

# THE MID-CONTINENT

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ST. LOUIS, JANUARY 15, 1896.

\$2 A YEAR.

THERE IS something good in large national debts. They are powerful antidotes to war fever.

1895 WAS "considerable" of a history-maker. But so far, 1896 is simply turning out history in car load lots.

THERE IS ONE institution which does a larger and more prosperous business in hard times than in good times. It is the penitentiary.

DR. TALMAGE is being kept before the Washington newspaper readers, just as of yore. To preach or not to preach twice on Sundays is the question.

IF OUR country should be forced into a war with England it should annex Canada, where will the "American colony" of embezzlers *et al* find an asylum? There would then be no convenient city of refuge for some of our noted fellow citizens.

"THAT WAS the greatest sermon I ever heard," responded the good deacon; "it was two hours long." "That was the greatest Sunday newspaper I ever saw," remarked a slave of the newspaper habit, "it was forty-eight pages long."

WE REQUEST our subscribers to kindly recall that the St. Louis banks all charge 15 cts. for the collection of all personal checks outside of St. Louis. If remittances are so made, 15 cts. is to be added. Drafts on business centers, money orders, or registered letters are preferable.

LABOUCHERE, in his London *Truth* flays Salisbury. He says that no one "save a lunatic or a scoundrel" would force a war between friendly nations about "a hazy boundary line in a South American jungle." He demands arbitration. His journal goes all over England and is moulding opinion.

MUCH INTEREST is being shown in these "war times" in an old document on exhibition in Bucksport, Me. It is nothing else than a commission signed by Thomas Pownall, Gov. of Massachusetts, appointing Jonathan Buck first lieutenant of a company to invade Canada. It bears the date of March 13, 1758.

THE JORDAN river is indeed a "descender." During its course it falls more than 1,200 feet. Nowhere it is navigable, even for small craft, to any considerable distance. It presents the unique spectacle of a river "which has never been navigated flowing into a sea which contains not one living creature."

THE HISTORIC Guy's hospital, of London, had an income derived almost entirely from land, amounting to \$200,000 a few years ago. But now it is unfortunately so crippled that it can dispose of only half that sum. It must reduce the number of its charity beds by nearly a third, unless helped by contributions.

OUR BAPTIST friends often show the courage of martyrs in carrying out their convictions. It is noted that a number of converts walked over the shore ice through the thin edge and waded out into the icy sea at Orr's island, Me., to be baptized a few days ago. Even in mid-summer the sea in that region is so cold that few people bathe in it.

THE CHURCH of St. Mary in Kilburn, a suburb in the northeast of London, has had a mysterious benefactor for nineteen years. Every December an envelope is found in the collection box containing £100. It was found there as usual this year. No effort is made to discover the giver for fear the discovery might result in the loss of the annual gift. Would there were more such "mysteries"!

IT WAS an unfortunate mistake for that Virginia college to even consider the befouled Breckenridge of Kentucky as a commencement day possibility. But the

earnestness and vigor of their "reconsideration" and the publicity given the same, have considerably atoned for the blunder. Ingersoll and Breckenridge as commencement day "spell-binders" at so much per spell, are now traveling the same rocky road.

PROF. VIRCHOW shows a large head in refusing to accept the "missing link," reconstructed from fossil bones discovered by Dr. Dubois in Java. The skull he asserts, is that of a large gibbon; the thigh bone he admits, may have belonged to a man, but just as likely were portions of an ape; the teeth look like human teeth, but are not identical with them, and there is nothing to show that all the bones were part of any one body. The missing link is still missing. Next!

ONE OF the many unique characters of Hoosierdom is Uncle William Ray, of Wells county. He has resided in one township for more than forty years, and during most of that time he was the only representative of one of the two old political parties, but he made up in enthusiasm what the party lacked in members. He used to ride to the polls on horseback waving a flag. In later years another man of his political stripe moved into his township and at elections these two voters could always be seen going to the polls in state, together.

AMONG THE many recent editorial utterances concerning Dr. J. H. Brookes of this city, the following is clipped from the Philadelphia *Presbyterian*: "It is now 38 years since Dr. Brookes went to St. Louis from Dayton, O., and during all that time he has been known as a faithful preacher of the gospel, and a most diligent student of the word of God. He has written much, chiefly in the way of exposition of the Scriptures, and in defence of the faith which he holds to be according to the Word. He has been a tower of strength to the evangelical cause in the West."

THERE IS always something new under the sun in current church history. After studying for some time the problem of how to get the people in his church, and after trying a number of old "schemes," a Methodist minister of Thompsonville, Mich., says the *New York Sun*, hit on the not altogether novel idea of going to the people who would not come to him. He went into the principal saloon in the town and preached an eloquent sermon to the crowd about the bar, and has since been following up this practice, undisturbed by the owners of the places in which he pitches his pulpit.

ARMED WITH picks and shovels and clad in jeans, all the able-bodied male students of the California State University are announced as working as day laborers under direction of gang bosses. This is a labor of love for their *alma mater*. The regents had no funds for needed grading of campus and breaking of ground for a new gateway. So the students voted that they would do the work and save the institution \$3,000. They will make crooked campus paths straight, and break the ground for the new gate. The park commissioners of San Francisco furnish the tools free. Verily the wise Park College idea is spreading.

OUR METHODIST brethren are laughing over a strange thing that happened to the eminent Dr. J. M. Buckley, of the *New York Christian Advocate*. It was during a visit at Indianapolis recently. Although Dr. Buckley's name is a household word in Methodist parsonages, the pastor of a Methodist church of the classic Hub of Indiana did not recognize the face of the distinguished visitor to his church. Yet the good pastor believed from his appearance that the stranger was a clergyman and asked him into his pulpit. He understood him to say that his name was "Butler," and the noted editor was introduced as "Brother Butler, a stranger from New York."

IT IS encouraging to read that mission debts are being lifted somewhere. The London Missionary Society has raised a centenary fund of \$425,000, and

even hopes to bring it up to \$500,000. The Wesleyan Society has cancelled its indebtedness, and is planning to increase by \$100,000 a year. If Presbyterians, rich and poor, determine to lift our heavy load of debt and at the same time raise funds for needed current expenses, *they can do it*. The recent published and widely circulated statistics of the gifts of the churches to the debt extinction fund make startling reading. To some pastors and people it brought exultation; but it must have bowed the heads of others in shame. Yet, "tis never too late to mend."

AS THIS is written Dr. Jameson is the most conspicuous man in the world. A month ago, he was utterly unknown to the average newspaper reader. To-day, that same reader can find little but Dr. Jameson in his paper. The account of Jameson's expedition seem to show that he really thought the English residents of the Transvaal needed his help. But he committed a blunder that may disturb the peace of Europe, in his manner of dashing to their aid. He did not burn any bridges behind him, because there were probably none to burn; but he cut the telegraph wires. The English residents in the Transvaal or the "Uitlanders" as they are called, assert that they are suffering from what might be called "taxation without representation." But it cannot be proven that they were in any actual danger. The disastrous result of the filibuster's raid is known. Jameson's party lost 150 men and all the remainder, including the leader, were captured.

THE *NEW YORK Observer* thus speaks right out in school: "*The Assembly Herald*, which professes to be the organ of the missionary and benevolent work of the church, devotes two columns of its January issue to a political discussion of the Venezuelan question. To say nothing of the bad taste of such an article in a paper which exists for objects entirely foreign to national or international politics; it is unjust to thousands of Presbyterians who contribute to the support of the *Assembly Herald* and who have no sympathy with the views that it puts forth." Our criticism is not so much with the views expressed by the *Herald*, although in some respects we think it went too far, as with the propriety of their appearance in that paper. We take issue when it says that on questions of great public moment it is its duty to take a hand in shaping public opinion. This is not its province, or else the church has entirely mistaken the purpose of an Assembly journal. "Questions of great public moment" will be arising all the time and the *Herald* will be kept busy "shaping public opinion." Its purpose, and a large and most honorable one it is, is to serve as a bulletin and an advocate of our distinctive church enterprises. In doing that satisfactorily to the church, our brethren will have their hands full.

IN CONNECTION with the very suggestive article on "Church Entertainments" written by the MID-CONTINENT'S special contributor, the Rev. H. T. Ford (and found on the second page of this issue), we give this additional instance as furnished by the same writer to whom he refers in his article: "Female Minstrel shows have been this year the most popular of church entertainments in Massachusetts. These interesting religious events have exerted their enlightening and refining influence in almost every part of the commonwealth. Most of them have been arranged and conducted with great ability, and with the keenest appreciation of the tastes of the sporting and amusement-loving public. At Middleboro the Unitarians enlivened their minstrel performance with a song-and-dance turn, an impersonation of the Bowery girl, and a skirt dance. As I close this record, the account of the last annual May festival of St. Mary's Roman Catholic church at Melrose, Mass., reaches me. This year the festival, following the prevailing fashion, took the form of an entertainment by female minstrels—Miss Trilby Foote, the interlocutress, taking the lead in one of the liveliest performances which this ancient town has witnessed for many years. No less pleasant was the dance which followed, lasting till 2 o'clock in the morning."



## BEYOND OUR DREAMS.

BY MRS. M. A. NICHOLL.

The stars shine down the rivers brim,  
The daylight swoons on couch of gold;  
Soft as the chant of seraphim  
The woods raise one, long twilight hymn,  
That dies in echoes, faint and dim  
Where moonlit clouds are roll'd.  
A wind-breath stirs the river's breast,  
The dusky-mantled night sweeps by;  
And ghastly shadows fall and rest  
Athwart the glimmer in the West  
A cooing note from yon high nest  
Falls, like a phantom sigh.

Stars, down the river's glassy tide;  
West, with your bars of beaten gold,  
Old forest, your orchestral pride  
For me has lived—for me has died,  
Dear dreams! to greater hearts denied,  
Pass! like the night-bird's sigh.  
Stars, in high galleries of night,  
In strains with angels sung;  
I hear you praise the Infinite!  
And far beyond your farthest light  
I place an anchor, burnished bright—  
Earnest of heaven begun.

## "WHEN THE ALMOND-TREE SHALL FLOURISH."

Open the window—for the night is hot;  
Outside the winds are blowing fresh and cool  
And many a mile away I know a spot  
Where moonlight sleeps upon a silver pool  
Whose waveless surface mirrors the clear sky,  
Wherein a thousand stars like flowers have burst  
In sudden vivid glory—would that I  
Might see, and slake my thirst!

Here four confining walls, there boundless space  
Where Nature moves in ordered freedom sweet;  
Here the fierce strife for foothold, pride of place  
The crowded human lives that throng the street;  
There voices of mellow waters, rustling leaves,  
Or that full silence that is balm to pain—  
Here party-cries, or the light laugh that grieves,  
And life's continual strain.

Day after day the heavy hours pass  
In languor that is neither peace nor ease,  
O! for a resting-place in the soft grass  
Beneath an arching canopy of trees:  
I am afraid to sleep lest I should dream  
Of sunny orchards pink and white, with bloom,  
Of primrose paths beside a woodland stream—  
And wake in this dull room!

The thought of this great city seems to press  
Upon my breast its weight of toil and sin;  
I am weary of my weariness—  
Of self and of my world and all therein;  
Like some caged bird that beats against the bars  
My spirit frets beneath its load of ills;  
O! just to stand once more beneath the stars  
Upon my native hills.

Yea, these things are a burden unto me,  
The grinders cease, the music sobs and wails,  
Now is the flowering of the almond-tree,  
When the doors shut and all desire fails:  
Would that the tedious day were fairly done  
When I shall ease me of my long complaint,  
And be no more weary when I run,  
And neither fear nor faint!

Yet if I keep the nature worn of old  
When neath my feet are set the starry skies,  
'Tis not the city with the streets of gold  
That I shall look for with expectant eyes;  
Till my tired heart grow stronger and serene,  
He will be patient with me—for I know  
That he shall lead me where the fields are green,  
And where still waters flow.

There is a river that all thirst can slake,  
Even this burning fevered thirst of mine  
I shall be satisfied when I awake  
Not in this likeness, but in one divine  
O Earth, that God Himself hath made most fair,  
Still fairer are the Islands of His Rest—  
Surely He keeps, in His eternal care,  
Unto the last His Best!

—Christian Burke.

## CHURCH ENTERTAINMENTS.

BY THE REV. H. T. FORD.

In the January number of the *Forum* is an article by Rev. Wm. Bayard Hale, an episcopal clergyman of Mass, entitled "A study of church entertainments." It is a sharp and somewhat indiscriminating attack upon this modern time development of church life.

It will be difficult to convince reasonable people that every description of church entertainment is sinful. We cannot safely deal in this wholesale manner with this subject. Many times they are designed to introduce strangers and promote acquaintance and Christian fellowship. There are often musical or literary features and perhaps certain kinds of amusement which are neither sinful nor harmful. They

help to establish the social relations of the young with the better class of society and bring them into relation with religious people.

And yet that a very serious danger is creeping into the church no one who has been a watchful observer of the tendency of church life for the past twenty-five years, can doubt. Gradually these entertainments are changing their character and not for the better. They are becoming more and more "liberal." Sometimes they are "just too funny for anything." The whole effort is amusement and nothing else and the fun is not always the product of a very high order of genius as when "the husbands of a dozen of the most prominent women of this town (Bay Shore L. I.) arrayed themselves in female toggery to-night, and prepared an oyster supper for their wives. The whole thing took place in the—church and was given for the church's benefit. A stage had been erected upon which the cooks and waitresses went through their amusing antics. The men wore all sorts of waists with enormous balloon sleeves and skirts that were sadly in the way of their legs. One man while carrying a heap of dishes, slipped and fell, kicking up a wonderful heap of lingerie. As cooks the men were not a great success. One of them had an idea that a pint of mayonnaise needed a quart of tabasco sauce. The affair was successful however and the audience enjoyed it immensely."

All this was "for the benefit of the church," and the church stands for religion. Did such low fun as this increase the respect of the critical and sceptical class of society for religion? Would the money taken in at this entertainment counterbalance the silent contempt awakened among intelligent people of the world?

We cut from this morning's paper another notice. "A progressive euchre party for the benefit of St. John's Afternoon Sewing School, will be given by the Queens Daughters of St. John's parish next Thursday afternoon at 2 o'clock at the Jefferson Club Hall." We are informed that progressive euchre is an incipient species of gambling. Is it well that the children of the church—the Queens Daughters—should be directed to this kind of an entertainment as legitimate service of the church and religion? Is it likely to give them a right conception of the nature of religion? The children are taught that these entertainments are "for the benefit of the church" and consequently for the promotion of religion. A few days since we read in one of the papers of a Bull Fight gotten up by the Cow Boys in the West, the object being to raise money to build a church! Comment is hardly necessary. And the following just appears.

There will be an evening of Gymkhana games at Dickel's Riding Academy, No. 126 West Fifty-sixth street, Friday evening next, beginning at 8:15 o'clock. There will be competitors from Troop A. the New York Athletic Club, the Fencers' Club and the University Athletic Club, and the following excellent programme has been arranged: Fencing by amateurs from the New York Athletic and Fencers' clubs; wrestling by Hugh Leonard, instructor at the New York Athletic Club; and W. H. Page, Jr., ex-champion of Harvard University; boxing by Prof. Mike Donovan and Alpheus Geer; flying rings, by Robert Stoll and E. Manrara; tumbling, by E. J. Giannini, C. H. Enos, C. C. Turner and M. Whitley; Annie Oakley on her leaping pony Gipsy, in an exhibition of shooting; mounted games, potato race, pursuit and wrestle, melee, mounted tug-of-war, broad-sword contest (mounted), to a finish. A valuable prize will be given for the highest jump, open to all horses owned by a private individual or a riding academy within fifty miles of New York.

"The entertainment is given for the benefit of Grace church, Nutley, N. J."

Mr. Hall refers to several hundred cases which have come to his knowledge more or less similar to those to which we have just referred and which are becoming so familiar to us all. We all know how common semi-theatrical entertainments are becoming. Fun, amusement is the ruling idea in most of them. May it not be that the church and religion are becoming too funny? That there has been decided progress in this direction in recent times is only too evident.

It is time for the sober second thought on the part of those who have the management of church work. There is room for careful discrimination between what is healthful and harmful in the church work and religious training of the young. It has sometimes happened that the civil courts have been obliged to interfere and put a stop to church entertainments because they were both immoral and illegal. Such interference is a sad reflection on both the wisdom and the moral principles of the leaders of the church. It ought not to be that judges of the courts who perhaps make no profession of religion and may be unbelievers should find it necessary to teach the churches the simplest principles of morality.

There is certainly a limit in the extent to which amusement can be carried in church activities and under the banner of religion. And it is high time for

more careful discrimination between amusements which are healthful in church sociables and those which are unseemly and should be left to the mountebank and clown and specially those which shade off into immorality and are in the eye of the law crime.

## TWENTY-FOUR HOURS IN CHIHUAHUA.

BY PHI.

II.

The novelty of sight-seeing gave way to the cravings of hunger at this juncture, and the acquaintance of a Mexican hotel was made. The table was set in the *placita*, with a canvas cover to shield from the mid-day sun. Waving branches of trees tapped us on the cheek as we ate, and brilliant flower beds smiled at us across the table. But all this did not make us indifferent to the quiet peeps we could secure behind the scenes in Mexican kitchens, nor reconcile us to the thought of inflicting on our stomachs some of the viands which confronted us. Some dishes had an unmistakable "United States look," as the patriot of the party observed, and these were eagerly demolished, for sight-seeing is hungry work. But others, and among them the favorite dish of the Mexicans, were considered better to look at than to taste. The recipe of the favorite delicacy was given us—a kettle full of red peppers and a small piece of meat to season it with. Without doubt, we fell several degrees in the estimation of our Mexican friends by declining to taste it, but the decision was rigidly adhered to. The kitchen was not arranged with an eye single to the convenience of the cook; so at least, the ladies of the party decided. It was at one end of the court; the china closet was at the other end, one hundred feet away. The ladies also enlarged their stock of ideas as to dish washing. Flat on the floor the dishwashers sat, surrounding the pan of water. The dishes were washed and piled beside them on the floor to drain; neither table nor chair was in the room, nor was a draining pan. Evidently there was no recognized need for anything of the kind.

A shopping expedition followed the dinner, its purpose being to find some fruit, or something which had a more familiar look than many of the hotel dishes. We went to a store but found it closed; to another, and another, and another with the same experience. Was it a national holiday, or was the president dead, or what was the matter? The puzzle was submitted to our kind pilots. The solution came in one word, "siesta." Sure enough! Our attention being called to it, we could easily see that Chihuahua was asleep, and the city was ours. The seats on the plaza held some of the sleepers, some were curled up under the flower-laden trees, some in the hot sand. One burro driver had stopped his train of grass-laden animals (whose noses, tails and feet were alone visible), in the middle of the street, and himself lay flat on the cobbles enjoying his noontide rest. Our laugh and chatter half roused him. "*Mucha calor*," he muttered, turned over the largest stone to find a softer part of it and was off to dreamland again. Our ideas of comfort were different, but time was too precious to spend in testing whether his or ours were better.

