

THE MID-CONTINENT

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\$2 A YEAR.

IF YOU are in trouble, remember that you can't fire out the Everlasting Arms.

COREA HAS just established its first newspaper. This fact correctly measures its distance behind the age.

IT IS to be regretted that the Monroe Doctrine did not include a clause or two concerning the avenging of wholesale murder in the Orient.

IF EUROPE should be embroiled in war by any recent telegram of Germany's spectacular young Emperor, it would at least illustrate the greatness of little things.

ACCORDING TO a secular exchange, Kentucky is so mortified over the recent lynching in that State that if the perpetrators are caught they are likely to be strung up to the nearest limb.

STATE CRAFT in Europe just now is a good deal more complicated than a game of chess. The suffering Armenians must think that the players are studying a cruelly long time before each move.

THE RECTOR of a rural parish in Kent (England) has, it is noted, recently examining a class of boys in history. When asked them who was the patron saint of England, with one voice the class yelled: "Mr. Gladstone."

THE LONDON *Standard* has coined a phrase that will probably take its place with "renewed assurance of distinguished consideration." It is: "Absolute candor of deep-seated cordiality." It was applied to the United States.

A GEORGIA editor, it is seen, has advertised his desire to trade his watch or his wife's sewing machine for a cow warranted to give at least one gallon of milk per day, on which his family will be able to live if worst comes to worst.

"THE REVISERS of the woman's Bible" says the *Pilot* "have strangely omitted to make a certain passage of Scripture read, 'And immediately as he was yet speaking, the hen crew.' A crowing hen would have been so symbolical!"

TWO SOUTHERN farmers bought \$20 worth of law apiece the other day in trying to settle in court a disputed debt of 20 cents! As they could come to no agreement *via* the court room, they went outside and successfully "arbitrated."

AN INFIDEL haranguer in one of the London parks was asked: "Why are you always attacking the Bible, and not any other book? Why can't you let it alone?" "I will tell you," he replied; "I won't let the Bible alone because it won't let me alone."

IT APPEARS that a Prince may be useful as well as ornamental. It is said that the Prince of Wales will set the fashion of wearing bright colored silk wait-coats at evening "functions." The new fashion beside being highly ornamental, will help the man-milliners.

ON THE subject of Tact it has been well said: "Tact is sincere; policy is deceitful. Tact is frank; policy is sly. Tact looks you in the eye; policy gazes over your head. It is a commendable thing in a man to have tact; it is not always commendable to have policy. Christ had tact; the Emperor Augustus had policy."

WE DO not often quote the editorial utterances of the *Wine and Spirit Gazette*. But the following announcement from its columns make excellent reading for us. Referring to the outlook in 1896 for "business" it states: "To the trade we are constrained to say that the outlook is still dark. The forces of ignorance, intolerance, and fanaticism were never more active than they are to-day."

THE COLUMNS of THE MID-CONTINENT are open to all for the discussion of timely topics suitable to a high-class religious journal. Our "Communicated" and "Notes and Queries" departments are our readers' forum—a fair forum, and no favors. But, of course, everything cannot be printed at once. A few of our kind contributors occasionally need that gentle reminder, we find.

UP AT Marcellus, Michigan, there is a "new woman" who is a sexton, and a good one too. Miss Ella Wilcox is the highly efficient sexton of the church of the United Brethren in that town. She has full care of the church, keeps it in order, rings the bell on Sundays, and attends to all the other duties of a sexton "in every way better than any male janitor ever has," the church-goers say. She does not wish to be called sextoness, either.

STILL ANOTHER new supply of our grand *Bagster Premium Bibles* received from Bagster's New York representatives. No premium offer of ours has ever been so enthusiastically received. It isn't every day that a Bagster Bible, listed by the publishers at \$3 net, can be obtained by adding just one dollar to a year's subscription and paying the express. That is to say, you can obtain the full value of \$5 00 for \$3 25 cash. Is not that a bargain to suit these times? Judge the Bible by those testimonials published from week to week.

EDITORS DO not care much for jewelry. They prefer food and clothes. But there was a German editor, who wore a ring which had a record. Probably the most singular memento ring ever worn was that of the late Carl Hoffman of Vienna, for many years chief editor of the *Wiener Tageblatt*. Down to his last hour he wore upon the forefinger of his right hand an iron ring, which thirty years ago he had made for him out of a link of the chain he had borne as a political prisoner, for two long and weary years of incarceration, at hard labor.

WE ARE grateful for the many kind words concerning the improved quality of the paper on which THE MID-CONTINENT has been printed since the beginning of the year. The difference of a cent or two in a pound of paper mounts up very considerably for a regular publication using large quantities. But our paper stock heretofore was not always as good as our readers deserved. And we are hoping for further betterment of the mechanical appearance of our paper in the near future. The best is not a whit too good for THE MID-CONTINENT'S large and growing family.

THE CHICAGO *Advance* thus pays its respects to the Harper-Chicago type of Biblical instruction: "When a pupil comes from the hand of his master with the impression that the 'stories' of the old writings are 'idealized history,' or when he has learned by microscopic analysis the composite authorship of the sacred books to such a degree of minuteness that he is able to divide a verse and assign each portion of it correctly to its appropriate author, if that is the substance and type of his knowledge, he can neither be an interested Biblical student nor become an instructive Biblical preacher."

THE LIBRARIAN of the St. Louis Public Library, in his report, states that while 59 per cent. of the reading of last year was fiction reading, adds that it is "gratifying to know from the records of this and former years that the novels issued oftenest are, in general and in the long run, the best novels, those which the general consensus has pronounced the finest examples of imaginative prose." There are new stories which take the lead for a season and then drop out of sight, "but the great masterpieces of fiction like 'Les Miserables,' 'Vanity Fair,' 'David Copperfield,' 'Ivanhoe' and 'The Scarlet Letter' hold their high places year after year and decade after decade."

AN EXPERT on church heating in mid-winter gives the following advice: In heating the room, let there

be provided a vent or exit by which the impure air that has accumulated can escape, as the fires are started. Less fuel will be needed to heat the room, and the condition of the air will be improved. This can be done by opening (for a few inches) the lower sash of the windows on the *leeward* side of the house. Through such openings the cold air and the impure air will be forced out before the current of pure air that is being introduced by the heating apparatus. Again the house should be brought to the right temperature—say seventy degrees—before the congregation assembles, so as to not force fires afterwards.

ON A big farm in the eastern part of Maine, lives a man who has just celebrated his ninety-fifth birthday anniversary, but who in all that long time has never gone more than thirty miles away from the room in which he was born. So states a Maine journal. Neither has this man ever seen a train of cars, ridden in a stage coach, or been on board a steamboat, or eaten a meal at a hotel, "and never swore an oath." The unique character is A. Thatcher Leighton, of Columbia, Washington County, who is known in regions far beyond those he has penetrated by the title of "Uncle Thatcher." To-day his form is as straight as an arrow; he is as smart as a whip, and is in as full possession of all his faculties as at twenty-five.

IN VIEW of the recent Scottish renaissance in fields of fiction when "Ian Maclaren" is hoisting from his "Drumtochty" and "Muirtown" wells about as fast as the water gathers,—perhaps of late a trifle faster,—it is interesting to note carefully collected statistics as to how these Scottish prophets are esteemed in their "ain countree". A British journal is authority for the statement that in Edinburgh, for instance, Ian Maclaren leads, and—*mirabile dictu!*—the patentee of "Trilby" is a close second. Scott is widely read. Thackeray and Dickens are not bought so generously, now. George Elliott "sells" as much as ever. William Watson is the leader in verse. Swinburne follows, while the new poet laureate has been read scarcely at all in Scotland.

JUST WHAT is the native Armenian church, is a question frequently asked to-day. The distinctive features of that church may be summed up in a nutshell as follows: It differs but little in doctrine from the Romish or Greek church. Prayers are offered for the dead. No belief in purgatory is held, nor are indulgences permitted. Celibacy is not insisted on, but a priest must marry before he is ordained. He cannot marry afterwards. There are several orders of clergy, similar to those of the Romish church for the most part. There are deacons and minor lay officers. The priesthood is hereditary. The church has a liturgy which includes the Nicene creed and prayers of the fathers used in the Romish and Episcopal churches. Baptism is by triune immersion. All who are baptized may join in the whole of the communion service.

IT IS undoubtedly true that the mayor of San Miguel, Peru, seized and caused to be burned in the plaza of the town all the Bibles the American Bible Society's local agent had on hand. Wm. Blake, of New York, the treasurer of the Society, thus spoke concerning the outrage: "Our Bibles have been burned before in Peru. Fanaticism is the cause of it. The natives are opposed to the distribution of our Protestant Bibles and every now and then they seize our stock and destroy it. What will be done? Nothing. What can we do? They have destroyed the Bibles before, they destroy them now, and will probably destroy them again. But, just the same, we shall continue to send our Bibles there. Rev. F. Penzotti is our agent in Peru. Only two years ago he was imprisoned there for no reason other than that he was distributing our Bibles. He was kept in jail for five or six months and was only released then through the interposition of the State Department in Washington". It is hard to realize sometimes, in this day when a race of Christians is being exterminated by the bloody Turk and Christian Europe looks on in apathy; and when the Holy Scriptures are burned in public bonfire, that this is not a mediæval age.

"ACCORDING TO HIS EXCELLENT GREATNESS."

["He appointed singers unto the Lord . . . that should praise the beauty of holiness."—2 Chronicles 20:21.]

Like a strain of music strong and sweet,
There calls a voice along life's busy ways—
"Oh! ye who walk with heavy-laden feet
And low-bent heads throughout your toilsome days,
Where is your song of praise?"

"Ye He created, ye He did redeem,
Gave to you every precious gift ye had,
Gave you His sun with its refulgent beam,
And fruitful seasons when your hearts were sad,
And yet ye are not glad!

"Did He take anything away from thee,
One tender lamb of all your well-filled fold,
But that it might more safely guarded be
When days were short and winter nights a-cold,
'Mid blessedness untold?"

"Hath he not smiled on joy, made young hearts light,
Yea, all this gracious world to give you zest?
Doth He not promise victory after flight,
And, when ye weary even of earth's best,
That He will give you rest?"

"Lo! He created love, your lot to cheer,
Gave wife and child and kin and faithful friend;
Nay, furthermore, than closest ties more dear,
He did Himself for you most freely spend
Unto the bitter end.

"He made a living way for you through death,
A swift short passage to His kingdom fair,
And touched forever with divinest breath
Your very sorrows, for in all your care
He did Himself have share.

"Oh! thankless hearts, and faith grown cold and dim,
The earth herself hath made a better choice;
With angels and archangels, seraphim
And all the saints of heaven she doth rejoice—
Have ye alone no voice?"

"The king chose singers in the days of yore,
The praise of God's great glory to confess;
Ye from the King of kings commission bore,
And will ye do for Him so much the less
To laud His holiness?"

"Oh! singers, be ye tuneful, be ye strong,
Lift up your voice for Him who loved you so;
One day ye too shall sing the glad new song—
On high the perfect harmony doth flow,
The parts are learnt below."

—Christian Burke.

UNCERTAINTY.

BY HUGH K. WAGNER.

There are in the world to-day a great many persons who show a lamentable and wholly unreasonable lack of decision in their opinions regarding matters of importance; in fact, the more important the subject, the more absolutely undecided they appear to be. It would not be so bad if they merely confessed themselves unable to form an opinion on the basis of the evidence, in a given case, and owned that they were influenced by the apparent weight of the various arguments *pro* and *con*; for there exists a strong probability against their common sense, or intuitive perception of truth, being misled, if they only allowed it to act, because Truth is eternal and immutable, and usually carries with it its own credentials. Especially is this the fact in regard to the truths of Christianity, our Lord's own words being: "If any man will do His will, he shall know of the doctrine" (John 7:17). But, far from ever attempting to weigh the evidence for themselves, these peculiar people do not even accept or reject truths presented by those who have studied the evidence, and they content themselves with simply having no opinion, and saying: "He knows no more about it than anybody else, and he cannot be sure that he is right, and no one can positively know what the truth is, and all any one can do is, just to listen to the various opinions for the mere matter of passing interest—but which is right, no one knows, or can know." They resemble Pyrrho, the Greek philosopher and skeptic, who *knew nothing, and was not sure that he did not know*. Thus, though many of these people (professing Christians) would deny it, they are really *agnostic*; for their constant cry is, that they do not know.

The most noteworthy fact, however, about this remarkable intellectual habit is, that those who affect it confine its operations to the department of theology; for these same persons, who find it so impossible (?) to form, accept, or hold any decided opinion upon any subject relating to the truth of God, are as rational as others, when it comes to the discussion or consideration of history, politics, the day's news, their neighbors' conduct, etc., etc. They are, in fact, entirely unreasonable and inconsistent; for, in the affairs of this world, they not only act themselves, in matters of life and death, as if they

possessed certainty, but they would denounce, as extremely foolish, any one who refused so to act.

The next step, logically, after harboring the thought that truth cannot be known, is, to maintain that one is not responsible for his beliefs. In this, as in their claims that truth cannot be ascertained, these people are strangely inconsistent, when they leave the realm of theology and enter every-day life and morality; for they demand compliance with the laws of the State, even when a man sincerely believes a certain law to be either bad, unjust, or unwise, punishing infringers of such laws, and they insist upon their neighbors conforming to those unwritten laws of morality inherent in the human breast. For instance, I have heard a lady, who, ten minutes before, had said that certainty in regard to divine truth and the interpretation of Scripture is unattainable, express, with the utmost positiveness, her censure of an acquaintance who had recently married a divorced man (his former wife still living). Now, as a moral question, considered apart from the certainty which Scripture gives those who believe it, human reasoning produces, at least, as much difference of opinion and uncertainty concerning the subject of divorce as exists regarding any theological question whatsoever. Yet no one, no matter how deeply imbued with this spirit of affected religious uncertainty he or she may be, hesitates to form, hold, and promulgate very decided opinions, one way or the other, in regard to divorce, upon any such weak and foolish grounds as, that the subject is enveloped in doubt, and eminent men, who have given the question much attention, have arrived at different conclusions.

Then, again, in the natural world, we constantly see men held responsible for their beliefs, and *even their ignorance where they might have known*; for the man who violates the laws of health, by a course of dissipation, or otherwise, suffers the legitimate consequences thereof, though he believed his constitution too good to be impaired thereby; and one who believes never so sincerely (through ignorance or willful neglect to obtain knowledge) that fire will not burn, or that a certain substance is not poisonous, must find, on a trial, that fire does burn even a sincere believer to the contrary, and that a poison does not change its nature when received into the system of one who is convinced that its effects will not prove deleterious. In other words, then, in the course of nature we find that, as the Scriptures express it, "whatsoever a man soweth, that shall he, also, reap" (Gal. 6:7).

By analogy, then, it is absurd to maintain (1) that we are not responsible for our religious beliefs, and (2) that we cannot arrive at such a degree of certainty in regard to the same as to afford us a satisfactory basis of truth for our guidance. For, as I have shown, (1) the analogy of the operation of natural laws assures us that a man is responsible for his beliefs, and (2) the above-mentioned advocates of religious uncertainty are inconsistent with their theological theory when they approach questions of morality or every-day life. In regard to this, it may be well to call attention to the fact that the false philosophy of Bishop Berkeley, Hume, and the sect of the Egotists (all somewhat akin to that of our modern friends, the "Uncertaintyists") was chiefly condemned by the fact that the philosophers who advocated those respective theories did not act in accordance with their own system; but, in all things which concerned their personal comfort or well-being, abandoned their theories and acted upon the same principles which guide other men; which is exactly the same course of practical conduct pursued by the people under consideration.

In the foregoing argument, we have even waived the important consideration that (as Abercrombie well says), "the exercise of reason is precisely the same, and is guided by the same laws, whether it be applied to the investigation of truth or the regulation of conduct; . . . the leading principles apply equally to the great questions of morals, and the important subject of religious belief". And further: "A man is, undoubtedly, responsible for the care with which he has informed himself of the facts and evidences by which his belief on these subjects ought to be influenced." And again: "We may as well contend that the man is not responsible for his *conduct* who, by long familiarity with vice, has lost sight of its malignity." And what Locke says, in regard to the great principles of moral rectitude, may, with equal truth, be applied to the subject of religious belief. "A man's understanding", says Mr. Locke, "seldom fails him in this part, unless his will would have it so. If he takes a wrong course, it is most commonly" (in regard to religious belief, always) "because he goes willfully out of the way, or, at least, chooses to be bewildered; and there are few, if any, who dreadfully mistake, that are willing to be right."

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, be-

cause their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (margin, "discovered.") John III., 19-20.

THE HOLY CATHOLIC CHURCH.

BY THE REV. LEVI STERNBERG, D. D.

I.

One article in the so-called Apostle's Creed is in these words: "I believe in the holy Catholic church." That there is such a church is not disputed, much as opinions differ as to its nature. Though planted in a hostile world where assaults from without and corruption from within constantly threaten its existence, yet the promise is that "the gates of hell shall not prevail against it." (Matt. 16:18.)

Without questioning the validity of this promise, the reformers of the 16th century declared that the Pope of Rome was anti-christ and that the church of which he was the head was apostate. When asked where the church was before Luther, they replied that it was invisible. By this they meant that though the so-called church was utterly corrupt in its head and members and was disowned of God, there were still many true worshippers of Jehovah who, during all this period of degeneracy, secretly walked by faith in their crucified Redeemer, and that now this hidden church, rejecting the doctrines and ordinances of men and taking the Bible as of supreme authority on all questions of faith and morals had come forth in the great Protestant reformation.

Whether we approve of the judgment of the reformers with regard to the papacy or not, we have ample proof that in times of general declension in religion, the true church sinks into invisibility and again makes its saving power manifest in times of reformation. During the reign of the wicked Ahab Elijah, complained that of all the servants of the true God, he alone was left when it was revealed to him that there were yet seven thousand who had not bowed the knee to Baal. The church had become so completely invisible that it needed a special revelation to acquaint Elijah with part of its continued existence.

Such also was its condition when "the word was made flesh and dwelt among us;" for "he came unto his own and his own received him not." (Jno. 1:11.) While here and there a devout soul, like the aged Simeon and the prophetess Anna, looked for redemption in Israel, our Saviour pronounced the mass of the Jewish nation a generation of vipers, guilty of all the righteous blood that had ever been shed on the earth. (Matt. 23:33-35.) Paul tells us that the natural branches were plucked from their own olive tree; that the wild olive was grafted into it; and that it could retain this favored position only by faith. (Rom. 11.)

So great was the general corruption of the Church of Rome at the beginning of the 16th century, that the language of Jeremiah was as clearly applicable, than as in his own day: "The Lord hath cast off His altar, He hath abhorred His sanctuary." (Lam. 2:7.) To Him sacred persons and rites are an abomination when wedded to error, oppression, extortion, simony and lust as was then largely the case.

Were the Church essentially a visible body, she must cease to exist when falling under the divine anathema as in the cases above cited. What, under such conditions, God spews out of His mouth is only that which poses as His Church, keeping up the outward forms of worship with a spirit intensely worldly and selfish. He does not cast out "His own elect which cry unto Him day and night." The church is a spiritual body. Its sole head is the Lord Jesus Christ; it may clothe itself in suitable outward apparel, but the apparel is not the body.

One of the petitions in the Lord's prayer is "thy kingdom come." Christ assured Pilate that his kingdom was not of this world (Jno. 18:36). He said to the Pharisees: "The kingdom of God cometh not with observation: neither shall they say, lo here! or lo, there! For behold, the kingdom of God is within you." (Luke 17:20, 21). Paul describes it as consisting of "righteousness, peace and joy in the Holy Ghost." (Rom. 14:17). We can become citizens of this heavenly kingdom in but one way. We must be born into it through the renovating power of the divine spirit. (Jno. 3:3 *et seq.*) But is the church universal the same as the kingdom of God described in these passages?

