

# THE MID-CONTINENT

VOL. XXII.—NO. 5.

ST. LOUIS, JANUARY 29, 1896.

\$2 A YEAR.

AS THIS is written, the proper definition of British "Flying Squadron" is a squadron that does not fly.

THIS is the time of year when the prayer-meeting weather is the sort that tests the staunchest "pillar" of them all.

A VISITING English minister attended a far-western Presbyterian installation. "I went," said he, "to see how a man can be settled over a charge at a four hundred dollar salary, without starving his family." It is to be feared that story is true.

A LADY subscriber in a fair northern Illinois town, read on this page that "editors do not care much for jewelry. They prefer food and clothes." She immediately sent in her good \$2 00 and a bread ticket! This joke on us is too good to be selfish over.

THE OUTPUT of books in Great Britain, according to statistics are as follows: Sermons, one volume a day; novels, five a day; educational books, two a day; art and science, two each every week; histories or biographies, one a week, and law one every two weeks.

"THE BRITISH dream of ruling the earth," well says the *St. Louis Globe-Democrat*, "has brought a deep sorrow upon the royal family. The childless Eugenie and the widowed Beatrice are among the victims of the insatiable passion for territorial conquest."

THOSE BRAVE St. Louis firemen met a horrible death doing their duty. But evidently some builder, inspector or some one did not do his duty, or those men would not have been called upon to be crushed to death. There is duty still to be done, *in re*, it would seem.

THE REQUISITE of prayer is restitution. If you have wronged a man you must repair the injury before God will hear you. *If you owe him a debt, you must cancel it.* The trouble with a great many people is right along this line. They don't pay their debts.—*D. L. Moody.*

OUR METHODIST "kin beyond the sea" are said to be annoyed because the name of the Rev. R. P. Downes, the editor of *Great Thoughts*, appears among the directors of a company organized to manufacture a new article of food. They want him to stick to feeding the mind.

AN IOWA mayor made a caustic remark to a councilman the other day. It injured the sensibilities of that city father to such an extent that he felt obliged to literally spank his Honor. The council immediately adjourned—but a brand new precedent was nevertheless established.

WILL ANY of the traditions of youth be retained in this age of the electric search light of investigation? One by one they slip away. It is even stated that the famous recipe for cooking a hare which began "first catch your hare" was simply a printer's error. Mrs. Glass, the author of the cook-book containing it, wrote: "First case your share."

IT IS interesting to note the change in the cost of a fair copy of the Bible during the course of centuries. Dr. Plumer in his tract, "How to use the Bible," says: "In the thirteenth century, in England, two arches of the London bridge cost £25. At the same time a copy of the Bible, with a few explanatory notes, cost £30. Then the wages of a laborer amounted to but nine pence a week." That is, the cost of such a Bible was equal to the entire wages in money, "of a laboring man for over 15 years." At so late a time as the American revolution the very cheapest editions of the Bible cost £2 a volume. Now an entire English Bible is sold for 20 cents, and the New Testament can be bought for 5 cents. The Bible has become the cheapest-priced book in the world.

SOMETIMES IT is an unwise proceeding for a minister to use the question mark in oratorical flights. This was recently proven to the more than complete satisfaction of an English clergyman. He was preaching an eloquent sermon on the Prodigal Son, in the course of which he said: "Last year some people came to our watch-night service from a neighboring public house, and some of them were drunk. Is there any one here like that to-night?" "Yes," said a respectable looking man seated in the aisle, "I'm here, and I'm drunk." The effect on the congregation was electrical. The preacher was startled for a moment, but, after saying, "Poor fellow, poor fellow," proceeded with his discourse. "I tell you I'm drunk," said the intruder. "Hold your tongue," said the vicar. "I am speaking now, and must not be interrupted."

A WELL-KNOWN St. Louis advertising agent showed a MID-CONTINENT man a long series of "brewery tonic" advertisements, last week. Whether joking or not we don't know, but he asked: "Does your paper want them? Some of the biggest Presbyterian papers insert such business." He never got a "no" so quickly in his life. Not a brewer in the Universe can buy advertising space in this paper—not at the rate of one complete brewery per "agate" inch. It is unfortunately true that some of the 'biggest' Presbyterian papers do insert such business." (i. e., a doubtless good liquid food preparation, but with a brewery trademark attached—simply advertising a big beer brewery). And such wealth-backed, able journals often have a "temperance department" just over the page! This is a funny old world.

SAYS DR. FLEMING, in his "Notes by the Way," in this issue, "I am credibly informed that one of the measures by which a sister denomination judges of the efficiency of their pastors, is the number of church papers they are able to introduce and keep among the people. In other words, the subscription list of any particular church is taken as a test of a pastor's fidelity and success. Were this test applied to the pastors and stated supplies of the Presbyterian church or made a condition of receiving aid from the Board of Home Missions, what a commotion there would be! And yet what reasonable objection can be raised to such a test?" The writer of these words is the Superintendent of Missions in the great State of Kansas. His article, on page 4, should be read by every minister and elder. As is said elsewhere, a *principle*, not this or that paper, is most wisely considered in what he writes.

"I SPEAK of THE MID-CONTINENT and always use copies in my pastoral work, and distribute them in church. It is preaching the Gospel. The family religious paper is our right-hand helper. It is in the same work we are. Glad to have it go among the people, and to help *make it go.*" Those words "go" right to the point. And, contrary to the usual custom, are printed. That minister has a growing, loyal church which knows what the Presbyterians are doing. His efforts are bread cast upon the waters. This sentiment of helping the church weekly to get a foothold is growing among the Western pastors—at least that is the exceedingly pleasant experience of THE MID-CONTINENT. We have helpers who are as earnest and enthusiastic as any Methodist dominie with a "sample copy" of his beloved *Advocate* in his inside pocket. And why shouldn't it be so, every where, in the Presbyterian church? If every Presbyterian family took a Presbyterian weekly paper, the churches and the pastors would be vastly better off spiritually, mentally and financially. That is a self-evident fact.

CONSIDER FOR a moment the commercial status of the Bible. Read such figures as those that follow. Then all the talk of books that "sell well," fade away into mist. According to a secular paper, the *New York Herald*, and not a report of any enthusiastic Bible

student, this is the record for last year carefully compiled: "Six millions of books are a great many, and that number represents the world's output of the Christian Scriptures during the last year. The number of Bibles distributed since the organization of the British and Foreign Bible Society of London in 1804 is 260,000,000, or enough volumes, if laid end to end to reach a distance of more than 50,000 miles. Last year the British and Foreign Bible Society distributed 2,185,618 Bibles in foreign countries, and the American Bible Society exported 634,025 copies. These books were printed in forty-one different languages. Many complete Bibles and portions of Scripture were also printed by the American Society at Beirut, Constantinople, Shanghai, Bangkok, Yokohama, Paris and Bremen." The attacks of the foes of the Bible, written and spoken, seem to be only advertising the Book of books.

AMERICAN COLLEGE girls know most everything. So when one is found to have a voluminous lack of knowledge of any useful art, jealous men spread the tale abroad, doubtless embellishing it at every telling. That accounts for the following report from Smith College, now merrily going the rounds from sanctum to sanctum. A funny episode was occasioned when the new senior girls took charge of the college monthly magazine, by the wierd idea the "business editor" had of typesetting. This enterprising young woman went into Northampton to instruct the printer as to what she wished him to do. "You can set up your type immediately," she said, "as we are in a great hurry for the magazine." "Yes, miss," said the printer, "but—but where is the copy?" "Do you mean the articles we're going to publish?" "Yes, miss," rejoined the printer. "Oh," said the business editor, "the articles aren't all written yet. I'll let you have them just as soon as they are, of course; but in the mean time, you can go on setting up your type, can't you? I thought you could get that much done ahead." And it was some time before the printer could persuade the "business editor" that before "setting up the type" the copy must not only be written, but handed over to him!

EVERY YEAR the United States is invaded by a flock of foreign actors and actresses. This is their harvest field. And they faithfully glean. Of late, vulgar performers known as the "vaudeville" class have been importing themselves. This winter, two women of that type are parading their shamelessness at so-called "first class" theaters. A friend in New York sends the MID-CONTINENT facts concerning one of those two "stars," and the warm welcome New York's "400" ladies—divorced or otherwise, have showered upon her. At an exclusive gathering the other day, they assembled to hear this foul French woman sing impure French songs. Most of them, of course, have far too little gray matter in their heads to be able to master even the French language. But they had read that the songs were evilly suggestive. Yet they went—because the woman was the latest fad, and they wanted to flock where their fashionable friends foregathered. In Chicago, it is pleasant to note as this is written, an entirely different welcome may be extended her. A leading daily paper of that city denounces the Frenchwoman in advance as a "leper." It also threatened to print as a punishment, the name of every "society" woman who dared to be seen in her audiences. This is an unheard-of threat. It is, of course, chiefly designed as a clever advertisement of the paper among the decent Chicagoans. But, with all its crudeness, may it nevertheless be an effective object lesson to certain members of so-called "Society" everywhere; and to vulturous theatrical managers! If one newspaper can drive people away from such an entertainment in one large city, and thereby win enconiums, subscriptions and advertising from decent citizens, maybe the example will be catching, and newspapers everywhere will be vying with each other in censoring theatrical morals for the good of their bank balance. This is the day of surprises.



## THE LIFE-TIDE.

Each wave that breaks upon the strand  
How swift soe'er to spurn the sand  
And seek again the sea,  
Christ-like, within its lifted hand  
Must bear the stigma of the land  
For all eternity.

—John B. Tabb.

## THE HOLY CATHOLIC CHURCH.

BY THE REV. LEVI STERNBERG, D. D.

## II.

The description given in the former part of this article, of the church catholic may be thought to apply to it only as an invisible body, but that the visible church is more comprehensive. But invisible or visible, the New Testament knows no holy catholic church but this. Though its members are received by no outward rite, such as baptism or confirmation, but are born into it of the Spirit, yet it ordinarily clearly manifests its existence in the world which, but for true believers, would be like a starless firmament. The church is like the solar system. The planets receive and reflect the light of the sun. They exert a mutual attraction, but they are bound into a system solely by the superior attraction of the central sun. The sun of righteousness alone binds believers into the one catholic church. True, the spirit of Christian fellowship which actuates them will lead them to unite in local churches. These have a divine sanction and are necessary for the maintenance of gospel ordinances. They are the basis of denominational organization and whose formation with their several constitutions and creeds lies within the wide area of Christian liberty. But none of these, nor all of them together are the catholic church.

Said our Saviour: "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight?" Jno. 18:36. For a church that is in the world but not of it, even in the form of outward organization, it is impossible to fight. The history of all church organizations, whether local or general, has shown them to be subject to jealousy and strife among each other. Such is human nature, even when sanctified in part, that where interests clash, the clash of arms may follow. Though religious wars may be things of the past, rivalry and proselytism have not yet ceased among Christian denominations. Notwithstanding this lack of charity, God richly blesses many of them and their extinction would be an irreparable loss. Still they are not the church catholic, or even branches of it, as appears from the fact that it is described as consisting in "righteousness, peace and joy in the Holy Ghost." Though the weapons of warfare of the true servant of God are very effective, yet they are not carnal.

Another particular in which the local church and the denomination differ from the catholic church consists in the fact that they have *not the same door of entrance and of egress*. While the latter has but one door, viz. Jesus Christ, the former, have many in their various conditions of membership, so that in many cases those are cast out whose Christian character is unquestioned. No man, priest or laic, intervenes in the opening or shutting of the church catholic. Rev. 3:7. No external rite, though appointed by the great head of the Church, is of service here. The salvation of the immortal soul is too important a matter to be submitted to the convenience or judgment of some ecclesiastic who may be untaught of God, though perhaps crammed with the learning of the schools. Admission into, or ejection from the local church or the denomination is of necessity determined by the votes of fallible men who cannot look into the heart.

That local churches or denominations are not, as such, constituent elements of the church catholic is further seen in the fact that *against these "the gates of hell" have in many cases prevailed*. What has become of the seven churches to whom the letters in the apocalypse were addressed. Large sections of country, such as northern Africa, once thickly dotted with churches, are now held in the grasp of soul destroying error. Did such untoward events directly involve the church in behalf of which the promise above alluded to was made, it would have been repeatedly broken.

Finally, that the aggregate of local churches in any or all denominations does not constitute the church catholic, appears in the fact that *their membership is largely different*. Every true follower of Christ seeks to identify himself with his fellow disciples in the local church. Did these churches embrace in their membership every true Christian in their respective localities and none besides, their condition would be an ideal one. We shall have to wait until the millen-

nium for its realization. We expect men to have entered the church catholic by conversion before they join the local church; yet there are few, if any, such churches whose members are all true Christians. Infamous wretches have sometimes ministered at professedly Christian altars. A case in point is that of Roderick Borgas who became Pope Alexander VI. He was the father of several illegitimate children, among them that monster of iniquity Cæsar Borgia. During Roderick's pontificate, Rome reeked with the foulest corruption. He finally died by the poison which he and his son Cæsar had prepared for others. If there be any virtue in apostolic succession, his right to claim it was as good as that of any other. Though every canon of the church was strictly complied with in raising this chief of the synagogue of Satan to the papal throne, yet who will claim that he ever was a member of the true Church of which Paul says: "By one Spirit are we all baptized into one body." 1 Cor. 12:13. There is doubtless wheat growing in the Romish field; but the fact that it has also produced such injurious tares shows that its claim to be the Catholic church out of which there is no salvation, has no better foundation than others of its unscriptural assumptions.

Since, therefore, "the holy catholic church" has no ecclesiastical hierarchy, or outward organization by which it may be known and yet is recognized as a mighty power in the world working for its regeneration, we come now to inquire wherein its visibility consists.

In the first place, it is a confessing church. Its members, like Peter, confess from the heart that Jesus is "the Christ, the Son of the living God." This is the rock on which the Church is built. In adult baptism, this confession, or what implies it, is formally made. Some sincere seekers after God, slowly struggling up into a consciousness of acceptance with him, through natural timidity and recurring doubts may hesitate publicly to confess Christ until more sure of their experience of his saving power. This assurance once reached, they are ready to confess Him before a gain-saying world be the consequences to themselves what they may. The martyr spirit still pervades the church. To the true believer Christ is so precious, that fire cannot burn his love, nor water quench it. Be He where He may, such is the spirit He manifests, such is the purity of his language and life; such is the benevolence of his aim and conduct; such is his zeal in the Master's cause that the world cannot but take knowledge of him that he has been with Jesus.

In the second place, brotherly love, overleaping the limits of nationality, race and sect is a distinguishing characteristic of the holy catholic church. "Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth Him that begot loveth Him also that is begotten of Him." 1 Jno. 5:1. "By this shall all men know that ye are my disciples, if ye have love one to another." Jno. 13:35. This love to Christ and his members is the basis of Christian fellowship. It makes the Lord's Supper a feast of fat things to the hungry soul. It recognizes with equal readiness the image of Christ in prince or beggar. It turns the cold shoulder to no disciple of our common Lord, saying: "Stand thou aside; I am holier than thou." As a co-worker with God in the reclamation of our fallen race, it welcomes the co-operation of all of like spirit and aim. This is that Christian union for which Christ prayed and whose full manifestation He declared, would convince the world of his divine mission. A union of denominations may or may not be desirable. The fact that they exist implies no disruption of the body of Christ, nor that their adherents are guilty of the sin of schism. The Holy Spirit does his blessed work without reference to denominational walls. Which such enclosure we shall enter is a matter of Christian liberty. To allow sectarian feeling to confine our sympathies and restrict our efforts within narrow party limits is sin. "One is your master, even Christ: all ye are brethren." Matt. 23:8.

Thirdly, the holy catholic church is distinguished by the growth of its members in holiness. "Every man that hath this hope in him purifieth himself even as he is pure." 1 Jno. 3:3. This growth like that of vegetation is visible only by the stages of its progress. "First the blade, then the ear, then the full corn in the ear." Matt. 4:28. You pass a recently sown field of wheat and all over it may be seen the tender blades of the growing grain. A few months later you may see the bearded heads swaying in the breeze. Later still, the golden grain stands ready for the reaper. Such is the progress of the child of God in holiness. Sinful passions are subdued. Bad habits are corrected. Benevolence takes the place of selfishness; self-sacrifice that of self-indulgence. Communion with God becomes more sweet and refreshing. The horizon of Christian effort enlarges until it is felt

that "the field is the world." But for the removal of matured Christians to the Church triumphant, the church on earth would glow with such an intensity of holiness as to dazzle the beholder. New converts must constantly be made, and the process of growth in grace must be repeated. Under the clearer light of our Protestant Christianity, shed abroad through the preaching of the gospel and the reading of God's word, the world is being brought more fully under the quickening and sanctifying power of divine truth than at any previous period of its history.

Finally, the holy catholic church is a great body of active workers for the amelioration of man's earthly condition and for the salvation of the lost. It is not claimed that every benevolent impulse is the product of faith in Christ. We are by nature fallen beings, but not satanic. Still, but for the church of the living God, with its ceaseless prayers and its abounding labors in its behalf, the world would present no such hopeful aspect as now greets the eyes of the beholder. Without churches, denominations, missionary and eleemosynary societies, Y. M. C. A., Y. P. S. C. E., and other Christian and benevolent organizations, it would be everywhere as dark as in darkest Africa. Yet in all these associations the moving spirits and the active force come from the bosom of the holy catholic church. It is "the salt of the earth," "the light of the world."

Ellsworth, Kans.

## A PLEA FOR GOOD LITERATURE.

BY THE REV. W. R. HENDERSON, D. D.

Among the perils surrounding the youth of our day scarcely none is more formidable than bad literature. This literature is printed in the form of weekly periodicals, abundantly illustrated with pictures of the sensational sort, "yellow back" novels, etc. The periodical which is issued every week is probably more largely patronized than any other. You have probably often seen a sample sheet of this kind of literature in your front yard. It contains a part of a story, usually the beginning of it, and publishing just enough of it to excite interest, and then abruptly closing with the information that if you purchase the series you can get the whole story. It is generally a story which is calculated to unduly inflame the imagination and vitiate the taste. It is a fair specimen of its class. The stories in this class of papers must be highly spiced with sensationalism in order to reach success. One of these papers published the sermon of a celebrated Eastern divine, as a "catch-penny" advertisement to "give tone" to the paper. A writer in describing this class of papers says it "includes the silly tale, the coarse, slangy story in the dialect of bar-room, the blood-and-thunder romance of border life, and the exaggerated details of crimes, real and imaginary."

Who would go to the State prison, the gambling saloon, or the brothel to find a suitable companion for a child? Yet a more insidious foe is selected when these stories are allowed to become associates for the child's mind and to shape and direct the thoughts." A book or a paper becomes to a large degree one's companion. It insensibly but surely leaves its impress upon the mind and character of the reader. It gives shape to thought and tone to feeling and direction to sympathy. It helps to mould the whole moral being, elevating or degrading it according to the kind of literature that is patronized.

The effect of such reading upon the young mind is evident. It exerts a fearfully demoralizing influence. It vitiates the taste, gradually makes one en rapport with a style of thought and living which is offensive to good morals.

