatry and drunkenness are the two national sins that do not reappear in the New Testament. But at what a cost was the cure effected! What years of misery must have passed when the country lay in ruins; and even after it was restored, what memories of its degradation have ever since filled the hearts of the ancient people, in whose horizon the dark night of sin and sorrow has never yet been scattered by the morning of joy!

Edinburgh, Scotland.

#### WHAT THE CHURCH SHOULD BE AND WHAT IT IS, AS FOUND IN THE SERMON ON THE MOUNT.

BY S. S. M.

The Sermon on the Mount gives a picture of the true and the false in the new dispensation—the "kingdom of heaven" at hand. It naturally divides into three parts: The first contained in Matthew, fifth

chapter, treats of the character of the children of God; the second contained in the sixth chapter, treats of hypocrisy and worldliness; the third contained in the seventh chapter, tells how to become a true member of the kingdom—the church—how to know false teachers and teaching, and shows the cause of schism and sectarianism. In this sermon Christ gives the essentials of salvation with their fruit in the heart and life, and also the result of neglecting these essentials.

The sermon begins with repentance: "The poor in spirit," those who feel unworthy will "mourn" their condition and consequently be "comforted" in receiving spiritual gifts—the "righteousness" for which they "hunger and thirst." They thus become "meek," "merciful," "pure" and "peacemakers"—like Christ.

In the thirty-third verse of the sixth chapter ye are told to make this their first care—"Seek ye first the kingdom of God and His righteousness." The whole sermon turns on this, and it is the key to the next chapter.

But how and where shall "His righteousness" be found, which is necessary to become a true member of the "kingdom of God?" Not from the church; for not only can no man give "His righteousness," but no one is to be made judge of the spiritual state of others, and so enabled certainly to decide the fitness of applicants for membership. So "Judge not that ye be not judged," etc. Any one who condemns others as unfit because of imperfections (notes) is guilty of presumption ("beam"); and he in turn will be condemned by others. Nor go to the other extreme, seeking to bring into the kingdom those who will but scorn the truth, and who will insult and injure him that presents it, so "Give not that which is holy to the dogs," etc. Even true teachers are fallible, so go in faith to the King Himself. "Ask," "seek," and "knock." Do not fear that One so great will not notice you; He is "your Father" (v. 11), and can but give "good gifts"—"His righteousness"—which will make you His children and so members of His family or church whatever may say or do, and enable you to keep the law and the prophets (v. 12), for they are to be observed in the future as in the past.

"Enter ye in [the kingdom] at the strait gate" of faith and by the "narrow way" of repentance, the "wide gate" and "broad way" of other doctrines "leads to destruction," though "many" will "go in [the kingdom]" thereat. So "Beware of false prophets;" ambitious and greedy, they only desire the position and ease which the multitude can give; hence they teach such false doctrines as will draw the "many," who thus become a prey to them—the "ravening wolves."

"By their fruits ye shall know them." The "many" who accept their teachings have not "His righteousness." They are not "meek," for they resent even a difference of opinion; they are not "merciful," but will revile and persecute dissenters; they are not "pure in heart"—unselfish—but seek the kingdom from mixed motives; they are not "peace-makers," on the contrary, they stir up strife and create schism in endeavors to propagate false doctrine. But some who do not follow false teachers will enter in by the wide gate. They say, "Lord, Lord;" trusting in professing Christ, they do not "the will of my Father" in seeking "His righteousness." Others will trust in good works (v. 22); they came not in repentance and faith, hence "I never knew them." Their "wonderful works" "work iniquity," for others are led by their example to do likewise.

Verses 24-28: He who observes "these sayings" enters the church through repentance and faith, builds upon a rock—even Christ. He cannot be carried about by every wind of doctrine, or fall when storms of trial and persecution come. He who enters the church by the broad way and wide gate will build upon sand.

The "mystery of iniquity" soon began to work. An ambitious one "who loveth the pre-eminence" would not "receive the brethren," forbade them that would, and "casteth them out of the church." 3 John, 9, 10. And since then there has not been a century but worthy ones (those to whom the King has opened the kingdom) have been forbidden, consequently they have been forced into separate organizations, called "sects," by those who forbade.

None but the Infinite can know all truth, hence among those who agree to hold repentance and faith as the right way into the kingdom, there may be differences of opinion upon many other subjects; none being right nor any wrong upon all points. Since all are fallible it ill becomes any to "judge" fellow Christians by unchurching them for not receiving something called "succession;" or for not accepting the immersion mode of baptism, or as a nineteenth century sect which alone has all truth (!) and so "casts out" all who believe that real baptism is "the washing of regeneration even the renewing of the Holy Ghost" of which washing "with water" is but the symbol; or as another nineteenth century sect which declares all who observe the first day of the week as "tools and abettors of Satan."

The greater the error the more strongly it is held; and even some Protestant errorists will employ Jesuitical tricks, and some are notoriously clannish and arrogant.

The true rely upon God; the false upon themselves. As the false persecuted the true in the old dispensation, so do they in the new (Matt. 5:12); hence the foul history of the Greek, Roman and English churches. Is it strange that the "false prophets" of self-styled "true" churches should seek to nullify God's Word? One keeping it as much as possible from the people; another regarding the Old Testament as antiquated and useless, hence misunderstanding the New, they sow broadcast a crop of errors; another supercedes both New and Old by an absurd fiction—The Book of Mormon.

The new dispensation was contained in the old, as the oak is contained in the acorn, and the Sermon on the Mount shows its unfolding.

Saligman, Mo.



## Kansas Department.

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

### NOTES BY THE WAY.

BY S. B. F.

1896! Motto:—"AIM AT BETTER THINGS."

The record of the past year with all of its renders the above motto timely and appropriate. How much of low and selfish aim has characterized all of our lives. We can do better; we can live more unselfishly; we can make more of self-sacrifice; we can do more to honor Christ; we can do more to help the unsaved and fallen.

The battle cry of the year ought to be "Down with the forces of evil." How sin abounds! How shame and moral pollution blight themselves! How sterling moral principle is tossed as a foot-ball by time servers and policy devotees! Sometimes it seems as though the very elect are being deceived. Judgment must begin at the house of God and righteousness as a consuming fire must issue from Zion and woe be to the hypocrites and time servers whether in the church or out of it.

"Tell it not in Gath! Publish it not in Askelon!" "How are the mighty fallen?" The spectacle of a chief executive of a great sovereignty gratuitously sitting in judgment upon the laws of that sovereignty, and giving forth opinions that become the "stock in trade" of every wine-bibber and sleuth-hound of hell, is one that may well excite the righteous indignation of a long-suffering people. No man is ever exalted to the lofty position of chief-executive of a sovereign people to sit in judgment upon the laws which that people have not only placed upon the statute books, but have woven into the warp and woof of the very constitution itself. He is placed there and is solemnly sworn to execute existing laws. He has his perfect right to opinions as to existing laws as an individual and no one would deny him any of the inalienable rights of the citizen but when the opinions of the citizen are hezarded forth as the dictum of the chief executive and are construed by the public and specially by those who are engaged in the iniquitous liquor traffic, as opposed to existing laws, then it is time to cry out and spare not. The miserable diatribes of scheming politicians and those who are in a mad scramble "for office" against the Christian ministry of the commonwealth and against every true lover of home and the youth of our land, as against the saloon and the liquor traffic in every form, will fall far short of accomplishing what it is designed to accomplish. The ministry of this State, as leaders in all that is noble and pure and good in our civilization, are not cowards and it is a mistake to suppose that they will be frightened or driven from their posts by the abuse and abominable nonsense of a few liquor-subsidized newspapers, whose highest mission seems to be the opening of the doors of the saloon and making that respectable which has been outlawed by the vote of a sovereign people. The good people of this State irrespective of party affiliation ought to rise up in their majesty and sovereign power and say, emphatically, to all, from the Governor down to the ward politician and the little whiskey-choing newspaper: law shall be maintained and thus far shalt thou come, but no further!

### KANSAS ITEMS.

MARION.—The pastor of this church, Rev. J. W. Thompson, D.D., has just recovered from a long siege of typhoid fever. For a time his life was despaired of but a favoring providence has brought him up from the "jaws of death" and he is able to resume work again. His son was also stricken with the same disease and is convalescing. The sympathies of all go out to this brother and his family in their affliction.—S. B. F.

CHETOPA.—Sabbath, December 29th, was spent with this church which is now without a pastor. Very good congregations were present and a good interest manifested.

There seems to be a general desire to secure a pastor as soon as possible and steps are now being taken to secure a good man for them. This church is grouped with Bartlett and they form a self-sustaining field. The work is arduous, but an energetic and able-bodied man will find here a field worthy of his utmost energies. There are some royal people on this field.—S. B. F.

DODGE CITY.—Since Rev. J. M. Gillette has taken charge of our work at this point the congregations have been increasing and four have been added to the membership. Brother Gillette has been on the field two months and the time seems to be ripe for a work of grace. Rev. Walter E. Browning of Garden City and Brother Gillette expect to begin a season of special work with the Week of Prayer in Garden City and at its close take up the work in Dodge City. We are glad we have these two young and vigorous men on our frontier work.—S. B. F.

CULVER.—Rev. J. W. Talbot writes that they have a good Presbyterian church of 75 members but no practicing physician within eight miles. Here is a chance for some good Presbyterian doctor.—\*

The Rev. J. Crawford and wife of Scammon, Kansas, were kindly remembered on Christmas eve, by the congregation presenting them with an elegant silver tea set and cake basket. May the mutual love and harmony long continue.—A Member.

As General Morrill has indicated some disaffection to the present prohibition law of Kansas many of the Temperance people are moving in opposition. The law is approved of by the great majority of our citizens. True there are secret clubs being organized by Sons of Herman, and others called Mystic League; but we believe the people generally are in love with the law as it now stands. We had a very earnest meeting in favor of the law and its enforcement, in the Arundel Avenue Presbyterian church Emporia, Kansas, Sabbath evening the 29th ult. Among the speakers were W. E. Hart, Professor W. D. Ward, College of Emporia, Dr. R. R. McCandless, and the undersigned. Let such meetings be multiplied.—Samuel Ward.

NEOHO FALLS.—B. C. McQuesten, Jr., of Ottawa, has just closed a series of evangelistic meetings in our city which proved helpful to many of God's people, and resulted in a goodly number of conversions. The Presbyterian, Methodist and Congregational churches with their pastors united in these meetings and the work was harmonious and spiritual throughout. Brother McQuesten is a close Bible student, deeply spiritual, free from sensational method, and a man who readily wins and holds the confidence of the people. But for a very bad week of rain and snow which made it almost out of the question to get to the church the results would doubtless have been larger, but the work closed in such shape that we hope to have some of these good results during the Week of Prayer.—R. J. M.

### OSWEGO COLLEGE, KANSAS.

FOR YOUNG LADIES.

The Trustees of Oswego College for Young Ladies announce that while the resignation of Dr. Hendy as President of this institution is a serious loss and greatly to be regretted, they nevertheless hope that they have secured the services of one, who in a very short time will allay this disappointment, and place the college on a plane of prosperity, where its friends desire to see it. Dr. Bishop of Salina, Kansas has been temporarily chosen to perform Dr. Hendy's work the remainder of this college year, and we bespeak for him that greeting which his high scholarship, long experience as an educator, ability to impart knowledge clearly, fund of illustration and his kind and genial nature warrant. Assisted by teachers thoroughly qualified for the best work, Dr. Bishop will enter at once a field of usefulness which at the present time is very attractive and of deepest interest. Dr. Bishop will assume control of the college immediately and not a single lesson of instruction will be lost to the pupils, by the resignation of Dr. Hendy. Every department of the college curriculum will be filled by scholarly and experienced teachers.

Miss Lillian Bassler will continue as principal. She is a graduate of Knox College, Galesburg, Illinois, and spent two years in the Boston School of Oratory. She has had

several years of marked success in teaching, a vocation for which she has rare qualifications.

Miss Willard will have charge of the department of Latin and Natural Science. She received a Master's Degree from Oberlin College, Ohio, after which she took a Master's Degree from the University of California, and also spent one year in special study in University of Chicago. She has had five years experience as an instructor.

Miss A. H. Ropes will superintend the Musical Department. She received her education in the University of Kansas, after which she was a pupil of W. S. B. Matthews of Chicago.

Miss Porter is our highly gifted instructor in Voice Culture. She has had charge of this department two years and has proved her fitness for the work. Her education was received from Chicago's best talent. She is the daughter of Rev. W. C. Porter, D. D., Fort Scott, Kansas, and is highly qualified for the position she occupies.

BY ORDER OF EXECUTIVE COMMITTEE.

I cordially endorse the statements of the Board of Trustees concerning the high character and scholarship of Dr. Wm. Bishop. I know of no man in the West more richly qualified, by wide and varied learning, by long practical experience, and by sound, matured views on the subject of Education, to fill the position to which he has been called in Oswego, than Rev. Dr. Wm. Bishop.

JOHN F. HENDY.

Oswego, Kansas, December 24, 1895.

Dr. Bishop will take charge of the work in our church at Oswego.

## Communicated.

### THE PRESBYTERIAN HOSPITAL.

A year ago the Presbyterian ministers of St. Louis appointed a committee to lay before the deacons of our churches the feasibility of founding a Presbyterian hospital. What have the deacons done? What is the Ministerial Committee doing? Apparently the whole movement has gone to sleep. It is to be deeply regretted that nothing has grown out of these efforts. St. Louis needs a Presbyterian hospital. The writer of this article has been thrown into close touch with various hospitals of this city, and from hard experience knows how desirable such a hospital would be. It would be a blessing to many Christian sufferers, and from a financial standpoint no Presbyterian concern would pay better than this.

Probably three mistakes have been made which to correct is not too late.

In the first place, Was it practical to throw the scheme on all the churches at the outset? We think not. Founding hospitals is not every day work. We should not expect to find the plans for such a work ready in the official bureaus of the church. It requires more than a willingness to contribute money and act on a committee. To expect a man to know and feel the necessity of such an institution, simply because he is a church officer, is unreasonable and impractical. It would have been much more practical to call the physicians of our Presbyterian churches together, and to hear what they would have to say and suggest. Our deacons are sound business men and good Christians, some are perfectly willing to lend their full support to a work so worthy and needful as this. But before they can be expected to commit their respective churches to the cause, it must be well demonstrated to them that such a hospital is really what we need and want. But how shall it be demonstrated to them? In the same way that Herman August Franke founded his orphanage; John Wichner his "Rauhe House"; Fliedner his deaconess homes; Dr. Cullis his consumptive and other homes, namely by enlisting a few friends of the cause and beginning the work at once. Let a number of consecrated Presbyterian men and women enter upon the project and then show by actual results how needful and blessed such a hospital is. A loud response would follow from the deacons of our churches. First the facts, then the system. First the plants, then the Linnean classes. First the hospital, and then the official Presbyterianism. There are a number of men and women in St. Louis who well know how necessary a Presbyterian hospital is. Will they not step forward and begin the work?

In the second place. Rome was not built

in a day. To begin with a \$100,000 edifice is not God's way. God makes great things out of small beginnings; very frequently, too, very small things out of great beginnings! Six years ago some German ministers and laymen rented a medium sized house on Eugenia Street, and hung out a sign: "Deaconess Home and Hospital." In a remarkably short time it proved too small. To-day the German Deaconess-Home and Hospital owns property to the value of about \$50,000, while its reputation is excelled by no other hospital in the city. These Christians did not despise the day of small things. Besides, such a history always reads beautifully.

Thirdly. These same German Christians had the *conditio sine qua non*—the woman, an excellent nurse with an assistant, whom they ordained deaconesses and are now an order of their church. From two deaconesses the number has grown to fifteen. These deaconesses have the unqualified confidence of such physicians as Drs. Green, Ewing, Saunders, Miss McLean and many others. This is the *nervus rerum* of the Deaconess Hospital. We, too, can have such nurses, if we want them. Next to faith in the Lord Jesus Christ, the nurse question is the first consideration. R.

St. Louis.

### OMAHA NEWS.

But few changes have occurred among the Omaha churches the past year. At the old First, the mother of them all, the Rev. C. B. McCormick who came here from Pittsburg, about a year ago, has been filling the pulpit, not only, but filling the house. His congregations both morning and evening have been large, and are steadily increasing. Mr. McCormick speaks without "notes" and is a thoroughly evangelical preacher. His style is plain, clear and practical. He is easily understood by old and young, and, if the past is any prophecy of the future, he is bound to do a good work in this city.

In the Second church, the Rev. Dr. Ware; in the Westminster, the Rev. Dr. Gordon; in the Knox church, the Rev. Dr. Leard; and in the Castalar Street church, the Rev. Dr. Wilson, have all had cause for thankfulness in view of the year's prosperity. Though financial matters have been far from what was desired, yet God has not forgotten to bless the churches spiritually.

The Clifton Hill church, which was ministered to for some months by Dr. Harsha of the Theological Seminary, has secured a pastor in the person of Rev. J. D. Kerr, whose praise is in all the churches. Bro. Kerr has been pastor for some years past at Bellevue, Neb., and was installed in the Clifton Hill church early in December. He enters upon his work in this hopeful field of labor under very encouraging conditions. The prayers of all his brethren attend him, and the prospect of large accessions to the church in the near future is very bright.