To determine this, let us notice the different senses in which the word church is used in the New Testament. The primary meaning of *ekklesia* commonly translated church, is *assembly*, and may apply to a gathering of people for any purpose. In Acts 19:32, it is applied to a mob. A little further on, v. 39, it is used to denote an assembly lawfully called. In the

second place, it means an assembly for Christian worship. Paul so uses it when he says, "In the church I had rather speak five words with my understanding than by my voice I might teach others also, than ten thousand words in an unknown tongue" (1 Cor. 14:17). In the third place, the word church is applied to the stated members of such an assembly collectively considered. We have an instance of this use of the term in 1 Cor. 16:19, where Paul says: "The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord with the church that is in their house." That all things may be done decently, and in order such a permanent assembly needs a fitting organization. Hence to supervise the spiritual and the temporal affairs of the church bishops or elders were appointed for the former and deacons or servants for the latter duties. The church at Philippi was thus organized as we learn from Paul's address to that church. (Phil. 1:1). There is a fourth sense in which the word church is used in the New Testament. It means the body of true believers in the Lord Jesus Christ. We find this use of the term in Eph. 1:22, 23. "And he hath put all things under His (Christ's) feet, and gave Him to be head over all things to the church, which is His body, the fulness of Him that filleth all in all." In Col. 1:18, Christ is called "the head of the body, the church." Again in Eph. 5:29, 30, we find this language: "For no man ever yet hated his own flesh, but nourisheth and cherisheth it; even as the Lord the Church; for we are members of His body, of His flesh and of His bones." "We," in this passage, evidently means individual believers and not organized bodies of Christians. The same thought is, if possible, still more clearly expressed in 1 Cor. 12:12, 13. "For as the body is one and hath many members, and all the members of that one body, being many, are one body, so also in Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit."

With the apostle Paul, the human body is a favorite emblem of the Church Catholic. Other figures equally expressive, are used to represent the church. It is spoken of as a house, a temple, a flock, the branches of a vine. The apostle Peter says: "Ye also, as lively stones are built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (1 Pet. 2:5). We learn who are meant by the pronoun "Ye" here used from the address of the epistle: "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, elect according to the knowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." In 1 Cor. 3:16, 17, Paul thus addresses believers: "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Christ says: "Other sheep (Gentiles) I have which are not of this (Jewish) fold; them also I must bring and they shall hear my voice, and there shall be one fold and one shepherd." (Jno. 10:16.)

One of the most beautiful and instructive emblems under which the true church is represented is that of branches of Christ the vine. Fruit-bearing branches are put forth only from such parts of the vine as grew the previous season. Branches springing from these are fruitless for that year, and as they tend to diminish the size and perfection of the fruit the careful vinticulturist shortens or entirely removes such as draw too much on the strength of the vine. In allusion to this interesting fact Christ says: "Every branch in Me that beareth not fruit He taketh away, and every branch that beareth fruit He purgeth it, that it may bring forth more fruit." (Jno. 15:2). The children of believers are born in covenant relations with God. In so far they are, through their parents, in the true vine as branches. If, through careful religious training and proper receptivity on their part, they acquire a direct relation to Christ by personal faith and become fruit-bearing branches, they are left in the vine. If otherwise, they are taken away. "For they are not all Israel, which are of Israel." (Rom. 9:6) External relations may enhance privileges, but unless these are improved, they increase our guilt and bring down divine judgments the more speedily.

Though believers are "the body of Christ and members in particular, yet they need perfecting in holiness and through their instrumentality the church is to be perpetuated, enlarged and purified until righteousness shall cover the earth as the water covers the sea. Hence, "God hath set some in the church; first apostles, secondarily prophets, thirdly teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues" (1 Cor. 12:23). "And he

gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4:11-13).
Ellsworth, Kas.

"THE BETHLEHEM CRADLE."

BY G. E. M.

LUKE 2: 12.

Not by awfulness is blessed
The God we love;
But, in His mother's arms at rest,
The Star above,
The Christ-child smiles,
And through all whiles,
God's love shines on.

Oh cradle in old Bethlehem town!
From that clear night, the long years down,
When angels sang
And star-bells rang,
The music of Thy lullaby,
The music of Thy human cry
Strikes peace across the clang of strife
And makes deep harmonies of life,
Whose glorious song
Shall ring, ere long,
Around the throne.

St. Louis.

THE RELATION OF THE HOME FORCE TO FOREIGN MISSIONS.

BY PROF. P. H. K. M'COMB.

It is too late in the day to enter upon argument for the importance and success of Foreign Missions. Belief in this as church work is well nigh universal now. Foreign missions are no longer on the defensive. It may be true that so far the church has only been "playing with missions," but no congregation and few members would be willing to take no part in the play. It is felt to be not "good form" to have that column in the annual report unfiled, and we all like to talk sometimes—of what "our church is doing in this direction."

But I could wish that some other facts in regard to this matter were not quite so clear and stubborn. From any point of view it must be evident that the true relation of the church to this work is not fully appreciated, at least; and the probability is that only the smallest number have even a glimmering of the truth in regard to it. Many who are zealously and efficiently active in other departments, planning and working and giving with true hearted devotion, still feel a kind of chill when foreign missions are urged. They "believe in missions but don't like to see them made a hobby of." This department appears only as an incident of church life; something needed to complete the round of work prescribed. Even among our pastors there are yet a few—let us hope only a few—who would rather give a notice of a "Calico Tea," or some new kind of social than announce a collection for foreign missions; to whom it is a great relief when the single day in the year devoted to contribution to this work has been passed. And others again feeling the pressure at home and engrossed in efforts to help their congregations keep up with their own expenses, almost begrudge what goes into the mission treasury, for fear lest the gift may increase the financial stringency. Undoubtedly there does exist a feeling that giving to foreign missions is giving away. Cheerful, joyous, zealous liberality towards this treasury is growing. The church has been greatly revived in this regard within the last few years, but she could stand a greater reviving still. The sentiment in regard to those who seek work in the foreign field is changing; but even yet there is too much sighing and sympathizing expended on them, too much saying, "He was so brilliant and promising, and to think that he is about to throw away all his chances and bury himself in a mission field when so many of the best churches at home would be glad to have him as a pastor!"

The insufficient conception prevailing in the church touching her work is manifest. Somehow chief things have been subordinated, necessities have become mere incidents. The distribution of the work among the departments in order to its accomplishment has become, in too many minds, separation into independent parts; and men propose to themselves the conquest of the world for Christ by the capture of the mere outposts one by one. They would convert all the heathen at home before going on to the heathen abroad.

Now the conceptions of Christ should be those of Christians. From no other can a correct idea come.

What Christ sought and the way He sought it is what Christians should seek. And evidently in the mind of the Master, and in His counsels and commands to those who were to carry it on, the work was one and indivisible. He does not regard Himself as sent for the conversion of the world, but to proclaim on earth the kindness and love of God; and He sends forth those who have been brought to know and believe this to preach the Gospel. The work is evangelization not conversion. Let this be the fundamental conception and the obligation to support a church or maintain a preacher in Indiana is no more imperative than the maintenance of one in India; both alike belong to the one scheme of world rescue and evangelization. To reach the people with the Gospel is the one business of the church. Everything else is aside. And the whole work—not separate parts—claims the countenance and co-operation of every Christian. Whatever else he may be supporting, if he neglects or fails to support the direct effort to preach the Gospel to every creature he does not meet the claims of Christ. The varying gifts and lots and opportunities of men will mark out the path of individual effort. Some will be so situated as to be able to do more for home missions, church extension, education, or Freedmen than for foreign missions. Not every Christian ought to go in person among the heathen, any more than every Christian ought to seek a pulpit at home. But every lover of the Lord ought to lay to his heart that which lay upon his Lord's heart—the "restoration of the ruins of paradise—the redemption of His chosen people from death and hell, and the extension and establishment of His kingdom throughout the habitable globe." None may put away the command to go as not binding. This delusion explains why men who think they love God feel no guilt because they have done so little for foreign missions.

It is binding. It is their business. "How shall they hear without a preacher, and how shall they preach except they be sent." Those who go and those who send are alike engaged in the enterprise, and the senders and the sent shall rejoice together in the end. The "fear of crippling the work at home," which is so often alleged against full activity in the cause of foreign missions not only overlooks the solidarity of the work, but the dangers besetting such a position. The great inclusive peril of the church "is a feeble, a cowardly, a selfish Christianity." Let any people turn aside from the work of preaching the Gospel to any mere effort to enjoy the Gospel and failure is certain.

The case was well put in the Massachusetts legislature a few years ago; the charter of the American Board was under consideration and some one was objecting that the money and energy of Christian people are needed at home, when another replied, "Mr. Speaker, religion is a curious commodity, the more of it you export the more of it you have at home."

Hanover, Ind.

WINNINGS.

For whatever happens to me each day is my daily bread, provided I do not refuse to take it from Thy hand, and so feed upon it.—*Fenelon.*

I beg you, my dear friend, whatever be your suffering, to learn first of all that not to take your sorrow off is what God means, but to put strength into you, that you may carry it. Be sure your sorrow is not giving you its best unless it makes you a more thoughtful person than you have ever been before.—*Phillips Brooks.*

The Spirit of Love.—There is no greater evidence of the presence of the Lord in His people than the spirit of love, and there is no sweeter testimony to God and His glorious grace than the reconciliation of strife and the healing of mutual wrongs.

"Behold, how good a thing it is, and how pleasant for brethren to dwell together in unity; for there the Lord commandeth a blessing, even life forevermore."—*Episcopal Recorder.*

"Almighty Father, we are a' Thy puir and sinfu' bairns, wha wearied o' hame and gaed awa' into the far country. Forgive us, for we didna ken what we were leavin' or the sair hert we gied our Father. It was weary wark tae live wi' oor sins, but we wud never hev come back had it no' been for oor Elder Brither. He cam' a lang road tae find us, and a scre travail He had afore He set us free. He's been a guid Brither tae us, and we've been a heavy charge tae Him. May he keep a firm hand o' us, and guide us in the richt road, and brig us back gin we wander, and tell us a' we need tae know till the gloamin' come. Gather us in, then, we pray Thee, and a' we love, no' a bairn missin', and may we sit doon forever in oor ain Father's hoose. Amen."—*Ian MacLaren.*

Kansas Department.

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

NOTES BY THE WAY.

BY S. B. F.

Do the records of your church show that you have made an earnest effort to help raise the "Million Dollar Fund?"

What has the week of prayer and its privileges brought to you as an individual? Has it brought a blessing and a quickening in the "house-hold of faith" to which you belong?

The time is short. Within the next two and one half months, the record of another ecclesiastical year will be made up and what shall the record be? From present indications, unless there is a wide spread and general awakening throughout the church and the Christian world the record of this ecclesiastical year will not show as great an ingathering of souls into the kingdom as some former years, as even last year. Indications also point to the fact that the contributions to the benevolent work of the church are not flowing into the treasury of the Lord as the exigencies of the work require and as the moral obligations of the church demand. Who shall say that "robbery of God in offering" is not the cause of the withholding of those grander spiritual blessings which God has promised and which He stands ready to bestow? The sin of "robbing God" is not one of the least that stands in the way of the advancement of the kingdom.

In the *Marion Record* of January 3rd, Hon. E. W. Hoch is out with a trenchant article on the subject of "Prohibition" that ought to be read in every house of Kansas and by every good citizen of the commonwealth. I submit two extracts from this excellent letter:

"For fifteen years the saloon has been an outlaw in this State, as it should be, and ultimately will be everywhere on this earth. Not a single good thing can be said of the saloon. It is everywhere and always the enemy of good government. It respects no law. It is anarchistic in its inherent nature. It is of the devil and devilish. It is the upas of society. It is an Ishmaelite in business. Society asks it to keep its slimy hand off of the youth of the land, but it respects not the request, and tramples under its unholy feet all law for the protection of minors. Weeping women beg it not to make brutes of their loved ones, and it laughs them to scorn. Patriotism pleads for a sober Fourth of July, but this soulless monster stabs liberty on its natal day. Every other business respects the popular and wholesome sentiment in favor of the Sabbath day, but this cormorant of commerce claims a privilege no one else demands. It even refuses to close its doors of debauchery after the mid-night hour. It never sleeps. It is perpetual hell.

"We emphatically and indignantly deny that prohibition is a failure. We say it is a great comparative success. What is the test of success? The entire and absolute destruction of the business of liquor selling? Did any sane man ever expect the law to work a miracle of that kind? By that test, education is a failure, for ignorance yet abounds; and by the same reasoning, religion is a colossal failure, for sin runs riot everywhere. That test would do away with every school house and every church and every marriage altar in the land."

KANSAS ITEMS.

IOLA.—A friend has sent us some fine samples of Brother Squier's striking church announcements. These are reproductions of artistic pen and ink work.

OSKALOOSA.—The pastor, Rev. Wm. Reynolds, had a very pleasant "surprise" on a recent evening. According to a local paper, Mr. and Mrs. Reynolds returned from a Union prayer-meeting to find their home lighted, upstairs and down. Opening the hall door they found it filled with guests.

Extra lights and chairs had been secured, and the manse was filled with a gay company of bright faces. The surprise was well planned and successfully carried out. After an hour or more of delightful intercourse, Elder McClellan called the guests to order and in a happy little speech presented Mrs. Reynolds a beautiful fur cape, in the name of the Ladies' Aid Society. At the close of his speech Mr. McClellan said to the pastor, that "while the friends desired his 'better half' sho'd be kept warm, they intended to leave him out in the cold." But this statement only increased the surprise, for after the guests had gone, the pastor found he had not been forgotten. Upstairs, in one corner of the hall, and out in the kitchen packages and jars were found, showing the whole family had been remembered in a very substantial way. The occasion was a very enjoyable one, and one that will not be soon forgotten by either pastor or people.

BURLINGAME.—There were fourteen persons received into this church. There were four adult and four infant baptisms during week of prayer. There were also two who professed conversion on evening of Jan. 12th.—*N. D. J.*

OAK ST., WICHITA.—Sabbath the 5th inst. was communion day. It was a season of great blessing and was made especially pleasant by the largest attendance of communicants known in the history of the church. Two new members were received on profession and 5 children were baptized. We are observing the week of prayer. 1895 was in some respects the hardest, darkest year Oak street has ever had, and we are thankful for a new year and brighter hope, and another chance.—*Clerk.*

ROXBURY.—A pleasant and profitable communion service was held in this church, Sabbath, January 12th. Six persons were received into the church by profession of faith. These accessions were the result of some special evangelistic services in which the pastor, Rev. H. B. Johnson was assisted by Rev. A. H. Parks, Presbyterian missionary of Larned Presbytery. This church is in a good condition, having a large Sunday-school, Y. P. S. C. E. and showed its faith by its works in contributing \$13, to the "Million Dollar Memorial Fund." If the church at large would give, according to ability, as has this frontier home mission church, the whole debt of all our Boards and the entire "Memorial Fund" would be raised in a single day. Rev. H. B. Johnson also supplies Canton and Bridgeport.—*S. B. F.*

ENDEAVOR, WICHITA.—For a week past Rev. J. W. Funk has been holding special services in the country part of this church, where there have been eight conversions and a general revival among Christian people. At the same time Revs. G. R. Smith and L. H. Shane were holding meetings in the city at the Endeavor church. As a result on January 12th, five were received by profession, all heads of families except one aged lady whose conversion had been despaired of. The meetings are still going on in the city church and the pastor is assisted this week by Revs. David Winters and J. H. Pezall. There is a promising field for our church in the Northwest part of the city and in the country west of the Arkansas river.—*S. B. F.*

CALDWELL.—Sabbath, January 12th, was spent in this church by the Synodical Missionary when the claims of Home Missions were presented and a collection of \$25 taken up. Here are a devoted and loyal band of Presbyterians who are of royal and true blood. Although they have been without a pastor for several months; yet the efficient eldership are wide awake and the Sunday-school and Y. P. S. C. E. are well maintained. Two of the elders are father and brother of Mrs. Anetta R. Hume of Anadarko, O. T., so widely and favorably known in the mission circles of Kansas and O. T. The church is now looking for a wide-awake and consecrated pastor who comes to stay and to build up. This is a most hopeful and encouraging field for a good man and whoever takes up this work may be assured of a cordial welcome and a hearty support in all wise methods to advance the Lord's work. The congregations were excellent both morning and evening. In the evening the church was packed with eager and attentive listeners.—*S. B. F.*

Timidity never shakes hands with a good chance.

Communicated.

NEW YORK "OLD FIRST" PRESBYTERIAN CHURCH.

BY G. GROSVENOR DAWE.

"Jubilee" exercises lasting four days have been held this week in the "Old First" Presbyterian church on Fifth Avenue New York City. With a special morning sermon and an afternoon Communion season, on Sunday, a "Jubilee" Organ recital on Monday, a gathering of friends on Tuesday, and a reunion of the family on Wednesday, accentuation was given to the fact that this grand old church, antedating the Revolution full fifty years and more, has rounded out fifty years of revived energy since being transplanted from Wall Street in 1846.

At the gathering of friends on Tuesday, Rev. Robert Russell Booth, Rev. Jesse F. Forbes, Recorder Goff and other eminent men spoke on topics of general character. The chief interest to the reader outside of the city will however, probably be found in some references to the "Story of the 'Old First'" which Rev. Howard Duffield had carefully and elaborately prepared for his Sunday sermon.

The history of this church is practically coeval with Presbyterianism in America. Up to 1706, a few English dissenters, so called then, gathered from house to house in New York, to worship God. To them came in that year Francis Makemie, he who is credited with the erection of the first Presbyterian church in America, near Snow Hill, Md. The only meeting place of the Dissenters, "the loft over the horse-mill" being small, Mr. Makemie was offered the use of the Dutch Church for a service. Lord Cranbury, Governor of the Province, Cousin of Queen Anne, and blessed as Macaulay says, "with ability so slender as to amount almost to imbecility", forbade the sermon "as favouring Pernicious doctrine and Principles to the disturbance of the church of England." Mackemie preached his sermon, in the house of William Jackson, was arrested and for two months lay in jail. He was finally acquitted after paying costs. The issue was of more than local importance, being the claim of the church of England to hold the same position in the Colonies, that it held in England. Thus, in New York City was precipitated that conflict of religious power which agitated the community more or less until the peace of 1783. After Makemie's visit constant endeavors were made to maintain formal services. These efforts were crowned with success when John Nichol, Patrick McKnight, Gilbert Livingstone and Thomas Smith acted in decisive fashion and by their efforts gathered together in 1717, seventy or eighty persons of the Presbyterian form of belief, who organized a church and called Rev. James Anderson. While Mr. Anderson was trying to raise funds for a church, the services were held in a room in what was then the New City Hall, on Wall Street, the building where Washington was afterwards inaugurated, and upon the site of which now stands the Sub-Treasury building. For nearly two years they met thus. Then by means of collections in Connecticut, authorized by the State authorities, Scotland and New York, they raised a church on Wall Street and entered it in 1719. After a temporary dissension in 1726, during which some of the members called Jonathan Edwards to the City, the church was reunited in 1727, under Rev. Ebenezer Pemberton, called from New England. As late as 1730 the congregation was still so small that "six of the eight windows were not glazed but boarded up." The salary was in those days a dubious quantity. It depended upon income from pew rents and burial fees. These latter varied with the age of the deceased and in accordance with the place of the interment, whether in front, at the sides or in the rear of the church. The poor sexton was still more hardly treated, for if he opened the ground for a burial and the fees remained unpaid, they were charged up against him.

"Old First"—and Presbyterianism in New York—received two powerful impulses from the celebrated George Whitfield. Mr. Pemberton, in 1739 was the only clergyman in the city who would open his doors to the noted evangelist. The minutes of the church say "and he was amply rewarded by the great increase his congregation received by the addition of many respectable families and individuals". The second impulse

given to the church by him was on this wise. At one of his open air preachings in Philadelphia, a boy who held a lantern for the convenience of the preacher, became so affected by Whitfield's words that he groaned aloud and let the lantern fall to the ground, plunging the preaching stand into darkness. Years afterwards when Whitfield was on another preaching tour in America he stopped at St. Georges, Del. Here, Rev. John Rodgers, once the alarmed boy, was preaching and his meeting with Whitfield was most affecting. In 1765 John Rodgers was called to "Old First", came, and with the exception of the Revolutionary war period, was busy in the extreme working for his faith. During his ministry he was present at the laying of six corner stones of Presbyterian Churches in this City.

From among the members of "Old First" went out the call for the First Continental Congress; prayer-meetings were held in the church for the success of the revolution and during one engagement the hymn books were seized by a member and given to the soldiers for gun-wads. Judge Thomas Jones, a Loyalist says of John Rodgers "he had given more encouragement to the Rebellion by his treasonable harangues from the pulpit, than any other Republican preacher upon the continent". Dr. Rodgers was Chaplain of the Constitutional Convention of New York State, Chaplain of the Committee of Safety, to the Legislature and other public bodies at various times. He was also the first moderator of the first General Assembly. He fell on sleep in 1811, having served "Old First" for 46 years.

