

THE MID-CONTINENT

VOL. XXII.—NO. 6.

ST. LOUIS

\$2 A YEAR.

If you are interested in getting a \$3.00 genuine Bagster Bible as a gift, just glance at page 15.

THE CHICAGO *Midland* was criticizing a "high" churchman who measured "5 feet, 8", last week!

ACCORDING TO Indian criminal statistics, there is one criminal to every 274 Europeans, 509 Eurasians, 709 Hindoo Christians, and 1,361 Brahmins, while the proportion of Buddhist criminals is only one in 3,787.

A HUNTER, while roaming in some Connecticut woods recently, came upon an excavation in a bank. Turning over an iron vessel in the sand, he found a note. It stated laconically: "We are satisfied that Captain Kidd's treasure is not buried here."

IT COSTS something to become "My Lord Bishop" in England. The late Dr. Macfayden, of Manchester, on one occasion investigated the subject, and found that the sum paid by one bishop in fees, during his elevation to the bench of bishop, was not a farthing less than £468.

AS WE have said before, there are premium Bible offers and premium Bible offers. The marked distinction between THE MID-CONTINENT'S offer and those of other journals, is that ours is a BAGSTER Bible, and we publish testimonials from the Southwest which PROVE all we claim for it. See page 15.

THE GREAT grandson and namesake of Robert Burns and the last descendant in the direct male line, very recently died at Blackhall, near Edinburgh, aged fifty-two years. He had been a soldier, and a gardener in the Edinburgh public gardens. For fourteen years past he had been in charge of the powder magazine at Blackhall. He left no family.

ST. LOUIS has many "proud distinctions." Not the least of them is the fact that—up to the hour of going to press—she is the home of no *Chap Book* nor *Chip Book* nor *Philistinelet* nor any other uncouth, want-to-be-smart-and (British)-"decadent" little efforts of youths who should be keeping books, or attending to business at the ribbon counter.

THE INFORMATION comes that Rev. J. Wilbur Chapman, D. D., will be installed as the pastor of Bethany church, Philadelphia, associated with Drs. C. A. Dickey, G. W. VanDeurs and J. C. Thompson, Monday, February 10th. The church does not expect Dr. Chapman to give up the evangelistic work, but gives him leave of absence for three months during the winter. Dr. Chapman's engagements will take him to Brooklyn, New York City and Burlington, Iowa.

THE FARMERS near Grand Island, Neb., who in sore straits through the drought of 1894, accepted aid from the wholesale merchants of St. Joseph, Mo., to the amount of \$103, paid the same back, last week. A letter which accompanied the draft stated that the farmers who were helped in 1894 raised good crops last year and "are anxious to discharge their obligations." The money was sent as a gift, not as a loan, so its return was something of a surprise. But it shows the sturdy material of which those plucky farmers are made.

PRESIDENT KRUGER of South Africa, is a man of rock-bottomed religious and other convictions. At the dedication of a Jewish synagogue in Johannesburg, so it is stated, he was asked to "open it." He did so, in a homily which was a resume of the history of the chosen people. It was a discourse most gratifying to his Hebrew listeners, up to his closing words, which came as a bolt from the blue. These were the words: "And so I consecrate this building to the worship of the Triune God!" It has led to a serious split among the worshippers. Some say it was only a slip, but others that the building has been "desecrated!"

A CONTRIBUTOR to a Philadelphia magazine makes the position of all editors plain to those on "the out-

side". In part, he says: An editor, however humble his gifts, soon learns—what some of his correspondents seem to find it difficult to understand—that a periodical is not an eleemosynary institution for a mutual admiration society; that it is "run" for the benefit of readers, and only incidentally for that of contributors. Writers exist for the public, not the public for the writers; the writer is entitled to recognition only so far as he supplies matter likely to be attractive or profitable to the public. Personal considerations ought to weigh very lightly with an editor.

THERE HAS been an exhibition in St. Louis of late a monster whale, stuffed, of course. A six-year old Presbyterian boy was taken to "view" the large "remains" of the marine monster. Beside him stood a man evidently versed in infidelity, or the fashionable destructive criticism of the day (it makes little difference which). For the stranger said: "Look at that small throat. Doesn't that prove that no whale could have swallowed Jonah?" He was talking to the crowd. And the little fellow, who has the blood of one of the greatest Bible scholars in the world in his veins, promptly denounced him for his crass ignorance. His testimony was clearly spoken: "But the Bible didn't say that it was a whale that swallowed Jonah. It said it was a big fish." And the owner of the whale complimented the boy on his knowledge. That six-year old boy had been properly trained.

"THE SALVATION Army" plans holding an interstate Congress in this city between the 9th and 14th of this month. It is expected that about 100 commanding officers from five or six of the western states will be present. The most important feature of the entire congress as announced, will be a mass meeting in the Music hall on the night of Thursday, February 13th, at which commander Ballington Booth of New York City will preside, and after the marriage of two prominent officers of this division, he will also deliver a special address upon "the advances of the Salvation Army." The St. Louis "City Directory" of the Army is now as follows: No. 1, 1417 Franklin avenue; No. 2, 107 South 7th street; No. 3, 203 South Jefferson avenue; No. 4, 1106 Pine street, No. 5, 1312 Merchant street; No. 6, 2629 Franklin avenue; Slum corps, Second, between Plum & Cedar streets.

THE ARMENIAN question is no new thing. Edward III. had to consider it. In the year 1360, three monks went to England to lay before Edward their plea. It was that of Armenia to-day: "The Mussulmans are trying to exterminate us." Then the trio begged leave to be permitted to dwell in England, and to collect money for their suffering brethren. The King, says the London *Spectator* "granted this petition and took the Armenians under his protection, but only as long as the protected should do nothing injurious to the King and realm and should 'bear themselves in true faith and honesty.' The incident is very curious. From that time to this—635 years—the persecution of the Armenians has seldom ceased. Yet the Armenians have survived and have kept their faith. Surely there must be a good deal in a people with such a history as this?" Truly, and it is a pleasant thing to see that England is awakening to the fact while a few of the poor Armenians are still alive.

A BANK cashier in talking about the possibilities of contagion in soiled bank-notes, said that a much cleaner lot of paper money was now in circulation than heretofore. The banks, he said, now send their soiled notes to the United States Treasury, to be burned, as soon as a sufficient quantity accumulates. New notes go in their place. This has become advisable, owing to the increased facilities for printing bank-notes. "One never sees a soiled bank-note in London. They are all crisp, and white and new, simply because the Bank of England never lets a note go out a second time. Although the average life of a Bank of England note is said to be five days, the notes which find their way to the colonies are kept in circulation for years, and these are found to be in an even worse condition than our own greenbacks." Apropos of contagion in greenbacks, THE MID-CONTINENT'S brave offer is well known: *We will receive from these in arrears*

\$2 00 bills, even if wiggling with germs and most dangerous to the owners thereof. If you are in arrears and have any suspicious looking \$2.00 bills: send them along, and so put yourself out of all possible danger of contagion. This proposition is unlimited in time.

A MESSAGE of cheer has come from Glasgow. Rev. W. H. Roberts, D. D., secretary of the Western or American section of the "Alliance of the Reformed churches holding the Presbyterian system," sends for publication the correspondence attached, which will prove of interest, in view of the political relations between Great Britain and the United States, and also of the approaching meeting of the 6th general Council of Alliance at Glasgow, Scotland, June 17, 1896. "At Glasgow, within the presbytery house, the seventh day of January, 1896, the Free presbytery of Glasgow met and was constituted: *inter alia*. In connection with the sudden and unhappy change in the political relations between this country and the United States, the presbytery record their warm gratification at the attitude adopted by the churches in America, and reciprocate with all their heart the sentiments of good-will and affection which were so generally expressed toward this country. They feel that a fratricidal war between two nations so closely united, not only by the ties of kindred language, but in the joint endeavor to make known Christ's salvation throughout the world, ought to be regarded as outside the range of things possible. They instructed the clerk to convey to the secretary of the American Section of the Alliance of Presbyterian churches this expression of full accord in their views and feelings, along with the assurance both of the presbytery's undiminished regard and sense of oneness, and of the pleasure with which the visit to this city, in the course of the present year, of honored representatives of their churches is being anticipated." These are selected from the record of the Free Presbytery of Glasgow, by Wm. Serymour, presbytery clerk.

THERE IS a pleasing change noted in the attitude of the British Press towards the United States and its inhabitants. There is a marked desire to cease from ridiculous geographical blunders, such as references to Albany as a state; and the use of the stock lay figure of a keen-beaked, thin, nasal-voiced, strangely-clad "Uncle Sam" as a likeness or the typical inhabitant of "the States." A cable dispatch from London announced that Mme. Tussaud, the famous exhibitor of wax figures of that city has added to her exhibition of the rulers of the world a fine likeness of Mr. Cleveland. Heretofore she had ignored him. That is a "straw." Even so marked is the change in the attitude of the representative publications. They are waking up and referring to "shameful ignorance of England with regard to the United States in the past." In the last six weeks, it is stated, broadsides of news in the United States were published daily in the papers which never used to give more than two inches to it once or twice a week. Already the President, his Cabinet, Lodge, Fry, Wolcott, Sherman and Davis are well-known names in the mouths of Englishmen. Our British brethren are now well aware that the two or three disloyal "peace-at-any price" papers of New York city, which were first quoted exclusively, are no longer referred to as representing American feeling. "All this is part of the resolution to get acquainted with and show respect for the surprising country that suddenly threatened war and startled England out of her dream of an alliance of English-speaking peoples." That dream need not be ended. On a late day every newspaper gives first place to that part of the speech of Chamberlain at Birmingham, in which he said he wished "England could count on the powerful support and co-operation of the States in enforcing the representations which up to the present time we have fruitlessly made in behalf of those who suffer by Turkish tyranny and Turkish fanaticism." To Henry Norman, the brilliant and honest London correspondent, much of this turn in the tide of British sentiment is certainly due. While the dreary old *Times* was printing what was not American sentiment from New York, the London *Chronicle* sent its ambassador to Washington to find out and cable what was.

THE YEARS.

BY S. S. CRYOR, D. D.

As ships that sail away upon the sea,
Bearing their treasures to some distant clime,
So sink our days beyond the mist of years,
That rolls above the ever-flowing stream of time.

"A shadow that declineth" says the seer;
A more than shadow in our lives are they;
A stream that flowing onward seeks the sea;
And in its rapid progress will not stay.

A dream, a flood, a tale that's idly told
By travelers, ere they sleep by some camp-fire,
Whose flames make glowing shadows in the night;
Then slowly sinking into gloom expire.

An arrow cleaving silently the air,
Shot by some unseen hand with mighty power;
A post that swiftly flies away,
Bearing the message of a passing hour;

So pass the years, and on their bosoms bear,
Treasures of love more dear than all beside;
White winged ships that slip their moorings here
To glide away upon the ebbing tide.

We would not call these dear ones back to tears
To share the sadness of our lonely night;
Safe in the peace of God's eternal years,
They know no sorrow in that land of light.

THE LAW IN THE HEART.

BY THE REV. H. T. FORD.

Some time ago, a lady of wealth sought the advice of her pastor as to whether she should go to the assessor and make returns to him of a small amount of property which, for some reason unknown to her, he had not asked when he made the assessment. She had little knowledge of the civil law, but did know something of the divine law, and was anxious to fulfill its requirements. That law was in her heart.

"She has a conscience." This is the heading of an article in a recent issue of the *New York World*, relating to a handsomely dressed woman who called on President Barker of the tax board, and told him that she had a large income and considerable property in the city. She asked that the property be put on the tax rolls, giving her name and address with a list of her taxable property. Yes, "she had a conscience." It was that, and nothing else which led her to this honest deed, which caused her to prefer to do right rather than to enjoy in her own worldly pleasure a considerable amount of money rightly belonging to the government. A love of that which is right was controlling in her mind. Such love is the law of God in the heart.

Comptroller Fitch of New York, recently received an anonymous letter, containing \$300, and saying, "this money is due the city," and a little later he received another, containing \$1,500, saying, "taxes justly due the city." There was a conscience behind each of these letters, and considerable of it. Both these letters were placed to the credit of the "Conscience Fund." We believe that a special department of the treasury at Washington has long been kept for the monies sent by "conscience" in anonymous letters.

These are a few specimens of a certain kind of fruit which have come to notice in one of the daily papers within a few days. The large majority of these conscience letters are probably never reported. Conscience is generally at its weakest in dealing with the government and the assessor and tax collector. Moral considerations are apt to be dismissed here. It is generally understood that taxes are paid on only a small part of the personal property of the country, because people can and do conceal it from the assessor. Moral considerations with the government have come to be considered of so little importance, that a high court has recently decided that "perjury in connection with a man's tax lists does not affect his general credibility under oath." To cheat the government is all right. This is the kind of morality too much in vogue, concerning taxes due the government.

It is entirely safe to infer that the persons above referred to, of their own accord, paying taxes overlooked by the agents of the government, have felt the power of religious truth. By revealed truth their eyes have been opened to understand the nature of moral government and the infinite importance and eternal obligation of moral law. Under the influence of religion their consciences have been quickened and moral law brought into control of their business, making them honest in their dealings with the government. A man with the law of God in his heart does not need the help of the sheriff to make him pay his taxes. That law is a controlling power in him, he is a law unto himself. He goes of his own accord, moved by a controlling love of righteousness, to rectify

mistakes. He is as anxious to deal honestly with the government and great corporations as with the individual. This law of righteousness when once clearly written in the heart by a thorough conversion, controls all business transactions.

No intelligent person would expect to find the law of God written in the heart of any irreligious man or woman. It is in the church that we expect to find quickened conscience and men living under the control of moral principle. With all the unconverted persons in the church, with all its weakness and imperfections, it still remains true that there is more honesty, benevolence, truth and righteousness in the church than outside of it. Were such letters as came to Comptroller Fitch ever sent by an atheist or a confirmed sceptic who disbelieves in God, and his responsibility under moral government? Was a conscience treasury ever heard of in Turkey or China?

It is a characteristic of false religions that they are either disconnected with morality or else teach immorality. The law of God is never found written in the heart of their votaries. It is only those who have become new creatures in Christ in whose hearts the law of righteousness has been written as the supreme and controlling power. Why should business men ever fight religion and try to break down the church and arrest its work? Is there too much honesty in business, too much righteousness in the world?

Kansas City.

THE REIGN OF LOVE.

BY THE REV. JOSEPH F. FLINT.

"Young man, the hardest task of your life will be to convince men of the love of God!" said an evangelist turning to me at a revival meeting, which was the first of my ministry, 16 years ago. I have often pondered his words since then, and have found them true. Men believe in the reign of law, they are profoundly convinced of God's power, but that He loves them with a quenchless, ardent affection, they are slow to believe. Even good Christian people, seem to have a firmer grip upon the greatness and holiness of God than they do upon His precious love.

We are constantly voicing the love of God in song, and prayer, and teaching, but to be profoundly convinced of this love so that we can truthfully say, "God is love, I know, I feel," that is a rare attainment indeed. If this love fills the heart, why so few beaming faces? Why so little fervor of manner and gentleness of voice and demeanor? Upon careful reflection, it would appear that the trouble lies with us and not at all with God. It is not as if we stood ready with prepared hearts to welcome the slightest token of his good will, yet failed to find such evidence. No, not that. It is because our hearts are so cold and dead within us. The mental faculties are wide awake, never more so than to-day, therefore all men are convinced of God's wisdom and order in creation, and as for his power, our frail bodies are overwhelmed by it at times—"who can stand before his cold?" But love appeals to another side of our nature, and here we are as adamant where we should be as wax. Unless the heart responds, love can find no entrance be it never so sweet and tender.