The Theological Seminary has an enrollment of thirty students in this, its fifth year, and the work is going smoothly forward. Dr. Lampe, whose election to the chair of Old Testament Literature and Exegesis has been favorably noticed in the papers East and West, has arrived in the city, and will enter upon the work in his important department January 7th. Dr. Lampe has the well-earned reputation of being one of the foremost scholars in Old Testament criticism in the country. He is thoroughly conversant with every phase of the so called, higher criticism, and is fully qualified to meet and answer it. The friends of sound learning are thankful that this young seminary has secured the services of a scholar so capable. Dr. Lampe is in the prime of life, and gives promise of many years of usefulness under the divine blessing. The students of the seminary are in demand as preachers, and the senior class, eight in number, expect to enter immediately on graduation upon useful pastorates.

Com.

### NEW YEAR REFLECTIONS.

BY THE REV. CHAS. COLLINS, D.D.

"Our life is a dream! our time, as a stream,  
Glides swiftly away,—  
And the fugitive moment refuses to stay;  
The arrow is flown—the moment is gone!  
And another New Year,—  
Rushes on to our view, and Eternity's here."  
The year 1896! We have witnessed its



opening, shall we see its close? Perhaps we have some plans; shall they be fulfilled? Of opportunities, there is no lack; shall we earnestly embrace them? Making new resolutions to improve upon the past; will we do it?

At the beginning of this New Year, large numbers of persons were unduly exercised at the careful examination of their account books. Business failures and discouragements followed, as they were compelled to record heavy and irrecoverable losses, to the "Profit and Loss" account.

Oh! if addressing any, at the beginning of the New Year, who are not in covenant with God, and that God, to be the final Judge of all mankind, what about the records at the great day of account!

Ah! those indelible books!—what do they say of us?—of you,—of me?

Said a pious man to a mutual friend, "I never can forget that one word, which was once whispered to me in a prayer-meeting."

"What word was it?—It was the word—Eternity." A young Christian friend who was anxious for my salvation, came up to me as I sat in my pew, and simply whispered 'Eternity' in my ear, with great solemnity and tenderness; and then quietly left me. That single word compelled me to think, reflect, consider, and I found no peace until I came to the cross."

How deplorable it is, that an eternity, solemn in every aspect, and ever so near, should impress us slightly, and be so readily dismissed from our minds.

Is it not true, that the lack of consideration, very often proves ruinous to many souls. How full of admonition, the words of the Almighty, "Israel doth not know, My people doth not consider."

A Christian traveler tells us that he saw the following words on eternity, printed on a large folio sheet, and hung up conspicuously in a public room of an Inn, in Savoy.

"Understand fully, the words that follow:—A God, a moment, an eternity? A God who sees thee; a moment which flies from thee; an eternity which awaits thee. A God, whom you serve so indifferently; a moment which you so little regard; an eternity which you hazard so rashly."

How suggestive is the fact, that the word "Eternity," is found but once in the Bible. Let us each one, studiously set apart at least a brief portion of every day, for thoughtfulness and review.

It was the practice of Vespasian, the Roman Emperor, to call himself to an account every night, for the actions of the past day, and as often as he let slip one day, without doing some good, he entered upon his diary this significant memorial:—

"I have lost a day!"

Our trials we could soften,  
If we'd only pause and think;  
Tears would not flow so often,  
If we'd only pause and think.  
Our New Year would be brighter,—  
Our griefs would all be lighter,  
Our deeds would all be whiter,  
If we'd only pause and think.

We would not walk so blindly,  
Is we'd only pause and think;  
We would not speak unkindly,  
If we'd only pause and think.  
We would cease unrest to borrow—  
Darkly c'ouding each to-morrow;  
We could banish world of sorrow,  
If we'd only pause and think!  
Philadelphia, January 1, 1896.

**GOOD WORK AMONG THE INDIANS.**

BY THE REV. W. B. KING, SYNODICAL SUPT., INDIAN TERRITORY.

Rev. S. V. Fait, of Anadarko, who has been laboring among the Kiowas, Comanches and Apaches for a number of years, reports that never before have there been such opportunities to reach these people as now. It was my pleasure to visit his school a few days ago. I know of no better argument for those who are skeptical upon Indian Mission work than a visit to this school. The bright faces that greet you are witnesses to what the right kind of training will do for the low and uncivilized Indian. We sometimes hear it said that it is useless to educate these Indians because they come home and go right back into their old customs and old life; it is too true, but is it the fault of the Indian or the fault of the ones directing that education? The Government spends thousands of dollars at Carlisle every year to educate the Indian children, while at home they spend as much or more to support the Indians and to continue that state of thrit-

lessness and idleness that has ever been the impediments in the way of the Indian's progress.

With one hand they build up and with the other they pull down. The only way to keep the pig clean is to clean the pen; you may wash him as much as you please but when he returns to a filthy pen he gets dirty again. This is the folly of Captain Pratt's plan of educating the Indian. He is beginning in the wrong way. To educate the Indian boy and force him away from his own people whom he loves and without whom life is not worth the living to him; is cruel; to educate him and allow him to return to his people to put on the blanket and take up all the old habits and customs is a waste of money and effort. And this is just what these "non-reservation" schools are doing. The idea sounds well, it looks well on paper, but in reality it is a failure. Most of those who are taken out into the States and educated come back into their old conditions and like the man our Saviour spoke of "he goeth and taketh unto himself seven other spirits more wicked than himself; and they enter in, and dwell there; and the last state of that man is worse than the first."

Education is a positive detriment to the Indian so long as he doesn't know how to work. If he is to continue in the helpless, thriftless state these wild tribes are now in and will be in so long as the Government supports them, the less education the better.

Work is the only hope for the Indian. The first great lesson they need is self-reliance. Put the schools among the Indians: make them industrial schools, put every man, woman and child under thirty years of age in school half the day and on the farm the other half. Teach them to use their hands as well as their mouths. This is what the church schools are trying to do; of course our efforts are confined entirely to the children and because of lack of money to only a small portion of them.

**AN INTERESTING ANNIVERSARY.**

BY A. Y. M.

The small country church of Sharon Hill in Jefferson Co., Ind., has recently passed its semi-centennial anniversary. It was organized by the Rev. Enoch R. Martin, Dec. 20, 1845, with 18 members. The anniversary day was duly observed. A large congregation assembled for praise and thanksgiving and supplication. A communication was read from Rev. Alexander Parker, D. D., of Orange, Cal., giving reminiscences of his ministry in the church thirty-six years ago. A brief sketch of the history of the church showed that in all two hundred and twenty-three members had been received into it. In the fifty years of this gathering in of members a number of them had gone to the better country, even the heavenly one. A number of them also had gone, in the changes of population, to other parts of the State and to other States for the strengthening and building up of other churches. Out of its homes and membership six ministers have been given to the Presbyterian church, who are now laboring in North Dakota, Florida, Illinois, Missouri, Guatemala and Utah. It has also sent forth two lady missionaries, Mrs. D. Y. Iddings of Guatemala and her sister, Miss Victoria C. Arbuckle of Seoul, Korea.

In connection with this commemoration an eight days' meeting was held, in which Rev. S. S. Aikman, one of the Synodical evangelists preached; and the preaching was accompanied with the power and demonstration of the Holy Ghost. The church was greatly revived and blessed, and at the communion service on the Sabbath following the anniversary eleven persons were added to the church upon the profession of their faith in Christ, increasing to two hundred and thirty-three the number of communicants from the beginning.

The church has always been small and has always been dependent upon a grouping with other churches for its ministry, having but a third or a fourth part of a ministers' labors. But it certainly has not been without its fruit to the praise of the glory of the grace of God. And not only by the blessed influences exerted upon the community around, but by its sending forth its members to build up churches and Christian society in other parts of the land and by its raising up ministers of the gospel and missionaries it affords a conspicuous illustration of the importance of cherishing and fostering and caring for the small and feeble country churches.

**THE HOME LIFE.**

Boarding-house life is bad for women, and I do not believe that any man has ever really enjoyed it. God created women to make homes—to make homes for the men they love and for the children whom God will send to them. And a home most be started at the beginning of this new life. Do not wait for a big house and many servants but make happiness exist in a little house with one maid as a help. It can be done. I know it can. Do not shrug your shoulders, and say you do not like housework. Work is only disagreeable when it is badly done, and from washing the silver and glass to dusting the bric-a-brac and beating up a cake, everything may be daintily done and well done if you go about it in the right way and with the right spirit. You will have to be considerate and you will have to be patient. You will certainly make mistakes, but each mistake in one step toward success. Burden yourself with patience, consideration and tenderness; you will need to make calls upon them often. Then you will gain so much. You will be the happy housewife, the lady of the house who has the right to dispense hospitality and good will; the mistress, not only of the house, but of the heart of your husband, because for him you have created a home. And that is a womanly work—a better monument to you, my dear, than the painting of a wonderful picture, the writing of a great book, or the composing of a fine piece of music. From out a home all virtues and all great works may come. No man ever made a home. He does not know how. The woman's brain, heart and hands are necessary, and a home is such a beautiful thing. It means rest; it means peace and it means love. Make one for your husband and let him find these three great joys in its four walls.—Ruth Ashmore.

**Notes and Queries.**

**ARE YOU INCORPORATED?**

EDITOR OF THE MID-CONTINENT:  
The above heading is one of the questions asked by the Board of Church Erection in their application for aid for church or manse building. We said yes, for here are our articles of incorporation and the decree of the court, etc. Our Secretary of State, Mr. Leasure says no, you have not proceeded properly and you will need to begin *de novo*.

Now will you please publish in full the necessary steps to be taken in order that a church may become a corporate body in the sight of the law of the commonwealth of Missouri. Could you not give a form for the articles of incorporation set forth in the petition to the court? In short tell us all about it, and I am sure in doing so you will confer a favor on us and I am purposed on many churches in our State of Missouri.

NOVICE.

We can only say that the statutes of Missouri provide very clearly the process and method of incorporation in the case of religious, educational and scientific associations. The steps necessary to be taken will be found in Article 10 of Chapter 42 of Revised Statutes of 1889, found on pages 719 to 724, of Vol. 1, Rev. Stat. of Missouri, 1889, of course any congregation desiring to incorporate should do so under the direction of some competent attorney who will readily see what is necessary to be done.

**DEAR MID-CONTINENT:**

Some time since I wrote you some account of our church, our effort to have a building of our own to worship in. You kindly commended us to the benevolence of your readers. I am sorry to say, however, that not one responded. By the good hand of our God upon us, we have our church enclosed, but we have come nearly to a stand for want of funds. We won't go in debt, beyond what we can see our way clear to pay. The Board of Church Erection kindly promises to help us to the extent of their power according to the General Assembly rules, but we have not yet reached the point to claim their donation. We have faith, however to believe, that we shall shortly reach that point and will be able to finish and dedicate, without a debt in the near future.

We have another request to make of some of the churches. We will want an organ and our Sabbath-school will want a library. Some of your rich churches may be intending to get a new organ, and some may be contemplating renewing their library. The old organ and the discarded books may do very good service for us here on the frontier. Please remember us in this respect. I am free to assure you that, "the deep poverty" of our people "has bounded to the riches of their liberality" so that to their power, year, and beyond their power they have contributed to this cause.

JOHN THOMAS.

**World-Outlook.**

Prince Regent Luitpold, of Bavaria, has definitely announced that he will not give his consent to being placed on the throne of which King Otto is now the nominal incumbent. The Prince's refusal includes the abnegation of a royal title and a munificent income. The Munich press asserts that it is in deference to old-fashioned sentiments regarding the rights of royal families that Prince Luitpold, who is known for his conservative views on all subjects, has concluded not to aspire to the crown.

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Judge Alvey of the Venezuelan commission is quoted as saying, that all matters pertaining to the Venezuelan Commission were as yet in chaos. There was a wide field to overlook, and no doubt considerable time and trouble would be spent in obtaining information. The commission would move with caution, and care would be observed in everything said and done. The investigation would be made on thoroughly impartial grounds and with absolute fairness toward all. "I hope," said Judge Alvey, "that England will show a kindly disposition toward the commission and offer facilities for investigation. She no doubt possesses information that would be desirable."

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The most significant development in the South African situation as announced at this writing from London, is the reported resignation of Cecil Rhodes as Prime Minister of Cape Colony. Sir Hercules Robinson, the Governor of the Colony, reported to Joseph Chamberlain by cable that Rhodes' resignation had been offered and declined. No further information is vouchsafed, and as the Government is still in possession of the only cable to Capetown, it is impossible to obtain details from the seat of war. The mere fact that Rhodes is in revolt, however, has increased the tension of the public mind in England, and there is a loud demand for Chamberlain's head. There is no longer any doubt that the Salisbury ministry dodged the responsibility for Jamison's African raid at the cost of popular support at home; but in the general demand for revenge upon Germany for the Emperor's interference in the Transvaal, it may be that the Government will escape lightly. It is believed that President Kruger, being assured of European support, will demand the suspension of the treaty of 1884, by which Great Britain retained suzerain rights in the Transvaal Republic, and that he will hold Jamison and the party as hostages, pending the settlement of this question.

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Two events of especial note in the Venezuelan matter are the appointments of all the commissioners and the arrival at Washington of a special, private commissioner representing the London *Daily Chronicle*. This journalist has reached the heart of the matter and his dispatches are read with great interest by thousands on both sides of the Atlantic. "Now, how shall arbitration be reached?" he asks; for he has reached the conclusion that arbitration must be had. The best way of all would be for Lord Salisbury to come to an arrangement direct with Venezuela, he believes. The Cabinet here would much prefer this course. I understand upon high authority that the Venezuelan Government would express its regret at the Yuruari outrage, pay all the additional indemnity demanded and request England to resume diplomatic relations if in return England would agree upon a reference of the whole question to any competent tribunals she might select. America would bring every pressure to bear to this end if Venezuela hesitated. All American interest would cease instantly before the fact of arbitration between the parties owning the soil. Lord Salisbury's dispatch intimates that the absence of diplomatic relations constitute a bar to negotiation. The above suggestion removes this, and as America will defend the British right to an apology and indemnity, no loss of dignity will be involved by acceding.



## 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.

### THE UPS AND DOWNS OF FOREIGN MISSIONS.

The foreign missionary movement, like every great continuous enterprise, has its times of prosperity and enthusiasm and its season of hardship and apathy. Unquestionably the cause has in recent years lacked something of the undoubting loyalty and ardor of support which the churches were giving it fifteen or twenty years ago. The reasons are numerous, and we shall not attempt to make a catalogue of them. Commerce and exploration have been opening up the Asiatic and African continents in a most unexampled fashion, and the Western World has invaded missionary ground with a hundred different objects and cross-purposes. In the uneasy and transitional state in which the great masses of oriental populations now find themselves, it is difficult to estimate the relative position and value of missionary work. Moreover, missionary methods have been to a large extent experimental and changing conditions have made requisite some new points of view and some altered modes of approach. The careless assumption, however, that foreign missionary work in general has been ridiculously barren of results, is not in the least justified. The statistics of native churches established and of converts enrolled, form the smallest part of the evidence that the reasonable outside observer would gather in missionary fields. Medical missions and hospitals have had most extraordinary success; and the Christian educational institutions, primary, collegiate and professional, are accomplishing wonders in the Turkish empire, in Japan, in India, and notably in China. It is not every missionary sent to the foreign field who has the tact and adaptability to gain the largest influence among the natives. But even where missionaries are somewhat lacking in mental qualities and in winning manners, they almost invariably gain the confidence of the communities where they locate by reason of the daily example they set of high personal character, of devoted family life and of kindness and of good-neighborship.—*Sel.*

### MY FRIENDS THE MISSIONARIES

My opposite neighbor at table upon the voyage from New York to Southampton in the autumn of 1893, was a young woman of about twenty-five years of age whom, I silently decided by the closing of the second day out, to be among the most interesting of my fellow-passengers. In feature she was pleasing, even pretty, but her charm lay in a certain refinement of speech and manner, combined with quick intelligence and sensibility of expression. She was a lady in grain, and in education and conversation so far above the average of her

sex that when the crucial twenty-four hours of "slight unpleasantness" to both of us were happily over, I made opportunity to cultivate our friendship.

We were already good friends when, on the fourth night of our voyage—which chanced to be Sunday night—we were peering the moonlighted deck together, and the talk took a personal turn. The initiative step was my statement that I was bound for Palestine the promised land of my lifelong dreams, never before visited by me in body and in truth. My companion listened, and when I proposed jestingly that she should join me in Jerusalem, smiled brightly.

In other circumstances, nothing would give me more pleasure, but I, too, am going to a promised land. My destination is Rangoon."

"Are you going alone?"

"Alone so far as human companionship is concerned. The friends with whom I was to have sailed left America a week ago. I was detained by a short, but severe illness."

This was the preface to the story I drew from her. From childhood she had known that she was "appointed," as she phrased it, to the Master's service in foreign lands. With the natural shrinking of youth from privation and toil, she had tried to get away from the conviction in various ways. At twenty-three she was impelled to reveal to her mother the struggle going on between conscience and expediency, and how she could not escape from the persuasion that the divine will urged her to consecrate herself to the life of a foreign missionary. The mother's reply set the seal upon her purpose.