While Chihuahua slept, we rode about it, looking, admiring, wondering, learning. The Alameda is a beautiful drive; two rows of shade trees line it. *Ascequias*, of the purest and clearest of water, wash their roots on either side of the driveway; stone seats, strong enough to bear the Titans, are scattered here and there, each one holding a sleeping Mexican. These *ascequias* are fed from a stone aqueduct ten or twelve miles long, built one hundred and fifty years ago, and so well built as to be almost perfect to this day. The water is brought from a mountain stream, and is used for household and laundry purposes, as well as for irrigation. Later in the day, when the siesta was a thing of the past, we saw one of its uses. It seemed to be wash day in Chihuahua, the family linen was carried to the banks of the artificial stream, a smooth stone was selected for a washboard, a piece of the root of soap weed was used as soap, the stream served as tub, and the rocks as clothes-line; the washers squatting on the ground in much the same fashion as the dishwashers at the hotel. We wondered as to the effect on the water used for culinary purposes farther down the *ascequia*, but were told to ask no inconvenient questions—at least so long as any need to eat and drink in Chihuahua was upon us. But certain it is that the beautiful clearness of the stream only a few rods below the half dozen wash women, would carry no unpleasant suggestions. The beautiful alameda seemed lined with houses of the poorer class, while the more pretentious dwellings of the wealthy were down in the narrower streets of the city proper.

While viewing the aqueduct, our attention was



arrested by a plot of ground unusually stony even for a region where stones were numerous. This, we were told, was a burying ground, and a strange, heathenish custom of this nineteenth century specimen of the dark ages was explained to us. The lower classes bury here. The coffin is not left sacred to the body first buried in it. After some months, when the dust is supposed to have returned to its original dust, the coffin is exhumed, the bones strewn about among the heaps of stones and the coffin is used again. The unusually stony appearance of the spot was accounted for by the fact that each *peon* feels it his duty to add one more stone to the heap already on the grave.

The Mexican carts of which we had read with more or less of unbelief, proved to be much more than myths when we met them on their native heath. We saw them in all stages, some looking as though they dated back to the age of the old churches, others in all the splendor of newness, but all, old and new, of exactly the same pattern. The world may move in spots, but certainly not in the construction of Mexican carts. Their good qualities may be many, but they were not so prominent as to impress us particularly, either as to beauty, convenience, light draft or finished workmanship. Not a particle of iron entered into the construction of those we studied, the wheels were of wood, six inches broad, held in place by wooden lynch pins. The bed was of strips of wood tied together, top, middle and bottom, by raw hide throngs; the tongue, clumsy and unwieldy, was tied to its place, and the horns of the draft oxen tied to it with the same material.

Returning from our drive, the city had waked up and stores were open again: stores which, contrary to the American way, had their broad side to the street. "Ninety feet along the street and fifteen from front to rear," said our exact man, with measuring rule in hand. It looked so, but our experience with deceitful distances to deceitful mountains half inclined us to doubt even the measuring rod. But they certainly looked strange to eyes used to peering back into the dim distances of stores in this country.

A visit to the Casino was another pleasure and one not often accorded to any but the *creme de la creme* of Chihuahua society. We appreciated the honor, much more than we did the reading room attached with its choice volumes of Spanish literature, and its newspapers with the news of the day all locked up in an unknown tongue. The music from hosts and guests we could enjoy better; the dance was left mainly to the entertainers who had not been so industriously sight-seeing.

The water carriers of which we had read, were among the sights of the day. Like the carts, these must be seen to be appreciated. One could but think of pictures of "Rebecca at the well", as these reproductions in life were seen, women and children come to the fountain, lower the jars from their heads, and fill them with gourds cut in half; then they poise them on their heads again and trip off with seemingly little care or thought lest the jar lose its equilibrium. In this country Isaac carries water too, but not on his head. He has a barrel hung on a pole, one end of the pole on his shoulder and the other on that of an assistant walking behind. The thought that there are other and more modern ways seems never to have entered the minds of these people.

As we waited on the plaza taking a last look at its beauties, we had time to study into the reason for the absence of Fire Insurance companies in this Mexican town, with houses built entirely against the fire fiend. The walls of the buildings are of adobe and many of them five feet thick. The dirt roof is two feet thick the floor is of stone, or of the dirt itself; the pavement is of stone. Where is the food for a Chicago blaz?

The day was done and we took our way to the train. Twenty-four hours ago we came as strangers: we go with every evidence of friendship from the people of this quaint, curious town. We go with mementoes in our hands and pleasant memories in our hearts. We go with a sigh on our lips of regret for the still unexplored mysteries of Chihuahua and of satisfaction that darkness and sleep will prevent another view of Yuma Desert.

#### NATURE GOD'S HANDWRITING.

BY THE REV. C. A. S. DWIGHT.

Nature is God's handwriting. His autograph is upon the mountains; His name is inscribed in verdant letterings upon the fields; the flowers are but syllables of His message; the bright flashings of the sea-waves signal His praise.

When we receive a letter from a dear friend we examine the chirography and we say: "This is his own hand-writing! or "That is hers!" So the intelligent

and reverent soul—not the self-conceited and really ignorant reasoner—notes the markings of divine foot-steps along the sands of the sea shore; the chippings from a divine workshop among the shales of the hills; the evidences of a divine construction in the building up of the shoals in the ocean, and a divine handiwork in the giant growths of the forest: while the birds that fly with such seeming carelessness and confusion across the face of the sky are recognized as God's messengers, and the dumb brutes as His servants—really doing His bidding all the while, as they unconsciously fulfill the law of their being. So nature is full of evidences of a God—on every side are the tokens of His being, and of His intelligent forethought of creation and providence.

It was this thought which long ago the distinguished Apostle Paul—who was learned in the sciences and philosophies of the ancient world, but more than that was a humble pupil of the Spirit of God—expressed when in writing, to the Roman Christians, he declared that the "eternal power and godhead" of Jehovah—the invisible truth about Him—was "clearly seen" or evinced by the things which "do appear" about us in nature. The great physical world is but a reflection of the divine wisdom. Nature is only a long letter from the Creator to His creatures, which God has written in very large plain characters so that the dull mind can read therein (if it but will) wonderful lessons as to God's power and love.

Earth is not to be thought of as just a thing by itself, as though the God who made it were not still in it; nor is it to be regarded as a purposeless, meaningless thing, like a blank sheet of paper on which a Divine Mind has written no lessons. Nature has a great deal to say about God its Maker if the student of its wonders has but "ears to hear" the story of creative skill and ingenuity. Many study nature as though it were an end in itself; but the reverent believer regards it as merely a beginning of marvels, the preface of a wonderful story of divine sagacity and benevolence which will run on with increasing interest through endless ages.

Closter, N. J.

#### COUNT TOLSTOI.

A German correspondent of *The Independent* writes of a notable book which has lately appeared in Europe—a book about Tolstoi, written by Frau Anna Seuron, who was for a long time an inmate of the Count's house, the friend of his wife and the teacher of their children. The correspondent wonders whether the revelations which the book contains will lead the admirers of the eccentric Count to throw up their especial fad theories to go back to the old, world-worn consciousness that man, even in his best estate is as near the devil as God, a victim of conflicting passions, from his beginning to his end? For Count Tolstoi, as the pages of Frau Anna Seuron show him, "is a saint still in the desert of sin and the wilderness of moral obscurity and temptation, whose spiritual insights and illuminations go into eclipse; a man, in other words, like other men, great and small, in experience, and different from the small in the preponderance of his ideals only."

He is represented to have been as a boy very shy and diffident and when he grew up he was slipshod and careless in his domicile (at his estate in Jasnaja), and in his business affairs. But "marriage came at this point as a salvation. He found an anchor of rest, mental and physical, in his girl wife's commonplace, her centralized will, her clear and straightforward energy. There are passages in Frau Seuron's book which imply that what he did not find in the long run was comprehension of his *elans*, his loftiest flights of inspiration, his subtler needs of sympathy. Be that as it may, she certainly transformed him at the beginning of their marriage from a disconsolate, disorderly landed proprietor into an orderly, cheerful one—a model gentleman farmer with scientific interests in machinery, cattle-breeding and the like, all things so much more needful to the average eye for backward Russia than any kind of *elans*, mental or moral. Tolstoi overdid, as usual. From one fancy he went to another, from establishing cattle stalls to planting apple orchards, and from planting apple orchards to building a hennery, stocking a fishpond, seeding for a forest, building a dairy, breeding English swine and Russian hunting hounds. Soon he was tired, lost interest in farming, and relapsed into inactivity. His one constant passion appears to be his inherited nobleman's passion for hunting. By degrees the estate went down. In the year 1880 nothing distinguished it from other neglected Russian farms save the extraordinary number of game hounds on it, the progeny of the dog Milka, which Tolstoi mentions in the reminiscences of his childhood. But he was by this time so far in his ideas of reforms he

would not hear or think of money. The number of his children, meanwhile, grew to be eleven. The Countess saw to it that tutors and governesses were provided to instruct them, and they educated themselves somewhat by teaching the peasantry."

The Count made disciples to his notions of social reform, and sometimes this is complained—that others follow in his footsteps and come to grief thereby. The authoress says: "Many, indeed, do come to grief. The sons of great noblemen have given away their money and estates to go into the wilderness and eat locusts. Gentlewomen have drawn manure in Jasnaja, in goloshes and white dressing sacks. The most of these persons ruin their health, of course, and perish. A few attain inward peace, evidently more because of the aid which their own moral constitution provides their aspirations with, than because of the oracles that fall from the lips of Tolstoi, who is himself not clear and at peace.

"The oracles tend to the one doctrine of 'look to yourself. Practice Christianity, self-sacrifice, love and humility.' And he begins with *himself*. Once he tried to put away the old Adam in him by refraining from eating meat. Men do not need a meat diet, he declared quietly. And the Countess, thinking the idea would go over, furnished the family board with vegetable food. The Count's health suffered perceptibly. So did his daughter's. At last, after a year's trial, he was persuaded to permit poultry being served. But while he consented for others, he endeavored to hold out himself. 'However,' remarks Frau Seuron, 'nights I would hear the clatter of a knife and fork in the dining room, and the next morning the meat dish would be empty.'

"Similarly with smoking; that habit he forsook likewise, 'only to go about like a woman laboring with pains.' If he saw a stump of a cigar or cigaret he picked it up and drew a puff surreptitiously. In the end he had to return to smoking, as he had returned to meat food, out of regard to his health. Those who think the Count is ascetic, in the full sense of the word, deceive themselves. He has had periods and he still has them, when his strength is expended in justifying his professions to the world and his own conscience. 'But a saint can never be made out of a man with a body like Count Tolstoi's.'

"The peasants on his estate love him, but hardly to the degree one would expect. The Count sows, plants and plows with them; but there come moments over him when the disposition of his ancestors grows alive, as it were, in his being, and he makes the peasants feel there are deep gulfs between them and him. If clever men do not understand the Count, how is it to be expected that peasants shall? One day Frau Seuron noticed an old woman hoeing potatoes with a wooden crook, at a useless expenditure of her little remnant of vital energy. I told her to go and fetch a hoe. 'There are only three in the village,' she answered. And when I told the Count about it, he said: 'Yes; that was right. The peasants accustomed themselves, by this means, to the Christian virtue of lending.' At the same time there was only one hammer in Jasnaja.

"The Count kept two peasants, who wanted to rent the place, dangling in uncertainty. A trained agriculturist, whom Frau Seuron proposed should be made overseer, came twenty versts, three times to see the Count. The third time, after the man had given up his former place in order to be free for his new duties, the Count was seized by one of his fits of perverted parsimoniousness, and drew back from the bargain. These fits beset him, it seems, on small occasions as well as on important ones.

"Another day the Count came home deeply moved. He had found a lad on the street sobbing, with a frozen arm, and half-naked. He had gone with him to see where he lived. It was in a tenement house. Six persons occupied one room. The mother of the lad was aged and sick."

"Frau Seuron thought, from his account, the Count would help here thoroughly. He concluded, however, by saying to his son Leo he should look over his old boots and give the lad a pair. Some one remarked an old pair of thin boots was a pretty poor present for winter. The Count said he had promised to give the lad thirty to fifty kopecks. The family had not paid their rent and needed the money to prevent the landlord setting them out on the pavement. Instead of the son the mother appeared, a decrepit old creature, to whom the boots were handed. When the family looked to the Count he said he would give thirty to fifty kopecks, when the lad came. Thereupon the lad presented himself in the thin boots, that pinched his feet, and stood in the hall near the hall bench. The Count put his hand slowly and reluctantly into his pocket. At that moment the bell rang. Count Tsch—walked in. 'Bon jour,' cried Tolstoi; and, seizing the visitor by the arm, hurried off upstairs, thus saving his fifty kopecks."



## Kansas Department.

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

### NOTES BY THE WAY.

BY S. B. F.

"The effectual, fervent prayer of a righteous man availeth much!"

Not so much the quantity as the quality of the prayers which were offered during the week of prayer will be the factor in determining the results. God "is more willing to give His Holy Spirit to them that ask Him than earthly parents are to give good gifts to their children." Can it be that we do not pray with that unction and fervency which God requires?

In many places in answer to the fervent heart-cry of God's children, this spirit has been manifested in great power and many unconverted are turning to Christ as their personal Saviour. Wherever there is this persistent heart-cry, coupled with a consuming zeal to overcome all obstacles, the people of God have the blessed assurance that their labor will not be in vain in the Lord and that sinners will be found flocking to the standard of the cross "as doves to their windows." If your church is not revived and quickened let the responsibility lie where it ought.

The eagerness and persistency with which the work of prayer is followed up in many communities will determine whether your church is to have a gracious work during this winter or not. Where the spark has been kindled, may it be kindled into a great flame. God's people should watch carefully for the manifestation of the Spirit's presence and power and wherever these become apparent in the slightest degree, there is encouragement for greater effort and more patient waiting. It will not do to become easily discouraged and too soon forego earnest effort.

Many a promising revival has been "nipped in the bud" by God's people indifferently "grieving the Spirit" at the very moment when He is ready to manifest this gracious power. He is "grieved when there is a lack of earnestness and soul-consecration to the interests of the perishing or when the heart is divided between God and the world. The attempt to serve two masters at a juncture of this kind will certainly result in the withdrawal of the Spirit's power and in sad and bitter disappointment to the church of Christ. Indifference or divided interests at a time like this is disastrous.

May God save us from grieving away the Spirit.

The unrest and disquietude which prevail everywhere in State and nation and among the kingdoms of earth while it has a protentious outlook and on the shadowy side has in it much that causes foreboding yet behind the cloud is the "silver lining" and above it the steady pressure of the hand of Omnipotence working out a marvellous destiny for the race. What though the "map of Europe should be changed," what though some of the ancient and effete civilizations "hoary with antiquity" totter and fall; what though some of the tyrannical despots of the old world are hurled from their "worn and moth eaten" thrones; God reigns and the hands on the dial of progress go not backward.

Out of this dim dawn of unrest and disquietude there shall come a glorious day of gladness because of the general uplifting of the race into the fuller realization of the principles of the golden rule. The cross shall triumph. "Men shall beat their swords into plow-shares and their spears into pruning-hooks" and the wild and wicked waste of the wealth of the world, in building destructive engines of war, shall issue in the development of the peaceful implements of industry and the promotion of that which brings peace and good will among men.

The duty of the hour is for the Christian forces of this and other lands, under the peaceful banner of King Jesus, to say em-

phatically, to the oppressive and selfish powers of earth and of hell—war must cease; oppression and persecution for conscience sake must be stayed; greed, selfish greed must disappear and as a burning shame forever hide its head and instead of these things let us have righteous manhood; love of liberty, the liberty to do right, the golden rule in all the public and private transactions of life; the fear of God and the love of brother man as the dominant forces of earth and then soon will be ushered in the glad millennial day.

### KANSAS ITEMS

HIGHLAND.—Special services are being held in the Presbyterian church of this place conducted by Evangelist J. C. Redding. They are union meetings in which all churches join. The attendance has outgrown the seating capacity of the church and quite a number have already started for Christ. Brother Redding is at one and the same time a John Baptist and a loving disciple of Christ. We look for great things yet "in the name of Jesus."—A. B. I.

AN INSTALLATION.—A committee of the Presbytery of Neosho installed the Rev. M. D. Smith as pastor at Neodesha. Rev. W. C. Templeton of Chanute, preached the sermon and delivered the charge to the people. Rev. W. L. Squier presided and delivered the charge to the pastor. Not only is this community looking up because of the discovery of natural gas and oil but the church has taken in new life under the leadership of pastor Smith.—S. B. F.

IOLA.—A very pleasant and agreeable surprise was given to the pastor of this church and his estimable wife on Christmas. Among other good things there was a stocking for each with \$25. of Uncle Sam's good round silver dollars in it. While a poor synodical missionary, whose parishioners never remember him, can scarce understand what good Bro. Squier and his wife will do with so much money, yet we do congratulate him and his wife in having such dear loyal hearts as those which lay behind the gifts. Not only was the royal law of love behind the gifts but they were most worthily bestowed.—S. B. F.

MT. PLEASANT.—On Sabbath Dec. 29th, 1895, 20 persons were received into the fellowship of this church, 14 by letter and 6 by confession of faith. This is a part of the field served by Rev. J. N. Rankin who is, perhaps, the veteran home missionary, in active service, now in the Synod of Kansas, having been engaged in this work in Kansas for about a quarter of a century. His record is one of continuous success in the Master's work. He also serves the churches of Solomon and Bemington and ministers to other weak points over the prairie.—S. B. F.

LINCOLN ST., WICHITA.—Sabbath Jan. 5th, was a day of gladness and sadness in this church. Gladness in a delightful communion season and in the accession of six substantial members, heads of families, to the church. Sadness in the loss of Mr. A. C. Singleton, who has for years been an elder and the efficient superintendent of the Sunday-school. Mr. Singleton goes to St. Louis for the present, and the prayers of a united church and Sabbath-school follow him. Dr. Fleming assisted pastor Smith in these services.—S. B. F.

## Communicated.

### THE VENEZUELAN DIFFICULTY.

BY THE REV. THOMAS NIELD.

The course of the President in the Venezuelan matter has called out severe adverse comments from divers college presidents, professors and interpreters of international law; their contention being that his course is in violation of that law. In considering their contention we will do well at the outset to ask, What is international law? Does it include the Monroe doctrine? If not, then it is only the law of other nations, which neither has been, or ought to be, recognized in this case by the United States. In such circumstances this nation is a law unto itself, bound only by consideration of self interest. Say that Europe has not accepted the Monroe doctrine. No more has this country accepted the anti-Monroe doctrine. And as Europe may be pleased not to feel bound by the Monroe doctrine, or law, which is for our interest, so we are pleased not to feel bound by the anti-Monroe doctrine, or

international law, which is for her interest. The dispute thus being one of conflicting interests the sole question for us to consider is, what are our interests, and are we prepared to assert and maintain these interests? Or if the Monroe doctrine be included in international law, then our insistence on the application of the Monroe doctrine in the present case is no violation of international law.

But some contend that this is only a dispute over boundaries; therefore that the Monroe doctrine has no application to the case. Sure, it is a question of boundaries. So it is a question of boundaries whether the territory north of the United States is or is not a part of Alaska. So "only a question of boundaries" might be raised by England in such a way as to include all South America. During her last war Russia acquired considerable Turkish territory. Should she now raise a question of boundaries with a desire to include Constantinople in her acquisition, all Europe would protest; and it is more than doubtful whether England would not count it a sufficient ground for war. Here, however, where she herself is the would-be spoiler, "it is only a question of boundaries (!)"