God has made ample and gracious revelations of his love, there is no doubt about that. To find it difficult in persuading men of this glorious truth, is therefore only another way of saying that it is difficult to clear away the obstacles that sin has created. Melt the heart into submission and appreciation, and all is well. Throw open the shutters, roll up the curtains from the darkened chamber, and the sun will do the rest.

What we need at this time above all else is a revival of the precious love of God. We need a fresh baptism of love in our homes. How much of thoughtless bickerings and petty annoyances now mar the daily routine of life. It is so easy to find fault to get into another's way, to hinder where we ought to help. Now love would remedy all this. It is the oil that makes things move smoothly and evenly. "Time does softly, sweetly glide, when there's love at home." A little more of humility, patience and kindness would work wonders. Try it.

We need more love in the church. There is plenty of activity, there is worldliness enough and to spare, God knows; but the sweet spirit of love awaits to be enthroned. Open your heart to your neighbor, give all the fingers of the whole hand in greeting, and if you retain the grasp a moment longer, it were better so. Men and women, that came perhaps a bit discouraged, would go home saying: "Did not our hearts burn within us as the friend talked to us after the meeting?" No more church quarrels, no more estrangements, no more cold and lifeless prayer-meetings, when the ocean of God's love has swept into and filled the heart. Our religion stands for love: we need

therefore to cultivate _____ and welcome the melting mood. Who is there that has ever equalled the love of Jesus Christ?

Then we need a revival of love in the market-place. But you say, "Business is business, and competition takes no account of the play of sentiment." Pray, does not the business man, crowded to the wall by his competitors, take account of his sensibilities? Has he no feelings? When he sums up the causes of his defeat, does he not say: "Those heartless men, they took every advantage of me?" It is this sheer heartlessness that hurts most. God only knows what untold suffering is caused every day in commercial centers by the cool dictum, "business is business, you know." For whom do men work if not for the dear ones, miles away? You will find as the main-spring of most business activities, deep down at the bottom, are the loved ones at home. When you strike the business, you strike them. Yes, better than sound currency are sound hearts that forget to apply the Golden Rule, no, not for a moment. Let us pray for a revival of divine love.

THE OLD AND THE NEW.

BY THE REV. N. J. CONKLIN.

The Rev. Dr. Cuyler, the once "silver tongued," but now rather, the golden panned, always puts things in just about the right way, and is always forceful. In a recent sermon, the Dr. had occasion to speak of that which had completed its three score and ten in years, and hence was led to speak thus of the old and the new:

"Seventy years old!" sneers some novelty-hunting Americo-Athenian, who is prating about progress and "modern improvements." "Its age is its condemnation;" sneers this scoffer; "it is out of date; behind the times; we have outgrown it; give us something new!"

Stop, stop, friend; you are caught by the silly, specious shibboleth of Satan, who would fain induce God's people to abandon everything which has borne the test of experience in a mad craze after novelties. This is one of the devil's arch-devices. As the Almighty creates no new sun to rule the day, and no new stars to illuminate the night, He provides no new Bible to enlighten, and no new Gospel to save the same old ignorant, depraved and sin-sick soul of man.

With all the advances in science, art and mechanics, the church of God has never improved on the apostolic methods of winning souls to Christ. Human nature has not changed in these seventy years. Truth has not changed. The promises of God have not changed. The power of close personal effort for the salvation of souls has not changed. The power of prayer and the promises of the Holy Spirit have not changed. The influence of the press, for good or evil, has not changed. What Harlan Page did seventy years ago can be done and ought to be done again.

It is not a new method that is needed, but new vigor in using the well-tried methods. It is not new machinery that God's church needs, but a new and "living spirit within the wheels." The mad mania for novelties in religion is the snare and curse of our times.

It seems to me that Dr. Parkhurst now of anti-Tammany-fame, has come to be of one mind with Dr. Cuyler in the above utterances. The daily press reports: That the Doctor brought his Madison Square church audience to an uproar of cheers when he affirmed that he gloried in having Puritan blood in his veins, and that he wished there was "a ridge of Puritanism from the Battery to the head of the island." In his fight with sin he has found the need of the stalwart character which only the old and well-tried doctrines of our fathers, the Calvinism of the Puritans can give.

It is to be hoped that ere long more of those who have had an itching for the "new" and so-called "liberal" in doctrine and practice, will come back to their senses. It will be good for both church and State.

Rochester, N. Y.

We should strive to be troubled at nothing, and to take every event for the best. I hold this to be a duty, and the neglect of it a sin. For in fact the reason why sins are sins, is only because they are contrary to the will of God. If then the very essence of sin consists in having a will which we know to be contrary to that of God, it seems clear to me, that when He discovers His will to us by events, it must be a sin if we do not conform to it.—Blaise Pascal.

MY 5 IN GALILEE.

The day is ending; faster, faster,
The dark comes on o'er land and sea;
I close the book, but still beside the Master
I walk through Galilee.

Through date and palm the breezes softly stealing,
The lily stir upon her graceful stem;
And on the air are whispered tales of healing
And speech of Bethlehem.

Anon I hear the lisp of little voices
Where 'mid the flowers wild the children play,
And catch another sound as age rejoices
To meet Him on his way.

Half dreaming thus, I see the book before me,
The gentle one who healed beyond the sea,
And as the precious twilight stealth o'er me,
My heart's in Galilee.

—T. C. Harbaugh, in the Midland.

"LET HIM WHO LOVES ME FOLLOW ME."

In the early years of the sixteenth century, Italy, under the influence of her renewed youth, had reached the zenith of her greatness in literature and art, but was fast gravitating to the nadir of public spirit. While Leonardo depicted the Last Supper of the Lord on earth, and Raphael his Transfiguration, while Michel-angelo painted the mingled sweetness and sorrow of the Last Judgment, and Bramante planned the world's greatest cathedral, the popes who were their patrons filled the church with scandals, and the princes who were their natural rulers destroyed the privileges of the people, or invited foreign foes to aid them in their treasonous ambitions.

At length the French and the Spaniards occupied the whole of Italy, and in the early part of the year 1512 the question of supremacy was fought out between these powers beneath the historic walls of Ravenna.

The Spaniards were the seasoned soldiery of Gonzalvo da Cordova, the "Great Captain," the veterans who had won the lovely city of Granada and the vine-clad slopes of Andaluz from the Moor, and had overrun the kingdom of the Two Sicilies. The French were but a broken remnant of the brilliant army which Louis XII had sent to maintain his rights in Italy, but for a moment it was galvanized into activity by the gallantry of its general, the youthful Gaston de Foix, the nephew of the king. Scarcely more than a boy in years, he had but recently come into Italy; but his vigor and energy, the reputation which he had already won, and the spell of his personality, had in a moment revived the hopes of the army, and enabled him to assume the offensive.

The battle was waged with varying fortune. At length, when the triumph of the French seemed assured, there came a change in the tide of battle. Two battalions of the Spanish infantry, the wonder of the age, were about to break through their all but victorious foemen. The young general determined to avert this, and prepared to lead a charge. Those about him strove to prevent so hazardous an adventure, but in vain. As they still urged him on, pressing round him on the field, he suddenly broke from them, crying, "Let him who loves me follow me!" and spurred upon the foe. For a moment they paused. Then every gentleman of France, every battle-scarred mercenary, every stout burgher and peasant pikeman, followed where he led, with that brave call, "Let him who loves me follow me!" ringing in his ears.

The Spaniards, not used to falter, faltered at that shock; the lions of Aragon and the castles of Castile gave way before the lilies of France, and the trumpets and clarions pealed forth gladly the notes of triumph. But the noblest lay round their leader slain. They had heard his call, "Let him who loves me follow me!" and they had followed him to "death and glorious victory." They followed him, even unto death, for the love they bore him. They followed him, they died with him, though with them perished the cause they served.

Louis, when he heard the story of that fatal field, exclaimed that he had rather have lost Italy than that gallant boy. Well might he say so, for in losing him he lost Italy.

Gaston de Foix knew, as he faced that serried row of lances, that there was not a man among those who bade him stay but would follow where he led. He knew, not by any calculation of the doctrines of probabilities, not from any deduction from a large number of observed instances justifying a general law, but from an inborn instinct of command, that he held the hearts of those men in his hand; that, when he conjured with the spell of the love they bore him, he used no doubtful magic. When, above the tumult of the battle, rose that day the notes of his young voice, strident and clear, "Let him who loves me," each man who had heard him knew that they were a per-

sonal appeal to him. None stopped to parley, none to ask again. They loved him, therefore they followed where he led.

Across the centuries comes the call of One who hath loved us unto the death, bidding us to follow him. We have not loved him first, but he has loved us, even from the foundation of the world. He saith to us, "If any man will come after me, let him . . . take up his cross and follow me."

Who is this that speaks to us thus? He is the Captain of our salvation. His right to our allegiance is absolute, because he is the Son of God. But he does not base his call on this claim, which he might justly assert, but on the character of the service. It is a good service,—a service in itself joyous, in which those who are employed are ennobled by the cause they serve, and in which victory is sure.

The men who followed Gaston de Foix on that memorable day knew that they were doing a foolhardy thing; they did not know that it would be a thing remembered through many generations. They knew it was to end in almost certain death; they did not know that it was to be crowned with glory. They followed, not for glory, nor for the fruits of victory, but for the love of him who called them. Theirs was a hard service, and its reward was death.

Those who follow Christ know that they are doing the wisest possible act; they are able to read in the countless examples of men in many generations the results of such a following of him. They know that it means effort, constant, unflinching courage, boldness, faithfulness. They know that it means the giving up of all sinful pleasures; but they know also that it means, even in this world, triumph; that the Christian wins from all good men respect and confidence, and wrings from bad men even a grudging, but no less real, trust and acknowledgment of qualities which they do not covet, yet must needs admire; and, at the end, fearless death, and, as we confidently believe, endless life beyond the grave. The Christian does not need to take thought how he shall die bravely, for he who has lived well need take no thought how he shall die.

Gaston de Foix appealed to his followers without doubting their willingness to follow. He did not wait to see if they would follow, but plunged into the fray. He is unfit to lead men who have no confidence in his powers of leadership. So with our Lord. He made his appeal. He proceeded with the work of atonement, and the world's history since he hung on the cross of Calvary is the proof of the power of that appeal, of the capacity for leadership in Him who is our leader.

Follow me." These words were constantly on the Lord's lips. "Follow me." Whither? Through sorrow and pain and denial, through self-sacrificing labors even unto death; yes, it may be through all these but to himself, and God and heaven at last.

But is this so hard? Christ says, "My yoke is easy and my burden is light." Many of life's noblest have suffered, and yet have freely chosen "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." For the wages of sin is death, but the reward of them who diligently follow Christ is life everlasting.

Through nineteen Christian centuries the call of Christ has drawn men to him, "Let him who loves me follow me."

If there had been some coward in the French army that day before Ravenna, he would have said in his heart, "No; I do not love him," and would have stayed behind. He might have found excuse enough in quibbles: "How can I love one I have only seen a few times, and at a distance?" "How can a poor soldier love a powerful prince?" But they were brave and loyal men. "Let him who loves me" each knew was meant for him.

But Christ appeals to us to come also because He has loved us. It is not only, nor chiefly—our love for Him, but His love to us, that He appeals to. He is ready to receive all who will come unto God by him, and is willing to give us the strength wherewith to come. The power of his Spirit is sufficient for us.—*President Ethelbert D. Warfield, in S. S. Times.*

TRUE CHRISTIAN LIFE.

Did a holy life consist of one or two noble deeds—some signal specimens of doing, or enduring, or suffering—we might account for the failure, or reckon it small dishonor to turn back in such a conflict. But a holy life is made up of small things. It is the little things of the hour, and not the great things of the age, that fill up a life like that of Paul or John, like that of Rutherford, or Brainerd, or Martyn. Little words, not eloquent speeches nor sermons; little deeds, not miracles, nor battles, nor one great heroic act or mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning;

the waters of Siloah, "that go softly" in their meek mission of refreshment, not the waters of torrent, noise and force, are the true symbols of a holy life.

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgences of self and of the flesh, little acts of indolence or indecision, or slovenliness or cowardice, little equivocations or aberrations from high integrity, little touches of shabbiness and meanness, little bits of covetousness and penuriousness, little exhibitions of wordiness and gayety, little indifferences to the feelings or wishes of others, outbreaks of temper, or crossness or selfishness, or vanity; the avoidance of such little things as these goes far to make up at least the negative beauty of holy life. And then attention to the little duties of the day and hour, in public transactions, or private dealings, or family arrangements; to little words, and looks, and tones; little benevolences, or forbearances, or tenderness; little self-denials, and self-restraints, and self-forgetfulness; little plans of kindness and thoughtful consideration for others; to punctuality, and method, and true aim, in the ordering of each day—these are the active developments of holy life, the rich and divine mosaics of which it is composed.

What makes yon green hill so beautiful? Not the outstanding peak or stately elm, but the bright sward which clothes its slopes, composed of innumerable blades of slender grass. It is of small things that a great life is made up; and he who will acknowledge no life as great, save that which is built up of great things, will find little in Bible characters to admire or copy.—*Dr. Bonar.*

BITS FROM BOOKS.

Did you ever cultivate the habit of talking aloud to God? Sit down this very day, and with upturned face and open eyes, talk to Him as to your father, as to the dearest friend you have, one to whom you can tell your most secret thoughts; tell them to Him. The very room where you sit will seem to be filled with angels; but best of all, God will be there, for one could not talk to Him without feeling Him to be near. After such an experience some one has written: "Suddenly there came upon my soul something I had never known before. It was as if someone infinite and Almighty, knowing everything, full of the deepest, tenderest interest in myself, made known to me that He loved me. My eye saw no one, but I knew assuredly that the One whom I knew not and had never met had met me for the first time, and made known to me that we were together." God give us all such an experience.—*From "— and Peter," by J. Wilbur Chapman.*

For one thing, we must remember that cheerfulness has to be learned. It does not come naturally. The cheerfulness which comes naturally is not that which our Master bids us to have. We are to be of good cheer in tribulation and this certainly is not a natural experience. Nor does Christian cheerfulness come as a direct gift from God when we become Christians. All the fine things in Christian nature and Christian culture have to be learned. Even Jesus Himself "learned obedience by the things which He suffered." We all have to learn the lessons of beautiful living. Life is a school, and God is continually setting a new lesson for us. George McDonald says: "Till a man has learned to be happy without the sunshine, and therein becomes capable of enjoying it perfectly, it is well that the sunshine and the shadow should be mingled, as God only knows how to mingle them. When we find ourselves facing some unpleasant duty or in the presence of a new trial or sorrow, we should not forget that it is another lesson set for us.—*From "The Blessing of Cheerfulness," by J. R. Miller, D. D.*

The Holy Spirit "sat upon each of them," to indicate that henceforth he was to find in believers, and in the body of believers—the new church of Christ, his seat, his "see." We cannot but recall the descent of the Holy Spirit as a dove, abiding on Christ at his baptism. The dove is a bird that craves a nest and a rest, unlike the raven and such others as wander on restless wing. The holy dove sought in the perfect man an alighting-place, which He had not found since the creation. And now in the body of Christ, formed out of believing districts, He takes his abode.—*From "Acts of the Holy Spirit," by A. T. Pierson, D. D.*

Dr. J. Marshall Lang says that nothing has impressed itself more upon him during his perambulations through Scotland during the past five years than the complaints that have reached him from many quarters of a decadence of pastoral visitation.—*Presbyterian Review.*

Kansas Department.

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

NOTES BY THE WAY.

BY S. B. F.

Loyalty to the cause of Christ, or a Christian, is the first great duty of every one who has named His blessed name; next to this in importance is loyalty to the church in which you have chosen to render your service for Him. The individual who does the most to bless the community in which he lives is, generally speaking, the one who is most careful and loyal in the interests of the home.