"Were I fifteen years younger, I would go with you. As it is, let me fulfill my part of the mission by giving you up cheerfully."

From that moment the deep peace that entered the daughter's soul had never known a cloud, a clear-headed, resolute woman, she knew what she had undertaken. In putting her hand to the plow she had grasped it, not hastily, but with staying power in the hold. In our long and earnest talks upon the subject, I appreciated for the first time what constitutes "a call to the mission field." Since then I have thought and spoken of it with reverence, as something with which a stranger to such depths of spiritual conflict and such height of spiritual enlightenment as hers might not intermeddle.

My last glimpse of her was at Waterloo Station, London. We had said "good-by," she caught sight of me, stepped to the open door of my carriage, the electric light showed the ineffable white peace of the smile with which she kissed her hand to me silently, and made a slight but eloquent upward motion. Then the crowd and the London night swallowed her up, and I saw her face no more.—*Marion Harland.*

#### AN OUTLOOK ON MISSIONS.

AMERICAN INDIANS.—Less than 250,000 Indians are now to be found in the United States (exclusive of Alaska). They are willing to be civilized and Christianized; they have at least fair industry and capacity for self-support. Over 32,000 Indians are now taxable and self-sustaining citizens. These do not include 5 civilized tribes, numbering 68,371. Educational mission work is being carried on among them by Methodists, Presbyterians, Baptists, Congregationalists, Episcopalians, and Friends, in addition to Government and independent schools. The missions are situated chiefly in Arizona, Indian Territory, Oklahoma, the Dakotas, Montana, Washington, and Nebraska. Interesting and successful work is being done by the Methodists and church of England among the tribes in British America.

SOUTH AMERICA.—Columbia has experienced civil war. Liberalists in Ecuador seek to hold the government, of which they have for a time gained the upper hand. Should they succeed, we may hope that the last closed door of the Neglected Continent will be opened to the Gospel. Venezuela is in difficulty with England and Peru, and other republics are by no means at rest.

ASIA MINOR.—The whole civilized world is stirred with indignation and horror at the massacre of thousands of Christians. The Turk and the Kurd have not paid the penalty for their active and passive criminality, and judgment will doubtless descend upon them from heavenly powers if not from earthly.

JAPAN.—The Japanese Christians are still somewhat inclined to break loose from the guidance of foreign missionaries, and to conduct the evangelistic work without outside aid. The missionaries are convinced that this would be a mistake, as the native church is not yet established on firm enough doctrinal basis. The new treaty opening the empire more freely to foreign residents is a great gain, and will doubtless be speedily taken advantage of. Japan's danger from infidelity and over self-confidence is great, but the people are not unaware of the benefits of Christianity, and the Christians are advancing to foreign missionary work in their dependencies. A war is threatened with Russia which it is earnestly hoped will be averted, as this would probably be more injurious to missions than the conflict with China.

KOREA.—Since the war has ended, the prospects of missions in Korea have been brightening. The Government is still somewhat unsettled, but is friendly to missionaries, who are constantly and confidently praying for reinforcements of workers and greater harvests of souls. The former indifference of the people has given way to a willingness to hear the Gospel, which amounts in some cases to eagerness, and large congregations can be gathered without difficulty. Some of the leaders in the Government have declared their conviction that only as the Christian religion permeates the mind of the people can Korea expect to be lifted out of her deplorable condition.—*The Missionary Review.*

#### NEZ PERCES NOTES.

With the opening of the Nez Perces lands to settlers interest is revived in this tribe of Indians. They are, as is well known, in many respects superior to other surrounding tribes.

The Nez Perces have boasted that before the Government's mistake in its encounter with Chief Joseph's band they had never killed a white man. They had always been loyal to the United States Government, and when the Mormons, during our Civil War, made overtures to them to join them in fighting our Federal troops they unhesitatingly refused to do so. After the war with Chief Joseph's band they were all removed to the Indian Territory, but the malarious climate was fatal to large numbers of them.

Archie Lowyer, an educated Indian, writing of his experience among them, said, "I seemed to stand every day by a new made grave." He acted as Government interpreter and had acquired a thousand dollars in money, which he used in taking his people back, one by one, to their native land. The Indian loves the mountains, streams, and woods of his native land as we who have our household treasures cannot comprehend, and home sickness was an added feature that led to the great mortality which accompanied their transportation.

When Miss Alice Fletcher, appointed by Government, was dividing their land in severalty to families, a fine specimen of the Nez Perces Indian asked if he might be given a certain allotment. The land was poor and Miss Fletcher begged him to choose another piece, telling him that the land was not fertile and would not yield well. "Ah!" said he, "there is a little brook there, and when I was a boy I used to drink the water from that brook, and when we were down in Indian Territory and the season was hot I could hear that brook running, and I longed to be back again and taste of that water; I would rather have that plot than any other." Miss Fletcher gave him the plot and also gave him a part of his allotment in a more fertile portion.

The same Archie Lowyer, to whom reference has been made, and who is now dead, was a man of great influence and unusual ability, and while not a consecrated Christian—though nominally so—had at heart the well-being of his people.

Some three years ago being in Idaho, on the Nez Perces' Reservation, on the Fourth of July, we found ourselves upon the higher wheat hills in a small town only four years old, where they were making arrangements to celebrate the Fourth with a great flourish of trumpets, and their orator for the day was to be Archie Lowyer, as more people would come to hear him than any one else whom they could procure.

We were also present at a missionary meeting of the Nez Perces women of Lapwai. When they were organizing they were taunted by some of the men with the query as to how they were going to be able to raise money, but they soon found that

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their deer skin gloves and moccasins and other little articles that they could make would find sale, and they brought them to that meeting and offered them as their contribution to missions.—*M. E. J. in Home Mission Monthly.*

As at the present time attention in this country is being turned to Venezuela in South America, it is an opportune moment to mention the unfortunate fact that with its population of nearly 3,000,000 it has but one missionary.

Ecuador, another of the South America divisions and having 1,270,000 people, has never had a missionary; and Bolivia, with a larger population, has shared a like fate. Peru with 3,000,000 souls has but twelve missionaries. The American Presbyterian church has established three mission stations in Colombia for its 4,000,000 inhabitants. Brazil is larger than our United States. Granting that 2,000,000 hear the Gospel from the few missionaries, which is giving immense fields of work to each, there would still be more than 12,000,000 outside who could not know the liberty which is in Christ Jesus.

#### AN INCIDENT.

"A storm swept over the Atlantic and hurled its billows upon the coast of England, and a ship was dashed upon the rocks. The night fell dark and lowering, and the storm rose higher as the night deepened. Fires were kindled all along the shore, if by any means to help those who were needing help. The life-boat was manned. Out through the breakers and into the storm brave men went to the rescue. By-and-by they came back with all on board save one man. A villager named John Holden, who stood upon the shore, cried 'Have you all the ship's company?' They answered 'all but one man.' 'Why did you not get him?' 'Well our strength was well-nigh gone, and if we had waited long enough to rescue him, we should all have been drowned in a pitiless sea.'

"Then John Holden said, 'These men who have been to the rescue are well-nigh exhausted; who is there who will go with me to rescue this one man?' And six sturdy fellows came forward promptly. Then John Holden's mother threw her arms about his neck, and said, 'John, don't go! your father was swallowed up by the angry ocean, and your brother William, two years ago, went out upon the sea, and I fear that he is lost too, for we have not heard from him since. You are the stay of my life and my only dependence. Who will care for me if the sea swallows you also?' Then John Holden removed those arms gently from his neck, and said, 'There is a man out there drowning, and I must go, mother. If the sea should swallow me, God will take care of you, I'm sure He will.'

"Kissing her furrowed cheek, he turned and stepped into the life-boat. They pushed out into the breakers, and to the wreck. They found the man still clinging to the rigging, and getting him into the boat, they pushed back to the shore.

"As the boat neared the shore, some one shouted, 'Have you found the man?' 'Yes,' answered John Holden, 'and rescued him, and say to my old mother that it is my brother William.'

All around us there are men and women needing our help. They are sinking in the deep waters of ignorance and sin. Let us reach out a helping hand to them, succor them, save them. One day we will realize that we have saved a brother or a sister.

How true is this: "The reason many people have no interest in missions, is because they invest no principal."



**Church Prayer-Meeting.**

*The Mid-Continent Topics.*

For Jan. 15. Acts 2:37.  
**CONVICTION OF SIN.**  
 [See Prayer-Meeting Editorial, page 8.]

**Young People's Meeting.**

**CHRISTIAN ENDEAVOR TOPIC.**

BY M. C. W.

JANUARY 19.

The secret of strong lives.—Luke 7:19-28.

Confining ourselves to the one illustration of a strong life given in the Scripture lesson attached to this week's topic—the life and character of John the Baptist—we would call attention to just one feature. That is John's constant realization that the work in which he was engaged was not his own but his Master's. He subordinated himself to Him of whom he was but the forerunner and herald. The people showed him marked demonstrations of respect. All classes came out to his baptism—publicans, fierce soldiers, and Pharisees. The multitudes paid him flattering adulation. They queried if he might not be Elias returned, and some even mused in their hearts if he were not the promised Messiah. John might have left the people undecieved. But no; he rejected with horror the very thought. He was not that Light but was only sent as a witness to bear witness of that Light. He declared that he was only a voice in the wilderness calling for a preparation for the great One who was to come. "He that cometh after me is mightier than I, the latches of whose shoes I am not worthy to unloose." Jesus was the bride-groom and John insisted he himself was no more than the bride-groom's friend. "He must increase but I must decrease."

Here was true lowliness and self-abnegation. This quality of spirit does not stand high in the esteem of the world, and many persons would be quick to say it is the mark of a weak character rather than the making of a strong life. But John was no moral weakling. Who so bold and aggressive as he? Hear him "laying down the law" to the greedy and unscrupulous tax gatherers, and putting moral injunctions on the rough soldiers; and see him approaching even Herod the ruler and rebuking him for his shameful sin. John was not an effeminate or time-serving preacher, nor a man of merely negative or inoffensive character as one clothed in soft raiment and living delicately in king's courts.

Ever will it be seen that to be possessed, as was John, by the thought of the mighty One whom we have covenanted to serve, to sink self in the sense of loyal devotion to Him—that this is one of the secrets of a strong life. The apostle Paul illustrated the same as he went through his work animated by the ever ruling thought "Whose I am and whom I serve"; "for me to live is Christ" and "always bearing about in the body the dying of the Lord Jesus."

**Sunday-School.**

First Quarter. January 19th, 1896.

Lesson III.

**THE MINISTRY OF JOHN THE BAPTIST.**

Luke 3:15-22.

**GOLDEN TEXT.**

"Behold the Lamb of God which taketh away the sin of the world."—John 1:29.

**CRITICAL NOTES AND EXPOSITION.**

BY EDWIN WILBUR RICE, D. D.

(In Sunday-School World.)

**JOHN THE BAPTIST.**—John was a devoted Nazirite. He must not drink wine nor any strong drink, nor even eat grapes. He must not shave, cut or even trim his hair, nor touch or come near any dead body. John must have been a mysterious person in his neighborhood. He lived much alone, a hermit life, both his food and his clothing of the simplest, coarsest kind, the holy man of the desert.

Thus he appeared in the garb of the old prophet, with a clear, ringing voice, a robust body and a rough figure, his words stern and uncompromising as his countenance. The multitudes were awed, and yet charmed, by his manner, his speech and his spirit.

With startling and tremendous energy, he proclaimed the coming of the kingdom of God, and that all must prepare for that coming by repentance and a mended life, of which his baptism was a sign. Then there was another more mysterious One coming after him, who would bestow another and more wonderful baptism of fire to complete their purification. This was the burden of John's ministry.

**SPECIAL WORD STUDIES.**

**MUSED.**—The old sense of this word is "to wonder." Shakespeare so uses it in King John, 4:1—

"I muse your majesty doth seem so cold."

It is also used in the sense of to meditate, or "to think over things," and this is the thought of the Greek; the Revised Version reads "reasoned."

**LATCHET.**—This old English word probably came from an old French word meaning a lace or string or thong. It was sometimes used to designate a garter to hold up the leggings worn three centuries ago. It here means the string which held the sandal on the foot; for the eastern shoe is properly a sandal.

**PURGE.**—An old English word used in a wide sense for all forms of cleansing or purifying.

**GARNER.**—This is an old form of granary, a place for storing grain. Shakespeare uses it in the Tempest, 4:1—

"Barns and garners never empty."

**TETRARCH.**—This is a Greek word transliterated (not translated) into English. It means the ruler over a fourth part of the country.

**LESSON EXPOSITION.**

**I CHRIST'S WORK EXPLAINED.**—*Whether he were the Christ, or not*, v. 15. Or, "whether haply He were the Christ," Revised Version. The people were "in expectation;" they were looking for and waiting to know what John's preaching meant, and who He was. They were thinking over and discussing whether possibly John was the looked-for Messiah.

*One mightier than I cometh*, v. 16. John plainly said, "I baptize you with water," as a sign of cleansing. But I am not the mighty One. "There cometh He that is mightier than I." He does not plainly say the Messiah cometh, but he describes a work which the prophets had said the Messiah would do; baptize in the Holy Spirit and in fire; the symbol of sacrifice and of power added to the idea of purification. This was fulfilled signally on the day of Pentecost, Acts 2:3, 4.

*Purge His floor . . . wheat into His garner*, v. 17. This verse graphically pictures a common easterd farming scene. The fan is a broad shovel for tossing the grain and broken straw into the air, that the wind may blow away the chaff. The floor is a circular spot usually on a slight elevation, where the ground is beaten hard for threshing out the grain. The garner is not like our barn, but may be a bin or vault in the ground, lined and plastered with clay to keep the grain dry. The "floor" is the Christian church, the fan and the wind signify the separating power of the Spirit; the wheat the saints, the garner is heaven, and the chaff signifies the wicked.

*Many other . . . preached he*, v. 18. The "other things" or "exhortations" mean other words enforcing these same truths, and also other truths of the Gospel different from those here named. Some are noticed in John 1:29-34; 3:27-30. But all these urged the good news of salvation, of preparation for the coming kingdom of heaven.

*Herod the tetrarch, being reproved*, v. 19. Herod Antipas; he was son of Herod the Great and Malthace, and own brother of Archelaus. He was tetrarch, that is, ruler of the fourth part of a Roman province, that part being Galilee and Perma. He first married a daughter of Aretas, an Arab king, but foretook her and enticed Herodias, his half-brother's wife away, and married her. This half-brother Philip lived in private life, and was not Philip the tetrarch, who was also a half-brother of Herod Antipas. Mariamne was the mother of the first Philip, and Cleopatra of the second Philip. Herod Antipas was a sensual, cruel, crafty and dissolute character. He had a quarrel with Pilate, which was ended when Pilate sent Jesus to Herod for trial. But Herod sent Jesus back, arrayed in mocking robes. Yet Herod listened to the plain preaching of John with interest. The influence of Herodias caused Herod to put John in prison, and finally to behead him. She disliked and feared a preacher like John.

*This above all . . . he shut up John*, v. 20. To all the evil things Herod did he added this, one of the most noted and outrageous of all, that he shut up John in prison. This was probably in the castle of Machærus, east of the Dead Sea. Josephus says that some in his day believed Herod's army was defeated and destroyed as a judgment of God upon him for killing John.

**II. CHRIST BEGINS HIS WORK.**—*Jesus also being baptized*, v. 21. Then it came to pass in the baptizing of all the people [people of all quarters], Jesus also being baptized and praying, the heaven was opened, and the Holy Spirit came down in bodily form like a dove upon Him. While baptism of the people signified their entrance upon a godly life, the baptism of Jesus marked His entrance upon His public ministry as the Messiah. It is significant that Jesus had a season of prayer at His baptism; a fact stated by Luke only. While He was praying, heaven was opened and the Holy Spirit descended; so now prayer reaches heaven, and brings the special power of the Holy Spirit upon God's waiting people. The gentleness, meekness and grace of the Spirit are fittingly symbolized by the dove-like form.

*Thou art my beloved Son*, v. 22. The visible form of the dove was a sign from heaven to all who saw it. To this was added the voice from heaven; for the sign might not be rightly understood. The added testimony was clear and explicit. From the earliest period Christian writers have called attention to the marked distinction here noted in the manifestations of the divine nature. The Father speaks declaring the Son, and the Spirit descends in the form of a dove, three-fold forms, yet one God.

**CHRISTIAN ENDEAVOR IN THE PRESBYTERIAN CHURCH.**

BY GEO. B. STEWART.

(Abridged for lack of space.)

The committee of nine appointed by the ten thousand Presbyterian Christian Endeavor young people at their denomination rally in Boston held last July, consists of Rev. Henry C. McCord, D.D., Rev. J. A. Rondthaler, D.D., Rev. Henry T. McEwen, D.D., Rev. Pleasant Hunter, D.D., General James A. Beaver, Rev. Samuel J. Niccolls, D.D., Rev. Howard A. Johnston, D.D., Rev. James M. Patterson, with the writer as chairman.