The Newark *Advertiser*, a prominent and influential secular paper in New Jersey, in speaking of this flashy literature "on which hundreds and thousands of the children of America are feeding," says: "The subject-matter of these papers is mainly cheap novels and romances, serially produced. They run to a great length in order that an interest once excited may be kept up for the benefit of the paper. We have counted as many as ten of these continued stories under way at the same time, but a new one is commenced weekly or thereabouts, in order that the fresh stimulus of novelty may not be lost; and, we are sorry to say, women, who are announced by an immense blow of trumpets as perfect prodigies, but whose prodigious talents are utterly unknown outside of the periodicals for which they write."

Several years ago an Omaha paper contained an account of the flight of two boys from that city. One of these boys forged a lottery ticket and secured a valuable prize, and in company with another boy, the son of respectable parents, suddenly left the city. In regard to both these boys the paper said that they "were confirmed readers of yellow-covered literature,



and it is very likely that they have gone forth to emulate the deeds of the impossible heroes constructed by the dime novelist." But instances of the utterly demoralizing effects of this kind of reading need not be multiplied. Its effect upon the youthful heart is manifest and palpable. Upon the beautiful lawn of a gentleman in the East stood a stately maple. One day the wind blew a gale, and this tree, which had stood for many years, fell. "Upon examination a decayed spot was found at the point where the tree was broken off. The gentleman recollected, after some time, that many years before, when a boy, he had hacked a place in the trunk with an axe, when angered at some command of his father. After many years the bark grew over the place, and the wound, to all appearance, had completely healed and the tree was apparently as sound as any of its companions upon the lawn. But the wind blew and the storm beat upon it and it fell—because it had a rotten spot at the heart, though hidden from the eyes of men. Ah! how little we know the cause of the sudden and unexpected fall of men and women, who are apparently fair and sound outside. If we could but examine into the inner being of such, we should, I think, many times find just such concealed wound, made doubtless away back in youthful days by some vile story or print, which could never be completely healed, and that was the weak spot which caused so lamentable a fall."

This evil is one that cannot be exaggerated. It assails the path of every youth and of either sex. And hence it behooves parents to watch the reading of their children. See that none of this trash and abominable stuff falls into their hands. Guard every approach to the citadel of their hearts with as much jealousy as you would protect their persons from the pestilence that "walketh in darkness, and from the destruction that wasteth at noon-day."

But in speaking of the effect of this kind of literature upon the youthful mind, there is an institution that is by no means free from blame in the exercise of a pernicious influence. I refer to the daily paper. I am a friend of the daily paper, and I believe it has been the means of doing a great deal of good. But a portion of its contents I am fully convinced is calculated to do very serious harm, especially to the young. A no inconsiderable amount of space is devoted to sports and their doings. Their sayings, their boasts, and their transactions are daily chronicled as if they were matters of importance. Prize fights are written up with considerable minuteness, accounts of them are indeed telegraphed from one end of the land to the other. Scandals and murders are fully reported, and beneath such glaring headlines as to attract attention. All this tends to promote familiarity with its vice and crime upon the part especially of youthful readers. If such things must be reported, a single, unostentatious mention of them is sufficient, which, I believe, is the rule governing the Philadelphia Ledger. Let moral and religious agencies and movements have the benefit of the conspicuous head-lines, and not the doings and affairs of a class of people who have no sympathy with the moral and religious welfare of the community. Surely the boys and girls are deserving of jealous consideration. The press, which is such a tremendous power for good or evil, ought to be mindful of their interests, and in view of the potent possibilities which are bound up in their lives it should sedulously strive to exclude from its columns all that is polluting.

The Scriptural injunction is one which should be heeded by the youth of the land: "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away." Thus treat all literature, in whatsoever form you may encounter it, which is corrupting; which does not impress upon your minds great moral truths; which does not inspire within your breasts a lofty ambition to be something which will make the world better for your having lived in it. Above all, shun all reading, the tendency of which is to estrange you from God, to rob the Bible of all its attractiveness in your eyes, to make the Sabbath a burden instead of a delight; and to render the society of good people distasteful instead of inviting.

Colton, Calif.

TO MY SOUL.

Not on a prayerless bed, not on a prayerless bed,  
Compose thy weary limbs to rest,  
For they alone are blessed  
With balmy sleep,  
Whom angels keep.  
Not not though by care oppress'd,  
Or thought of anxious sorrow,  
Not though in many coil perplex'd,  
From coming morrow—  
Lay not thy head  
On prayerless bed.

For who can say when sleep thine eyes shall close  
That earthly cares and woes  
To thee may e'er return?  
Rouse up my soul,  
Slumber control;  
And let thy lamps burn brightly.  
So shall thine eyes discern  
Things pure and sightly,  
Taught by the Spirit, learn  
Never on prayerless bed  
To lay thine unblest head.

Bethink thee, slumbering soul, of all that's promised  
To faith, in holy prayer:  
Lives there within thy breast  
A worm that gives unrest?  
Ask peace from Heaven  
Peace will be given;  
Humble self-love and pride  
Before the crucified,  
Who for thy sins has died,  
Nor lay thy weary head  
On thankless, prayerless, bed.

Hast thou no pining want, or wish, or care,  
That calls for holy prayer?  
Has thy day been so bright  
That, in its light,  
There is no trace of sorrow?  
And art thou sure to-morrow  
Will be like this, and more  
Abundant? Dost thou lay up thy store  
And still make place for more?  
Thou fool! this very night  
The soul may wing its flight.

Hast thou no being than thyself more dear,  
Who tracks the ocean deep,  
And when storms sweep,  
The wintry lowering skies,  
For whom thou wak'st and weep'st?  
Oh! when thy pangs are deepest,  
Seek there the covenant ark of prayer,  
For He that slumbereth not is THERE—  
His ears are open to thy cries:  
Oh! then on prayerless bed  
Lay not thy thoughtless head.

Hast thou no loved one than thyself more dear,  
Who claims a prayer from thee—  
Some who ne'er bend the knee  
From Infidelity?  
Think, if by prayer they're brought  
Thy prayer to be forgiven;  
—And making peace with Heaven,  
Unto the cross they're led;  
Oh! for their sakes, on prayerless bed  
Lay not thine unblest head.

Arouse thee, weary soul, nor yield to slumber,  
'Till in communion blest,  
With the elect ye rest,  
Those souls of countless number,  
And with them raise  
The notes of praise,  
Reaching from earth to heaven,  
Chosen, redeemed, forgiven;  
So lay thy happy head  
Prayer crowned, on blessed bed.

—Anon.

GRIM-VISAGED WAR.

BY THE REV. JOHN H. THOMAS.

War is a dreadful judgment. An unnecessary war is a crime against humanity. But war is not the worst of calamities; it may turn out a blessing in disguise. How the world would clap its hands if the poor Armenians could wage a successful war with the Turk to-day!

War is God's scourge for wicked nations. It is not pleasant to contemplate. Neither is the gallows, always standing in the midst of our purest communities. What capital punishment is to restrain crime against the individual, war is to restrain a nation's crime against society. Righteousness is God's inexorable law for nations as well as individuals. Till it prevail, there must be war.

The time to prevent war is before it is born. If the fathers in framing the Constitution of the United States had strangled slavery, what an incalculable boon they would have added to their precious gift to posterity! How important for a nation, and for rulers always to be just; for great wars have often been brought on by trifling acts of injustice. Ahab only wanted a little vineyard in Jezreel. But the blood of Naboth entailed an awful curse on his house. "Remove not the ancient landmark which thy fathers have set up," said the wise man of old. When Israel entered Canaan God charged them to say: "Cursed be he that removeth his neighbor's landmark." And all the people said, "Amen." It is to be hoped that the action of President Cleveland has been taken in time. Certain it is that if it had not been taken, and if European aggression upon weak republics in America should have continued, a great war must have come.

The Monroe Doctrine is just: and a just position should be taken fearlessly. As elaborated recently by Mr. Olney, the President's Secretary of State, it is worthy of the hearty approval of every American Republic, and ought to be maintained by their united action. The uplifting of humanity by Christian civilization is largely dependent upon the ideas for which our country stands; an equal chance for all, local self-government, a free church in a free state and popular education. All of these principle, vital to a republic, most monarch's in Europe abhor, most of these principles all monarchs resist. The fever for colonizing which has been epidemic amongst kings lately, if it lead to the unjust seizure of the soil of any American republic, is a matter which concerns every one of them. They ought to stand together to resist it. The unparalleled development and prosperity, attained under God by the United States, constitute a moral obligation to protect and foster and lead the weaker American republics. The firm maintenance of the position we have taken will lead to their rapid assimilation to our own ideal; the hope of religious progress in South America as in Mexico lies in their admiration for our institutions.

In Mexico we have seen what imperial power would do in the New World if it dared. What caused the failure of Louis Napoleon's attempt to set up an empire on the ruins of a republic? The note of our Secretary of State, then Mr. Seward, and the dispatch of General Sheridan with 80,000 men to Texas in 1865. And there was no war. Effective support of a just position prevents war. And like resistance of European aggression in America backed by a sufficient force ought to be made always and made promptly.

The moral influence of our institutions is seen again in the peaceful evolution of Brazil from an empire into a republic. This influence ought to increase until all the nations of South and Central America have come abreast of us politically and morally. And if the two Americas join hands for the benefit of mankind by their influence, what a blessing it may be for humanity!

The occasion of the original statement of the Monroe Doctrine ought to be remembered. The republic south of us had then very lately thrown off the yoke of Spain; and a "Holy Alliance" of Catholic Powers in Europe was seeking to reclaim possessions they had lost through revolution. At that time this doctrine was approved if not suggested, by Great Britain. There is little probability that war will result from our present position. Public opinion may yet compel the arbitration which Lord Salisbury has just refused; or Britain may yet do the justice which she is now unwilling to render to a weak nation. The commercial advantages which may result to the United States do not warrant a war. The duty of our country ought to be lifted above selfish interests. The union of republics ought to be a step toward the vision of the poet, the late English laureate:

When the war drum throbs no longer  
And the battle flags are furled  
In the Parliament of man,  
The Federation of the world.

All Christian nations ought to unite to prevent massacre and cruelty in barbarous nations, injustice to weak nations and to exercise a police power over the world. And the hope that this may be, finds large support in the growth of international law and the hold it has taken upon Christian nations during the last generation. Great Britain ought to lead Christendom in this cause of humanity. And when English love of justice has had time to assert itself, the action of our government may draw us more closely to our kin across the Sea who admire pluck. Let us hope we may yet see the British and Americans in alliance for the world's peace and progress.

The struggle against material difficulties develops the qualities of patience and perseverance and courage; and, undoubtedly, mercy, unselfishness, and charity—could not possibly be exercised and trained except in a world where wrong and oppression, misery and pain and crime, called them into action. Thus even evil may be necessary to work out good. An imperfect world of sin and suffering may be the best and perhaps the only school for developing the highest phase of a personified spiritual existence.—A. R. Wallace.

True Prayer.—True prayer quickens the soul without agitating it; as the river is most interesting when there is a ripple upon its surface to show that it is moving; as the sky is most beautiful when there is enough of breeze to clear away the mists and damps that have been exhaled from the earth, but no storm to disturb its serenity. Prayer when engaged in, in spirit and in truth, free from pride and the troublings of the passions, contains within itself its own answer, in the heavenly calm and repose which it communicates.—James McCosh, D. D.



## Kansas Department.

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

### NOTES BY THE WAY.

BY S. B. F.

A good newspaper is a blessing in any home and a good religious newspaper is indispensable in the Christian home. A good denominational paper is necessary to an intelligent understanding of the work of any particular denomination and to displace the family denominational religious newspaper by the more general religious weekly is neither wise nor loyal. The "Golden Rule"; the "Signs of the Times" and the "Ram's Horn" as well as several other undenominational religious weeklies are good in their place but they are in no sense a substitute for the church paper. It is well to be interested in your neighbors welfare; but your first duty is to be deeply, intensely interested in the welfare of your own household. No man is prepared to judge of the general welfare of the church at large until he is able to judge of what his own particular denomination is trying to do to advance the general cause. In order that he may be a competent juror, the visit of some good religious weekly of his own church ought to find its way into his home.

It is discreditable to any Presbyterian family to know more of what some sister denomination is doing than what your own church is doing. Children cannot be expected to grow up enthusiastic and loyal Presbyterians so long as their weekly religious pabulum is taken from the pantry of some other denomination. If you earnestly desire to have your children anchored to a strong denominational loyalty, give them weekly the good, Presbyterian religious newspaper. There are several such papers in our denomination that have no superiors in the markets of the world as able and reliable religious weeklies. They are full of rich gospel truth and reliable information in regard to our whole field of work. One of these, certainly, ought to have a place in every religious home of the denomination. To the Presbyterians of the Southwest there is no better paper than THE MID-CONTINENT for the imparting of information in the local field which we occupy. While you may love and admire several others of our great religious weeklies and may have become strongly attached to them because of former associations—don't forget this paper which is peculiarly our organ. The able and efficient editor and managers of this paper know nothing of this appeal which I make to Kansas Presbyterians, nor will my purse have one more penny in it because of this appeal; but in flying up and down over this commonwealth I am convinced that the subscription list of THE MID-CONTINENT could be doubled among our Presbyterian people with great benefit to our cause in this Synod. I doubt not that the same is true of Missouri, Oklahoma, Colorado and Texas. Presbyterians of the Southwest subscribe now for THE MID-CONTINENT! I am credibly informed that one of the measures, by which a sister denomination judges of the efficiency of their pastors, is the number of church papers they are able to introduce and keep among their people. In other words the "subscription list" of any particular church is taken as a test of a pastor's fidelity and success. Were this test applied to the pastor's and stated supplies of the Presbyterian church or made a condition of receiving aid from the Board of Home Missions, what a commotion there would be! And yet what reasonable objection can be raised to such a test?

The success of Home Missions, Foreign Missions and all our benevolent agencies depends upon the loyal support of the membership of our churches. The diffusion of reliable intelligence as to the needs of these agencies and the work they represent, among the people, is the surest way to secure from loyal and loving hearts the contributions needed. How shall this information be imparted and how shall the people wisely give unless they are well informed as to the needs of the work. A statement or an appeal, once a year is rather a precarious way in which to get a liberal response. The Presbyterian pastor can do no greater service for the church and all our benevo-

lent agencies than to press upon the people the importance and the indispensability of a good religious denominational paper in the home. There needs to be a "revival of preaching" along this line. How often does the average congregation of Presbyterians hear a "strong and stirring appeal" in this direction? How often does the pastor press upon his people the religious duty and obligation resting upon them to take a denominational paper? If statistics were to be gathered I fear that as a test of ministerial fidelity, along this line, there would be a very poor record. One of the very first things a pastor as stated supply ought to insist upon is that every elder in the Presbyterian church has a good church paper. I believe here is where a good beginning can be made. If all the elders of the Presbyterian church in Kansas to subscribe for THE MID-CONTINENT or some other good denominational weekly, the subscription list would be increased by the hundreds, doubtless. Suppose we start in this basis, at least, and stop not until we know that every elder of the Presbyterian church in the Synod of Kansas is a subscriber for THE MID-CONTINENT, I was going to say, but perhaps I had better say for some good denominational weekly, though I would be glad to see THE MID-CONTINENT in every Presbyterian home in Kansas and it would be a useful visitor in many homes that are not Presbyterians.

[THE MID-CONTINENT is most grateful for these unsolicited words from the earnest, efficient, Synodical Superintendent of Kansas. He speaks for a principle—not simply for this or that religious Journal.—Ed.]

### KANSAS ITEMS.

LYNDON.—Sabbath Jan. 19th, was spent at this point. This church has extended a call to Rev. D. S. Hibbard, who graduates at Princeton Seminary next May. Mr. Hibbard has signified his intention to accept this call and will begin his labors soon after graduation. The congregation are looking forward hopefully to the coming of Mr. Hibbard. In the meantime they are having supplies by different brethren of the Presbytery and Synod.—S. B. F.

QUENEMO.—Rev. G. S. Lake was able on last Sabbath to preach to his people. Although still suffering from his recent accident he was able to preach an able and impressive sermon "sitting" as he could not stand upon the crippled limb. His many friends will hope for his speedy recovery. He hopes to be able to preach, at least, one sermon per Sabbath from this time forward.—S. B. F.

MINNEAPOLIS.—At a recent communion seven persons were received into the fellowship of this church by profession of faith. The work goes steadily and encouragingly forward in this church under the leadership of Rev. A. C. Weeler.—S. B. F.

CANEY.—As a result of some special meetings held in this church in which the pastor was assisted by Rev. Chess Birch, thirteen persons were added by profession of faith, recently, and a number more are expecting to unite soon. Rev. H. M. Gilbert supplies this point and Sedan.—S. B. F.

FREEPORT.—Meetings were held in this church during the week of prayer by Rev. A. H. Parks, presbyterial missionary, and as a result on Sabbath Jan. 12th, five were received into the church by profession and five by letter and child baptized. The church is greatly encouraged.—S. B. F.

BAILEYVILLE.—As a partial result of a short series of meetings held by the pastor, six new members were received at the communion service Sunday Jan. 19th. More will follow soon. This makes 13 accessions since June 1, which is very gratifying in view of the large number uniting with the church last year.—D. C. Smith, Pastor.

BURLINGTON.—A copy of the tastefully-issued little journal the *Church News*, Vol. 1, No. 9, has been received. It is like a nut, so packed full of good meat. On the first page Dr. W. D. McFarland, the pastor, has arranged the program of the services and adds the personal of the church. The third page also contains local matters. The other two pages contain a wealth of succinct essence of Presbyterianism. Such a leaflet in every church would mean a more intelligent church in general.

## Communicated.

### A VISIT TO WOOSTER UNIVERSITY.

Surely Wooster University (at Wooster, Ohio) may be called the Presbyterian Mecca of Ohio, for the Institution was born of a Resolution in Ohio's Synod in which is stated the fact that "The cause of Presbyterianism in this state is seriously affected by the want of educational facilities for the young men of our communities, and that it behooves us to take the deeper interest in every movement that proposes to establish in our state such institutions as will afford our youth the best opportunities for preparing for the actual duties of life."

How dear to the heart of our church should such an institution be, when it is considered that the number of ministers and missionaries sent out from its walls equals more than forty per cent. of the male graduates.

A cursory view of the field proves, as is claimed, that this university "represents the Presbyterian church of Ohio, in its ethical standards in its fidelity to the system of doctrine, in a general adaptation to the quiet middle class of our churches by plainness and accessibility to those of moderate resources without being unworthy of the attention of any." Wooster may boast of her two Homes for children of missionaries. These are two large, well appointed houses set apart as homes for children of Presbyterian missionaries that they may be educated at home under religious influences. At the Livingston Home for boys we were fortunate to find them all at dinner. The oldest lad was perhaps eighteen years old, and the youngest about fifteen, and bright, handsome boys they were. The Westminster Home is for girls, and as a whole they were boys and girls as bright looking as could be found anywhere in free America. These Homes are worthy of their name, large, well furnished and cheerful; and these children, toward whom the great heart of their mother, our dear Presbyterian church, yearns are well clothed and well fed. What a strange interest one has in them as they tell you of their birth place; one in Siam, one in China, Japan or Persia, and what an honest pride has a loyal Presbyterian in seeing that the great Republic is not ahead of our church in her care of the children of sailors and soldiers who served her in the hour of trial, for do we not clothe, house, feed and educate the children of our brave soldiers of the cross?