So in the church, the one who is a loyal Presbyterian, seeking conscientiously, in every way, to advance the interests of the church to which he belongs, will be found, in the end, to have done more for the real glory of Christ and the rich blessing of mankind than the unanchored, unstable soul which is "blown about by every wind of doctrine" and, attempts to scatter in a promiscuous way that service, which can be far more effectively rendered in loyal concentrated effort in the church of one's choice. The individual who is quickly drawn away from family loyalty and home love by attractions from without is on the high-way to sorrow and wrecked hopes. So the individual in the church who is roaming around after "something new and flashing" in other church pastures, no matter how brilliant and attractive they may be, for the moment, is disloyal to his own and sowing dangerous seeds of discontent which by and by will issue in a bitter disappointment.

Many a faithful hard-working pastor, whose life has been a great blessing in the community and whose labor of love outweighs the preciousness of gold, has often been sorely tried and discouraged by the inconsiderateness of many well-meaning "souls" who have been drawn away from their fealty to their own church by some "smart preacher" in a sister church. In a sense it is doubtless time that a "new thing" or a "curiosity" "draws" for a time but the "reputation for saying smart things" and the "ability to tickle itching ears" seldom build up character or conduce to spiritual power. The child does not grow strong and vigorous upon a diet of spices or upon the viands of the pastry cook; but needs the plainer, more substantial food that builds up healthy "brains and brawn"; so the true Christian needs for the up building of a robust Christ-like character the plain "bread of life" and the "strong meat" of God's word. His soul is not likely to grow strong and spiritual, fed on the "fancy dishes" of some peripatetic preacher, whose chief qualification seems to be to advertise his own variety and amuse and entertain instead of instructing and building up righteous character.

Moral and spiritual dyspepsia is likely soon to overtake the individual who has no higher conception of his relation to the church of God than to be perpetually roaming around for new and questionable dishes, served by equally questionable cooks.

If you want to be strong and healthy, stand by your pastor and the church of your choice with that steadfastness which will insure vigorous growth and healthy development.

The same loyalty to the church of our choice ought to characterize us in the use of the means which God has given us. We sometimes refer to the matter, perhaps, with a pardonable pride that Presbyterian money largely stands behind many of these great undenominational institutions, such as the American Bible Society, the American Tract Society, etc., which are doing so much to bless the world, and, it is a privilege to help these great agencies and, certainly, no one who realizes the vast and grand work they are doing would advocate less zeal in their maintenance and yet may it not be true that unselfish Presbyterian generosity has led some of the other great denominations to do less than a fair proportion of what they ought to do and has laid a disproportionate burden upon us which has reacted against our own denominational necessities?

It does seem as though the time has come when a fair denominational distribution of help to these agencies should be made and

all the great evangelical denominations bear a proportionate part in carrying forward these blessed institutions. Were this done it seems to me quite clear that, out of the overburden we are now bearing in the directions indicated above, we could receive enough to lift the heavy burdens resting upon our own Boards and dissipate some of these shadows now over our denominational work. While it would not be wise, in any way, to cripple any of these agencies, should not common fairness and an impartial equity demand that we should protect our own and while we give generally and a fair proportion to these great evangelical agencies that we should see to it that our own denominational agencies are not left to languish?

KANSAS ITEMS.

WAMEGO.—Rev. N. D. Johnson who had preached for us two years left us in November for Burlingame, where I understand he is much liked and appreciated. During his pastorate here he endeared himself to all and was much loved by the children and young people. His pleasant, genial disposition, as well as his eloquent sermons made him a treasure we were loth to part with, and much regret was felt on the departure of himself and his estimable family. Three weeks ago our pulpit was filled by Rev. Dr. Bailey, of Topeka, who has occupied it every Sabbath since. We have been fortunate enough to secure him as a supply until the next meeting of Presbytery. To have the pleasure of listening to his learned discourses, is like taking lessons in a course of Theology and makes us hunger for more. The Y. P. S. C. E. Convention of the 8th district held here in December, was a great success and much enjoyed. Our junior work is doing much good among the children, I think parents cannot do too much in endeavoring to impress the importance of the "pledge" on them before signing it.—Scribbler.

EMPORIA NOTES.

1st. CHURCH.—Jan. 12th, Dr. J. D. Hewitt preached in the First Presbyterian church soliciting aid for the College. Contribution \$60.00. To explain. It was in the old brick building of the church which will be now used for the Sunday-school, but has not been safe for use until quite lately. I ask all lovers of Gospel truth to exult with me that the first sermon in the old building since its restoration was in the interest of our College, which Emporians prize highly, and which so needs our help.

ARUNDEL AVENUE.—The Arundel Avenue church, under the efficient leadership of Rev. J. H. Fazell from Wichita, began Jan. 23d, an earnest protracted meeting. It lasted ten days with sustained interest. Six new members were received on the 26th, and two dear young men, D. H. Hare and W. A. Dole, were chosen and, by laying on of hands, ordained to the eldership. We believe several have been converted by means of these meetings who will join the church in the near future. We have never had such a good time in this church before. A recent collection of 8.00 was taken up for the College.

ITEMS.—The 1st and the colored Baptist churches of Emporia are now enjoying revival outpourings from the presence of the Lords. Thanks to his great name.

PRAYER FOR COLLEGES.—Once more. I write at mid-noon the day of Prayer for College. The program was prayer service by College students alone, followed by union prayers for students and citizens, and a third service at night, an address by Bishop Vincent in the 1st M. E. church. If this last compare for unction. So may it (with those of mentioned about) how blessed! While we Emporians worshiped without fear, but with a life by hope, how sad to know that American College buildings in Turkey are now smouldering ruins.—Samuel Ward.

NORTENVILLE.—This church is taking on new life in all its departments. On December 29th, the Lord's Supper was administered by the pastor, Rev. A. I. Aller, and on that day nine were received into the church upon profession of faith; upon the following Sabbath two more, a husband and wife. Still others are expected in the near future.—S. B. F.

LOUISBURG.—Rev. J. C. McElroy has just closed a protracted meeting at Louisburg, Kansas, lasting two weeks and a half. He was assisted by Brother B. C. McQuesten, Jr., of Ottawa. The result was, as far as

can now be seen, a marked quickening of the membership of the church and the conversion of twenty-seven persons. Bro. McQuesten was here thirteen days. He is an earnest, orthodox expounder of the Word, and a man of great faith and consecration. "The Lord has done great things for which we are glad."

BURLINGAME.—Rev. N. D. Johnson, formerly of Wamego, has taken charge of our work in Burlingame, Kansas. All departments of church work are flourishing and great hopes are entertained for an efficient and successful work at this point. Mr. Johnson succeeds the late lamented A. W. Laurence who labored so long and faithfully at this place.—S. B. F.

MAYFIELD.—Sabbath, January 26th, was spent with this struggling mission church in the western part of Sumner Co. The little band of staunch Presbyterians at this point assisted by their efficient elder, R. V. Cobean, Esq., keep up their Sabbath-school and prayer-meeting and the Ladies Aid and Missionary Societies are still doing an efficient work. This part of Kansas has had crop failures for three successive years, and while the little band hold heroically together, they are not able at present to do much in the way of having regular preaching. All that can be done at present is to give them an occasional supply.—S. B. F.

EMPORIA PRESBYTERY.—A "pro-re-nata" meeting of the Presbytery of Emporia was held in Arundel Avenue church, Emporia, Jan. 21, 1896. The following items of business was transacted: Licentiate Clement E. B. Ward, was dismissed to the Presbytery of Boulder and Mr. William Baird of Wichita, was recommended to the Board of Publication and Sabbath-school work for appointment as Sabbath-school Missionary of the Presbytery of Emporia.—S. B. F.

Communicated.

DEGENERACY OF THE MOUNTAINEER: CAUSE AND REMEDY.

BY A. S. B.

A special field for home missionary work, and one by no means fully occupied, is to be found in the mountains of Western North Carolina and Eastern Tennessee. I shall try to state in simplest form what has come under my own observation through a dozen summers spent there and thus bring you in touch, as it were, with the many distressing facts in the lives of the mountaineers,—facts which are a wonder to the Summer visitor and yet which do not show up in all their sad realities until winter shuts the people of the mountain gorges away from the towns and settlements in the valleys. Such facts will show you where help is needed and where it can be best rendered, especially, in teaching them how to live, how to make something of their lives and to alleviate the otherwise hopeless features of it. I shall try not so much to tell what might be done in a missionary way, as we generally consider missionary work, but to give some particulars which will make this unique field a subject to be considered and dwelt upon and so turn our toward future effort in its behalf. The wretched homes and the more wretched people (especially the children) confronts one on every hand and if ever the missionary spirit was needed at home the incentive is not for to seek in this region. Unless one is acquainted with the mountains of Western North Carolina and Eastern Tennessee it is impossible to convey the least idea of the isolation of the people who inhabit them, especially the Western N. C. mountains.

ON THE MOUNTAIN TOPS.

Barriers to civilization occur in the impossible mountains, chain after chain, with their gorges and precipices which are a special feature of the Southern Alleghenies. Standing on the Junaluska mountain when the day is clear the ten roofs of building in Asheville, thirty miles away shine out to view, and the people of that resort with all their advantages of wealth and pleasure and cultivation are as widely separated in refining qualities from the mountain cabin and its inmates, as though they were of another race, almost in touch, but with instincts and habits are wide as the poles. That the people of the neighboring towns who are more fortunately situated have long considered the mountaineer in his scarcely accessible cabin as much a neces-

sary feature. The mountains as they once considered the people bear a part of those wilds (with the interest for the animal more strongly developed) there is no doubt at all, and it is this apathy, this indifference, which is the hopeless feature of it, for it constitutes the principle draw-back to any effort for the bettering of this class. In fact the mountaineer himself would rather sit and smoke, or chew his tobacco than lift a finger to his own betterment. While the old story of the cause of a "plum pore crop" consisting in the "pesky sickness" of the "ole oman" are expressions heard on every hand, and are no less true and sad than quaint. I have never been aroused so much nor have I ever felt so thoroughly how vast a field was left unexplored as when I came across a poor, thin, toiling woman in a field of corn on the top of a high mountain working the whole day in the hot sun with the additional burden of her inconvenient household duties after getting home at night. I have never seen a robust woman in the mountains in all the Summers I have spent there. I know there is missionary work being done in N. C., there are statistics to show how much and where, but this vast field, I am positive, is far from being wholly occupied by the missionary worker.

SAD IGNORANCE.

There was a few years ago a Presbyterian minister from Charlotte, North Carolina, who gave help to them in many ways. He went among them unaided and independent of any Society. It was purely an effort of love and pity. From him I learned much of their life and their needs. He is no longer living, but I remember he went among them taking many comforts in the shape of useful articles for the women and children. One summer he took a box of fire crackers, and such like trinkets to celebrate the Fourth of July. Will you credit this statement? that while they were amazed at the fiery toys, they were ignorant of their significance! While we congratulate ourselves that we are out of reach of a fire cracker our patriotism cannot conceive of an American citizen without the knowledge of the meaning of it all. This of course is an exceptional case and no doubt sprang from lack of contact for so many years with people of political and vital interests of like nature. However this may be it only goes to show the complete ignorance of a people living within thirty hours ride of us. They have, if not a language, at least a dialect of their own, and they are a law unto themselves. Their dialect is purely local and one gets to be familiar with it and learns to locate people of different sections by their speech. "Batcliff cove," for instance, has its mannerisms which one readily learns. And if one meets a specimen from the Great Smoky Mountain, or from the Balsam Mountain, there is no possible danger of confounding the "Smoky" with the Balsam representative!

There is a sort of Aristocracy of the mountains as well as of the plains. And one has only to live among them to find out the distinction of class there as well as elsewhere. The ancestry of the mountaineer has not been accurately traced. It has been conjectured that the North Carolina mountaineers are descendants of deserters of the British Army of the Revolutionary period. However this may be (and it seems very doubtful) they are not all degraded people as might be supposed. Their lack of morality results from the whole set of adverse conditions as other traits result from various causes which are peculiar to a monotonous life in the mountains year after year without schools or any other civilizing influence. His alertness and his animal grace is no where so apparent as in this wild region in which he delights. But do not confound his alertness with energy. They may be synonymous terms but they are employed only in hunting and illicit distilling. And what energy is needed to provide for the daily wants of the family is very sparingly supplied by the female portion of the family. An example of this indolence (the outcome possibly, on the woman's part, of hopelessness) was shown by a family near where we spent a summer. I took an interest in the woman and her pretty daughter and on leaving gave to the woman a small stove and other useful utensils. The husband was supplied with an ax and a load of lumber for a floor. On our return in a year or two we found the same pile of lumber rotting on the ground just as it had been thrown there and the stove (so I was told by the owner of the cabin and land) had been sold as soon as we left the mountain. The ax was without its handle (whether it was the

same as or not. . . n) but the family were still living on the dirt floor and the same hopeless state of affairs still existed. According to the woman's story she found the stove in handy and has gone back to the use of the old familiar fire-place!

(Concluded next week.)

DAY OF PRAYER AT WESTERN RESERVE UNIVERSITY.

In Western Reserve University the Day of Prayer for Colleges was one of great interest. In Adelbert College class prayer meetings were held and also a general prayer meeting of both students and professors. A public meeting was also held in which Reverend Dr. Paul F. Sutphen gave an able and enthusiastic address upon "the growth of the best manhood."

In the College for Women class prayer meetings were also held and addresses were given by Reverend A. G. Upham, pastor of the First Baptist Church of Cleveland and by Reverend Dr. H. C. Haydn. Dr. Upham spoke upon the responsibility of privileges and Dr. Haydn upon the formation of a college settlement by the graduates and students of the College for Women in connection with a parish house which is soon to be built in Cleveland. In other departments of the University also the day was observed. Twenty-five per cent of the graduates of the last class in Adelbert College are now engaged in studying for the ministry.—H. A. H.

A SABBATH DAY EXPERIENCE.

The writer attended service at a Congregational church on a recent Sunday morning. We were at once captivated by the elocutionary powers of the preacher and thanked Providence for leading us there. In his prayers he was touching, reverential and comprehensive; his comments on the Scriptures read were pithy, practical and wise; he read the hymns as well as they could have been read by any professor of elocution. The text was from Isaiah 1: 18; this he said was the "Gospel by Isaiah." All this augured well and encouraged us to expect in the sermon not only intellectual and aesthetic gratification but a spiritual repast, "a feast of fat things, of wines on lees well refined." He had to restrain his exuberant flow of language and not only was his elocution good but his rhetoric was faultless, and his eloquence at times touched the sublime. But we went home minus the spiritual feast we expected. From this Gospel text he preached another gospel which was not another and therefore merited Paul's anathema—Gal. 1: 7-8.

He held that only actual transgression was sin; complained that theology had travestied the true idea of sin by saying we inherited Adam's sin; ridiculed such words and phrases as, "Justification" and "Scheme and Plan of Salvation"; referred disparagingly to the Scripture "that God might be just, and the justifier of him that believeth in Jesus"; and said that these were attempts of the finite to grasp the infinite. He also said that those who believed that an act of faith could atone for a life of sin, and that "nothing either great or small was left to do", were sadly mistaken. He told us salvation was a growth, but, on the other hand, God would save us, forgive us, do his part if we would do our part; and that part was to go home, talk it over and reason it out with Him. No atonement seemed to be necessary; God forgave us because it was as natural for Him to do so as for earthly parents to forgive their children.

We longed for the opportunity to tell him and his congregation to "believe on the Lord Jesus Christ and they should be saved", and we remembered that "the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God", and it is only the goodness of God thus displayed that can lead to repentance.