There are over 7,000 Presbyterian C. E. and Junior C. E. Societies enrolled with the United Society of Christian Endeavor. The Home and Foreign Boards report over \$55,000 of gifts from these C. E. Societies during last year. We asked some questions of our 205 home Presbyteries, and received replies from 114 of them. These reports are incomplete, but are accurate as far as they go. The 114 Presbyteries report 2,510 C. E. Societies with 106,710 members, 817 Junior C. E. Societies with 31,211 members, a total of 3,327 societies having C. E. constitutions. These societies report nearly \$30,000 contributed to Home and Foreign Missions. These figures tally closely with those given above and gotten from other sources. These reports show 122 other young people's societies, including in some instances Mission Bands and Boy's Brigades, with 3,725 members and \$726 contributed to missions. The Christian Endeavor outnumbers all others 33 to 1 in the Presbyterian church, and enjoys the confidence of pastors and Presbyteries.

The Committee on Young People's Societies appointed by the last General Assembly, recently accorded our committee a hearing. We were received with the greatest courtesy and consideration, and we were impressed with the ability and fair-mindedness of that committee. We stated that the present status of the young people's societies is satisfactory to the 7,000 we represent. The General Assembly has uniformly disapproved of the idea of an Assembly's Permanent Committee on Young People's Societies. We ventured to express the united hope that it would continue in the same mind. Whatever defects exist in our young people's work, we were of opinion could be best corrected by greater and more faithful attention of Pastors, Sessions and Presbyteries.

We indulge the confidence that we expressed to the Assembly's Committee the views of the Presbyterian C. E. pastors' and young people.

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**SYMPATHY.**

BY LUCY H. M'AFEE.

There's many and many a heart that aches,  
 There's many a tear unshed,  
 There's many a sigh unheard, my dear,  
 There's many a prayer unsaid.  
 By your very side are these hearts that ache;

Are these lives that are full of pain;  
 In your very path are the prayers unsaid,  
 And the tears that would fall like rain.

There's many a breaking heart, my dear,  
 Hid under a gallant smile.  
 There is sorrow, and pain, and woe, my dear,

Close beside you, all the while  
 You are saying the bitter word that stings,  
 And the hasty word that is meant  
 To carry pain and revenge, my dear,  
 To the one on whom it is spent.

But you do not know that the heart is sore  
 That the life is full of tears.  
 You do not know that there's sorrow and woe

Just beside you the while, my dears,  
 You cannot know of the pain untold,  
 Of the hopes that are wrecked and torn,  
 Of the sorrow, too deep to utter, my dear,  
 Of the life all weary and worn,

Or your tears would be given, instead, my dear,

Of the hasty word and look;  
 And you'd scatter deeds of kindness around  
 In place of the pains you took  
 To scatter deeds of malice. Dear God,  
 Forgive us the pain we add  
 To the burdened lives around us,  
 To the hearts already sad;

And teach us to scatter the heavenly balm  
 Of sympathy, as we go  
 Through this life, so full of sorrow,  
 And heart-ache, and pain, and woe.  
 Then, dear, let's be sure, as we pass along,  
 That no life is made harder to live,  
 Because of the want of sympathy,  
 Which, perhaps, we alone can give.  
 Parkville, Mo.

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# THE MID-CONTINENT

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WEDNESDAY, JANUARY 8, 1896.

REV. JOHN C. BARR, a member of the Presbytery of Carlisle, recently died at Tyrone, Penna. He was born in 1824 and was a Presbyterian minister for about fifty years. A part of his ministry was spent in the west, within the bounds of the present Presbytery of Rock River where he is still remembered, having at different times served the churches of Princeton, Malden, and Geneseo within the bounds of that presbytery.

WHEN WE pray for any virtue we should cultivate it as well. Let the petition which you voice before God be a charge which you address to yourself. By turning requests into precepts, and the offering up of our desires into self-applied injunctions, we best understand what is meant by acceptable prayer. By what we ask of God we see what it is that he requires of us. Thus we prove the sincerity of our words and gauge the measure of answered prayers. Praying that you enter not into temptation, *watch* also that you do not.

HOW OFTEN it is the case in our busy rushing times that certain men become momentarily conspicuous and then disappear from view until some other slight and adventitious circumstance again calls for a passing notice of their name. A fresh instance is at hand. Dr. Ecob, an Eastern preacher and erstwhile a Presbyterian, who for a little time had notoriety by reason of his pronounced and rather unseemly antagonism to the doctrinal attitude of his church and the course its General Assembly had taken, and who two or three years ago in a flamboyant style of rhetoric about "brushing off" his denominational garment took himself out of Presbytery, has just been heard of again. He has accepted a call to a Congregational church in Denver. We wish him usefulness in his new relation.

DR. A. J. F. BEHREND'S leading Congregationalist clergyman in Brooklyn, New York, and who has contributed not a little of scholarly discussion of the present day theories in biblical criticism, has been reviewing in *The Christian Work*, Dr. Green's recent book on The Unity of the Book of Genesis. He says: "It must be read. And no one can read it without a strong conviction that the documentary hypothesis of the composition of the Pentateuch or Hexateuch, which finds in Genesis its most fruitful field, is encumbered with so many difficulties that it cannot be regarded as a safe criterion in interpretation. It begins to look as if the International Critical Commentary and the new Hebrew Lexicon, intended to embody the conclusions of the modern critical school, will be utterly useless by the time they are completed."

THIS REMARK of Joseph Cook is worth pondering "It is soft doctrine rather than hard times that is affecting the gifts of our churches." We believe it to be a fact, and the history of churches will prove it, that laxity and shallowness of religious belief always mean diminished giving to religious work. This does not imply parsimony or a grudging spirit. But while there may be both ability and a free hand there is an absence of animating motive. There must be deep and sincere convictions or there will be little giving. Men put a why? before their gifts. If the Bible is an errant book, if "the world's religions" are all one at bottom, if the processes of redemption con-

tinue in a probation after death, or if an atoning Saviour is not needed, then why tax ourselves in the interest of a merely traditional Christianity. From that standpoint the *why* is only natural.

THAT STYLE of sermonizing which takes on no coloring, and receives no bent, from personal contact with the people is not the best grade of "beaten oil" for the sanctuary—"at home among books but at sea among men." All study, and abstraction from the current of adjacent life is apt to bring the preacher under the description given of a certain minister that he was "invisible six days of the week and incomprehensible the seventh." Mr. Spurgeon once gave the advice: "Stand in the stream and fish." That is to say, the pastor should be acquainted with his people in their secular life. Let him know, as far as it may be possible, what vocations they follow, what cares oppress them, what associations they keep, and what sins do most easily beset them. He should let his influence be felt in the social and family life of his people. He should cultivate a sympathetic spirit for the afflicted, a tender thoughtfulness for the aged, a readiness in spiritual ministry with the sick, a winning manner with children, and great fidelity to the unsaved. The thought is too prevalent to-day that the intellectual demands upon the pulpit precede this pains-taking care in the oversight of a church. But it is a wrong opinion, and a very unfortunate one, that it is impossible to show a record of work in both departments of ministry which the Master can pronounce "well done." This does not imply a low grade of excellence in either line, but it does imply a high degree of diligence and fidelity in both.

## THE DEBT AGAIN.

See on our 9th page the call made by Dr. Holmes, relative to the Million Dollar Fund. Dr. Holmes is a member of the Committee to whose bonds the Assembly has entrusted this collecting work. But four months remain until the committee must make its report to the Assembly, and only about one third of the amount is yet in sight. Of the four alternative suppositions which Dr. Holmes raises, it looks as if the first was true, namely, that the church has not aroused to the fact that it is so deeply in debt. Or, must we say the second proposition is also true that while aware of the debt it does not comprehend the disgrace of it. Is there a danger that we may become morally apathetic in reference to a debt which should press hard on the collective conscience—the debt of the "Presbyterian church in the United States of America?"

We have been disappointed that there has not been a more earnest and pressing sense of duty in the matter of this fund. Enthusiasm and the hurrah spirit were not expected. That kind of animation can be incident only in the case of some stirring and onward movement of church enterprise. Speaking up in behalf of old obligations is much like handling a spent ball. The subject is not so good for platform pyrotechnics, nor for church glorification. There is no sentiment or glamour in it. But on the other hand to the thoughtful Presbyterian mind and the sensitive Presbyterian conscience there is nothing that *should* appeal more strongly than the fact of these unbalanced accounts of the Boards. We have boasted, or at least have "pointed with pride" to the extensive missionary operations of our church. We have been glad and proud to tell what we have done in seizing pioneer points in the new states, and in planting missions in almost every heathen land. And now having had the satisfaction of rehearsing our tales are we to forget the bill of costs which were necessarily incurred? These unpaid amounts are due "for value received." All that money which we owe was earned and its results mean satisfaction and praise. Permanent good was wrought in the various communities, and the Presbyterian church at large was strengthened, but the depressing fact remains that we have not yet paid the costs. Alongside the pleasant sight of results and fruits the Assembly, by its Committee, presents the unsettled balance of costs. What is more reasonable than their appeal, and what more mortifying than the Church's carelessness and apathy if such should continue to be its attitude.

It seems a very singular circumstance, which Dr. Holme's appeal mentions, that while the country churches, the Home Mission churches and the little churches away out in Alaska even out of their poverty have responded with their gifts, the great cities and the rich churches have made no sound, with the single exception of the city of Pittsburgh. This statement is amazing. What does it signify? It can not mean inability to do. Does it mean indifference? Or, are we, in any quarter of our denominational constituency, becoming ill-disposed towards policies for the church which emanate from the Assembly or which may be construed as Assembly behests? Let

the very thought be obliterated for ever by an eager cheerful participation, in all parts of the church, in this scheme of honest debt paying.

## CONVICTION OF SIN.

What is conviction? In general it is that which the Apostle says it is the purpose of the law to produce—"the knowledge of sin." It is the assent of the soul to God's testimony against us; the responsive testimony of conscience that we are guilty in His sight. This sense of sin very naturally tends to produce sorrow and penitence. The emotions of sorrow however and the humiliation of soul occasioned are not the same in all persons. It is impossible that there should be no feeling of this kind, but it varies in depth and intensity.

Take a man whose wickedness has been long continued and very serious. In such cases a deep "law-work," as the expression goes, is experienced. The soul is filled with bitterness and self-reproach. The fountains of the moral nature are all broken up in the violence of emotion. The words of the Psalmist can serve as description: "They roar like bears, they mourn sore like doves." The king's arrows are sharp in their hearts. But this exceeding distress is not always to be expected. Often there is but little severe stress of feeling. There are many persons, especially those who have grown up in the church and in a Christian home, who seem by nature gentle and amiable, and who have long been conscientious and thoughtful and tender and who have never walked in the ways of gross outward sin. Under conviction they feel their unworthiness before God but not after the manner of the class just described. It is not in nature, nor according to any wise standard of Christian judgment, that the same compunctions and tumults of soul should be demanded in their case. Very frequently indeed their sorrow is that they do not sorrow more. But this very sensitiveness is itself evidence that the heart is rightly moved; for as Rutherford, or some one like him has said, after the manner of a Christian paradox, "It is softness to feel hardness." It often happens that one passes from death to life without any great convulsions of soul, or without any stirring apprehensions of the "wrath of God revealed from heaven." But this form of experience may be just as consistent with the nature of conviction as the other. All that is necessary is the acknowledgement of conscience to the fact of sin; the willingness to confess we are what the Scriptures declare us to be. This state of mind leading us to humble ourselves before God, is genuine conviction.

Recall some of the different Bible instances which illustrate these "diversities of operations" in the kingdom of grace. The three thousand on the day of Pentecost were Jews in deep spiritual blindness. Many of them had that very morning been mocking and slandering the disciples. Among them were those whom Peter charged with the crime of seizing Jesus and putting Him to death. Hence it was not strange when such as they came under the Spirit's power that they suffered a harrowing sense of sin. They were "pricked in heart," and cried out in intense agony. "What must we do?" The case of Paul likewise. While in the high tide of his career as blasphemer and persecutor of the church, he is suddenly arrested by the light from heaven and the voice of Jesus. He instantly saw his gigantic error and guilt, and in that moment the impetuous movement of his soul was checked and in the contrast between his new life and the old he ever thought of himself as the "chief of sinners." The Phillipian jailor too. He was a pagan, a man unmerciful, cruel and hardened whose "fallow ground" required breaking up. Hence his conviction of sin was attended by great stress of feeling. He trembled and fell down before the apostles in his intense and eager inquiry for the way of salvation. But on the other hand there was Lydia whose heart gently opened and whose yielding to the promised Messiah was as quiet as the sun's passing over our heads at noon. The Eunuch also, in the 8th of Acts. What was uppermost in his mind as he sat reading in his chariot was probably not his sense of sin (though of course he had that) as his cupidity to know the truth. Philip appears and "preached unto him Jesus." There was no special necessity just then for more "law work." The man straightway believes, is baptized and goes on his way rejoicing.

There is no virtue in conviction itself. King Saul had his convictions. Judas knew his sin. Felix heard and trembled. None are more persuaded of their sin than the devils. On the death bed of the impenitent there is often the deep sense of guilt and remorse, but they are no better for it. Conviction is not an end in itself. It is a means to an end. Its object is to lead to Christ. Hence we sing to the Holy Spirit:

"Convince us of our sin,  
Then lead to Jesus blood."



THE DEBT: A CALL: A POSSIBILITY; A PLAN:

1. *The Debt.* Four alternatives. Either the Presbyterian church has not aroused to the fact that it owes more than a half million dollars; or cognizant of this debt it does not comprehend the disgrace of it; or comprehending that, it lacks conscience and business sense; or not wanting in either of these directions is yet unable financially to meet the conditions and pay this debt.

Let us consider these in reverse order. The last is not true. Twenty cities within our bounds of more than one hundred thousand population each, contain Presbyterians of wealth sufficient to pay our debt in cash before next Sunday, and not be incommoded to the extent of one single self-denial. Fifty cities of less population could without doubt do the same thing, or if neither class of cities alone could, they surely could by joint effort.

The third alternative is not true. Very many of the strongest, staunchest business men in these seventy cities are Presbyterians. Ability along the line of sense and conscience is a Presbyterian characteristic. A great portion of the nation's wealth is in Presbyterian keeping, and that custody came by virtue of Presbyterian sense and conscience.

The second alternative is not true. Every Presbyterian knows the disgrace of a debt on our church that causes misery to our working force, and limits our power to improve our opportunities. Debt, dirt, the devil; here are three Ds our Presbyterian mothers taught us to avoid, and as Presbyterians we have learned the lesson except where debt applies to our public organized work.

If the premise of four alternatives is true, then the first alternative must rightly describe our condition. Consider this. May and its Assembly called to the church. "Sentiment and gratitude in this re-union year, and business sense in this year of reviving hope demand a million of dollars for our boards." Six months have sent the call into every corner of our heritage. It ought to have brought every dollar of the million by this hour. It has not. The country churches, the Home Mission churches, the Alaskan churches, have responded nobly. Out of such sources three hundred and fifty thousand dollars have been sent in. But the great cities and the rich churches have made no sound, with the single exception of the City of Pittsburg.

2. *The Call.* Let us cry that cry again. We are in debt. Who has caused it? *We.* Who must pay it? *We.* There is time yet before the next Assembly, but no time must be lost. Oh, church of God, awake! There is time still. Arouse for a mighty effort!

Give heart and soul to the three things which must be done. 1. To paying this debt. 2. To providing abundant funds for current uses. 3. To "safeguarding" the Boards against future debt. There is a place where "safeguarding" looks well, reads well, is well. The debt must be paid and there must be no more debt.

*The Possibility.* It can be done. It is not too late. Churches that have not paid as they should pay, must pay. There are sixteen cities that can and should give within two months towards the payment of this debt, six hundred thousand dollars. What Pittsburg has done, these sixteen cities can do, and ought to do. It will take work, of course. But where is the Presbyterian who is not willing to work when the outcome is freedom and power? Systematic effort is all that is needed.

3. *The Plan.* Here is a plan. Let every session in each of these cities meet and discuss the matter fully. Next, call a joint meeting of all the sessions and divide the work among the churches. Go on the basis that the average from each city must be forty thousand dollars, and apportion that among the churches. The very large cities must go beyond the average. Begin the whole effort in humiliation and prayer. Tell the pastors to announce collection for the debt on the nearest Sunday possible. Tell them the session will stand by them in their strongest effort. Inform the congregation in each case exactly what they are expected to contribute and entertain no thought that it cannot be done. Let there be no comparisons, no crying, "My share." The only hour in which to cry "My share," is the hour when Jesus cried it; the hour when "It is finished" is the voice of triumph.

Let your rich elder, or rich layman, two or three if you have them, start this good work by announcing their purpose to give one thousand dollars, or two, or more. Let this be known as a stimulus for others. Talk this matter widely. Put all the information that can be obtained in printed form into the hands of all your members. Before collection Sunday mail every head of a family, single, small envelopes enough for every member of the family, with the request to bring the offering sealed in the envelope whatever it be, one penny or ten thousand dollars. On the collection morning distribute an abundant supply of these blank envelopes through the pews so that no person may fail to have an opportunity to help. Then preach the sermon, state the case, tell exactly what must be raised, make the appeal and leave the whole to God. Let the collectors note carefully who are absent, and on Monday the session can send a letter to each one of these, as king for a definite amount sufficient to make the whole if it has not been raised. A little tact, a little stimulation, a little system, a little dead earnestness is what we need.