Shorter ministrations followed until the day of William M. Phillips who served the church 39 years (1826-65), and under whom it was finally decided to follow the northward trend of the population. In his dedicatory sermon Dr. Phillips referred to the church as a memorial of the goodness of God in stone, and Rev. Howard Duffield closed with a long extract from that sermon, deeming nothing more opposite.

The edifice of "Old First" is unique of its kind in New York. The tower is an exact copy of the tower of Magdalen College, and the interior is modelled after St. Saviour's Bath, England. The roof is of solid stone and the tout-ensemble entirely sacerdotal. Space forbids more than merely adverting to the "Old First's" prominent connection with the establishment of Princeton. Pemberton and Chief Justice William Smith, a member of his church secured the charter of that institution so prominently connected with the academic history of this country. From Pemberton to Paxton, "Old First" has served Princeton in some form, or another.

New York.

WASHINGTON CITY NOTES.

The Presbyterian Alliance held a regular meeting in the rooms of the Y. M. C. A., at which standing committees for 1896 were selected.

Rev. Teunis S. Hamlin is chairman of the Committee on Outlook, Rev. C. B. Ramsdell on Finance; Rev. Jos. T. Kelly on purchase and building; Rev. Geo. O. Little on care of property; Rev. Geo. N. Luccock on public meetings. The report of the treasurer showed a cash balance on hand of three hundred and ninety dollars, with all obligations met to date.

FIRST CHURCH.—When Dr. Talmage came to be co-pastor of First church, it was decided that he should preach every Sunday evening and Dr. Sunderland and Rev. Adolus Allen were to conduct the morning services, preaching on alternate Sundays. Now Dr. Talmage has asked for more work, saying that he is able to preach Sunday mornings and desires to do so. Mr. Allen is also willing to work and does not want to give up his service. The church officials have been appealed to, and they in turn have appealed to Presbytery so an extra session of the Presbytery of Washington laity has been called to adjust matters.

Rev. D. W. Skellenger, of the Sixth church, has recovered from his illness and is again occupying his pulpit.

Rev. Thos. C. Easton has been ill for some time, but is now better.

CENTRAL UNION MISSION.—The subscriptions to the debt now aggregate \$9,500. The additional \$2,500 to pay off the second trust is hoped, will be raised soon. A broom factory has been started in the mission, and it will furnish work for a good many needy ones. M. M. NORTH.

TALES AND TAKINGS FROM WEST-CHESTER HIGHWAYS AND BYWAYS.

BY THE REV. W. FORTÉUS.

I.

New York is a progressive and aggressive city, its corporation has lately taken under its control twenty thousand acres of land. 'Tis reported that Chicago has taken in nearly all Cook County, in order to swell its already swollen population.

The time hastens when New York City will include Westchester County. London covers a great portion of four counties, Middlesex, Essex, Kent and Surry. The queen of the Thames needs a good deal of room for her population that borders on five million. The writer remembers that fifty years ago there were vast stretches of unoccupied land on Manhattan Island, but now the city limits of the East river and Long Island Sound side, is Bolton Priory away off on Pelham Bay.

A LOOK AT THE HUNTINGTON LIBRARY.

This chaste and charming library is located in what was once the village of Westchester, but now the city of New York; the big city has thrown her sheltering arms around the little village.

This fine library, with its thousands of well selected volumes, is the sole gift of Collis P. Huntington, president of the Southern Pacific R. R., the Napoleon of railroading.

A splendid portrait of the donor by W. E. Marshall, of New York, hangs in one of the halls, it is a fine work of art, and is true to nature.

The motto on the library is as Catholic as could be conceived: "This library is for all creeds and all nationalities—share and share alike."

The generous donor has not only built the library and filled its shelves with fine literature, but he has made ample provision for lighting, heating and the librarian's salary for all time. Mr. Huntington's career in life has been a very remarkable one. It is another illustration of the trite saying: "Truth is stranger than fiction," reality transcends romance.

A RETROSPECT.

This railroad king was born in Litchfield County, Conn., in 1821, he began life in "the land of steady habits." His father was a farmer. He earned his first dollar by piling wood for a neighbor; the wood was piled so neatly and everything left so shipshape by the nine year old lad, that the gentleman in handing him the dollar patted him on the back and said: "I will have you pile my wood next year." The boy thanked the gentleman as he took the dollar, but said with a laugh upon his lip, "You don't suppose I'm going to pile wood for a living do you?" He was after bigger game—commercial life on a broad basis was the staple of his thoughts by day and dreams by night even then. He got a practical but limited education, and then launched out in commercial life. He was temperate in habit, industrious in practice, far-sighted in business pursuits. He seems to have been born a business man. A few years after he reached his majority, we find him keeping store in New York State. Then the gold fever broke out on the Pacific coast. His firm began sending goods out there; some one was needed to attend to their sale and collection, and he went to California as a forty-niner. He tramped across the Isthmus in perfect health, owing to his temperate habits and fine physical frame. He earned his passage up the Sacramento river by helping load the boat on which he sailed at a dollar an hour. He went into the mines, met with a reasonable degree of success, but soon concluded that mining was not his legitimate calling. He went back to Sacramento and commenced keeping store in a tent and soon became the leading merchant on the coast. Being by nature and habit a shrewd business man, everything he touched turned into gold. He became a modern Midas—when Midas King of Priggia bathed in the classic stream Pactolus, the river ever after rolled over golden sands, so reads the Greek legend. Literally when Huntington bathed in the Sacramento river, its waters rolled over golden sands—gold that in due time filled Collis P. Huntington's coffers. The senseless man says: "Better be born lucky than rich." The wise man says "The hand of the diligent maketh rich." Industry brings its own reward.

C. P. Huntington and Mark Hopkins be-

came partners in business, both of them were towers of strength in the commercial world. They were capable of grappling with any business, competent to control any enterprise. Their star seemed to be always in the ascendant; what other men or merchants failed to sell, they would transfer at a sacrifice to the firm of Huntington and Hopkins, and at once there was a call for the hitherto unsalable articles. For instance a merchant had a cargo of cradles brought out to California (I don't mean the kind you rock babies in, for there were no white babies in the territory to rock at that time, but the kind you cut and gather grain with.) They lumbered the warehouse of the unsuccessful merchant for years, at length were sold to Huntington & Co. for five dollars a piece, who sold the entire cargo at thirty dollars each. A friend suggested that they would bring fifty dollars as readily as thirty. Mr. Huntington replied, we are satisfied with our profits; we bought them for five dollars and we are selling them at thirty. To borrow language from the curbstone. Huntington was always "in the swim."

Several miners owned in common a large tent, they disagreed, went to Huntington and offered him the tent for one hundred and fifty dollars. He went out to look at it; bought and paid for it; the men asked for two days to get their traps out, he consented, but before leaving he took a charred stick and wrote upon the fold of the tent: "For sale by Huntington & Co. Price, two hundred and fifty dollars;" and it was sold before the miners had moved out. His commercial life is dotted with similar incidents. Gales of prosperity wafted him onward all the way through life. He eschewed drinking and gambling, smoking and chewing. He was temperate and trustworthy, firm and fearless. In mining portance he never allowed any man to run over him. He helped to start *The Sacramento Bee*, the first Republican newspaper in the territory of California. His partner in business was from the hill country of Massachusetts, they were a No. 1 merchants.

A REMARKABLE FACT.

The firm of Huntington & Hopkins never owned a dollar of stock in a mine, never had a branch house, never sent out a drummer to solicit business or increase trade; and never sued a man for a debt. They never went into what could be considered a visionary scheme. C. P. Huntington followed the advice of the wise man "Whatsoever thy hand findeth to do, do it with thy might." He persevered in all he undertook until success crowned his efforts.

A GREAT UNDERTAKING.

Mainly through his influence, the Southern Pacific railroad was organized with Leland Stanford as president, C. P. Huntington as vice-president, and Mark Hopkins as treasurer. The engineers' name was Judah. Mr. Huntington secured the charter and grants, etc., as soon as everything was completed. He sent the significant and terse telegram to the syndicate. "We have drawn the elephant, now we must harness him." The creature or corporation was harnessed in due time and has drawn a train load of gold into the coffers of Huntington and Co. He is not the Czar of all the Russias, but he is the Czar of many railroads. At his bidding the eagle of war or dove of peace comes to his corporation on wings of gold or pinnions of silver as rates are cut or increased.

More than half a century ago, Tom Benton stood in the rotunda of the Court House in St. Louis with a map of the world in his hand and listening crowds hanging entranced upon his lips advocating the phaseability of a highway across the continent.

Old Bullion, the author of "Thirty Years in Congress," capped the climax of his able argument when he drew himself up in proudest pose and pointing westward exclaimed, "There is the East, there is India."

Now there are many broad gauged railroads carrying the commerce of nations from ocean's wave to ocean's wave. Prominent among them are those whom C. P. Huntington controls. His country seat is on Throg's neck where he spends seven months in the year. A palatial home surrounded by an undulating lawn sweeping down to Long Island Sound. He has fine pictures on the walls and fine horses in the stable and fine dogs in the kennel. His city home is on Murray Hill, New York City.

Cabbage makes sour kraut, gabbage sour neighbors.

A CHURCH SEMI-CENTENNIAL.

A most interesting observance of the semi-centennial anniversary of the South church of Galena, Ills., was recently held. This church was organized in January 1846 by the Rev. Ithamar Pillsbury under direction of the Presbytery of Schuyler whose bounds then extended from the center of the State to the Northern border. At the organization two elders were chosen—William Hempstead and Thomas Foster. Mr. Foster still survives, active and useful in his office. He had previously been an elder in the Second church, St. Louis, as far back as 1842. He has thus served in that capacity for 54 years. He thoroughly understands the history, polity, doctrines and discipline of the Presbyterian church. He is broad and catholic in his religious views—loving all as brethren who love the common Master—yet his first love is for the church of his birth and of his choice, and the church he now serves in his old age with the zeal and enthusiasm of his youth. Mr. Foster has many times been a member of all the various judicatories—the Presbytery, Synod and General Assembly. His attachment to this South church of Galena may be said to be the ruling passion of his life. It is dear to him as the apple of his eye. For fifty years he has watched over it, worked for it and prayed for it. For its peace and harmony he has worked night and day; often sacrificing his own preferences for the general good. Unless providentially hindered he is always in his seat at the church services and rarely absent from the Sabbath-school of which he has either been the superintendent, or teacher of the Bible class for half a century, and the prayer-meeting would be sadly incomplete without his presence and his prayers.

There were eleven members at the start. Of the original number, the only surviving member now living here besides Mr. Foster is Mrs. N. Stahl, useful and still active in the church. There are still living away from here, Thos. H. Beebe of Evanston, Illinois and Andrew Dodds of Shannon, Illinois. The people had little money at that beginning time and the method used in paying supplies for a time was primitive. The elders assessed each member what they thought was their share, and strange to say there was never a word of complaint. All bore their part in the way of money and were ready to do everything for the advancement of the church. For over three years they were dependent on supplies and the Presbytery of Rock River which got into shape soon after the church did, looked well after them. In 1848 they got into their own house of worship. The heavy part of this cost rested on Mr. Hempstead.

The church grew in numbers and the additions through its fifty years of life have been 500. The members have given liberally many thousands to the boards of the church, and to every good cause presented they have done their part. The church has been one of peace—so little of heart burning has there been in these 50 years. Not perfectly free from trouble, but trouble has never lasted long and has always been followed by entire harmony. There has been no harboring of the past among the members in their work and service. They have loved the church more than they have loved to have their own way.

One very interesting feature in the celebration was a paper prepared and read by the Hon. R. H. McClellan, of the church, devoted to reminiscences of the pastors, beginning with the Rev. Earl W. Larkin in 1847 and going over the whole roll to the present pastor, the Rev. Geo. D. Lindsay. Between the first pastor and the present one were N. B. Gardner, Henry I. Coe, now settled at Salem, Mo., Charles Axtell, D. S. Gregory, the present editor of the *Homiletic Review*, H. G. Blinn, Ambrose C. Smith, now President of Parsons College, and C. E. Morse, pastor at present of a church in Chicago.

GALENA.

That right and justice actually rule the world may be open to dispute; but that they ought too, that they are supreme; over all else, that our part as men is to help make them rule, that human life has this as a part of its ultimate law and aim—of this one may be as sure as that the earth is under his feet; and the sense of it seems to lend infinity dignity to this passing life of ours.—James Vila Blake.

World Outlook.

The policy of Russia at present is evidently to steadfastly avoid being drawn into any combination or complication with Armenia, Germany, England or Abyssinia, but to keep the Oriental question ever foremost. *The Novosti* commencing on the friendliness of the English press, says: "We esteem her high civilization, but we see the defects in her policy, which is purely egotistical. An alliance could be useful only to her, not to us. France and Russia must remain neutral." *The Viedomosti* says: "Russia must confine herself to the Orient."

That much-talked-of English flying squadron at this writing has not flown, but if the weather is favorable the start is planned for Tuesday. On that day, according to the present programme, the lords of the Admiralty will arrive at Osborne in the Admiralty yacht *Enchantress*. The fleet will then move down to Cowes roads to be inspected by the Queen and by the Lords of the Admiralty. The Queen will witness the maneuvers from Osborne house. The squadron will sail on Wednesday, probably for a long cruise, as no torpedo boats have been commissioned to accompany it. Rear Admiral Drake, in command, will not receive his final orders for the cruise until the last moment.

At this writing it is expected that action by the Administration on the Cuban cause is very soon to be taken. The president and secretary Olney are reported ready to accord belligerent rights. The proclamation has been drafted. The proclamation, it is held, will not go so far as to recognize the Cuban Republic in the sense of expressing sympathy, but will be a plain declaration of neutrality between contending parties. This is the first form that the acknowledgment of belligerent rights takes. Such a proclamation means moral support of a people struggling to throw off a monarchical form of government, that and nothing else.

The state of affairs in Cuba, as this is written, is one of waiting to see what will turn up next. The war news is still eclipsed by the political changes. It seems that even the rebels are waiting to see what will turn up next. There was, however, the usual cry of rumors from the front to-day. The new governor has been receiving delegations of officers of the army and navy, who have made a brave show, as the full dress uniform of the Spaniards is particularly gorgeous. Among those who presented themselves was Gen. Suarez Valdez, who has been appointed second in command, vice Gen. Arderius, Campos' brother-in-law. A new order prohibiting mail being posted on steamers about to sail was promulgated to-day. Nobody, moreover, will be allowed on board but passengers. This insures all mail going through the Post-office and will put a stop it is hoped, to the unauthorized stories that have been disseminated through Key West channels.

Gen. Campos has been removed from the command of the Spanish force in Cuba. This is hailed by the insurgents as a sign of victory for them. It is announced that, apparently, the intention of the Government to create the impression that the retirement of Gen. de Campos is due to illness, but it is generally known that the cause is dissatisfaction with his plan of campaign and his failure to end the revolution upon the Island, which recently has assumed alarming proportions and reached a critical stage for Spain. The Cabinet was unanimous in its decision to remove De Campos, as well as his lieutenant, Gen. Arderius, owing to differences which exist between them and the political parties in Cuba. Gen. Marin and Gen. Pando, who are now in command of the Spanish troops in the Province of Santiago de Cuba, it is announced, will replace Campos and Arderius temporarily. Gen. Polavieja will be appointed Commander-in-chief of Cuba. He is commander of the Spanish 6th Army Corps, and has not been without experience in Cuba, where his name seems to be hated and feared by the insurgents. He was on the island as a subordinate to Martinez de Campos as the time of the Virginius affair. Cuban patriots tell many stories of his inhuman method of ruling the last Cuban rising.

Missionary Department.

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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.

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THE REAL HEATHENISM.

[Miss Isabella Bird Bishop, Honorary Fellow of the Royal Scottish Geographical Society, and a well-known traveler and author, has spoken of that which she herself has known, and has testified of that which she herself has seen, in regard to the real state and meaning of heathenism. We give a portion of her testimony.]

I think we are getting into a sort of milk-and-water view of heathenism—not of African heathenism alone but of Buddhism, Hinduism and Mohammedanism also, which prevail in Asia. Missionaries come home, and they refrain from shocking audiences by recitals of the awful sins of the heathen and Moslem world. When traveling in Asia, it struck me very much how little we heard, how little we know, as to how sin is enthroned and deified and worshiped. There is sin and shame everywhere. Mohammedanism is corrupt to the very core. The morals of Mohammedan countries, perhaps in Persia in particular, are corrupt, and the imaginations very wicked. How corrupt Buddhism is! How corrupt Buddhists are! It is an astonishment to find that there is scarcely a single thing that makes for righteousness in the life of the unchristianized nations. There is no public opinion interpenetrated by Christianity which condemns sin or wrong. There is nothing except the conscience of some few who are seeking after God "lest haply they might

feel after Him who is not far from every one of us." And over all this seething mass of sin and shame and corruption hovers "the ruler of the darkness of this world," rejoicing in the chains with which he has bound two-thirds of the human race.

Just one or two remarks as to what these false faiths do. They degrade women with an infinite degradation. I have lived in zenanas and harems, and have seen the daily life of the secluded women, and I can speak from bitter experience of what their lives are—the intellect dwarfed, so that the woman of twenty or thirty years of age is more like a child of eight intellectually; while all the worst passions of human nature are stimulated and developed in a fearful degree—jealousy, envy, murderous hate, intrigue, running to such an extent that in some countries I have hardly ever been in a woman's house or near a woman's tent without being asked for drugs with which to disfigure the favorite wife, or to take away her life, or to take away the life of the favorite wife's infant son. This request has been made to me nearly two hundred times. This is only an indication of the life, of whose miseries we think so little, and which is a natural product of the systems that we ought to have subverted long ago.

OBJECTION AND ANSWER.

At the annual meeting of the Woman's Synodical Society, of Indiana, one lady, in an exercise called "The Cause and the Critic," posed as a great objector, (just pretend, you know), bringing to light some of the many excuses people give for being so entirely uninterested. These objections were answered by different ladies. We give one of the objections and the crushing answer thereto as made by Miss Rhee. We are indebted to *The Indiana Synod* for the report. It runs thus:

"In the first place, there is so much to do at home, and no one seems to be doing it. There are plenty of heathen in our own town who need teaching and preaching quite as much as the Mexicans and Chinese. It seems to me, in this case, charity does begin at home, and it will be time enough to send the Gospel to Alaska and Africa when all our own people are converted."

ANSWER: "Yes, there is a great deal to be done at home, but there are a great many to do it. In London alone there are as many missionaries as there are in the whole heathen world, counting only the ministers colporteurs and Bible readers and not mentioning the vast number of Sunday-school teachers and other workers. Our cities and towns have about the same proportion. There are very few people in our towns who do not hear the church bells many times a week calling them to the house of God. There are invitations, also, in the newspapers and in public places. Invitations are given by neighbors and friends, by pastors and elders, by committees and teachers from the Sabbath-schools, by lookout committees and many others.

"There are hospitals for the suffering, asylums for the afflicted, rescue missions, fresh-air societies, free kindergartens, homes for orphans and the aged, Y. M. C. A.'s, Y. W. C. A.'s, W. R. C.'s, W. C. T. U.'s, and societies all the rest of the way down the alphabet—every conceivable aid to conversion and spiritual life. These are not found except where the light of the Gospel has warmed men's hearts. You can not be familiar with what Christian people are doing or you would never say that "no one seems to be doing anything." Yet there is much to be done at home, and no Christian dare be idle, but if the Master were here He would say, 'These ought ye to have done and not to have left the other undone.'

"There is no foreign land to our Lord. It is all one lost world that He died to save. And it seems to me that you take a great responsibility upon yourself when you say that you have any right to deny salvation to any one for whom Christ died. 'How shall they believe in Him of whom they have not heard?'

"I do not believe you could have read your Bible very closely, or you would not express an opinion so directly in opposition to the plain command of Christ, 'Go ye into all the world and preach the Gospel to every creature.' He surely knows best, and if He was willing to come all the way from heaven to earth to provide salvation at such an awful cost, we ought to be willing to carry the message the rest of the way.

"Just substitute for the word 'Missions' 'Christ's command,' and see how it sounds

for a Christian to say, 'I don't believe in Missions.'

"How can you sing the Doxology, or offer the Lord's Prayer if you think we should keep the Gospel at home? You have no right to sing 'Praise Him all creatures here below' if you mean only those in your own town. And you dare not pray 'Thy kingdom come, Thy will be done on earth as it is in heaven' if you mean only Thy kingdom come in our town.