These homes, standing out so boldly in the sight of all, owned and controlled by the Presbyterian church, what a beautiful lesson do they teach! Too much cannot be said in praise of the matrons, who have spent years on the foreign field and who have a mother's feeling for these wards of the church.

But the great central figure in this beautiful little city—the Presbyterian Mecca—is President Sylvester F. Scovel, D.D. He is a born university president, an ideal teacher and ruler of students. He comes of a race whose congenial calling was preaching, teaching and moulding the intellectual and moral character of the youth that came under their care. He is in the prime of life, earnest, ardent, enthusiastic, laying on the altar of Christian education his offerings as a Christian scholar and gentleman.

A quarter of a century has gone by since we, as a church in Ohio, began in earnest to educate our own sons and daughters in our own way, under our own roof, and while we with honest pride bless God for Wooster University, yet we can not but feel a degree of resentment that of the immense wealth of the Presbyterians of Ohio, we have but a beggarly half a million for the only distinctively Presbyterian college in our State. We do not as a church ask for one Rockefeller, but we would hail the suggestion of the consecration by our scores of rich Presbyterians of Ohio, of a reasonable amount of their wealth to the liberal endowment of our only Presbyterian University in Ohio. It is a humiliating thought that during the past twenty-five years—the life of our University—in which she has acquired a plant of half a million of dollars; that in that time there are in our Republic scores of men who began twenty-five years ago as boys poor and obscure, to sell papers or black shoes, and who are to-day worth ten times that of the plant of the only Presbyterian University of Ohio.

While we can not but reflect upon what might have been could our church but

come up to the true standard in giving to advance Christian education, our hearts are cheered at seeing so many hundreds of our youth, young men and young women educated in such an institution not only in the arts and sciences, but in that which pertains to the spiritual life, and we would pray that the wealth of our people may be brought forth and consecrated to such a grand enterprise as that before us, so:

"That as plants our sons may be  
In youth grown up that are—  
Our daughters like to corner stones  
Carved like a palace fair."  
DUNCAN CAMERON.

### OUR MONUMENTS OF SHAME.

BY WILLIAM T. ELLIS.

It has become the tritest sort of a platitude to say that the American people are under the thralldom of the rum power. We have been told so often that the reins of government are in the hands of the liquor dealer that the truth has lost its force with us. Christian citizens do not arouse themselves to an assertion of their rights because there seems no power to convince them of the awful state of affairs. Three facts that have lately come under my own observation have caused my blood to boil with indignation, and have nerved my arm to strike harder blows at the octopus of drink.

Every American glories in the Boston Tea party. There is a note of exultation in his voice as he tells of that bold stroke for the emancipation of our people from a galling yoke. Perhaps it would set that same patriotic American to seriously thinking of other tyrants and their oppression were he here to-day to visit the site of that same Tea Party and find it a liquor establishment!

The spirit of our national leaders in the days of the Boston Tea Party was different by infinity from the spirit that controls most of our government officials to-day. In the very heart of the nation, in the center of our beautiful Capitol, beneath the halls where all our laws are brought into being, there is maintained and honored the greatest enemy of our national life, that same old viper of rum, who only waits to strike his venom fangs at our throats. Does it not make every American citizen blush for the name when he recalls that our government, that which the Stars and Stripes represent, at to which we look for protection from all hurtful influences, supports with its own money and by its direct authority and approval two grog shops in the national Capitol, for the sole use of the nation's legislators?

One of the first sights that the immigrant sees as he approaches this "land of the free and home of the brave," is the beacon in the uplifted hand of the Goddess of Liberty her torch telling the mute message of freedom from oppressive rule of all sorts. Could the immigrant, or could one of us, took a little more closely, he would find at the base of that beautiful monument a large and flourishing dispensary of intoxicating liquors. The horrible suggestiveness of this appalled me when I first beheld it, and it drove home to my soul the conviction that more truly than we dare think is the liquor traffic at the very base of our boasted freedom. May it be rooted out before it causes the structure to totter and fall!

Boston, Mass.

### NOTES ON NEW ENGLAND.

BY THE REV. W. PORTEUS.

NO. II.

The St. Greal was the vessel from which our Saviour is said to have taken His last supper and which was subsequently filled with the blood that flowed from the wounds inflicted on Calvary. It was fabled to have been preserved by Joseph of Arimathea. The quest of this greal is the most fertile source of adventure of the Knights of the Round Table and Merlin when he made the table left a place for the Holy Greal.

In my rambles through New England I was not in search of the Holy Greal, but I was in search of the homes of remarkable men and the mounds where their dust sleeps.

With this object in view I went to Lonsdale, not to measure the millions of yards of muslin and cambric made there in a year, but to look at the silent spot where sleeps the dust of William Blackstone, founder of the town of Boston, and the first white set



tlar in Rhode Island. He came from Boston in 1635, and died May 26, 1675, over 80 years of age.

The monument is granite and will last to the knell of doom. The shadow of an immense factory shades it from the morning sun; but the king of day bathes it with his setting beams. He was a graduate of Emmanuel College, Cambridge, England. This college with its Protestant and religious foundation was founded by Sir Walter Wildmay, who was an ardent believer in the reformed religion, and chancellor of the Exchequer to Queen Elizabeth. The intolerant Laud called it the hot bed of Puritanism.

In 1629 when men for conscience sake left Old England to form New England, Emmanuel College sent forth a goodly contingent. Foremost among them was John Harvard, the founder of Harvard University and William Blackstone, the founder of Boston.

Sir Walter Mildmay, the founder of the college, nominated Chaderton, as its first master, and a remark of his originated the following anecdote. During a visit of James I, to the college in 1615, some one remarked to the king that the chapel did not stand due east and west; Chaderton answered, that the same might be said of the Royal Chapel at White Hall; the king replied that the Almighty would hear the prayers of the upright and devout, irrespective of the points of compass, 'and so my learned friend' he added, 'I beg that you will include me in your prayers.'

Blackstone took Holy Orders in the church of England in whose communion he lived and died. The Blackstone River is named after him. He was the first white man who gazed upon its foaming turbulent waters.

"Many a night from yonder casement as he went to rest, Did he look on great Orion sloping slowly to the West!"

It is strange that the man who founded the "Hnb," should be buried at what was then considered an extreme end of one of the spokes.

Boston—that strange medley of culture and catarrh—that hot bed of all the 'Doxies, Ortho and Hetro, should have gathered the bones of her founder and placed them in an urn in Faneuil Hall or some other of her famous crypts or museums instead of allowing them to bleach or moulder on the banks of the Blackstone. The inference I drew was that his resting place was in consonance with his own views, he shunned society, and sought solitude, there to breathe, his last and there to be buried. Peace to his ashes. He sleeps well on the banks of the stream that bears his name and murmurs its requiem by its onward flow through summers heat and winters cold. Nature's beloved son inherits a consistent tomb that last possession, the inalienable fee simple of all time,

A CHANGE OF THE KALEIDOSCOPE.

I was deeply interested in visiting the "Old Slater mill" in Pawtucket, Rhode Island. The first cotton mill in America, built 1793. This pioneer cotton spinner, Samuel Slater, was born June 9, 1768; died April 21st, 1836. Mr. Slater was a remarkable man both in looks and labors. He made his own machinery, or directed others how to make it. He was the Arkwright of this western world and bequeathed a vast fortune to his family and friends and introduced an invaluable industry into this broad land of ours.

The motto on the old mill is very significant, remarkably expressive.

"Give fools their gold and knaves their power;

Let fortune's bubbles rise and fall; Who herds a field or tends a flower, Or builds a mill is more than all."

The old lock and key of the old mill is preserved with great care. It is an exact model of the old lock and key I saw years ago at Harrow on the Hill.

Nor was cotton spinning the only thing of good Mr. Slater generated. He did something better than spinning cotton, he gave an uplift to the morals of the youth of the nation. He introduced Sabbath-schools into Rhode Island, some say into the United States. I looked with deep interest on the dusky cottage where he organized the first Sabbath-school, and my thoughts were busy with the blessed results that have followed his humble effort.

A TURNING POINT IN LIFE.

This is how it happened, He overheard a group of boys laying their plans to rob an orchard on the coming Sabbath, one of the boys opposed the measure on moral

grounds. Mr. Slater stepped out of the shadow and seconded the honest boys sentiments, and invited the boys to his home, and after giving them each a good supply of apples, he invited them back on the approaching Sabbath and organized them into a Sabbath-School.

I saw a picture of Mr. Samuel Slater painted by Mr. J. S. Spencer for the hundredth anniversary of Cotton Spinning in the U. S. that was held in the Old Mill a few years ago. The face is very much like the First Napoleon's tis not quite as fine as David's picture of the great military genius. But the calm high brow, the intelligent eye, the expressive mouth, the finely chiseled face, the self possessed pose all, all are there. The face and form is that of a remarkable man. He did more for humanity than all the Napolions that ever lived.

I have no homage to pay to the man who goes out to conquer a world for his own aggrandizement. I loathe the man whose every ascending step causes the head of another to fall. A Carlyle with his trenchant language and steel-clad thoughts may cologize him, may make him a hero and call on men to worship him, but we pay no homage at selfish shrines.

The heart, the heart that's truly blest, Is never all its own; No ray of glory lights the breast, That beats far self alone.

True greatness is always linked with true goodness.

Bret Harte paints the Judges daughter standing among the Pines on the Rocky Mountain slope. "With the touch of the sun in her face." So every noble man and woman in the world has a touch of the sun of Righteousness in his, or her face, a touch in the heart, strong enough to cause a glow in the life such a glow as warms others into a better state of being.

Mr. Slater of Norwich, Conn., the multi-millionaire is the grand-son of Mr. Samuel Slater of Pawtucket, Rhode Island. He has built and endowed a fine conservatory of music in Norwich. He is charitable in a quiet way; he follows the advice of the poet: "Do good by stealth and blush to find it fame."

He owns one of the finest built and best equipped Yachts in this country.

She walks the waters like a think of life And dares the elements to mortal strife.

He spends his time mostly at sea, traversing all the oceans of earth. I have been told that he is threatened with creeping paralysis, and that the sea air holds the disease in check. He spent the past summer in Alaska waters, and in the Puget Sound region; and will likely spend the coming winter in the Mediterranean, Ionian and Aegean seas. He is a Yale College graduate and venerates his alma ma'er. May the good God comfort and sustain him when his feet shall touch the chilling waters of the sea of death.

AN EXPANSIVE VIEW.

I found Pawtucket, Valley Falls, and Lonsdale, very interesting places, and well worth visiting. My friend Mr. Orswell took me to Reservoir Hill, the highest point of land in all the region round about, and while the naked eye swept more than a hundred miles of horizon the smoke of factories ascended sky-ward from every point of the compass.

There is nothing needed for man's comfort or conveniences but is manufactured beneath your eye. The common sense of this nation and the natural demand will keep those factories in motion for ages yet to come. 'Tis an interesting fact that if the webs of various kinds woven in this country were pieced end to end they would make a continuous web that would reach from here to the moon, and back to the earth again, then to the moon again and then back to the earth the second time, in other words it would make a web nearly a million miles long; and yet there are creatures in mortal mould who call themselves statesman, who would if they could banish all this unparalleled industry from this grand country, the silly attempt has been made to introduce a trend of legislation that would smother every fire, stop every wheel, silence every spindle, paralyze every revolving shaft and flying shuttle in the length and breadth of the land. From such legislators this nation ought to pray in the language of the Litany. "Good Lord deliver us."

A LOST ART.

While looking at the falls of Pawtucket, my attention was called to a rock built into a brick wall so that the multitude in passing could see the mechanical curiosity. A crescent-shaped hole was drilled in the forgotten past, through this solid granite rock.

How it was done no one can determine; what kind of machinery was employed no one knows, but there is the crescent-shaped hole in the projecting rock to prove the fact. I heard Wendell Phillips lecture on the "Lost Arts" but do not remember any allusion made to drills that could bore round a circle.

The cosmogony of the ancients is a most interesting study, the products of their mechanical genius a perpetual delight. When climbing the pyramids and exploring their secret chambers, or standing in the presence of the sphinx, or tracing the sculpturing on the banks of the Nile, I have felt inclined to take my shoes from off my feet, because the genius displayed around gave the charm of sanctity to the soil and sand upon which I was treading.

Notwithstanding the progressiveness of the age in which we live, we have something still to learn. We don't know it all yet. "A voice far up the heights replies excelsior."

[This article is "out of its turn." It should have preceded the interesting paper on Westchester.—Ed.]

LEARNING TO LOVE.

BY C. H. WETHERBE.

Preachers often tell their hearers that they should learn to love God and their fellows. But do we find in the Bible any ground for such preaching and teaching? If there be any, I have not found it. It is not there I venture to say. Does anyone think of saying to a father, "You ought to learn to love your son?" Do we say to a mother with her babe in her arms, "I suppose that you are learning to love your little one?" Never! The father loves his son and the mother loves her babe because it is perfectly natural that they should. Their love is spontaneous. It flows out uncoaxed and un urged towards their children; and a child does not need to learn to love his parents. His similarity of nature to theirs, his oneness of heart with theirs, leads and impels him to love them. There is a vital affinity between them which constrains the parents to love the child and the child to love the parents. The child of God loves him because of the vital relation between them. None but a true child of God can truly love God. The life and love of God in the Christian cause him to love God. That life and love naturally, spontaneously respond to the life and love in the great Father. John says: "We love Him, because He first loved us." We could not love God first, because there was not in us any right sort of love with which to love Him. There was no life in us to draw us in love to God. It is true that we may learn how to best express our love to God, and how best to make His love in us serve the pleasure of His love.

Notes and Queries.

"THY KINGDOM COME."

I heard a minister once say in the pulpit that he did not know whether it was his duty to pray, "Thy kingdom come," or not.

The fact that these words are the words of Christ is convincing enough for every Christian. And that they are meant for daily use by the entire brotherhood of disciples in all countries and ages of the world, give special interest to them. The general import of the petition is so well understood that one need not dwell upon them at length. We apply it only in its relation to the evangelization of the entire world.

1. The petition implies the obligation of the church to expect and seek the universal spread and triumph of Christ's Gospel. "Thy kingdom come" refers to the whole spiritual system of which the cross is the centre, the exponent and the life, and the import of the petition is that the Gospel shall be known to all nations, shall subdue all hearts, and enthrone Christ in the allegiance and affections of mankind at large. All this is involved in the petition, and we express to the Lord our faith in its ultimate complete accomplishment as often as we pray, "Thy kingdom come."

2. The petition also implies the necessity of daily, united and believing prayer for the success of all our missionary work. The promise is given. The kingdom is the Lord's. The means are, in part, provided. The Holy Spirit is waiting. The field is ready for the sickle. But can not be accomplished without much prayer. The measure of the spirit of prayer will be the measure of success.

3. Prayer for the triumph of Christ's cause absolutely commits us individually to give and labor to the utmost to bring it about. It is dreadful to pray this prayer in the morning and then never think of or care for the cause of Christ all through the hours of the day.

"Thy kingdom come," is my prayer. Amen. W. E. Voss.

World-Outlook.

The culmination of the attacks of the anti-clericals in France will be found in a bill which will compel all such organizations to prove their "public utility." There are in France thousands of religious associations, possessing enormous wealth in stocks, vineyards, estates and buildings whose public utility, it is claimed, is not evident. These associations will be required by the forthcoming bill to furnish proofs of their public utility, as well as detailed statement of their wealth and the use to which it is put. If proof of public utility is not furnished, the associations may be dissolved and their property confiscated. In any case the property returns will be used as a basis for taxation. If confiscated, the property will be used for the relief of the poor or an insurance fund against old age.

\* \* \*

An American prisoner in Pretoria has thrown light on the Transvaal matter. His facts are that the American colony in the Transvaal "is about one thousand strong, mostly mining men. Among the same are many prominent engineers. The present development of the mining industry in the Transvaal is due to Uitlanders of all nationalities, now forming the bulk of the population. In the development of the mines, Americans have taken a leading part, owing to the great confidence placed by London capitalists in American engineers." The American prisoners are Capt. Mein, former superintendent of the Alaska Treadwell, now manager of the Robinson; John Hays Hammond and Charles Butters, manager of the Rand Reduction Works. There are also J. King and J. S. Curtis, an engineer. The prisoners are well treated by the Government but they feel they are unjustifiably confined.

\* \* \*

The Venezuelan Commission held its first regular weekly meeting last Friday, in accordance with the program arranged. All of the members of the commission were present and Mr. Mallet-Prevost, the Secretary, was in attendance to begin the discharge of his office. The principal business transacted was the reception of a partial report from Commissioner Gillman upon the general subject of maps of the territory involved in the dispute. The Secretary will be relieved from the routine office work, and will be charged with the preparation of the case for the consideration of the commission. C. C. Whitmore, of Freemont, O., was appointed assistant secretary. The commission then adjourned until next Friday. Concerning Ambassador Bayards' utterances it is believed that he will be mildly censured. It is announced that the sub-committee feel that the present tension between the British and American Governments over Venezuela constrains them to recommend a milder form of censure than they think the Ambassador's remarks would call for under ordinary circumstances. The London Times has gone so far as to state that there is "nothing sacred" concerning the much talked of "line" of division.

\* \* \*

There have been denials galore in the "sensation" concerning an offensive and defensive alliance between Russia and Turkey, as announced by one London journal. Yet such denials are not viewed with entire incredulity. Special dispatches published by the London newspapers from the European capitals, notably from Berlin, Paris and Vienna, show a tendency to admit the possibility that a Russo-Turkish treaty has been concluded. It is pointed out with obvious plausibility that Turkey's poverty may have driven her to seek alliance as a means of obtaining a loan, as was the case recently with China. If such a treaty has in fact been concluded, it will likely be kept a secret until the last moment. So far there has been no authentic confirmation of the report from any quarter. A dispatch from Constantinople quotes an interview with the Grand Vizier, Hali Ri'at Pasha, in which he said to have denied the existence of the reported alliance. Another Turkish functionary asserts that no alliance exists between Russia and Turkey, but that there is an understanding between the two countries of so intimate a character that it practically amounts to the same.



## Missionary Department.

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#### Notice

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

### TOPICS FOR FEBRUARY.

FOREIGN.—CHINA.  
 HOME.—THE INDIANS.

#### "TWO CENTS A WEEK AND A PRAYER."

"Two cents a week and a prayer,"

A tiny gift may be,  
 For it helps to do a wonderful work  
 For our sisters across the sea.

"Two cents a week and a prayer,"

From our abundant store;  
 It was never missed, for its place was filled,  
 By a Father's gift of more.

"Two cents a week and a prayer,"

'Twas the prayer, perhaps, after all,  
 That the work has done and a blessing bought,  
 The gift was so very small.

"Two cents a week and a prayer,"

Freely and heartily given;  
 The treasures of earth will all melt away—  
 This is treasure laid up in heaven.

"Two cents a week and a prayer,"

A tiny gift may be,  
 But it helps to do a wonderful work  
 For our sisters across the sea!

—Heaven Woman's Friend.

### MID-MONTHLY MEETING, JAN. 21.

Brief devotional exercises were led by Mrs. Beck, after which the meeting was addressed by Miss Cort. By request, she gave us her own ideas as to the best plans for conducting an itinerary, such as hers has been for us, and suggestions, all of which were good, and will be helpful to us.