The method described in nearly enough the plan which one Pittsburg church followed and reached its ten thousand dollars. The only thing it lacked was concert of action with other churches. Had the churches of the city all acted together, there would have been fifty thousand dollars raised.

The committee said to this church, "We want you to

give ten thousand dollars." The Session answered, "It cannot be done, but we will try." The church said, "It is a heavy burden, but that debt must be paid." Then it reached down into its pockets and gave it. Four hundred different persons had part in that work. Four hundred out of a total of five hundred members. Brethren, wake up! It is not yet too late. That debt must be paid.

RICHARD S. HOLMES.

Pittsburg, Pa., Dec. 15th, 1895.

FACING THE FACTS.

The contributions to the Freedmen's Board from the regular sources, such as collections from churches, Sunday-schools, Young Peoples' Societies, Womans' Societies and individuals, kept up remarkably well for the first seven months of our fiscal year. On the first of December the sum total from these sources was slightly in advance of the year before. The month of December, which is especially the Freedmen's month—the month in which so many of our churches take up their annual collections, according to the suggestion of the General Assembly—however tells a different story. The returns for this month indicate a serious and alarming decline. We cannot shut our eyes to the fact. Should these unfavorable indications increase, or even continue as bad as they are now, radical measures must be adopted, and that right early, to bring the work of the Board within the narrowing lines of our diminishing income.

The determination of the Board has been to do the work of the year within the limit of the amount of money furnished by the church; and if possible, also, aid in the extinguishing of last year's debt, should the Million Dollar Fund Committee come short in its arduous effort and laudable purpose. We will, therefore, be compelled, should the ratio of decline continue, to absolutely cut off so much of our work as will, as far as we can judge, in the few remaining months of our year, lessen our expenses to correspond with the diminishing of our receipts. And if this be done what disappointments it will cause. What bitter tears it will start. What real sufferings it will produce. The surgeons knife gives pain, but this can be dulled by anaesthetic treatment. What mental and moral anaesthetics can be administered to prevent the mental anguish and moral depression of soul, that will come into many a lonely home when word is sent that the school must be closed? Devoutly may it be said, "God forbid that such a thing should be done."

There is yet time for the church, and for individuals who especially love this cause, to come to our help. The receding tide may yet be turned. Churches that have fallen behind in their contributions, together with churches that have as yet given us nothing, have it in their power to save the work. But there is no time to lose. To escape embarrassing debt some of the work must stop unless relief comes speedily. The thought of choosing so desperate an alternative makes our hearts heavy. And if this same thought, together with the clear apprehension of the needs of our work, could be laid side by side on the great heart of our own great church, we are sure that that great heart would be heavy too.

With faith in God; with love for our fellow-men, and with the hope for better things, we prayerfully lay these facts on the conscience, and on the hearts of the people of God.

EDWARD P. COWAN, Sec'y.

HENRY T. McCLELLAND, Pres.

Pittsburgh, Pa., Jan. 1st, 1896.

REVIEW OF THE PRESBYTERIAN YEAR.

The *Independent* of January 2nd, in its exhibit of the churches for the year 1895, has a showing of the Presbyterian church as prepared by Dr. Roberts, the Stated Clerk of the General Assembly. We give it to our readers in slightly abridged form:

One of the principal events in the history of the Presbyterian church in the United States for the year 1895, was the celebration on May 24th, at Pittsburg, Pa., of the twenty-fifth anniversary of the re-union of the Old and New School branches of the church. During the period from 1869 to 1894 there had been a wonderful advance in all lines of church growth. The communicants increased from 446,561 to 895,997, and the Sabbath school scholars from 446,857 to 951,199. The contributions to the missionary and benevolent boards during the period amounted to \$47,306,426; to miscellaneous benevolent causes, \$24,280,002 were given. And for congregational expenses there was collected \$192,044,780. The most remarkable feature of the period, however, was the large addition to the membership on profession of faith, amounting to above 1,040,000 persons.

In view of the blessing of God vouchsafed to the church during the quarter century, the General Assembly resolved to raise a Quarter Century Anniversary Re-union Fund of \$1,000,000. The objects of this fund are two in number; first, to pay the debts of five of the boards of the church, amounting to \$567,489; second, to provide funds wherewith to begin new work. Up to Dec. 20th, the total cash received by the treasurer was \$206,000. In addition to this there is a sum in the hands of congregational treasurers, or in pledges amounting to about \$160,000. The committee in charge are much encouraged by the progress thus far made. The debts of the boards above referred to are due solely to the financial conditions prevalent in the country, and to the slowness of the church to realize the situation. The demand for missionary advance is steadily on the increase both in this and other lands, and this demand should be the measure of the Church's liberality, not the present temporary check to its income.

During the year, the Presbyterian building in the City of New York, corner of Fifth Avenue and Twentieth Street, has been completed. The frontage of the edifice on

Fifth Avenue is 92 feet, and on Twentieth Street, 192 feet, the height being twelve and one-half stories. In Philadelphia a new Presbyterian House is to be erected eleven stories in height. The building will contain offices for the Boards of Publication and Sunday-school work, Education and Ministerial Relief, and also for the *Church at Home and Abroad*, the Stated Clerk of the General Assembly, etc. The greater part of the expense will be met by the sale of the present property on Chestnut street, and the remainder of debt will be paid off in a few years by the profits of the publication business. The Board of Publication has also proved itself abreast of the times by the new hymnal which it has just issued, which is judged by competent persons to be among the best of its kind, and which is already in large demand.

At the beginning of the year there were many young men and women offering themselves for service as foreign missionaries, but for whom no financial support had been provided. The churches in this exigency, went immediately to work and raised by special gifts the sum total of \$25,812. Many of the new missionaries are already at their posts. In this connection, it is also encouraging to note that the contributions to foreign missions are in advance of last year some \$40,000, not counting in receipts from special gifts.

The negotiations with a view to union between the Presbyterian and the Protestant Episcopal churches, represented by a committee and a commission respectively, have come to a close. At the time of the inception of negotiations in 1897, the General Assembly affirmed that "mutual recognition and reciprocity was the first and essential step toward practical church unity." After seven years' patient effort to secure some clear expression of opinion on the subject by the Episcopal Commission, the Assembly in 1894 directed its Committee to suspend correspondence, until the Protestant Episcopal Convention should acknowledge the above-mentioned principle. The Episcopal Commission, however, in the report made by it to the Convention at Minneapolis, October, 1895, said:

"We cannot accept what is specified *in limine* as the 'open door' to further negotiations. Instead of the Historic Episcopate you would substitute 'the mutual recognition and reciprocity which now prevail between the great majority of Evangelical churches of Christendom.'" This quotation sufficiently sets forth the attitude of the Protestant Episcopal church, as a Church, toward other Protestant churches. Its Convention has not merely made Episcopal ordination an indispensable condition of unity, but has also refused to accord other Christian churches proper reciprocity and recognition.

The theological seminaries report this year the attendance of students up to November 1st, as follows: Princeton, 244; Auburn, 122; Allegheny, 97; Lane, 36; Danville, 53; McCormick, 196; San Francisco, 31; Dubuque (German), 36; Newark (German), 25; Omaha, 29; Lincoln (colored) 60; Biddle (colored) 19; in all 1,048 students. Two of these institutions, Princeton and Allegheny, have appointed committees to carry out the changes proposed for their charters by the General Assembly.

WHAT OTHERS SAY.

If every member were only in the pulpit for a few weeks, he would have more sympathy for his pastor. I every pastor were in the pew for a time he would be a better pastor and a better preacher and a better friend of his neighbors.—*The Midland.*

To same extent we have a new fulfillment of the words of Jesus, that He came to send a sword upon the earth. Reliable information shows that the Turks have special hatred to the missionaries. The Christian schools are undermining their system of religion and at the same time of their government, and they would gladly destroy every mission. They are exterminating those among whom the missionaries labor, and if they could do so without danger of the bombardment of Constantinople, they would not leave a missionary alive.—*United Presbyterian.*

The unread Bible on the centre table may be much admired by him who placed it there, in deference to custom, as an article of furniture; but when it becomes daily bread, and is sweet to the taste as honey and the honeycomb, it is more than furniture for the room. It is furniture for the soul making wise the simple, enlightening the eyes, rejoicing the heart, and more to be desired than gold, yea, than much fine gold. He owns it as he "reads, marks and inwardly digests it;" but before that he simply possessed it.—*Rev. Joel Swartz, in Sunday-School Times.*

There is no little preaching, both in and out of the pulpit, as to the ever-present danger of sudden death, and like all trueisms, it grows dull to the general ear after a time. Yet it is a startling certainty, as the record for the year just closed shows. As far as recorded, the loss of life by shipwreck was 4256; by railway accidents, 3632, and by other casualties over 24,000. Add to these dismal figures the 5759 reported murders in the United States alone, and we have a total of 37,641 violent deaths, or an average of over one hundred for every day in the year. Even a life insurance advocate could hardly find a more eloquent illustration of the ever-impending possibility of an untimely taking off, especially if there could be added to the dismal list the vastly greater number who are dying daily of what are known to medical men as accidental diseases.—*Globe Democrat, (St. Louis.)*



## The Family Circle.

### THE PARSON'S EXPERIMENT.

The small parish at Fallowdale had been for some time without a pastor. The members were nearly all farmers, and they had not much money to bestow upon the support of a clergyman; yet they were willing to pay for anything that could promise them any due return of good. In course of time, it happened that the Rev. Abraham Surely visited Fallowdale, and as a Sabbath passed during his sojourn, he held a meeting in a small church. The people were pleased with his preaching, and some of them proposed inviting him to remain with them, and take charge of their spiritual welfare.

Upon the merits of this proposition, there was a long discussion. Parson Surely had signified his willingness to take a permanent residence at Fallowdale, but the members of the parish could not so readily agree to hire him.

"I don't see the use of hiring a parson," said Mr. Sharp, an old farmer of the place. "He can do us no good. If we've got any money to spare, we'd better lay it up for something else. A parson can't learn me anything."

To this it was answered, that stated religious meetings would be of great benefit to the younger people, and also a source of real social good to all.

"I don't know 'bout that," said Sharp, after he had heard the arguments against him. Sharp was one of the wealthiest men in the parish, and consequently one of the most influential. "I've heard tell," he continued, "of a parson that could pray for rain and have it come at any time. Now if we could hit upon such a parson as that, I would go in for hiring him."

This opened a new idea to the unsophisticated minds of Fallowdale. The farmers often suffered from long droughts, and after arguing awhile longer, they agreed to hire Parson Surely upon the condition that he should give them rain whenever they wish for it, and, on the other hand, that he should also give them fair weather, when required. Deacons Smith and Townsend were deputized to make this arrangement known to the parson, and the people remained in the church while their messengers went upon their errand.

When the deacons returned, Mr. Surely accompanied them. He smiled, as he entered the church, and with a graceful bow, saluted the people there assembled.

"Well, my friends," he said, as he ascended the platform in front of the desk, "I have heard your request to me, and strange as it may appear, I have come to accept your proposal; but I can do it only on one condition; and that is, that your request for a change of weather must be unanimous."

This appeared very reasonable, since every member of the parish had a deep interest in the farming business, and ere long it was arranged that Mr. Surely should become the pastor of Fallowdale, and that he should give the people rain whenever they asked for it.

When Mr. Surely returned to his lodgings, his wife was utterly astounded upon learning the nature of the contract her husband had entered into; but the pastor only smiled, and bade her wait for the result.

"But you know you cannot make it rain," persisted Mrs. Surely; "and you know, too, that the farmers here will be wanting rain very often when there is none for them. You will be disgraced."

"I will teach them a lesson," quietly returned the pastor.

"Ay—that you cannot be so good as your word; and when you have taught it to them they will turn you off."

"We shall see," was Mr. Surely's reply, as he took up a book and commenced reading.

This was a signal for his wife to desist from further conversation on the subject and she at once obeyed.

Time flew on, and at length the hot days of midsummer were at hand. For three weeks it had not rained, and the young corn was beginning to curl up beneath the effects of the drought. In this extremity, the people bethought themselves of the promise of their pastor, and some of them hastened to his dwelling.

"Certainly," returned Mr. Surely. "If you will call for a meeting of the members of the parish, I will be with you this evening."

With this the applicants were perfectly

satisfied, and forthwith they hastened to call the flock together.

"Now you'll see the hour of your disgrace," said Mrs. Surely, after the visitors had gone. "O, I am very sorry you ever undertook to deceive them so."

"I did not deceive them."

"Yes, you surely did."

"We shall see," responded the pastor.

"So we shall see," added the lady.

The hour for the meeting came around, and Parson Surely met his people at the church. They were all there—most of them anxious, and the remainder curious.

"Now, my friends," said the pastor, arising upon the platform, "I have come to hear your request. What is it?"

"Ay—rain—rain" repeated half a dozen voices.

"Very well. Now when will you have it?"

"This very night. Let it rain all night long," said Sharp, to which several others immediately assented.

"No, no, not to-night," cried Deacon Emith. "I have six or seven tons of well made hay in the field, and I would not have it wet for anything."

"So I have hay out," added Mr. Peck.

"We won't have it rain to-night."

"Then let it be to-morrow."

"It will take me all day to-morrow to get my hay in," said Smith.

Thus the objections came up for the two succeeding days, and at length, by way of compromise, Mr. Sharp proposed that they should have rain in just four days. "For," said he, "by that time all the hay, which is now out can be got in, and we need not cut any—"

"Stop, stop," uttered Mrs. Sharp, pulling her worthy husband smartly by the sleeve. "That is the day we set to go to Snowhill. It *must* rain then!"

This was law for Mr. Sharp, so he proposed that the rain should come in one week, and then resumed his seat. Many of the people would not have it put off so long. "If we can't have rain before then, we'd better not have it at all," said they.

In short, the meeting resulted in just no conclusion at all, for the good people found it utterly impossible to agree upon a time when it should rain.

"Until you can make up your minds upon this point," said the pastor, as he was about leaving the church, "we must all trust in the Lord." And after this the people followed him from the place.

Both Deacon Smith and Mr. Peck got their hay safely in, but on the very day Mr. Sharp and his wife were to have started for Snowhill, it began to rain in right good earnest. Sharp lost his visit, but he met the disappointment with good grace, for his crops smiled at the rains.

Ere another month had rolled by, another meeting was called for a petition for rain, but this time the result was the same as before. Many of the people had their muck to dig, but rain would prevent them. Some wanted the rain immediately—some in one, some in two, and some in three days, while others wanted it put off longer. So Mr. Surely had not yet occasion to call for rain.

One year rolled by, and up to that time the people at Fallowdale had never once been able to agree upon the exact kind of weather they would have, and the result was that they began to open their eyes to the fact that this world would be a strange place, if its inhabitants could govern it. While they had been longing for a power they did not possess, they had not seen its absurdity, but now that they had, in good faith, tried to apply that power, under the belief that it was theirs, they saw clearly that they were getting beyond their sphere. They saw that nature's laws were safer in the hands of nature's God than in the hands of nature's children.

On the last Sabbath in the first year of Mr. Surely's settlement at Fallowdale, he offered to give up his connection with the parish; but the people would not listen to it. They had become attached to him and the meetings, and they wished him to stay.

"But I can no longer rest under our former contract with regard to the weather," said the pastor.

"Nor do we wish you to," returned Sharp. "Only preach to us and teach us and our children how to live, and help us be social and happy."

"And," added the pastor, while a tear of pride stood in his eye, as he looked for an instant into the face of his now happy wife, "all things above our proper sphere we will leave with God, for *He doeth all things well.*"  
—*Sylvanus Cobb, Jr.*

### A NEW ENGLAND WOODPILE.

Rowland E. Robinson prints in the *Atlantic*, a delightful sketch of A New England Woodpile. He says:

When the charitable mantle of the snow has covered the ugliness of the earth, as one looks towards the woodlands he may see a distant dark speck emerge from the blue shadow of the woods and crawl slowly houseward. If born to the customs of this wintry land, he may guess at once what it is; if not, speculation, after a little, gives way to certainty, when the indistinct atom grows into a team of quick-stepping horses or deliberate oxen hauling a sled-load of wood to the farmhouse.

It is more than that. It is a part of the woods themselves, with much of their wildness clinging to it, and with records, slight and fragmentary, yet legible, of the lives of tress and birds and beasts and men, coming to our door.

Before the sounds of the creaking sled and the answering creak of the snow are heard, one sees the regular puffs of the team's breath jetting out and climbing the cold air. The head and shoulders of the muffled driver then appear, as he sticks by narrow foothold to the hinder part of his sled, or trots behind it beating his breast with his numb hands. Prone like a crawling band of scouts, endwise like battering rams, not upright, with green banners waving, Birnam wood comes to Dunsinane to fight King Frost.

As the woodpile grows at the farmhouse door in a huge windrow of sled-length wood or an even wall of cord wood, so in the woods there widens a patch of uninterrupted daylight.

If the wood is cut "sled length," which is a saving of time and also of chips, that will now be made at the door and will serve to boil the tea-kettle in summer, instead of rotting to slow fertilization of the woodlot, the chopper is one of the regular farm hands or a "day man," and helps load the sled when it comes. If the wood is four feet, he is a professional, chopping by the cord, and not likely to pile his cords too high or long, nor so closely that the squirrels have much more trouble in making their way through them than over them; and the man comes and goes according to his ambition to earn money.