"It is well to say that 'charity begins at home.' This is where Missions ought to begin, too—right in the center of a loving heart. And the more we love our precious Master, the more we shall want everybody to know Him, both at home and to the uttermost parts of the earth.

"You say it is time enough to send the Gospel away when all our own people are converted? Well, you ought to rejoice that Christ and Paul and the early church did not adopt your plan. If they had, you would to-day be a savage, as benighted as any in Alaska or Africa, like your ancestors were before the Gospel was brought to them by those faithful missionaries from Rome.

"The experience of the past twenty-five years has shown that God sets the seal of His favor upon missionary work, because just in proportion to the church's faithfulness in sending the Gospel away has God sent great revivals and ingatherings to the church at home."

INDIAN RIGHTS.

A selfish plot to remove the Walker Indians of Idaho to Pyramid Lake, which has been proposed in Congress and may come up again, has been investigated and exposed by A. K. Smiley, of Lake Mohawk. The so-called "uprising" of the Bannock Indians proves to have been another unprovoked slaughter of unoffending reds by greedy whites. Rev. Dr. William C. Roberts, of the Presbyterian Missionary Society, has urged the Indian Commission to use its influence with Congress to have no less money appropriated to Indian education because the Protestant churches have refused sectarian appropriations, but rather to transfer the waived appropriations to the government schools, especially as some of the denominational schools will have to become government schools in the present dearth of missionary funds.—*Rev. Wilbur F. Crafts.*

SO IT GOES.

Mr. F. Hopkinson Smith recently spread abroad in the daily papers a severe indictment against American missionaries in Turkey for incapacity and mischief-making generally. In this opinion most of the present troubles in that country were caused by their meddling. These charges, so far as representatives of the American Board are concerned, having been shown to be ridiculous, Mr. Smith announced that "in nearly every case the Armenian agitators are shown to have been pupils of the Methodist missions." Pres. W. F. Warren, in a note to the *Boston Herald*, which published Smith's tirade, called attention to the fact that there are no Methodist missions in Turkey. Mr. Smith's last remark on this subject, so far as we have learned, was that "those—Baptist missionaries have caused all the trouble." There are just as many Baptist as Methodist missions in Turkey. But in this case there would seem to be little use in answering a fool according to his folly, or in answering him at all.—*The Congregationalist.*

PREACHING IN HOME MISSION FIELDS.

The *Home Missionary*, the magazine of the Congregational Home Missionary Society thus speaks:

In its great essentials, the human heart is ever and everywhere the same; and the preaching which God owns and blesses at the East, He owns and blesses at the West and the South—that which simply, directly and earnestly sets forth the fundamental doctrines of Christianity, in their just proportions and relations to each other, building evermore on the foundation of prophets and apostles, Jesus Christ Himself being the chief corner-stone. The story of the Cross, told out of a sincere, loving heart that has felt and feels the saving power of that old, old story—this the renewing Spirit makes "the power of God unto salvation," whether

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it be told at the East, the West or the South; in Boston, in India, or in Utah. Yet "he that winneth souls is wise." And there are obvious differences of mental structure and training, differences of condition and circumstances, which the wise preacher will carefully regard in settling the manner and methods of his preaching.

In these new fields preaching should be eminently practical; these doctrines should be made to appear as they are, not dry abstractions for scholastic discussion, but more nearly and vitally related than any other truth can be to all human experience, character and life. They should be preached lovingly and winningly, for where men hear not as a matter of course, but must be drawn to the preacher if they come at all, they must feel that he is their friend, seeking their best good. They must see that he is "in dead earnest," or they'll hear him but once; that he is preaching from within, his actual experience, not matter gleaned from books for purposes of Sunday rehearsal. They must see that he knows his message is true, precious and potent; that he is pressing it on them for just one object—their conversion to God, the radical change of their entire character, life and destiny. The Home Missionary will do well to preach no sermon till, like Christmas Evans, the Welsh preacher, he has "taken the text up into his heart," as he called it, by prayer and intense reflection, with a wrestling that seemed to strain every faculty of soul and body. Nor let him deliver it till, as Schwartz was wont to do, he has said to himself on entering the pulpit: "My soul, remember what it cost Jesus Christ to save you." Then his discourse, like theirs, will fall upon his hearers as the living truth of one who has talked with God, or just come from the eternal world and familiar with its realities.

It is said the Japanese Buddhists are imitating Christians in organized efforts to extend their religion. They have started Young People's Societies of Buddhist Endeavor Young Men's Buddhist Associations, etc.

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Church Prayer-Meeting.

The Mid-Continent Topics.

For Jan. 29. John 8:18.
CHRIST'S TESTIMONY TO HIMSELF.
 [See Prayer-Meeting Editorial, page 8.]

Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

BY E. R. W.

February 2.

Laborers together with God. 1 Cor. 3: 6-23.

In the 9th verse of this 3rd chapter of 1 Corinthians, we read these words, "for we are laborers together with God; ye are God's husbandry, ye are God's building." By these images, one drawn from agriculture and the other drawn from architecture, Paul wished to show us our partnership with God. We are taken into the firm. We co-operate with God. It is, and I say it with lowliest reverence, it is God and company. The glorious company of the apostles, the martyrs, the saints of all ages; and He takes us in too. We are to work with Him this new year or we shall work against Him. God's plan is put into competition with Satan's plan. Satan's plan or scheme is self first, last and all the time, and the firm is large and the dividends certain. Alas! Alas, how popular are His promises!

God calls us to work with Him in His field, which is this world. He sends some to distant parts of the world, planting, watering and then passing away before the time of harvest; to others He assigns a little place, just watching a few plants, just keeping down a few weeds, just tending a few flowers. The doing of the work is ours; the increase is God's, but remember the joy of harvest is to be ours if we be only faithful.

Think of the joy of Paul, of Luther, of Calvin, of Knox, of the missionaries in our land or in foreign lands, think of the joy of that faithful pastor who led a David Livingstone or a Moffat to the Lord. Think of the nurses in our hospitals pointing to Christ and being ministers of the soul as well as healers and helpers of the body. Think often of the joy of harvest, even in the heat of the working day as you plant and water with tears the little unknown, unnoticed corner of the great field where God has put you.

The other image is drawn from architecture "ye are God's building." The foundation is Christ. Paul's creed was Christ to "know Him and the power of His resurrection and the fellowship of His sufferings." Are we willing to build or be built into this temple? Are you willing to be made one with Him down here, to drink of the cup of suffering, to be conformable unto His death? If so, your stone is a living stone, not imitation. There is much straw, wood, hay, stubble in these days as well as in the days of Paul. You yourself will be saved if you are in Christ, but your work, your life's mission will be lost if it be imitation stone.

Souls gathered for Christ will be precious stones, sparkling forever in the crown of rejoicing. The winner of souls is the most like Christ, for He came down to seek souls, like the wise husbandman he gave up all the joys of heaven for a time to purchase the field that held the pearl. He purchased humanity. Every missionary is a co-laborer of Christ. Like Solomon's temple the stones are found far away in distant lands, but after being squared, polished and numbered they are brought with shouts of triumph and fitted into the place prepared for them.

"Grace all the work shall crown
 Through everlasting days,
 It lays in heaven the topmost stone;
 And well deserves the praise."

CHRISTIAN ENDEAVOR GUIDE POSTS.

Dr. Crafts who watches all the currents of present day life and practice which bear on Sabbath keeping has lately remarked: An "Endeavor train" was advertised to leave Chicago on the Sabbath for the Boston Convention, doubtless without any official request from Endeavorers, but not without Endeavor patronage, as the writer knows. "If these things be done in the green tree, what shall be done in the dry?"

The Presbyterian *Christian Endeavor Manual* for 1896 well speaks to the following effect: "The chief purpose of the Christian Endeavor prayer-meeting, as of all Christian gatherings, is worship. In every Scripture and spoken word, God is to be worshiped. All that is done in the meeting is to be done, not to our credit, but to His glory. We are not to make fine speeches to men; we are to speak so as to honor God. Our prayers are not to be so short and frequent as to please human ears, but so sincere as to be heard of God. Songs are not to be sung merely because of their melody or brightness, but because they express our heart's prayer and praise to God. We need to give more attention to the Godward side of our gathering and less to the manward side."

An Australian Young People's Society has circulated a card with a list of questions covering almost everything that Christian young people could attempt. In order to ascertain just what work would be most acceptable to the individual member, each is requested to put a cross opposite the work that he would like to undertake.

Sunday-School.

[By special arrangement with the *Sunday-School World*, the Exposition of the lesson, as prepared by Dr. Wilbur A. Rice, is given to the readers of the MID-CONTINENT.]

First Quarter. February 2nd, 1896.

LESSON V.

THE POWER OF JESUS.

Luke 5:17-26. Commit vs. 22-24.

GOLDEN TEXT.

The Son of Man hath power upon earth to forgive sins.—Luke 5:24.

NOTES.

Jesus a Miracle-worker.—If we were to hear one claiming to have a special message from heaven, we would expect him to bring some evidence of his divine authority. This was required with singular persistency of such messengers in olden time. Jacob's vision at Bethel, Moses and the burning bush, Gideon and his fleece, Samuel and the great thunder storm against the Philistines, Elijah and the fire from heaven, Isaiah's promise of recovery to Hezekiah, and the shadow on the dial, will be readily recalled as instances of some remarkable thing attesting the message.

It is fitting that Jesus should be the great miracle-worker, to attest the greatest message ever brought to man.

What is a miracle? An act or event that could not be done by ordinary, natural or unaided human agencies, to attest a divine mission or message. Man is superior to the subjects of the mineral and animal kingdoms, so God is superior to natural, human and angelic agencies. Man can cause immense bodies to rise in the air, in the face of the natural law of gravitation pressing them to the earth; yet he cannot so far overcome that law as to stop a whirling world in its orbit. Yet why should it be thought strange that He who made the world should be able to do this, and that He should do it when He saw reasons for doing it? If we believe in a Creator, the possibility of miracles presents no difficulty; for creation is the first and greatest of miracles.

How many miracles Jesus worked neither of the Gospels tells us. The number must have been very great, for we have hints of healings for days, and in great cities and even districts. Not less than thirty-seven particular cases of miraculous acts are described, probably as illustrating the variety and character of the vast number which could not well be recorded. One only of these, the feeding of the five thousand, is narrated in each of the four Gospels, but eleven are found repeated three times in as many Gospels, yet nineteen are noticed in one Gospel only.

SPECIAL WORD STUDIES.

Doctors of the law. This is not a title, as LL.D. with us, although the four words are the rendering of only one Greek word. It means rather a teacher or interpreter of the law, meaning the sacred Jewish law, not the civil law.

Palsy. This is an old English name for paralysis, and a contracted form of the French *paralysis*.

Tiles, or tiling. Wyckliffe has "selattis-siates," but incorrectly, for the Greek word means something made of baked clay by a potter.

Couch. Here is a diminutive, mean-

ing a little couch or padded quilt so light a woman could carry it away, as Aristophanes, a Greek poet, in his *Lysistrata*, speaks of a woman doing with her touch.

Perceived. The idea conveyed by the Greek word is, not only that Jesus knew at once their thought, but that He "knew through it," fully and clearly.

Reason. The Greek word is that from which the English "dialogue" comes. They had a "dialogue" in their hearts about the words of Jesus.

Amazed, or amazement. It is a stronger word than surprise or astonishment. Astonishment implies that one is not only surprised, but stunned, partially benumbed, by the greatness or horror of a thing. Amazement implies an added bewilderment and confusion, something we cannot explain or comprehend.

LESSON EXPOSITION.

I. *Power to Heal Diseases.*—As He was teaching, v. 17; or, "on one of those days that He was teaching, and there were Pharisees and teachers of the law sitting by," more closely represents the Greek. Teachers of the law, that is, specialists in the law, were present; they were counted competent to judge of the accuracy of the teaching by this Galilean carpenter. Representatives were present from all quarters of Palestine, except perhaps Samaria. Here was a test case.

A man . . . with a palsy, v. 18; or, better, "a man that was palsied." The account of this healing in Mark 2:1-12, should be read in connection with this account. There we learn that the house was in Capernaum. The people were curious to see Jesus, the healer. Soon it was reported that He was in the house; a crowd rushed thither, every approach to the house was jammed; Jesus was preaching. Behold, to add to the confusion and crowd, "men," four men Mark says, brought a paralytic utterly helpless on a bed like a mat or padded quilt, and tried to get into the house by the door, but could not. The crowd was eager, selfish, stolid, even dogged; they would not make way for the helpless man.

Let him down through the tiling, or "tiles," v. 19. Mark says they "uncovered," literally, "dugged through the roof." They appear—1, to have ascended to the flat roof, probably by a flight of steps outside; 2, to have broken through earth and the earthen tiles; 3, to have lowered the paralytic upon his bed through the opening. The rude mat or padded quilt would be held by the four corners, and be easily let down without cords. The roofs of eastern houses are low, and might readily be reached by a stairway from the outside, or from an adjoining house as it was in the city of Capernaum. The crowd would throng the court, while Jesus might be in the large upper or reception room, sometimes extending over the whole house.

Into the midst before Jesus. The apparent difference of this account from that of Mark, who says, "when they had broken up the roof," is easily harmonized. Most of the houses in Syria were flat-roofed, low, often only one story. The roof was supported by beams, over which were laid boards, reeds, branches or flat stones; but in this case the covering was evidently of tiles, over which was placed a layer of clay or earth, hard-rolled, to shed rain. They would first "dig through" or break up the earthen covering, as Mark says, then take up the tiles, as Luke implies. If the house was of one story, the pallet could be let down easily into the court in the center of the house, or if it was of two stories, Jesus would be in the guest-room, the largest in the house and on the second floor; so they could readily let the paralytic down by holding to the corners of his thick mat, not needing the aid of ropes.

II. *Power to Forgive Sins.*—*Man, thy sins are forgiven thee,* v. 20. Jesus seeing their faith, that is, the faith of the poor man's friends, and of the man also, said to the sick (Greek), "Man, thy sins have been remitted thee." Your need has been anticipated; you "have been" forgiven. They sought healing of the body; Jesus first gave healing of the soul. Perhaps Jesus saw that past sin had brought the affliction, and thus His words had a deeper meaning than appears at a cursory reading. The cause of affliction is removed; soul and body are to be healed. The Jews held that disease was the result of some sin, either of the sufferer or of his parents. See John 9:2.

Who is this . . . Who can forgive sins, v. 21. These super-orthodox Pharisees and scribes asked two great questions. Had

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they discovered or accepted the right answers to their questions, the Jewish people might have become the greatest people on earth. But their thought took on a contemptuous and sneering form: Who is this fellow that speaketh blasphemies? Who but God can forgive sins? This last position was right, though their first one was wrong, for if Jesus had not been divine, the Pharisees would have been right on both points. That Jesus assumed to forgive sins, and wrought the miracle to prove his right and power to do so, shows that He was divine as well as human. The only other alternative is to believe that He deceived the people, pretending to be what he was not, and therefore that He was a bad man. But every rationalistic and reputable skeptical writer holds Jesus to have been a good man. Moreover, He "perceived their thoughts" or "reasonings," and answered them, which was another evidence of His divine character.

Whether is easier, v. 23. "Whether" is here used in its earlier sense, meaning "which of two" is easier. It is so used by Chaucer. It would be easy for an impostor to say thy sins are forgiven, because no one could test the fact, but it would be easy to test the healing. The healing was, however, like all miracles of Jesus, to attest His Word, His mission as the true Messiah. So He follows His first words to the man by the command "Arise, and take up thy couch," that these Pharisees, representatives of the rulers, might see that healing followed His words, and thus might know that He had power to forgive sin, a power which it was said the Messiah would have. Dan. 7:13-22; Acts 5:31.

He rose up before them, v. 25. A paralytic, helpless, borne of four to Jesus, at His word at once received strength to rise up, roll up his couch or mat, and walk away to his house praising God for this healing of body and soul. The crowd that refused him entrance now stand back in amazement to allow the healed man a way out through the door.

We have seen strange things to day, v. 26. It was a miracle that astonished all, including no doubt, the Pharisees. Luke says literally, "And amazement seized all." The Greek word *ecstasy* (our word *ecstasy* is from it) is a strong one, meaning "to put one out of his usual mind." The "multitude," Matthew more specifically says, "glorified God," and were filled with fear. The Pharisees, while astonished, are not to be included among the "all" who "glorified God," or among the multitude filled with holy awe or fear.

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WEDNESDAY, JANUARY 22, 1896.

WE SEE the *World's Almanac and Encyclopedia* for 1895 (New York) again mentions the "Presbyterian League" of that city as organized in May 1894 and which aims, as the notice reads, "to bring about sooner or later the reversal of the burdensome and unjust ecclesiastical action recently taken by courts of the Presbyterian church." There is nothing like having a good encyclopedia to keep one in touch with the living, active forces of the day.

THE ST. LOUIS Depository of the Presbyterian Board of Publication, reports a large increase in its business, especially in the demand for the Lesson Helps and Illustrated Papers. This is as it should be. It brings the teaching of the Sabbath School into accord with the utterance of the pulpit, and insures the training of the children in Presbyterian lines. It does more; it increases the profits of the Board, two-thirds of which are each year turned into the treasury of the Mission department, to help plant schools in destitute places, and foster those which need help. The work of the Sunday School Missionary, (Mr. W. H. Herrick,) in St. Louis and vicinity is greatly appreciated. He has gathered a number of new schools, several of which have either grown into churches, or are nearly ready to be organized as such. His work received a very hearty recognition and endorsement at a recent meeting of the Presbytery. He is doing much to "lengthen the cords" as well as to "strengthen the stakes" of Presbyterianism in St. Louis and suburbs.

WHILE it is the aim of the St. Louis Church Extension Society to raise \$100,000. in annual payment of 10 per. ct. it will be operative as soon as \$25,000 is subscribed. It is the aim of the Society to help furnish homes for the numerous missions which are growing into churches. This aid is much needed and when judiciously given, is a great stimulus to a community to do its best to provide a church building. If furnished with the funds, the Society can say to the people: you raise \$500 or \$1,000 and we will add as much towards the purchase of a lot and the erection of a house. Being a civil corporation it can hold the title to property until such time as a proper organization can be effected, or until it is deemed wise to transfer the title to the local church. Mr. Herrick has been asked by the Home Mission Committee, and also by the Church Extension Society, to make the canvass of our churches in the city, securing subscriptions to this fund. There is still lacking about \$5,000 to make the minimum of \$25,000. There is great necessity for prompt action. Valuable land sites are offered on condition that churches be built. But the Church Extension Society can do nothing until it has funds, and no pledges are binding until the whole of the \$25,000 is subscribed.

THE JANUARY *Presbyterian and Reformed Review* (McCalla & Co., Philadelphia) is on hand. The recent discussions on Inspiration having turned attention to the cognate question of the Canon of Scripture, Dr. Dunlop Moore has furnished a strong and very instructive paper on "The Beginning and Growth of the Canon of the New Testament." Prof. Huizinga, one of the new professors in McCormick Seminary, writes on "Recent Phases of Christian Apologetics." President Fisher of Hanover College, under the title "Naturalism", discusses some phases of thought which have arisen under the evolution philosophy of Darwin and Spencer. John A. Davies in

"The Beginning of the American Presbyterian church" sets up the claims of Rev. Richard Denton, who labored in Long Island two hundred and fifty years ago, as the father of Presbyterianism in this country. Prof. Henry C. Minton, of San Francisco Seminary discusses under four main heads the "Place of Reason in Theology." "The Holiness-Code and Ezekiel" is a scholarly exercise in Biblical Criticism in which Prof. Paton, of Hartford Theological Seminary, examines the theories of the German critics concerning the literary relation between Leviticus xvii-xxvi (which has come to be designated the "Holiness-Code") and the book of the prophet Ezekiel. The different theories: 1, that Ezekiel himself wrote that portion of Leviticus; 2, that while not strictly the author of those laws Ezekiel was the collector and editor of them; and 3, that they were the work of another hand and subsequent to Ezekiel—all these are examined by Prof. Paton and rejected, and the conclusion is reached that those chapters of Leviticus were written before Ezekiel's day;—but the questions how long before, and whether by Moses or not, the writer does not touch on. In the excellent review of "Recent Theological Literature," special and extended consideration is given to Balfour's "Foundations of Belief," Dr. Driver's "Deuteronomy," and "Gerhart's Institutes of Theology."

LI HUNG CHANG TO THE CHURCHES OF AMERICA.