During her remarks she emphasized very strongly, the importance of our magazines, as aids to missionary work and in creating a missionary spirit. She gave strong testimony to the part "Woman's Work for Woman" had borne in her own life in her decision to be a missionary.

"Over Sea and Land," she said should be taken by every Presbyterian Sunday-school, that the children, who are to be the church in a few years may be trained to give and work for the saving of the world.

Another missionary was present, Miss Ricketts, who left Siam, June 24, 1895. She brought word from some of our own workers. The Wang Lang school she reports as in a flourishing condition, and good work is being done at Petchaburee.

Our Miss Bates, whose health for a year was not good, is better now. Miss Edna Cole took a much needed rest in India last year, and came back to her work much better.

## Facts

- 1st—Catarrh is a constitutional disease. The best doctors in the world say so.  
 2d—It requires a constitutional remedy. Every one can see that this is sense.  
 3d—The experience of thousands proves that the true remedy is found in

# Hood's

## Sarsaparilla

Our foreign missionary had such a large bundle of letters from our missionaries that there was not time to read them all at this meeting. A long and interesting letter was from Mrs. Chalfant, who has been quite ill, but is better now.

Miss Stella Thompson is helping Miss McGuire at Osaca.

A new Woman's Missionary Society was received from the Second German church, St. Louis.

Questions for Central Committee were considered.

At the suggestion of Mrs. L. K. Richardson of Moberly, Mo., we will not look for a response *Bulletin* in March. And in this connection as our Annual Meeting, will be April 22nd and 23rd, the *Bulletin* for the second quarter from headquarters will be omitted.

### THE CENTRAL CHINA MISSION.

BY THE REV. J. N. B. SMITH, D. D.

This Mission occupies five Stations, in the two provinces of Kiangsu and Chehkiang, viz: Ningpo, Shanghai, Hangchow, Soohow and Naiking, and thirty-one outstations. The country occupied by this Mission is the most densely populated portion of the Empire, and there is not another portion of country on the face of the earth, of equal area, which has so large a population. The combined population of the five cities occupied as stations is upwards of two and one-half millions, while in the country within the limits of our Stations and out stations there are from thirty to forty million souls.

Our Foreign force consists of 16 ordained Missionaries, 1 Layman, 15 married and 11 single Ladies, 35 in all, counting those who have just arrived on the field and those who are in the United States.

Our native force consists of 18 ordained ministers, 10 Licentiate, 23 Local Evangelists, 17 Bible Women, 42 men, and 27 Women Teachers and one Native Doctor, who studied under a Foreign Physician. Total 138.

We have 19 churches (Two of which have been organized since September) with a total of 1293 communicants on Sept. 30th. During the year 139 were added to the church on profession of faith. There were 114 Adult and 52 Infant Baptisms. The deaths were 494, the net gain over loss by death, removal and expulsion was 56. The Natives Contributed about \$1300 00 Mexicans, (\$730 00 U. S. Currency).

We have eight Boarding-schools, 5 for Boys and 3 for Girls, with a total of 169 boys and 109 girls of whom 122 are communicants, 34 have been admitted to the communion during the year. There are also 49 day-schools with a total enrollment of 619 boys and 321 girls. Most of the day-schools devote half the time to the study of the Scriptures and Religious books. In some instruction is given in Arithmetic, Geography, Physiology, Natural Philosophy, etc. In the Boarding-schools the scholars study all there, and in fact all the studies usually pursued in Academies and colleges in the U. S., except the languages. English usually taking the place of Greek and Latin.

This Mission is important because of its position in the Geographical and commercial centre of China, because of its immense population, which is easily reached by means of numerous canals, and because Centre China has been the school in which the pioneers of our Missions in Shangtung and Peking received their Missionary training.

Ningpo, China.

### MISSIONS IN CHINA.

Most Europeans obtain their ideas of Missions in China from the Central stations in the foreign settlements at treaty ports, where a high wall usually surrounds a large garden, or "compound," containing from one to half-a-dozen comfortable foreign residences, some of which will probably be used as schools or hospitals, and a chapel. Necessary as these centers are in many parts as business stations and health resorts for worn-out workers from inland, there is, it must be confessed, an indefinably objectionable something about them which speaks the intruder, the hostile camp in a foreign land. And there is something forbidding in their uncouth ugliness and glaring whitewashed walls, amid the softer, dirtier Chinese forms and shades around. From without they look all more or less

alike, and differ little, if at all, from the compounds of the foreign merchant, whose offices and warehouses replace the hospitals and chapels; but within great differences mark the tastes and feelings of their inmates.

Often there is nothing besides the texts on the walls, or a harmonium, with perhaps a Bible or religious magazine on the table, to distinguish the sitting room from those of the merchants and consuls, just as it would be difficult to tell the dwellings of many ministers and clergymen at home with those of the wealthier among their congregations. But taking mission residences all round, they do not at all compare in point of comfort, to say nothing of luxury, with the homes of ministers and clergymen in England. Here, too, this means less proportionate expense than at home by far. At one town, for instance, I was the guest of a newly married couple, where the husband, who had been some time on the spot, had toiled to make a dainty bower for his bride, who had come out prepared to "rough it." In her astonishment at her new surroundings, more luxurious than at home, with dainty bric-a-brac and tasteful rattan chairs, and waving potted ferns and palms, she could hardly satisfy herself that it was right till she had ascertained the prices paid for this or that, ridiculously low when regarded from a European standpoint; and lest I should go away with a wrong impression I was carefully posted as to the cost of specimen articles. In some of the longest established stations one sees the accumulations of a lifetime in books and ornaments. In one such home, which any one might have envied, I was interested to learn that the missionary's income was about \$500 a year, of which I knew from other sources a large proportion went in charity.

With the ambassador of Christ the strain that tells is spiritual; it is the daily hand-to-hand fight against an army each of which strikes with the same weapons in the same place; it is the temptation to lean on the self that must fail, to be discouraged by faults that are human; it is the standing in the forefront of a battle that is hot, faint yet pursuing. Missionaries do not come home to tell us how much all this means; instead of getting them to put us in real sympathetic touch with their joys and sorrows, we make them plead for funds to carry on a work to which we should feel it the greatest honor to have the opportunity of contributing.—J. E. Budgett Meakin, in the *Independent*.

### "ME DIE FOR MISSIONARY."

Those who had the pleasure of hearing Dr. John G. Paton during his visit to America will recall the pathetic incident of his visit to an island where the chief most earnestly besought him for a missionary. We can never forget the pathos of the great missionary's voice as he repeated with tears in his eyes the cry of the savage chief, "Give me missionary—me die for missionary." All will be glad to learn that the chief now has a missionary paid for by Dr. Paton out of the profits of his Autobiography. The missionary is a young medical man, also trained for the ministry, and already blessed fruits of his work are appearing among the people of the island. A vessel with auxiliary steam power is being built in Glasgow for Dr. Paton's mission in the New Hebrides, which now has more than 200 native laborers and about 15,000 converts.—*Baptist Missionary Magazine*.

### MEDICAL MISSIONS.

The Free Church of Scotland has sent forth 28 medical missionaries, of whom 5 are women, and supports 2 native medical missionaries in all. Besides these, at Blythswood and other stations, chiefly in Africa, simple medical cases are attended to by the missionaries and their wives. About 120,000 cases, surgical and medical, were treated by 17 of the missionaries who have reported, besides the large number of women dealt with by the physicians and surgeons of their own sex at Madras and Nagpoor, and the many relieved unprofessionally. At least 150,000 men, women, and children, sufferers, of all Asiatic and African races and creeds, annually receive healing and sympathy, and have the love of Jesus Christ preached and read to them in our Church's dispensaries and hospitals, in zenanas, and in the tented camp.—*Free Church Monthly*.

## Young People's Meeting.

### CHRISTIAN ENDEAVOR TOPIC.

BY E. R. W.

February 9.

Christ's Warnings. Matt. 7:21-27.

"Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name, and in Thy name done many wonderful works? And then will I profess unto them. I never knew you." This is a very remarkable prophecy, for one reason, that in the very first start of Christianity, upon the very threshold of its entrance into the world, it looks though its success and general reception, into an ulterior result of that victory—a counterfeit profession of it. It sees before the first nakedness of its birth is over, a prosperous and flourishing religion, which it is worth while for others to pay homage to because it reflects credit on its champions. Our Lord anticipates the time when active zeal for Himself will be no guarantee.

Human founders are too glad of any zeal in their favor, to examine very strictly the tone and quality of it. They grasp at it at once; not so our Lord. He does not want it even for Himself unless it is pure in the individual. It places before us public religious leaders, men of influence in the religious world who spread and push forward by gifts of eloquence and powers of mind, the truths of his religion, whom yet He will not accept, because of a secret corruptness in the aim and spirit with which they did their work. The prophecy puts before us the fact of a great deal of work being done in the church, and outwardly good and zealous work, upon the same motive in substance upon which worldly men do their work in the world; and Christ stamps it as activity of a corrupt nature. The rejection of this class of religious workers is complete, although they have been, as the language declares, forward and active for spiritual objects, and not only had them on their lips." (Canon Mozley)

What a warning to every Christian we find in these words. It is not lip service merely, it is not outward service merely which Christ requires; it is the heart He demands. It is the whole heart He craves and will have. "No man can serve two masters." The devil likes to see the half-hearted Christian for he knows the corrupt spirit will soon spread itself over the whole nature. There is a spiritual blood-poisoning of which we must take care.

It is the active Christian, whose life is taken up with doing much who must take time to keep close to the cross. He needs the single eye, the eye looking up to win the smile of God more than the praise of men. When Christ warns his church, his followers, of the day when many would call Him Lord, Lord, He saw clearly down to this day when it is good form to have a religion, when to belong to a Christian Endeavor Society or a Y. M. C. A. is to meet with social kindness, and in some instances godliness is a gain to a young man or woman. Is there not a danger in our activity even? When you lead the devotions of your circle, have you first on bended knee confessed your own helplessness?

"False goodness is unrepented evil." Can a man repent of that which he boasts of as very good?

Alas—for the hypocrite who is active in the church and does not know he is a hypocrite. Such were the Pharisees and are they all dead? The Pharisee of to-day goes about with his "tame conscience" made a pet, not a watch dog any longer.

Christ's warnings are for us. We need them sorely in our churches. In all our activities are the motives pure and single? Do we do all for the glory of God? Are our fine churches built solely to please Christ? Are our paid choirs entirely to praise God? Are we and our neighbors living for Him who bought us with his own precious blood that we might not live unto ourselves but unto Him?

C. E. GUIDE-POSTS.

"Our own church."—It is the glory and strength of the Christian Endeavor movement that it exalts the church. He is no true Endeavorer who does not put his own church first. A fuller study of their own church's doctrines and government, and of the story of its struggles and triumphs, a



only result in still further strengthening this spirit in the case of our Presbyterian young people. Presbyterianism can bear scrutiny.

A valuable suggestion on this point comes from *The Christian World* and is heartily endorsed by *The Golden Rule*, the appointment of a "Denominational Committee," whose duty shall be to keep the church before the Society. Such a committee would have plenty of scope. "Financially, it would keep the Society informed regarding the needs of the different church boards, missionary and others. Historically, it would seek to promote a knowledge of church history by organizing courses of reading, and by getting up occasional special meetings. Doctrinally, it could see to it by obtaining talks with the pastor, by organizing classes for study, and by preparing special meetings, that the Endeavorers become fully informed on the distinctive doctrines of their denomination, and know why their church maintains a separate existence."

The same end is being sought by the Presbyterian Christian Endeavor Society of Olathe, Kans., through a series of monthly lectures by the pastor of the church and other Presbyterian ministers near by. The origin, growth, and history of Presbyterianism, its doctrines and polity, as well as the work of the various boards of their own church are embraced in the course.—*Canada Presbyterian*.

**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 9th, 1896.

Lesson VI.

THE SERMON ON THE MOUNT.

Luke 6:41-49.

GOLDEN TEXT.

Why call ye me, Lord, Lord, and do not the things which I say? Luke 6:46.

SPECIAL WORD STUDIES.

*Beholdest.* In Matt. 7:5 the Greek word is more emphatic than here; meaning an intent looking through or thoroughly at the object. Here, as in Matt. 7:3, it is looking at a thing from without; gazing at it.

*Perceivest* or "considerest," as if one was unconscious of any imperfection in his own sight. Then the contrast is further increased by the small defect in his neighbor compared with the greatness of his own.

*Hypocrite* is a very old English word, and as forcible as it is old. Chaucer the old poet defines it well in his time "hypocrite is he that hideth to show him such as he is, and showeth him to seem such as he is not."

*Corrupt.* The opposite of good in the sense of right, uprightness, beneficent. The tree is bad or corrupt in fact, therefore its fruit must be bad. It is its bad nature that causes it to bear bad fruit.

*Digged deep,* or "dug deep and went deep;" for there are two words in the Greek, expressing a digging through the subsoil to the rock.

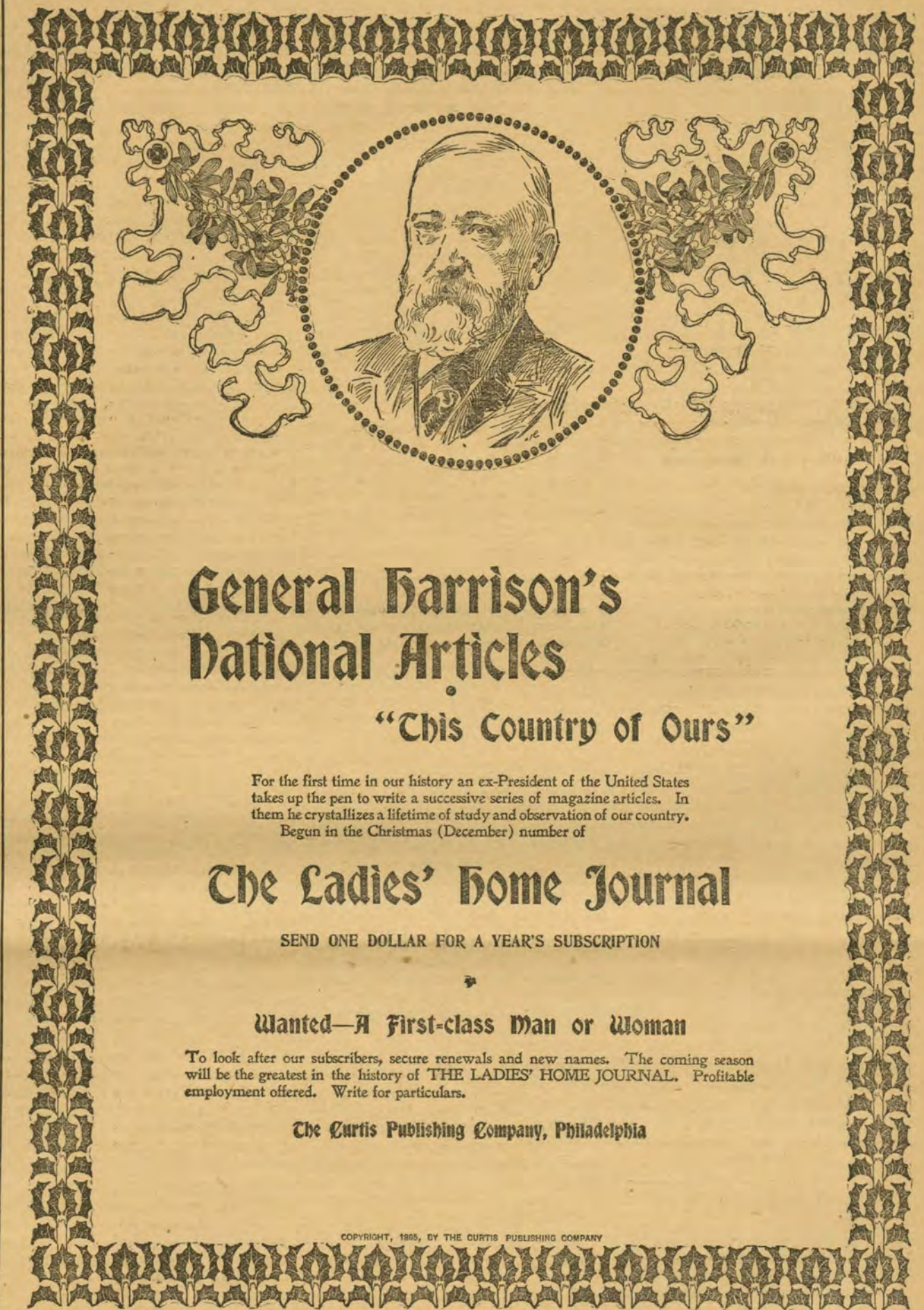
*Beat vehemently,* or "brake against." It is a medical word used to signify the bursting of a vein. As Luke was a physician, it was natural for him to use medical terms.

*Bramble bush.* This is a rare word in the New Testament, and so is the Greek it represents. Matthew has "thistles." But bramble was regarded as a medicinal plant in Luke's time for Galen has a chapter on it in his medical writings, and quotes a similar proverb: "A farmer could never make a bramble bear grapes." The Septuagint uses the same Greek word to name the bush that Moses saw burning.

LESSON EXPOSITION.

I. *True and False Sight.*—*The mote . . . in thy brother's eye,* v. 41. There is some defect in every persons sight, both physical and spiritual. In the latter "beams" are more numerous than "motes." Those of a self-conceited, self-righteous, censorious spirit magnify the small faults of neighbors into mortal sins; but the enormously large sins of their own are quite invisible to their own eyes. They look at their neighbors with a very powerful magnifying glass, but at themselves with a diminishing-lens, like looking through the big end of a telescope to see an object a foot away.

*Then shall thou see clearly,* v. 42. While your own eye is blinded with the "beam," everything is hazy, foggy; nothing is clear,



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"This Country of Ours"

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in morals, business or religion. Everything is distorted. You want to correct your neighbor's methods of doing business, of indulging in social pleasures, of rushing into amusements; but your own habits are even more faulty, your own principles (or practices, for you perhaps have no principles) are more unrighteous, and your pleasures more corrupting, than those you condemn in others. Get a right moral sight yourself, first; then you will see clearly how your neighbor's moral sight may be helped.

*Neither . . . a corrupt tree . . . good fruit,* v. 43. Some might say, This teaching is too mystical, or too figurative, for us. But you need not be misled. You have the care of trees; you know that a good tree does not bear bad fruit: it cannot do it, nor can a bad tree bear good fruit. It is easy enough to judge a persons character by the fruit seen in the life. No one can conceal his true moral nature long. The bad nature will appear in fruit, sometimes most unexpectedly, just as the good must appear also. You know that figs do not grow on thorn bushes, nor grapes on brambles; so true benevolence does not spring out of a censorious, fault-finding nature, nor sweetness out of a selfish, morose, complaining one.

*Of the abundance of the heart,* v. 45. Loving

words come from loving thoughts, and these again out of a loving heart. Out of the evil man comes evil, because the heart is bad. the heart is the fountain. Words may seem smooth and soft, sometimes from a thoroughly bad person; but there is usually some selfish motive behind, some low end aimed at.