In whichever capacity the chopper plies his axe, he is pretty sure to bring no sentimentalism to his task. He inherits the feeling that was held by the old pioneers towards trees, who looked upon the noblest of them as only giant weeds encumbering the ground and best got rid of by the shortest means. To him the tree is a foe worthy of no respect or mercy, and he feels the triumph of a savage conqueror when it comes crashing down and he mounts the prostrate trunk to dismember it, the more year-marks encircling its heart, the greater his victory. To his ears, its many tongues tell nothing, or preach only heresy. Away with the old tree to the flames! To give him his due, he is a skillful executioner, and will compel a tree to fall across any selected stump within its reach. If one could forget the tree, it is a pretty sight to watch the easy swing of the axe, and see how unerringly every blow goes to its mark, knocking out chips of a span's breadth. It does not look difficult nor like work; but could you strike "twice in a place," or in a half a day bring down a tree twice as thick as your body? The wise farmer, cuts for fuel, only the dead and decaying trees in his woodlot, leaving saplings and thrifty old trees to "stand up and grow better," as the Yankee saying is.

There is a prosperous and hospitable look in a great woodpile at a farmhouse door. Logs with the moss of a hundred years on them, breathing the odors of the woods, have come to warm the inmates and all incomers. The white smoke of these chimneys is spicy with the smell of seasoned hard wood, and has a savor of roasts and stews that makes one hungry. If you take the back track on a trail of pitchy smoke, it is sure to lead you to a squalid threshold with its starved heap of pine roots and half-decayed wood. Thrown down carelessly beside it is a dull axe, wielded as need requires with spiteful awkwardness by a slatternly woman, or laboriously upheaved and let fall with uncertain stroke by a small boy.

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DR. PRICES' CREAM BAKING POWDER MOST PERFECT MADE.

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

### WE TWO.

We too that could not part are parted long  
He in the far-off heaven, and I to wait.  
A fair world once, all blossom-time and song,

But to be lonely tires, and I live late.  
To think we two have not a word to change;  
And one without the other here is strange!  
To think we two have nothing now to share;

I wandering here and he without me there!

We two, we two! we still are linked and nigh;

He could not have forgotten in any bliss;  
Surely he feels my being yet; and I,  
I have no thought but seems some part of his.

O love gone out of reach of yearning eyes,  
Our hearts can meet to gather in replies;  
O love past touch of lip and clasp of hand,  
Thou canst not be too far to understand.

*Augusta Webster.*

THE PEOPLE BELIEVE what they read about Hood's Sarsaparilla. They know that it is an honest medicine, and that it cures disease. That is why you should get only Hood's.

HOOD'S PILLS cure all liver ills, relieve constipation and assist digestion, 25c.

In Greenland, where the courageous missionaries found nothing but heathenism, it is said that to-day scarcely a heathen is to be met with. The Gospel has conquered.

## Our Young People

LUCY AND ELLA, OR TRUE MERIT AND ITS REWARD.

BY UNCLE THOMAS.

Lucy Wilson and Ella White were nearly the same age, Lucy being the elder by two months. They lived on opposite sides of the same street, attended the same Sabbath-school and church, and graduated at the same time from the same Institution of learning; and although they were good friends, they were very much unlike each other. Lucy was gay, and almost frivolous; very fond of dress, society, and visiting, and of being admired by her companions. She was not immoral, but the question, how to appear well, attract attention, and "have a good time", as she called it, concerned her more than the care of the home, or the reading of solid books.

Ella White was thoughtful and studious, cheerful in company, and interesting in conversation. But the help she had given her widowed mother, and the care she had exercised over her younger brother and sister probably had something to do in causing her to grow up with a sense of responsibility, and a measure of womanliness which were wanting in the gay and thoughtless life of Lucy.

To her mother Ella was remarkably devoted, and spent much time in her company which many young ladies of



her age would have spent in light and frivolous society. She was very fond of reading, and many an evening hour, while her mother was plying her needle, would Ella read to her from books of history, the lives of devoted missionaries, etc.

When, therefore, at one time, some of the young people of the community undertook to furnish the public with an entertainment composed of comic songs, tableaux, etc., it was not strange that they passed by Ella White without once thinking of her, and selected Lucy Wilson as one of their number.

When Ella heard of the project in which some of the young people were engaging, she did not at all expect to be solicited to take a part, nor were her feelings at all wounded when Lucy's name, and not her own, appeared in the city paper upon the program for the entertainment.

The greater part of several days, in Lucy's home, was spent in making preparations for the entertainment. These preparations consisted of training in attitudes, trills of the voice, committing to memory comic songs, and, last but not least, the adjustment of the wardrobe, for which purpose a seamstress was called into requisition, and brought to the home.

In the accomplishment of all this preparation the quiet of the home was considerably disturbed, and Lucy's mother, though anxious for her daughter to acquit herself well in anything she undertook, acknowledged she would be glad when all this confusion was over, and the quiet of the home restored.

The entertainment was well received by those who enjoyed things of a light nature, and many of Lucy's friends came to her at its close to congratulate her upon the success of her effort, as also upon the elegance of her attire, which they said was "perfectly lovely." And although the admirers who gathered around her belonged to the light and fashionable rather than to the sober-minded and matter-of-fact class of society, yet Lucy felt highly complimented by their approbation, and was not a little pleased with the attention shown her; and as, the next morning, she looked across the street, in through Mrs. White's window, and saw Ella tidying up her mother's room, a little feeling of superiority came over her, and she thought to herself, "how nice it is to be able to do something which will command public attention, notice and appreciation." And when the morning paper stated that, at the Entertainment of the previous evening, Miss Lucy Wilson made a fine appearance upon the stage, and won much applause by the manner in which she acquitted herself in her tableaux and songs, she began to think quite highly of her accomplishments, and congratulate herself upon the esteem in which she was held. She bought a dozen copies of the paper, marked the notices, and sent them to her friends.

A few weeks after this Entertainment had been given arrangements were being made to hold, in that city, a large Missionary Convention under the auspices of Christian ladies. Prominent speakers, and a large representation from surrounding cities were expected. Two or three lady Missionaries, returned from foreign lands, were engaged as speakers. The Convention was to hold its sessions for three days, and a very interesting occasion was anticipated.

The Ladies in the city where the meeting was to be held were asked to select one of their number to prepare for the occasion a biographical sketch of some deceased Missionary. They met for this purpose, and, after careful consideration concluded that there was no one among them more competent to prepare such a paper than Miss Ella White. When they asked her to undertake to write such a paper she blushed deeply,

and when she thought of appearing before such a company of ladies to present a paper of her own preparation she felt a kind of smothering sensation come over her. But, when, with importunity, the ladies insisted upon her undertaking the work she told them that if they were willing to take the responsibility of placing it upon her she would try. And when, one morning, the program appeared in the city paper, Lucy Wilson, to her great surprise, saw among the names of those who were to take a part in the exercises of the approaching Convention, the name of Miss Ella White.

Ella set herself carefully to work to prepare for the coming Convention. It was not an occasion in which any great attention would be paid to dress. Matters of a higher order were occupying the minds of those who were preparing for the Missionary meeting. Ella had neat tasteful clothes, such as became her, and the occasion for which she was preparing, so that she had to spend neither time nor thought upon her wardrobe. But she felt a deep sense of responsibility resting upon her as she thought of occupying thirty minutes of the precious time of a Convention of Christian ladies gathered in the interests of Missions. And she thought, also, that it would be very ungrateful towards the ladies who had entrusted her with this work if she did not do her best to meet their expectations, and to make a preparation as well worthy of the occasion as she could.

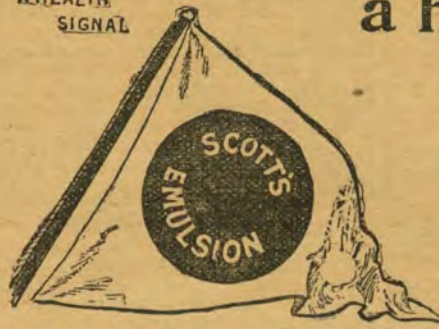
Ella's knowledge of Missionary Biography now became very serviceable to her in the preparation of her paper. She chose for her character Dr. David Livingston, whose devoted life she had more than once read, and each time with a profound delight.

It had been arranged that Ella's paper should be presented in the early part of the afternoon of the second day of the Convention. By this time the enthusiasm of the meeting was high, and Ella was fully in sympathy with its fervent and lofty spirit.

With some timidity, but, with the same womanly air which characterized her in her every-day life, she took her place, when called, and read a beautiful sketch, of a life of devotion and self-sacrifice, of thrilling adventure for a noble cause, of seclusion from society for the sake of the uplifting of a dejected and ignorant nation, of the wondrous hold of that life upon a poor, ignorant, but affectionate people; and concluded her paper with an account of the strange death which closed the earthly scenes of such an unselfish life. Her voice was steady, her tones tender, and her whole manner earnest and self-forgetful, while her paper indicated great familiarity with her theme. The congregation was not only charmed, but many were moved to tears by this tender and touching recital of so devoted a life, and so remarkable a death.

At the close of the service many were the hearty thanks and warm hand-greeps which Ella received both from acquaintances, and distinguished strangers. Even Lucy Wilson, whose heart, like so many others, had been touched by the recital of this tender narrative, came forward to extend her congratulations, and as she gave her hand she wondered that quiet Ella White whom she had never known to do much outside the common sphere of domestic life, and to teach a half dozen girls in Sabbath-school, should appear so composed before such an audience, and be able to present a production of such a high character; and when, the next morning, the city paper gave an account of the meeting of the previous day, with the statement that, "Miss Ella White had thrilled and captivated the audience by her production, and had established a reputation as a reader, a writer, and a friend of Missions," Lucy

A HEALTH  
SIGNAL



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Wilson would readily have exchanged newspaper notices with her.

About three months after the entertainment in which Lucy Wilson had taken such an active part, a few of those who had been engaged in it, being very much elated by their success, determined to form themselves into a Band, or Troupe, and, after giving a few entertainments at home for the sake of practice, advertise themselves for the platform in some of the neighboring towns and cities, believing that they would soon be able to give entertainments from which they would realize a handsome income. Of course they must select those of their number who had the best talent for that calling, and who could make a good appearance in public.

These young performers did not forget that, in their previous effort, Miss Lucy Wilson had been greatly admired and applauded for the way in which she had performed her part. So they decided that, leave out whom else they might, they must try to have Lucy Wilson as a member of their Band. But, when they came to her, and in the glow of their enthusiasm told her their plans, and named some of the towns in which they proposed to give entertainments, Lucy was grieved and mortified beyond her power of expression. It was true that she had associated a great deal in gay and light society, and was fond of being seen and admired. Yet her modesty and self-respect were too great to allow her to think for a moment of joining a troupe, or band, whose occupation should be going from town to town to give public entertainments such as would be expected from such a traveling company. She was amazed that any of her young friends or companions could have supposed she would unite with a Band of young people organized for such a purpose. She wondered if she had been so light, and unreal in society as to carry the conviction that such a calling as that just now proposed would be congenial to her tastes, or commend itself to her judgment. Humiliated by such a request, Lucy sat for an hour in her room wondering whether it might not be better to be more careful in selecting her companions, and more real and womanly in her bearing in society. She had often thought she ought to do something for self-help, but had been so giddy, and fond of society, occupied so much in visiting and receiving visits that, although she had seen several summers since her graduation day, she had not even sought a position in which she might be helpful to herself and the family.

While these young people were organizing their Band, and getting ready for their new profession Ella White was considering a proposition made to her by the ladies who were present at the

Missionary Convention. They learned that she had quite a little library of Missionary literature, and that, for five or six years, she had been reading extensively the lives of Missionaries, and the History of Missionary work; and, judging from the paper she had given them at the late Convention, they believed she might do good work writing for their Missionary Magazine, adding both to its interest and usefulness. They called upon her, and consulted her with regard to the matter, told her what amount of composition they would want monthly, that they would pay her as good a salary as she would be likely to obtain in any of the callings open to her, and that she could do the writing in her own home.

Ella did not know of anything which would suit her tastes better than writing, and that, too, upon Missionary themes; but she had never considered herself competent to write for a Missionary Magazine. But the ladies who had made the request of her had no fears on the ground of her competency; and so, after a few days of careful consideration, and consultation with her mother, she accepted the proposition.

Two motives had considerable weight in bringing Ella to this decision. First, she had been interested in Missionary work from childhood; but after the death of her father she thought it her duty to help take care of her mother and younger brother and sister, and had never even suggested the thought of preparing herself for the work of a Missionary, nor even hinted to her mother that she had ever entertained a desire to do so. The opportunity now given her to write might, she thought, enable her to do something for a cause which had become so dear to her heart. The second motive which actuated her in accepting the proposition made her was a desire to do something to help educate her brother and sister.

She entered upon her work with real joy, and an earnest heart. Her articles were simply, but touchingly written, and were well received by her readers. She found her employment a delightful one, improving to her own mind, and remunerative enough to enable her to help her brother in his college course, and lay by a little for the future education of her younger sister when she should be old enough to attend an Academy.

Ella White was now a happy young lady, for she had an employment which was truly honorable, congenial to her tastes, and which enabled her to be self-supporting, and helpful to others; and all this had come to her unsought. It was the natural reward of true merit.

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show Royal Baking Powder  
superior to all others.*



## Ministers and Churches.

### ST. LOUIS AND VICINITY.

The St. Louis Presbytery will meet at 1516 Locust street, Jan. 13th, at 10 a. m.—*J. H. Gauss, S. C.*

At the Central Branch, Y. M. C. A., general secretary, G. T. Coxhead was the leader of the 4 o'clock Sunday meeting.

Dr. S. C. Palmer, of the Lafayette Park church, preached at the Central church last Sunday morning, exchanging with Dr. Mack, of that church.

A joint meeting of the State and City Executive Boards of the Sunday-school Union was held Saturday evening to arrange plans for the year.

Dr. Weston, of the North church addressed the Union Station R. R., branch Y. M. C. A., last Sunday afternoon. His topic was a timely one for the season: "Old Things and New."

Last Sunday at the First church was devoted to thoughts of the New Year. "An Untried Year" and "Two New Year Lessons" were the themes of the sermons of Dr. Martin on that Day.

At the West church, as at others the thoughts of the hearers were turned to the days of the year to come. "Looking forward" was Dr. Ferguson's morning thought. In the evening he summed up "God's Promises for the 'New Year.'"

The Board of Directors of the Y. M. C. A. has elected officers for the ensuing year, as follows: President, T. S. McPheeters, Vice President, James H. Allen; Recording Secretary, W. O. Andrews; Treasurer, E. P. V. Ritter.

Rev. John H. Elliott and Singer O. J. Davis will begin revival meetings on Thursday, January 16, at the Lafayette Park Presbyterian church. The Lafayette Park Southern Methodist church will join in the meeting.

We were pleased with the beautifully issued New Year's Pastoral Letter sent out to his people by Bro. Temple of the East St. Louis Presbyterian church. It served also as a souvenir recognition of the Fifth Anniversary of his ministry among that people.

The Sunday-school missionary has reported the most interesting Christmas exercises. At Olivet over 300 were present. Faith and Hope Mission combined forces in a most enjoyable gathering which delighted the heart of Pastor Van der Lippe. Maple Park and North Cabanne held interesting exercises.

Union Evangelistic meetings have been conducted in Clifton Heights during the last week and will be continued through this week. The pastor of the Methodist and Presbyterian churches, Rev. Frank Lenig, Ph. D., and Rev. J. A. Gallaher, preach alternately. Services in the Presbyterian church this week. The churches are revived and encouraged.

Faith Chapel enjoyed a good measure of success the past year. The pastor, W. F. Van der Lippe reported at the congregational meeting that 44 had been added to the membership, 39 by letter 5 by confession. All the departments of this mission of the First church gave flattering accounts of the past and expressed bright hopes for the future.

The St. Louis Young Men's Christian Association will hold its annual meeting Thursday evening, January 9, at the Central Branch. Following the annual reports of all the branches there will be an illustrated lecture by Dr. C. M. Harris on "The Eastern Question." The members of the Central Branch will meet at 7:30 o'clock the same evening to nominate members of the Committee on Management.

### MISSOURI.

KANSAS CITY.—The Second church begins the new year greatly encouraged. The new pastor, the Rev. Dr. Jenkins, has won the hearts of all the people by his genial manners and his able ministrations in and out of the pulpit. The Woman's Missionary Society at their praise meeting contributed \$138 for missions. The church owes no man anything and has a good working balance in the treasury.

IN THE FOURTH CHURCH.—The Rev. Jacob B. Welty, has recently begun using a stereopticon in his evening services. He now has crowded houses, and the spiritual impression of his illustrated sermons seems to be good.

LINWOOD CHURCH has arranged for services during the week of Prayer as follows: Monday evening, meeting conducted by the elders; Tuesday evening, by the Endeavor Society; Wednesday evening, Woman's Missionary Society; Thursday evening by the pastor; Friday evening everybody's meeting.

The inmates of the county jail have sent a petition to the Ministers' Alliance asking that the ministers hold a service in the jail once a week for "the intellectual and spiritual improvement" of the prisoners. The ministers have responded by arranging to hold a service every Saturday at 3 p. m.