By this time it will be seen that a question of boundaries may include everything. The case in dispute includes the question whether England shall, under a boundary protest, be allowed to make another encroachment on Venezuelan territory and rob that government of a wide stretch of her most valuable lands; and this gives the dispute an application to the Monroe doctrine. We shall do well in this connection to bear in mind that this case involves the establishment of a precedent. Since England has already changed the boundary several times, and always by pushing it farther in on Venezuela, there is nothing, should her present course be allowed, to prevent her repeating the process indefinitely, in doing which she would have the support of precedent.

It has been objected that to insist on "compulsory mediation" is ridiculous. But when Japan attempted to acquire territory on the mainland of China, Russia with the approval of other European powers interposed with a menace of more than compulsory mediation; and it is fear of such interference that to-day deters every one of those powers from interposing to stop the massacre of the Armenians. Now if, in order to preserve the balance of power, this more rigorous policy is compatible with international law and with justice in Europe, it is no less so to enforce the less rigorous policy on the Armenian continent.

Look at the case as it stands. A dispute has arisen; a dispute in which the United States is indirectly, at least, an interested party. England and Venezuela are directly interested. Arbitration is proposed by the United States and refused by England. Here let us recall that England at one time offered to have the question arbitrated, so conceding the admissibility of employing that mode of settlement; and that within a year she has taken an extraordinary step to have this government join her in an arrangement by which all national misunderstandings might be settled by arbitration. In view of these facts her refusal to have the present dispute so settled furnishes good ground for a suspicion that she is not fully assured of the justice of her claim; while in the eagerness of her greed, she is determined to seize the prey at all hazards. In these circumstances the United States is compelled to act either independently—as England proposes to do—or to stand passively by and see the European "camel's nose" thrust farther and farther into this continent. This she can do neither with honor nor safety to herself.

The self-stultifying course of the mother country would be astounding were it not to be explained by the fact that the changes in her policy have come about through the changes in her ministry; and the nature of her policy has been determined by that of her cabinet. It is notoriously true that the present ministry represents the worst elements in England. It was carried into power on a barrel. Probably not a brewer or saloonist in the country but voted for it; while it was the party of the lords and all the enemies of progress. Had either Gladstone or Roseberry been premier there would not have been any of the present difficulty. We are contending with another Lord North.

The course of our academic scholastics in flourishing their quilllets in their country's face and demanding that we do reverence to their technical interpretations of European

law, is no doubt intended to serve the cause of peace. Most sadly however have they overleaped themselves. The effect will be to mislead England into overestimating their influence and to inferring a division of sentiment that does not exist. For our part we would not give forth a word to infuse the spirit of war into a single breast. War, and especially war with England is to be contemplated with feelings of horror. But there is such a thing as right; such a thing as timely foresight; such a thing as averting danger before it becomes overwhelming in proportions and power. It is with these facts before us that we have taken the foregoing glance at the situation of affairs as they now stand.

Stanley, Kansas.

### MISSOURI FIELD NOTES.

MAITLAND is a growing town with a population of 1,000, north of Mound City on a branch of the C. B. and Q. system. The Presbyterian church recently organized is prospering finely under the ministry of Rev. C. B. Blayney. A number of prominent business men are included on the roll of membership and the outlook for growth is very encouraging.

GRAHAM is situated a short distance east of the railroad—an older town—is grouped with Maitland. Here there is a fine Sabbath school and an active Christian Endeavor Society.

MOUND CITY has enjoyed a good degree of prosperity and is now one of the largest places in Holt County. Electric lights just put in add very much to the city's appearance. Church work is well sustained under the ministry of Dr. Wright. The general subject of Presbyterianism was subdivided into four parts and preached upon by the pastor recently, much to the edification of the people. They contributed materially to larger and more comprehensive views on these important subjects. The church membership has gradually increased. The Christian Endeavor Society is in a good condition.

HOPKINS.—Rev. A. D. Seelig, a recent graduate of Danville Seminary assumed charge of this church in May last. The heaven is at work and good results are anticipated.

GAYNOR.—This church is grouped with Hopkins and is located a few miles eastward. A new building has been erected here at a cost of \$1200 and is all paid for. There are thirty communicants on the roll.

CRAIG.—Rev. Marcus Krotzer began his ministry here last June and finds his work steadily advancing. The young people's meetings are doing good and the Sabbath services are well attended. It is expected that new pews will take the place of the old ones in the near future.

TARKIO.—During the present pastorate in the last two years, there have been 91 accessions to the church. Dr. Brown does a large amount of outside evangelistic service. In the country he holds regular services at four different school houses and in this way is building up the church in town and doing a vast amount of good in the rural districts. A new \$300 organ is a much valued acquisition. The Foreign Mission "Special Emergency Fund" was remembered to the amount of \$180, the third largest in the State. On the church roll there are now 235 names. In connection with the Sabbath school is the "Home Class Department." It numbers 35 and is composed of adults, who agree to study the lesson one-half hour every week and make their regular offerings. Thirty converts came from the Sabbath-school last year. Many of the students attending the Tarkio College under the management of the United Presbyterians make their church home in Dr. Brown's church. The college enjoys a good degree of prosperity, there being 190 students and a full corps of teachers. A very enjoyable "Chrysanthemum Show" was held on Thanksgiving day in the church. The town is steadily advancing, new buildings are going up and business in the usual lines is well represented.

FAIRFAX.—Rev. J. E. Leyda has his work well organized in all departments and has before him good prospects for the coming year. The amount raised for the Foreign Missionary Emergency Fund was \$110. No wonder the missionary spirit in this church is reported most excellent. The town enjoys a solid growth and is numbering among some of its improvements sever



al new and handsome private and public buildings.

STANBERRY has a population of two or three thousand and is a division end of the Wabash railroad. It is a business town of growing importance. The Normal school here is well sustained. Among the teachers are two Presbyterian elders. The school has an attendance of 240 and aims to furnish students with a practical education. Professor Larabee who was in the educational work in Iowa for several years recently took a deputation in this school. The pulpit of the Presbyterian church is vacant and an earnest desire prevails that it may soon be filled by a good strong man. There is a good Sabbath-school and a Young People's Society. The membership now numbers eighty.

ALBANY.—Rev. Mr. Herr, a graduate of Park Collge and Auburn Seminary is in charge here and also at King City. Five persons have united with the Albany church. Professor C. M. Gordon one of the elders is in charge of the "Business Department" in the Southern Methodist College located in this place. Albany is well off in educational institutions having in addition to her public schools, two colleges.

KING CITY.—New and beautiful buildings have been erected on the burnt district of this embryo city. The country around is very pretty and well adapted to farming purposes. All lines of church work are well sustained. Brother Herr divides his time between this church and Albany, making his home at the former place.

UNIONSTAR.—The church here has services once every month conducted by the pastor, Rev. James Reed. The building used is owned by different denominations. Bro. Reed is a faithful minister, and has been a member of Platte Presbytery for a number of years.

S. T. McCURE.

NARRAGANSETT PIER AND ITS POINTS OF INTEREST.

BY THE REV. W. PORTEUS.

The products of the country around the Pier has been proverbial in ages past; in other days and times remote there was a breed of ponies raised in the locality known as Narragansett pacers, fleet as the wind. Horsemen were astonished when Bud Doble drove "Nancy Hanks" a mile in two minutes and four seconds, over one of the best tracks in the country, hitched to an automatic sulky. The Rev. Dr. MacSparrow wrote in 1753, "The produce of this colony is fat cattle, wool and fine horses, which are exported to all parts of English America. The horses are remarkable for their fleetness and swift pacing; I have seen them pace a mile in a little more than two minutes." (*America Dissected*) Query. Was the old Scotch divine fond of a lively spin on the road? The increasing fondness of Americans for fast trotting has led to the comparative neglect of pacing horses, hence, there is little said at the present time of the once famous Narragansett horses.

The thrift of Narragansett has been greatly stimulated and encouraged by the Quaker settlements that once flourished here. The Friends, with their industrious habits and sober thrift, their plain dress and scriptural speech, "yea and nay," "thee and thou," exert a good influence over society wherever they are found; the inner light shines out in the daily practice. To be led by the spirit is to be led well and wisely, safely and surely.

Nearly all the "Friends" are gone from the locality, several of their plain meeting houses are silent, the peaceful people have moved away, some across the bourne, whence no traveler returns, and some to other portions of the land. Their influence still lingers around the place and permeates the community.

Gilbert Charles Stuart, the celebrated portrait painter, was born in the town of Narragansett in 1754; from 1772 to 1793, he spent in London and Paris, and during those years he climbed to the apex of popularity. If there ever lived a man who could make a piece of dingy hempen canvas speak, that man was G. C. Gilbert. If there ever was an artist who could pose before an easel as painter and punster, that man was Gilbert Charles Stuart. He read men's characters at a glance, he always engaged his sitters on some interesting topic of conversation, and while their features were thus lit up, he transferred them to his canvas with the magic power of his pencil.

Hence, his portraits are full of animation truth and nature. No matter where he was placed, nor what the surroundings were, his innate genius shone out resplendently. He was traveling one day in an English stage coach with several strange gentlemen who were rather taciturn, but the gifted conversationalist soon drew them out. They stopped at a wayside Inn to dine: His traveling companions were anxious to know *who* and *what* he was. To their inquiries he replied with a grave face and in serious tones: "I sometimes dress gentlemen's and ladies' hair."

"You are a hair-dresser then." "What said he, "Do I look like a barber?" "I beg your pardon sir, but I inferred it from what you said. If I mistook you, may I take the liberty of asking what you are then?"

"Why, I sometimes brush a gentleman's coat or hat, and sometimes adjust a cravat."

"O, you are a valet then to some nobleman."

"A valet! Indeed sir, I am not. I am not a servant. To be sure, I make coats and waistcoats for gentlemen."

"O, you are a tailor?"

"A tailor! Do I look like a tailor? I assure you I never handled a goose other than a roasted one."

By this time the company were all in a roar of boisterous laughter.

"What are you then?" said one of the gentlemen.

"I'll tell you," said Stuart. "Be assured that all I have told you is literally true. I dress hair, brush hats and coats, adjust a cravat, and make coats and waist coats and breeches, and likewise boots and shoes at your service."

"O ho! a boot and shoemaker after all!"

"Guess again gentlemen. I never handled boots or shoes, but for my own feet and legs, yet all I have told you is true."

"We may as well give up guessing cried the crowd."

Well, then, I will tell you, upon my honor as a gentleman, my *bona fide* profession, I get my bread by making faces.

He then screwed his brow and twisted the linements of his face in a manner that would have made Samuel Foote or Charles Mathews envious in their palmist days. Peals of laughter rose on every hand, when they exclaimed, "You belong to the theater, you must be a comedian by profession." Then to their astonishment he told them he was never on the stage and rarely saw the inside of a play house. They all now looked at each other in utter amazement. Before parting, Stuart said to the interested crowd: "Gentlemen, you will find all that I have said of various employments is comprised in these few words: 'I am a portrait painter!' If you will call at John Palmer's York buildings, London, I shall be ready and willing to brush you a coat or hat, dress your hair *a la mode* supply you, if in need, with a wig of any fashion, accommodate you with boots or shoes, give you ruffles or cravat, and make faces for you."

When Stuart was in the fulness of his career in London, he had for a servant a wayward boy, the son of a poor widow, who spent most of his time frolicking with a fine Newfoundland dog belonging to his master. The boy and the dog were close companions, and when the boy went on an errand, Towzer must go to. Tom was such a truant, that Stuart threatened to discharge him. One day the painter got out of all patience at the boys' delay and posted off to his mother, determined to dismiss him. The old woman seeing the artist coming in such haste, knew it leaded ill to the boy; began at once and told a pitiful story of how his dog had upset her mutton pie, broke the dish, greased the floor and devoured the meat.

"I am glad of it, said the artist, you encouraged the rascal to come here, and here I will send him." He soon cooled down and a new idea came into his head and he consented to keep Tom on condition that she kept his visit a profound secret.

When the boy returned, he found his master at his easel, and being sharply lectured, he told a story that had no relation to his mother, Towzer or the pie.

"Very well," said the painter, "bring in dinner, I shall know all about it by and by."

Stuart sat down to his dinner and Towzer took his accustomed place by his side, while Tom stood in attendance.

The artist addressed the dog, "Well Towzer, your mouth does not water for your share; where have you been?" and he put

his ear to the dog's mouth, "I thought so, with Tom's mother, ha!"

"Bow-wow." "And you have had your dinner?" "Bow."

"I thought so; what have you been eating? Put your mouth nearer, sir. Mutton pie, very good. So you and Tom have eaten Mrs. Jenkin's mutton pie, have you?" "Bow-wow."

"He lies sir," exclaimed Tom in amazement. "I didn't touch it; he broke mother's dish and eat all the mutton!" From that time Tom concluded that the devil must be in the dog or the painter, and that he had no chance for successful lying, and so reformed his life.

Stuart painted kings, dukes and lords, and reformed London gamins at the same time.

Any spot of earth that can produce men whose lives are crowned with greatness and goodness, deserves honorable mention. As Narragansett Pier pushes its rock ribbed sides out among the brawling waves of the stormy Atlantic, so her Perrys and Stuarts have pushed their way out into the pages of history.

WHAT IS A HOME MISSIONARY?

BY "SENSE OF JUSTICE."

THE WORLD'S VIEW.

A man who is capable of earning a \$2,000 salary and yet accepts \$700. A fool.

A man able to surround himself and his accomplished wife with every luxury, yet skimps along on threadbare diet as well as threadbare garments. He is a man who thankfully accepts for Christ's sake what you have no further use for. He uses second-hand organs, second-hand hymn books on a second-hand salary.

From another point of view. He is a man who on a \$700 salary makes more Christians per year than your man with a salary of two or three times that amount. He generally makes the poorest showing on our Assembly's reports because he has labored in Spoonville, 10 added; in Toolburg, 12 added; in Homestead, 20 added; in Newtown, 16 added; and organized a church with 15 members, gathered from the four winds of the earth; 73 souls in half a dozen churches enlisted for Christ. If that were done by some of us who are not H. M., how would blow! Such a work as that goes far above the average, yet who blows the poor man's horn and sounds his praises!

Yet well do I know that this scene is not over-drawn. It may not apply in every case, but can be found easily enough.

Logically, then, the home missionary is the best workman who works on the least salary. There are men in our strong churches who get \$3,000 per annum who do not win as many souls for Christ as our \$700 brother in the west.

But more. The home missionary rarely has any great spiritual aid from his own flock. One elder or two or three, or perhaps four men in the congregation who take any special interest in spiritual affairs, and all that is done he, unassisted must do. Then he must scatter his force over two to six fields and wade unbridged as well as unbridged streams. In contrast with all the toil and privation, in contrast with all the work done at a disadvantage, who is the most "profitable servant?" Our eastern pastor lives in a fine brick manse, has the advantage of a people long accustomed to regular church-going, has the advantage of the accumulation of public sentiment in favor of the church and not against it, and has the aid of from one-half to two-thirds of his entire membership in his work. And all this plus a good library—or one in the city—plus a large self-sustaining congregation, plus all the best magazines.

PRAYING FOR BOLDNESS.

BY C. H. WETHERBEE.

The boldness with which the apostles faced their enemies and danger on every hand was not natural to them. They were naturally modest, unobtrusive, timid men. Being of very sensitive dispositions and refined in character they naturally shrank from meeting in sharp conflict the brazen and brutal foes of their cause. That they felt the need of a special endowment of Christian boldness is evident from the fact that they especially prayed for it. Hence we read: "And now, Lord, look upon their threatenings, and grant unto Thy servants to speak Thy word with all boldness, while Thou stretchest forth Thy hand to heal." From these words it is clear that the threatenings of their enemies made the apostles naturally fearful. They knew much of the power of determined, bold and defiant enemies. They also knew that these enemies were backed up by all the power of Satan. Hence they earnestly prayed the Lord to grant them "all boldness," that they might continue to speak the whole truth of the Gospel without wavering. And their prayer was answered, for we read: "And when they had prayed, the place was shaken wherein they had gathered together; and they were all filled with the Holy Ghost and they spake the word of God with boldness." The fullness of the Holy Spirit made them bold for God. This is the true source of best courage. The boldness which comes by the almighty Spirit can face all foes in triumph.

World-Outlook.

A Cape Coast Castle dispatch states the Ashantee expedition has reached a point within twenty-eight miles of Coomassie, the capital of Ashantee. The final advance on that place was expected on the 14th.

Gen. Baratieri, in command of the Italian forces in Abyssinia, telegraphed to the government that the Italians have repulsed several fresh attacks by the Shoans on Mekaleh, the losses being slight.

Sir Claude MacDonald has been appointed British Minister at Peking, in place of Sir N. R. O'Connor who has been made British Embassador at St. Petersburg. This is a diplomatic charge of note, in these troubles times.

The enemies of the Peruvian Government and a number of gendarmes, who had mutinied, created a disturbance at Moquegua. The outbreak was suppressed promptly. Troops have gone to the support of the officials of the palace.

"In time of peace, prepare for war" is a motto of the day. In the statements of the Bureau of Engineers before the Senate Committee on Coast Defenses, the fact was brought out that the engineer department requires \$2,500,000 to be spent immediately for torpedoes and torpedo mines for land defenses. This is independent of the torpedoes and torpedo boats for the navy. In case of a sudden emergency it would take at least a year, if the appropriation was made to procure the material, manufacture the torpedoes and put them in place at the principal ports of the United States. The chief of engineers advocated the expenditure of \$12,000,000 during the fiscal year ending June 30, 1897.

The clearest statement of the African affairs is that just made by Cecil J. Rhodes. No man has the matter more completely at his finger-ends than he. He says that within the Transvaal there are 70,000 newcomers and an old population of 14,000. With the development of the gold industry to a fuller extent the newcomers will amount to 500,000 in five years, eventually to 1,000,000, probably more. From time to time the position will be upset by the attempts of the new population to claim common civil rights, which eventually they certainly must get. Statesmanship should give them some rights now, but it is impossible for the newcomers who own more than half the soil of the Transvaal and nine-tenths of the wealth of the country, to secure recognition. The new males outnumber the old five to one, and are composed largely of Americans, including the principal mine managers. England is the only great power in South Africa. She is now threatened with German interference, which she is bound to resent and resist. He then asked for American sympathy and aid.

Cuban matters continue in *status quo*, with the whole island involved in war, and cannon pointing in every direction from Havana. There have been no pitched battles, no surrenders or armies check-mated in untenable positions as in other wars, but the insurgents have done so far all they threatened. The Government does not know where the rebel columns are. Almost every point approached by the troops reveals the presence of insurgents, skirmishing west of Havana with Gen. Navarro's column. At the same time Suarez Valdez finds no lack of them in Matanzas, while the railroads and sugar plantations are at a standstill, and in the far east the two Generals, Pando and Martin, are kept busy by Jose Maceo, Aguirre, Rabi and other rebel chiefs. Rebels under command of Nunez entered Managua, doing no harm, but burning the council archives. An official telegram from Guanajay says that troops under command of Navarro and Col. Arizon, in combined operation, fought the rebels under command of Maceo between the plantations of Regalado and Begona. The troops were under fire for one hour and dispersed the rebels from their position on the hills of Armenteros with great loss. And so it goes.



## 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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 TREASURER: Miss Jennie McGintie, 4201A Page Ave.

#### 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.

#### TREASURER'S REPORT FOR THE MONTH ENDING DEC. 25, 1895.

##### KANSAS.

Emporia, \$5 00, Neosho, \$77 74; Osborne, \$2.64; Topeka, \$104.26. Total, \$189 64.