The Kansas City *Star*, a short time since, gave a very interesting interview with Bishop Hendrix of the Methodist church, South, who has just returned after a tour of inspection of the mission fields of his church in Corea, Japan and China. In his official palace in Pekin he had an interview with Li Hung Chang whom he regards as "the greatest living Asiatic." It will be remembered that Gen. Grant entertained a similar opinion after his interview with him.

The special interest in the bishop's conference with the great Chinese statesman appears in his message to the American churches: "Say to the American people for me, to send over more men for the schools and hospitals, and I hope to be in a position both to aid and to protect them." He asked the bishop how many American missionaries are in China. When told about 600, he said "more are needed," and in a moment more repeated the same words "more are needed." He then expressed the great obligations of China to the American missionaries and the Christian spirit which has sent them to China and concluded the interview by asking the bishops to convey the message.

Surely this is another Macedonian cry and ought to be, and no doubt will be heard and responded to by the churches of America. It is a new thing in the history of the missions for such a man to beg this country to send missionaries and promise to aid and protect them. Such a request from such a source is no small compliment to the character, work and influence of the missionaries already on the field. It most effectually contradicts the statements so often published by a class of sceptical superficial "globe trotters" who, after having paid a flying visit to one or more heathen lands come home and malign the missionaries and declare their work a failure. Li Hung Chang evidently entertains very different views.

He is anxious for far greater numbers of such people and very clearly discovers the great value of their work and influence in his country. These words of his—"more are needed," "convey this message," ought to rouse the churches of this country to send ten men for every one now there. It is certainly no time for the missionary treasury to be empty and young men and women to be turned back who are waiting and anxious to go. When the prayers of the church are so signally answered and a great door and effectual is opened and the viceroy of such an empire as China is begging for missionaries it is no time for the church to conclude that missions are a failure. There was never such an opportunity for missionary work in China as just now, and there may not be another like it for centuries. As in the case of Japan her old effete civilization is beginning to break up and there is to be a reformation of some kind.

Now is the time to introduce religion, the Christian faith and principles. China has discovered her weakness and helplessness and is earnestly calling through the lips of her great statesman for those religious principles and that supernatural faith which can alone save her. He may neither understand nor have any faith in the supernatural element of Christianity, but he sees in the schools and hospitals established by the missionaries, the high moral principles which they teach and illustrate in their own lives of disinterested benevolence and devotion to the good of their fellow men, a class of moral principles, a leaven

of righteousness which may save his people in the inevitable changes which the nineteenth century is forcing upon them. This light may yet reveal to him and his people the supernatural element of Christianity. He is beginning to discover that godliness has the promise of the life that now is and this may lead to the discovery that it also has the promise of the life to come.

CHRIST'S TESTIMONY TO HIMSELF.

To hear a mere fellow-man ascribing to himself the highest qualities of character and claiming our obedience and homage would be offensive and repugnant to our minds. It is very remarkable however that the world hears Jesus Christ constantly so speaking with: out the slightest feeling of this kind being awakened but rather with an ever deepening sense of acknowledgement and reverent admiration. He not merely revealed the Father and taught great spiritual truths and the everlasting principles of righteousness, which are inherently true by whomsoever uttered, but very largely his teaching is about Himself. "I am one," He said, "that bear witness of myself"; and in this witnessing He constantly made the most stupendous declarations. These declarations from his own mouth make the strongest testimony to his true and real divinity.

As to his personality he declared that Moses wrote of Him, that John the Baptist testified of Him, and that the Father which sent Him had borne witness of Him. He claimed to be greater than Moses, greater than Jonah, greater than the sacred temple, and to be Lord of the Sabbath day. He affirmed of Himself a pre-existent state. He said He was from above, that He came forth from the Father and refers to a glory which He had with Him before the world was. He at all times assumed the highest authority as a teacher and spiritual leader. "Every one that is of the truth," He said to Pilate, "heareth my voice." Of us and of men of all times he demands that we "do his commandments," that we accept his "sayings" and build our house upon them, and most solemnly warns against being "ashamed of his words." He bids us follow Him and be his disciples and requires that we confess Him before men, and promises to be with those to the end of time who preach his word.

He claims to be our medium of spiritual life; that in respect of the highest things of our souls He is the bread, the true vine, the door, the way, the truth and the life, and the light of the world. That no man cometh to the Father but by Him, and that knowing Him is to know the Father, and that we are to offer our prayers in his name. He tells us in one breath of the infinite value of the human soul and then in the next breath declares Himself the Redeemer of that soul by His blood shed for the remission of sins. He bids the guilt-laden sons and daughters of earth come unto Him for rest assuring them that to believe on his name will deliver from condemnation, that He has power to forgive sins and that He can give eternal life. A mere man like ourselves would be either insane or most impious who would thus dare to speak.

But yet more astounding is it when we find Him associating Himself in equal dignity and power with the Father Almighty, maker of heaven and earth. He bids us if we believe in God to believe also in Him, and says it is life eternal to know the only true God and Jesus Christ whom God hath sent. He represents that the Father will love those who love the Son and keep the Son's words, "and we," He says, the Father and the Son associated, "will come and make our abode with him," while on the other hand He solemnly declares "he that hateth me hateth the Father." These teachings are most emphatically reaffirmed when He says that "all men should honor the Son even as they honor the Father," and "I and the Father are one."

Moreover, we hear Jesus claiming to have power over the realm of the dead. He calls Himself the Resurrection and the Life. He says his voice is to summon the sleeping dead from their graves, and that He is to be the judge at the last day and that all nations are to be gathered before his bar. And also, as to Him is given "all power in heaven" as well as on earth, He says He is to separate the assembled ones on his right hand and on his left as a shepherd divideth his sheep from the goats.

As we thus hear Jesus testify of himself our conclusion must be that He was not mere man. No one short of deity could dare thus to proclaim. The Scribes would have been right in charging Him with blasphemy were He not the same in substance with the eternal God and equal in power and glory. The question of his claims is thus identified with the question of his moral character, and the sententious saying becomes true, "*Christus, si non Deus, non bonus;*" if Christ be not God He is not a good man. We must appreciate the remark Thomas Carlyle is said to have made in his grief after the death of his wife. Reading the verse, "In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you"—he ejaculated: "Yes, if you are God you may have a right to say so; but if you are man what do you know about it more than the rest of us."

ECCLESIASTICAL AND CIVIL COURTS.

THE SEMINARIES, AND THE ASSEMBLY PLAN.

AN OPEN LETTER TO THE REV. R. M. PATTERSON, D. D.
BY THOS. McDUGALL.

[Dr. R. M. Patterson of Philadelphia, recently published a communication in the *Messenger* on the Seminaries and the Assembly plan of change in Charter, in which he favors the adoption of the recommendations A B and C by each seminary, and the insertion of the same in their charters. He also favors the adoption of D, save and except the italicised words in his article, which are, "against such violation of the provisions of said charter, and for the enforcement of the same."

We regret that our limited space has required some slight abridgement of the letter.—Ed.]

Mr. McDougall writes: The ground of your objection to this phrase is that an ecclesiastical body should not go into a civil court to secure the enforcement by civil process of any of its ecclesiastical rights, powers or decisions. You say, "My contention is that only the property and trust funds of the ecclesiastical bodies are within the civil jurisdiction, and that ecclesiastical rights, apart from them, are not and should not be within it for enforcement." Do I say too much in saying that you wholly misunderstand the purpose of the provision, and the necessity for it, as well as the bodies to which it will apply? This, I think, is manifest from the portion of your article in which you say, "Is ecclesiastical discipline so utterly powerless? The directors are all ministers and elders in the church, subject to discipline by the General Assembly."

WHAT A CHARTER IS.

A charter is a grant to a civil body by the legislature of the State. The civil corporation is a creature of Cæsar, derives its power from Cæsar, and can only be reached by the processes of Cæsar, and not through ecclesiastical courts. The directors of Union Seminary, by the terms of their charter, were in no sense amenable to the General Assembly of the Presbyterian church, nor to any church court. They were a creation of the civil power, and amenable only to the civil courts for the violation of the duties imposed upon them by the charter violating them. In the case of such seminaries as have two Boards, such as Princeton, McCormick, Allegheny, Danville and others, the Board of Directors having control of the election of professors and the spiritual interests of the seminary, are not civil bodies, they are unincorporated bodies. They are in no sense amenable to the violation of the duties imposed upon them, or the obligations assumed by them, they are amenable to the ecclesiastical body creating them, which has power to remove, or discipline, or reconstruct them, as it may determine.

CIVIL, NOT ECCLESIASTICAL BODIES.

This is not the case with the seminaries where the professors and teachers, and the spiritual affairs of the seminary are controlled by boards neither created by the General Assembly, nor elected by it, but are the creatures of Cæsar. It is as to such boards and bodies, and with reference to them, that the provisions in D, to which you object, are vitally essential to the enforcement of the rights conferred on the General Assembly by B and C. There is no conflict here between the ecclesiastical and civil courts. If the Board is the creature of the ecclesiastical power, the ecclesiastical court alone is competent to deal with it; if the board controlling the seminary is a creature of the civil power, the civil court alone is competent to deal with it. And when the civil court does deal with it, it can only deal with it for a violation of a charter provision, which is a civil obligation, and not an ecclesiastical one.

This will be plain in another aspect of the charters of these civil corporations. Insert in the charter of each seminary, A, B, C and D, stripped of the phrase in D to which you object, and you do not get rid of the interference of the civil courts and the civil authorities over the seminaries. The Attorney General of each state is fully authorized, and may at any moment take the Board of Directors, or Trustees, or Commissioners of the civil corporation of any seminary into court, and compel the performance by them of the provisions of the charter, B and C as well as A, or enjoin them from their violation. The General Assembly is only given by D the power to do with the civil corporations what the attorney general of each State may now do. The moment it is conceded, as you concede, that A, B and C should be provisions of the civil charters of each seminary of necessity the enforcement of those provisions belongs to the civil authorities, to be exercised as the legislature of each State may direct.

PRINCETON AND ALLEGHENY.

Take the case of Princeton or Allegheny to illustrate the difference between civil and ecclesiastical courts and bodies. The Board of Directors of each of these seminaries, having charge of the appointment of professors, and the management of the spiritual affairs of each seminary is a creation of the General Assembly, an ecclesiastical court amenable only to it, and has no power or right, as a board, to appear in a civil court for any purpose. The Board of Trustees of each of these seminaries, is a civil corporation created by the laws of the State, and amenable only to the civil courts of the State, and in no sense subject to the General Assembly of our church, save as is provided by the terms of the charter; and such grants of authority in the charters to the General Assembly as are to be found in them, are grants of civil authority, and not of ecclesiastical. It is to be noted here that there is no pro-

vision in the charter, either of Princeton or Allegheny, requiring the members of the board of trustees to be either ministers or elders of the Presbyterian church. I presume the practice has been, to have these trustees either ministers or elders, although I am not advised that this has been the uniform practice. There is nothing in those charters, so far as I know, to prevent the trustees from being members of some other church, or not members of any church.

HOW DISCIPLINE CIVIL CORPORATIONS.

How will you discipline such a body? How will you reach such a body for the violation of the terms of the charter, in which you concede A, B, C and D should be? And if this civil creation is to be compelled to perform its obligations, how can it be done other than by an appeal to the power which created and controls it? On what ground and by what process could you have disciplined the directors of Union Seminary for refusing to obey the veto of Dr. Briggs by the Assembly? They did not violate any provision of their charter in refusing to recognize that veto as silent on that subject. As directors of a civil corporation they did not violate their agreement with the General Assembly, but defended themselves in that violation by the opinion of a lawyer that the agreement that they made with the Assembly was unauthorized and illegal, being a delegation of the powers vested in them by the civil authority which created them.

Consider the process of disciplining each member of a board before our church courts, a separate trial for each in all of the courts. And when, in years the end is reached, what would be gained? The charter violations might still continue. Let me ask, how could an ecclesiastical court or body discipline a civil corporation for a violation of its charter? It might discipline individual members of the board who were church members, as such, for immorality. It could not remove them as directors, or affect their action as such.

HERETICAL TEACHING AND CIVIL COURTS.

More or less confusion exists on this subject of ecclesiastical discipline. An illustration of this is to be found in the oft-repeated statement, that under these recommendations the General Assembly may, by resolution, ask the civil courts to enjoin the payment of the salary of a professor in a seminary because his teachings are heretical, thus depriving the professor of his constitutional right to trial by the courts of our church. This is a decided mistake, and could never occur. If the General Assembly were to direct a suit to be entered against any seminary, for retaining a professor in the faculty and paying his salary, who was teaching heresy, this would happen: The suit being entered, the seminary would be defendant, would file its answer denying the charge, and the court would call on the party representing the Assembly to prove it.

The first question that would arise would be, is the professor in good and regular standing in the ministry or eldership of the Presbyterian church? If the answer was, "Yes," the cause would be dismissed. Why? Because the civil court does not try the question of heresy, and so long as the minister or elder is in good and regular standing in the Presbyterian church, he cannot be held to be heretic, so as to warrant the civil court to interfere in the payment of his salary. Of necessity, the constitution of the Presbyterian church inheres in, and is a part of these recommendations, and no teacher or professor who is a minister or elder in the Presbyterian church can be held to be heretical in his teachings by any civil court until his ecclesiastical courts have decided the character of his teachings.

Why should not the General Assembly possess the powers in D to provide against the violation of A B and C, and for the enforcement of the same against the civil corporations, whose charters, you say, should contain those provisions? As I have said, the Attorney General of each State may take action against the violation of these charter provisions, and for the enforcement of the same. Why not the General Assembly? It has a greater interest in the matter than any Attorney General can have.

The fact is, my dear Dr. Patterson, if the men who are asking the church to repose full confidence in their loyalty and fidelity to their trusts, would repose in the General Assembly the same confidence they seek; if they would concede that it has no other interests at heart but the best interests of the seminaries and the church; if they could but realize that its efforts to safeguard the teachings and property of these seminaries are for the highest and best welfare of the seminaries, and give the chief court of the church the confidence it merits from every loyal Presbyterian, the question would be easily solved, and no one injured by its solution.

CAESAR ALONE CONTROLS HIS CREATURES.

All of these provisions are to be parts of the charters of civil corporations. They can only be enforced against those corporations by the power to which they are amenable, which is the civil and not the ecclesiastical court. If there were no civil corporations holding the property and controlling the teaching of our seminaries, there would be no necessity for resorting to the civil courts. But so long as we have the creatures of Cæsar in control of the teaching and property of our seminaries, there is no alternative left us, in order to safeguard the teaching and property, but to make these safeguards parts of the charters of those corporations, and to provide against the violation of those provisions, and for the enforcement of the same, by the only power to which a civil corporation is amenable, to-wit, the civil power.

GIVE US A BETTER PLAN.

We are not tenacious of our plan. It is easy to criticize and find fault with what others have originated. If you

my dear Doctor, or any other body of men in our church can formulate a better method for safeguarding and protecting the teaching and property of our seminaries, so far as they are controlled by civil corporations, than these recommendations adopted by the Assembly, let us have it.

The sole purpose of the recommendations is to safeguard the teaching and property of our seminaries so as to give the membership of our church entire confidence in these institutions, and to so specifically declare the trust in the charter of each seminary as to relieve the donors of all necessity to protect their donations, and declare the trust so that when the gift reaches the civil corporation receiving it, the trust will inhere in it by the terms of the charter for all time to come. It cannot be emphasized too strongly, in the light of the misunderstanding and misrepresentation of these recommendations, and the chatter and play on the words, "direct control", that these recommendations are the minimum of effective safe guarding of teaching and property, and the maximum of liberality in the administration of the seminaries by the respective boards in charge of the same. No property right, direct or indirect, no trust direct or indirect, is conferred on the General Assembly by these recommendations. The General Assembly is not empowered by these recommendations to exercise ecclesiastical discipline in a civil court, and could not, if it was so empowered. The civil courts are not authorized by these recommendations to interfere with or exercise ecclesiastical discipline, which belongs exclusively to the ecclesiastical courts.

Cincinnati, O.

APPEAL OF THE EVANGELICAL ALLIANCE TO THE UNITED STATES.

Notwithstanding the Turk's atrocious edict against the contemplated humane work of the Red Cross Society in behalf of the suffering Armenians, we want the following call to be known.

TO THE CHURCHES OF AMERICA:

The Turkish threat to wipe out Armenia in Armenian blood is being fulfilled, and fire and sword have prepared the way for famine. Husbands and fathers have been murdered, homes pillaged and burned, crops destroyed, and flocks and herds slaughtered. Stripped even of their clothes shelterless women and children have been left to freeze and starve. Before aid can reach remote and mountainous districts, even with our best endeavors, many must perish. One of the most trustworthy authorities in Turkey writes: "Four hundred thousand Armenians are facing the alternative of starvation or conversion to Islam."

Such misery appeals to every one in the name of our common humanity, but since Armenians have suffered as Christians, they have special claims upon the sympathy and beneficence of the churches. Moreover, the distress in Turkey peculiarly appeals to us as Americans, because the perils and destitution of Armenians are shared by missionaries who are our own fellow-citizens.

The Evangelical Alliance for the United States therefore calls upon the Christian churches of America to minister to the relief of their Armenian brethren. To meet instant necessities the National Committee should be enabled to cable large sums of money immediately. When thousands are starving, every day lost in sending relief lengthens the death list.

It is, therefore, earnestly urged that every church make an offering for this object during the month of January. Money may be sent to Brown Bros. & Co., treasurer of the National Armenian Relief Committee. Correspondence in reference to this work may be addressed to the committee, 45 William street, New York City. The administration of relief will be undertaken by the American Red Cross Society.

In behalf of the Evangelical Alliance for the United States.

WM. E. DODGE, President.

JOSHUA STRONG, Gen. Secretary.

WHAT OTHERS SAY.

The expulsion of a prominent member of the Chapter of the Loyal Legion in New York City, because of conduct unbecoming a military man and a gentleman, shows that there is one secular organization, at least, which makes discipline, as well as enlistment and edification, a duty. The Christian church to-day is suffering from apathy within and scorn from without quite as much because it has too little discipline as for any other reason.—*Congregationalist*.

A religious newspaper is an institution founded on faith. Its existence depends upon the good will of people a majority of whom are strangers in the flesh to the editors and managers. Confidence in their cause and in their brethren is expressed in all that successful religious publishers do. On a merely legal basis their business could not last a year. Their enterprises are business ventures, it is true, but faith in God and man is the chief corner-stone of all. It has never been sufficiently emphasized that a religious newspaper is a practical witness to this existence and power of spiritual faith.—*Christian Standard*.

A news letter to one of our Baptist contemporaries says: "That pastor — is an aggressive, persistent worker is evinced by the fact that he baptized nine promising converts the last Sunday of the old year, and believes more will soon follow." How does that tally with what Paul says, in 1 Cor. 3, 7: "So then neither is he that planteth anything, neither he that watereth; but God who giveth the increase?" Are we not having too much of that "aggressive and persistent" baptizing? Is not that a reason why so many are weak and feeble among us, and many asleep? Is it not possible that the influence of the preacher over the soul is greater than that exerted by the Holy Spirit? Such things have been seen. If baptisms are an evidence of the aggressiveness and persistence of the pastor, what is there for the Holy Spirit to do?

The Family Circle.

"DE MASSA OB DE SHEEPFOL."

[The following poem is by Miss Sallie Pratt McLean, author of "Cape Cod Folks." "Without regard to its dialect," says a critic "it is one of the most beautiful poems in the English language."]

De massa ob de sheepfol',
Dat guard de sheepfol' bin,
Look out in de gloomerin' meadows
Whar de long night rain begin—
So he call to de hirelin' shepa'd,
Is my sheep, is dey all come in?

O den says the hirelin' shepa'd,
Dey's some, dey's black and thin,
And some, dey's po' ol' wedda's
But de res', dey's all brung in,
But de res', dey's all brung in.

Den de massa ob de sheepfol':
Dat guard de sheepfol' bin,
Goes down in de gloomerin' meadows
Whar de long night rain begin—
Den he le' down de ba's ob de sheepfol',
Callin' sof, Come in, Come in,
Callin' sof, Come in, Come in!

Den up tro' de gloomerin' meadows,
Tro' de col night rain and win'
And up tro' the gloomerin' rain paf
Whar de sleet fa' piercin' thin,
De po' los' sheep ob de sheepfol'
Dey all comes gadderin' in,
De po' los' sheep ob de sheepfol'
Dey all comes gadderin' in.

TAMMAS MAC PHERSON OF AUCHTERBIRNIE.