Fourteen hundred copies of the Prayer-League Calendar have been distributed among the churches of Kansas City Presbytery. The First church of Kansas City takes the largest number of any of the churches—200.

BUTLER.—The Presbyterian church of Butler is moving along very satisfactorily. During the year 1895 there was a goodly

number of accessions to the church some by profession of faith and some by letter from other churches. The pastor Rev. J. F. Watkins held preparatory service on Wednesday evening Jan. 1st, (to be) followed by communion service on Sabbath the 5th. The Week of Prayer is to be observed by holding service each evening, to be followed by a series of meetings conducted by the pastor, Pastor Watkins is himself a diligent worker and during the year he has been with the Butler church has succeeded in stirring up a good degree of interest among the members.—*B.*

MARCELINE.—The last Sabbath of the old year was spent here preaching, in the newly arranged place for public worship by the Presbyterians, morning and evening. Two members, the heads of one family were received into membership of the church. A new elder was elected and installed. This church has been without stated services for a long time. A change is contemplated in this matter. The town has some 1500 of a population and is growing. It is believed a good cluster of people will co-operate in building up the Presbyterian church here.—*E. D. W.*

### IOWA.

SPIRIT LAKE.—The new pastor, Rev. H. J. Frothingham, finds his heart and hands full gathering in the abundant harvest. The Sundays before and after Christmas were celebrated by an addition of over forty members, over thirty of them by profession; fifteen or sixteen being middle aged men, heads of families, some of them rival candidates for the same political office in the last election or personal enemies, but with all rivalries overpowered by their allegiance to a new Master. This is the fruit of prayer meetings held for over a year for the conversion of husbands, parents, and others. The end is not yet. Several more are waiting to be received.

COON RAPIDS.—Pastor A. M. Tanner has just closed a series of Evangelistic meetings, in which he was assisted by Brother Maynard, a singer. The ingathering to the church has already been 17, and there are still more to follow. The accessions are substantial, many of them being heads of families. Brother Tanner expects soon to begin another series of meetings at Dedham, the other end of his field.

WOODBINE.—A gracious revival has just closed, in which all of the churches of the town were united, and a great blessing was poured out. There are already 50 applicants for membership to our Presbyterian church. This church is being served by a student from the Omaha seminary, Mr. Lyman.

POMEROY AND GILMORE.—These churches have united in the employment of the Rev. John R. Vance, a recent graduate of Princeton Seminary. Brother Vance is already on the field at work.

BURT.—On last Sabbath, the 29th of December, this church arose in its strength and might and swept off their church debt of \$650.00 which rested upon their building. Rev. Dr. Bailey, of Cedar Rapids, was invited by the Session and Trustees, to be present, and lead the people in this effort. This church is greatly blessed in having obtained the services of Rev. W. B. Green-shields. Every department of the work is very prosperous and hopeful. Beginning the New Year with the incubus removed, we may justly expect great things for the future.

ALGONA.—Our little newly organized church at Algona, is in the midst of a very precious series of meetings, led by Brother J. B. Rice, an evangelist, and Mr. Clapp, the Sunday-school Missionary, of Fort Dodge Presbytery. On account of the crowds being too large to get into the little Swedish Methodist church, they have secured the use of the Court House, and on Sabbath afternoon and evening the room was packed full with an interested audience, coming very largely from the common, or laboring class of people. The peculiar feature which is so encouraging to the brethren, is that this work is entirely in addition to the good work being done by the other churches. This is a new organization, and some of our Congregational brethren were inclined to criticize us for organizing, but the wisdom of the move seems to be approved by the Master, for without trenching on their congregation at all, our people seem to be reaching out among a class that seemed to be neglected, yet very worthy of the care of the church. On this Sunday evening, when your correspondent visited the meeting, he found the Court House packed full. All the other churches were having their regular sessions, and with their usual success. Surely it is right to go in where necessary work is left undone.

MARNE.—This church is served by a student, Mr. Currens, of our Omaha Theological Seminary, and just now they are in the midst of a very precious series of meetings, with the prospect of large ingatherings.

SIoux CITY THIRD.—Pastor F. H. Shedd is very greatly encouraged at the close of his first years pastorate with an ingathering of about 40 members recently received; nearly all on profession of faith and nearly all adults. Everything is encouraging except the financial outlook, and these times have been very hard on all of our people in Sioux City, yet it is hopeful that the better times are near at hand.

GRUNDY CENTER.—Last week this church voted a call to Rev. W. H. Jordan, of Morrison. Whether or not Brother Jordan will accept remains to be seen. He has done a grand work at Morrison, and his people will be loath to give him up.

INWOOD.—This church has just extended an invitation to Rev. J. M. Linn, and he has consented to at least spend a year with them, and begins his work at once.

ESTHERVILLE.—The town has been greatly disturbed by the recent meetings of Evangelist Williams, but it is too early to count the results.—*T. S. Bailey.*

### NEBRASKA.

RUSHVILLE.—The friends of the Rev. David Castler will be pleased to learn that he has resumed his labor on this field, and that his health gives promise of being entirely restored. The holiday entertainment for the Sabbath-school was a success, and the pastor was kindly remembered by his people who are much attached to him.

BLUE SPRINGS.—On the last Sabbath of the old year, the Synodical Missionary conducted services here and administered the communion. The Rev. O. W. Anthony, for many years the presiding elder in the Evangelical church, who resides in this place has been engaged to supply our church till the next meeting of the Presbytery, when he will present his credentials and ask admission to that body.

BROMFIELD.—The Rev. Jacob Roelse, who has been supplying the churches of Verona and Stockham for the last two years, has enlarged his field of labor by adding the churches of Thornton and Seaton. He resides in Hastings, from which place he goes out regularly to supply these churches. He has been conducting special services, and the veteran missionary Rev. Henry M. Giltner, D.D., will preach at Bromfield on the first Sabbath of this month.

EMERSON.—This field is in charge of Mr. Lewis W. Scudder, one of the students in the senior class of Omaha Seminary. He is now assisted in a series of evangelistic meetings by the Rev. R. N. L. Bradon, who has been much blessed in this branch of service. The meetings are well attended and give promise of doing much good.

PAILLION.—Mr. Theodore Morning, one of the students of Bellevue College, has been supplying this church for the last year, and has been much encouraged recently by the help of the Rev. R. N. L. Bradon who held meetings for two weeks and closed with the communion. Five new members were received into the church, four on confession of faith. Many others were deeply moved and it is hoped they may come out on the Lord's side. Mr. Morning has done excellent work on this field.

LXINGTON.—Rev. J. W. Hill, pastor, conducted a three weeks special meeting closing Dec. 22, assisted by the Evangelist Rev. Byron Beall, of Firth. About twenty will join the Presbyterian church at the January Communion. Nine expressed a preference for the Christian church and about fifteen for the Methodist. Mr. Beall will assist Rev. E. Ray of St. Paul, Neb., beginning Jan. 5, in a revival service.

### SOUTH DAKOTA.

ONEOTA.—This rural congregation near Fredrick have secured the services of Rev. W. Wade, since student Austin returned to the seminary. They are encouraged. Bro. Wade, though calls from retirement, serves them very acceptably.

BROTON.—This church contributed last month to the million dollar fund nearly sixty-five dollars, a very generous offering for their members and circumstances. Under the lead of Rev. D. M. Butt, who has been their pastor for over eight years, this church has made an enviable record for beneficence as well as Sabbath-school work. Their pastor and wife are evidently used of the Lord and much beloved in all that region. He is stated clerk of his presbytery and chairman of the committee on home missions.

VOLGA.—So pleased and helped by his services as their stated supply the past six months, this church have called Rev. J. M. Eckard to be regularly installed as their pastor. Under his leadership the congregation has increased in numbers and every department of the church work has taken on new life and efficiency. He is of Princeton seminary, class of 1895, son of foreign missions and decended of a line of successful preachers.

WOLSEY.—Save for a short time while serving as professor in synod's college at Pierre. Rev. Erwin Brown has continued over ten years pastor here. He is much be-

loved as a man and minister and highly appreciated as a preacher. Recently the congregation gave him a genuine and delightful surprise by flocking to the parsonage en masse and spending the evening, having carried with them a bountiful supply of provisions and fifty dollars in cash for their minister. Elder Vorwick made the presentation speech.

### INDIAN TERRITORY.

KINGFISHER.—Rev. J. R. Calnon who has been supplying the Congregational church at Kingfisher for the past two or three years has accepted a call to the Presbyterian church of Kingfisher and has entered upon his work. Mr. Calnon was formerly a Presbyterian minister. Arrangements are being made to build a new church. The outlook is hopeful for Presbyterianism in Kingfisher.

EL RENO.—Rev. C. H. Miller, the pastor of the church at El Reno, has accepted a call to the church at Durango Col. Mr. Miller has been pastor of the church at El Reno since its organization, when Oklahoma was first "opened up." This ends one of the longest pastorates we have had in our young Synod. Mr. Miller has become identified with the work throughout Oklahoma, having acted for a number of years as chairman of the Home Mission Committee. He will be missed not only by his church but by the brethren in the Presbytery and Synod. May the Lord greatly bless his labors in his new field, and send us a man to take his place at El Reno.

PONCA CITY.—The church at Ponca City is still without a pastor. This is an important field and would make a good charge for some young man with brains and energy. There is a nice new church building and about fifty members.

MUSKOGEE.—The Presbytery of Sequoyah met in Muskogee, Dec. 17th, in an adjourned meeting. Mr. F. L. Shaub was received as a candidate for the ministry and licensed to labor among the full-blood Cherokees as local evangelist.

### CHANGE OF ADDRESS.

Rev. J. M. Farris from Monroe City, Mo., to Thomaston, Ga.; Rev. Thos. E. Hunter from Nebraska City, Neb., to Villisca, Iowa; Rev. S. Alexander from Mayfield, Kas., to Mt. Ayr, Iowa.

Rev. C. Memmott, from New Cambria, to Ashgrove, Mo.

### ILLINOIS.

NEOGA.—Rev. L. K. Grimes was installed Pastor of the Presbyterian church of Neoga, Ill., November 13th. Rev. E. L. Hurd, D. D., of Tuscolo, Presided and preached the Sermon. Rev. E. McNutt of Effingham, charged the Pastor and Rev. G. W. Fisher of Neoga, charged the people.

ASHMORE.—The Church of Ashmore ended a beautiful Memorial chapel during the summer and dedicated it free of debt. The Pastor preached the sermon and Rev. J. C. Wilson, of Hebron, Ind., a son of the church offered the dedicatory prayer. The church is in a healthy condition and is moving along slowly but harmoniously.—*G. W. T.*

### PRESBYTERIAL SUSPENSION.

The Presbytery of St. Louis convened as a judicatory in St. Louis Mo., on Nov. 11th, 1895, after due process of trial, found Rev. W. J. Lee, D.D., guilty of "conduct unbecoming a Christian minister," and "suspended him from the office of a minister of the Presbyterian church in the United States of America, until such time as he shall give satisfactory evidence of repentance to this Presbytery of St. Louis of the Presbyterian church in the United States of America." By order of the Presbytery.—*J. H. Gauss, S. C.*

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With what manner of body do they Come? Hodson, 35c-20c.

The Moncasket Mystery, Marbon, \$1-60c.

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Freobel's Letters, Heineman, \$1.25-75c.

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## Marriages.

POWELL-DEEDY.—On Dec. 31st, 1895, at the residence of the officiating minister, Rev. L. L. Overman, St. Louis, Mo., Mr. Albert F. M. Powell and Miss May M. Deedy, all of St. Louis.

MOORE-HAM.—In Pana, Ill., Dec. 18th, 1895, at the residence of Prof. L. S. Ham, Mr. Frank E. Moore, of Assumption, and Miss Bertha A. Ham, Rev. Dr. E. W. Clarke officiating.

HOOPER-PATTON.—In Pana, Ill., Dec. 26th, 1895, at the residence of G. W. Patton, M. D., Mr. William D. Hooper, of Taylorville, and Miss Cora Ethel Patton, Rev. Edgar W. Clarke, D.D., officiating.

MADDEN-BOESCH.—On Christmas eve, Dec. 24th, 1895, at Denel, Morgan County, Col., by Rev. C. E. Babb Ward, Mr. William H. Madden, of Denel, and Miss Mary M. Boesch, of Peoria, Ill.

GRAHAM-THOMPSON.—Oct. 15th, 1895, at the residence of the bride's father, by Rev. J. Thompson, Charles H. Graham and Labartha O. Thompson, grand-daughter of the officiating minister, all of Centerville, Mo.

WISE-PROTHERO.—Jan. 1st, 1896, at 2307 Hickory Street, St. Louis, Mo., Mr. Gerald E. Wise, of Pacific, Mo., and Miss Lela Prothero, of St. Louis, Rev. D. M. Hazlett officiating.

SHIELDS-PLATTER.—In Kauke Chapel, Wooster University, on the evening of Dec. 19th, 1895, by Rev. E. P. Shields, D.D., of Bristol, Pa., assisted by Dr. S. F. Scovel and Dr. A. A. E. Taylor, President and Ex-President of Wooster University, Rev. W. Hamill Shields and Miss Bell Taylor Platter, eldest daughter of Mrs. Nannie J. Platter and the late Rev. James E. Platter, Rev. Mr. Shields has recently been ordained and installed pastor of Calvary church, Detroit, Mich.

DARRAH-BURNETT.—At Mr. John W. Burnett's, Fairfield, Iowa, on the 25th day of December, 1895, at 6 o'clock P. M., by the Rev. Ambrose C. Smith, President of Parsons College, Mr. Samuel Darrah of Leon, and Miss Jennie E. Burnett of Fairfield.

FOGUE-MURPHY.—By Rev. L. Railsback of Kansas City, Mo., on December 29th, in Benton Co., Mo., Mr. Charles E. Fogue, and Miss Laura C. Murphy all of Benton Co.

HOSS-CLOUGH.—On Oct. 16, 1895, at the residence of her uncle, Dr. Clough by Rev. A. T. Wolf, D. D., Mr. Alex. Ellison Hoss, and Miss Lillian A. Clough, all of Madison, S. D.

STEELE-WENTWORTH.—On Nov. 14, 1895, by Rev. A. T. Wolf, D. D., of Madison, S. D., at the manse, Dr. Fay G. Steele, and Miss Jessie Wentworth, both of Wentworth, S. D.

SCHUIZ-KEELDER.—On Nov. 28, at the home of the bride's parents, by Rev. A. T. Wolf, D. D., Mr. J. C. Schuitz and Miss Margaret M. Keelder, all of Madison, S. D.

KASKE-HARE.—On Dec. 18, 1895, at the home of the bride's parents in Madison, S. D., by Rev. A. T. Wolf, D. D., Mr. Gustave Kaske and Miss Saur Hare of Wentworth, S. D.

EIGELL-POND.—On Dec. 20, 1895, by Rev. A. T. Wolf, D. D., of Madison, S. D., the manse, Mr. Joseph Eigell, and Miss Daisy Pond, both of Winfred, S. D.

MORRISON-HOWARD.—At Poplar Bluff, Mo., Dec. 11, 1895, by Rev. L. T. Bickford, Ph. D., Hugh J. Morrison and Miss Lillie I. Howard, all of Poplar Bluff.

### A SPECIAL REQUEST.

Every minister who reads this is kindly requested to send on a postal card the reference to the text from which he preaches on the third Sabbath in Jan. '96, to Rev. H. M. Sydenstricker, Ph. D., Marshall, Mo. This favor is asked for interesting and important statistical purposes. (Other papers please copy.)

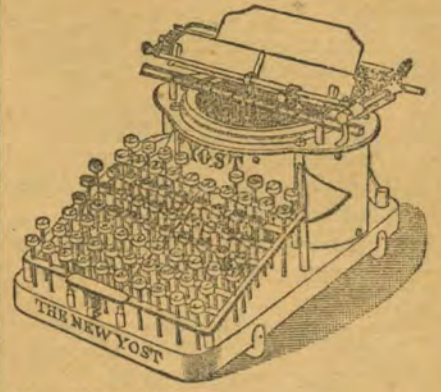
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The annual Yale catalogue has just been issued. The total membership of the University is 2,415, a gain of 65 over last year. The estimates of annual living expenses are as follows, "lowest, \$350; general average \$535; very liberal, \$860."

General Miles advocates the use of bicycles in the Regular Army.



## AN AVALANCHE

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If a monarch were thy state,  
Where thy court on thee to wait,  
Royal purple where?  
Here no regal pomp we see,  
Naught but need and penury;  
Why thus cradled here?"  
Hark; throughout Christendom, joy-bells  
are ringing;  
From mountain and valley, o'er land and  
o'er sea,  
Sweet choral melodies pealing and thrill-  
ing,  
Echoes of ages from far Galilee!  
Christmas is here,  
Merry old Christmas,  
Gift-bearing, heart-touching, joy-bringing  
Christmas,  
Day of grand memories, king of the year!  
Irving.

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; but 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.

A suit is pending in Philadelphia court testing the right of street-rail companies to engage in the business of advertising. It is contended that the charters of such corporations only authorize them to carry passengers and they have no chartered right to engage in any other business.