##### MISSOURI.

St. Louis, \$268 77.

##### MISCELLANEOUS.

Mrs. M. C. W., \$25 00; Dallas Exposition Park, Junior C. E., \$5 00; Refunded, \$5 00. Total, \$35 00.

Total, \$193.41.

MISE JENNIE MCGINTIE, Treas., 4201a Page Ave.

#### MONTHLY MEETING, JANUARY 1896.

It was general review day, a look backward over the year just closed. Our Foreign Secretary gathered up the points of interest along the various lines of work in the foreign field, touching here and there the dark spots, but very largely, the review held up the results that have given cause for encouragement. Reliable statistics emphasized and strengthened the statements made so that in spite of the thick shadows which lie upon the record of a large part of the year, the church has reason to rejoice at the onward movement of the cross of the Redeemer. If the church will do her part in this new year, God will certainly do His, and so we will take as our motto for 1896, that of good old Carey, the cobbler missionary; "Expect great things from God, attempt great things for God."

The Scripture reading was that Psalm of joyous praise, the one hundred and third in which we have such beautiful glimpses of the loving attributes of our God. No one could, better than David, sing of the forgiving love, the tender mercy and pity of the Father. Having as it were exhausted his wealth of words to express his own personal thought and feeling towards the One who had redeemed his life from destruction, he calls in a perfect abandon of joy, upon the angels and hosts of God and ministers of His, and His very works in all places of His domain to complete the praise.

The thought which the leader of the board, wished most strongly to lay upon our hearts is the sufficiency of Christ's redemption work. It is because of His blood, that we can say with the Psalmist, "so far as the east is from the west, so far hath He removed our transgressions from us." "Thy" your sins be as scarlet, they shall be as white as snow," through that blood, for "the blood of Jesus Christ cleanseth us from all sin."

Since the last printed report a Woman's Missionary Society was received, organized November 22nd, and to-day we received a

Junior Christian Endeavor Society, in Russell, Kansas.

The total receipts for the month ending December 26th, are \$193.51, somewhat ahead of this time last year. The Emergency Fund stands at \$1924.46.

The return Bulletin from Missouri was received to-day.

We print the following report, prepared by our Foreign Secretary for our next Bulletin which goes out in a few days.

#### NEWS FROM THE FOREIGN FIELD.

**Japan.**—Miss Stella Thompson is to be stationed at the "Namiya" with Miss McGuire instead of going to Kanazawa as was supposed by us. Miss Palmer is transferred to Kanazawa. She has had heavy cares and responsibilities laid upon her and has done nobly. The illness and death of Mr. Woodhull has been a sad blow to the Mission.

**China.**—Mrs. Chalfant wrote of the crowd daily gathered in the dispensary at Ichowfu for medical treatment. The need of larger quarters is sorely felt. Can not something be quickly raised for the hospital at Ichowfu? The last letter from Miss Cogdal was as usual bright and hopeful.

**Korea.**—We hear nothing from our beloved Mrs. Gifford. God grant that in this case "no news is good news." We have put her, by our faith into the strong tower of God's name. He is the safety of His people.

**Siam.**—The McClures are safely settled once more in Petchaburee. The school in Bangkok moves on smoothly judging from a printed report. No letters have been received.

**Laos.**—Miss Ghormely has arrived in Cheung Mai. No letter yet received from her at headquarters. Miss Griffen is always busy. Sometimes overworked, if not always.

**India.**—Mrs. Morrison is much better in health. Miss Thurman wrote from the steamer "Australia" on the Mediterranean Sea. She expected to be in Bombay, Dec. 16. She does not know where she is to be stationed nor what will be her special work. Miss Carrie Clarke is in the Lodiana Mission. No word from her direct, has been received by the Foreign Secretary, but cheery home letters, copied by her father, have been sent to St. Louis.

**Persia.**—Miss Maggie Demuth is in Tabriz, studying the language. Miss Mary Clarke reports that things are looking well about the Teheran Boys School. The burden of almost every letter is, "Pray for us."

#### Will you?

From letters received we learn that Miss Clarke and Miss McIntosh reached India after a pleasant journey, on November 6th, Miss McIntosh was met at the dock in Bombay by Miss Brown who takes her to Panhala. Miss Clarke goes to Lodiana. Miss Carleton will accompany her as far as Ambala, where Walter Clarke will meet his sister and be with her on her way to her station.

#### IN MEMORY OF REV. G. E. WOODHULL.

##### EDITOR OF MID-CONTINENT,

I inclose with this a copy of the resolution in memory of Rev. G. E. Woodhull, adopted by the West Japan Presbyterian Mission of which he was a well beloved and highly useful member. He died of typhoid fever at Tokyo, Japan Oct. 11, 1895. I hope you will publish these resolutions which I send you at the direction of the Mission.

JAS. A. DOUGHTY,

Secretary West Japan Presbyterian Mission, Hiroshima, Japan, Dec. 10, '95.

#### MEMORIAL.

WHEREAS, In His infinite wisdom, our good and merciful heavenly Father has seen fit to remove from our midst and take to Himself our beloved brother and fellow worker, Rev. George Edward Woodhull, Therefore, be it

Resolved, That we, the members of the West Japan Mission of the Presbyterian church in the U. S. A., in regular session assembled express our profound grief and sense of personal loss in the death of one whom we loved as a brother, whose zeal and energy we admired and in whose character and purpose we reposed the greatest confidence. With seven years of hard earnest work behind him; a fine knowledge of Japanese language, life and character acquired; the foundations of an extensive and important work already laid, our deceased brother's future was full of the brightest promise. But though his removal is a heavy dispensation of Providence, we recognize in it the hand of God who doeth all things according to the counsel of His will and who doeth all things well.

Resolved, That in the death of Mr. Woodhull we believe the world has been rendered poorer in the loss of one who labored unselfishly and with singleness of purpose for the general good of mankind and that Japan in particular has lost a true friend and well-wisher—one who had devoted his young manhood and had hoped to devote his long life to serving her highest needs.

Resolved, That we express to the church and to the Mission Board through whom he served, that they have lost a most faithful and successful worker the cessation of whose labors is immediately and extensively felt and whose place can be filled only with the greatest difficulty.

Resolved, That we express our deepest sympathy with the aged parents bereft of an only son, and he one who was so worthy an object of their love and pride, and our hearts go out to his stricken wife in her great grief; but there is consolation in the promise that all things work together for good to them that love God.

Resolutions adopted at the annual meeting of the West Japan Mission of the Presbyterian church, in the U. S. A., held at Kyola, Japan, Nov. 9, 1895.

#### A WORLD-WIDE SURVEY.

There are over 5,000 principal stations in non-Christian lands where missionaries reside and from which as centers missionary work is carried on. Connected with these are nearly 19,000 out-stations. The male missionaries that are now on the field number 6,355. Many societies, indeed most societies in Continental Europe, do not enumerate the wives of missionaries, but, nevertheless, there is a record of 5,219 women who are engaged in this work, so that the total number of missionaries now reported is 11,579. This is more than 2,000 in excess of any report that has hitherto been made. The number of native laborers, including pastors, preachers, teachers and other helpers, exceeds 70,000, while the enrolled communicant number 1,157,668. Last year the reported receipts of all missionary societies were, in round numbers, \$13,700,000; this year the amount has increased to \$14,441,000. The gifts from the United States amounted to \$5,000,000, an increase over the preceding year of about \$82,000. The gifts from Great Britain, however, show an increase of over a million and a quarter, owing in part at least to fuller reports from societies which are engaged both in home and foreign missionary work.

The 35 societies of the United States report 993 principal stations and 4,911 out-stations. They have in the field, at present 3,512 missionaries, of whom 1,469 are men. The fuller details reported by these American Societies enable us to give the number of churches connected with them as 3,019, having 397,252 communicants on their rolls, of whom 36,600 were added the past year. In schools of all grades there are under instruction 193,616 pupils. Among the noteworthy facts brought to light in these tables of American societies, is this, that the native Christians in mission churches have contributed the past year the noble sum of \$590,000, which is more than one-ninth of the amount contributed in the United States.—*The Missionary Herald.*

#### A NEW FRONTIER.

"A rush for new homes!" "Five thousand settlers made a dash for the rich Nez Perces lands!" Thus the daily papers announced the opening up of the Nez Perces Reservation to white settlers on November 18 1895. The area which is thrown open is said to contain about 125 square miles, or 85,000 acres, and comprises land ceded by the Nez Perces Indians to the Government for a consideration of \$360,000. A salubrious climate, and a picturesque country invite settlers who have made haste to accept the generosity of the Government and provide themselves with homes. Thus is another frontier thrown open, and new safeguards needed.

The restraining influences of church and school should at once be thrown about these communities. It is one of the problems of our great New West that it has not only one frontier, it has many. We can no longer mark the boundaries of the frontier by continuous parallels of latitude and longitude. Wherever the Government opens up new land, wherever new mining excitement springs up, wherever incoming settlers take possession of unoccupied country, there is a new frontier.

Concerning this question of Christian work on the frontier a clergyman says, in the *Review of Missions*. "The great mass of church members have the most vague idea about the frontiers. The time was when the frontier was well defined, and was supposed to

## Nerves

Depend upon the blood for sustenance. Therefore if the blood is impure they are improperly fed and nervous prostration results. To make pure blood, take

# Hood's Sarsaparilla

The One True Blood Purifier. \$1; 6 for \$5.  
 Hood's Pills cure habitual constipation. Price 25 cents.

have settled about twelve miles from Boston. After a long period it stretched away into Western Massachusetts, and then the churches of Massachusetts and Connecticut began to think of missions to the heathen in America.

"Within the last twenty-five years the frontier has seemed to recede as fast as does the horizon as the traveler walks toward it, and to-day men are heard saying, 'We have no frontiers; all the land is taken;' but the real facts are, we have more frontiers than ever, and there is much land to be possessed.

"The land is settled in spots, and each new settlement sees new frontiers to be conquered. Where the fathers had a well marked frontier, the sons have four, and paradoxical as it may seem, our frontiers are in the interior."—*Home Mission Monthly.*

#### "SHEER IGNORANCE."

The *Missionary Herald* well comments as follows on a most surprising and shamefully ignorant piece of criticism on foreign mission work which lately appeared in the *Church Union*:

The article starts with an allusion to the large sums of money raised for foreign missions, and suggests that the home field is slighted because of this drain upon our resources. Had the writer been aware that the total contributions for foreign missions by all evangelical Christians in the United States do not amount on an average to twenty-five cents per member a year, he could not have spoken of them as other than pitifully small. The sins of Great Britain and the United States, both national and individual, and especially the conduct of some of their citizens who carry dynamite and the arts of war, with liquor and opium, into pagan lands, are paraded as if they furnished a reason why Christians in these nations should not carry the Gospel abroad. This is a strange *non sequitur*. Since corrupt men from Christendom are bringing evil upon pagan lands, every Christian should feel a yet greater obligation resting upon him to neutralize these evils, and as far as possible make amends for the wrong done, by imparting the blessings which Christendom enjoys.

Another astonishing statement made by this writer is that missionaries "have admitted having known very few or scarcely one truly converted heathen in their personal experience."

What missionaries have said this? We call for names. Let Paton and Chalmers speak for the South Sea Islands; Blodgett and Nevius for China; Clough, Thoburn, and Washburn for India; Wheeler and Tracy and Jessup for Turkey, and let others as clear-headed and honest speak for other lands. They tell us of thousands and tens of thousands brought under the power of the Gospel, made into new creatures by the Spirit of God. "Very few or scarcely one truly converted." The assertion is utterly reckless, yet it is matched by another, which is that missionaries take up this work "for their love of foreign travel, for educational advantages, sight seeing, and in other cases for the love of luxury." We forbear to characterize this statement as it deserves. If such motives have ever influenced any one, it may be remembered that there was one Judas among the Twelve. The suggestion of superior educational advantages and luxuries to be found by an American in the islands of the Pacific, in China, or India or Africa, is one we should hardly have looked for outside of a lunatic asylum. And when missionaries are enduring what they are to-day in Turkey and China, and are standing at their posts at the peril of life, amid blood and famine, and desolation, for the sake of the people whom they have reached with the message of the Gospel, and whom they have learned to love as their own souls for Christ's sake it is a strange time to speak of them as seeking luxuries and personal gain.



**Church Prayer-Meeting.**

*The Mid-Continent Topics.*

For Jan. 22. Isa. 44:22.

**BLOTTING OUT SINS.**

[See Prayer-Meeting Editorial, page 8.]

**Young People's Meeting.**

**CHRISTIAN ENDEAVOR TOPIC.**

BY E. R. W.

January 26.

How and why we should testify for Christ.

1 John 4: 2-15.

1st. *How* we should testify for Christ. With the heart man believes, with the mouth he testifies. The word *testify*, means bear witness to the truth in question. How can we now bear witness to the truth of Christ? In the early church to be a witness for Christ meant very often to be a martyr for Him. The Greek word *martyr* meant merely *witness*, but so often was the witness sealed in blood that that word grew into a tragic meaning. Now to testify for Christ involves no loss of life, no loss of esteem, no loss of friends in America, though to day in Turkey it means all that. How then can we testify for Christ? Words to-day are so cheap in America. In Turkey, if those women had repeated the words "Allah alone is God and Mahomet is his prophet," life would have been their reward, but they chose a fearful death with dishonored bodies rather than testify against Christ. How should we in favored America testify for Christ? By our daily lives, the witness to Christ must breathe forth from our homes, from our closets, on the streets, in the school, in the office, in the sewing society, where sometimes hearts are torn while garments are being mended, in the willingness to be overlooked, in the courage to be frank in putting down wrong, in the power to keep on loving the sinner, while hating the sin. In all these ways testify for Christ. "Keep close to the seller of perfumes if you would be fragrant." Keep close to Christ if you would breathe Him in your life.

2nd. *Why* should we testify for Him? Christ says He that is ashamed of me and my gospel, of him will I be ashamed. Paul says he was not ashamed of the gospel. The negative form of the statement is at first chilling when we remember the fiery love of the bold Paul. To-day there are Christians who are ashamed of the gospel. They do not make much of the blood. They speak of their own feelings, they talk much of their duty to the masses and the classes. Do they make much of the death of Christ? Do they tell that they know of their own experience that it is the power of God for salvation? If Christ be indeed the lover of your souls, take His name upon you as a loyal bride does when she marries. Forget the past. Love Him loyally. Do not do as the forced converts of the middle ages used to do, go down to be baptized, but holding aloft all the time the strong right arm with sword in it. Let the right arm of your manhood, the dew of your youth, the wisdom of your age be given to Him who gave Himself for you. No man, who wears Christ's livery now, can be ashamed of Him without being scorned by the world whom he fears. The world has no pity for those who like the children of Ephraim of old, "being harnessed and carrying bows turn themselves back in the day of battle." Witness to Christ because He loves you. Witness to Christ because you love Him. Live your Bible because you believe your Bible. Love because God is love; and he that dwelleth in love dwelleth in God and God in him.

FOR ANSWER IN THE MEETING.

How can we get more new members into the society?

What can we do to win the associate members for active membership?

How can we have more helpful prayer-meetings?

Ought we to observe the pledge better than we do?

Are there any novel kinds of meetings you would like to see tried in our society?

What more can we do for the church than we are doing?

How can we make our Christian Endeavor work more personal and direct?

What suggestions have you for the betterment of our Bible-reading at home?

Can you hint at any improvements that should be made in our committee work? How can we get the most good from our daily devotions?

What is the chief step in advance you would like to see our society take during the coming year's work?—*Westminster Endeavor*.

**Sunday-School.**

First Quarter. January 26th, 1896.

Lesson IV.

**THE EARLY MINISTRY OF JESUS.**

Luke 4:14-22.

**GOLDEN TEXT.**

His word was with power.—Luke 4:32.

**SPECIAL WORD STUDIES.**

*Synagogues.* From two Greek words which mean "a bringing together," then "an assembly." In the New Testament it designates—1, an assembly of Jews gathered together for prayer and for reading and explaining their Scriptures; 2, the building in which they usually held their worship. There could be a synagogue in any place where there were ten Jewish families.

*Book.* The Greek for book here is the diminutive of *biblos*, which was the name of the plant called papyrus, of which paper was made. Hence the word was also applied to the writing, and designated the scroll or roll containing it. The material was not cut into small leaves and bound as our books are, but was in a long narrow strip rolled up from each end. As it was unrolled at one end it was rolled up at the other, and thus "the place" was found. Perhaps the "book" contained Isaiah only.

*Minister.* The Greek word for minister meant in classic Greek one who served as a helper to an oarsman, or one who was a subordinate oarsman. Then it designated any one who worked—a servant. In New Testament Greek it designated any one who attended or helped a public officer, as a king, a magistrate or the ruler of a synagogue. The "minister" would then mean an attendant something like a beadle or a sexton in our time.

**LESSON EXPOSITION.**

I. *The Teaching.*—Jesus returned . . . into Galilee, v. 14. The power of the Spirit refers to that which was seen to come upon him at his baptism. Jesus went through the country like the Jewish rabbis or teachers, having several followers or attendants, no doubt, as they were accustomed to have. It would have seemed as strange then for a teacher to go alone as it would seem to us to see a preacher going about with ten or twelve pupils accompanying him. The region where the fame of Jesus now spread was lower Galilee. The miracle at Cana soon after the baptism, and His teachings and works in Judæa, spread that fame before him in Galilee.

*Taught in their synagogues,* v. 15. Working miracles and speaking with persuasive and convincing power, he would be recognized and invited to teach or address the people, by the chief ruler of any synagogue in Galilee. The divine power appeared in his speech and bearing, so that all admired and praised him.

*He came to Nazareth,* v. 16. Nazareth was among the hills of lower Galilee, about 14 miles from the Sea of Galilee, six miles west of Mt. Tabor and 66 miles north of Jerusalem. It was the home of Jesus in His youth. It is now called *En-Nasirah*, and has 5,000 to 6,000 inhabitants—2,500 Greeks, 2,000 Mohammedans, 8,000 Latins and a few Protestants. Farming, gardening and various handicrafts and trades are followed by the towns people. It has a synagogue, a Latin, a Greek, a Protestant and a Maronite church. Behind and near the latter is a "brow of the hill," probably the one over which the Nazarenes attempted to throw Jesus. Near the Greek church is a very old spring called "Mary's well," to which Mary herself may have gone for water, as women do now.

*As his custom was . . . into the synagogue.* Custom answers for anything in the East, "Whatever is done is right" is an Oriental proverb. Jesus was in the habit of attending the synagogue on the Sabbath, not only in His youth at Nazareth, but afterward wherever He might be on the Sabbath day; for both are implied in this statement. See v. 15. Laymen could address the people in a synagogue, as they can now in a Moslem mosque.

*Stood up . . . to read.* In the synagogue one might rise to signify his desire

read. Besides, it was customary for the Jews to stand when they read the Scriptures in public. The congregation or the chief ruler must have requested Jesus to read; for "a reader may not read until the chief of the congregation bids him read; yea, even a minister of the congregation or a ruler of the synagogue may not read of himself until the congregation or the chief among them, bids him read." Therefore Jesus being permitted to read, he "stood up." They even forbade the reader of the law to lean upon anything; but this rule did not apply to reading from the book of Esther, for in reading that the reader was allowed to stand or sit. And Jesus no doubt waited for the roll to be handed to Him by the *chazzan* or "minister," as was the custom in the synagogue.