When in London this year, we heard Newman Hall preach. His text was Gal. 6: 14—"God forbid that I should glory save in the cross of our Lord Jesus Christ". One of the reasons he gave for his glorying in it was, that, though he had been preaching it for sixty years, it had never grown stale or old to him and his congregation but still had the same power to save souls as it had through all those years. He lamented the tendency nowadays in many to preach a "Bloodless Gospel" which could not save, and related the following incident. A clergyman, who commenced his ministry by preaching "Christ crucified" but had

been led from that to preach moral, philo-
sophic and aesthetic sermons, was called to visit a dying woman. She had led a sinful life and was groaning under the consciousness of sin. He confessed to Newman Hall that all his fine spun theories deserted him at that moment and were worse than useless, but the old simple story that "Jesus came into the world to save sinners" brought salvation and peace to the dying woman's soul. He left her bedside determined in the future to preach salvation through "faith in his blood."

The blood our experience of preaching and preachers, the more we are convinced that it is only as the doctrine of a vicarious atonement is believed and taught that saints are edified and the church made to rejoice in the salvation of sinners. That the class of such preachers may increase is our devout prayer.

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."
—EADIE.

Omaha, Neb.

THE CHILDREN'S HOME SOCIETY.

The Children's Home Society is an organization for the rescue of homeless, dependent and neglected children by placing them in carefully selected homes. It was chartered in 1885 by the State of Illinois, since then twenty additional states have been organized and are reporting monthly to the superintendent of the National work. Headquarters in Chicago. The Superintendent of Illinois is also Superintendent of the National Society. It is only necessary to be in the office of the General Superintendent a day that we may be impressed with the extent and character of the work. Great care is exercised in passing upon petitions asking the Society to receive children, and the applications of families desiring a child. Recommendations of responsible citizens are required in both cases. Correspondence is necessarily extensive and the system of files, registers and accounts require labor. At the expiration of ninety days the family adopts the child, or contracts to keep it till of legal age, giving it all the advantages of a well-to-do Christian home. The last annual report, (May 31, 1895) shows that 1,646 were cared for during the year and about 6000 in the ten years. The growth of the work is rapid, since so large a per cent of the 6000 were placed the last year.

A wise supervision of these children is continued by the State and District Superintendents, and the Local Advisory Boards. Such a Board, composed of representative men and women, is organized in the communities visited by the Superintendents. The services of these boards are of great value in the work in many ways. There are 3000 of them, county and other officials who have the care of children, appreciating the method of and work done by this society, are securing its services more frequently in the placing of children. The directors of national and state boards are selected with reference to fitness for this special work and with the design of retaining its nonsectarian character. Laymen of acknowledged ability in business and in works of charity, serve as members of the board with fidelity and zeal and without any compensation. The finances are carefully audited. The average cost in receiving and placing a child in a family and continuing oversight until of age is \$50. The expenses are met by voluntary offerings. The Superintendent, Rev. Geo. K. Hoover, has been in this work eight years.

It is safe to say that there is no agency more in accord with the scriptural method of caring for children than this, in as much as it "places the Solitary in families" and by the Christian training in the family, is responding to the words of Him who received children and said: "Suffer little children to come unto me, and forbid them not for of such is the Kingdom of Heaven."
G. B. S.

THE TIDE IS TURNING.

The friend who furnished us facts concerning the French singer and the "prominent" ladies of New York who listened in rapt delight—because their fashionable sisters did, not because they understood a word that was sung—has sent more pleasing word. These private song recitals had to be given up, and well-known ladies whose names were used as being "patronesses" of

or subscribers to impure song recitals, are busy writing public cards of denials. Here is a sample "card" from a well-known literary lady of that city:

To the Editor of *The Tribune*.

Sir, I find my name in a list of subscribers to the afternoon recitals of Mlle. Yvette Guilbert—performances on which you comment with some severity. Permit me to say that I am not a subscriber to the recitals in question, and that I did not attend the one that has been given. Trusting that you will do me the justice to print this disclaimer, I am faithfully yours, JEANNETTE L. GILDER.

The *Tribune* is to be congratulated. So is the *Chicago Record*. In this phase of the fight against indency in high places they have won.

Would there were many such victories!

WASHINGTON, D. C., NOTES.

FIRST CHURCH.—An amicable arrangement has been made, and shortly there will only be two pastors for First church. There were many difficulties in the way of three pastors. Presbytery was called and asked to take a hand in the matter; a committee was appointed but before it could report, the Gordian knot was cut by Mr. Allen and the elders, and all is harmony, where late, discord seemed about to reign. Mr. Allen will be paid his full salary to October 1896 (at the rate of \$2,000 a year) and he will resign at once. This is entirely satisfactory to all parties.

At the Metropolitan church, Dr. Luccock has been carrying on a series of meetings since the week of prayer. Rev. J. B. Turner, of Dover, Del., assisted for two weeks. A great deal of interest was manifested, there were large congregations and much good was done.

Early in February there will be a special meeting of the Presbytery of Washington City to consider the request of Rev. Adolos Allen, for the dissolution of his pastoral relation.

The Minister's Association at their fortnightly meetings are having addresses from ministers of other denominations, after which there is a general discussion of the subject. At the last meeting in January, the leader was the Rev. J. J. Muir, D.D., of the E. St., Baptist church; his subject was: The Closing Century.

District C. E. Convention.—The hall over Central Market was dedicated to a religious use by the Moody choir singing, Praise God from whom all blessings flow, as the opening hymn of convention, Friday evening, January 17th. Rev. F. E. Clark, John Willis Baer, and Rev. Wayland Hoyt, were among the speakers at the three services, Friday, Saturday and Sunday. The committees have everything well in hand for the International Convention in July.

M. M. NORTH.

Notes and Queries.

A WORD FROM J. A. LEE.

Those who are my friends and sympathizers in this movement will kindly continue to believe in my sincerity of purpose until I forfeit the confidence by my acts. All kinds of misrepresentations will be made and I will be personally abused and maligned, but I propose in the future to be patient for the sake of the predominance of the principle represented.

JOHN A. LEE,
Police Commissioner,
Room 463 Temple Bld'g, St. Louis.

A CRITICISM.

A correspondent sends the following remarkable statement, taken from a circular explaining the "I. A. H. circle." It is a novelty, indeed, in the way of confessing Christ.

"No one is a member of the Circle until he has taken a ring and has put it on. The Circle is not a society. It has no officers, no constitution nor by-laws. Taking the ring constitutes membership. Wearing it is a public confession of Christ. Its special purpose, however, is as a memory ring, a constant reminder and help in many ways. To understand this fully one must read the book of directions for wearing, which accompanies each ring. No one is furnished a ring until after reading the seven letters and making application for it in proper form."

The silver of the ring is doubtless very thin—but the scheme is thinner.

World-Outlook.

The desperate condition of Spain is shown by the fact that the ninth expedition has been fitted out to subdue the island of Cuba. This latest army of about 18,000 is expected to leave for Cuba next week. Speedy steamers will carry these forces. These steamers have been pre-empted and include some of the best in Spain's transatlantic service, and the ports they will sail from are Cadiz, Barcelona, Coruna, Santander and Alicante.

Monday was the burial day of the late Prince Henry of Battenberg. Great throngs lined the streets of London. It is stated that the Queen in the first excess of her grief ordered his interment in the royal mausoleum at Frogmore, but the always alert Prince of Wales interfered. It was then announced that it had been discovered "that Henry's wish was that he be buried at the obscure country church in Whippingham, Isle of Wight," where he lived as Governor and died mourned by all.

Gen. Marin, the acting commander-in-chief of the Spanish forces is reported as seeking for a fight with the Insurgents. It is probable that they will freely supply his desires. It is a difficult matter to attain authentic news, as always. It is announced that Marin will push from Havana to the Province of Pinor del Rio, where he will seek for a battle, and it is announced that the Insurgent forces have largely increased of late. They are still hoping for recognition as belligerents by the United States.

There is little doubt, at this writing, of a ministerial crisis in Germany. The latest sign is that Secretary of State, Dr. von Boetticher, has gone on leave. The position of the Bismarck newspapers toward the policy of the Emperor and the great enlargement of the navy is rather strange and fluctuating. The Berlin *Neuesten Nachrichten* indorses again of late the naval bill which is to be brought before the Diet. The bill of the Emperor must be followed out. If the Ministers are not bring their opinion in accord with that of the Emperor they will have to resign. Germany must become a "world Power," and for that reason she needs a strong navy. The position of Bismarck's supporters on this question is regarded by many with great distrust, and some of those in the inner circles pretend to see the "cloven hoof" in their indorsement of the Emperor.

Salisbury may long regret the words he spoke at the banquet of the Nonconformist Unionist Association on the closing night of January, he said with reference to Venezuela: "I have been held up as the denouncer of the Monroe doctrine. As a matter of fact, although the Monroe doctrine is no part of international law, my dispatch to Mr. Olney, the Secretary of State of the United States, secreted it, as a rule of policy, in the strongest and most distinct terms. But when I stated in that dispatch and reiterate now, that as a rule of policy we are the entire advocates of the Monroe doctrine, we mean the Monroe doctrine as President Monroe understood it. In that sense, you will not find any more convincing supporters than we are." And Salisbury then turned abruptly to the Armenian question, and he reproached the religious communities with laboring under a mistake when they supposed that England had bound herself in honor to succor the Armenians, "which means to go to war with the Sultan in order to force him to govern the Armenians well." The British treaty, Lord Salisbury said, merely meant that the signatory Powers, if the Sultan promulgated certain reforms, would watch over the execution of those reforms, nothing more. He did not think that anyone could interpret that as an undertaking to go to war. An editorial in the *Chronicle* next morning described Lord Salisbury's speech as the most amazing utterance that ever fell from the lips of the Governor of a great Empire at the crisis of its fortune. "Lord Palmerston, in his wildest after-dinner escapades, could not have beaten it. It will do England grievous harm in the eyes of the world. His confession of failure with regard to Armenia is a most ignominious admission. Even the *Times* could force out at mildest praise.

Missionary Department.

WOMAN'S BOARD OF MISSIONS OF THE
SOUTHWEST

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.

ST. LOUIS CONFERENCE.

On January 14th, a Conference of the Treasurers of the Ladies Missionary Societies, auxiliary to the St. Louis Presbyterian Society, was held in the First Presbyterian Church. The Presbyterian president in the chair. A devotional service was conducted by Mrs. H. F. Williams. The presbyterial treasurer for Home Missions, Mrs. J. E. Werth presented a statement showing the condition of the treasury for the first three quarters of last year, as compared with the first three quarters of this year, which showed a falling off in contributions up to date. The Treasurer of Foreign Missions made a like comparative statement which showed an encouraging increase in contributions for the present year.

The "Topics" for discussion were then taken up, and many valuable suggestions as to methods of work were given. The questions on the program were as follows:

1. Value of a high motion in Christian giving—Opened by Mrs. C. O. Evans.
2. Joys and trials in the work of a treasurer—Mrs. J. S. McClintock.
3. Value of proportionate and systematic giving—Mrs. W. B. Parrish.
4. Is there any conflict between true piety and orderly business methods—Mrs. Wm. Grey.
5. A. Why are quarterly payments desirable?

- B. Value of frequent collections.
- C. Should delinquent contributors be reminded of duty? How?
6. How can a treasurer increase the interest and contributions of a society?
7. Should the "Per Capita Tax" be paid at the beginning of the fiscal year? How is the Per Capita Tax applied?
8. Value of accuracy, promptness and pen and ink in the work of a treasurer.
9. Value of Praise and Thank-offering services, Self-denial Fund, Penny Helpers, Mite-boxes. Emotional giving—Spasmodic giving.

The next Conference will be held in Glasgow Ave. Church, Feb. 7th, at 2 P. M. At this meeting the Secretaries of Literature will compare views.

MRS. H. MAGILL, Pres. Pres'l.

FROM THE FAR SOUTHWEST.

At the last meeting of the Synodical Society of Indian Territory at Vinita, the following officers were elected for the ensuing year:

President, Mrs. C. R. Hume, Anadarko, O. T. First Vice-President, Mrs. J. Foster, Pawnee, O. T. Home Corresponding Secretary, Mrs. E. E. Mathes, McAlester, I. T. Foreign Corresponding Secretary, Mrs. W. R. King, Muskogee, I. T. Recording Secretary, Mrs. S. A. Jackson, South McAlester, I. T. Treasurer Contingent Fund, Mrs. E. R. Cummings, Perry, O. T. Secretary of Literature, Miss Mattie Brown, Chickasha, I. T. Secretary Y. P. S. C. E. and Bands, Mrs. F. W. Hawley, Oklahoma City. Secretary Freedmen, Mrs. John Edwards, Wheelock, I. T.

The Synodical Committee of Home Missions consist of Miss A. L. Crosby, Muskogee; Mrs. E. H. Smith, Fort Gibson, Miss

M. McCarrell, Park Hill; Mrs. W. R. King, Muskogee; Miss C. H. Montgomery, Elm Springs; Mrs. D. F. Stiles, Ponca City; Mrs. F. W. Hawley, Oklahoma City; Mrs. J. Foster, Pawnee; Mrs. H. D. Jacke, Stillwater; Mrs. Franklin, Guthrie; Mrs. John Edwards, Wheelock; Mrs. S. A. Jackson, South McAlester, Mrs. David Blossom, Atoka; Mrs. E. E. Mathes, McAlester, I. T.; Mrs. J. W. McLoud, South McAlester; Miss J. A. Wilkins, Anadarko; Mrs. C. H. Miller, El Reno; Miss Mattie Brown, Chickasha; Mrs. C. R. Hume, Anadarko, Mrs. M. S. Hotchkiss, Wynnewood. These were also confirmed to act as Synodical Committee of Foreign Missions.

The Synodical Society pledges itself to do its utmost to raise \$200 extra, above all pledged work, for the Girls Home, Hydab, Alaska. This amount was apportioned presbyterially as follows:—Sequoyah \$60, Oklahoma \$60, Cimarron \$40, Choctaw \$40.

The same effort is pledged to raise \$200 extra for work under the Board of the Southwest. The Board has given us the support of Mrs. D. L. Gifford, one of our most faithful and successful missionaries at Seoul, Korea; all money not otherwise designated will be used for her support. We hope soon to raise her entire salary in our Synod. While praying for her let us also remember daily one who went from us in Oct. to Japan, Miss Stella Thompson, of Edmond, our own special link to the foreign field.

We have reason for thankfulness in the growth made last year in all departments of work in our Synod and that such a wonderful advance was made in our membership and contributions during such exceptionally hard times.

In the per cent of advance in Foreign Missions we excelled all other Synods under the Southwest Board. In Home Missions our Synodical society was second in her per cent of advance reported at annual meeting in Pittsburg, May, 1895. We do not want to go backward. Let us resolve, God helping us, to make a steady advance each year in work and gifts.

We have set before us for our mark a Woman's Missionary Society and a Christian Endeavor Society or Band in every church in our Synod and these not in name only, but in fact—alive thoroughly earnest and intelligently working and giving for missions. I shall esteem it a kindness if any worker will let me know where new societies may be organized or old ones helped through visitation or correspondence. Your officers desire to help always, everywhere.

Let me remind you that the annual meeting of the Southwest Board is to be held in April, 1896, at Oklahoma City, O. T. This is the first time the Board has met outside of Kansas and Missouri. Let us do all in our power to make this the very best meeting in the Board's history, the most helpful, practical and spiritual, and farthest reaching in lasting results. Begin now to plan to be present. Let every society in our Synod have delegates there. Above all begin praying now for it, that God's blessing may rest markedly on this gathering and a new impetus be thus given to His work that He has given us for our work—the saving of souls through the carrying of the gospel message.

With a view to the accomplishment of all these things you are requested earnestly, dear friend, to join in concerted prayer, every evening, asking God's blessing to rest upon the work and the workers in this Synod. Remember especially our Home Mission schools within our bounds, as well as the vast regions beyond. Whatever of growth and blessing has come to us during the past two years has been due to these prayers.

Remember that your officers can do nothing without the faithful support, hearty co-operation and fervent prayers of every auxiliary in our synod. With these we shall make marked progress that we can rejoice in. Indian Territory is showing now by her works that she is grateful for the work done in her midst by our boards that have assisted her in the building of her schools and churches. Finally, dear co-workers, let us labor as if the work all depended upon us, but pray as if it all depended upon the Lord.