II. *The True and the False Foundation.* *Why call ye me, Lord, Lord,* v. 45. Hearing is only a means, the end is doing. Profession is of no account if not followed by practice. You may profess to be a secret, hidden, or open Christian, but do you act the Christian? Are you congratulating yourself on having secret faith in religion? on believing on Christ in your own way? But would anybody suspect it? If not, your faith and belief are sounding brass. "Be ye doers of the word, not hearers only, deceiving your own souls." James 1:22.

*Built a house . . . on a rock,* v. 48. Notice that this builder did three things: 1, he dug; 2, he went deep; 3, he laid the foundation on bed-rock. He that both hears and does what the Lord says is like the man building a house, who dugged and went deep, and placed a foundation on the solid rock. When the flood rose and the stream (same word as for river) broke against that

house, even that did not shake it since it had been well founded on a rock. This refers to a bed of rock—the great layers beneath the soil. Hearing God's truth and practicing the Christian virtues makes a firm foundation for a Christian character that enables it to stand against the floods of error. This graphic illustration from the sudden floods during the rainy season in Syria would be very forcible and familiar. The ground may be dry and parched and the streams dry, and in a few hours the rain, pouring down, will make rushing torrent, equal in volume to a river bursting upon the house along water-beds quite dry before the rain, and only a strongly-built house upon a rock foundation can stand against such a sudden sweeping current.

*Without foundation . . . upon the earth,* v. 49. This builder has no care for foundation he sets his house on the shifty earth. The foolish hearer who fails to do what the Lord requires, yet, because he has heard, thinks himself secure, finds his professed Christian character swept away in a sudden flood of evil. *As the house stuck upon the loose earth ("sand" in Matt. 7:26), which the sudden floods undermine and sweep away into ruins.*



# THE MID-CONTINENT

PUBLISHED WEEKLY BY THE

PRESBYTERIAN NEWSPAPER CO.,

1516 Locust Street, St. Louis, Mo.

MEADE C. WILLIAMS, D.D., Editor.

DAVID R. WILLIAMS,  
Managing Editor.

THE REV. H. T. FORD,  
Special Contributor Kansas City, Mo.

THE REV. S. T. MCCLURE,  
General Agent and Special Correspondent.  
Address, 1268 Taylor St., Topeka, Kan.

Terms:—\$2.00 a year in advance. Ministers \$1.50 in advance.

Postage to foreign countries \$1.00 extra.

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Express orders payable to THE MID-CONTINENT, and not to any individual connected with the paper.

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WEDNESDAY, JANUARY 29, 1896.

IT WAS hard to believe—the refusal of the Turkish authorities to permit the entrance into their borders of the humane Red Cross agency. But it is nevertheless true that such a ban was issued. Although the forbidding order has since been modified to some slight extent, the action of the government still remains an amazing sample of barbarism in the boasted 19th century.

WE SOMETIMES see the leader of church music “timing” the singing with his arms. The arms are in constant motion, sawing the air, describing curves and parabolas and all sorts of geometrical figures. We have no doubt that as “timing” it is correctly done. But are these brachial gyrations necessary? Do the people of the pews follow them, or do they always understand them? We confess such frantic swayings and energetic pump handle motions do not strike us as either helpful to our singing, or very befitting and edifying in the house of worship. For our part we can not but wish that our preceptors and leaders in church song would do their work after the manner of Paul in his spiritual fighting—“not as one that beateth the air.”

THE LOUISVILLE *Observer* publishes each year a list of the boys and girls throughout the congregations of the Presbyterian church South who commit and recite the Shorter Catechism. The list for 1895 has just appeared. It is a goodly list, running up to nearly 700. We are much pleased with this exhibit and with what it represents of fidelity and overmastering diligence. To secure in memory the answers to those 107 questions in didactic and practical theology is no easy task. It is a work however which well repays. It helps to make stalwart Christian character as well as Christian intelligence. The question which has lately been going the rounds of the secular papers, “Why have so many men in high public position, such as Presidents and State Governors, been Presbyterians?” may perhaps find answer, in part at least, in that early Catechism training which helped to impart to their minds a logical tone and a righteous bent.

## MISREADING THE TIMES.

Much of the outcry heard in the present day altogether misfits the times. “Dogmas,” “bigotry,” “trammels,” are terms of horror and trepidation which some are running up to the mast head as the danger signals of our generation. But is that the most needful or appropriate warning for the times we live in? Is the spirit which these terms represent at all fostered by the present drift of things? To make this now our tocsin of alarm is, as if men were “crying ‘fire’ in Noah’s flood.” Mr. Spurgeon once good-naturedly said, “I like to meet with bigots now and then, for the fine old creatures are getting scarce.”

More seriously he added, “I have lived in times when I should have said, be liberal and shake off all narrowness, but now I am obliged to alter my tone and cry, be steadfast in the truth.” Kindred to this is the remark of a writer in the *Contemporary Review*, “There is no reason to fear the influence of conservatism in this age of radicalism.” The perils threatening the truth just now, lie altogether in another quarter; and we could make a much better guess as to what they are than by crying “narrowness” and “hide-bound.” Let not an imaginary dread of “procrustean creeds” and “illiberality” and “mediævalism” blind us to the real dangers, and induce within us that insect sensibility, which “feels the shaking of the table and does not feel the thunder.”

Supremely amazing too, is that view of society which imagines that gloom and asceticism and the severity of the moral tone are destroying the very life of the people! Some years ago, a writer in the *Popular Science Monthly*, arguing for the “divinity of joy” as he called it, waxed hot against the Christian church for its influence in this respect upon modern civilization—“aiming death-blows at all earthly joys whatsoever,” “our children dying for lack of mirth,” and “many light-loving people slowly withering in the night of Sabbatarianism.” Where had that “scientist” been taking his observations? We should like to visit the region as an old-time curiosity. But we fear his vigorous blast as descriptive of the present, if not a labor lost, is certainly a labor useless. And he might well heed the word and be encouraged by it, spoken by one of the liberal and “advanced” papers of the day, “Reformers have not good eyesight, if they cannot discover far more pernicious and formidable wrongs to assail than the lingering remains of old Sabbatarianism.”

Some good people also there are, who seem to think present day Christians need exhortation against “long-faced” piety and “strait-lacedness;” that we are prone to over-doing in the austere and self-denying type of religion, and that the fly which specially injures the Christian ointment is being “righteous over much.” Imagining this the prevailing tendency and the peril which besets modern piety, they labor to stimulate the conscience to an appreciation of duty in the line of amusement and pleasuring. We have even known of sermons on the subject, wherein the philosophy and rightfulness of diversion were gravely argued, and its practice enjoined, as if we were laggard or skeptical therein! And a certain American professor in these modern times has written a book in which he maintains that every educational institution should liberally endow a chair of the art of amusement! That a morose and ascetic type of religion does injustice to the spirit of Christianity is as true as the veriest and most commonplace platitude ever uttered. But the superfluosity of such zeal, the misreading of the times, is what we refer to. When in the enthusiasm of the early Reformation days in England, the people so swung away from the Romish superstitions of reverencing the church bell, consecrating it by baptism and regarding its enthronement in the steeple with sacred awe—when they so radically changed from such views that they could celebrate its hanging with merry-makings, and even sometimes turn the bell bottom upward and make it serve as a punch bowl for the joyful crowd, surely exhortation against austere and ascetic conceptions of the religious life would not have been the most needful or pressing. Likewise there have been times among some of our American ancestry when such teachings would have been appropriate. But surely that is not the special message called for to-day. He is blind indeed who does not see that there is far less danger of erring in the direction of severity and self-denial, than in the direction of worldly indulgence.

## MORE LIGHT FROM DR. HARPER.

The Texas *Baptist Standard* of the 9th inst., publishes an interview conducted by its editor with Dr. Harper of the University of Chicago. The interview gives, as the editor tells us, the theological views of Dr. Harper “fresh from his own lips”, taken down by a stenographer and afterwards revised by the speaker himself. Hence it is entirely authentic. Among the views we find such as these: The early narratives in Genesis are “stories.” They are paralleled in many ancient literatures by similar stories. The story of Adam and Eve is not fiction and it is not history in the sense of to-day’s use of the word. And yet while not history, this and other early stories which appear among the Hebrews “have been purified and purged and at the same time filled with a distinct spirit which from my point of view can only be explained by assuming a supernatural, divine influence.” \* \* \* “I believe that these early stories of Genesis contain the world’s earliest ideas, purged and purified by the

Divine Spirit, concerning the origin of man.” \* \* \* “The early ideas of these people may or may not be correct. That does not affect the great truth. The essential idea contained in the first chapter of Genesis is shown by all history to have been true.”

We submit that the logical coherency of these statements and their definiteness as answers to explicit questions are past finding out. Dr. Harper talks of “stories” which are not fiction, and which, though relating a “great truth,” are not history. The Divine Spirit purges and purifies them and still the dross of human error and human fancy not only remains but constitutes the general make-up and framework of these stories. “Filled with a distinct spirit and under a supernatural divine influence” but not a trustworthy account! By “the essential idea contained in the first chapter of Genesis” which he says may be “shown by all history to be true,” we suppose he means the fact that the world had a creator, and that that far the chapter is inspired. But this is no more than natural theology teaches, and Paley’s watch will thus go on a par with the Genesis chapter.

Being asked in the interview to give his own theory of the inspiration of the Scriptures he answers that the emphatic element in it is “the inspiration of the history of the chosen nation. God worked in all history, but he worked in Hebrew history and New Testament history in a sense in which he did not appear in other history. This was a specially ordered, specially guided history, the events of which were directed, and the great lives of which were so influenced as to produce a history out of which should come these biblical records. The history being divinely guided and inspired, the records which grew out of the history, which were occasioned by the history, were in the same sense divinely inspired and divinely ordered.” \* \* \* The history being the fundamental thing, unique and distinct from all other history, we have a basis upon which divine inspiration for our Bible can rest.” Asked also wherein he differed from the “orthodox” view of the Scriptures he mentioned, for one thing: “In giving more prominence to the history which forms the basis on which the divine revelation rests.”

Here again we are in uncertainty as to what Dr. Harper means. Individual sentences may be intelligible, but the statement as a whole, and as taken in connection with the preceding extract, is far from being clear. That God by his providential government is in all history is certainly true (though “inspiration” is not the word commonly used to express that fact); and that in a special sense, as Dr. Harper says, the divine hand ordered the development of Israel’s history is, of course, also true. But the question of moment is, whether or no God’s agency was concerned in the *record* of that history. If not, then there is no ground, as respects authoritativeness, for the distinction which the world has always made between sacred and profane history. At one moment it would seem that by the divine “purifying and purging” Dr. Harper extended God’s agency to the records, but in the next moment he withdraws inspiration from the record to the history which the record narrates, while yet that which purports to be the history written is *not* history but a string of myth-like stories and traditions. And at the same time he differs from the common view in that he “emphasizes more fully the historical basis!” And his theory becomes more puzzling inasmuch as the “stories,” which had been floating around in “many ancient literatures,” although “purified and purged by the Divine Spirit” must needs be subjected to further purging by the present day critics in their benevolent attempts to rescue and recover the Bible, as Dr. Briggs used to say.

Dr. Harper is a member of the Baptist church, (albeit not an ordained minister) and the head of the great Baptist University. His position and teachings on these questions naturally create no little stir among the brethren of that denomination. We quote from two of their representative papers concerning these his latest published expressions. The *Journal and Messenger* says:

Divine revelation resting upon history which is not history at all; a record which is not history, but which bears the evidence of purging and purifying by the divine Spirit! We have to confess to amazement and confusion; and we ask, How can these things be joined together so as to reflect credit upon the president of a great university?

And the editor of the Texas *Baptist Standard*, who conducted and published the interview remarks on it thus:

The interview will show that he does hold to the supernatural in some form—an “inspiration” indeed, which as he states it, we frankly confess we do not understand. We are utterly unable to find its head or tail. He admits that it is not “verbal,” nor secures historical verity for the matter given in historical form, but an inspiration of “idea,” so to speak, which takes neither the shape of fact nor fiction, hence must remain “without form and void.”



CHRISTIAN GIVING.

In the light of the Cross of Christ, the question, "How much owest thou unto my Lord?" takes on a new meaning, and his love when shed abroad in the heart will allow no limitations as to the extent of his ownership over us or ours. "And," as has been truly said, "whatever a man gives himself to, he does not grudge to give his purse to also." Be it to business, science, politics, art, pleasure, anything—the principle is universal. "Whatever be a man's luxury, he never counts it a sacrifice to lay out money on it, and whenever a man gives himself to anything it can command his purse. See how the devil works this grand principle, and see how his treasury overflows. What he receives comes from the artesian well of a whole-hearted devotion, compared with which the giving of God's people is as 'the mere surface-drainage of divided hearts.'" Surely if any should give freely, it is they who profess to be followers of the Christ to whom they owe so much. It was the saying of an old divine, "What would have become of us if Christ had been as saving of his blood as some men are of their money?" Yet too often our offerings for his cause form the merest fraction of our substance, and bear no comparison with what is spent on other objects. We ask ourselves not, "How much can we give?" but "How little can we possibly get off with giving."

PAUL ON THE SUBJECT.

The Apostle Paul on one occasion was commending his Corinthian brethren for the exercise of various Christian graces. Their faith, their knowledge, their religious earnestness and love were worthy of all praise. "See that ye abound," he adds "in this grace also." What grace? The grace of Christian liberality. (2 Cor. 8, 7.) "What!" someone may exclaim, "Am I to regard 'giving' as a Christian grace in the same way that faith and love, peace and joy are?" Most certainly. If like this poor widow who would not be deprived of her share in any part of the worship of God's house, we have first given our own selves to the Lord, we will take pains to cultivate Christian liberality side by side with all other graces that are the fruit of the Spirit. It is strange how some good people overlook this. They regard the need of money for religious and charitable purposes as little better than a necessary evil. There are others again who though they may not go so far as to set down collections and subscriptions as nuisances and grievances, or as evils to be tolerated because of grim necessity, yet look upon them as the gross, the secular part of religion—like the old woman who protested, when she happened to hear a sermon on the subject of Christian liberality, that she came to church to hear the Gospel and not to hear about giving, forgetting, as too many do, that the very essence of the Gospel is "giving"—i. e., God giving to man and man giving to God. Yet people who see the beauty of praise and prayer in the sanctuary, often see no beauty, only hard necessity, in the bringing of an offering. "The vessels used in the communion service are sacred in their eyes, but the collection plates are common, if not unclean; secular, if not profane—something of the world, brought by dire necessity into the church." Such ideas can have no place where giving to the Lord's cause is viewed in the clear light of Scripture, in which it is seen throughout to be a sacred duty and a Christian grace.

TAKING A COLLECTION.

For what is meant by giving to a collection, such as is taken up in our churches every Sabbath? It is not the careless throwing of a copper into the plate to help to keep the concern going. No; our contributing is a solemn act of worship. Side by side with praise and prayer it takes its place as an essential part of the service of the sanctuary, and, like these exercises, it should be done intelligently, in a proper spirit, and with a right motive as before Him who is the searcher of hearts (Ps. xcvi, 8). Just as singing is the dedication of our praise, the collection is the dedication of our substance to God in thankful acknowledgement of his continued mercies, and our giving is to be in proportion as he has blessed us. "What shall I render unto the Lord for all his benefits?" should be the question of every worshiper. "During the past week God has preserved me in life and given me health and strength to pursue my daily employment. He has enabled me to earn so much wages, to make such and such profits. Now in God's house I thank him for these temporal mercies, but above all I thank Him for the gift of his Son Jesus Christ my Saviour. And as an expression of my gratitude, and an acknowledgment of all his mercies, temporal and spiritual, I now lay upon his altar the sum of —." Let the conscience of each worshiper fill up this blank in the light of the Apostolic precept, "as God has prospered him." Poor and rich alike may act upon it, and none need be burdened; nay, judged by this rule, it may be that some of the poorest in our churches are among the most liberal givers, while many a prosperous man stands condemned. "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." But for one whose income or earnings amount to pounds per week, to put his Maker off Sabbath after Sabbath with an offering of almost the smallest coin of the realm is just to commit that sin of "robbing God" which brought down a curse upon the Jews in Malachi's day. It is conduct like that of him whom God's verdict pronounced to be a "fool" (Luke 12:20). Let us see to it that none of us incur a like condemnation.

A THREE-FOLD CONVERSION.

Christlieb used to say that every man had need of a three-fold conversion—namely, of the heart, to secure holy affections; of the head, to secure right convictions; and of the purse, to secure ample offerings. The pity of it is that the third is often the last which the grace of God seems to reach. How this poor widow who gave her all to God will

put countless multitudes to shame when she and they stand before the great white throne! Men have sometimes given their all for their country. How few have ever done so for Christ! It is all very well to say that such sacrifices are uncalled for. Perhaps they are, but with this history before us we dare not say that they are foolish or impossible. We dare not forget the words of God's own Son, nor can we hear them without reproach, "She of her want hath cast in all that she had, even all her living." One often hears men regretting their purchase, or their investments, or what they have spent in selfishness and folly, but who yet has ever regretted what he has done or spared, or suffered for Christ's sake and the gospels? Bring Him the best offering. Bring yourself, your own heart. Then let all your other offerings correspond to your mercies. Do not do nothing because you cannot do great things. Do not give nothing because you cannot give great gifts. Then in that great day when the world's harvest is gathered home and every man brings the fruit of his doing to the judgment throne of God, you will be acknowledged before the Father and the holy angels, and will take your place in the blessed company of those who, in humble faith have done what they could.—Rev. W. L. Berkeley, in Belfast Witness.

1895 CRIMINALLY CONSIDERED.

The following statistics have been compiled by the *Chicago Tribune*: Embezzlements and stealings in the United States for the year amounted to \$10,423,205 instead of \$25,234,120 in 1894. There has been a slight decrease also in the number of persons who have been lynched, only 171—ten of them women—having suffered in this way instead of the 194 who were executed without a trial the year before. Twenty-five of these lynchings took place in the North, seven in Colorado, seven in California, two in Illinois and two in Kansas. One hundred and twenty-one thus put to death were Negroes, and nine of this number women. Suicides have increased alarmingly. In 1895 there were 5,759; in 1894, 4,912; in 1893, 4,436; in 1892, 3,860; in 1891, 3,331; in 1890, 2,040. The old ratio of nearly four men to one woman continues to hold good, there being 4,300 of the former and 1,459 of the latter. The report as to murders is still more alarming. Of these there were in 1895, 10,500; in 1894, 9,800; in 1893, 6,615; in 1892, 6,794; in 1891, 5,906; in 1890, 4,290. Evidently there must be something wrong in our administration of justice to account for the doubling of the number of murders in the short space of five years.

MILLIONS FOR COLLEGES.