II. *A Lesson from Isaiah.*—*There was delivered unto him . . . Isaiah,* v. 17. Some extract from the law must first be read; then a lesson from the prophets. The "creed," that is, Deut. 6: 4-9; 11: 13-21, and prayers, usually preceded the reading of the law. The law was divided into fifty-four sections, to be read in order, one section on each Sabbath. Jesus "opened" or unrolled the "book" or roll. Had it been the "law" he would not have done this before the congregation, for the rabbis forbade this; but a book of the prophets might be so unrolled. He could read select portions; so he rolled open the book until he came upon Isa. 61:1-3 and 53:6, which He read. The citation of the passage by Luke quite closely follows the Greek (Septuagint) version; but it is probable it was read from the original Hebrew.

*Anointed me to preach,* v. 18. This passage was from the section appointed to be read on the great day of atonement. It was usual to read from the Hebrew, and then an interpreter translated it into the vernacular of the people. Jesus preached in the wisdom and power of the Spirit; those whom God sends to preach He qualifies for that work. The peculiar mark of Messiah's work would be that it was to and for the poor. This has ever characterized the true gospel: it is for the poor, and in sharp contrast with false religions in this respect. Deliverance, sight and liberty are further marks of that spiritual jubilee which the gospel was to bring to the world.

*To preach the acceptable year,* v. 19. The Lord's time for completing the great redemption from sin had come—the world's great jubilee year. It was the "fulness of the time." See Gal. 4:4.

III. *The Lesson Explained.*—*Closed the book,* v. 20. Jesus rolled up the roll or book, as the high priest did after he had read the law on the day of atonement. Jesus then handed the roll to the *chazzan*, the minister or sexton of the synagogue, who was required to place it securely in the chest again. The minister was required to receive the roll in his right hand, and to hand it to another with the same hand.

*Sat down.* Jesus sat to deliver an address or sermon, with which the service of the synagogue usually concluded. This sermon or teaching might be by any person of culture whom the chief of the synagogue should approve, either priest, scribe or layman. Thus the apostles were invited to speak after the law and prophets had been read in the synagogue at Antioch. Acts 15:15.

*Eyes of all . . . were fastened on him.* The Greek word for fastened is used twelve times by Luke (ten times in the Acts), and is a medical term signifying close and continued looking. They were eagerly waiting for his explanation of this remarkable passage.

*This Scripture fulfilled,* v. 21. Here Jesus began to depart from the fixed rule of the synagogue and its elders. A settled principle of the orthodox Jewish rabbis was, "every one is bound to teach in the very language of his teacher." But in public address in the synagogue a larger liberty was allowed. Delitzsch gives an example of an ancient address based upon "he hath clothed me with the garments of salvation," Isa. 61:10, in his *Day in Capernaum*, pp. 131-133. This new *darshan* or "teacher" (so called from *darash* "to ask") had been trained up among them, but now began a discourse in a language of his own. This was startling; it might be a heresy.

*Wondered at the words of grace,* v. 22. The hearers were amazed, not so much at the moral force as the beauty of what he said. It was not the matter chiefly, but the manner in which the Savior spoke that excited their wonder. It implies that there was a



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gentleness, sweetness and persuasiveness in his manner and language that they admired. They wondered that a plain son of a carpenter from their own town had such power; and they asked one another, "Is not this Joseph's son?"—*Dr. E. W. Rice, in Sunday-School World.*

**SOME OF MR. SPURGEONS SAYINGS.**

Some recently published sermons of Mr Spurgeon's supply the following points:

**THE SUPERIOR PERSON.**

Then there is another way of being blinded, and a very common one, too—that is, by general conceit of knowledge. I know a man stone blind of it. When I met him last he looked at me, condescended to ask how I was, and he as much as intimated that he was prepared for a little conversation with an inferior person occasionally, and therefore he did not mind speaking about religion with me, he himself being a very superior person indeed, knowing everything, and, if possible, a few things besides. This man called himself an Agnostic, and when a man says that he is an Agnostic he is an inornum—that is, a person who knows nothing; yet such a man usually talks as if he knew everything, and the appendix at the end of that. He mentions Calvinism, and he says, in a tone of contempt, that his grandmother was a Calvinist. He says that he remembers the Evangelical school, but that they have nearly died out now. He is not the kind of man to enter the gates of heaven, he carries his head too high for that. He is a man of broad thought, and of course he goes the broad way. Narrow-minded people go in the narrow way; but then it leadeth unto life eternal, and therefore I commend it unto you.

**BOILED POTATO SERMONS.**

O brethren, if some preachers would only preach the gospel they would soon see how very superior it is to all their fine essays! But they prepare their sermons so well. Oh, yes; I know. But did you ever hear of the man who used to prepare the potatoes before he planted them in his garden? He always boiled them, but they never grew, for he had prepared all the life of them. Now, many a boiled sermon is brought out to the people, but it never grows. It is elaborated and prepared so much that nothing will ever come out of it. The Lord loves to bless living words spoken in simple language out of an earnest heart. The man who speaks thus does not get the glory, but the glory goes to God, and thus there is room for the works of God to be manifested.

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# THE MID-CONTINENT

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WEDNESDAY, JANUARY 15, 1896.

THE EXPEDITION from New York to take observations on the approaching eclipse from Japan, next August, for the period of two minutes and forty seconds, will cost \$25,000. That seems to be pretty high tuition for so short a term of study. Scientific facts sometimes "come high" but it is supposed that in one way or another their value is commensurate with their cost.

COE COLLEGE, Cedar Rapids, Iowa, is very gratifyingly exhibited in President Marshall's report of the board of trustees of that institution for the year ending Oct. 1895. The outline of the work which is there maintained and the general facilities and equipment of the college give a basis for honest pride to the friends of education in the west. We are particularly pleased with what is related of the religious character of the College.

IN THE matter of Christian giving a personal obligation rests upon every one. This fact is not infrequently overlooked by Christian people. They think of their neighbor with his larger means as one who ought to give, forgetful of the fact that the same obligation rests upon them, although their possession of this world's goods may be very limited. The New Testament injunction is, "Upon the first day of the week let every one of you lay by him in store." No exception on account of one's pecuniary condition is made. This sense of personal responsibility is one that should be prayerfully cultivated.

WE MENTIONED two weeks ago that Dr. Brookes of this city had resigned his pastorate. This step was a matter of wide public regret, and his own people especially felt sore at the thought of losing one who had held a pastorate among them for thirty-eight years. The event took the attention of all church circles in the city and elicited comment from ministers and church papers in other parts of the land. We are glad now to announce that his relations to his church are not to be entirely severed. At a meeting of the congregation held last week the people very cordially and affectionately voted that he remain among them as *Pastor Emeritus*. This position Dr. Brookes has accepted. Great gratification is felt in this issue of the matter. The same pastor emeritus relation to a former charge is now held by Dr. Joseph Smith of Baltimore, Dr. Booth, Moderator of the General Assembly, and by others in the ranks of our ministry.

IN THE *Independent* there is given a review for the year 1895, of all the denominations throughout the country, furnished by representative men of the different churches. Edward Everett Hale appears as the spokesman for the Unitarians. His contribution is very brief. He says: "the Unitarians are pure independents, and that both as individuals and as churches they resent any wish or any attempt to either defend or restrict their faith or their methods." And again he says: "I cannot speak for the Unitarian Church of America, no man can." This is unfortunate. The public want to know in clear cut statements, what the Unitarian "faith and methods" are. We were already

aware that they defiantly dared anyone to "restrict" their faith, but we are sorry to learn that they also "resent any attempt to define" that faith. We fear the *Independent* will get discouraged in its laudable effort to give information about the Unitarians if "no man can speak" for them. In the meantime we have our own opinion of a church that is so transitional, or ethereal, or shadowy that it cannot be reported of. Could there not be at least a sort of kodak "snap shot" view?

WE WISH our good Presbyterians who have their lot in prosperous churches, and who in their own home life are mercifully spared all serious discomforts and narrowness of means, would turn their thoughts for awhile to the trying circumstances under which many of our ministers and churches in Home Mission fields in the west are at present doing their work. The following tale which we have recently learned we give as a sample. Will not our good people at least think of it? The minister of a certain church, itself feeble in the present times, gives a Sunday afternoon service to a weak little flock, six miles away from his home, the people of which will not be able of themselves to raise a dollar, and must depend entirely on the Board. He says:

"They will do well if they secure sufficient means to buy their Sabbath-school supplies. Yet, they ought to have the Gospel, they want it. We have a good church building there. We ought to hold on to the field—I am at present going to them each Sabbath afternoon, making a twelve miles drive. I attend Sunday-school here in the morning, then preach; hurry home, eat my dinner hurriedly and start for—; attend their Sunday-school and follow that service with preaching. I then get home barely in time to eat a small lunch and start for our C. E. service, which I always feel I must attend if possible. This service is followed by preaching. All this makes a pretty full day and both physically and mentally laborious. I must furnish my own conveyance which costs me the cash. I know our Home and Foreign Boards are greatly embarrassed, but I truly wish our wealthy churches east could understand the perplexities of many, very many of these western churches."

IN THE *Home Missionary* for January, the Rev. A. A. Robertson, a Congregational Minister of New York City, touches very sensibly on the subject of the non-church-goers. In reply to the question, how can we get these classes to attend, he says very distinctly:

"Not by entertainments, innovations on Sabbath usages, nor by changes in the order of services. Six years' experience of the weekly entertainment, and modification of the Sunday evening services—by extra singing, shortened sermons, etc.—proved that you can fill your chapel with the frivolous people of the community at every entertainment, and yet fail of evidence that it has won a man or woman to regular church attendance. Innovations in Sunday services may draw a few, curious to see what it is like, but it does not add a regular church goer from the roving ranks. This is no condemnation of innovations or changes in the regular services, for the regular church goers are entitled to the best that can be given, and to more variety in services than they get as a rule. Our only contention is that men of the classes herein named are not won to church by such means. There is but one way to win them, and that is on purely spiritual lines. The church must go to the indifferent and convince them that they are lost, and that salvation is the one thing needful for them. And this we must do in prayerful reliance on the Holy Spirit.

We must get back to the question, what is the object of the Church, and what is the Gospel here for? Every thing depends on a right conception of this province. In all other departments of study and of enterprise the present is evidently the day for specializing. The church has its specialty. Men are sinners, and ministers of the Gospel have their one specific *role*. They should be known, as the poor damsel at Philippi knew Paul and Silas, as "servants of the most high God which show unto us the way of salvation." The old Greek philosopher's advice to the shoemaker who ambitiously thought to deal with problems outside his line, has application to many a church and preacher to-day—"stick to your last."

## PRESBYTERIAN CHURCH EXTENSION IN ST. LOUIS.

This subject, while not devoid of interest to our readers in general, as well wishers of Zion, is, we assume, of special and immediate concern to the Presbyterians of this city. St. Louis of late years has been making a remarkable growth in population and in all the elements of material improvement. The city limits have extended to bounds that would greatly surprise those who only know its territory as it was a dozen or twenty years ago.

The Presbytery of St. Louis has been alive to this condition of things and by its committee have sought to plant and foster mission enterprises in the fast

growing new quarters of the city. THE MID-CONTINENT, as the Presbyterian paper in St. Louis, desires to further these efforts in all the ways within its scope. In this issue it furnishes a full page map (see page 12) showing all the Presbyterian churches and Presbyterian missions now in operation within the city limits. We bespeak for it the careful attention of our St. Louis readers.

The work of Presbytery's committee has been very gratifying, as will be seen by a study of the map. But they believe this work could be much more effectively promoted, and the young missions better fostered, if there were greater system, and greater union of counsel and effort on the part of all the city churches. To this end the Presbytery has on foot the scheme of a city Church Extension society. The aim is to raise a fund of \$100,000 in annual payments of ten per cent. of each individual subscription. This is to be a fund from which disbursements will be judiciously made in aid of new and feeble church enterprises. The same plan is in operation by our Presbyterian brethren in other of the large cities. It is most desirable that this method of work be provided for here. It will tend to unify the work of the churches, and thus incidentally to strengthen and make more real the bonds of Presbyterian fellowship. It will see to it that the location of missions is always wisely made and that there are no superfluous plantings and no overlappings or wasted energy.

It is only too evident there should be a concerted, harmonious and, withal, a speedy effort at this organized scheme of church extension work. There is something morally fearful in the spectacle of a large overwhelming metropolis with its intensity of life and its concentration of world-power, without a corresponding energy in Gospel enterprise. The large cities are the source of good or evil to the whole land. In each one is the heart whose pulses beat for the whole section of which it is the center. And we believe our Republic is endangered unless the mighty cities are abundantly savored by the power of that Gospel which worketh righteousness. We need to do more to spread that Gospel within the bounds of St. Louis.

## BLOTTING OUT SINS.

Among the different figures the Scriptures employ to represent God's full and gracious forgiveness of sins is that of "blotting out"—Sins are likened unto debts as when Christ bids us pray "forgive our debts." Our debts at the store or shop stand charged against us on the books. When payment is made the account is balanced. Or, according to a simple system of book-keeping which is sometimes followed, the charge is marked off or blotted out. Likewise our sins are charged against us in God's book. Now while opportunity is given and these books are still open for the settlement of accounts, as it were, we come penitent, and bringing with us as payment, not silver or gold or such corruptible things, neither works of righteousness which we have done, but only that surety price which the Lord Jesus has paid for us. With that God is well pleased and he declares our debt is cancelled and our sins blotted out. It is told that in an institution for deaf mutes in Edinburgh where the Lord's prayer is taught by a series of objects and actions, the petition, "forgive our debts" is represented by drawing certain confused and ill-appearing marks on the black-board and then by sponge or cloth rubbing them out.

Or there may be another way of understanding this figure of "blotting out." The ancients were accustomed sometimes to write on tablets covered with wax; and when they wished to erase any word or records they took the flat end of the iron and rubbing it over the smooth wax it smoothed the surface and obliterated every trace. So God promises utter expurgation of our sins from his book—an entire rubbing out of all that stood against us.

It is an interesting and pleasant fact that the same Greek word which in the New Testament is translated *blotting out*; the word which was used by Peter in the 3rd of Acts, when he speaks of our sins being "blotted out", and the word used by Paul in his epistles to the Colossians when he speaks of the handwriting of ordinances which was against us being "blotted out"—that this same word is the one used in the several places in the Book of Revelation, where God speaks of "wiping away" all tears from our eyes. It is the one same word and in both the different translations of it, "blotting out" and "wiping away", it is a word of tenderness. And just as the Lord in His compassion to the sorrowing dries their eyes of tears, so in the same full measure of comfort, and in the same way of tenderness, he wipes away our sins, and gently assures every penitent soul, "I, even I, am He that blot out thine iniquities." And with a new sense of its meaning we can read David's prayer, "According to thy tender mercies blot out my transgressions."



POWER OF PRESBYTERIANISM.

On this subject *The New York Sun* discourses as follows: "What can there be about Presbyterianism that makes so many of its adherents successful in politics? A few days ago we spoke of a dozen or more Governors of States who are Presbyterians. There are plenty of Presbyterians in both Houses of Congress. It must be that the Presbyterians have a pretty keen scent for the flesh-pots of Egypt. The Methodists in this country are nearly four times as numerous but they seem to be much less skillful in politics than the Presbyterians. The Baptists, too, are thrice as numerous as the Presbyterians; but fewer of them than of the Presbyterians gain the mastery in the political field."

In answer to the wonder of *The Sun* the *St. Louis Presbyterian* suggests "Brains" as a solution of the mystery, and *The Central Presbyterian*, "Blood," while *The Herald and Presbyterian* writes:

"Presbyterianism stands for the strong meat as well as the milk of God's word. It makes men intellectually and spiritually strong. It makes them good citizens, and capable office bearers. Moreover, Presbyterian polity is American as well as scriptural. The American Constitution is its application to civil government. Episcopacy is monarchical; Congregationalism is no government at all; Presbyterianism are educated in the principles of our Government. The mass of voters may not know all this, but they recognize the fitness of men for positions of trust. And this is the answer to *The Sun's* question.

All these replies are correct, but the true answer to the question of *The New York Sun* is not that Presbyterians have any peculiar qualifications for success in politics, but that their system makes them strong in everything. "A stalwart religion that grasps by faith the arm of a mighty Redeemer; a strong love that holds him in a steadfast embrace; a warmth of devotion that counts all things as loss for Christ; and the courage that smiles at the stake, and triumphs in a martyr's victory"—these are the features of the Calvinistic system, which give it its tremendous power in the history of the world. That power is exhibited not only in the swaying of the destinies of nations and in the commanding of armies in the battle-field. It is shown in the achievements which this system has made in its struggles for religious liberty; in its position as the leader in education; as the pioneer in journalism; as in the front rank among the founders of all the great enterprises for the elevation and evangelization of the world, such as the Bible Society, the Y. M. C. A., the Young People's Societies, the Foreign Missionary Work, etc. One-fourth of all the Foreign Missionaries who are now laboring in the heathen lands are said to be Presbyterians. Its aggressiveness is strikingly exhibited in the United States Census Statistics, which show that while the money given by Roman Catholics to the erection of their houses of worship is only \$19 a member, and of the Disciples only \$16, and the average of all denominations is only \$32 a member, that of Presbyterians is \$74 per member.

The truth of God in its simplicity and purity, as developed in the Westminster Standards, is not only that system which naturally takes hold of the most powerful intellects of the world, but it is pre-eminently the system which strengthens and develops, and gives to its possessors the elements of real power in every department of life.—*Christian Observer*.

CHURCH CREEDS.

Dr. Green of Princeton Theological Seminary writing in the *Oxford Church Journal*, (Philadelphia), and speaking of Creeds, makes the following most reasonable observations:

The standards of the church are like the standard weights and measures by which trade is regulated and people are protected from imposition and dishonesty. It is no restraint upon honest dealers that the bushel and the yard and the pound which they use must conform to the legal standard, nor that damaged provisions are excluded from the markets; nor is the true minister hampered by adherence to the creed which expresses his faith and the faith of the church, and which at his ordination he sincerely received and adopted as containing the system of doctrine taught in Holy Scripture. If he loses faith in the Scriptures or in the doctrines which as a Presbyterian minister he has engaged to preach, he has no mortal right to make the pulpit, in which he was placed to preach the pure truth of God, a stage for venting fancies of his own.

And while the creed of the church is thus a safeguard to its pulpits, and gives the people confidence in their minister whose preaching is in accordance with it, it is of the highest value from its educating power. As a systematic presentation of divine truth it is such a help to the understanding of the Bible as no Christian can wisely neglect. It brings together in a brief compass the substance of what is said in different parts of the word of God in relation to each particular topic of doctrine and of duty. It is such a comprehensive survey of the contents of the Scriptures as sheds light upon the relation of its several parts to one another. If a man has no clear notion of what he is to believe or what he is to do, if for example he has no distinct conception of the atoning work of Christ, and of His mediatorial offices, and of what is required of himself in order that he may become a partaker of the benefits of redemption, how can he exercise an intelligent faith, or avail himself of the provision made for him in the Gospel?

No one claims inspiration for the standards of the Presbyterian church, or dreams of setting them above the Bible. Their superlative excellence in the view of Presbyterians is that they seem to them to contain the best presentation of the doctrines of the Bible that is anywhere to be found. We may not indeed affirm perfection of any human pro-

duction. But when we consider the learning, ability and piety of the Assembly of divines by which these standards were prepared, the time and pains and conscientious labor that were spent upon them, and the thoroughness with which the task committed to this Assembly was executed, it is safe to say that it is much easier to mar their work by tinkering it than to improve it.