"The congregation will noo be seated, an' gi'e their undivided attention tae the followin' intimations. Some o' them are maist as important as the sermon."

The revered Tammas MacPherson had just finished "addressin' the throne o' grace," and was adjusting his spectacles to read the church notices. Tammas MacPherson was in his eightieth year, and he had beaten the dust out of the pulpit desk of Auchterbirnie parish kirk for fifty-five years, and had worn out five Bibles in the process. He had hammered religion into three generations of Auchterbirnians, and had married the children of those who were infants when he took charge of the parish. His parishioners worshiped the ground on which he trod; for, in spite of the merciless manner in which he lectured them on account of their failings, he carried their cares on his shoulders and their interests filled his heart. The Presbytery had time and again taken steps to pension him and put a younger man to do the work, but on each occasion the congregation rose in a body and prevented any such action. Better no church, no preaching, no religion, than have the parish kirk of Auchterbirnie without Tammas MacPherson. So they reasoned, and so they resolved. And in the face of their fury, Presbytery, Synod, and Assembly were powerless. Nothing but death could sever the close tie that bound pastor and people.

The parish of Auchterbirnie afforded a fat living. The regular stipend could keep a man in comfort; in addition, the glebe lands were extensive, and, under the careful tilling of neighboring farmers yielded rich harvests to the worthy minister, but Tammas MacPherson was practically penniless. In sixty years he had saved less than five pounds. Everything that was not needed to supply his simple wants went to the poor. What need had he of money for the proverbial rainy day? He was already beyond the world's tempests; no storms could assail no foes affright in quiet Auchterbirnie.

Farmers sent him the first fruit of the field, the best game of the forest; farm hands drove him in the master's gig from village to village; others filled his wood-shed, milked his cows, churned his butter; and no one went to the far-off city (for the nearest railroad station was twenty miles away) without bringing him such delicacies as they could afford

to buy. In short, "Mind the minister" was the key-note of almost every transaction. And thus he lived in peace, far from the strife of the madding crowd, beyond the roar of the world's tumult, calmly waiting, yet dreading not the evening shadows that should forever shut out the hearty friendships and tender loves of dear old Auchterbirnie.

Behold him, then, in the pulpit, the idol of an attentive congregation. See the shaking hand as it grasps the top sheet of a pile of announcements, and is once more raised to adjust those spectacles that refuse to stay in place in spite of the many pieces of thread employed to keep the frail framework from falling apart. And thus he reads in the guid auld mither tongue; for he hates everything that seems an "aping o' the English."

"Margaret Dalrymple's bairn will be baptized here next Sawbath mornin' durin' the regular services. I want a guid turn out, whilk is a reasonable request. This is ane o' the ordinances o' God, an' it weel becomes us tae gi'e it a' due respect, mair especially seein' as we ha'e fa'en on degenerate times."

This with reference to the attempted planting of a Baptist church in the neighborhood.

"It will be three months next Sawbath mornin' sin' we laid Marget's guidman in the mools o' the valley. Then let us dae a dooble service next Sawbath mornin' by honorin' the ordinance an' honorin' Tammas Dalrymple's memory. He was nae dootin' Tammas, but a burnin' an' a shinin' dight tae a' around."

"I hear that Widdy Tamson is in destitute circumstances. This muna be. Nane o' God's heritage maun suffer in the midst o' the guid folks o' Auchterbirnie. Think o' this on the way tae yer hames. We have it in the Holy Writ, that nivver fails, that he that giveth tae the puir, lendeth tae the Lord. There is a blessed prevelege. Think o' the farmers o' Auchterbirnie bein' lenders, an' ha'in' the Lord for a customer. An nae need tae foreclose tae get back payment; for it'll be returned twenty, thirty, fifty, and a hundredfold. Noo ye can a' raise fine craps o' wheat an' corn an' tatties, as I can weel testify; for the Lord has moved yer bowels o' compassion, an' ye ha'e been unco generous tae me. Then see if ye can raise guid craps o' britherly compassion, an' bring the first fruits o' that harvest tae puir Widdy Tamson. Sanders Grant 'll send her a load o' fire-wud. Fine dae I kin that, I see't in Sander's generous e'e. An' fine kenlin' he keeps, tae, as I weel ken; for I'm burnin' some o' 't myself, thanks tae Sander's kindness."

Sanders sitting in his pew, the observed of all observers, was by this time completely won over by the never-failing compliment, and would gladly have given Widdy Tamson the earth an' the fullness thereof had he owned it, at that minute.

"An' Peter Michie'll send her a pickle tea, Oh, but it'll no be sai missed out of Peter's abundant store. Peter is behauden tae the Lord for many things, an' is a livin' example o' the nivver-failin' truth o' Holy Writ: 'The han' o' the dilligent maketh rich.' Peter's a hard workin' chiel, as we can a'testfy." Peter too fell in line.

"Jimmy Grant wis tellin' me the ither day," continued the reverend Tammas, "that he wis millin' some fine meal noo. I quite believe it. He is the only miller in Auchterbirnie, an' there's no a miller frae Maiden Kirk tae John o' Groats can compare wi' him. Better send a pickle tae the widdy, Jimmy, an' keep up yer account wi' the Maister."

And after so powerful an advertisement how could Jimmy refuse?

"Beaten Scott 'll send the widdy some o' the fine tatties I saw in his barn last Tuesday. I needna ask Beaton, for I ken fu' well he wadna be backward in

daein' a kind act tae a deservin' widdy in Auchterbirnie. An' oor guid freen Wull Chapman, wha by the looks o' him can scarcely keep his seat, sae anxious is he tae dae somethin', can thraw the neck o' a chicken an' a rabbit tae fill the widdy's pat. Nae fear o' the widdy starvin' when the Lord has put the saut o' the earth in the parish kirk o' Auchterbirnie. The Lord has promised to be a husband tae the widdy, an' he wants ye a' tae be brithers-in-law, an' I'm gled ye respond sae nobly. Ye're a gallant lookin' lot o' Christians, an' yer hearts are as big as yer bodies. The Lord 'll reward yer work o' love. Noo let's praise his name for raisin' up in Auchterbirnie sae mony wha honor the faith."

And Tammas once more approached the throne o' grace.—*Independent.*

MRS. RORER'S MAYONNAISE DRESSING.

"To make mayonnaise dressing you may take one, two, or three eggs," said Mrs. Rorer. "Three will be enough for a salad in an ordinary family. Pat the eggs in a cold bowl with a grain of salt. The dressing will be more easily made if this bowl is in turn set in a bowl of ice. Add oil slowly, alternating it with vinegar or lemon juice. If there is danger of the dressing breaking it will take vinegar and not lemon juice to bring it up. I like the flavor of Tarragon or white wine vinegar. Use the French dressing for all vegetable salads, but celery or tomato. The mayonnaise is good with those when served with croquettes or delicate fried dishes for luncheon. Meat or fish salads should always have the mayonnaise dressing. Do not depend upon the dressing to do the seasoning. Salt and pepper your lobster before the dressing is poured over it. By the way, why do not people use cayenne pepper instead of black or white pepper? The latter are irritating to the throat. The red pepper is an entirely different condiment.

"I cannot imagine why people do not like oil. I had a dressing made with butter once and I shall never forget it as long as I live. It adhered like clay to the roof of my mouth. Butter is not butter after it has been melted and hardened.

"If people would leave the vinegar and mustards out of their salads they could almost live on them, even if troubled very seriously with indigestion. A large quantity of oil can be used with eggs for dressing. To soften the taste of oil in a dressing cream whipped very stiff can be beaten with it just before it is served.

"A very nice salad is made of lettuce with shaddock, orange or grape fruit. The pulp of the fruit is placed on the lettuce and over it all a French dressing poured. This dressing is made of six teaspoonfuls of oil to one of vinegar or lemon juice and salt and pepper. A little garlic rubbed on the bottom of the bowl gives a delicate flavor."

Mrs. Rorer recommends the use of rice three times a day and 365 days in the year, but she recommends that it be eaten without salt.

REMEDIAL FOOD.

Carrots for sufferers from asthma.

Water cresses is a remedy for scurvy

Turnips for nervous disorders and for scurvy.

Lettuce is useful to those suffering from insomnia.

Blackberries as a tonic. Useful in all forms of diarrhea.

Honey is wholesome, strengthening, cleansing, healing and nourishing.

Pie plant is wholesome and aperient;

Awarded
Highest Honors—World's Fair.

DR.
PRICE'S
CREAM
BAKING
POWDER

MOST PERFECT MADE.

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

is excellent for rheumatic sufferers and useful for purifying the blood.

Lemons for feverish thirst in sickness, for billiousness, low fevers, rheumatism, colds, coughs, liver complaint, etc.

Figs are aperient and wholesome. They are said to be valuable as a food for those suffering from cancer; they are used externally as well as internally.

Fresh ripe fruits are excellent for purifying the blood and toning up the system. As specific remedies, oranges are aperient. Sour oranges are highly recommended for rheumatism.

Tomatoes are a powerful aperient for the liver, a sovereign remedy for dyspepsia and indigestion. Tomatoes are invaluable in all conditions of the system in which the use of calomel is indicated.

Eggs contain a large amount of nutriment in a compact, quickly available form. Beaten up raw with sugar they are used to clear and strengthen the voice. With sugar and lemon juice the beaten white of an egg is used to relieve hoarseness.

Raw beef proves of great benefit to persons of frail constitution, and to those suffering from consumption. It is chopped fine, seasoned with salt and heated by placing it in a dish in hot water. It assimilates rapidly and affords the best nourishment.

Peanuts for indigestion. They are especially recommended for corpulent diabetics. Peanuts are made into wholesome and nutritious soup, are browned and used as coffee, are eaten as a relish simply baked, or are prepared and served as salted almonds.

Apples are useful in nervous dyspepsia; they are nutritious, medicinal and vitalizing; they aid digestion, clear the voice, correct the acidity of the stomach are valuable in rheumatism, insomnia, and liver trouble. An apple contains as much nutriment as a potato in a pleasanter and more wholesome form.

Onions are almost the best nerve known. No medicine is so useful in cases of nervous prostration, and there is nothing else that will so quickly relieve and tone up a worn out system. Onions are useful in all cases of coughs, colds and influenza; in consumption, insomnia, hydrophobia, scurvy, gravel, and kindred liver complaints. Eaten every other day, they soon have a clearing and whitening effect on the complexion.—*Housekeeper.*

When the gambler wins a dollar he spends two.

The crafty politician learns the milkmaid's pull.

Irresolution stutters with both tongue and feet.

The U. S. Gov't Reports
show Royal Baking Powder
superior to all others.

Our Young People

AT SEA.

There was a little girl on board,
Who couldn't stand the constant motion;
"I wiss, mamma," she one day said,
"There was some pavements in the ocean."
She watched the heavy billows roll,
And shook her head and murmured sadly
"If they'd play still-pond 'stead of tag,
It wouldn't make me feel so badly."
Before her stretched the white-capped waves;
Behind, a white-capped nursemaid fol-
lowed.
"I'm better now," she naively said,
"Because you see, I've just unswallowed."
—Bessie Chandler, in *The Housewife*.

THE COURTSHIP OF ABOU HASSAN.

[While riding from Nazareth over the Plain of Esdraelon, our dragoman gave us the following narrative of the courtship of a well-known Sheik.]

Abou Hassan was greeted with many an obsequious salam as he emerged from the prickly-pear hedge that bordered the road leading to the rudely walled stone and mud village which boasted the honor of his nativity. Riding along the one miserable street, he reined in his famous mare, Idela, in front of the most important looking stone building in the inclosure. Here he hitched his mare to the solitary palm tree which stood like a sentinel before the entrance. A moment he disappeared within but not finding the servant, he hastily came forth and called Elcain! Elcain! Presently a tawny Arabian came running from the other end of the village where he had been engaged in a game of *dameh* with a neighboring servant. Touching his forehead with a hasty gesture of respect he bowed himself to the earth, and said, "Thy servant hears." With many an inflammatory gesture and much vehement speech he said, "be not so far away at another time. Take now Idela, and when she is well filled with *beersim* bring her hither to me."

Then turning he re-entered the windowless tenement. Passing across the portion of it allotted to the animals he stepped upon the earthen platform elevated eighteen inches, which served as a floor where he and the other members of the household ate and slept. Reaching up, he drew from a hole in the wall, a rush mat, and tossing it upon the floor, stretched himself upon it. A moment later he unwound his turban and wiping with it the perspiration from his brow, hung it upon a peg at his side. Again he laid down, courting sleep. It was the noon hour, and this was his wont. But he turned restlessly from side to side and slept not. Rising at length upon his elbow, he said to the only other occupant of the room:

"Hannah, bring now my rice and dates and a little wine."

He leisurely ate and drink and again laid down; but the drowsy god was, peradventure, himself asleep and came not. Elcain entered with Idela, and at once he sat up, and gave voluble directions about her care, "for to-day," said he, "she saved my life."

"Aye, master, she do that many times yesterday," he commented, caressing her.

"But to-day she was as if an angel had flown down and loaned her his wings. Ere I knew, I rode upon the camp of those dogs of Bedouins my many times sworn foes; there was a host of them, and I, as nothing in their sight, had ere this been gathered to my fathers, had she not outrun them all."

Thus he spake, with kindling eyes. A moment he was silent, and then resumed:

"Elcain!"
"Speak, my master."
"Thou knowest how my herds and

flocks cover many plains, and how the palm and fig trees abound for me; and as for wives and concubines, why should I desire more?"

"The words of my master are golden." He said:

"Yes, they are golden." He assented. "But when thou hast cared for Idela, do thou take this," and he drew from his robe a *rouleau* of silver coins; "and mount thy camel, and bear it to the Sheik Ibrahim, and say: 'It is a present for the star-eyed Rebecca from my lord, Abou Hassan, who himself is following when the day grows old.'"

Thus charged, the servant ere long was swinging upon his camel, over the Plain of Esdraelon, to a village not far from the Carmel range.

About two hours later, with a gun resting lightly across his saddle, the Sheik was speeding the prancing Idela over the same road, which was crimsoned with the gaudy Rose of Sharon, and dimpled with the lilies of the field. The toilers were gathering to their village from the neighboring plains, and the shepherds were leading their flocks of sheep or goats to their folds, as he reined up before the camel's-bair tent of Ibrahim. He needed not to call, for behold the Sheik sat in his tent door, and arose and made haste to salute him. Then calling a servant, he said:

"Let my lord dismount, and while the famous Idele is made to feed among the lilies, behold my lord shall refresh himself with young kid, which is even now seething, and with wine and fruit such as are savory to the bravest of Sheiks."

But Abou Hassan stirred not, but replied:

"Nal nal my lord, I will not dismount, nor will I eat bread with thee, until I know thy pleasure."

"Let my lord be bold to make known his request," said Ibrahim.

"It is that my lord would give unto me his daughter, even his youngest daughter Rebecca," said Abou Hassan, stroking the mane of Idela.

"And for what dost my lord desire the daughter of such an one as I am?" said the fond father, while a commercial look stole softly into his eyes as he surveyed Idele.

Abou Hassan detected the covetous glance, and moved restlessly in his saddle, as he answered:

"Even that she may become the light of my harem."

"My lord knows that the woman is beautiful, even as the gazelle and the lilies upon which it feeds."

And Abou Hassan bowed low over his saddle as he answered. "The light goes out of my tent with her going, and without her I am as those whose vineyards are smitten with mildew, but should she become my lord's, behold she will be as widows in his house, and as wells of water in his fields."

So sighed Ibrahim, adjusting his turban.

"Shall I send my lord cattle from many hills?" questioned Abou Hassan, tentatively.

"I am already rich in cattle and poor in daughters, wherefore should I deal thus with my child?" he answered, eyeing Idela. Abou would have spoken, but Ibrahim continued: "There is no daughter in all the Plain so fair as Rebecca; there is no mare so fleet as Idela, I have spoken."

The cheek of Abou Hassan blanched, and he sat uneasily in his saddle as he answered:

"The words of my lord are heavy. I love my mare; many times she has saved my life, to part with her is to part with the apple of my eye."

At this Ibrahim said, as he swept a neighboring inclosure with an encircling gesture:

"Seest, my lord, yon herd of camels? A neighbor of thine seeks Rebecca also; shall Ibrahim have many camels,

can't see it all

Cod-liver oil is something more than a fat. Its peculiar action depends on a number of substances, among which might be mentioned iodine and phosphorus. There can be no substitute for cod-liver oil, because there is no other oil known which has in natural combination with it such a large number of valuable medicinal agents.

Scott's Emulsion

of Cod-liver Oil, with the hypophosphites contains the whole oil, with its natural properties, and in a thoroughly emulsified or digested condition. The hypophosphites increase the appetite and impart strength to the nervous system. This combination has marked curative properties in a number of diseases of the skin and scalp, to which scrofulous persons are peculiarly liable. Such diseases as chronic eczema, ring-worm, and other skin affections, are often quickly cured by the constitutional effects following the use of Scott's Emulsion.

50 cts. and \$1 a bottle.

SCOTT & BOWNE, Chemists, New York.

or one fleet mare? It is for my lord to say."

Abou Hassan moved as if he would turn away, and Ibrahim said:

"Be it even as my lord wills," and he turned to re-enter his tent.

But Rebecca herself, who had been within hearing, now came forth. At sight of her, Abou Hassan checked his steed, while the color mounted richly to his bronzed cheek. And well it might, for she was indeed beautiful to behold. As she passed out in front of Idela, she said:

"Did not the ear of thy handmaiden hear false? Does my lord love his mare more than he does Rebecca?"

He answered:

"I love my mare, I love Rebecca, but many times my mare has saved my life, should I exchange her for thee, how could I flee from our common enemies? Thou would'st be but a burden to me, and we should both some day fall by the hand of our adversaries."

"Nal but my lord is himself fleet of foot, and stronger than all his foes," she said as she lifted her eloquent brown eyes in admiration to his.

At the same time she pointed significantly over her shoulder toward the murmuring camels. He caught her glance. It was an arrow from Cupid's bow, it pierced him even before he looked nervously where she had pointed, and saw dimly in the shadows of the deepening twilight a turbaned from which none could say was not a rival. The stars were in conjunction, and decided his fate. A moment he sat halting between jealousy and the sense of self-preservation, which led him to cling to his mare on the one hand, and his growing desire for Rebecca on the other. Then slowly he dismounted, and, without a word, passed Idela's rein to Ibrahim, and followed Rebecca into the tent.

The Sheiks feasted together; and by the light of the stars that night Elcain ran before his master, while Abou Hassan and Rebecca rode the camel.

Ibrahim watched them until they grew small and shadowy in the distance, then he called his servants, and said:

"Go now and lead the camels forth to richest grazing, for well have they served their master this day."

And he stroked his beard, and said, "Allah be praised."—*Nashville Advocate*.

CHILDREN AT CHURCH.

Do your children go to church with you? Perhaps you are one of those who have made the Sabbath-School "the children's church." If you have, you will be sorry for it. There is no children's church, but the church of the Lord Jesus Christ, where children have the same right as their parents. It is a beautiful sight to see father, mother and

a good, old-fashioned sized family filing into church together and occupying a good, long pew. If it is too great a strain upon a child to attend both church service and the Sabbath-school, then by all means let them stay away from the Sabbath-School. But why should it be? A scholar can attend the public school for five successive days for three hours at a stretch morning and afternoon—six hours altogether. Sabbath-school and church combined, with probably an interim between, occupy less than either the morning or afternoon sessions. Pity the children on week days if you choose, but not on Sundays. If parents will attend the Sabbath-school with their children, the children will not complain of the tremendous strain of going to church with their parents.—*Michigan Presbyterian*.

FORGIVENESS.

A little boy and girl were playing by the roadside. The boy became angry and struck his playmate a sharp blow on the cheek, whereupon she sat down and began to cry. The boy stood looking on, and presently said:

"I didn't mean to hurt you, Katie; I am sorry."

The little girl's face brightened instantly. The sobs were hushed, and she said:

"Well, if you are sorry, it doesn't hurt me."

Poor men can ill afford the luxury of rich associates.

In writing for the press try to fill a want not a column.

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

FOREST PARK UNIVERSITY FOR WOMEN.