John D. Rockefeller, says the *Chicago Record*, has given \$7,000,000 to educational purposes, more than any other living man has given. But Stephen Girard exceeded him in his benefactions by about \$1,000,000. Here is a list of those who have given more than \$1,000,000 to educational institutions:

- Stephen Girard, Girard College Pennsylvania, \$8,000,000.
- John D. Rockefeller, University of Chicago, \$7,000,000.
- George Peabody, various institutions, \$6,000,000.
- Leland Stanford, Leland Stanford Jr., University California, \$5,000,000.
- Asa Packer, Lehigh University, Pennsylvania, \$3,500,000.
- Jehne Hopkins, Johns Hopkins University, Maryland, \$3,500,000.
- Paul Turlane, Turlane University, Louisiana \$2,500,000.
- Isaac Rich, Boston University, \$2,000,000.
- Jonas G. Clark, Clark University, Massachusetts, \$2,000,000.
- Vanderbilt brothers, Vanderbilt University, Tennessee \$1,775,000.
- James Lick, University of California, \$1,650,000.
- John C. Green, Princeton College, \$1,500,000.
- William C. DePauw, DePauw University Indiana, \$1,500,000.
- A. J. Drexel, Drexel Industrial school, Philadelphia, \$1,500,000.
- Leonard Case, School of Applied Science, Cleveland, \$1,200,000.
- Peter Cooper, Cooper Union, New York, \$1,200,000.
- Ezra Cornell, Cornell University, New York, \$1,000,000.
- Henry W. Sage, Cornell University, New York, \$1,100,000.

THE DISTRIBUTION OF WEALTH.

Few dispute that man has discovered ways and means of adding immensely to the material wealth of society. It is also generally assumed that the problem of society to-day is not how to create wealth but how to distribute it more equably. This implies that under the present system it is not distributed equably and assertions denying anything approaching an equable division are rife. To all interested in this question the document just issued by the Massachusetts Bureau of Statistics will come as an authoritative compendium of evidence drawn from the probate records of one of the oldest, best governed and most highly developed of the American commonwealths. In it he will find statistics and generalizations based on those statistics for four distinctly marked periods in the State's industrial development, viz., the years 1859-61, 1877-81 and 1889-91. These statistics do not show that the rich are growing richer or the poor poorer. They indicate rather that the number of well-to-do is constantly increasing, that the average size of the estates left by individuals now is twice what it was in 1830. Annual reports just issued by Massachusetts and Connecticut also confirm the opinion that New England folk are as thrifty as ever, notwithstanding the changes in the population. The net deposits in the savings banks of Massachusetts increased \$5,458,683 and those of Connecticut \$6,230,265 during the past year, and the 119 co-operative banks in Massachusetts increased their assets \$1,040,000 during the same period.—*Congregationalist*.

WHAT OTHERS SAY.

Ought we to call our meetings "evangelistic" if no special effort is made to secure even the presence of those who are out of Christ? The preaching may be evangelistic in character, but the conduct and bearing of the people ought also to be evangelistic. We can hardly blame a non-church goer, who has not been personally and repeatedly invited to the house of God, for saying that he is not wanted in the church.—*Midland*.

Prof. Lyman Abbott wants a statement of the biblical doctrine of Redemption which will exclude the Fall. He thinks Prof. Drummond is the man to supply this lack of the New Theology. *The New York Observer*, referring to the suggestion, says: "This would be very funny, if it were not far too serious for humor. We are to have a Saviour, but no sinners; a redemption, but no redeemed ones; a salvation, without any subjects needing to be saved; a healing with none to be healed. If Professor Drummond and *The Outlook* can make a statement of Christ's redemption that shall not involve man's fall in Adam they will certainly overcome a great deal of native prejudice, and numerous persons will be ready to accept such a religion without any care for its utility. But the utility will be so small that it is hardly worth while to worry about preserving the article. If the story of the Fall is false the Cross of Calvary was meaningless, if not altogether a mistake."—*Word and Work* (London).

Novelties are all right, to be sure, but how quickly the appetite is apt to become satisfied, especially when they cease to become novelties after twenty-four hours or at the expiration of a week. We can thoroughly understand the temper of the pastor who told us the other day that he was putting more time into sermons and study and less in "hustling." The reasons which he assigned were, first, his own present and future usefulness, and second, that an experience of four years had shown that innovations quickly become monotonous and hence ineffective. And he added, with a twinkle in his eye, "I am now going to try the effect of the novelty of monotony." Success to you brother, as you try to put in operation this old but sensible policy!—*Congregationalist*.

There is cause for rejoicing in the recent patching up differences between the Union Traction Company and its employees. The committee of citizens who volunteered their services, and acted as the medium through which the two forces were brought together, should have the heartiest thanks and praise of all good men. Without discussing *pro* or *con*, the merits of the various sides of the questions under discussion, a great victory was won for the cause of peace. The principle of arbitration once introduced, leavened the whole lump, and the difficulties were settled to the better satisfaction of each side than they possibly could be by hard blows and heated battle.—*Presbyterian Journal*.

Not to desire a revival where the people are not zealous and conversions are few, implies a condition of heart incompatible with a state of acceptance; and to be content with promoting the general education and social elevation of those who have not yet come to a knowledge of the truth as it is in Christ, is to incur the fate of the watchman who gives not warning. If a church were zealous and active, constantly leading men to Christ, no revival would be necessary. A pastor with eyes streaming with tears of gratitude to God might say, "I do not desire a revival, we are all occupied and growing in grace, all testifying for Christ, and snatching men as brands from the burning."—*New York Advocate*.

The sultan now stands on his dignity. It would be derogatory to his sovereignty to admit the charity workers of other nations into his dominions. The Porte is able to take care of its own destitute! Not even the Red Cross, the accepted representative of disinterested ministry may come into his territory. The sympathy of the world may find vent in words, but not in deeds. This caps the climax. Whatever may be said as to the impropriety of the people of other nations seeking to give help when it is not asked by the authorities, the fact that the sultan refuses to permit help to be given to the hundreds of thousands of his subjects who are perishing in the mountains, under the plea that this is a movement for agitation, not for help, crowns his wickedness. To murder, burn, and pillage, and then to refuse to permit the hand of charity to clothe and feed the women and children dying of their sufferings, is a cumulation of iniquity, which in the eyes of the powers should fill the cup that calls for judgment.—*The United Presbyterian*.

If anything could possibly deepen by one shade the infamy of the Turkish Government, or render more foul the disgrace of Britain and the European States, it is the heartless refusal of the Sultan to allow the Red Cross Society to distribute relief among the suffering Armenians. As the Turkish Minister puts it, "The Imperial government will not permit any distribution among his subjects, in his own territory" by any foreign society or individuals, however respectable same may be (as, for instance, the Red Cross Society), of money collected abroad." And he stupidly adds, "such interference no independent government has ever allowed," and this in the face of the fact that the Porte expressed official approval of British charity, while according to a correspondent of *The London Times*, writing on the spot the local officials "took care to plunder and destroy enough of the imported provisions to secure the starving wretches against over feeding, while the work of butchering went steadily on."—*The Christian Work*.



## The Family Circle.

HELEN OF TROY.

Helen of Troy bent over a long table in the city of her nativity, and ironed ironed, ironed, hour after hour, all day long, silently pushing aside with red and swollen hands the polished white cuffs which found their way to every part of the civilized world.

For the modern Helen was a "Troy laundry girl."

Had you told her that the work done by her hands was actually sent not only to every part of her own land, but to Europe and the islands of the sea, she would have stared dully at you without in the least comprehending the scope of her work.

For in the curriculum of the school in which her education had been shaped, the only geography known was that of the streets.

The whole world outside of Troy was labeled and set aside as "unexplored territory."

The thoroughfare on which stood the tenement in which she was born was of that order common to our older cities in which the proportion had long since been lost between the number of inhabitants, human, canine and feline, and the visible supply of clothing and food, as had that also between the Christian graces and the degradation and filth.

Duke's Alley was, in point of fact, the "five points" of thrifty, Christian, modern Troy.

Helen was a child of the Alley. Twenty years before our story opens, she had been born the child of a thief, the first offspring of a marriage with a feeble-minded girl, poor and degraded as himself, not a parentage calculated to endow its children with shining virtues by any known laws of heredity!

For ten years she had fought and scratched, and sworn her way through life in Duke's Alley, and "held her own with the best of them," which interpreted by the outer world, would have read, "the worst of them."

In the ten years, almost as man, little brothers and sisters had successively come, wailed out for a shorter or longer period their feeble protest against the hard conditions of their environment, and gone the silent way.

Only one had survived the struggle, Rhoda four years younger than Helen.

The neighbors had been known to say: "It's lucky Bill's folks young 'uns dies off, for I don't know how they'd ever raise 'em, 'n' they wouldn't be good for nothin' if they did raise 'em."

"Bill's folks" were not held in high esteem, even in Duke's alley.

"Don't let any on 'em lick ye, Nell! Let 'em know ye're as good as any on 'em," had been the parental counsel.

Bill's idea of "goodness" was not perhaps that held by his Christian and philanthropic fellow-citizens in the broader and less crowded streets near by.

To Bill, its metes and bounds were grit—muscle. In the society of the alley, "I'm as good a man as he," freely translated, would have been, "He can't lick me."

Helen's leanings towards "goodness" had been developed solely on this line. Untaught, defiant, stupid, the one tender spot in her heart was her love for Rhoda.

"Lay a hand on Rhody, 'n' I'll scratch yer eyes out," was an edict frequently issued against her companions of the alley, and they knew that safety lay in obedience.

An epidemic wept over the city and Duke's alley was decimated. When the health officers invaded Bill's domicile, and carried out its stricken inmates, kind Mistress Murphy next door took Nell and Rhoda into her room behind the saloon, to stay until their parents

return. But an adversary "better" than Bill had at last tested strength with him, and he was forced to yield. What could be expected of Bill's wife, but that she should do now what she had unquestioningly done through all her wedded life, follow Bill?

So they never came back to the tenement in Duke's alley.

Mistress Murphy told the orphans their parents were dead. To Nell's dull intellect it meant little beyond a cessation of kicks and blows. She had not yet grappled with the problem of the food and clothing supply.

Mistress Murphy solved it for her. "It's here ye'll stay, and ye'll help me in the saloon for the bit of a bite and a sup ye'll nade; and as for Rhody, why, what'll kape one will kape two."

"But I'm thinkin' what I'll do wid her at all to kape her out o' the way, for it's no earthly use she is for the work, and she'll be in the way in the saloon."

"It's thinkin' I am, I'll jist sind her around to the public school to kape her out o' the way."

School for Rhody!  
Nell seized upon the idea greedily, as something which in a dim, mysterious manner was to differentiate Rhoda from the denizens of the alley, and give her a place among the children she had seen outside; the children whom in her envy she had jeered at as "bigbugs."

So Nell was to continue, unquestioningly, a part of the life of the alley; but Rhoda was to take her place in the world outside. The heart of poor, deprived Nell swelled, not with envy, but with pride.

Three years more passed. In school, Rhoda easily outranked the children of her age. Absorbing unconsciously something of respectability, the saloon with its brawling men and women, the saloon, which was to Nell the incarnate idea of life and pleasure, became to Rhoda intolerable.

"I hate it, Nell; the drinking and the fighting! I wish we didn't live here."

The words sank deep into Nell's heart, though she could not sympathize with the feeling which prompted them.

Day by day she pondered. She settled her plan doggedly before she ventured to unfold it to Mistress Murphy.

"I'm goin' into a laundry to work. Me an' Rhoda is goin' to take a room and live. You're good to us, but it's the drinkin' an' the cussin', an' all, Rhody can't stand."

Now mistress Murphy's theory that "what'll kape one'll kape two," while plausible enough as a theory, had failed in the testing. She not only consented to Nell's plan, but she helped her with such disabled furniture as she could spare.

And now, for seven years Helen of Troy had been the bread-winner. It had been no light struggle, but somehow it had been done, and Rhoda had never known that the dinner-box Nell carried daily to the laundry was often carried empty.

"Rhody is goin' to graduate next week; I'm having her a lovely new dress made, 'n' she'll look as good as any on 'em," said Helen to the girl who worked next to her in the laundry.

"Yes; an' ye'll drop down dead in yer tracks before the day, if ye don't stop. It's worked to the bone ye are now wid sindin' Rhody to school! She's no better to come into the laundry an' earn livin' 'n ye are."

The old spirit of "Lay a hand on Rhody 'n I'll scratch yer eyes out," flashed from the eyes of Helen. It was only for a moment; the years had taught her to conquer.

"Rhody's goin' to be a teacher. The Board has promised her a place soon as she graduates. She won't never have no such strugg'le as I've had. I'm goin' to take it a little easier, too, when she gets so she can take of herself."

"Yes," muttered Bridget, "if ye're

alive. It's many's the day I've seen ye iron all day wid an empty stomach. I'll warrant Rhody didn't study without a bite of somethin'.

"Rhody didn't know Bridget. I would not want she should."

Commencement day, it was whispered that the girls who led her class was Bill's daughter; that by hard study she had worked herself up from life of the slums.

But what mention of Helen? "Any more of Bill's family living?" inquired a guest.

"Yef, one. She's only a laundry girl. Can't read nor write. I should hope, if I were Rhoda, she would not find it convenient to be present to-day."

It had not "been convenient." With fevered face and glassy eyes she lay on her poor bed at home.

"I guess I fainted or somethin', to-day, Rhody. It was hot ironin' and I was so tired."

She never went back to the laundry. Three months later, when Rhoda was fairly installed as public school teacher, Helen of Troy, Nell of the alley, folded her tired hands, no longer red and swollen, and went to rest—an humble, unknown life went out. With patient toil she had lifted a human life to a higher plane. "They also serve who only stand and wait." Who shall estimate her work? "Only a laundry girl," but her influence may be felt through the ages.—*N. Y. Observer.*

### HELPS FOR HOUSEWIVES.

Silver pen extractors are a new accessory for the writing desk this season, and, although small, are strong enough to extract the most stubborn pen from its holder and fill a long-felt want.

To decorate a grate that is not required for use, place in it some small pots containing ferns. Collect small fir cones, varnish them and throw around in the grates so the pots shall be hidden.

The latest card cases and pocketbooks are made from a leather that is called elephant's hide. It has rather a rough surface, and is of a light tan color. They are mounted at the corners in dull gold, or have a plain gold band around them, headed by a narrow beading.

Delicate white lace may be cleaned by laying them smooth on wrapping paper and covering them with magnesia; put another paper over this and place them between the leaves of a book for several days. Brush out the white powder and the lace will be found to be as fresh as when new.

Meat and poultry, to be served cold may be very much improved in appearance by being glazed. The process is very simple. An excellent glaze may be made of half an ounce of gelatine dissolved in a pint of water, and flavored as well as colored with extract of beef. To be successful the meat must be perfectly cold before the glaze is put on, and the first coating should be allowed to dry before the second is applied. The glaze must be well melted and warm, and applied with a brush.

Furs will look much improved if they are cleaned with bran heated in the oven. Rub the hot bran well into the fur with a piece of flannel, then shake the fur to remove all particles, and brush thoroughly. Fur collars that have become soiled from rubbing against the hair may be made to look like new by using hot bran on them. Apply the bran a second time if the fur is badly soiled.

### HAPPINESS LIES IN OBEDIENCE.

Obedience must be the paramount qualification of every true child of God, the characteristic feature in every true Christian life. But not obedience to a mere written law; it is obedience to a gospel, and that gospel a gospel of love

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•DR.

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40 YEARS THE STANDARD.

It is very remarkable—you remember how St. Paul speaks of the judgment that will fall upon those who obey not the gospel. It is obedience to the gospel which God now requires of us; obedience to the offers of his love made to us in Jesus Christ; obedience to the glad tidings of salvation which find their expression in the experience of every true child of God. "The Son of God loved me and gave Himself for me," it is obedience to that truth in which our happiness as Christians lies. For it is an obedience of love and not of fear; "the love of Christ constraineth us." In the death of Christ we have found our redemption; in the life of Christ we have found our example; in the love of Christ we have found the motive to obedience—the motive to love him who first loved us. He alone can bring us safe to the heavenly Jerusalem, to the city of God. We live in the midst of a disordered world still, which tempts us to stray from the narrow path of obedience, which tempts us to forget him who has so graciously and so patiently dealt with us in his love; but the city of God stands ever before our eyes, with all its bright visions of unspeakable joy. Only in heaven shall we fix our gaze upon it, or fix our hopes upon it, unless we are walking in the path of obedience, unless our whole life is a continual surrender of our will to God's will, a growing conformity to his mind and to his image, and to the great example of our Lord and Master. This is the hope that lies before us, and the only hope that we, too, learning obedience and being made perfect through our obedience, will enter in at last through the gates of the city of God.—*Archbishop of York.*

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Our Young People

IN VIOLET.

"In violet," my mamma says,  
 "A secret should be kept;  
 I heard her say so to papa  
 Last night before I slept.  
 I heard her talking in my room,  
 With papa soft and low;  
 'Secrets are kept in violet,'  
 And I'm so glad to know,  
 For I've the loveliest secret  
 I want to talk about;  
 Of course, I can't tell any one,  
 Lest it should be let out;  
 But I can tell the violets"—  
 She darted down the walk—  
 "You see they're just the very ones,  
 For violets don't talk."

The violets heard a whisper,  
 A murmur soft and low;  
 Then, warningly, she ended with,  
 "You musn't tell, you know."

I knew her first small finger-tip  
 Was scarred with needle-pricks,  
 And that something was often brought  
 For dear mamma to fix.

And on my birthday, by my plate  
 A handkerchief I found,  
 All snowy white, and neatly hemmed  
 With tiny stitches round.  
 "'Tis yours," she cried, "I was so afraid  
 I couldn't get it done!  
 See all the stitches round the edge?  
 I hemmed them, every one.  
 It was a secret. Did you guess?  
 I kept it; no one knew,  
 'Cept mamma and the violets,  
 'Twas being done for you."

"'Tis beautiful!" I said, and kissed  
 Her shining curls of gold;  
 And it was kept inviolate,  
 For not a violet told.

—Harper's Young People.

A BABY BEAVER.

All kinds of animals do wonderful things without ever being taught. Each in its own line inherits an education—an education which in common language, goes by the name of instinct.

A college professor in Maine tells how he convinces a friend who did not believe that beavers could build dams. He bought a baby beaver of a hunter, and sent it to his skeptical friend.

The creature became a great pet in the house, but showed no signs of wanting to build a dam, until one Monday morning a leaky pail full of water was put on the floor of the back kitchen.

The beaver was there. He was only a baby, to be sure, but the moment he saw the water oozing out of a crack in the pail he scampered into the yard, brought in a chip, and began building his dam. His owner was called and watched the little fellow, very much astonished at what he saw. He gave orders to have the pail left where it was, and the industrious beaver kept at his work four weeks, when he had built a solid dam all around the pail.—*Woman's Journal*.

HOW CHILDREN EARN THEIR PENNIES IN NEWFOUNDLAND.

The Island of Newfoundland is, in the early summer a busy scene. Every little settlement of the thousands that fringe its coast is like a bee-hive. All the settlers of every sex, age, and condition are busy from morn to dewy eve. The fathers, brothers, and sons are out in fishing-boats, long before dawn, plying hook and line in pursuit of the inestimable cod—the staple product of Newfoundland. The fish bite in the early morning, and therefore, unless he and his family are to suffer the wily and prudent father, knows that he must be up before the cod, and at work on the fishing-grounds when the voracious fish flap their tails and begin to forage for breakfast.

So long as the fish are biting freely, there is a good deal of excitement among

the crew of the fishing-boat; but when they have ceased, a dullness falls upon them, and they either go to sleep or haul up their anchor and go ashore.

Troops of little ones always await the arrival of the boats, and there is great rejoicing when daddy's boat is well laden with fish.