My prayer for us all for this year is found in Eph. III; 16-21.

With best wishes for a "Happy New Year," filled with consecrated service for our King.

I am yours most cordially,
(MRS. C. R.) ANNETTE R. HUME, Pres't.

HOME MISSION LITERATURE DEPOSITORY.

The readers of the MID-CONTINENT may not generally know that there is a Depository near St. Louis for almost all the literature that is to be obtained of the Executive Committee of Home Missions in New York. The home Synodical Secretary of literature for the Synod of Missouri, Miss Ella B. Knight, St. Charles, Mo., can promptly fill orders for the following Home Mission periodicals and leaflets. Send cash with the order for any of the following at prices indicated.

(NOTE—When no price is given, the leaflet is free, except cost of postage. When two prices are given the first is cost in cents per copy; and the second, cost per hundred copies. When only one price is given, it is cost per hundred.)

GENERAL INFORMATION.

Annual services of Prayer and Praise—birthday box, 1 50. Diagram of work; Hints and Helps—50c per dozen (single copies to officers of Auxiliary societies free.) How shall we interest the children, 1 75. Map, showing location of mission schools on various fields, 5 45. Missionary meetings, how to prepare for them, 1 75. Need and result of missionary work, 1 75. Our land for Christ, 2 175. Our Sort of Folks, 1 75. Outlook, 1 75. Parliamentary rules, 1 75. Plea for boys, 1 50. Praise meetings, 1 75. Question Box Conference. Rules for treasurers of local Missionary Societies. School work of the Board of Home Missions, 1 75. Significant facts and figures. Hand-book for Presbyterian and Synodical worship. Some incidents showing results of the work, 2 150. Why that society was a success, 2 175.

SPECIAL FIELDS.

Mormons.—Exercise—Mormons, 1 75. Facts on Mormonism, 1 75. Story of Utah (narrative) 1 75. Utah Sketch (narrative), 1 75. What the new West did for Sally Langley, 2 150.

Mountain People—An Instance, 1 50. Asheville Farm School. Cindy's Chance (narrative), 2 175. Exercise—Mountain People, 1 75. Help for the mountain boys. Industrial dept. of Washington College, Tenn. Mountain Whites, 2 150. Mountain Whites of the South, 5. Mrs. Van's button box (narrative), 1 75. People who have been passed by, 2 200.

Indian.—Exercise—Indians, 1 75. Frank Modoc, 3 250. Good Will Mission. Nation's Wards, the 2 175. Tucson school for the Pimas and Papagoes.

Alaskan.—Exercise—Alaska, 1 75. Experience of Chilcat George. Facts about Alaska, 5 45. Map, Alaska (size 17x24 in.), 5. Our Northernmost possessions, 2 175. Sitka Training school. Sketch of the Hydab mission, a. Yahk, or Adrift in Alaska, 3 250.

Freedmen.—Borrowed Baby, 1 50. Han Hepsy, 2 175. Mollie's Gift, 1 75. Results Nos. 1, 2, 3, 4 and 5, 1 75. For others apply to Mrs. C. E. Coulter, 516 Market street, Philadelphia, Pa.

Mexican.—Benito (narrative), 1 75. Exercise—New Mexico, 1 75. Francisco (narrative), 1 75. New Mexico, 1 75. New setting for Las Vegas.

GENERAL TOPICS.

Majorities and Wrongs, 1 75. Map showing size of the U. S. compared with other countries, 1 75. Prayer and Missions, 2 175. Relation of Home Mission work to the World's Evangelization, 2 150. Remedy for Indifference, 1 75. Serving the present age (narrative), 2 150. Somebody is Watching, 1 50. Take the cup of Thanksgiving, 1 75. Unemployed Talent, 2 140. What have they seen in thy House, 1 50.

DEVOTIONAL.

Bible Rules for Giving, 25. Manual of Prayer (bound in cloth, 25 cts. per copy), 5 45. Messengers, A Bible Reading, 2 200. Preparation for the Master's Work, 1 75. Praise Meeting Programme, 1 75. Responsive Bible Reading, No. 1, 25. Responsive Bible Reading, No. 2, 25. Responsive Praise Service, 25. Responsive Reading (Praise from Women), 25. Responsive Reading (Perils and Promises), 25. Responsive Reading (Humiliation and Prayer), 25. Social Element in Missionary Circles, 2 175.

NARRATIVE—GIVING.

Aunt Margaret's Experience, 1 75. Baby that is Living, 1 50. Brown Towel, 1 50. Deacon Brown's Colt, 3 250. Ezra and Me and the Boards, 1 75. Giving Like a Little Child, 1 50. God's Tenth, 1 50. Her Offering, 1 75. Home Missionary Sermon, The Treasury, 1 75. Lottie Nell, 1 100. Thurston's Repentance, 2 175. Mrs. Pick-

ett's Missionary Talk on mite boxes, 2 150. Thanksgiving Ann, 2 175. Rose Leaves, 1 75. Story of a Gift, 1 250.

NARRATIVE GENERAL.

Aunt Hannah's Partnership, 1 75. Aunty Parson's story. Basket Secretary, 3 275. Betsy Harper's Stint, 2 175. Helpmeet for Him, 2 175. Her Son, 3 275. How Mrs. Smith was reached, 1 75. How we came to Organize, 1 50. Inasmuch, 1 75. Lady's Pocket, a, 1 75. Mrs. Matson's Vision, 1 75. Mrs. Maria Green's Missionary Trip, 1 75. Mrs. Weston's Lesson, 1 50. Number 234, 2 175. Our Missionary box, 3 250. Personal Responsibility, 2 185. What Answer, 1 75.

FOR YOUNG PEOPLE.

Baby Band Certificate. Children's home missionary meeting, 1 50. Endeavorers for Home Missions. Exercise—Harvest Concert, 1 75. Exercise—Home Missionary Locomotive, 1 75. Exercise—Seed Sowing, 1 75. Letters to Jr. Endeavorers, Concerning School for Asheville Boys—Something for Pres. Young People to do—Starting Things, 1 75. What can little Children do?, 1 50. Work for Missions, 1 50. Y. P. S. C. E. Book Mark for 1894 with Topics and Suggestions for Leaflets.

NARRATIVE FOR THE YOUNG.

Fragment Society, 1 75. How our Mission Band Learned to Pray, 1 75. How there came to be Eight, 1 75. Lessons in Stewardship, 1 75. Little Brown Brother, 2 175. Mattie Dyer's Silver Dollar, 1 75. Miss Helen's Drum Major, 2 150. Story of a Bed Quilt, 1 75. Tachnee (An Indian Story), 1 75. Wishing Carpet, 2 150.

MISCELLANEOUS.

Constitution of Synodical Society. Constitution of Local Society. Constitution of Sunday-school Miss. Soc. Invitations to Praise Meetings, 25. Presbyterian Secretary of Literature, Secretary of Literature (Local). Synodical Secretary of Literature. Woman's Synodical Committee of Home Missions. Birthday boxes. Missionary Envelopes. Mite Boxes (in various colors). Mite Safes. Self-Denial Envelopes. Thank-Offering Envelopes. Y. P. S. C. E. Missionary Envelopes.

MAPS.

United States (large cloth colored, size 8x10 ft.), 3.50, each. United States (large cloth, plain size 8x10 ft.), 3 00. (These prices do not include express or postage.)

BOOKS.

Kindashon's Wife (by Mrs. E. S. Willard), 1.50; Work Among the Pimas, 25. (each)

PERIODICALS.

Home Mission Monthly, 50. Over Sea and Land, 25 (per year)

Address:

MISS ELLA B. KNIGHT,
Lindeaewood College, St. Charles, Mo.

TO PRESBYTERIAN CHRISTIAN ENDEAVOR SOCIETIES.

A new publication, issued by the Woman's Executive Committee of Home Missions of the Presbyterian Church, is a small book of programmes designed especially for the use of Christian Endeavor Societies. This contains twelve programmes, one for each month, following the mission topics designated by General Assembly for the use of the church. The programmes have been prepared with great care, references are given, that each subject may be thoroughly studied, and there is a continuity of thought which would assure those following these programmes carefully a thorough understanding of the Home Mission work of the church. We can most earnestly recommend this little booklet to missionary as well as C. E. Societies. It is most attractive in form, and is issued at ten cents per copy. Apply to the Leaflet Department of Woman's Executive Committee, 156 Fifth Ave., New York City, N. Y.

A HOME MISSION SPECIAL SERVICE.

A Special "Service" consisting of pungent responsive readings, specific topics for prayer, and scriptural readings, with appropriate hymns suggested, is now ready for the meetings on the Day of Humiliation and Prayer to be observed by the women of Home Missionary organizations of various denominations on February 20th. The Exercise (an eight page leaflet, price one cent per copy) may be obtained from the Woman's Executive Committee of Home Missions of the Presbyterian Church, 156 Fifth Ave., New York.

Always

Taking cold, is a common complaint. It is due to impure and deficient blood and it often leads to serious troubles. The One True Blood Purifier is

Hood's Sarsaparilla

Hood's Pills cure all liver-ills. Best after-dinner pill. 25c.

Church Prayer-Meeting.

The Mid-Continent Topics.

For Feb. 12.

MONEY AS A FACTOR IN THE SPREAD OF THE GOSPEL.

Ps. 72:15.

[See Prayer-Meeting Editorial, page 8.]

Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

BY E. R. W.

February 16.

Loyalty to our church. Ps. 84:1-12.

How can we show our loyalty? By being faithful and regular in our attendance. Let the pastor count on us. One of the best of men died not long ago in St. Louis, who never failed for scores of years to be in his appointed place in the house of God. What an example for fair-weather Christians.

2. We can show our loyalty by being attentive listeners. How unmannerly the way some of us behave in the Lord's temple! Were an ambassador of any earthly monarch to have an interview with us to tell us of things pertaining to property deeded to us by a friend, would we be lolling about, looking at our watches or turning round to gaze at the clock? No indeed we would listen to all the repetitions of the legal terms all the minute descriptions of the land, all the requirements laid upon us to secure the gift. Our pastors are sent to us to tell us of an inheritance purchased for us, sealed in blood. Is it not worthy of attention? It hurts the preacher to see ladies and gentlemen (?) listless, yawning and uninterested. It reveals a vacant mind, an unenlightened conscience or an illy-trained nature. Such conduct becomes not a loyal citizen of heaven.

3. Besides being loyal to your church yourself, make others so to. Don't carp. Don't criticise. Don't fret. Don't have your feelings hurt. If Christ is your king are you to be worried by Baal Zebub, the god of flies? Flies sting but they can't kill you. Act like a soldier, yet be pitiful, be kind, forget not the stranger within thy gates. Be aglow with Christ's love and "So let your light shine that others seeing your good works may glorify (not you or your church) but your Father which is in heaven." If people find fault kneel down and tell Christ about it. He can mend what man would mar.

4. Let us be sturdy Presbyterians. Let us not be ashamed of the doctrines of our church. There is too much thin gruel these days. We want strong meat if we want bones and sinews. Times are coming to test us. Have answers as ready as the pebbles young David carried in his scrip. A stronger than Goliath is defying us. A Princeton collegian said once, "all the objections brought by the sceptical fellows, all the isms spouted by the fanatical fellows I could answer pat by hurling the Catechism at them." He had it all by heart. Have you?

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 16th, 1896.

Lesson VII.

THE GREAT HELPER.

Luke 7:2-16.

GOLDEN TEXT.

They glorified God, saying; that a great prophet is risen up among us.—Luke 7:16.

SPECIAL WORD STUDIES.

Centurion. The Greek word is a compound one, made up of two words, meaning a ruler or commander over one hundred. The English word comes from the Latin, and originally meant a collection of one hundred things of a kind, or one hundred persons of the same class. So in military language it meant a ruler of a company of soldiers, usually from fifty to one hundred in a company.

Servant. Clearly in Greek it signifies a bond-servant or slave.

Dear. The idea is not exactly "dear" in the sense of "loved," but rather "held in honor" or "valued." It does not imply affectionate relation, but a servant of value for his wise and faithful service.

Elders were probably officers in the Jewish synagogue. The Talmud says there were twenty-one usually, and they composed the ruling body.

Besought . . . instantly. Instantly is used in the old sense of importunately, urgently, rather than in the modern sense of at once. It comes from a Latin word which means to press or purge.

A **synagogue**, better, "the synagogue for us," or "our synagogue." Their language in Greek specifies the particular synagogue they used and called their own.

Trouble. The Greek is a strong word, more like our "worry" or "vex."

Be healed, v. 7. The revised Greek text makes this an imperative, though the Revised English Version does not so render it. Literally it reads, "Say the word: let my servant also be healed."

Under authority. The centurion was accustomed both to obey and to command.

Saw her. Ekersheim points out that had this been in Judæa the mourners would have followed the bier; in Galilee they preceded it.

Touched. Jesus feared no defilement, the touch was no doubt a sign for them to stop, which they did. The bier may have been of wicker-work, as Edersheim suggests.

LESSON EXPOSITION.

I. **The Seeking Centurion.**—Was sick, and ready to die, v. 2. The centurion was captain of a company of Roman soldiers, usually about one hundred. He had a servant—a slave—esteemed of much value for his service, who was sick of paralysis, Matthew says; and Luke assures us that it was a dangerous attack, likely to end in death.

Heard of Jesus, v. 3. He had heard of Jesus (see Revised Version), that is, of his power to heal, so after the usual Oriental custom he sends the chief men to ask the Healer to heal his slave. Anything wanted in the East is sought through mediators. These middle-men are always ready to offer their services for buying, selling, making love, getting a physician, persuading a magistrate, and for any one of a thousand petty and trivial things which non-Asiatics would do themselves.

They came to Jesus, they besought Him, v. 4. The centurion through the "elders" besought Jesus. Recall the old Latin proverb "What one does by another, he does himself." They said he was worthy. Here they exceeded their authority. The centurion himself said he was not worthy that Jesus should come under his roof. But Jesus also declared that he was worthy, although on an entirely different ground and in a different sense from that on which the elder's views were based.

He hath built us a synagogue, v. 5; or, "himself built us our synagogue." For the "he" or "himself" is emphatic. He did it at his own motion and expense, and gave it to us. So it is not merely "a synagogue," but "our synagogue," that is, it belonged to the Jews and they were proud of it. The ruins of a synagogue are still visible at Tell Hum, the probable site of Capernaum. It was built of marble and stands just above the lake. It may represent the one built by this centurion.

For I am not worthy, v. 6. The Greek word for "worthy" is not the same as in v. 4 and in v. 7. Here the thought is greatness of rank; in vs. 4 and 7 it is primarily "weight," as of character or of reputation, hence "worthy" is used in these verses in the sense of having "merit," rather than of having high rank. So the centurion says through the friends, "neither thought I myself worthy," as having sufficient merit or goodness of character, to come unto thee. It would be quite in keeping with eastern custom if the centurion himself had followed close upon the heels of this second deputation as he may have done, and this would further account for the narrative of the healing as given by Matthew. All the details of this account accord well with what we know to be the custom in the East.

I say . . . Go, and he goeth; and to another Come, v. 8. Being a centurion he would be under the authority of the chiliarch or officer in command of one thousand soldiers, as he had command of one hundred soldiers. He could say to one of these one hundred soldiers, Go, and to another, Come, and each of the one hundred soldiers would obey the command. So the centurion appears to have regarded the sickness of his slave as

Church Debts

Very likely the Dorcas Society, the King's Daughters or the Young People's Society of Christian Endeavor want funds to carry on their work this winter. Perhaps you have in contemplation a new organ or carpet for the Sunday-school, or possibly the question of paying off the church debt is troubling you. We have a plan for making more people read

The Ladies' Home Journal

And at the same time providing money for any of these objects. Write to us and we will tell you what it is.