Thorough college course. Board and tuition \$225 to 300. College of music, E. R. Kroeger, director. Evaline Watson, voice. Pipe organ, elocution, art. Lindell R. R. extension running to the university Sept 1st. Till then, wagonette Olive St. terminus 8:45 P. M. For catalogue write MRS. ANNA SNEED CAIRNS, Pres't, St. Louis

WIFE Can Not See How You do It For the Money. Buy the Original Improved SINGLES Sewing Machine, with a \$9.00 complete set of attachments and guaranteed for 10 years. Shipped anywhere on 30 days' trial. No money required in advance. 75,000 now in use. World's Fair Medal awarded. Buy from factory, save dealers' and agents' profits. Write today for our Large Free Catalogue. OXFORD MDSR. CO., 342 Wabash Ave., CHICAGO.

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Best Pure Cop- Church Bells & Chimes.
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CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

Ministers and Churches.

ST. LOUIS AND VICINITY.

No. 1432 Franklin Avenue, is the place of the meetings of the Jewish Mission conducted by Mr. M. H. Plevy.

At Clifton Heights the Presbyterian and Methodist churches are holding special services which are well attended and accompanied with many hopeful features.

A course of three lectures is soon to be given before the Christian Endeavor Union of this city. Dr. Barrows of Chicago, will deliver the first one.

A series of special meetings, afternoon and night services, is under way in the Lafayette Park Presbyterian church. The Methodist and Baptist brethren are likewise identified with it.

Miss Mary L. Corrt, who is making such effective and stirring addresses before the Presbyterian missionary societies of St. Louis and vicinity, was for a number of years actively engaged in missionary labor at Petchaburee, Siam. She is a lady of much ability and earnestness.

A large congregation last Sabbath in Page Boulevard church listened to a very interesting Missionary Address from Miss Cort from Siam. Miss Fickett also from Siam, addressed the same church on work in Siam the preceding Wednesday evening. The address was most interesting.

The Young Men's Club of the First church held its regular meeting on Monday evening. A discussion of the "Monroe Doctrine" was the leading event. Dr. Martin and Messrs. J. J. Parks, Hon. F. E. Richey and G. Weyer were the speakers announced.

THE MID-CONTINENT is very grateful for the many kind words said of our "Presbyterian Map." Many of the city pastors have highly commended it to their people, and in the religious news department of the *Republic* it received much praise. Mr. Herrick, the Sunday-school missionary, lent most efficient aid in arranging for the outline map.

The work is steadily progressing at the Washington and Compton Avenue church. Attendance at the mid-week and young people's meetings is encouragingly large. The following figures show the "dollars and cents" work of this church, last year: By pew rents, special collections, etc., \$11,504.00; Benevolent Fund, \$3,546.00; Ladies' Missionary work, \$3,576.80; Young Ladies' Missionary Circles, \$237.50; Mission and Sunday-school (partly contributed at Missions), \$1,015.02; Total, all sources, \$19,879.32.

The annual meeting of the Westminster Presbyterian church, 1324 Pestalozzi street, was held last week, and F. P. Johnson and H. Dwyer elected members of the Board of Trustees. The former is elected for a term of five years, and the latter will serve out an unexpired term of a resigning member. F. P. Johnson was also chosen as the superintendent of the Sunday-school, and J. S. Minary will serve in a like capacity at the mission school. Rev. J. G. Brandt, the acting pastor, will continue to discharge the functions of that office. The usual reports of the various church officials were submitted, and all showed a good year's work in their respective fields. The Westminster church has lately purchased a new lot at Utah and Texas Avenues, on which it expects to erect a new place of worship before long. The report of the Board of Trustees showed that the last payment on the ground had been made.

MISSOURI.

KANSAS CITY.—In the First church there has of late been steady activity. The Ladies' Aid Society held a successful Bazaar to raise money for their work. Then the Young Ladies' Missionary Society ("Beams of Light") also had a Bazaar. The pastor, Dr. H. C. Stanton, recently made the Eastern question subject of an evening service, and gave a lecture on "Armenia, Constantinople and Mohammedanism;" in which were described scenes from oriental life observed during travel in the Ottoman Empire. In general having been in town, and delivered a lecture on the Bible, which was reported quite at length in the papers; the pastor took up this subject, and point by point replied to the statements of the unbeliever. Jan. 5th, thirteen new members were received. And the meetings during the following week were largely attended; quite a number of young persons from the Sunday-school rising for prayer. The Sabbath congregations were never better.

KANSAS CITY NOTES.—The Rev. Dr. Bruce was very handsomely remembered by the Session of the Second church on Christmas, by the gift of an elegant revolving library case. Dr. Bruce served as moderator of session during the long interregnum following the resignation of Dr. Hays.

On Monday, Jan. 13th, the Rev. J. B. Welty read a paper before the Ministers' Alliance on the Social Purity Movement. It was well received. A proposition originating with the Methodist brethren that the Alliance should meet monthly instead of weekly was defeated.

The Third church, the Rev. L. M. Belden pastor, is receiving showers of blessing. Nine young men and boys were received on Sabbath Jan. 12, on profession. In the evening of that day fifteen persons signified their purpose to serve the Lord. Every evening the church is filled and persons come out for Christ. The pastor is having the efficient assistance of the Rev. H. H. Shawhan, who has marked ability as an evangelist.

CARTHAGE.—The pastor and wife of the First church gave their annual reception to their congregation on New Year's day. The parlors of their comfortable home were a scene of lively social intercourse from 3 in the afternoon to 10 in the evening. Delicate badges were worn by the guests, and elegant refreshments were served by the members of the Alden Mission Circle, of which Mrs. Hemingway is president. The pastor's New Year's letter was handed to each guest on leaving. On January 6th, the first communion service of the year was held; a large congregation of devout worshippers filling the audience room. Dr. John McClay was ordained an elder, and he, together with Prof. Slevins, C. F. McElroy and J. P. Coulter were installed; the two latter having been elected to succeed themselves. Two new members were received on certificate. The work for the new year opens with great promise, and the pastor G. H. Hemingway is very much encouraged and is working earnestly for continued enlargement.

LOUISIANA.—Rev. F. W. Fisher has resigned the charge of this church.

BUFFALO.—The address of Rev. W. Mooney is incorrectly stated in the Minutes. It is Buffalo, not Conway.

CARROLLTON.—This church elected three additional elders on Sunday, Dec. 22nd. This increases the eldership to five. The "Week of Prayer" was observed with profit. The subjects used were as follows: Monday, "The Covenant of Grace," Tuesday, "Effectual Calling," Wednesday, "Repentance," Thursday, "Faith," Friday, "The Duties and Graces of the Christian Life." The pastor, Rev. E. Allan Boyd, is delivering a series of addresses on "Presbyterian Doctrine" on Sunday evenings. The superintendent of the Sunday-school, Mr. W. L. Painter, has lately returned from a trip to Atlanta and has again taken up his duties.

THIRD CHURCH, St. Joseph.—Four persons were lately received into this church, three on profession and one by letter. Five children were baptized.—R.

SPRINGFIELD, SECOND CHURCH.—We have received a copy of the *Church Annual*, issued by the ladies of this church. It is full of able editorials and church news items. Mrs. R. S. Dickey and Mrs. E. E. Springfield, the editors, and the capable force of assistants are to be heartily congratulated.

HAMILTON.—The Presbyterian, Baptist, Methodist and Christian churches have united in a series of protracted meetings, and God is greatly blessing us. Each of the churches had held special services, but there seemed to be a lack of interest; then we united our forces and "we have met with one accord in our place" and the Holy Spirit is being showered down upon us. Sabbath-school scholars and heads of families are being brought to Christ. We are earnestly praying that the Holy Spirit may completely revolutionize our city and that it may be known far and wide for its piety rather than iniquity.

POPLAR BLUFF.—Sunday, January 12th, College and Education Day was observed by the Poplar Bluff church. In the morning, the pastor, Dr. Bickford, preached on the need of the Holy Spirit, and in the evening on Christian Education.

MOUND CITY.—Mr. and Mrs. B. Frank Butts, the Gospel singers are with us in special meetings. God is blessing the preaching and the singing of the Gospel to many hearts, and our church is being greatly blessed. They will remain until the 26th, perhaps longer.

ILLINOIS.

TUSCULA.—The church has had occasion to rejoice recently in tokens of the presence of the Holy Spirit connected with the regular Sabbath preaching and the work of the church. For several weeks persons have of their own accord come forward on different Sabbaths to confess their faith in Christ and on the first Sabbath in January at the communion season, six more thus publicly entered into covenant with the church. The pastor, Rev. E. L. Hurd, D. D., now on the fifth year of his pastorate, is encouraged with the increasing signs of the divine blessing upon the word.

PRESBYTERY OF CHICAGO.—The Presbytery of Chicago will hold a stated meeting in the Association building, Chicago, on Monday, February 3rd, at 10 a. m.—James Frothingham, S. C.

PONTIAC.—Special services in this church by the pastor, Rev. D. K. Campbell during two weeks in January resulted in 30 accessions. This makes 56 received in the past six weeks in his field of labor. The church has rapidly increased in membership and the Sunday-school is flourishing. A handsome Peloubet organ has recently been purchased for the church.

OHIO.

TOLEDO.—The Collingwood Ave. church, Toledo, O., Rev. A. W. Ringland, D. D., pastor, has just completed the second year of its existence. The membership is now 263. On last Sabbath there were 17 additions. About \$10,000 have already been subscribed for a new church, besides paying for the tabernacle in which the congregation worships. The congregation is already short of room. The Sabbath-school is in a healthy condition; the membership being about 275. The infant class has an enrollment of 120.

TEXAS.

LAGRANGE.—On Tuesday, January 7th, a German church of 30 members was organized near Lagrange, Tex. On the first of January, the Rev. A. F. Bishop took charge of the Presbyterian church of Denison, and preached to a crowded house. He enters upon his work with very encouraging signs of success. Mr. Bishop comes from Cincinnati, where he has been the pastor of the Trinity Presbyterian church at Avondale for seven years.

INDIAN TERRITORY.

ALDRETT.—The 12th, was the "Anniversary review Sunday" for the church at Aldrett. Rev. C. C. McGinley has just finished his first year with this church. The results of the year are very encouraging; 28 new members have been added; the church has increased remarkably in its gifts; work has been done on the church building and further repairs are contemplated. The church will give \$100 more this year toward the Pastor's salary.—W. E. King.

ATOKA.—Rev. Frank Wright a Choctaw preacher has held a week's meeting at Atoka, with good results. Rev. E. B. Evans has been called for another year. He reports growth and encouragement. He preaches at Atoka and Lehigh. This is the third year for Mr. Evans at Atoka.—W. E. K.

PURCELL.—Rev. S. G. Fisher has just entered upon his fifth year at Purcell. Mr. Fisher is held in high esteem by all the people and his work is solid. Purcell like all other western churches dismisses about as many as it receives which makes the work hard and sometimes discouraging, yet there has been a constant upward growth. The church is well organized and in good condition. Its record upon the minutes shows it to be wide-awake.—W. E. K.

TULSA.—Rev. D. N. Leerskov reports growth and encouragement at Tulsa and Sapulpa. The Lord has greatly blessed his efforts at these places.—W. E. K.

MUSKOGEE.—Rev. Henry Little, D. D., Synodical Superintendent for the State of Texas, is preaching for the people of Muskogee this week. A number have been brought from the darkness into the light by his presentation of the truth. Dr. Little is a strong preacher and presents the Gospel in its power and purity. A number of the students of Henry Kendall College have been reached by these meetings.—W. E. K.

IOWA.

CONWAY.—Something usual. A request for the dissolution of the pastoral relation between the Rev. E. A. Enders and this church recently came before the Presbytery of Corning. Presbytery listened to the request of Mr. Enders and heard what the commissioners from the church had to say and after careful consideration of the whole matter voted unanimously that the pastoral relation should not be dissolved. Resolutions commending Mr. Enders' work in that church as against the evils of intemperance and kindred evils in the community were passed, and Rev. J. F. Hinkhouse and Elder C. D. Comstock were appointed to convey in person this action of Presbytery which has been done accordingly.

KECKUK.—The Westminster First church of this city has extended a call to the Rev. E. B. Newcomb of Laporte, Ind.

COLORADO.

COLORADO SPRINGS.—The 1st Presbyterian church of this city, under the efficient leadership of Pastor Boyle is making a noteworthy record in the matter of contributions through the agency of self-denial times and seasons largely increasing the spirit of Christian giving and receiving the spiritual returns of added Christian growth in grace. A vast improvement over suppers and festivals for the purpose of raising funds.

NEBRASKA.

OMAHA NOTES.—The Theological Seminary has its new term's work well started. The students now enrolled number thirty-three. God has richly blessed the efforts of those students who were engaged during the vacation, holding revival meetings.—E. J. W.

FIRTH.—Rev. G. A. Ray of St. Paul began evangelistic meetings January 5th, with Rev. Byron Beall to aid him. Mr. Ray was confined to his bed with a gripe from the first Monday, and Mr. Beall also effected with cold, collapsed from extra work on the second week. About fifteen expressed a desire to live a Christian life and on the second Sabbath the congregation overflowed the large Methodist church. The meeting promised much.

NEW YORK.

NEW YORK CITY.—Drs. Van Dyke and McIlvane having resigned their joint pastorate of the Brick church in order to the election of a single pastor. Dr. Van Dyke has been chosen by the people to that position. Dr. McIlvane expects to go abroad for an extended period of rest and travel.

MINNESOTA.

WORTHINGTON.—On the Day of Prayer for colleges, the pastor, Rev. Wilson Aull spoke on "Christian Education." The needs of Macalester College were set forth and a tribute of praise rendered to Dr. Wallace in view of his devotion to the college. After the sermon, Elder George D. Dayton made some touching remarks as to the beautiful spirit shown by the president and the service was concluded by a collection of \$73.50 for Macalester. In the evening an union service was held in G. A. R. hall in the interest of the Armenians, \$30.00 was contributed and a committee appointed to solicit additional funds. The ladies of the Worthington church are giving socials every month, which are eminently successful.

OKLAHOMA.

PEERY.—This church here held communion the 1st Sabbath in January. We received 5 members and elected and installed R. R. Hudson as ruling elder, who was ordained over 30 years ago in Ohio. There was a gracious outpouring from above.

HOPEWELL.—Rev. J. H. Aughey dedicated the new church building at Hopewell a few Sabbaths ago.—W. R. K.

INDIANA.

LAGRO AND TREATY.—Rev. L. J. Ford of Matthews, Ind., has received a call to the Presbyterian churches at Lagro and Treaty Station. All of Muncie Presbytery.

NEW JERSEY.

PRINCETON SEMINARY.—Dr. Hugh M. Scott, D. D., Professor of Ecclesiastical History in the Congregational Theological Seminary, Chicago, is at present delivering a series of six lectures to the students of Princeton Seminary on the origin and development of the Nicem Theology; with some reference to the Ritschlian view of Theology and History of Doctrine.

CHANGE OF ADDRESS.

Rev. Hamilton A. Hymes from Webster Groves, Mo., to Clinton, Mo.

Rev. J. T. Hendy, D. D., from Oswego, Kans., to Jefferson City, Mo.

Rev. Wm. Bishop, D. D., from Oswego, to Salina, Kans., for the present.

Rev. Geo. E. Bicknell from Kendall, Kans., to Syracuse of same State.

Marriages.

BUCHANAN—THIEMEYER.—January 8th at the home of the minister, W. H. Buchanan and Mary Thiemeyer, both of St. Louis. Rev. W. F. Vander Lippe of St. Louis, officiating.

PYLE—CHAPMAN.—January 8, 1896 at the home of the bride's parents, Hawyard Franklin Pyle of Yorkville, Ohio, and Miss Louisa Miriam Chapman of St. Louis, the Rev. J. A. Gallaber, officiating.

DAUSON—KLINE.—On January 1, 1896, by Rev. E. B. Wells, at the home of the bride's parents, Prof. John S. Dauson of Hill City, Kans., and Miss Mary E. Kline of Goshev, Kans.

PEFFER—WHITAKER.—In Lebanon, Ills., at the home of the bride, Dec. 11, 1895, by the Rev. D. L. Temple of East St. Louis, Ills., Edward S. Pieffer and Miss Paralee Adele Whitaker, both of Lebanon, Ill.

COON—SMITH.—At Perry, Oklahoma, Jan. 8, 1896, by Rev. J. A. B. Oglevee, Odis Benjamin Coon and Miss Almada Smith, both of Perry.

HUNTER—LEACH.—At the bride's home near Red Oak, Ia., Jan. 1st, 1896, by Rev. Thos. K. Hunter, assisted by Rev. Hugh McNinch, Joseph Hunter and Carrie Leach.

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MISSOURI CHURCH ITEMS.

TIPTON.—This church is to be favored with the services of Rev. John B. Hill, of Kansas City, until the next stated meeting of Presbytery. The church is to be congratulated on making such an arrangement for their pulpit. They now have a wise leader, a good preacher and faithful minister whose counsel can be trusted and whose fellowship will be spiritually uplifting. May every member of the congregation rally to his help for the work which the church has to do.—*E. D. W.*

BUTLER.—The Presbyterian church here is in the midst of a series of meetings in which the pastor, Rev. J. F. Watkins is assisted by Rev. J. B. Welty of Kansas City. Brother Welty preaches a plain gospel in a masterly and no uncertain way. Great hope has arisen that the meetings are going to be a great blessing to the church and community. Butler is located in a fine and productive part of the State. A great spiritual outpouring is desired. A Presbyterian academy is located here.—*E. D. W.*

The church at Cave Springs experienced a blessed season of refreshing from the presence of the Lord recently. Brother Fisher and the entire church were made to rejoice. Rev. Messrs. Stringfield, Sefton and Mitchell in the order named assisted in the services; eighteen united with the church. This claims to be the oldest Presbyterian church west of St. Louis. But we have heard of at least four churches that claim this distinction. We leave the mystery for the historian to unravel.

"Seven cities claimed the Homer dead, In which the living Homer begged his bread."
—*Ex.*

ILLINOIS CHURCH NOTES.

MENDOTA.—Special services were being held last week in the church here. Rev. T. H. Allen pastor, assisted by Rev. Glenroie McQueen, pastor of the Princeton church.

STERLING.—The Rev. William Carter has issued a handbook, giving a calendar of services, roll of officers and members and a summary of the year's work. From the summary: the church gave during the year to home missions \$519; to foreign missions \$405; to education \$138, with an average of \$65 to each of the other boards. Its special offering for the million dollar fund was \$249, with \$846 given to miscellaneous objects, including King's Daughters and Men's League Benevolences. There were received into the church during the year fifty-two on confession of faith, and ten by letter. Four were removed by death and eleven by letter, leaving a present membership of 370.

MORRIS.—At the last regular quarterly communion thirteen members were received, twelve upon profession and one by letter. These new members are

a part of the good result of some special meetings held in this church during November by Rev. Alexander Patterson. He is an earnest, faithful preacher of the gospel. Rev. W. C. Magner has served this church as pastor for nine years. Mr. Robert Dohert was ordained and installed as an additional member of session.

WOODSTOCK.—This church, the Rev. Samuel Hay pastor, received 15 new members at the last communion, 13 on examination. It is hoped that others will be admitted at the next communion. The Sabbath-school is very large and the two Endeavor societies. The fiftieth anniversary of the organization will be on February 23.

MACON.—The pastor, the Rev. John Roberts, assisted by the Rev. Edgar L. Williams of Peoria, Ill., and Mr. Zinser the gospel singer had been conducting a series of gospel meetings. The power of the Holy Ghost was powerfully felt in the meetings; they resulted in the conversion of several persons. At the regular communion services fifteen were admitted on profession of faith and one by letter: nine adults were baptized and four infants. Among others one whole family was received.

TUSCOLA.—There have been a number of additions to this church of late. For several weeks persons have, on different occasions, come forward to confess their faith in their Saviour, and at the communion, on the first Sabbath in January, six more thus entered into covenant with the church. This church, besides attending with promptness to home obligations, has responded liberally to the call for the million dollar fund. The pastor, Rev. E. L. Hurd, D. D., is about finishing the fifth year of his work in Tuscola with great encouragement.

A NEBRASKA LETTER.

NEBRASKA CITY.—Our church here, having become vacant by the removal of the Rev. T. K. Hunter to Villisca, Iowa, has extended a call to the Rev. Edward T. Flemming, of Providence, R. I. It is fondly hoped that he may see the way clear to accept this call, and carry forward the work to be done in this, the oldest church in the state connected with the Presbytery.

BEATRICE.—At the opening of the New Year, the pastor of this church, Rev. Dr. J. D. Countermine, sent out his usual letter to his people, urging them to be very zealous during the coming year in every department of church work. On the second Sabbath of this month, sixty-eight new members gathered for the first time at the Lord's table to celebrate His dying love. The ordination services connected with the induction of the new elders and deacons into their respective offices, were solemn and impressive. The Sabbath-school is attended, and the outlook for still greater enlargement is very hopeful.