REDEMPTIVE PROCESSES IN THE INTERMEDIATE LIFE.

Dr. Morris, Professor of Theology in Lane Seminary, has written in the *Evangelist* very convincingly in opposition to the future probation. In the course of his article he says:

There is no trace of such a belief in our Confession or Catechisms, or elsewhere in our symbolic literature. Taken in their plain sense, these confessional declarations unequivocally exclude the opinion that the Gospel is in any form preached to the dead, or that any redemptive processes are carried on in the intermediate life. Nor can there be found in the accepted literature of the church, or in the writings of any among its authoritative divines or teachers, any language which would lead to such conclusions. Beyond all question the Presbyterian church in America holds the belief that death terminates the probation of every soul, and that none who pass into eternity without Christ are there instructed in the Gospel, led to repentance and faith, and thus translated from the state of sin in which they died into a state of holiness and of personal union with Christ as their Redeemer. Whether the opposite view be true or false, there can be no question that American Presbyterianism does not receive it, and that the church symbols and the church literature give it no countenance whatever.

It would be impracticable here to present the strong and irresistible array of argument that might be adduced to show that the dogma of redemption after death, in whatever form it is presented, has no real warrant in the Word of God. There is so much in Scripture that is contrary to it, that it is hard to see how any careful student of the Word can rest in such a supposition. Does our Lord Himself anywhere suggest the thought that His gracious ministry was to be extended to the regions of the dead? Are not the accepted time and the day of salvation wherein the soul may be saved, limited always in Scripture to the life that now is? Is not the condemnation of the lost invariably based on their rejection of the Saviour in this life, and are not all men commanded to repent for the reason that no place for repentance can be found in eternity?

It is legitimate, also, in the presence of such an hypothesis, to raise a practical question as to the probable effects of such teaching, in case it were generally received among us. That it would bring inextricable confusion into our views of Scripture, and leave us in a painful maze of uncertainty as to what the divine Word really teaches; that it would bring trouble and doubt into the mind of the church as to her own redemptive mission; that it would tend to paralyze the ministry in their efforts to persuade men to believe in Jesus now; that it would lead sinners into indifference to present duty, and into indulging hopes in an uncertain future as the place wherein they should be saved; seems as certain as anything can well be in such a sphere. On these grounds alone it might be legitimately argued that a hypothesis which would bear such fruitage, cannot be justified whether by an appeal to the letter of Scripture or to a Christian consciousness properly produced and regulated by what Scripture reveals.

THE OPENING YEAR.

The new year dawns upon a world that finds itself more thoroughly awake and more actively interested in itself as a whole than it has ever been before. At least there has never been a time of such adventurous interest and enthusiasm since the great period of voyaging and discovery that followed the finding of America by Columbus. The year 1896 is to decide whether Spain must give up Cuba, the first gained and the last retained of her American possessions. This year is destined to settle at least for some time to come the fate of much or all of the Turkish Empire. China, which had until these latter days seemed so unshakable in her inertia, is fated this year to add some strange and sensational chapters to her own history, while influencing profoundly the history of Europe. Japar, having given an amazing illustration of her ability to play a great part in war and to assert herself in diplomacy, is now entering upon a still more marvelous chapter of industrial history. The new year is to see much of novelty and change in the drifts and tides of international commerce, particularly as regards the position of Asiatic countries. The opening up of Africa goes on at an astounding rate, and the year 1896 will probably add a larger number of fresh pages to the marvelous story of European enterprise in the African continent than any previous year has contributed. The Russians are pushing the trans-Siberian railway across the bleak steppes of northern Asia, through winter snows, with feverish haste. Vast numbers of workmen are grading the road and laying the rails, and the work goes on at night by electric illumination. Almost unexampled progress will be made on the Asiatic railroad system in the year 1896. We shall soon, therefore, see a road completed across northern China to the Yellow Sea at Port Arthur. Two Pacific cables, one under American and the other under British auspices, are planned for construction this year. Meanwhile the Japanese, with the largest cotton factories in the world, are carrying their capital and skill into China, where they propose to build still larger cotton factories, and will employ skilled Chinese labor at eight or ten cents a day. Some of these new Chinese fact-

ories will be in operation in the present year. Manchester, Fall River and Lowell will have to take account of these new facts. It is expected that horseless carriages will begin to come into practical use during this interesting year; that electricity will replace steam on some important lines of main railway; that trolley lines will be greatly extended; that the use of bicycles will continue to multiply. Men expect to know more about the Arctic and Antarctic regions, as the result of plans set on foot for exploration this year, than they have ever learned before. Medical and sanitary science seems on the eve of several important discoveries, and was never so active as now. All sorts of political and social problems are pressing themselves upon the attention of the nations, and the outlook for improvement in the general condition of mankind is at least bright enough to encourage every earnest and hopeful effort. Upon the whole, then, we may look forward to a twelve month of many striking and intensely absorbing events in the drama of the world's progress.—*Review of Reviews*.

THE SMALLER COLLEGES.

A few years ago it was a common thing to hear the opinion expressed that there were too many small weak colleges in the country, and that it would be far better if people who had money to give for educational purposes would use it to strengthen the strong colleges instead of starting new ones or endowing second rate institutions. There was some point to this criticism, and there may be some point to it still, but it is not so often heard now as it used to be. Such a large amount of money has been given to American colleges during the last decade that there actually seems to have been something like enough to go around. The biggest of the old colleges—Harvard, Yale, Princeton, Columbia, and others, have been so greatly enriched that their best friends cannot grudge the steady stream of gifts that has trickled into the coffers of the smaller ones. Besides that, new universities like Cornell, Johns Hopkins, Stanford and Chicago have started out with such great endowments as to assure their development into universities of the first class. A few years ago some good friends of education would have regretted that the Fayer-weather fortune should not have been concentrated on fewer recipients. As it is, that feeling has not found much expression. The present feeling is rather that we can afford to have a great many good colleges, some great and some small, and that to strengthen the lesser ones involves no sacrifice of the development of the greater.—*Harper's Weekly*.

WHAT OTHERS SAY.

A prominent English author, having returned from a visit to this country, in giving his impressions of the same, pays a high tribute to the intellectual life of the women. He thinks that they are becoming intellectually stronger than the men, through the protection accorded them by the latter, from the troubles and worries of domestic life, and are likely to play a large part in the affairs of their country.—*Presbyterian Journal*.

Much was made at the time of the encyclical letter of the Pope, issued not very long ago, with reference to Bible study. Many who are not thoroughly conversant with the spirit of Rome immediately predicted a widespread Bible movement among Roman Catholics. But, whether or not the Pope himself ardently desired Bible study by the priesthood and laity, it has become clearly evident that the Romish church as a whole does not want it, since within the last two years not a single new edition of the Bible has appeared under the auspices of that church, while of the editions already in print, but still quite expensive, not a hundred copies, it is stated, are sold in a year at the archiepiscopal book store at Milan. Apparently, Rome is not hungry for the Word of God.—*N. Y. Observer*.

*The United Presbyterian* is convinced that, in addition to holding up the evil of intemperance and the woe it produces, its guilt also should be preached. It says: "This guilt should be preached until the conscience of the drunkard is awakened, until the conscience of everyone whose feet are taking the first lessons in the way of death is awakened; until all the people are startled into life and activity by the fact that the very gates of hell are open near by their feet, and that they also are guilty if they do not hasten to save those who are pressing into them, and build guards to save others from being drawn into the same death-going multitude. God has barred His kingdom against the drunkard. Nor thieves nor drunkards shall inherit the kingdom of God. Drunkenness is one of the fruits of the earthly and sensual nature, and cannot find a place where only the Spirit dwells."

"It is coming to be pretty well understood," says *The Journal and Messenger* (Baptist), "that the day of the destructive critic is over, for this generation. No doubt another age will have its own disturbers, objectors, 'critics' but so far as the present generation is concerned, the day of those who have sought to undermine confidence in the Word of God by trying to make it appear to have been written in an entirely different age and by an entirely different process than is generally supposed, is about over. They have said about all they have to say. They have exhausted their ammunition, their guns have been disabled, and they are about ready to retire from the field, for the present at least. Even in Germany, the source of nearly all the ideas which have been exploited before us for the past dozen years, the newer men are coming to dissent from the conclusions reached by their immediate progenitors and are discarding them. Nobody who knows anything of the history of the books of the Bible doubts that there is a field for what is properly denominated 'higher criticism;' but it is altogether certain that the highest criticism tends to establish and not to destroy the Word of God."



## The Family Circle.

### THE PLACE PREPARED.

Where does it lie—that land of rest  
To which the overworn pass?  
Where are the ways which they have passed,  
Or the soft meadows, green with grass,  
Through which they go into the shade  
Of the home place the Lord has made?

Perhaps it is not far away,  
Nor is the lonely journey long;  
Swiftly the night yields to the day,  
And silence passes into song;  
But where? It matters not. Their place  
Is where at last they see His face.

So close the door shuts after them,  
Nor sight nor sound can reach us here;  
Faintly we speak the requiem,  
And still it seems that they are near.  
We cannot tell; we only know  
That Christ receives them where they go.

But that is surely heaven enough;  
Where Jesus is, their home shall be.  
The storms have ceased which once were  
rough,  
And gently, o'er a tranquil sea,  
Knowing no care because He cared,  
They reached the home he has prepared.

Love made it ready. Love is wise.  
O happy they who, safe at home,  
Have had the tears wiped from their eyes,  
Assured that no more grief will come,  
For Christ has borne away their cares  
And He has answered all their prayers.

Safely to that abiding place,  
O Christ, guide Thou our pilgrim feet;  
We also long to see Thy face,  
And be with them. O, make us meet  
Within our Father's house to be,  
Where'er it is, at home with Thee.

—Marianne Farningham.

### THE DONATION PARTY AT HUSTLER'S CAMP.

Hustler's Camp was somewhat exercised over the newcomer, who, in truth, did not look as if he belonged there. A number of men paused in their work and looked after the figure in rusty black as it ascended the rugged path on the hillside—a figure slender and slightly stooped, with gray showing plainly in the fringe of hair beneath the well-worn hat.

"He said he was a colored porter, but he was a lyn," observed Dirk Collins, judiciously. "He ain't no more of a nigger 'n I am—"

"Which ain't sayin' no great for the difference," interposed a companion, with a glance at the naturally dark face now long unshaven and browned and roughened by years of exposure.

Dirk waited until the laugh at his expense had subsided and then calmly proceeded:

"An' he ain't no porter, neither, never was; anybody can see that by looking at him. Nigh as I can make out he's some kind of a book peddler."

"One o' them tract slingers, likely; an' he's come to a poor market," said a brawny fellow named Sam.

Little Jim leaned on his pick and looked wistfully after the retreating form. Jim was only a boy who had drifted into the camp, nobody quite knew how or from where, and they had all fallen into the way of calling him "Little Jim," tho' he undertook a man's work with a courage and determination which showed that he intended to ask no favor. "The pluck of the young beggar," as Sam phrased it, had won for him what no amount of asking could have won, and was allowed to stay. It was not the proper place for such a boy, one would have said, but there was no proper place on earth for Jim, so far as his few years on earth had enabled him to discover; and this one, rough as it might be, was not the worst he had known. If occasionally, ill-luck or much drink rendered some one tyrannical or abusive, there was usually somebody else sufficiently generous or sufficiently quarrelsome to interfere in the boy's behalf.

"An' they're a good deal like this yere

mine—mighty rough an' unpromisin' on top, but with good, rich streaks, if ye can once git down to 'em," said Jim. "I wish that book man could do it."

It did not seem a probable consummation. The colporteur was gentle, patient but persistent and very much in earnest. If his attempts to enter into conversation were rudely repulsed one day, his tone the next day had lost nothing of its kindness. If his invitation to a meeting was refused with curse or sneer, it did not prevent the proffer of a leaflet! It seemed as if he scattered them everywhere.

"Ye can track that feller all over the diggin's by 'em," grumbled Dirk, holding up one. "It's all the job I want to scratch along in this world, an' I hain't no time to 'tend to no other. It's gittin' monotonous, an' I wish he'd git out o' this."

"He won't till he's starved out; but that ought to be 'fore long," declared Sam. "He's gittin' thinner'n more bent over an' bleached lookin', an' his old black coat shinier every day. If he hain't sense enough to know when he's struck a place that won't pay, 'twould be a mercy to give him a hint."

"A good h'istin', one what would skip him out lively," interposed another voice.

The irritable wish and rough jest were bandied about, until they gradually changed to a purpose—a plan born of the moment's caprice; the irresponsible mood of a crowd.

"The next time we git sight of him anywheres we'll lay down the law, an' give him twelve hours to skip out o' this."

Little Jim listened uneasily.

"You don't have to wait to git sight of him; I can tell you where to find him," he said, with sudden resolution. "He lives in that little old cabin up round the turn, 'cross the gully."

"Hol come to stay, has he, an' got his nest all fixed? It's likely he'll change his mind. We'll go up there to-night."

Home missionary dwellings are not usually sumptuous in their furnishings, and the little cabin on the hillside had no soft hangings to shut out the gathering darkness. When the night fell, and the self-appointed committee of five drew near, the light from the small window shone out bravely, and the interior was clearly revealed. Such a picture as that was! No lone man bending over tracts or Bible, but a neat room, plain almost to bareness, indeed, but wondrously bright and homelike to those eyes which had seen nothing like a home for so long. There was a strip of rag carpet on the freshly scrubbed floor, a print framed in twisted branches on the wall; a home-made lounge, with a pale-faced woman reclining upon it; while a little girl, with grave, housewifely air, was brushing up the hearth.

Involuntarily the men drew nearer to the window and gazed. Their next movement might have been a silent retreat, but the little girl turning, caught sight of some one, and eagerly threw open the door.

"Papa, is it you?"

"Sissy, is your pa in?" asked Dirk, lamely enough, as they found themselves discovered.

"Not yet, but we're looking for him. Won't you come in?" answered the small hostess, a trifle dismayed, but bravely rallying her hospitality.

The five filed solemnly into the cabin. There was a limited supply of chairs, but with a rude bench and a little crowding they were all seated. The invalid on the lounge attempted to speak to them, but the weak voice failed to make itself understood by anyone but the watchful young nurse.

"Yes, mamma; she wants to tell you," turning to the visitors, "that papa'll be home soon; but she can't talk much yet, 'cause she's been so sick. I guess it was

the way the roof leaked made her take cold; but papa patched it, and I'm keeping house now so sh'll get restful and strong. I can do it pretty well."

"Course, sissy; you do it first rate," declared Sam, as emphatically as if he had made a study of housekeeping.

She was only a plain, brown-faced little maiden, enveloped in a coarse check apron, but she and her surroundings seemed to have a wonderful fascination for these strange guests. When she attempted to replenish the fire, Dirk proffered his assistance.

My hands is bigger'n yours, Sissy; see how much bigger!" and he gazed at the small fingers as if a child's hand were a marvel.

When for a few minutes she was silent one of the men nudged Sam and asked in a whisper if he couldn't "set her agoin' ag'n."

It was easy enough. She was a sociable little body, and the few awkward questions drew ready replies—an artless story which unconsciously gave glimpses of many a hardship and privation. The pale-faced mother only listened and smiled.

But presently the child broke off a sentence abruptly, and turned toward the door.

"There's papa!"

That the master of the house was surprised when he beheld his callers cannot be doubted. His face betrayed it, though he greeted them pleasantly. As for the guests thus suddenly recalled to a remembrance of their errand, they glanced furtively at each other, and were silent for a moment.

"Parson," burst forth Dirk, desparately, "we've come—we've come to—that is to say, if you'll 'pint a preachin' down to the Camp we'll all be there, an' a lot more o' the fellers." He concluded with a savage glance at his companions, which challenged them to dispute him at their peril; but no one offered the slightest opposition. They drew a long breath of relief, indeed, as the astonished preacher made his appointment, and then they quickly took their departure. Halfway down the winding path a figure dodging behind the trees, was anxiously watching their approach. Sam espied and pounced upon it dragging little Jim out into the moonlight.

"You young rascal! did you know there was a woman—a sick woman an' a little gal up there?"

Jim under the shaking chattered something that might have been an affirmative.

"Then why didn't ye say so?"

"'Cause, I wanted ye to go an' see," ventured Jim, feeling that the hand on his collar was, after all, not a very angry one.

There was an unusually quiet session around the camp fire that evening, and the pipes were smoked meditatively.

"When I was youngster, 'way back East, they uster have donation parties, or somethin', for the parson—carried him slathers of things."

"That's the talk!" said Dirk, with sudden lightening of his dark face. "Go up to Hard Licks to-morrow, en, an' scoop the store?"

The proposition was carried by acclamation. Hard Licks was not a large town, but it had a high opinion of its own importance, and its shop windows were gorgeous. These latter furnished the chief suggestions concerning what would be useful in a poor missionary's family, and the buyers were lavish, so that it is safe to say that such a donation party was never seen before. More critical people might have objected that a crimson silk dressing-gown for the invalid, and gay sashes for the sober little maiden did not harmonize with their surroundings; but the committee from Hustler's Camp was not critical, and indulged its eye for color regardless of expense. Useful articles by the quantity went with the finery, however, and the

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40 YEARS THE STANDARD.

little cabin on the hill-side was fairly inundated with comforts and luxuries.

"Blest if our parson shan't live like other folks' parsons!" said Sam, voicing the sentiment of the camp.

And the patient, persevering missionary? He looked up with eyes grown dim, and whispered to one beyond the clouds:

"Dear Lord, I want to win these souls for Thee, and Thou hast opened wide the door!"—*The Independent.*

### THE SENSE OF BEAUTY IN CHILDREN.

The directions of a child's observation, and of the movements of his grasping arms, tell us pretty clearly what sort of things attract and please him.

In the home scene it is bright objects, such as the fire flame, the lamp, the play of the sunlight on a bit of glass or a gilded frame; out of doors, glistening water, a meadow whitened by daisies, the fresh snow mantle, later the moon and the stars, which seem to impart to the dawning consciousness the first hint of the world's beauty. Luminosity, brightness in its higher intensities, whether the bright rays reach the eye directly or are reflected from a lustrous surface, this makes the first gladness of the eye, as it remains a chief source of the gladness of life.

The feeling for color, as such, comes distinctly later. The first delight in colored objects is hardly distinguishable from the primordial delight in brightness. This applies pretty manifestly to the brightly illumined, rose-red curtain which Preyer's boy greeted with signs of satisfaction at the age of twenty-three days, and it applies to later manifestations. Thus Preyer found, on experimenting with his boy toward the end of the second year as to his color discrimination, that a decided preference was shown for the bright or luminous colors, red and yellow. Much the same thing was observed by Miss Shinn in her interesting account of the early development of her niece's color sense. Thus in the twenty-eighth month she showed a special fondness for the daffodils, the bright tints of which allured another and older maiden, and, alas! to the place whence all brightness was banished. About the same time the child conceived a fondness for a yellow gown of her aunt, strongly objecting to the substitution for it of a brown dress. Among the other colored objects which captivated the eye of this little girl were a patch of white cherry blossom and a red sunset sky. Such observations might easily be multiplied. Whiteness, it is to be noted, comes, as we might expect, with bright partial colors, among the first favorites.—*Prof. James Sully.*

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show Royal Baking Powder  
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Our Young People

AN EDITOR'S VENTURE.