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under the authority of Jesus, precisely as the centurion's soldiers were subject to his order. It is somewhat remarkable that while Matthew calls the disease "palsy," Luke, a physician, does not name the disease.

I have not found so great faith, v. 9. These words were not spoken to the centurion, nor to his friends, but to the people that were following Jesus. And this is an incidental indication that the centurion himself had now joined the deputation of friends which he had sent. The centurion, a Gentile and a military man, Jesus commended as having greater faith than any one He had found among God's chosen people, Israel. The woman of Syro-phœnicia and a Roman centurion surpassed in their faith the great Jewish rabbis! The added remarks against the unbelieving Israelites reported by Matthew (3:11, 12) are omitted by the Luke who is writing chiefly for the Gentiles.

Found the servant whole, v. 10. This healing was effected by a word spoken at a distance from the place where the sick slave was. The words "that had been sick" are omitted in the Revised Version, as they are not found in the best Greek manuscripts. The narrative is complete without them.

II. **The Weeping Widow.**—He went into a city called Nain, v. 11. "Nain" means "pleasant" or "lovely." It was a small village in the hill country of Galilee, about twenty-five miles southwest of Capernaum, rather more than an ordinary day's journey for an Oriental. It is now a miserable Moslem town of about twenty stone and mud hovels. There is a road down a steep slope from a village to ancient sepulchres. On this, no doubt, Jesus met the funeral procession. Mark the different note of time in the Revised Version, based on an amended Greek text.

A dead man carried . . . and much people, v. 12. Notice there was "much people" with Jesus going into the town, and "much people with the widow coming out of town. They met just outside the gate, since this was a "walled town," though a small one. All Jewish burials are usually outside the walls of a town. The sepulchres at Nain were on the west side, down the steep slope. The dead person carried out was the only son of a widow, who evidently had many friends. The Talmud prescribes that an infant might be buried by one woman and two men. It was counted an act of kindness and mercy to follow a corpse to burial (see Mishna, Peah. 1:1), and the Mishna forbids any work when a dead man is buried. The rabbis say that of the persons accompanying

the corpse, a part went before the bier and a part followed, as was doubtless the case with the funeral company Jesus met coming out of Nain.

The Lord . . . had compassion on her, v. 13. The term "Lord" is applied to Jesus about thirty times in Matthew, over forty times in Luke, and more than one hundred and twenty times in the four Gospels. Some have inferred from this that Luke wrote much later than Matthew and Mark; but the differences in the number of times this term is used in proportion to the length of the respective Gospels is not great enough to make an argument of much weight. It is evidence rather of the diversity and independence of the writers. The sympathy of Jesus with human sorrow and anguish is frequently mentioned in the Gospels. This miracle, one of the most significant proofs of his mission, was not called out merely as a proof, but sprang also from his infinite compassion for the suffering. His first words were to the sorrowing widowed mother, "weep not."

Young man, I say unto thee, Arise, v. 14. In Palestine the dead are either wrapped in the outer garments, abba, and such covering as the family can afford, a napkin or handkerchief on the face and without a coffin, but on a bier; or, if in a coffin without a lid, the whole body being exposed to view. The bier is usually borne high above their heads by the bearers, so that all may see the body. Touching the bier was a sign to the bearers to stop, which they at once did. If the words "Young man . . . Arise" were spoken in Aramaic, only two words would be required. He that is the resurrection and the life speaks, and the dead arise. John 11:25-26. The rabbis would not touch the dead for fear of being defiled, Jesus touched the bier that life might be restored to the body.

Delivered him to his mother, v. 15. The dead man sitting up on the bier and beginning to speak proved the reality of the raising to the large company. In no case where the dead were restored to life does the Bible tell us what they said. Their experience and their knowledge of anything beyond death are withheld from us. The body was in full view, and there was no possible chance for deception in this case. It is a beautiful touch of sympathy and tenderness that Jesus handed the young man alive to his mother, no doubt with some cheering and comforting words. See similar instances in 1 Kings 17:23; 2 Kings 4:36, 37.

They glorified God, saying . . . a great prophet, v. 16. The company were filled with awe, and praised God for what they had seen. They at once recalled El jah and Elisha, and declared that a great prophet like these had arisen "among us," even us in Galilee. The great expectation of some wonderful prophet was now realized. "God hath visited his people." See Luke 1:68; John 3:2.

THE MID-CONTINENT

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WEDNESDAY, FEBRUARY 5, 1896.

ONE of our valuable exchanges, the *Witness* of Belfast, is making a new departure in the introduction of Special Articles on current practical questions by leading ministers of the old country. The *Witness* is a large sheet, and besides its presentation and able discussion of the leading questions of its own land, both of Church and State, has also much of interest to readers on this side of the sea.

MEN OFTEN wish God had been pleased to do with them otherwise than He has done. And yet how often they live to see that had their own will and desires been the line of God's dealings with them it would have proved to their own hurt. Hence the wise, reflecting Christian learns to let God alone in His orderings, even though his eye is ever towards the Lord and his soul "follows hard after Him." Quietness before God is a difficult Christian grace but it is the secret of contentment and hence of happiness. "For even Christ pleased not Himself."

WE SEE that the *Banner* has the following account of Presbyterianism in St. Louis. It has evidently been studying the Presbyterian map and exhibit of Presbyterian work in this city which were lately furnished by the MID-CONTINENT. And in the same connection its remark about Dr. Nicolls will be recognized as most just:

Presbyterianism is making decided progress at St. Louis. The Presbyterian Church Extension Society of that city has undertaken to raise \$100,000, in annual payments of ten per cent., to be used in aiding to supply the numerous missions with houses of worship. The fund will be operative as soon as \$25,000 are secured, only \$5,000 of which are yet lacking. This is a plan worthy of consideration in other places. In connection with this, we are free to say that we are glad that Rev. S. J. Nicolls, D. D., has not accepted a call to a church in any other city or a professorship in Lane or any other seminary. He has exerted a great influence already in the growth of Presbyterianism in St. Louis, and we believe that he has yet much work to do in this line in that large and growing city.

AND STILL there are no streaks of light from the Turkish-Armenian quarter! Lord Salisbury made a speech the other day before a company of Non-Conformist ministers in London, only to leave the question in a more painful aspect, in some respects, than before. He said that England could not interfere, and that none of the Powers wished to interfere. He exculpates the Sultan from responsibility for the barbarities, and in the same breath calls on the agonized Christian world to give that monarch time, and trust his "prestige" as the only power left in the country. We do not doubt the English premier's abhorrence of the terrible atrocities committed, but he seems to fall far below the moral gravity of the crisis when he expresses the hope that if we are only patient and let the Sultan's prestige work "it will ultimately re-establish order and allow industry and commerce to take their usual course"! In view of the butcheries and unspeakable horrors which have been perpetrated and the destitution, which the world's charity is almost forbidden to relieve, this government leader seems especially concerned that the wheels of business and trade may soon get in motion again!

WE ARE glad to learn that a declaration has been published in London urging the establishment of a permanent tribunal of arbitration for all the English-speaking nations, and suggesting that the Governments give effect to the resolutions on this subject

of Congress in 1892 and of the House of Commons in 1893. The declaration is signed by Dean Farrar, the Bishop of Durham, the Canon of Westminster, the Rev. Hugh Price Hughes, editor of the "Methodist Times" and Vice President of the United Kingdom Alliance; the Rev. Thomas Bowman Stephenson, President of the Wesleyan Methodist Conference; the Rev. John Clifford, formerly President of the Baptist Union of Great Britain and Ireland; the Rev. Dr. Brown, formerly Chairman of the Congregationalist Union; the Rev. Dr. Matthews, of the Presbyterian Alliance; the Rev. Oswald Dykes Newman, Chairman of the Friends' Peace Committee; Rabbi Adler, Lady Henry Somerset, President of the British Woman's Temperance Association; Mrs. Richards, President of the Woman's Peace Association; Dr. Darby, Secretary of the Peace Society; William Randall Creamer, M. P., Secretary of the International Arbitration League and editor of the "Arbitrator," and William T. Stead. The declaration is to be sent throughout Great Britain and the United States for signatures. We feel sure of its meeting a cordial response in this country.

A SAD PICTURE.

The *Christian Advocate* of New York recently furnished a critical examination of a certain pastor of the present day, (his name and locality not given) who had made the remark, and whose career for the greater part of his ministry had illustrated it, that he "did not wish a revival" in his church; that his call was to instruct his people and interest the general public.

The *Advocate* found on "looking him up" that he had been pastor in succession of several churches, most of them desirably located, made up of "good society," owning handsome edifices, and not embarrassed by financial obligations. The record of these churches showed that in none of them had anything worthy the name of a revival ever accompanied his work, that the admissions on profession of faith had been but little more than the depletions by death, and the church's roll of increase or diminution annually depended upon whether the number received by certificates was larger or smaller than that of those transferred by the same process. Yet the man was "personally popular, in aspect scholarly, a reader of the last books, and his sermons enabled his friends to turn with eyes gleaming with satisfaction to any stranger with the question, 'How did you like the sermon?' propounded with an inflection that stimulated the stranger to respond: 'An able and cultivated gentleman.'"

The editor on further examination found that at an earlier period in his ministry the man had had charges of a different character where the prayer meetings and other devotional meetings were crowded and enthusiastic, and where he gave more attention to the practical work of his church. He also learned that this pastor "had become a student, and in a certain but not slavish sense an imitator, of ROBERTSON; next he became interested in oriental religions; afterward the higher criticism occupied him, and that at present he does hardly any pastoral work except to visit the sick, where he shows himself a helpful and sympathizing friend, but has little to say of spiritual things." That as far as could be ascertained, not a fervent word on personal religion had been spoken by him to any of his congregation, either to church members who might be in a cold or worldly state, or to members of the church families, young or old, who were unconverted. That neither in his sermons in the pulpit is there ever heard anything like an earnest appeal to sinners. The *Advocate* remarks that whether in saying he did not wish a revival he really meant that, or spoke hastily and under a momentary vexation over certain ideas and methods often associated with "revivals," in either case his course indicates an absence of desire.

The case as thus set forth is a painful picture, and suggests ground for serious reflection and self-scrutiny on the part of all who are called to labor for souls. We readily join in the *Advocate's* comment: "There are so-called 'revival preachers' whose methods are harmful. There are 'revival preachers' who would do well to cease depending upon the fact that they can add numbers, and begin to qualify themselves in some measure to train those newly come into the light. There are churches where the best of men could not have a revival because of the coldness of the people. But in such an institution the true minister would desire a revival with all his heart, and—though the church were all spiritually dead—such a man would by all means save some. At the judgment it will be dreadful for those who have been under the pastorate of the minister referred to, to make the unanswerable charge that at no time did he seem to be alarmed concerning their spiritual situation, and his whole career in the pulpit and out of it operated as an opiate to lull them to sleep."

MONEY AS A FACTOR IN THE PREACH OF THE GOSPEL.

In pressing the command in this missionary age, "preach my gospel to every creature" we should pause to consider all that is involved in the way of condition and instrumentality. It is grandly true that "whosoever shall call upon the name of the Lord shall be saved." But here come straightway the logical links of Paul's questioning, "How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" To this the entire trend of Scripture intimation plainly warrants the additional question, how shall they be sent, and how shall the whole scheme of evangelization be maintained among men, except as the church furnishes the means therefor?

We are far from implying that money is the only factor, or the chief one, in giving the gospel to the world; but we would place emphasis on the fact that it is one of the instrumentalities. Is prayer an agency in the work? Is an educated ministry an agency? Is the open door of access another condition? Equally so is money.

God might have appointed a method other than earthly instrumentalities for the propagation of his gospel; but he did not. It has pleased Him to adjust his work to human conditions, to attach it to the current of earthly development, to appoint vessels of clay as its administrators and to ordain that by the foolishness of preaching men shall be saved. Hence in that sense the conditions of support, usual in all work that involves the agency of man, must be observed. But Man can do nothing miraculously, and hence money becomes an absolutely necessary factor. It is a principle likewise of divine appointment and revelation that they whose life, business it is to sow spiritual things shall reap carnal things; that they which wait at the altar are partakers with the altar; and that they who preach the gospel should live of the gospel. The same principle likewise applies to all the outlays made necessary by the variety of great institutional enterprises in the work of the Church. The more deeply this abides with us as a living conviction, the more effective will be our work in building the walls of Zion.

We fail to read the signs of the times and to interpret God's providences and to realize our trusteeship before Him if we forget that He calls for the instrumentality of the purse. Money in its line is a means to the world's evangelization as truly as preaching or prayer. Like Cornelius we are to send up alms along with our prayers. They are to go hand in hand before the Lord. What God has thus put together let no man put asunder. It is very significant that in the psalm depicting the future glory of Christ's kingdom, in the same verse in which we read, "prayer shall be made for Him continually" it is also said, "to Him shall be given of the gold of Sheba." And in the same kind of association the prophet Malachi puts the tithes brought into the store house and the blessing poured out from the windows of heaven. The Lord puts his work upon his people. To meet the demand He gives severally to them of means thereto. This is a loan. For its administration He appoints the ordinance of stewardship. He does not call in the whole principal, but looks for a certain interest rate. Such duty on our part is irrespective of the circumstance whether our means be great or small. In the present day of enterprise in the work of the kingdom this kind of devotion is become more necessary, and the Christian's pocketbook will have to be one of the tests of his character.

THE MILLION DOLLAR FUND.

REV. WM. L. MC EWAN, D. D. CHAIRMAN OF THE COMMITTEE.

Before the adjournment of the last Assembly, by special authority given, such members of the Reunion Anniversary Fund Committee as were present, met and organized for work. Special sub-committees were appointed, with power to add to their number, whose districts should cover the whole country, with headquarters in the principal cities. The Committee began its work promptly. It has pursued its work steadily. It has confined its efforts to the definite and particular work for which it was appointed. It has steadfastly refused to discuss other questions or recognize that it had any other purpose of existence than the one business of raising a million of dollars.

Through the columns of the religious papers, and more especially through the *Assembly Herald*, efforts were made to get before the whole church the importance and scope of the work. The churches were urged, as far as possible, to take their collections on the 7th day of July. Many of the western and rural communities found this a favorable time; and the response was even larger than the committee had hoped. It was the earnest desire of the committee to hasten the ingathering from the field in order not to interfere with the regular collections for the Boards and the current expenses of the church. The committee has, in

its actions, guarded against any such results. That it has succeeded in this effort is apparent to all who have read the cheering accounts of the increased incomes of the Boards this year.

Special literature was mailed to the session of every church. Special facilities in the way of envelopes and subscription blanks were furnished to every pastor, without waiting for application for them. The religious press has kept the matter constantly before the attention of the church. A second day for a general collection was fixed for the first of October. At this time there was a most encouraging response. It was not deemed wise by the committee to fix any other date as a time for concerted action. The policy of the committee from the first has been to lay the responsibility of this work upon the pastors and the sessions. No paid agents have been employed. It was felt that if this matter were put upon the conscience and heart of the church it would be the fullest performance of our duty, and it was believed and hoped also that this would be the most effective way of securing the end in view.

THE RESULTS.

The results of this movement have been astonishing to all who have observed it with care. The rural districts, the mission churches, and the small communities from every part of the field covered by our church have made a remarkable showing. Of the \$350,000 or more pledged by the 30th of November, almost the entire amount was from such sources. The needs of the cause of Christ touched the heart of the church. Pathetic, heroic, splendid have been some of the responses. But none of the larger cities have done anything corresponding to their ability. Nor have they kept pace with the proportion of gifts from the poor. \$250,000, more than 85 per cent. of the whole indebtedness, have been paid into the treasuries of the Boards.