FULLERTON.—The Rev. Frank M. Weeks has been invited to take charge of the church at this place, and he has moved his family into the manse and has entered upon the work. He will find here an open field for energetic and faithful service.

FAIRMONT.—The Rev. Andrus F. Ashley, M. D., has closed his labors on this field, and the church, with that of Sawyer, is left vacant. During the past year the people have suffered from crop-failure, so that their ability in supporting a minister is very much weakened. They need a minister and will do their best to afford him an adequate salary.

TABLE ROCK.—Fourteen years have passed since the organization of this church, and on the last Sabbath of December the event was duly celebrated by a memorial service in which many of the members took part in recounting the difficulties through which they had

passed. On the first Sabbath of the present month, nine new members were received into fellowship with the church. Others are expected to unite in the near future. Rev. S. T. Wilson has charge of this church, and helping other churches by holding special meetings with them.

HASTINGS.—Although the financial outlook has not always been encouraging, the church has gone bravely forward and has done nobly in securing funds to remove the indebtedness resting on the church building. The pastor, Rev. Dr. Harry Omar Scott, has good reason to be thankful that the Lord has so greatly blessed his endeavors in winning souls. On the first Sabbath of the month, forty-three new members were publicly received, thirty-seven uniting on confession of their faith in Christ. This makes a net gain of one hundred members during the present pastorate, in spite of the fact that eighty more members have been dismissed to other churches than have been received by letter. The Sabbath-school is for fine condition, and during the past year about fifty members of the school have been brought into full communion with the church. We may well hope for still larger blessings for this church.

MONROE.—The pastor of the churches of Monroe and Oconee has started a church paper which is quite interesting, and will be of much benefit in stirring up his people to increased activity. At the communion service held at Monroe on the second Sabbath of the month, three persons were received on confession of faith, one of whom received baptism. Recently these churches have been much helped by a donation of Hymnals from Mr. F. L. Marshall of Philadelphia, Pa. Such a generous gift is much appreciated.

COLUMBUS.—Our church here is now regularly supplied by Mr. U. G. Lacey, one of the students of the Omaha Seminary. On the twelfth of the month the communion services were held, and three persons were received on confession of faith. Two persons were baptized. Large congregations attended the services both morning and evening.

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- Home Classes, or the Home department of the Sunday-school, 75c—45c.
- Christianity and our Times, Brorup, 25c—15c.
- Songs of Pilgrimage, \$1—60c.
- Peloubet's Lessons for 1896, \$1.25—75c
- Youthful Eccentricity, a Precursor of Crime, 50c—30c.
- Bible views of Creation, Moore, 50c—30c.
- Lisbeth Keith, \$1—60c.
- The book of Daniel, Canon Farrar,

[the "Expositor's Bible" series] \$1 50—90c.

Solomon, Jeremiah [the Expositor's Bible series], Dr. W. F. Adeney, \$1 50—90c.

The Essex Lad, a life of Spurgeon for the young, 75c—45c.

The Converted Catholic, Vol. 8 and 10, each \$1—60c.

History of the Presbyterian Church, in the State of Illinois, Vol. 1, Forton \$3.75—\$1.85.

The Lady of Cawnpore, Vincent & Lancaster, \$1.50—90c.

Introduction to St. John's Gospel, MacLean, \$1.50—90c.

Better Bible Study, Magner, 75c—45c.

The Christian Conscience, Black, \$1 25—75c.

Napoleon (a drama) Dement, \$1—60c.

Demon Possession and Allied Themes, Nevius, \$1.50—90c.

Wealth and Waste, Hopkins, \$1—60c.

Around the Tea Table, Talmage, 75c—45c.

Death and the Resurrection, Gerhard, \$1.25—75c.

"Little Daughter," LeBaron, 75c—45c.

Kyzie Dunlee, May, 75c—45c.

The Revival Helper, Ray, 35c—20c.

The Crowning Sin of the Age, Sinclair, \$1—60c.

Life and Voyages of Christopher Columbus, Irving, 60c—36c.

How Bennie Did It, Merchant, \$1—60c.

The First Communion, Booth, 40c—24c.

The same paper, 25c—15c.

Fundamentals, Marwick, 75c—45c.

A Lesson from the Upper Room, Dodd, 25c—15c.

In the King's country, Douglas, \$1.50—90c.

Sybil Trevyllian, Lyndon, \$1 50—90c.

Godiva Durleigh, Doudney, \$1.50—90c

Out of the Jaws of Death, Barrett, \$1—60c.

The Beautiful Soul, Myrrat, 50c—30c.

Chicago Tabernacle talks, Hall, (paper) 50c—30c.

What Jesus Says, Russell, \$1 25—75c.

Good Conversation, Schmauk, 50c—30c.

The Higher Critics Criticized, Hastings, \$1 50—90c.

Was Peter at Rome? Gallagher \$1—60c.

Abridged Creed of Christendom, Long, \$1—60c.

The Emigrant Ship, Russell, \$1—60c.

Broken Links. Mrs. Alexander, \$1—60c.

The Bible Defended (paper) Webber, 50c—30c.

Apart with the Master, Mr. Questen, Jr., 50c—30c.

A Fair Jewess, Farjeon, \$1—60c.

In the Pine Woods, Bailey, \$1.25—75c.

Many Voices, Talmage, 75c—45c.

Patriotic Citizenship, Morgan, \$1—60c.

The Last Tenant, Farjeon, \$1—60c.

Sleep and Dreams, Jewett, 75c—45c.

Talks about the Soil, useful Plants, and about the weather, 3 vols. in box, Barnard, per set, \$2.25—\$1 35.

From the Pulpit to the Poorhouse, Hamilton, 75c—45c.

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

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

From my Corner, Perkins, 50c—30c.

Utterly Mistaken, Thomas, \$1—60c.

Froebel's Letters, Heineman, \$1.25—75c.

Doubling Castle, Smith, \$1—60c.

The story of the Odyssey, Brooks, \$1.25—75c.

Eschol, Humphrey, 75c—45c.

Memories of Stambourne, Spurgeon, 60c—36c.

Marionettes, Gordon, \$1—60c.

The Prayer that teaches to Pray. Marcus Dods, 75c—\$1.45.

Christ Our Life, Olyphant, \$1—60c.

The Heresy of Cain, Hodges, \$1—60c.

The New Minister, Paul, \$1—60c.

Little Giant Boab and his talking Raven Tabib, Lockwood, \$1 50—90c.

Missionary Addresses, MacLean, \$1—60c.

Ten Nights in a Bar-room, Arthur, 75c—45c.

Filioque, an epic of the Christ, Ellet, \$1—60c.



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Current Literature.

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

BOOKS.

YOUNG MASTER KIRKE. By Penn Shirley, Lee & Shephard, Boston. Price 75 cts.
This a "children's story." It is one in the "Miss Weezy" series. The scene is laid on the Pacific Coast, in an interesting country where the young people of the family have opportunities of new and varied experience.
HAVE MERCY UPON ME. The Fifty-first Psalm explained and applied. By Andrew Murray, Auson D. F. Randolph, New York. Price \$1.00.

The Fifty-first Psalm voices the cry of all deeply penitent souls. It is acknowledged on every hand as the expression of a fresh epoch in the development of the spiritual life. Spurgeon says of it, "It may be wept over, absorbed into the soul, and exhaled again in devotion." The author, Mr. Murray, deeply feeling that this Psalm contains a message which the present state of spiritual life in and around the Church sorely needs, has been led to send forth this volume. He fears there is to-day a defective view of sin, and because this Psalm contains such a relation of the soul's experience under the guilt, misery and corruption entailed by sin, together with a wondrous insight into the tender mercy and grace of God he has here attempted to unfold its meaning. In his treatment of the Psalm, it is divided into The great petition; The confession; The prayer for forgiveness; The prayer for renewal; and The Sacrifice of thanksgiving. Each clause of the Psalm is taken up separately and is briefly commented on, a portion for a day, and making a series of thirty-one daily readings.

THE ELEMENTS OF THE HIGHER CRITICISM. By Andrew C. Zinos. Funk & Wagnalls, New York. Price \$1.00.

This is a calm scholarly treatment of the question, What is the Higher Criticism? The author, a professor in McCormick Seminary, though not now holding a chair in Biblical Criticism is yet admirably qualified for the investigation of the question he here takes in hand. His book is essentially an exposition. He has little to do with the alleged results and claims of what now goes under the name of Higher Criticism, either to advocate or oppose. He aims to separate the subject from any set of results or conclusions as to the character of the Scriptures and deals with it simply as a method of research. The whole history, and purport of this method of Scripture study is given.

The book is certainly very satisfactory from the point of its scope and object. The only disappointment one feels is that the able author should have restricted himself to the mere matter of the definition and history of the term. While it is very important we should know all that, and be kept thereby from an unjust condemnation of Higher Criticism as a method of biblical study which in the abstract conception is entirely legitimate and useful, yet inasmuch as in the present day, its prevailing form and attitude is that which savors of hostility to the divine origin and authority of the Scriptures, and in the popular mind seems to signify a criticism which is revolutionary in the whole standpoint of viewing the Bible, we regret that Prof. Zinos did not include in the scope of his work, that which we know

is the conviction of his mind, a more special opposition to those alleged results which so many of the present day critics seem to assume as identified with the very science of Criticism itself.

MAGAZINES AND PAMPHLETS.

The Chautauquan, January—the usual attraction and useful articles under the departments of Required Reading, General Reading, Woman's Council Table, etc.

The Preacher's Magazine, January. Wm. E. Ketcham, D. D., editor. Sermons and Homiletical selections from Dr. Stalker, Mark Guy Pearse, T. B. Meyer. Joseph Parker, et al.

The Charities Review, December. This is a most creditable Magazine published at Galesburg, Illinois. The present number contains a paper on "Unbalanced People" by Frederick H. Werles, Special U. S. census Agent; "Some Facts about the Defective Classes", by A. O. Wright, President of the National Conference of Charities and Correction; "Small Savings and how to collect them," etc.

We have received the "Report of the Kansas State Board of Agriculture", of the Decennial census, 1895. "English in the Secondary School," issued by the English department of Adelbert College, Cleveland, O. "Relation of the Press and the Stage to Purity," by Joseph W. Leeds; a paper read at the National Purity congress, Baltimore, and at the American Purity Alliance conference, Philadelphia, 1895.

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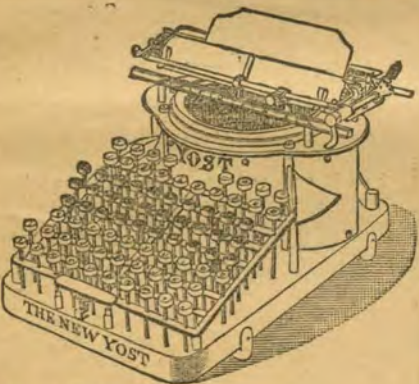


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Has the man grown, or has the flannel shrunk? Usually, the shirt's to blame. No, not that, either—but the way it's washed.

Flannels ought to be washed with **Pearline**. If you're buying new ones, start right. Have them washed only with **Pearline** (direction on every package) and they won't shrink. As for the old ones, **Pearline** can't make them any larger, but begin with it at once; it will keep them from growing smaller. It will keep them from the wear of the washboard, too.

Danger As one wash is sufficient to ruin flannels, great care should be exercised as to the use of the many imitations which are being offered by unscrupulous grocers or peddlers. **Pearline** is never needed. 314 James Pyle, N. Y.

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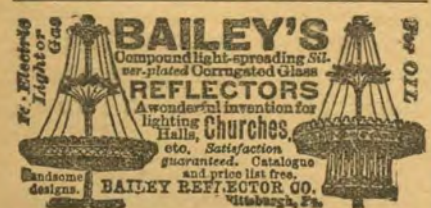
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Moralities.

"90 DAY DIVORCES."

South Dakota narrowly escaped a disgraceful relapse into ninety-day divorces, one house of the Legislature voting for this device to attract divorce colonies, but the other house by a narrow margin refused to concur. South Carolina, despite Governor Tilman's efforts, refused to leave its unique position as the only State allowing no divorces, except by Act of Legislature.

COULD IT NOT BE?

Hopeful reformers here and there during this year as before have expressed the conviction that there might be a successful newspaper that would keep its columns up to the standard of a gentleman's conversation, telling only news worth telling, and telling that correctly, concisely, completely and cleanly. But the newspapers themselves have been more persuasive as horrible examples, showing that such a reform press there *must be*.

DIRE RESULTS OF BAD READING.

The wrecking of a New York Central train by four boys of about eighteen, on whose persons were found stories of crime, has put new emphasis on the need of better laws or the better enforcement of laws in regard to crime-breeding literature. Josiah W. Leeds, the fighting Quaker of Philadelphia, has shown what one can do single-handed with the law on his side by his exclusion from that city of three police gazettes and the "living pictures." Most States have law enough, but the pulpit and the press fail to inform the people what the laws are. The preachers' meeting should in each city have a digest of laws touching morals prepared and published, furnishing information as a basis for reformation.—*Wilbur F. Crafts.*

OPIUM RESTRICTION.

The Japanese governor-general of

Formosa has prohibited the use of opium on that island under a heavy penalty, which it is believed will cause an exodus of the Chinese population, who are now almost universally addicted to the use of that drug. Some of the Japanese statesmen have objected to the edict for fear this emigration would retard the development of the island, but the ministry decided that it would be easy to supply their places by immigrants from the surplus population of Japan. There is no law in Japan more rigidly enforced than that which forbids the use of opium. Last summer four men, natives, who were detected smoking it were sent to the penitentiary for two years and the Chinaman who sold them the drug got seven years.—*Christian Statesman.*

GAMBLING MONOPOLIES.

Both New York and Missouri have this year established race-track gambling monopolies, forbidding gambling except to certain favored racing associations of the rich. But race-track gambling has been forbidden in Rhode Island, New Jersey and Minnesota. Efforts to legalize it also failed in Illinois and Nebraska. Connecticut has forbidden pool-selling, and even Montana has taken down the familiar signs, "Licensed gambling." Quite as surprising is the suppression of gambling dens in Chicago. Anti-lottery laws have been passed by Florida and Kansas, supporting the anti-lottery law of Congress, the greatest anti-gambling victory of the year. The Postmaster-General has found repeated occasion to forbid the use of the mails to foreign lotteries, but strangely inter-State gambling by telegraph has been ignored by Congress as yet. As the year closes Indianapolis is taking up the fight with the slot machines of its cigar dealers that give back one cent in cigars for each 101 cents received.—*Crafts.*

WANTED: A live, spiritual pastor for Moran, Kan. They need a strong, middle aged or young man. The congregation and the Board of Missions will give a salary of \$700, and they have a beautiful manse just finished. It is a good field, an intelligent, reliable congregation. Address W. A. Ross or Dr. J. E. Jewell, Moran, Kan.
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It is a wise railroad stock that knows its own par just at a crisis.—*Texas Siftings.*

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

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

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

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FACT AND FICTION.

Congress contains 238 lawyers.

Pensacola has a floating saw mill.

There are more than 300 communities in the United States where at least one Hungarian society exists.

The best-paid official in the British service is the Lord Lieutenant of Ireland who receives \$100,000 a year.

A Brunswick, (Me) lady who suffered for almost a year with a sprained ankle, sprained the other last week.

Watermelons of good size and luscious quality were on sale on the streets of Augusta, Ga., the day before Christmas.

An American tourist recently sent his bicycle from London to Paris by parcels post. The cost was only a few pence, and he received it in perfect order.

"Have you heard grand opera in—"

He—No; but I have been at the zoo when the lions were being fed.—*Inter-Ocean.*

He—How well Miss Elderberry carries her age.

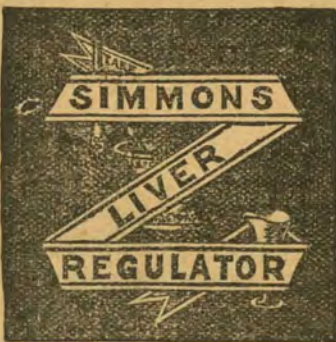
She—But then she has become so accustomed to it you know.

Watts—Did you ever know of any one dying for love?

Potts—Once. I knew of a fellow who starved to death after being refused by an heiress.—*Indianapolis Journal.*

Out West—Host—I suppose fights are of very common occurrence in your native town?

Col. Longhorn—Yes there is so much fight-



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Almost everybody takes some laxative medicine to cleanse the system and keep the blood pure. Those who take SIMMONS LIVER REGULATOR (liquid or powder) get all the benefits of a mild and pleasant laxative and tonic that purifies the blood and strengthens the whole system. And more than this: SIMMONS LIVER REGULATOR regulates the Liver, keeps it active and healthy, and when the Liver is in good condition you find yourself free from Malaria, Biliousness, Indigestion, Sick-Headache and Constipation, and rid of that worn out and debilitated feeling. These are all caused by a sluggish Liver. Good digestion and freedom from stomach troubles will only be had when the liver is properly at work. If troubled with any of these complaints, try SIMMONS LIVER REGULATOR. The King of Liver Medicines, and Better than Pills.

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ing that when a disturbance of some kind is not taking place large crowds gather to see what is the matter.—*Ex.*

Medium (who is giving private seance, in sepulchral tones)—The spirits are about us—

(Sharp rat-tat hard in direction of door; shiner runs through audience, and—)

The New Servant—Please, mum am I to cook all them sausages for supper?

"What did you give that stranger money for?" said aunt Eliza, as she and Uncle Hiram waited in the station after getting off the train from Hayville.

"That's all right, 'Liza," said Uncle Hiram, triumphantly. "That's a nice feller. I gave him \$2 and he's goin to fix it so we can go out an' see the skyscrapers without extra charge."—*Ex.*

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

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

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

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

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

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

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

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

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

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

"Nobody wants a boy," replied the magnate, eyeing him sharply.

"Do you need a boy?" asked the applicant, nowise abashed.

"Nobody needs a boy," came the discouraging reply.

The boy stuck his cap on the back of his head.

"Well, say mister," he inquired, "do you have to have a boy?"

The magnate collapsed.

"I'm sorry to say we do," he said, "and I guess you're about what we want."—*Free Press.*

A clergyman in England, pleading earnestly with his parishioners for the construction of a cemetery for their parish, asked them to consider the "deplorable condition of thirty thousand Englishmen living without Christian burial." Still more curious was another clerical slip. A gentleman said to a master: "when do you expect to see Deacon S. again?" "Never!" said the reverend gentleman, solemnly; "the Deacon is in Heaven."—*The Presbyterian Observer.*

The manager of the company (at the gallery entrance)—Now here, you boys, here's a ticket for each of you and 25 cents a piece. And if you don't make noise like the inter-

WANTED THE EDITOR'S BLOOD.

An excited individual climbed three flights of stairs in great leaps and yelled:

"Where's the editor?"

Nobody owned to the distinction.

"Show me the editor," he demanded, shaking a paper in his hand at arm's length.

"He's in there!" piped an indiscreet office boy who had been hired to answer the telephone.



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The man with a grievance bolted into the room designated without knocking. He shoved the paper under the editor's nose and, pointing to a marked portion, exclaimed:

"Read that!"

The editor read, "Mrs. R. —."

"That's my wife," interrupted the angry visitor.

Mrs. R., continued the editor, "gave a violet luncheon to her friends yesterday."

"What's the matter with that?" asked the editor. What's the matter? Look at that!" And he indicated the word.

The editor, with sinking heart, read "violet luncheon."—*Indianapolis Journal.*

GETTING HIS "D. D."

A Young minister settled over a small country parish was instructed by his parishioners to procure a piano for their use. He did so, telling the dealer to charge the bill for rental to the secretary of the parish. When the bill amounted to \$25, the society being unable to pay it, as well as the salary of the pastor, the music dealer dunned the minister for the money, telling him that he assumed the responsibility. The later replied that he never assumed the responsibility of another, having all he could do to pay his own bills, whereupon the dealer threatened to sue him.

A short time after, our friend received a letter from a New York collection agency, to which, as well as several following, he paid no attention, until the following short but definite letter came:

"Rev. ——:

"Dear Sir.—Unless you remit at once we shall publish you all over the country as a Delinquent Debtor.

"Yours, etc., "—"

To which he replied:

"Gentlemen—Ever since I entered the ministry I have been struggling for the title of D. D. Go ahead.

"Respectfully, "—"

—*Boston Budget.*

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