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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 presentation. 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 appear. 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, however, on the Editorial page 8, as has been the case during 1895, not an Exposition 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 attached 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.	July 1.—MISSIONS, OR SPECIAL TOPIC.
" 8.—THE PRAYER WEEK. Acts 1:14, 2:1-4.	" 8.—FAITH IN JESUS CHRIST. John 3:16.
" 15.—CONVICTION OF SIN. Acts 2:37.	" 15.—THE OFFICES OF CHRIST AS OUR REDEEMER. Catechism, 23.
" 22.—BLOTTING OUT SINS. Isa. 44:22.	" 22.—HEARING AND HEEDING. Heb. 2:1; Acts 8:6.
" 29.—CHRIST'S TESTIMONY TO HIMSELF. John 8:18.	" 29.—HUMAN HELP IN THE STUDY OF THE BIBLE. Acts 8:31.
Feb. 5.—MISSIONS, OR SPECIAL TOPIC.	Aug. 5.—MISSIONS, OR SPECIAL TOPIC.
" 12.—MONEY AS A FACTOR IN THE SPREAD OF THE GOSPEL. Ps. 72:15.	" 12.—NOT AS THE WORLD GIVES. John 14:27.
" 19.—GIFTS OTHER THAN MONEY. Acts 3:6.	" 19.—WHAT IS PRAYER? Catechism, 38.
" 26.—SOLOMON'S WARNING. (A Temperance Topic.) Prov. 23:29-35.	" 26.—THE CHRISTIAN FAMILY. Ps. 78:6.
March 4.—MISSIONS, OR SPECIAL TOPIC.	Sept. 2.—MISSIONS, OR SPECIAL TOPIC.
" 11.—WHAT IS THE GOSPEL? Mark 1:1.	" 9.—BOLDNESS BEFORE MAN—HUMILITY BEFORE GOD. Josh 5:13-15.
" 18.—WHAT DOES GRACE MEAN? Rom. 3:24.	" 16.—THE BEAUTIFUL IN CHARACTER. Ps. 45:11.
" 25.—EMPHASIS PUT ON THE CROSS. Colos. 1:20, Rev. 5:9.	" 23.—THE WARRING OF A FLESHLY LUST. (A Temperance Topic.) 1 Pet. 2:11.
April 1.—MISSIONS, OR SPECIAL TOPIC.	" 30.—THE STRANGER WITHIN THY CHURCH GATES. Num. 10:23.
" 8.—THE SEQUEL OF GLORY. 1 Pet. 1:11.	Oct. 7.—MISSIONS, OR SPECIAL TOPIC.
" 15.—A CHANGE OF FRONT. Luke 19:8, Acts 16:33, 34.	" 14.—THE WILL FOR THE DEED. 1 Kings 8:18.
" 22.—TESTIMONY FROM WITHOUT. 1 Kings 14:1-3.	" 21.—INCREASE OUR FAITH. Luke 17:5.
" 29.—MISTAKEN FEARS. Gen. 42:36.	" 28.—ELEMENTS OF A PROSPEROUS CHURCH. Acts 2:42.
May 6.—MISSIONS, OR SPECIAL TOPIC.	Nov. 4.—MISSIONS, OR SPECIAL TOPIC.
" 13.—PREACHING CHRIST. Colos. 1:28.	" 11.—REPAIRING OVER AGAINST ONE'S OWN HOUSE. Neh. 3:28.
" 20.—THE GOOD MAN. Acts 11:24.	" 18.—THE MOUTH SATISFIED WITH GOOD THINGS. Ps. 103:5.
" 27.—OUR PRESBYTERIAN ZION. Ps. 48:12, 13.	" 25.—WITNESS-BEARING. John 1:35-46.
June 3.—MISSIONS, OR SPECIAL TOPIC.	Dec. 2.—MISSIONS, OR SPECIAL TOPIC.
" 10.—THE EVERY DAY EXAMPLE. Colos. 4:5.	" 9.—AGED DISCIPLES. Ps. 91:16.
" 17.—FIDELITY IN LITTLE THINGS. Luke 16:10.	" 16.—DEPARTED STRENGTH. Judges 16:20.
" 24.—GIRDING LOINS. Luke 12:35.	" 23.—THE NATIVITY OF CHRIST. Luke 2:11.
	" 30.—THE LORD OUR DWELLING-PLACE. Ps. 90:1.

These Topics on good bristol board, are furnished at the rate of 25 cts. per hundred. Address, "The Mid-Continent," 1516 Locust St., St. Louis, Mo.

**Current Literature.**

**BOOKS.**

**CHRISTIANITY AND OUR TIMES.** By B. P. Brodrip. International Book Co., Chicago. Paper, 25c.

This book as it first took our eye did not favorably impress us. It looked poorly "gotten up", with its thin paper binding. The publishing house seemed to be an obscure one. And the author's name was to us entirely unknown. There was no preface or introduction indicating who the writer was or the line of thought the book pursued. But beginning to read we were at once most favorably impressed. It is excellent in style, and clear, and strong and fresh throughout. The leading points wherein present day thought and tendencies are opposing, or seeking to modify, Christian truth are discussed in a masterly way, and with an effect on the mind that is most gratifying to one who loves that truth as he has been accustomed to find it in the Bible. We strongly commend the book.

"**EIGHT STUDIES FOR THE CHURCH SESSION.**" This is a booklet from the pen of Rev. John Wilson and from the Park College Press. Timeliness and practical helpfulness are the recommendations to introduce it to the public attention. It is a fact well known to Presbyteries, that many church sessions do not understand their duties and authority practically. There is nothing more discouraging and annoying in the routine work of a Presbytery, than the slovenly, irregular manner in which many sessions keep their records.

The requirements of the Form of Government and the Book of Discipline, and special rules of Presbytery, fail to correct the evil. Sessions are not informed on these points and will not inform themselves. Few men can devise practical forms from principles, hence the diversity and irregularity in sessional records, especially in vacant churches and those under the charge of ministers young or old, who care for none of these things.

Mr. Wilson is the pastor-at-large of Platte Presbytery, Mo., charged with the general oversight of the Home Mission churches. As a faithful pastor, he has sought to instruct the sessions under his care, what to do under oft recurring circumstances, and how to attend to the practical workings of this first court of Jesus Christ. The Eight Lessons are designed to instruct the elders and ministers in need, concerning the Records, Organization, Vows, Responsibilities, Bene-

volence etc., of a Session. The lessons are in outline. The class is the session, and we would suggest the addition of young men, likely to be elders in the future. There are Notes by way of explanation and to afford ample references to the standards of the church; and an appendix containing sample forms of all the books which the session is required to keep.

The Park College Press is to be congratulated on the neatness and accuracy of its work. The "Studies" may be ordered from Rev. W. H. Clark, Parkville, Mo. The price is 20 cents a copy, and all surplus, above the cost of the book, will be devoted to the uses of the worthy "Park College Family."

**MAGAZINES AND PAMPHLETS.**

The *Forum* for January discourses on such "of to-day" subjects as "Suggestions on Currency and Banking", "Railroad Rate Wars", "Naval aspects of the Japan China War", "Woman and the Bicycle", etc.

*McClure's Magazine* for January continues its very personal history of Abraham Lincoln and its novel by Elizabeth Stuart Phelps called "chapters from Life." Murat Halstead tells about Blaine's defeat for the Presidency, interestingly, of course, and Cleveland Moffett writes about Eugene Field and his Child Friends.

The Jan. *Atlantic* begins '96 with a remarkably good showing. The program opens with "One of Hawthorne's Unpublished Note-books." John B. Tabb the poet contributes a charming morsel. Horace Scudder writes on the "School-house as a Centre," and J. M. Ludlow (Rev.) on "The Christian Socialist movement of the Middle of the Century."

The January *Homiletic Review* gives us "The Influence of False Philosophies upon character and conduct" by Rev. Dr. Dabney of Texas—a strong and suggestive article. We are also very glad to note an article by Dr. Behrends', in the same number, on "The Defective Logic of the Rationalistic Critics". Prof. Hunt of Punction College writes on "The Church and the College."

The present stirring times among the nations give special interest to the January number of the *Review of Reviews* with its special departments of "The Progress of the World", "Current History in Caricature", The "Record of Current Events". The affairs in Turkey and the Eastern Question as connected therewith, The Venezuela Question, etc., are copeously presented in its pages.

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**Moralities.**

**ANTI-CRUELTY.**

The Western Pennsylvania Humane Society of Pittsburgh, whose president is Mr. George Wilson, must not be confounded with any other society, even though the names may be somewhat similar. This society is now twenty-one years old, and is entitled to public confidence and support. Its object is three-fold: First, to protect neglected and helpless children from the cruelty of drunken or vicious parents; second to protect the aged and infirm; third to protect the brute creation from cruelty and abuse. That it is an active institution is evident from the following facts: In 1894 it dealt with 74 cases of cruelty to aged persons; 547 cases of cruelty to children; and 958 cases of cruelty to animals.—*Christian Statesman.*

**GOOD EFFECTS IN NEW YORK.**

A prominent contractor, who employs between three and four hundred men, has said that this time a year ago he never counted on more than sixty per cent. of his men turning up for work on Monday morning; now he invariably has ninety per cent. A well-known pawn-broker declares that he has lost between four and six thousand dollars since the enforcement of the Sunday laws began. In more than one instance has it been noticed that children have clothes and shoes to go to school in this fall, where at other times they were forced to absent themselves because the Sunday saloon robbed a family of the necessities of life. Monday morning records of the police magistrates bear abundant evidence of the salutary effect of closing the saloon door on Sunday.

**THE KIND OF MEN WANTED.**

It would be well if the boys would think very much about the kind of men which the world needs. If they do so, and then remember men are but boys larger grown, they will try to be like the noble and true men they think about. Companies who advertise for men to work in shops often tell the kind of men they want. They want industrious men with good habits.

An examination of the "Metal Workers" advertising columns reveals the following: Must be competent, reliable, total abstainer.

- Must be sober and industrious.
- Want a man who is sober and capable.
- Must be temperate.
- Must be sober.
- Strictly sober.
- Strictly temperate.
- Must be practical and sober.
- No drunkard need apply.
- Steady job to sober, reliable man.
- Strictly temperate and industrious.
- Drinking men need not apply.

These show that drinking men are not wanted to work even in a dirty shop. Only sober boys make sober trust-worthy men. Strive, boys, to be true, industrious, and temperate in all things.—*Ex.*

**BAD FOR OKLAHOMA.**

The saloon element is aggressive and defiant. Bagnics are found on every street of our towns and cities. The so-called officers of justice are in collusion with those who practice these abominations, and fail to

enforce the statutes and inflict the penalties for the open violation of law. The divorce laws are lax. Nothing more is necessary than to testify to incompatibility of temper and the divorce is granted. If this cannot be certified to, the judge, if he thinks, taking all things into consideration, that the parties should separate, may grant the divorce. Give him \$50 and he will speedily come to the conclusion that taking all things into consideration the parties should separate, and will issue the decree. Seventy-eight persons are applicants for divorce in Oklahoma City, and these are not a tithe of the applicants in the territory. Nearly all these applicants are from abroad. All the States and territories have been represented by persons suing for Oklahoma divorces, except South Dakota. South Dakota's divorce laws are as lax as those of Oklahoma, so the necessity of making a pilgrimage to our territory is obviated.

Gambling by cards, horse racing, raffling, lotteries, base-ball playing, and other forms of this vice is virtually unrestrained. A lady of high standing asked me to buy a ticket at the price of one dollar as they were about to raffle off a horse in a saloon for the benefit of their church. As an addendum to the raffle a dance was held for the same object. I could not lead the lady to believe that this method of raising money, even for church purposes, was wrong. She affirmed that "the end sanctifies the means."—*Rev. John Aughey in Herald and Presbyterian.*



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We have, in the judgment of some of the most thoughtful men among us, the best place in the West for sick, diseased, tired, and worn-out people; and while we have a regular surgeon, Dr. W. H. Mayfield, and a regular physician, Dr. I. H. Cadwallader, in daily attendance at the Sanitarium, and a staff of seventeen of the best physicians and surgeons in the city at our command, representing every specialty in surgery and practice, yet the Board of Managers heartily seconded by the professional staff, desires to keep prominently before the public the fact that every one coming here for treatment shall have the privilege of choosing his own physician or surgeon, whether he be connected with the Sanitarium or not. Moreover, all physicians or surgeons who desire it, shall have absolute professional control of all the patients they bring here.

We further wish to state that while this Institution it owned and controlled by the Baptists, we most heartily welcome people of all denominations and of no denomination, upon terms of perfect equality. We offer better inducements for board, nursing, medical and surgical treatment than any other similar institution in the West.

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It is a wise railroad stock that knows its own par just at a crisis.—*Texas Siftings*.

"Aw, no, I haven't proposed to Miss Clawa yet." "I thought not. I hear you still call on her."—*Life*.

"So you have had some experience with men this summer." "Well, yes. I refused seven and accepted five."—*Life's Calendar*.

Dimling—"Why did you leave the lecture platform, Larkin?" Larkin—"Well, I was egged on to take that step."—*Life*.

A—How do you know that Maler has come in for a fortune?

B—Why, formerly people always said he was crazy; now they say he's original.

"Mrs. Clack was very angry at the club last night."

"What did she say?"

"Nothing; that's what made the trouble."

A.—"I hear friend Rudiger has got married to an Italian lady." B.—Yes, he went south to save his lungs, and now he has lost his heart."—*Humoristische Blatter*.

Harry St. Ledger—My dear, won't you sew on this button before you go out?

His New Wife—The cook may possibly do it for you, but please bear in mind you married a typewriter, not a sewing machine.

"And that is your answer?" "It is. But I hope my refusal will not cause you unhappiness, Mr. Perkins." "No, indeed. Smith said you'd snap up the first man that offered himself, and I bet him you wouldn't. I'm in a box of cigars."—*Life*.

"So you only have a week's vacation instead of two, this year?" "Yes; they told me I must either give up half my vacation or lose the situation; and I concluded that half a loaf was much better than no bread."—*Brooklyn Life*.

Its Mother—Oh, John! John! What shall we do? Baby has swallowed his rattle! Its Father—Do? Nothing. Now he'll have it with him all the time and we won't have to be forever hunting it up when he cries.—*Ex*.

"The weather we have been having will make ice cheap."

"I don't know about that. Very likely they will claim that much of the ice crop in the Hudson river was badly injured by the frost, and that prices will be higher next summer."

Mr. Baldboy (smiling kindly)—"The waves are using you rudely. Will you permit me to assist you to the shore?" Miss Waterly—"Never mind, thank you. The waves may be rude, but they are not fresh."—*Brooklyn Life*.

"Perhaps my lines," mused the poet, "will find their way into some cheerless heart and bring it joy."

He put them in the post with a tender smile, but without stamps for return.

"No," remarked the goat as he breakfasted with keen relish from the contents of the editor's wastebasket, "not the heart, but the next thing to it."—*Sel*.

The manager of the company (at the gallery entrance)—Now here, you boys, here's a ticket for each of you and 25 cents a piece. And if you don't make noise like the interior of a cooper shop after every act and applaud the leading lady, I'll have the bouncer throw you down stairs, see?

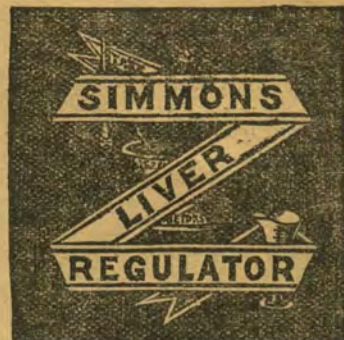
The same manager (appearing an hour later before the curtain in response to thunderous applause)—"Ladies and gentlemen, I would it were in my power to express my confusion and surprise at this cordial," etc., etc.—*Chicago Record*.

The foxy boy applied for a job. "Do you want a boy?" he asked of the magnate of the office standing before him,

cap in hand. "Nobody wants a boy," replied the magnate, eyeing him sharply. "Do you need a boy?" asked the applicant, nowise abashed. "Nobody needs a boy," came the discouraging reply. The boy stuck his cap on the back of his head. "Well, say mister," he inquired, "do you have to have a boy?" The magnate collapsed. "I'm sorry to say we do," he said, "and I guess you're about what we want."—*Free Press*.

MODERN PROVERBS.

- A salutation may convey an insult.
- Cold type is the only impartial critic.
- Causeless fights carry the worst bruises.
- No man gains time by keeping late hours.
- Red-hot invectives won't warm cold facts.
- When the gambler wins a dollar he spends two.
- The crafty politician learns the milkmaid's pull.
- Irresolution stutters with both tongue and feet.
- The man that gets loaded must expect to be fired.
- Trying to please a dead-head is a waste of time.
- Timidity never shakes hands with a good chance.
- Never treat your principal as if it were your income.
- An ad valorem tax on dudes would yield no revenue.
- Poor men can ill afford the luxury of rich associates.
- In writing for the press try to fill a want not a column.
- Cabbage makes sour kraut, gabbage sour neighbors.
- One man can make a quarrel, but it takes two to settle it.
- It is easier to get poor in a minute than rich in a month.
- The great difficulty is to know a bad thing when you see it.
- That man is always interesting who has something left to tell.
- Because some men cannot master a truth they pronounce it a lie.



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