The city of Pittsburgh has four churches that have almost reached, and will reach the sum of \$10,000 each. Up to this point the record is hopeful, and the condition is hopeful now, if we can have further, proper and immediate response from the cities. It is difficult to know accurately what pledges have been made, for often churches do not report to the treasurer until they can send the money. But perhaps it is not far wrong to estimate that nearly one half the full amount has been raised.

THE OUTLOOK.

There is no question whatever but that it is possible before the opening of the next Assembly to raise the entire amount. The outlook is more hopeful at this time than at any time since the beginning of the work. It is easier to reach the large centres than the scattered villages. The strength of the church financially is in the cities. If it shall be possible in any way to arouse in these centres of influence anything like the enthusiasm that has been shown in the smaller places, the amount will be more than raised. We have still three months in which to work. Until the \$600,000 mark is reached, the sum needed to pay the debts, the committee deemed it wise not to count anything as a contribution to this fund, except actual cash paid into its treasury; beyond that point special new work undertaken, approved by the Boards, will be acknowledged as legitimate contributions. In other words, gifts can then be made, subject to the wishes of the giver as to the special work toward which the gift is to be used. How long does it require, how long should it require when there is an urgent need, and an authorized appeal, to arouse our city churches to a sense of their responsibility? Surely there is time to complete the work. Surely with all the information that has already been imparted, the familiarity with the need, and the knowledge of the results thus far, it will require only the active, hearty, enthusiastic work of pastors and sessions to make this movement a splendid success.

It is profitless to enter into any computation of the immense wealth possessed by the membership of the Presbyterian church. That they are able to contribute a million of dollars at any time they are willing, there can be no question. This movement has been more general, it is said, enlisting in its services a larger number of people, than any movement that has ever been inaugurated in the Presbyterian church. The results will be far-reaching and long-abiding. It has helped to place the rank and file of the church in that attitude, so much to be desired, of a sense of individual responsibility for all its work. The impetus toward a general sense of responsibility received this year, it is believed, will make easier the work of the Boards for years to come. It is not possible to set forth all the tremendous advantage that would accrue to the church if at such a call the contribution could be cheerfully and fully made. It would give the Presbyterian church a standing in the world above the honorable place it has held. It would be an object lesson to men everywhere, that when there is a real call Presbyterians are ready to respond. The measure is going to be sufficiently successful; nay, it is already sufficiently successful to justify the wisdom of the last Assembly in inaugurating the movement. If there shall not be contributed one dollar more, nevertheless there has been great advantage in the work already done. If we shall fail of the full amount, it will be because of the failure in the large cities.

A FURTHER APPEAL.

The committee desires, at this time, to call upon the pastors in the large cities to help this work now, that in the next three months we may complete that for which we were appointed. We are willing to be counted unduly importunate if thereby we can secure your help. Doubtless there are many who, because of the multiplicity of demands and previously assumed burdens, have pushed off this claim until now. There ought not to be a church on the Assembly's rolls that does not consider itself bound to respond to this call. There ought not to be a pastor

preaching in a Presbyterian pulpit who does not feel his measure of responsibility for the success of this movement. There ought not to be a single member in any of our churches who does not contribute something for this Million Dollar Fund. It is a memorial fund in testimony of our recognition of God's gracious goodness to our church during the quarter of a century past. Shall not our gratitude be measured by our gifts? If anywhere a small sum is contributed, yet with some proper proportion to the real ability existing, there can be no ground of complaint; but if anywhere there is a failure on the part of pastors and sessions, they suffer loss. If, when the matter is plainly put before the people, there should be a failure on their part to respond, then the responsibility rests with them. Is it a privilege, or is it not, to help the cause of Jesus Christ on the earth? In so far as our church represents the cause and kingdom of God, in that much is this a call from God to us. And God's blessing rests upon giver and gift, when in obedience and love, we give unto His and Him.

OUR PHILADELPHIA LETTER.

The Week of Prayer was celebrated very generally. There is certainly great propriety in devoting the first week of the year to prayer. The usual objection, that the weather is apt to be unpropitious did not hold good this year. Indeed, I heard one pastor declare that it was so fine, that it led the younger portion of the congregation to absent themselves from religious services to engage in outdoor amusements. In many churches the services were evangelistic. But in two places, they were distinctly prayer meetings. The first was the Assembly room of the Board of Publication, where the Women's Foreign Missionary Society of the Presbyterian church held possession. The careful and successful labors of this organization in behalf of the spread of the gospel in other lands, insured the interest in this meeting. The room was full each afternoon, and the earnestness and definiteness of the exercises gives hope that the prayers offered will be answered in the further enlargement of the work they have so zealously done heretofore. The other meeting was held in Chambers church. Rev. T. A. Hort, D. D., pastor, at 4 P. M. The attendance was larger than it has been for some years, but to those who remember the beginning of these services in 1858, when large churches would not contain the men who came, they seemed small. At that time, a general revival of religion was in progress. Now this is to be desired, and it is to be hoped that the prayers of those who were present, will bring such a revival.

MOODY IN PHILADELPHIA.

This evangelist has been in our midst, holding services in the temple on North Broad Street every day. The services of Mr. Moody are now closed and he has gone to Tennessee. He himself declared that he was forcibly reminded of the meetings held twenty years ago, in the old depot of the Pennsylvania R. R., where Wanamaker's Grand Depot now is. Mr. Wanamaker had then purchased but not occupied it. Ten thousand people were there assembled at times. The crowds in the temple were not so but numerous, many could not get in. It was pleasing to hear Mr. Moody say in his closing address, that there had been less friction in these last meetings than almost any he had ever conducted. His services were highly appreciated by the Presbyterian ministry, who two weeks ago welcomed his coming by formal resolutions in a public meeting. It is to be hoped that they will give an impetus to the evangelistic meetings inaugurated in the several churches under the action of Presbytery to be held at different times during the winter. There seems to be a greater interest than usual among our churches at this time. Let us hope and pray that these favorable indications will be succeeded by a wide-spread revival here.

THE CHRISTIAN LEAGUE.

On March 19th last, Rev. Geo. D. Baker, D. D., was elected first President of the Christian League, of which Mr. George Griffiths, an elder of his church is secretary. It is an organization of the Christian denominations, to improve the moral and social condition of the city. Its human labors were first put forth in an exploration of some plague spots of the city's life, and the inauguration of some measures to remedy the evils exposed. Next, it inaugurated a series of meetings at which lectures were delivered on several phases of civic reform. Lately, it has intervened as a mediator between the Traction Co., and its employees. The latter struck—and threatened to do so again. To the Christian League it is largely due that the difficulties have been adjusted without a renewal of the strike. A city that has been inconvenienced by the stoppage of almost all street cars for a week owes much to the League. It is to be hoped that the League will persevere in its chosen work. Is its existence an evidence of a revival of good citizenship? Was the impulse that led to its formation, an offspring of the prominence given to good citizenship in the Convention of Christian Endeavor societies at Cleveland?

THE PRESBYTERIAN HOSPITAL.

Mr. John D. M. Cord, is an elder of the Tenth church, Rev. James D. Paxton, pastor. He was for a long time treasurer of the Hospital, and is now the only one of its original directors alive. He has just shown his continued interest in the institution, by completing a dispensary building at a cost of \$10,000.00 and presenting it free from any incumbrance to the Hospital.

A SIGN OF THE TIMES.

Several of the larger churches have lately enlarged their ministerial force. The great Bethany church has just recalled Rev. J. Wilbur Chapman, D. D., to its pastorate. It has at the same time engaged three assistants, the Rev.

Charles A. Dickey, D. D., Rev. John C. Thompson, D. D., and Rev. George S. VanDuers. Each of the assistants is a minister of large experience, and it is understood that definite departments of labor have been assigned to each. For some time past Dr. Graham has been aided in the care of his constantly enlarging congregation in like manner. Others have provided lay laborers for their congregations. Rev. Stephen W. Dana, D. D., of the flourishing West Walnut church, has also announced that that organization will hereafter employ an assistant.

These changes are the natural result of concentration of large numbers in particular churches. It is hardly to be disputed that a congregation of five hundred members is more than enough to tax the strength of a minister. When churches have nearly a thousand communicants or more, together with the multiplied organizations within the church or about it, it is plain that they call for an increase of ministerial force.

OTHER ITEMS.

The Temple church, Rev. W. Dayton Roberts, D. D., pastor, has adopted the individual cup in the Lord's Supper. The Narbeth church, Dr. Brown, pastor, was burned a week ago. The building was a new one, at a flourishing suburban station on the Penna. R. R., and had just been improved at an expense of \$3,000. The enterprising organization resolved on the day of the fire, to erect a temporary building for the next Sabbath services and proceed immediately to building a larger sanctuary than the one which had been destroyed. The sympathy which was felt at the loss changes to admiration for the energy and promptness with which they met their calamity. It augurs success in the near future.

The Harper Memorial church, Rev. Herman Fox, pastor, have enlarged their chapel and entered with a programme of dedication services covering a week. The dedication sermon was preached by Rev. Chas. Wadsworth, Jr., D. D. The church and chapel are built of solid granite and has cost about \$60,000. The church originated in a Sunday-school mission in 1880, and is already a large one. It is now able to seat 1,500 persons when auditorium and Sabbath-school are thrown into one room.

MURRAY.

CANON BONNEY AND THE PENTATEUCH.

The *Churchman*, the leading Episcopal church paper in this country, thus "lets out" in reference to a certain Canon Bonney of England who has been following after the "strange gods" of the "rationalistic Criticism."

Prof. Bonney is a "Master in Israel," and has assumed at least a professional duty to teach and commend the Scriptures, as the church of England has received and expounded them. Under a sacramental contract to devote himself to the faithful performance of this duty, he accepts his emoluments and holds his place in the church. What, then, was our astonishment to find that an educated critic commends him to our countrymen, and praises his assault upon the Pentateuch as a "bold and honorable attempt to cast a millstone off the neck of Christianity, by frankly renouncing belief in the historical character of the earlier books of the Bible!" To our old-fashioned ideas, the Reverend Canon would have acted less dishonorably at least, had he begun by renouncing his position as a Christian presbyter and dignitary, and ceasing to profit by indoctrinating the youth of a Christian university with the exploded theories of "Science falsely so called." What even Germany seems to have outgrown, England will not rashly accept, in the rags and tatters which a reviving science is ashamed to wear. For science is reviving, and this reviewer is behind his epoch. Ever since Renan reasserted the impregnable evidence which establishes the genuineness of the Fourth Gospel, a reaction has been apparent. Let us speak with tenderness of poor Renan. With all the defects of his early pupilage in a system which identified religion with corrupt morals, and with novelties of dogma, alike incredible and without support in Scripture and historical Christianity, his revolt from such a system was blameless, compared with that betrayal of his trust now associated with the name of Canon Bonney. The French infidel asserts of the Fourth Gospel that it is undoubtedly the work of St. John; and after examining all the remonstrances of objectors, who felt that in this concession he had extinguished the shining lights of their "scientific" criticism, and had conceded enough to re-establish the whole of revealed religion, he finally remarks, "I have been unable to modify in appreciable degree my previously expressed opinion." He then gives his reasons for his persistency, and also defends the Gospel of St. Luke and the Acts of the Apostles. But it is St. John who gives us our Lord's own testimony to Moses as follows: "If ye believe not his writings, how shall ye believe my words?" The story of Abraham is, also, identified by our Lord with his own mission, in the eighth chapter; and in the third, the brazen serpent is expounded by our Lord, of his own lifting up upon the cross. If, then, the Pentateuch, with the Old Testament generally, is a "millstone about the neck of Christianity," who tied it there? The Author of Christianity is responsible for it; nay Christ Himself is thus profanely shown to be "the millstone" of his own Gospel.

It is a solemn reflection that thousands of young men have lost all faith and hope in God in consequence of the persistent habit of a class of writers who pad the magazines with their objections to the earlier books of the Bible and sneer at all the rest. College boys cannot study and examine for themselves; they adopt such ideas as giving license to their passions, and ruin is the result. To think of the unutterable woes thus entailed on families, on so society, on the life of the nation, may well make one shudder.

The Family Circle.

HE LEADETH ME.

BY LESLIE EARL WALLACE.

He leadeth me in paths of light,
Where beauty and contentment reign;
He leadeth me by day, by night,
Alleviates my pain:
Where darkness and dire pitfalls are,
Ever is He my guiding star.

He leadeth me when wild the storm
Is raging day by day;
Around me throws His willing arm,
Though I would turn away:
Not force, but sweet persuasion is
All-powerful in a cause like His.

He leadeth me, although my heart
Be beating fast with fear,
He leadeth me and would impart
Peace through my listening ear:
He leadeth me from skies that frown
To where the shining sun looks down.

He leadeth me, and He will lead
Me when this life is o'er;
Yes, He will be a friend indeed
Upon the other shore;
Through life, through death He leadeth me,
And will throughout eternity.
St. Louis.

CHAPTERS FROM A LOVE STORY.

BY FRANCES HANDLEY.

On the southern outskirts of the little village of Chilhowell, there stands a kindly, old-fashioned, frame house, swept round by a billowy tide of blue-grass and almost hidden from the road by two maple trees that gossip together across the front.

A tall lilac bush with a straggling growth of young sprouts is at either side of the gate, and the brick walk, now uneven and crumbling, which leads to the porch is bordered with marigolds, sweet williams, drowsy four o'clocks, touch-me-nots, pinks and many other prim floral beauties of a by-gone generation. Balm and morning glory vines climb over the square porch and up to the small dormer windows set in the roof. The house is shabby and weather beaten now, but thirty years ago, when George Graham brought his bride to the new home, it was said to be the prettiest little place in town.

George was a prosperous, good-looking young carpenter, and it was the generally expressed opinion that "light-headed Kitty Allen did well to get him." When the matter was discussed at the store on Saturday night however, slightly different sentiments seemed to prevail, but many liberal opinions were uttered on this evening, when no petticoat ever appeared on the business streets, which were classed with the fraternal secrets of the lodges.

"To my notion, she's the purtiest little gal in town," declared the store-keeper slapping his thigh emphatically. "Them big, black eyes o' hern are as bright and shinin' as a new silver dollar," he said with the air of one who has made a strong statement, for the honest man loved few things in the world better than the shine of a silver dollar.

"Yes," added the Doctor who was the town oracle and took a sneaking delight in Kitty's mischievous pranks. "She was purty," dropping unconsciously into the past tense as men naturally do when a woman dies or marries, and her capers were so smart, I never could scold the little witch, for laughin' at them. She's got plenty of spirit, and temper too, but she's a good little girl. "She'll settle down; she'll settle down," he repeated with a wise nod. And probably every man present, agreed with the doctor's observations.

The two people most concerned were not greatly concerned about public opinion.

"George," said Kitty a few weeks after their wedding, sometimes people

say of a bride "she acts as if nobody was ever married before." I used to laugh at the idea, but that's the way I feel, just as if I was the first woman that ever was married."

He was not a man to whom words came readily but a tender light grew in the big fellow's eyes as he drew his young wife to him saying softly "The Lord made no mistake back there in Eden, did He little girl?" Then he added in a voice not quite steady, "I can't talk much about my love Kitty, but everything looks so different since I've had you. Somehow I always feel glad."

The records of happy, uneventful lives are plain prose in the reading, and six or seven years made up of the commonplace human experiences ran swiftly away. Three babies had stolen some of the bloom from the mother's cheek, but there was a charm and sweetness in this older Kitty that more than made up for the thefts of time.

* * * * *

It was when the third baby was just learning to creep about the room that for the first time in his life George Graham succumbed to a long attack of illness—inflammatory rheumatism it proved to be, and a precursor of suffering and gradual decay that left the young carpenter an almost helpless cripple. Then, after awhile there came a time when with untold agony of soul, George discovered that doctor's bills, and the daily living expenses had consumed all the rainy day savings, and that he was tied to a chair for the rest of his life. Kitty had already begun to eke out the scanty living by taking in plain sewing; facing the future cheerfully and unflinchingly. But she sometimes surprised the future look of despair in her husband's eyes and her heart yearned over this man of her love with a tenderness passing that of mother's. It was this compassionate tenderness which expressed itself in a thousand soothing wiles that sued his reason at that time.