In a few moments the largest boat-load of fish is thrown up, by means of long forks, from the boats into the dressing house, which stands at the end of a wharf projecting a few yards into the sea, into which the offal is permitted to fall. The children stand round waiting for the heads of the cod, from which they carefully extract the tongue—a delicious morsel—cure, and, with their parent's consent, preserve for the trader, from whom they will receive payment as their own special privilege.

And how many of the pennies the little Newfoundland children thus earn go to the support of God's Church, no one can say, but I know they are very numerous.

When the fish have been dressed and salted, then comes the process of drying. Here again the little ones makes themselves very useful. The fish are all sundried, and are laid on flat rocks every morning, where they remain all day, until they are well cured. They have to be frequently turned, and this is the work of the children. The fish are sometimes so large and heavy that it takes more than one pair of tiny hands to turn them; but then all hands in Newfoundland are willing hands, and no work suffers for the lack of them.

Then, in the fall, when the trading vessels arrive, what a time of excitement it is for all, but especially for the children! The trading schooner's cabin is fitted up like a city store, and along the well-arranged shelves there lie the attractive prints and muslins and ribbons and hats that delight the girls, and the whips and tops and pistols and other things that gladden the eyes of the boys. There are candies, too, of every kind, and story-books, and a thousand other articles the very sight of which does the hearts of the youthful Newfoundlanders good. But all these things are very dear, and by the time the children have put by their money for the church, and have bought a little gift for daddy or mammy, there is not very much left for themselves. But, little or much, they are always content.

If we had to earn our pennies in the same hard and uncertain way as these little northern children, I fancy we should at the same time learn something of its true value. Perhaps, too, we should increase our offering to God's work.—*Sunday-school Times*.

IT CAME TO PASS.

George Stephenson the celebrated engineer, used to speak with indignation of how the "Parliament men" badgered and baffled him with their book learning when he proposed to build a railroad from Liverpool to Manchester.

"The smoke from the engine," said these book learned men, "will kill all the birds, and the sparks will set fire to the fields and houses; the passengers will be made seasick; the noise will frighten away the game, and thousands of coachmen and innkeepers will be thrown out of employment."

The fast mail coaches were driven at the rate of ten miles an hour. When Stevenson asserted that the steam coaches would attain to a much more rapid rate of speed, he was laughed at and hooted as a crack-brained enthusiast.

"You must not claim a speed of over fifty miles an hour," said the nervous counsel of the promoters of the railroad to Stephenson just as he was about to appear before a parliamentary committee.

A member of the committee, opposed

The Cough which Lingers

because of a run down condition of the system, and is

not affected by ordinary cough medicines, will yield readily to

Scott's Emulsion

because it gives strength to the weakened body and enables it to throw off the disease.

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to the railroad, thought he could make the simple-hearted engineer assert an absurdity that would kill the project.

"Well, Mr. Stephenson," he asked, "perhaps you could go seventeen miles an hour?"

"Yes."

"Perhaps twenty miles an hour."

"Certainly."

"Twenty-five, I dare say. You do not think it impossible?"

"Not at all impossible."

"Dangerous, though?"

"Certainly not."

"Now tell me, Mr. Stephenson, will you say that you can go thirty miles an hour?"

"Certainly."

The fish was hooked to an absurdity, so every member of the committee thought, and they all leaned back in their chairs and roared with laughter.

But we now ride sixty miles in sixty minutes in full safety.

BY ACTUAL PROOF.

Dr. B. W. Richardson, the noted physician, says that he was once enabled to preach an effectual temperance lecture by means of a scientific experiment. An acquaintance was singing the praises of wine, and declared that he could not get through a day without it.

"Will you be good enough to feel my pulse as I stand here?" asked Dr. Richardson.

The man did so.

"Count it carefully. What does it say?"

"Seventy-four."

The physician then went and laid down on a sofa, and asked the gentleman to count his pulse again.

"It has gone down to sixty-four," he said in astonishment. What an extraordinary thing!"

"When you lie down at night," said the physician, "this is the way nature takes to give your heart rest. You may know nothing about it, but the organ is resting to that extent; and if you reckon the rate, it involves a good rest, because in lying down the heart is doing ten strokes less in a minute. Multiply that by sixty, and it is six hundred, multiply that by eight hours, and, within a fraction, there is a difference of five thousand strokes; and as the heart is throwing six ounces of blood at every stroke, it makes a difference of thirty thousand ounces of life during the night. When I lie down at night without any alcohol, that is the rest my heart gets. But when I take wine or grog, I do not allow that rest, for the influence of alcohol is to increase the number of strokes. Instead of getting repose, the man who uses alcohol puts on something like fifteen thousand strokes, and he rises quite unfit for the next day's work, until he takes a little

more of that 'ruddy bumper,' which he calls 'the soul of the man below.'—*Young People's Leader*.

"WHAT WILL MOTHER SAY."

"Where did you get such a nice apple, Fred?"

"Never mind where I got it; you may have half. But the big brother shook his head. Fred had not bought the apple, he knew, for they had started out without a cent in their pockets, and it was still early morning, so that they had not earned any money. Sandy did not like the look of things.

"Oh, well, don't be cross; I'll tell you where I got the apple—I picked it up under Goody Black's stand; under it mind you, on the ground. No harm picking up apples out of the dirt, I reckon?"

But Sandy shook his head again. "No matter where you got it, Fred, it ain't yours: it's Goody Black's; she didn't sell it to you, nor lend it, nor give it. How came she to part with it?"

"I s'pose you mean I stole it, Sandy Brune; but you'd better mind how you call me a thief; and if the apple will stick in your throat, you needn't eat any; that's all."

Fred raised the apple to his lips, but the next minute he felt Sandy's arms across his shoulders. "Stop, Fred!" said the big brother; "what will mother say?"

Instantly there came to the boy's eye a picture of that dear mother, brave and kind and loving, saying, "Keep yourselves clean inside, boys, and I'll keep you clean outside."

Goody Black's apple went back to her stall, but I hope she gave our boys one apiece, don't you?—*Sunbeam*.

A BOY'S CONFIDENCE.

A little boy came to his father looking much in earnest and asked, "Father, is Satan bigger than I am?"

"Yes, my boy," said the father.

"Is he bigger than you, father?"

"Yes, my boy, he is bigger than your father."

The boy looked surprised, but thought again and asked, "Is he bigger than Jesus?"

"No, my boy," answered the father.

"Jesus is bigger than he is."

The little fellow as he turned away said with a smile, "Then I am not afraid of him."—*Exchange*.

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



## Ministers and Churches.

### ST. LOUIS AND VICINITY.

A series of special nightly meetings will begin at the Cote Brillante church next Tuesday. Pastor Campbell will be assisted by Rev. G. H. Williamson of West Plains, Mo.

The Walnut Park Presbyterian church was organized lately by the Presbytery of St. Louis. It now numbers nineteen members. Theodore H. Bell has donated a lot 100x138½ feet, valued at \$1200, to the new congregation. A church building was commenced last week, which, it is hoped, will be completed in the near future.

Rev. Augustus Nash, of Lincoln, Nebraska, connected with the Y. M. C. A., preached at the Carondelet Presbyterian Church Sunday morning and evening. He also addressed the Christian Endeavor Society in the evening. Services will be held at the above church three times daily during the entire week, at 9 A. M., 4 and 8 P. M. These services will be devoted to the close study of the Bible. Attendees are requested to bring pencil and note book and their Bibles. Mr. Nash will be present at these special services.

Special sermons on "The two Sauls" have held the close attention of Rev. G. T. Eddy's many hearers at the Washington and Compton Avenue church, the last two Sundays. He treated his subject in an able manner. Mr. B. F. Edwards, the unanimously elected new superintendent of the morning Sunday-school of this church started in on his term of duty, last Sunday, under most hopeful circumstances. He has the cordial support of every teacher and scholar. He has introduced several wise new ideas.

In a pastoral letter recently issued by the Pastor and Session of the Westminster church, the following thoughtful sentence is selected for publication. It applies to all churches faithfully pressing towards self-support: "As we are a Presbyterian church, receiving aid from its boards, and in many ways fostered and cared for by the Presbytery, we should in all respects comply with its rules and earnestly support its authorities—e. g. Under our rules, the session is responsible to the presbytery and also to the great head of the Church for all that pertains to the spiritual interests of the Church; but the session can do nothing without the co-operation of the people, so also with all the other official boards and organized activities of the Church—their work is the work of everyone, and we are unfaithful to our vows if we do not give them our undivided support. For ourselves, as individuals, we ask nothing, but for the constitutional authority of the session and other official boards we ask everything. In God's house the man is nothing, the position everything. See 1 Thess. 5: 12 and 13." It is only in this way that we can succeed, and it is the lack of this that causes so much grief to the faithful servants of Christ and such dire disaster to so many churches."

The People's Central Church will celebrate the Third Anniversary of the Rev. J. M. Spencer's Pastorate, on Feb. 24 to 4th. All friends are cordially invited, by request of the Session and Advisory Board. The program will be as follows: Sunday, Feb. 24, at 3 P. M., The Lord's Supper, J. M. Spencer and J. H. Brookes, D. D., Feb. 24, Congregation Reception, from 8 to 10 P. M., Feb. 4th, All Day Meeting, 12 to 1 P. M. Prayer, T. S. McPheeters; 1 to 2 P. M. Consecration, S. J. Niccoils, D. D.; 2 to 3 P. M. "The Work", Rev. J. M. Spencer; 3 to 4 P. M., "The Workers", Mrs. Judge W. F. Boyle; 4 to 5 P. M., "Business Men's Interests in the Work", A. C. Stewart; 5 to 6 P. M., "Sunday-school", S. G. Buckingham; 6 to 7 P. M., "Social Hour", 7 to 8 P. M., "Foreign Mission", Mrs. Sue Owens; 8 to 9 P. M., "Mutual Relations of the East and West End of our City", Rev. J. F. Cannon, D. D. The Christian friends in the churches of the west end interested in the city work of the People's Central church are invited to attend these exercises. It will be a pleasant and helpful circumstance to sit down together in the ordinance of the supper, and again at the congregation reception to join together in social fellowship. This too will be an excellent opportunity for those living at a distance to learn of the good work which silently goes on, year after year, in that "down town" part of the city.

Y. M. C. A.—Sunday was "Y. M. C. A. day" in the churches. The association of St. Louis celebrated its twentieth anniversary. In the morning prayer-meetings were held at the various branches, and in the afternoon and evening special services were held in a large number of churches. Several gentlemen from other cities interested in Y. M. C. A. work came to St. Louis especially to be present at the anniversary exercises. The report showed that the total membership of the St. Louis Association is 1,972. The efforts of the organization during the year were, of course, chiefly devoted to the erection of the new Y. M. C. A. building at Grand & Franklin Aves. During the year \$26,000 additional was subscribed to the original fund, and the progress in the work was reported as satisfactory. The building will soon be ready for equipment and furnishing. The report went on to state that contracts amounting to \$133,000 have been let and not \$1 of indebtedness has been incurred, as no contracts have been signed until there were subscriptions in hand to cover it. It is the purpose of the trustees and directors to pursue this policy to the end, so that the building when complete, will be absolutely free

from debt. To completely equip and furnish the building and to provide for the support of the association during the coming year will require the sum of \$75,000 and this will make the total cost of the building exclusive of the ground about \$200,000. The report closes with an appeal to the public-spirited people of St. Louis for subscriptions.

Among the special church services held were the following:

First Presbyterian church, Washington avenue & Sarah street, address by State Secretary Gordon, of the Missouri Association.

Second Presbyterian church, Lucas place & 17th street, address by L. Wilbur Messer, Secretary of the Chicago association.

Grand Avenue Presbyterian church, Grand & Washington avenues, address by Rev. Prof. Wm. H. Marquess, D. D., of Louisville, Ky.

Lafayette Park Presbyterian church, Missouri avenue & Albion place, address by Rev. John H. Elliott of Clifton Springs, New York.

Lucas avenue Cumberland Presbyterian church, Lucas & Channing avenues, address by Mr. Geo. T. Coxhead.

Central Presbyterian church, Garrison & Lucas avenues, address by Rev. Prof. Marquess, D. D., of Louisville, Ky.

West Presbyterian church, Maple & Maryville avenues, address by Mr. S. D. Gordon.

Cote Brillante Presbyterian church, Marcus & Labadie avenues, address by Mr. A. M. Wight.

The Rev. D. M. Hazlett gives an illustrated lecture on "A summer in the Azores" at the Bethel mission Thursday evening.

MISSOURI.  
KANSAS CITY, 3d. CHURCH.—Rev. H. H. Shawhan, a Presbyterian minister connected with the Helping Hand Institute in this city conducted an Evangelistic service as the 3d Presbyterian church, Kansas City, Mo., Rev. L. M. Belden, Pastor, for two weeks beginning Jan. 5. The meeting's were very interesting and profitable. The membership was revived, and between 30 and 40 professed conversion; most of them young people from our own families and from the Sunday-school, 13 have already united with the church, and we hope for 10 or 15 more in the near future. At our communion the 12 of January the unique spectacle of 9 young men without any ladies uniting with the church by profession was presented, 6 of them were baptized. Next Sabbath the 26, 8 more young people will publicly unite, 5 of them will be baptized. I can heartily commend Mr. Shawhan to any church wishing help in revival meetings. He is a strong, earnest, orthodox, eloquent preacher and a judicious worker.—L. M. Belden.

PARKVILLE.—The Week of Prayer was observed as usual in our church, the meetings beginning with the evening sermon on Sabbath Jan. 5th. During the week, the Pastors, Revs. L. A. and C. B. McAfee in turn took charge of the meetings. The service was voluntary and many voices were heard in prayer, in scripture reading and in song. We did not follow the subjects assigned for the week, but had services of a more evangelistic nature. We thought of "Our Responsibility," "God's Wish for Us," "The Dangers of Delay," "Our Security," "The Love of Christ" and of kindred themes. Sabbath, Day of Prayer for Colleges, closed the meetings and all the services of that day bore upon the subject of so much interest to our church. The evening service was one of consecration, when we asked the question, "what shall I render unto the Lord," 12 converts brought their newly consecrated hearts to the Lord: 14 who entered upon the week not sure of their position came to that final meeting with the matter fully settled. Many hearts were warmed anew and a large band of Christians entered with renewed consecration into the work for the master. Our church has closed a prosperous year and enters upon the new year with increased interest in work at home and abroad.

POPLAR BLUFF.—Mrs. De Vore of Alaska spent Sabbath the 19th inst., with the church in Poplar Bluff, Dr. L. F. Bickford, pastor. She spoke to crowded houses, morning and night, greatly delighting her audiences by her eloquent and interesting descriptions of Alaska and its people. She will long be remembered with pleasure. A good collection was taken for the work.

PALMYRA PRESBYTERY.—A called meeting of Palmyra Presbytery was held in Macon, Mo., Jan. 21, 1896, in which the Rev. F. W. Fisher, pastor, elect of the Louisiana church was granted permission to return the call of the church; and at his own request he was dismissed to the Presbytery of Washington City. Mr. Fisher was the efficient Stated Clerk and Treasurer of the Presbytery, and it was with much regret that the Presbytery acceded to the request which he felt compelled to make because of continued ill-health, and because of the advice of his physicians to seek a change of climate. A resolution was passed expressive of the Presbytery's appreciation of Brother Fisher's fidelity as a pastor, presbyter and presbyterial officer. The Rev. M. H. Bradley of Kirksville, was elected Stated Clerk and Treasurer. The Rev. J. A. Novinger of Green City was appointed chairman of Committee on Church Election, and the Rev. H. W. Marshall of LaCade chairman of committee on Freedmen. There was an unusually large attendance for a called meeting of Presbytery, nearly every pastor, and a goodly number of elders, being present.—M. H. Bradley, S. C.

CARTHAGE First church—Sunday Jan. 1st, was the regular communion season. The ordination and installation of elders was witnessed by a large congregation and was very impressive; five persons united with the church.

### IOWA.

SIoux CITY.—At the last communion Sabbath, the hearts of the pastor and people were made glad by the reception of 27 new members, the ingathering of the last three or four weeks. The present pastor, the Rev. F. H. Shedd, has only been on the field about ten months, yet in this short time there have been forty-four additions to the church, forty of them being on profession of faith, thirty-five adults, twenty-six heads of families. Seventeen adults were baptized. The outlook for the coming year is bright with the promise. All branches of the church work are in good condition, and the pastor and people are working harmoniously. The urgent need of the work here is a new church.

LYONS.—This church has taken on new life. It had been in a decline. Since Dr. Kaye has been pastor, the advance has been steady. Dr. Kaye has put in operation an extensive plan of organization by means of a pastoral committee of 20. The plan is doing large things in the church. Besides the pastorate, Dr. Kaye has also the chair of ancient languages and literature in northern Illinois College in Fulton, Ill. The church is doing brave work.

### COLORADO.

DENVER.—Rev. W. P. Allen of Westminster church, Denver, has been checked in his work by an attack of fever. Brethren of the presbytery are supplying his pulpit. The opening of the new year was celebrated in South Broadway church, Denver, saw the reception of nine new members. Dr. Crissman has been here about three years as pastor, during which the church has made marked progress.

### INDIANA.

LEBANON.—Great revivals are in progress at the Presbyterian and Methodist churches in this city. The interest manifested at both churches is great, and additions to the membership are being made nightly. The Baptists and Christians will begin revival services next week, while the United Brethren and Disciples churches will likely follow soon.

LAFAYETTE.—During the week of prayer at this church, Wednesday, was devoted to missions. Mrs. D. B. Wells of Fort Wayne, spoke to a large meeting of ladies in the afternoon. From 5 to 7 o'clock a missionary tea was served to ladies and gentlemen. In the evening Mrs. Wells again addressed a large gathering. A large offering was taken up for missions.

KOKOMO.—This church under the pastoral care of Rev. R. G. Roscamp, is pressing on. At the recent communion service 8 new members were received. The annual congregational meeting on Jan. 10th was very harmonious. Full reports were presented from all the departments of the church, and each board and society showed a balance in its treasury. The total amount raised during the year was \$4,108. During the year the trustees paid off \$2,000 of the debt, with good prospects of clearing off the entire indebtedness. A very good showing for a church 7 years old.

### SOUTH DAKOTA.

WHITEWOOD.—Under the lead of Rev. G. P. Beard, this church has again resumed its wonted activity. They have recently given their house of worship and manse a coat of new paint and other improvements. The country church eighteen miles out, grouped with this, Yale, has also decided to build a house of worship and is proceeding with the work, having selected the site and secured the pledge of over three hundred dollars for the work.

### How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props, Toledo, O. We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm. West & Truax, Wholesale Druggists, Toledo, O., Wadding, Kinnan & Marvin, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75 cts. per bottle. Sold by all druggists. Testimonials free.

## Sarsaparilla Sense.

Any sarsaparilla is sarsaparilla. True. So any tea is tea. So any flour is flour. But grades differ. You want the best. It's so with sarsaparilla. There are grades. You want the best. If you understood sarsaparilla as well as you do tea and flour it would be easy to determine.

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WOONSOCKET.—This church has given a unanimous call to Rev. H. A. Rayson of Wood Lawn church, Chicago, and he has signified his acceptance, if he can be released from his present charge, to begin with them early in next month. The synodical missionary spent a recent Sabbath with them, and found them holding on faithfully in the work despite all discouragements and failure for over a year to secure a pastor.