Charlotte Hope was wandering through the streets of what the "Post Office Directory" calls "London, E. O." She came to St. Bride's street, and presently went up a dark and narrow pair of stairs, opened a dingy door and stood before a low railing which divided a small, gloomy, gas-lit room. Behind the railing a clerk wrote letters at a desk, and in a corner a youth and maiden folded and directed newspapers with mechanical rapidity. "Very different from the office of a popular paper in my country," said Charlotte to herself, and laid her card on the clerk's desk.

The clerk opened a gate in the railing, and then turned the handle of a door behind him. Charlotte considered this an invitation, and entered the inner editorial sanctum as the proclamation "Miss Hope" was made.

The editor had swung his big chair around and was facing a large, rosy, North country-woman, who sat opposite him. Spread out on the dame's lap was an infant's long frock, and on one of her hands, shut into a large fist, was placed, as on a hand, a baby's white cap; on the other hand, as on a clothes hook, hung a little lamb's wool cloak. "Aint they sweet?" said the woman with great pride.

Charlotte stopped short; this was such a funny spectacle for an editor's office? The editor—he was middle aged and handsome—sprung up, "Miss Hope? Glad to see you. Mrs. Cave, one of our foster mothers, here after a baby, and by the sounds the baby seems to be coming. They don't usually cry like that, the children of poverty are silent and patient."

Here a big lad came through the door by which Charlotte had entered; he was very red in the face, and carried a baby also very red in the face, and with its mouth wide open. Suddenly introduced to so many strangers, the baby stopped mid-way in a shriek.

"It's all my fault," said the boy, "I hit its head along of my awkwardness, turnin' of the stairway."

"Bless its heart!" said Mistress Cave.

The editor took the baby, and something in his skilled handling, or his genial face, comforted the creature into a weak watery smile.

"Here he is; there, go to your mother," and he put the babe into Mrs. Cave's ready arms.

"Bless him! Why he's quite heavy! What's his name?"

"Whatever you choose. He goes to you homeless and nameless." Then laying his hand on the child's head, "You promise solemnly to take this child to 'rain for the service of God and the benefit of humanity?"

"That I do," said Mrs. Cave heartily, "and if I'm to name him, I'll call him Joe, after my man, and that will make him proud." She slipped a bit of barley sugar into the child's mouth, and proceeded to look him over.

"I believe he'll be real handsome when he's fattened up abit. I shouldn't wonder if his hair would curl—yes, he'll be a brave lad when he gets hearty, and out in the country he will get hearty, though he is peaked nose."

"He'll thrive I'm sure—I am surprised at the vigor these poor waifs show. Only two have died so far."

"I must get off to my train," said Mrs. Cave, and so slipped the white frock on over the baby's clothes. "He's real clean sir, well washed surely."

"O, yes, as soon as a child is made over to me by the court, I send it to a good woman—wife of one of our printers. She washes it, dresses it in any clothes that my friends have sent in, and feeds it well until the foster mother gets it. I like the poor things to start in their new life fairly."

"I'm no foster-mother, I will be its own mother. There now, don't the hat and cloak become the dear! Won't my Joe be proud of him! I'll write you sir, and come and see us when you can."

With a hand shake for the editor, and a courtesy for Charlotte, Mrs. Cave disappeared with her baby.

"Number what?" asked Charlotte.

"Sixty-eight!" cried the editor triumphantly.

"And only two dead?"

"Only two."

"And any sent back on your hands?"

"Well one, a girl seven years old, came back three times. The first home kept her a week, then sent her packing, as she was demoralizing the other children. The next people who took her returned her in a fortnight as "she had nothing lovable in her." The third family who had proposed her adoption held out for a month, and then found her noise so wearing on an old and feeble grandmother, that they could not keep the child. Finally an ex-governess on an annuity took her and she has kept her, and is expecting to make a decent woman of her."

"Any other disasters?"

"A boy two years old, given up by father, mother said to be incurably insane. At the end of the year the mother recovered, and demanded him. The foster-parents were much grieved."

"That leaves sixty-four permanent adoptions, without any trouble—in—how long?"

"Five years," said the editor. "See now, here is a book of pictures and letters from our adopted parents. Read them, look at them, while I see to my mail."

Charlotte looked over two or three dozen photographs and tints of little jolly, comfortable looking children. The letters were from people in all walks of life. This daintily written document spoke of "dear Marie's nurse;" that other of "a consolation to my widowed heart," and "soon shall need a good governess." This was one from a minister who had "adopted a sister for a family of boys;" this from a country banker who found "the bright adopted boy a great treasure to his hitherto brotherless girls." But most of the letters were plain, middle-class people; shop-keepers, farmers, mechanics. Some letters were from families who had emigrated with the adopted child to Australia, Canada, the United States; one was from an army sergeant in India.

"Dear child," "Great joy," "Well loved," "Great comfort," "A blessing," these were the expressions.

The editor had finished his mail. "Please tell me how it begun," said Charlotte.

"Over five years ago some one sent for my paper a little story about two street Arabs, bits of lads, who had neither shelter nor friends, but loved each other. The younger was arrested for stealing—a biscuit! The elder, to prevent a separation, boldly avowed that "he had took lots of things, apples and biscuits, and a tart." The judge surveying the small culprits with pity, said, "Take them to the prison together and have them kept together." At the prison they were well washed, barbered, clad in clean night clothes, fed sumptuously on hot soup and a stale roll, and put into two hammocks slung in a cell side by side, each provided with a warm blanket. As the jailer closed the door he heard one say, "My eye Bob, ain't this fine! Wisht we'd stay here forever, don't you." The story closed by asking: "What is to become of these little lads, they cannot stay in the prison forever."

"Christian people, who are willing really to adopt the child, who take it without receiving a word of information as to its birth or parentage. I don't want the poor ones handicapped when they grow up, by stories of their infancy. Let them start fresh and fair. As to the children, they are to be between one day and five years old, and made over to me for adoption by the magistrate. Usually the proposed parents come for the child. Sometimes I have to find some one to take it to its home. I correspond, as you see, with them all. I visit some of the homes, my wife the rest, and report. Now and then some one gives me a pound, or two, or five, for the first expense. That drawer there is never full, but never empty. I have enough for the very few charges entailed by the work. And what a work! Sixty-eight saved children!"

Charlotte Hope went down the dingy stairs, and along St. Bride street, think-

the food for all such.



How many pale folk there are! People who have the will, but no power to bring out their vitality; people who swing like a pendulum between strength and weakness—so that one day's work causes six days' sickness! People who have no life

for resisting disease—thin people, nerveless, delicate! The food for all such men, women, or children is SCOTT'S EMULSION. The hypophosphites combined with the oil will tone up the system, give the blood new life, improve the appetite and help digestion. The sign of new life will be a fattening and reddening, which brings with it strength, comfort and good-nature.

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ing with how very little red tape, and how very little money, sanctified common sense and Christian love can do a great philanthropic work.—Julia McNai Wright.

CONKY STILES.

As near as I could find out, nobody ever knew how Conky Stiles came to know as much of the Bible as he did. Thirty years ago, people as a class were much better acquainted with the Bible than folks are nowadays, and there wasn't another one of 'em in the whole Connecticut valley, from the Canada line to the Sound, that could stand up longside of Conky Stiles and quote Scripture. Well he knew the whole thing by heart, from Genesis, chapter 1, to the amen at the end of the Revelation of St. John the divine; that's the whole business in a nutshell!

His name wasn't Conky; we called him Conky for short. His real name was Silas Stiles, but one time at a Sunday-school convention Mr. Hubbell, the minister, spoke of him as a "veritable concordance of holy Scriptures," and so we boys undertook to call him Concordance, but bimeby that name got whittled down to Conky, and Conky stuck to him all the rest of his life.

When Conky was eight years old, he got the prize at our Sabbath-school for having committed to memory the most Bible verses in the year, and that same spring he got up and recited every line of the Acts of the Apostles without having to be prompted once. By the time he was twelve years old, he knew the whole Bible by heart, and most of the hymbook too, although, as I have said, the Bible was his specialty.

Conky was always hearts and cheery; we all felt good when he was around. We never minded that way he had of quotin' things from the Bible; we'd got used to it, and maybe it was a desirable influence. At any rate, we all liked Conky.

But perhaps you don't understand what I mean when I refer to his way of quotin' the Bible. It was like this: Conky, we'll say, would be goin' down the road, and I'd come out of the house and holler: "Hello there, Conky! Where be you goin'?"

Then he'd say: "John 21:3." That would be all he'd say, and that would be enough, for it gave us to understand that he was goin' a fishin'. Conky never made a mistake; his quotations were always right.

The habit grew on him as he got older. Associating with Conky for fifteen or twenty minutes wasn't much different from readin' the Bible for a couple of days, except that there wasn't any manual labor about it. I guess he'd have been a minister if the war hadn't come along and spoiled it all.

In the fall of 1862 there was a war meetin' in the town hall, and Elijah Outler made a speech urgin' the men folks to come forward and contribute their services—their lives, if need be, to the cause of freedom and right. We were all keyed up with excitement, for next to Wendell Phillips and Henry Ward Beecher, I guess Elijah Outler was the greatest orator that ever lived. While we were shiverin' and waitin' for somebody to lead off, Conky Stiles rose up and says: "1 Kings 19:20," says he, and with that he put on his hat and walked out of the meetin'.

"Let me, I pray thee, kiss my father and my mother, and then I will follow thee,"

That's what Conky said, or as good as said, and that's what he meant, too.

He didn't put off his religion when he put on his uniform. Coaky Stiles, soldier or civilian, was always a livin', walkin' encyclopedia of the Bible, a human compendium of psalms and proverbs and texts; and I had that confidence in him that I'd have bet he wrote the Bible himself if I hadn't known better and to the contrary!

They sent a committee down from our town one Thanksgiving time to bring a lot of good things and to see how soon we were going to capture Richmond. Mr. Hubbell, the minister, was one of them. Deacon Cooley was another. There was talk at one time that Conky had a soft spot in his heart for the deacon's eldest girl, Tryphena, but I always allowed that he paid as much attention to the other daughter, Tryphosa, as he did to her elder sister, and I guess he hadn't any more hankerin' for one than the other, for when the committee come to go home, Conky says to deacon Cooley: "Well, good-by, deacon," says he, "Romans 16:12."

We had to look it up in the Bible before we knew what he meant. "Salute Tryphena and Tryphosa, who labor in the Lord;" that was Conky's message to the Cooley girls.

He wrote a letter once to Mr. Carter, who was one of the selectmen, and he put this postscript to it: "Romans 16:6." You see Mr. Carter's wife had been Conky's Sabbath-school teacher, and Conky did not forget to "greet Mary, who bestowed much labor on us."

We can't do business unless we get our money. Conky, I wish you'd just kind o'spur Mr. Baker up a little."

So Conky sat down on the stool at the desk and dropped Mr. Baker a short epistle to this effect: "Romans 1:14; Psalms 22:11; Psalms 113:6."

I could keep on telling things like this day in and night out, for lots of just such stories are told about Conky all over Hampshire county now.

The histories don't say anything about the skirmish we had with the rebels at Churchill's bridge in May of '64, but we boys who were there remember it as the toughest fight in all our experience. Out of our company of 150, only sixty were left. When they called the roll in camp next day, Conky Stiles wasn't there.

Bluecoats and graycoats lay side by side and over against one another in the reconciling peace of death. Occasionally a maimed body, containing just a remnant of life, was found, and one of these crippled bodies was what was left of Conky.

Low Bassett, a man who had never been to meetin' in his life and who could swear a new and awful way every time—Low Bassett says: "No, Conky Stiles ain't goin' to die, for I shan't let him!"

We heard Conky's voice once, and only once again. For when, just at the last, he opened his eyes and saw that we were there, he smiled, feeble like, and the grace of the book triumphed once more within him, and he says, it seemed almost like a whisper, he spoke so low: "Good-by, boys; 2 Timothy 4:7."

"I have fought a good fight, I have finished my course, I have kept the faith?"—Eugene Field.

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



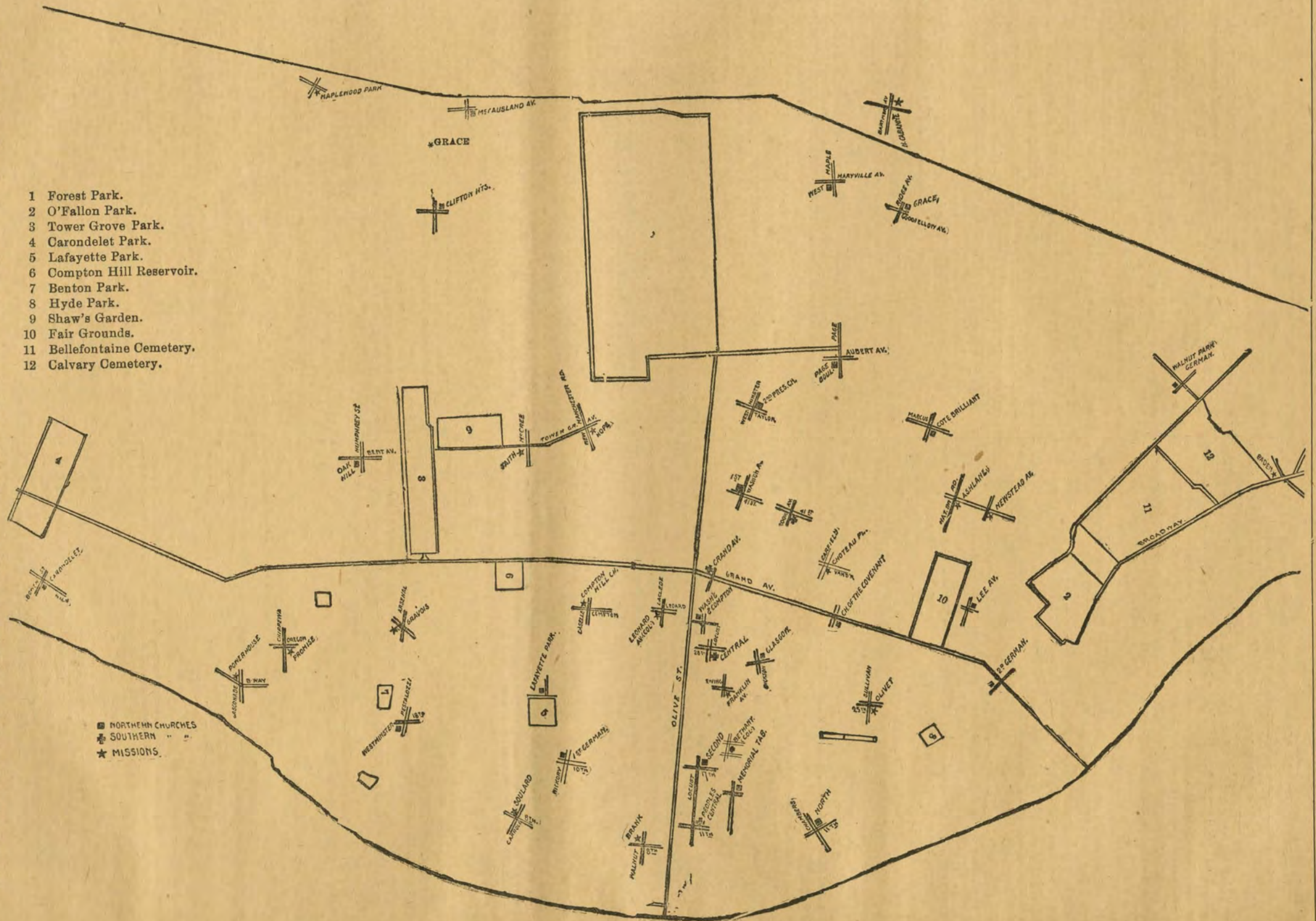
# The Mid-Continent's Presbyterian Map of St. Louis.

## MAP NOTES.

This outline Map showing the Presbyterian forts and picket lines of St. Louis is furnished by THE MID-CONTINENT to the Presbyterian people of the City. It is not as complete in detail as we would have desired, but as all our local readers have the "lay of the land" clearly in mind the map we believe will be found sufficiently explicit. It is given in the interest of city church extension work. The location of all the churches, those that are old in their organization as well as the latest born, is here shown; and also all the Sunday-school missions which are in relation to church sessions or to the Presbytery's Home Mission Committee. There are thus exhibited 26 churches and 17 missions. The map-maker could not well make a distinction in representing the well-known Biddle Market school and the Memorial Tabernacle. Readers will bear in mind that the designation of the latter on the map represents both. It will also be remembered that there are other missions in the city largely manned and supported by Presbyterians (as notably the extensive Bethel Mission under the superintendency of Elder D. R. Wolfe, of the Second church) which however being union in their organization, do not come under Presbyterian jurisdiction.

At least five of these churches have been organized within the past five years, and all have developed out of mission schools. There are two other schools now well matured and ready for church organization. It will be seen that in this work outposts have been pushed to the boundary lines of the city; and by following with the eye Olive st., and Grand Ave., as represented on the map, and by observing the parks as they are indicated, any one acquainted with the city will understand where these localities are and will know that they are growing quarters of population where people are settling and building their new homes. The mission schools contain from 25 to 1,000 pupils each. They are established with a view to developing in course of time into churches. No local work should more appeal to the Presbyterian forces than this of our city church extension scheme. SEE PAGE 8.

- 1 Forest Park.
- 2 O'Fallon Park.
- 3 Tower Grove Park.
- 4 Carondelet Park.
- 5 Lafayette Park.
- 6 Compton Hill Reservoir.
- 7 Benton Park.
- 8 Hyde Park.
- 9 Shaw's Garden.
- 10 Fair Grounds.
- 11 Bellefontaine Cemetery.
- 12 Calvary Cemetery.





**Ministers and Churches.**

**ST. LOUIS AND VICINITY.**

At the North church on last Sabbath nine persons were received. It has been thought wise in view of the interest created last week to continue evangelistic services there during this week.

Dr. Brookes has been engaged by the Gospel Union Missionary Institute to give a series of Bible readings at Kansas City, Jan. 21st to 30th. The lecture room of the Central Presbyterian church will be the place of meeting. The Union is looking forward with great enthusiasm to these meetings.

The pastor of the First church exchanged pulpits with Dr. George, of the First Congregational church, last Sunday evening. The interest created in the hearing of a new voice in the evening service may prove to be the one solution of the problem of attendance, on the second service. Both of the above named pastors were greeted by good audiences.

The pastor of the First church has had printed a schedule showing in advance, for the whole year, all the regular and permanent services of the church and all the meetings, day and hour, of session, board of trustees, women's societies, guilds, bands, pastor's classes, etc. This is to save much of the bulletin-board use of the pulpit on Sundays.

M. H. Plevy, a Christian Jew, conducts with fidelity his Jewish Mission in St. Louis. His work is located at 1632 Franklin Ave. Mr. Plevy is a licentiate under the Presbytery of St. Louis. These who are acquainted with Mr. Plevy's work speak most highly of it, done as it is, in the face of many discouragements. He earnestly invites all interested to come to his meetings and learn of this mission work.

At the annual meeting of the First church the report of the treasurer, Mr. H. W. Blossom, showed receipts from all sources, \$10,210.84; disbursements, \$9,794.62; balance in the treasury, \$416.22. The Auditing Committee reported that there was not a single delinquent pew bill—every dollar of dependable revenue having been collected. The various organizations of the society were reported in a flourishing condition, and each of them had a balance in its treasury. Counting all monies disbursed by all the church societies and individuals it would add at least \$18,000 to the amount which had passed the hands of the trustees. After the adjournment of the business meeting there was a very pleasant addendum, in the form of a sociable in the church parlors.