SISSON.—New encouragement is realized by this church and congregation through the presence with them for three weeks again of student T. W. Russell of the present senior class of McCormick Seminary. He gathered them last summer and they enjoyed his labors during the recent holidays. They have given a unanimous and hearty call to him to settle with them as soon as he has completed his studies in the seminary and eagerly look forward to his return to them at that time.

GARY.—Marked blessing is being realized here upon the labors of the pastor, Rev. E. D. R. Hollensted, and his excellent wife and helpers. Three more members were recently welcomed by profession, all adults; a man and his wife, and the third a husband led through the prayers, scriptural reading and faithful Christian living of his wife. He came fifteen miles before morning services that he might publicly confess Christ and be baptized. Besides a goodly contribution to foreign missions, at Christmas times this congregation also gave the pastor a ten dollar fur robe to keep him comfortable during his drives to country mission appointments, one of which pays very encouragingly on his salary, and the ladies' aid bought needed pulpit chairs and communion table linen. Now they propose next to raise funds and have a coat of new paint put on the house of worship.

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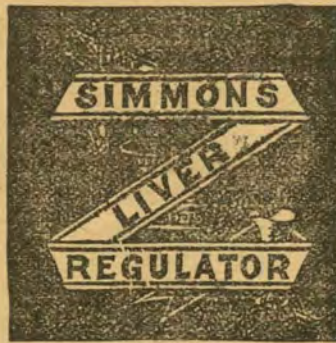
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## Marriages.

**FRENCH—MOE.**—At the bride's parents, A. D. and I. Moe, by Rev. E. M. Halbert, January 15, 1896, Frank E. French of Salem, Neb., and Alice A. Moe of Idona, Kan.

**LANTZ—KERR.**—At the Presbyterian parsonage, Town Hill, January 15, 1896, by Rev. Thos. S. Polk, John Sidney Lantz and Miss Hattie Lenora Kerr, the former of Shelbyville, the latter near Town Hill, Ill.

**BLAKESLEY—KENNEDY.**—By Rev. John H. Aughey, Jan. 22, 1896, in Mulhall, Oklahoma Territory, John Blakesley and Sina Alice Kennedy. Both of Mulhall.

## Obituaries.

[For obituary notices of ministers, or those of their families, no charge is made. For others—except the simple death announcement which is free,—a necessary charge of 5 cents per 8 words is made; cash to be sent with the obituary manuscript.]

**SNOWDEN.**—Died at his residence near Cornwall, Mo., Sabbath, Jan. 5th, James R. Snowden, Esq., senior elder of the Presbyterian church of Cornwall.

Mr. Snowden was a teacher by profession. He was for many years principal of the schools of Wheeling, West Virginia. Coming west he finally settled with his family at Cornwall twelve years ago. There they established a Sabbath school and from their efforts have seen grow the Presbyterian church now well established in that community and recently housed in a new church building. Mrs. Snowden survives her husband. He sleeps near the church he did so much to establish. He was in his 78th year. JAMES LAFFERTY.

**SHEPARD.**—Miss Aura Shepard, daughter of the late Rev. J. C. Shepard, passed away from this life "without a struggle and without a groan" on New Year's morn, at the home of her aunt Welton, near Mound City, Holt Co., Mo.

She had been in declining health for about a year from exposure while teaching school in the autumn of '94. Hoping that a change of climate might be beneficial, she went to California the latter part of October, '95, accompanied by her sister. The change did not have the desired effect, but growing worse she was hastened back to Missouri, arriving at her aunt's about two weeks before she died. Her spiritual vision was clear and her will submissive to "Him who doeth all things well."

This pious young lady was born in Polk County, near Fairplay, about 27 years ago, and was a member of the Fairplay Presbyterian church at the time of her death. Her mind and heart were deeply engaged with the work of the church, both at home and abroad. She was a faithful and earnest assistant to her father in his labors of love, and was foremost in the Christian Endeavor work of Fairplay church. Her mind was stored with useful information and was alive with the missionary spirit, though most unassuming in the performance of her duties. Her record as an obedient daughter, a loving sister and humble, devoted Christian is an exceptional one. She has gone to her reward. M. L. E. Springfield, Mo.

**DISTRICT OF COLUMBIA.**  
WASHINGTON—Rev. Adolos Allen, one of the pastors of the First church, Washington, D. C., to which Dr. Talmage has recently gone, has resigned from this church.

**ILLINOIS.**  
CHICAGO PRESBYTERY.—Feb. 3d, is the date of the meeting of this Presbytery.

## A BOY'S RESOLUTION.

This school year I mean to be better!  
To bind myself down with a fetter,  
I'll write out a plan  
As strong as I can.  
Because I am such a forgetter.  
Resolved—but I'm sleepy this minute.  
There's so much, when once you begin it!  
Resolved, With my might  
I'll try to do right!  
That's enough! for the whole thing is in it,  
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"Brown's Bronchial Troches" are the simplest, quickest and most effectual remedy for Bronchitis, Asthma and Throat diseases.

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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.**

**THE UP-TO-DATE PRIMER: A First Book of Lessons for Little Political Economists.** By J. W. Bengough. 12mo, limp cloth, 75 pp. Illustrated. 25 cents. New York, London, and Toronto: Funk & Wagnalls Company.

"Wit can often pierce where graver counsel fails." The Up-to-Date Primer consists of 70 separate "lessons" in words of one syllable, each illustrated with very cleverly executed cartoons. Each lesson is preceded by nine words, after the fashion of the child's primer, these words combining in themselves caption to the cartoon and introduction to the lesson. The author, J. W. Bengough, former editor of the Canadian comic paper, *Grip*, is well known for his bright, witty caricatures on political and economic subjects, and in this book he has fairly outdone himself. They are veritable serio-comic gems in Single Tax theory. Those who are not Single Taxers can appreciate the clear-cut presentation of the theory, and the witty thrusts.

**THE BOOK OF DEUTERONOMY.** By the Rev. Andrew Harper, B. D., Professor in Ormond College, Melbourne. Expositors Bible Series. A. C. Armstrong & Son. New York, Price \$1.50.

The writer begins at once with the *crux* of Deuteronomy, namely, its authorship and date. Suffice it to say that in his view Moses did not write it, but it is the work of the writer D who was dependent upon the writers known as the Jehovist and the Elohist; and that it appeared after Solomon's day and probably between the times of Hezekiah and Josiah. But, says the author in simple frankness, if the book is not Mosaic then is it not forgery? and can a forged book be inspired? This moral difficulty in the way of the new theory the author, has evidently felt. Let us state the difficulty in his own words. He very fairly admits that to "modern and Western notions it seems difficult to conceive any legitimate process by which a book of comparatively modern date could be attributed, so far as its main part is concerned, to Moses, and published as Mosaic" when it was not written by Moses. But the difference between "modern and Western" notions of what is honest and truthful and the notions which prevailed in early Oriental times makes it all easy! It is certain he says, that at this day Eastern men of the highest character and of the most burning zeal for religion would act in this manner without a qualm of conscience. We are not concerned to deny that. But we will not admit the moral parity of the non-Christian religions of the East with the religion of Israel which taught the ninth commandment, and which also forbade the raising of "a false report" and which trained its followers to say "I hate every false way." And still the writer of the Exposition can say that a literary method which to "modern and Western minds," at least, involved the element of fraud and deceit was one which "inspiration might well use." Believing that, of course the author's use of the word "inspiration" needs definition. And we think it would be fairer and less confusing if he

ceased to employ the word as having any special or peculiar meaning in relation to the books of the Bible.

The book is pleasantly written and there is very much in it of elucidation and in the way of connecting the teachings of Deuteronomy with our present day interests and thought, that makes it very instructive and helpful.

**MAGAZINES AND PAMPHLETS.**

The *Nineteenth Century* for January contains many valuable papers. Henry M. Stanley's "Issue Between Great Britain and America" is especially timely. So is "Common Sense and Venezuela", and "Can the Empire feed its People." This authorized American reprint of the eminent English review comes from the Leonard Scott Publication Co.

We have received The Westminster Sunday-school Blackboard Lessons for the First Quarter, 1896. They are on good paper, 3 ft. by 4, aptly designed and well printed. They are for hanging up in the face of the School and are plainly visible and legible from all parts of the room. Well adapted as a help in explaining each lesson. For sale at Presbyterian Depository 1516 Locust St., St. Louis. Price per quarter 75 cts.

**THE CENTURY FOR THE COMING YEAR.**

The *Century Magazine* celebrates its quarter-centennial in its November issue with an "Anniversary Number." In honor of the occasion it dons a new dress of type, with new headings, etc., and it appears in a new and artistic cover. Although *The Century* has reached an age that is unusual among American magazines, it continues to show the youthful vigor and enterprise that have always characterized it. The programme that has been arranged for the coming year contains a number of interesting features. Much has already been written concerning Mrs. Humphry Ward's new novel, "Sir George Tressady," which has been secured for its pages. There was a very spirited bidding for this novel on the part of several prominent publishers, with the result that the author will probably realize from the serial and book rights of it one of the largest sums that has yet been given for a work of fiction in the English language. The story describes life in an English country-house, and also touches somewhat upon industrial questions. It begins in the November number with an account of an English parliamentary election. It will be the leading feature in fiction for the coming twelve months, other and shorter novels being contributed by W. D. Howells, F. Hopkinson Smith, Mary Hallock Foote, and Amelia E. Barr. There will also be contributions from Mark Twain and Rudyard Kipling (the latter furnishing to the *Christmas Century* one of the most powerful stories he has ever written); a series of articles on the great naval engagements of Nelson, by Captain Alfred T. Mahan, author of "Influence of Sea Power upon History"; three brilliant articles on Rome, contributed by Marion Crawford, and superbly illustrated by Castaigne, who made the famous World's Fair pictures in *The Century*; a series of articles by George Kennan, author of "Siberia and the Exile System," on the Mountains and Mountaineers of the Eastern Caucasus, describing a little-known people; articles by Henry M. Stanley and the late E. J. Glave on Africa; a series of papers on "The Administration of the Cities of the United States," by Dr. Albert Shaw. *The Century* will also contain during the year a great number of papers on art subjects, richly illustrated.

Prof. Sloane's "Life of Napoleon," with its wealth of illustration, will reach its most interesting part,—the rise of the conqueror to the height of his power, and his final overthrow and exile. In order that new subscribers may obtain the whole of this monumental work, the publishers have made a rate of \$5 00, for which one can have a year's subscription from November, '95, and all of the numbers for the past twelve months, from the beginning of Prof. Sloane's history.

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The tone is so much like a pipe tone that even a good musician would find difficulty in detecting the difference.

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Moralities.

CHRISTIAN CITIZENSHIP LINES.

For every 286 of the people of the United States there is one school house; and one saloon for every 278.

The trustees of Princeton College have ordered all saloon keepers in town to stop selling liquor to students under 21 years of age.

The Canadian Pacific railway refuses to sell its lands immediately adjoining its stations except upon conditions which preclude the sale of liquor thereon.

Ex-President Harrison has recently written, advising that in each town and township there should be held regularly once or twice a year a meeting in which two questions only should be considered: First, are the public officers faithfully and honestly transacting the public business?

St. Johnsbury, Vt., knows how to make prohibition prohibit. When a man is found drunk in that city, he is kept in jail until he tells where he bought his liquor.

THE CLUB.

Club is no place for a man of family. It is the rival and often the fatal antagonist of his home. Every sensible wife hates the very name of "club," and is jealous of such a rival with a righteous jealousy.

A PECULIAR INSTANCE.

We have just had in Louisville a peculiar instance. It is of a firm denouncing its own business as felonious. On Third street, is a house that was used last year by this firm as a pool room, in which betting on horse races, etc., was the only business.

HAD HIS ORDERS.

"I've got my orders, positive orders, not to go there—orders that I dare not disobey," said a youth who was being tempted to enter a gambling saloon.

forbid me going with you; they are God's orders, and by his help I don't mean to break them."

THE DISGUSTING CIGARETTE.

A tobaccoist on the greatest thoroughfare of a great city is reported to have given the following opinion about cigarettes, which you may use as a warning to the youngsters in your school (probably there are some, though you do not know them) who are smoking cigarettes in secret:

Music Lessons.

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## FACT AND FICTION.

This life has its ups and downs—  
There's a good deal of truth in a lump;  
But you always go up most amazingly slow,  
And you always come down with a bump.

When the flying squadron looms on the American horizon it will probably not be long before a flying wedge will begin to interest our Canadian neighbors as they gaze across the border.—*Ex.*

Ruskin once wrote to a somewhat eccentric poet of his acquaintance: "If you wanted to oblige me you would keep your room in order and go to bed at night." The advise deserves a place among Ruskin's game of prose.—*Sel.*

Suspicious.—Landlord (to his wife)—Say, Jane, I don't believe that the student who rents a room here is a student at all?  
Wife—Why not?  
Landlord—He studies too much.—*Fliegende Blätter.*

Wife—You saw Mrs. Browner last evening?  
Husband—Yes, but not to speak to.  
Wife—What a whopper! They tell me you were sitting with her for more than two hours.  
Husband—True, but it was she who did the talking.—*Boston Transcript.*

A Maine paper contained the following advertisement the other day: I, Sam'I H—, forbid all persons trusting or harboring my wife Abbie—as I will pay no bills of her contracting from this date, as she has left my bed and board between three and half-past five in the morning while I was gone down to Wiscasset after clams. But the cars will run just the same. Sam'I H—

The jurors had confessed that they didn't know a thing,  
Were ignorant and stupid and of all opinions void,  
They brought the sort of verdict that such jurors ought to bring,  
Whereat the judge expressed himself as startled and annoyed.  
—*San Francisco Examiner.*

### SHE DESERVED IT.

One rainy day recently a lady sat in an elevated car, with her umbrella leaning against the seat. As the train approached Forty second street a tall, lank young man struggled among the standups for the door. In passing his right foot caught the umbrella, and carried away the ferrule end with a crash. The young man was very red and very much embarrassed, but he managed to stammer out a confused apology. The lady, instead of being annoyed at the accident, smiled sweetly, and accepted the apology with such an air of grace as at once attracted the attention and admiration of the observant passengers.

### A WINTER WISH.

Sittin' here 'neath wintry skies  
Feller falls to wishin'  
He was where the rivers rise—  
Fishin'!

What is ice when folks can't skate?  
All the flowers he's missin';  
Likewise, sweethearts at the gate  
Ki-sin'!

Talk o' snow bein' soft an white—  
Little joy it's bringin'!

Want green meadows—birds in flight,  
Singin'!

Give me—give me dreamy dells,  
Where the dews are sprinklin';  
Honeysuckles—cattle bells  
Tinklin'!

—*Atlanta Constitution.*

A trio were sitting on the post-office guard rails last night telling stories. One of them related this: "I know of a fellow who had spent a very quiet life and had never been to the city. Coming into a little money, he suddenly developed a sport, and immediately departed for the city. It was his habit after arriving to lounge around the corners in the central part of the city, and he naturally heard the gilded youth talking about the amount of money they spent.

"Say, I had a great dinner last night, he heard one say, and it cost me twenty dollars."

"Many other remarks like this he heard, and the rustic sport decided to get into the swim too. He made up his mind at once to get an expensive dinner, not realizing that the most of the money spent by the boaster he had overheard had been for wine. Walking into a swell restaurant he called the waiter over. 'Say, look here, said he, I want an expensive dinner like the rest of the bloods. Bring me twenty dollars worth of ham and eggs.'"—*Philadelphia Call.*

The other evening as a muscular person was passing a house, a lady who stood at the gate called out to him: "Sir, I appeal to you for protection!"

"What's the matter?" he asked as he stopped short.

"There's a man in the house and he won't go out of doors when I ordered him to."

He wouldn't, eh! We'll see about that." Thereupon the man gave the woman his coat to hold and sailed into the house. He found a man at the supper table and took him by the neck and remarked: "Nice style of brute you are, eh? Come out o' this or I'll break every bone in your body!"

The man fought, and it was not until a chair had been broken and the table upset that he was hauled out of doors by the legs, and given a fling through the gates.

"Now then, you brass face old tramp, you move on, or I'll finish you!"

"Tramp! Tramp!" shouted the victim as he got up. "I'm no tramp! I own this property and live in this house!"

"You do?"  
"Yes, and that's my wife holding your coat!"

"Thunder!" whispered the muscular man, as he gazed from one to the other and realized that it was the wife's method of finishing a row she had been having with her husband. And then he made a grab for his coat and disappeared into the darkness.—*Ex.*

### For Indigestion

Use Hersford's Acid Phosphate.

Dr. L. B. Allen, Minneapolis, Minn., says: "I have prescribed it in extreme nervous cases and indigestion, with great satisfaction."

"I've planned such a delightful surprise for my husband."  
"Really?"

"Yes: he has a summer suit nearly as good as new hanging in the wardrobe and I've put a quarter in one of the vest pockets!"

The reason why Ayer's Cherry Pectoral is so much more effective than other remedies for colds and coughs is because it is the most skillful combination of anodynes and expectorants known to medical science. It is in every respect a scientific medicine.

Life, however short, is not so short but there is always time enough for courtesy.

Collar the most innocent looking boy in the crowd and you will have the one who threw the snowball.

### FLORIDA VERY CHEAP.

On January 28th, February 11th, and March 10th, the Florida Central & Peninsular railway will sell 30 day round trip tickets at one fare plus \$2 to any point in the State. Through Sleepers in 36 hours, with liberal stop-overs at Atlanta. One way Settlers' tickets at 1½ cents per mile on sale the first Tuesday in each month. For maps, rates and routes, write H. F. DAVIS, W. P. A., Commercial Bldg., St. Louis, or A. O. MACDONELL, G. P. A., Jacksonville, Florida.

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The Christian life is worship as well as work and growth. Every true life reveals the glory of God. Life is the highest worship. What a revelation of God a good life is! The years of a man's life are the pages of a book on which is written the name of God. Looking backward always gives us a vision of God's help. His goodness and His grace have combined to make the year a year of blessing. His dealings with us always have a brighter look when we review them. The diamond gives back the light that it receives, in all the beauty of its broken rays. Our saved souls are made beautiful by the light received from God, given back in praise and worship to Him. Every year of our lives should speak a message of God to the world. We are His children, and there is something wrong with us if the world does not learn something of our Father from our lips and lives.—*Christian Intelligencer.*

The name of Jesus is the sum total of all delights. It is the music with which the bells of heaven ring; a song in a word; an ocean for comprehension, although a drop for brevity; a matchless oratorio in two syllables; a gathering up of the hallelujahs of eternity in five letters.

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Our baby when three weeks old was badly afflicted with Eczema. Her head, arms, neck, limbs, and nearly every joint in her body was raw and bleeding when we concluded to try CUTICURA REMEDIES. We began with CUTICURA (ointment) and CUTICURA SOAP, and after the first application we could see a change. After we had used them one week some of the sores had healed entirely, and ceased to spread. In less than a month, she was free from scales and blemishes, and to-day has as lovely skin and hair as any child. She was shown at the Grange Fair, and took a premium as the prettiest baby, over sixteen others. MR. & MRS. PARK, 1602 Bellevue Ave., Kan. City. Sold everywhere. POTTER DRUG & CHEM. CO., Boston.

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