The church of the Covenant enters the year with plans for increased efficiency in work by a further organization of the membership. The extension work has been commenced by the organization of a branch Sunday-school, held on Sunday afternoon at 3 o'clock in a store-room on the corner of Vandeventer and Garfield Avenues. The first meeting was held Sabbath the 5th inst., with an attendance of 63. The Christian Endeavor Society, under the direction of the session of the church, will conduct the school. The opening is encouraging and good results are expected. Mr. W. H. Herrick, our efficient Sabbath-school Missionary has rendered valuable and appreciated aid in all the preliminary details of organization. Without his service so favorable a beginning would have been impossible. The pastor of the church has been ill for over two weeks. During this time the congregation has been favored with the preaching services of Rev. Meade C. Williams, D. D., editor of the Mid-Continent, and Rev. E. D. Walker, D. D., Synodical Missionary for Missouri.

**MISSOURI.**

**KANSAS CITY.**—The Second church enters upon the new year at full tide. A little shaking up has resulted in a good deal of waking up. The congregations are again large and attention close. A spirit of unity, cheerfulness, zeal and hope prevails. The man the people long had sought, seems to have been found in Dr. Jenkins. Thirty-five new members were received at the communion Jan. 5th, sixteen being on confession of faith, and fifteen at the preceding communion fifty in the first three months of his pastorate.

**PRESBYTERIAN ALLIANCE, Kansas City.**—At the annual meeting of the Presbyterian Alliance, the Rev. Dr. S. M. Neal, of the Central church was elected President, the Rev. E. N. Allen, of the First Cumberland church, Vice-president and the Rev. L. M. Belden, Secretary for the current year.

**SECOND CHURCH.**—The Rev. Dr. Jenkins, pastor, welcomed 35 new members at their January communion. Of these, 20 were by letter and 15 on profession.

**HELPING HAND INSTITUTE.**—The Rev. H. H. Shawhan, formerly of Durango, Colo., is now associated with the Rev. B. E. Shawhan, in the work of the Helping Hand Institute. This institution furnishes shelter and meals at extremely low rates to homeless wanderers and persons out of employment. Each applicant is given an opportunity to pay for his accommodations in work. It is intended not to encourage but to cure vagrancy. Religious services are held every evening. The work is Christlike and beneficent.

Rev. Mr. Railsback is still doing evangelistic work among the weaker churches in the country districts, strengthening the things that remain that are ready to perish, and reports 154 received into these churches since April last.

**ASH GROVE.**—Rev. C. C. Memmott, late of New Cambria, Mo., has been invited by the churches of Bolivar, Ash Grove and Fair Play to take charge of the work beginning with the first Sabbath of the new year. This grouping relieves the Board of Home

Missions to the amount of several hundred dollars as the group assumes the full support of Rev. Mr. Memmott. With the renewed determination of the people in these churches to heartily co-operate with their new pastor, we look for good and substantial progress in all lines of work in these churches.—E. D. W.

**COLORADO.**

**GREELEY.**—A great revival wave has swept over our community under the effective labors of Evangelist Rankin and our church has been greatly strengthened by large accessions to the membership and the reconsecration of the membership of the church.

**IDAHO SPRINGS.**—A unanimous call has been extended to Rev. Harry N. Wilson to become pastor with promising assurances of gratifying success. The installation services are to take place the latter part of this month.

**SOUTH BROADWAY, DENVER.**—At the January communion nine new members were added to the communion roll with large encouragement in increased congregations. During the pastorate of Dr. Crissman the church has made constant progress. A new church building has been erected and the entire property paid for. In view of this a jubilee service is to be held on the second Sabbath of the New Year thanking God and taking courage.

**NORTH CHURCH, DENVER.**—The resignation of Rev. E. S. Robinson as pastor has been a great disappointment to the people, and strong persuasions both by the church and the Presbytery were used to induce him to remain. Mr. Robinson undertakes the financial agency for the College of the Southwest in order to secure an endowment.

**HIGHLAND PARK.**—Our people had the misfortune to have their tent blown down by the strong winds a few days ago, but the erection of a substantial brick house is under consideration which if completed will verify the saying that "it is an ill wind that blows nobody good."

**GOLDEN.**—Our pulpit is supplied by Rev. Frederick Alley whose efficient services are much enjoyed by the people and edified by his able ministrations. Our former pastor, Rev. Frank Lonsdale has entered upon the work of pastor at large in Denver Presbytery.

**WYMAN'S ADDITION.**—The new mission church started by Dr. T. M. Hopkins presented to Presbytery 45 names of petitioners asking to be organized into a Presbyterian church in that portion of the city.

**BRIGHTON.**—Since the resignation of our pastor, Rev. I. B. Self, our church has been supplied by brethren from Denver—Dr. Cruikshank and Rev. Frederick Alley giving us excellent food for thought and Christian growth.

**WESTMINSTER.**—The severe sickness of our pastor, Rev. W. P. Allen has somewhat interfered with our winter work.

**23RD AVE., DENVER.**—The interest among our people is stimulated by the energetic effort of our pastor, Rev. F. E. Smiley, whose training for special evangelistic service brings into requisition ways and means for pushing forward our work with encouraging success.

**FIRST AVENUE.**—The recent consolidation of the Capitol Avenue church with this church will make this organization one of the strongest working churches in the city. Dr. Dorley is busy with plans and purpose for a new building, to accommodate the now too large congregations for the present building.

**LITTLETON.**—Pastor Hicks has stood by his work here in the face of financial difficulties and is determined to carry the work along though bearing a large burden in so doing.

**CENTRAL AVENUE.**—Fears were entertained for a time that Dr. Freeman might be induced to accept a call to the East but his people are determined to retain him and let eastern friends look elsewhere for a pastor.

**DENVER PRESBYTERY.**—At a meeting of the Denver Presbytery on the 17th ult., the Rev. F. Lonsdale, of Golden, was elected pastor at large for the Denver Presbytery. This was certainly a very wise selection. Mr. Lonsdale has in many ways evinced his fitness for the position. During the past year as chairman of the Home Mission Committee, he has done admirable service in connection with the needy mission fields of the Presbytery. He has given several Sabbaths to the church at Wray, where thirty-one accessions were made. This church is located in the extreme eastern part of the Presbytery, where the people are poor, having lost their crops for three years in succession, and but for this timely and efficient aid our church at that place would, undoubtedly, have been disbanded, and the property now owned by us would have gone to other parties. On resigning his field at Golden, the Session unanimously passed resolutions testifying to the high esteem in which he was held.

**NEBRASKA.**

**TAMORA.**—Our church here is now without a pastor. On account of the crop failure this year the people do not have the means to support a minister. On the first Sabbath of this year, the Synodical Missionary visited the field and conducted the services both morning and evening for the purpose of extending some encouragement. The week of prayer will be observed in union with the Methodist church.

**BROKEN BOW.**—The Rev. George Bailey still carries forward his work on this field. In spite of many removals there are signs of encouragement. At the communion recently held, a most earnest and spiritual tone pervaded the meeting, and five new members were heartily welcomed. Two of these

received the ordinance of baptism. More accessions are expected at an early day.

**LINCOLN.**—The Rev. John W. Hill has just closed the third year as the installed pastor of this church. During this period, not a single communion season has passed without some additions to the membership. All departments of church work are in a flourishing condition, but the Sunday-school is worthy of special notice as having had an average attendance of 150 during the past year. This is due in a large measure to the efficient services and active energy of the superintendent, Mrs. J. D. May. The first Sabbath of the New Year was indeed a red letter day with this church. The pastor had been assisted in a series of evangelistic meetings by the Rev. Byron Beall of Firth, Neb., during which great interest was manifested and the feeling was deep throughout the community. Large numbers attended the meetings, and many were brought to acknowledge the Christ as their own personal redeemer. As a partial result of these meetings, thirty-seven persons united with the church, of whom thirty-three were received on confession of their faith. Twenty-one of these had not been baptized. Twenty new families are added to the church and all the old members have been stimulated to work with renewed energy for the Master. The outlook for the future is full of promise, and both pastor and people have occasion to thank God and take courage.

**GRAND ISLAND.**—Under the leadership of the Rev. Thomas C. Clark, D. D., the work in this church is in a flourishing condition. All the departments of service are well sustained. On the first Sabbath evening of this month, a sacred song service was held, and the house was well filled with a deeply interested audience. The Knox Chapter Brotherhood of Andrew and Philip is doing excellent work, and there is hope of an early baptism of the Spirit.

**LINCOLN.**—The Second church of this city has the honor of having two pastors. Rev. C. E. Bradt of the home church and the Rev. Howard Campbell on the Foreign Mission field, stationed at Chieng Mai, Laos in the Northern part of Siam. This arrangement has continued for the past year with much satisfaction to the members of the congregation. The first Sabbath of the month was the time for the renewal of pledges for the support of their missionary pastor. In making his appeal for funds, Pastor Bradt made a statement which was surprising to those most familiar with the workings of the church. During the hardest year that Lincoln had ever seen, so far as financial matters are concerned, this church had kept up all its obligations, and was only a few dollars behind on its pledges. Spiritually the church had never before been so much blessed. New members to the number of 155 had been received, 100 on confession of faith. Although started less than seven years ago this church now stands second in its membership in the state of Nebraska, the First church of Beatrice alone, being in advance. The report of what has been done by this church has gone out not only in this land but also in the mission fields abroad, serving as an inspiration to better and more consecrated work. The pledges made were very liberal and will be sufficient to sustain the missionary pastor during the next year in the foreign field. Let other churches follow this example and receive a like blessing.

**IOWA.**

**LAKE PARK.**—On Sabbath, January 5th, this little new organization dedicated their house of worship under very favorable circumstances. It was begun before it was known that the times were going to be so hard, and required a great deal of sacrifice on the part of the members and friends of the cause, but the victory at the last was a compensation for all the trouble that had preceded. The building cost in round numbers twenty-one hundred dollars, and is a very neat structure. There remained to raise, in order to free it from debt the morning of the dedication, \$600. This was provided for by a very generous and general subscription on the part of the community. A man with less faith than Rev. M. T. Ranier, the pastor of this little flock, would have yielded to discouragement long before the work was completed. The Board of Church Erection dealt generously with them, as it has with all the weak and struggling flock seeking shelter. Rev. T. S. Bailey, D. D., of Cedar Rapids, preached the sermon and solicited the funds. The Meth-

odist pastor of Lake Park was present and assisted in the dedication exercises. This town is in Dickinson Co., on the B. C. R. & N. railway, twelve miles north of Spirit Lake, in the midst of a beautiful country. There is room and opportunity for a great many more excellent people in that vicinity. Any one desiring to locate in that vicinity will find a good counselor in Rev. M. T. Ranier, pastor of our church, who will be glad to answer any inquiries that may be made.—T. S. Bailey.

**SPIRIT LAKE.**—There has been a wonderful revival at this town. The large number of the business men of the town have come forward and united with the various churches, and the atmosphere of society there is spiritual to a delightful degree. Our Presbyterian church has its share of the good work, and has already received about fifty members. Their new pastor, Rev. Harold Frothingham, is very greatly encouraged and is doing a good work.—T. S. Bailey.

**NEW YORK.**

**NEW YORK CITY.**—On the first Sunday of the year, Dr. Henry VanDyke and Dr. James H. McIlvane, the co-pastors of the Brick Presbyterian church, resigned together their joint pastorate. Each thought the work of the church could be better systematized and conducted under a single pastor. A meeting of the congregation is called for the 15th inst. to consider the resignations and act upon them.

**ILLINOIS.**

**PRINCETON.**—Rev. Glenrovie McQueen, pastor of the Presbyterian church of this city, has tendered his resignation to take effect April 1st.—M.

At a *pro re nata* meeting of the Presbytery of Bloomington held at Normal on the 6th inst., the following items of business came before the body: 1. The request of Rev. J. E. Groendyke for dissolution of the pastoral relation at Cooksville. 2. The request of Rev. Jas. S. Sproul for letter of dismissal to the Presbytery of Crawfordville. 3. The request of Mr. Arthur J. Elliott, of Onarga, to be received under the care of Presbytery.

**PRESBYTERY OF ROCK RIVER.**

At its last stated meeting the Presbytery of Rock River intrusted the incorporation of the Presbytery to its Home Missionary Committee. This committee has completed this work. Mr. E. Leroy Galt of Sterling, has been elected the Home Missionary treasurer of the Presbytery, and has given the bonds required. According to the purpose of the Synod of Illinois to take charge of the home missionary work within its bounds, all the treasurers of churches, Home Missionary Societies, Sabbath-schools and Young People's Societies belonging to Rock River Presbytery, are directed, after this date, to pay all their home missionary collections to Mr. E. Leroy Galt. Pastors will please give this matter their attention. Our home missionary work, under the new order of conducting it, begins with encouraging prospects. It should be understood that all money contributed above what is required to prosecute the work within the limits of the Synod will be paid to the Board of Home Missions at New York.—M.

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## Current Literature.

THE BOOKS NOTICED IN THESE COLUMNS CAN BE HAD FOR THE PRICES ANNEXED, BY ADDRESS THE MID-CONTINENT, 1516 LOCUST ST., ST. LOUIS.

### BOOKS.

**YOUTHFUL ECCENTRICITIES, A PRECURSOR OF CRIME.** By Forbes Winslow, member Royal College of Physicians, London. New York: Funk & Wagnalls Co. Price, 50 cents.

The subject appeals to every one having care of the very young. Many having the training of youthful persons are careless through ignorance, and think that as the child grows older it will outgrow its perverse eccentricities. This book written on the principles of sound medical and psychological philosophy will impart much wisdom to those who study its pages.

**THE READER'S SHAKESPEARE.** By David Charles Bell. Vol. 1. Historical plays. Funk & Wagnalls, New York. Price \$1.50

The historical dramas of the great English poet are here condensed, connected and annotated, and in every way made suitable for school study and for platform elocutionary rendering. The form in which they are put will facilitate the neglected art of reading aloud. In condensing the text allowance has been made for the prime necessities of expurgation and compression, so that for the family circle, the clerical reader, the platform elocutionist, and in the school or college the particular advantages of Shakespearian exercises become, in this series, available and enjoyable for all. By means of explanatory notes, narratives, historical and literary; elucidatory remarks, etc., the condensations and collations of the text do not in the leastwise impair the full import of Shakespeare unabridged. The present volume contains the historical plays, English and Roman; also general notes, suggestions, etc., for students in elocution, particularly for those using Shakespeare. The book is printed in large and beautiful type, on excellent paper, and is artistically bound, with covers stamped in pleasing designs.

**HOME CLASSES, OF THE HOME DEPARTMENT OF THE SUNDAY-SCHOOL.** By M. C. Hazard, Ph. D. Congregational Sunday-school and Publishing Society. Boston and Chicago. Price, 50 cents.

The object of the Home Department as an auxiliary of the Sunday-school is to secure the study of the lessons in the home by those who, for any reason, do not or cannot attend the sessions of the school. Its operation is very simple. A visitor canvasses a district and induces as many as possible to agree to study the lessons for at least a half hour each week. Thereupon those thus making the pledge are enrolled as members of the school and are supplied with the lesson quarterlies. The necessity of supplying them with fresh quarterlies requires a call from the visitor every three months—four times during the year. There are as many visitors as there are districts. In these visitors the church, as well as the Sunday-school, has a corps of workers regularly going to all parts of the parish, inviting people to attend the services of the church and reporting cases needing visitation by the pastor. The Home Department has well been called a church and Sunday-school Extension Society. The little volume recites its history and its achievements, explains its purpose, methods and organization, and tells what are its requisites and difficulties.

### MAGAZINES AND PAMPHLETS.

**The Pulpit**, a monthly issue of sermons, published in Fredericksburgh, Pa.

**Blessed be Drudgery.** By William C. Gannett. Paper. Charles H. Kerr Company, Chicago.

**The January New England.** This magazine is constantly growing in its attractiveness of appearance and of contents.

We acknowledge receipt of copies of the Minutes of the Synods (1895) of Missouri and Illinois; also catalogue of Centre College (Danville, Ky.) for 1894-95.

In the *Popular Science Monthly*, January, Prof. Botton begins a series of articles on "The Smithsonian Institution," devoting this first number in his series to the Origin of the Institution.

**The Eclectic** presents a fine January selection from the English periodicals: "The New Study of Children"; "Louis Pasteur"; "Havana"; "Missionaries in China"; "Religious Instruction in schools in the United States," etc.

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**Manifesto of the Cuban Revolutionary Party to the People of the U. S. A.** By Enrique Jose Varona, ex-Deputy to the Spanish Cortes, New York. Giving reasons why the uprising of the Cubans is just and right.

**The Inter-Synod** (January) this is a Presbyterian monthly Magazine, representing the two Synods of Indiana and Illinois with

headquarters at Indianapolis of the one State and Bloomington of the other. The object of the magazine is the promotion of the mission spirit and mission enterprises, both home and foreign.

We have received from the Bible Institute Colportage Association, Chicago, the following recent numbers of the Colportage Library, 15 cents each: "Selections from C. H. Spurgeon"; "Good Tidings"; sermons by Talmage, Spurgeon, Parker and McNeill. They are good religious books for general circulation.

The two hundred and eighth volume of *Little's Living Age* opens with the issue of the week ending January 4th. For 1896 the subscription price will be \$6. This is good news truly to all who enjoy good reading. This reduction in price we are told means no reduction in size or falling off in value, or any lowering of the high standard which it has always maintained. Foreign periodical literature continues to grow not only in bulk, but also in the variety, interest and importance of the topics treated; and it absorbs to a greater extent every year the works of the most prominent authors of the day.

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Wherever the sale of drink has been prohibited—and prevented—among savage or semi-civilized tribes, there the sale of other goods has multiplied exceedingly. Every temperance movement is good for every honest trade but that of brewing and distilling.

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It is not often that we find anything to approve of in a brewery. The new brewery however, is an exception in one particular, it has several placards attached to it with so appropriate an inscription that we give it unqualified commendation. The words are: "Dangerous, keep out." This would be an eminently proper sign for every brewery and every saloon. Blessed would it be if men would heed the warning.—*The Dubuque Presbyterian.*

**POLITICS AND GAMBLING.**

Queensland has recently passed an anti-gambling law. The representatives of Roman Catholicism made a desperate attempt to procure the insertion of a clause making lotteries for religious and charitable objects legal. The proposal to allow the churches to perpetrate breaches of morality from which the rest of the population was to be inhibited proved too strong a dose for Parliament to swallow, and in Queensland lotteries of all sorts are now declared to be illegal.—*Congregationalist.*

**A TERRIBLE ABRAIGNMENT.**

Bishop Cox in the opening sermon preached before the General Convention of the Protestant Episcopal church recently held at Minneapolis and is reported to have said: "The apostle's terrible portraiture of final apostasy is paralleled by what comes to us in journals, as every day's report. Shameless nudity in bathing and semi-nudity in evening attire with lascivious dances, long banished by Christian decorum from social life, are flagrantly characteristic of American manners."

**WHICH IS THE CAUSE?**

Hon. Carroll D. Wright has contributed to the controversy as to whether poverty is usually the cause of drink or vice versa these words:

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