"Kitty there is something I want to talk to you about," he said one day after a long silence. "My old friend John Hinton stopped by to see me when you were gone this morning. He says he could make me very comfortable with him this winter, and"—

"George," cried Kitty piteously. "You are cruel to say that to me—your wife."

"I'd enjoy myself there with my old school-friend," he went on as if he had not heard her words, "He says I could have a bed to myself and Mrs. Hinton would be glad of my company out there during the cold weather."

"You shall not ever talk to me about going to—to the poor-house," said Kitty, with winning dignity, "you have no right to insult me. Never speak of it again."

"Oh Kitty," pleaded the man in a voice of agony, "let me go. Its enough for you to work for my children. I can't bear this. I can't bear you to support me. Let me go. Its only in the name. I don't care for that now. What difference will it make? Hinton would bring me to see you and the children now and then . . . Look at my good-for-nothing hands; I can never work again."

The poor wife shaking with sobs was now kneeling by his chair, kissing and fondling the twisted, helpless hands, moaning out between the sobs, "You do not love me . . . or you would not want to leave me. I need you so. If any one needs to go to the poor-house I'll send the children before you shall go. You almost kill me to say such a thing to me. We have our home. God will take care of us."

The man's hot tears dropped fast on the bowed head as he murmured over and over, "Brave little woman. True little wife."

But this was not the end. A few days later Kitty came home one afternoon to find the armchair by the west window empty. With a sudden chill at her

heart she cried out sharply to the oldest child, "Where's father?"

"He go'ed off wis de pitty horses," answered the little one.

Just then she caught sight of a note pinned to the chair and catching it up in trembling haste, read:

"Dear Mrs. Graham: I'm taking George out with me for a little visit and will fetch him back home in a week or two. He says tell you that he will have a number one time and for you not to fret about him—seeing as he will be well taken care of. He leaves you his love. Written by JOHN HINTON."

For a moment the tired woman sunk down sick and faint, then gathering herself together she said to the wondering child:

"Jack, mother must go after father. It may take a long time. Take good care of little sister and brother till mother gets back. Will my boy be mother's brave man?" The child promised, and reached his chubby little hands toward his mother who stooped to receive the eager little squeeze of the arms about her neck, then she sped down the road in the direction of the poor-farm. Love and fear lent wings to the tired feet and when about three miles from town she came up with the keeper's wagon, she startled both men by suddenly darting before the horses and crying out heartlessly, "Oh George!"

Hinton drew his horses up sharply, while Kitty stood at their heads gasping out, "Take—George back—as—" then sunk down in a limp heap in the dusty road. "We've killed her, John," broke out the terrified husband. "Be quick, man," he urged, as Hinton climbed out over the wheel. He lifted the unconscious woman to the grass at the roadside and stared at her helplessly.

"This is bad business, George," he said, conscience smitten. "Lift her here to me. Be careful there—loosen her dress. I, her husband, can do nothing," broke out Graham, fiercely, as he strained to lift his nerveless hands. He got on his knees in the bed of the wagon beside his wife and bending down to her ear, whispered endearing names and pleaded for her to listen and awaken to life again. With that beloved voice in her ear, she came back to the world, and with a tired sigh whispered, "Let's go home."

She uttered no other word until they were alone in the room, where both had received their baptism of suffering.

"You will not leave me again George," she asked with a worn smile.

"Never, so long as we both shall live," he responded solemnly.

Then as his gaze rested upon the familiar objects endeared by a thousand common memories, he said huskily in words that were a prayer of thanksgiving.

"My God, but home is sweet!"

His wife understood then what it had cost him to leave it.

For five years Kitty sewed and washed, week in, week out, to keep the wolf from the door. To spare her husband sorrow when she went out washing, she told him she was sewing by the day. She prayed every night to be forgiven this deception, remembering that the Lord is "very pitiful."

Whether George ever suspected the truth or not, I do not know. Probably he did. The sorely-stricken man fought countless hard battles as he lay sleepless at night, watching by the dim light of the night lamp, the tired face on the pillow beside him. But he learned at last to say, "Thy will be done." When he died, the almost divine look of peace and joy that his pain-worn features caught ere the spirit passed, made Kitty willing to bear her own unspeakable sorrow in thankfulness at his release from suffering. She grieved that she could not put on the tokens of mourn-

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DR.

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CREAM
BAKING
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ing for him, but it consoled her simple heart that instead of this, she had him laid away "in the best of everything."

Grandma Graham as she is called in the kindly western fashion, still lives in the old brown house behind the trees. Her youngest son remains with her, and the grand-children are often there. She cannot bear to have any changes made in the place, though it grows a little shabbier year by year.

I sat with her on the vine-wreathed porch one evening last summer and watched a gorgeous sunset die in the west. Her eyes had been fixed absently on the sun, and she presently broke the silence that had fallen between us by saying in a tremulous voice, more to herself than me.

"We were so much to each other, I was so happy. There is no happiness in this world like that of being the wife of such a man. I was so ignorant, so unworthy, but just loving him made me wiser and better. I tried . . . little by little to be like him in goodness. . . . After he went, the greatest comfort in my terrible loneliness was the hope that I might fashion my life so that the children would still feel their father's influence. . . . Love makes everything easy. . . . It's the loneliness. . . . It can't be long now."

"I'm so tired to-night somehow," she said rising, and with a little shiver added: "Let's go in out of the cold."

THE LITTLE MOTHERS.

Strange mockery of motherhood!
They who should feel the fostering care
Maternal, and the tender good
Of home when fondling arms are there,

Must, ere their time, in mimic show
Of age and sacred duties, be
Thus wise to guide, thus deep to know,
The artless needs of infancy.

The little mothers! Will they win
The bitter-sweet of elder years?
Will love protect them from the sin,
And faith gleam dauntless through the tears?

God grant some guerdon for the loss
Of childly joy; and when they come
To woman-ways and woman's cross,
Give them a fate more frolicsome.

—Richard Burton.

WANTED—Several trustworthy gentlemen or ladies to travel in Missouri for established, reliable, house. Salary \$780 and expenses. Steady position. Enclose reference and self-addressed stamped envelope. The Dominion Company, third floor, Omaha Bldg. Chicago.

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

Music Lessons.

Any one wishing a scholarship in Beethoven Conservatory of Music (St. Louis) will earn something to his advantage by addressing THE MID-CONTINENT.

Our Young People

A LITTLE CHILD SHALL LEAD THEM.

SETTI MURRAY.

"Paipers! Paipers! Noo Yoke and Boastin paipers!" called out the ragged, shivering little news girl.

The late train on the New England Road had just come into the depot, and the crowd of people from the city were hurrying through the frosty air to their warm and comfortable home.

"Paipers! Paipers! Will you please buy a paper sir?" said the little girl, as Franklin Homes and his daughter Ethel hastened by.

"O, papa! Did you see that poor thing?" said Ethel. "Won't you buy her papers and let her run home?"

"She has no business to be out on a night like this, and we can't wait," said Mr. Holmes, and pressed forward against the biting wind.

Ethel, however, pleaded so hard that her father gave her a dime and waited impatiently while she ran back to the little girl. The poor child was crying bitterly, for the crowd had gone by, and she hadn't sold any of her papers.

With her face buried in her hands she sobbed, "I can't go home till I've sold 'em. Ma will whip me."

As Ethel pressed the dime into the little cold hand, she looked up, and with eyes and mouth wide open, exclaimed; "Be you an angel? You're so good—so good?"

The shivering little figure stood watching Ethel until she joined her father, and then crossing the street, ran quickly down the alley-way. She had a wonderful tale to tell of a beautiful face, all wrapped up in furs, that stood before her for a minute and gave her the money. She never saw such a face, and thought surely it must have been an angel.

"Some of them 'ristocrats," said her mother; "might have given you more than a dime when they was about it."

The little girl talked about the pretty face, till she went to her wretched cot in the corner, and there she dreamed that an angel with a sweet face had come and carried her away among birds and flowers and many beautiful things, and then with a start she awoke to find her mother trying to build a fire in the old cracked and broken stove.

That Sunday afternoon Ethel Holmes told her Sunday-school teacher about the little girl she had seen out in the cold, and how she wished she might see her again and find out her name. Just at that moment she spied a faded red shawl, with a pale, pinched face peeping from its folds, pushed in between the green doors of the school-room.

"O! There she is. May I go and bring her in?"

Miss Thornton gave her consent, and Ethel darted out into the vestibule.

"I wanted to see your face again," said the little news-girl. "They won't put me in jail for coming in here, will they?"

Ethel assured her that they wouldn't do any such thing, and said she must come right in where it was warm.

The little girl looked at her thin cotton dress and the dirty woolen shawl, but Ethel took her by the hand and almost before she knew it, she was seated close beside her angel friend in Miss Thornton's class.

Some of the girls stared and one or two tittered, but the deep blue eyes under the old red shawl didn't see them. They turned to the ceiling, and the windows and flowers, and then to the warm red carpet beneath her feet.

When the organ began to play she caught her breath, and as the last strain of the hymn did away, she edged up to Ethel and whispered, "Does this be heaven?"

With wide open eyes she listened while Miss Thornton spoke of the little babe that was born in a stable and had a manger for his cradle; the story of the shepherds, and the angels and their song; and that this babe came to put away all sin and sorrow, and to make everybody happy.

When it was all over she sighed and wished she might stay there always. She told Ethel her name was Angelina Myers, and then ran home where she had much to tell about what she had seen and heard. The story of the baby born in a stable was most wonderful and the place was so beautiful that she thought it must be like heaven. She spoke of it all over and over again, until it seemed to Mrs. Myers that her little girl had gone out of her mind, so she said such things were for rich people and she mustn't go again.

Next day Miss Thornton and Ethel called on Mrs. Myers. She was cold and distant at first, but when the warm dresses, Ethel had brought for her half starved little girl, were laid before her, she broke down and cried. Before her visitors left she promised not to send Angelina out to sell papers any more, but would let her go with Ethel to Sunday-school.

And so it came to pass that the little news-girl sat close beside Ethel every Sunday afternoon and drank in the wonderful story of Jesus and his love. She learned to sing, and sang hymns at home while her father and mother listened.

But her little pinched face grew paler and thinner, and one Sunday she did not come. When Ethel went down to see her she found her with red spots on her white cheeks, and a cough that made her little cot shake. She put up her wasted arms and drew Ethel close to her face, and then asked her to sing. Ethel came day after day, and they sang together and always finished with, "When he cometh to gather up his jewels," for Angelina liked that best of all. She told Ethel she was very, very happy, for Jesus had taken away all her sins and her sorrows, and she was going to be with him always.

One day when Ethel called, a white cloth was spread over the little cot and she knew that one more precious jewel had been gathered. Mrs. Myers was weeping and Mr. Myers sat with his face buried in his hands. When he knew who had come in he rose, and taking Ethel in his great rough arms kissed her on the cheek, and, as the big tears rolled down his face, promised that never again would a drop of strong drink pass his lips.

"You must come and sing to us often" he said, "for God helping us, we want to meet our darling again."

BICYCLING.

Dr. Richardson of London is thus quoted and referred to on this subject.

"From the first I have always been in favor of cycling; it has been of service to great numbers of people; it has made them use their limbs; it has called out good mental qualities, and has taken away from close rooms, courts and streets, hundreds of thousands of persons who would never otherwise have had the opportunity to get into the fresh air and see the verdant fields, the woods, the lakes and streams. I have seen it do good to persons suffering from fatty disease of the heart, from gout, dyspepsia, melancholia, old age, some forms of heart disease, and especially anemia. But there are dangers. It should not be used by the very young."

He considers the maturity of the bones to be completed at twenty, and warns against the stopping posture for them. Danger comes first through the heart—the beats have risen from 80 to 200 in a minute with the first exercise in cycling; and the heart is not perfect-

comes to stay

There is more than one food which will cause the body to increase in weight. A free supply of sugar will do this; so will the starchy foods; cream, and some other fats. But to become fleshy, and yet remain in poor health, is not what you want. Cod-liver oil increases the weight because it is a fat-producing food. But it does far more than this. It alters, or changes, the processes of nutrition, restoring the normal functions of the various organs and tissues.

Scott's Emulsion

of Cod-liver Oil with hypophosphites, is pure cod liver in a digested condition. So that when a person gains in weight from taking Scott's Emulsion, it is because of two things: First, the oil has acted as a fat-producing food; and, second, it has restored to the body a healthy condition. Such an improvement is permanent; *it comes to stay.*

50 cts. and \$1 a bottle.

SCOTT & BOWNE, Chemists, New York.

ed till one is twenty and should not be overstrained.

Dr. Richardson is utterly opposed to "scorching" and racing—has had patients of both kinds, and thinks the worst result comes to the brain and nervous system, and says they should not be called upon to do too much while in an immature state. If the senses of sight, and hearing, and touch, have been too much exercised, even though by such exercise danger from collisions may be skillfully averted, perhaps to the admiration of lookers on, there is a tax put upon these organs which makes them prematurely old and unfitted for the more delicate tasks that have afterward to be performed.

After speaking of the physical deformity of undue development of the calves of the legs, and a general vibratory motion acquired by some cyclists, he speaks of the effects as seen by him in his capacity of medical advisor, to boys that have been employed as parcel deliverers by it, in London. A boy can be so trained as to do the work of a horse, with that of intelligent parcel deliverer added. Their employers let them do all they can. The effects are not immediately apparent, but undoubtedly lead to hypertrophy of the heart, and enlargement of the venous and arterial systems; and what these men acquire as a "disease of occupation" many young persons get from enthusiasm and competitive ambition, and ere long they will be found with a too powerful left heart pulsating into a feeble body, and a too powerful right heart pulsating into the lungs.

A UNIQUE INSTANCE OF DEVOTION.

"Tommy was a disreputable little fellow when he first made his appearance at the mission," said an East Side worker. "He is not a thing of beauty to-day, but there is a decided change in his favor since he gave up his street companions. He is perfectly devoted to us, and shows his appreciation of the only kindness he has ever known by wishing to 'do things' for us continually. He sweeps the street and goes on errands for us occasionally, and to show how thoroughly in earnest he is to help us and to save a cent for us if he can, let me tell you a story.

"Tommy came to the mission the other day after his work was done, to see if we wanted anything done. It was one of the warmest days we have had, and Tommy looked exceedingly warm and not overclean.

"Yes, Tommy," I said to him, "here's a letter for our pastor which I want mailed at once, and here is a dime, for which buy a special delivery stamp and put it on the letter."

"Tommy said he knew what to do,

and hurried away. Hours latter he returned, much warmer than when he left the place, less clean by several degrees, and in all he was a dissolving view in neutral tints. In his left hand he held the dime which I had given him, and between finger and thumb in his right hand he held what seemed a patch of discolored pulp.

"Here, miss," he said, extending his left hand, "is the ten cents. I didn't have nothing to do, so I just carried the letter there, and here, advancing the pulp-like bit which he held in his right hand, 'is the stamp that was on the letter. I licked it off.'

"There may be better, grander, and more aesthetic ways of showing devotion to a cause," said the story-teller, "but there certainly could be nothing more expressive of sincerity than Tommy with his licked-off stamp."—*New York Tribune.*

LARGE WISDOM DONE UP IN SMALL PARCELS.

If all lassies were good, there would be no bad wives.

If all laddies were good, there'd be no bad husbands.

Keep on, and keep on keeping on.

Reckless youth means rueful age.

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

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

Generous giving never empties the purse.

Bend your knees to God, but put your shoulder to the wheel.

To climb high begin low.

Better be last among lions than first among foxes.

Learn how to die by learning how to live.

Look before you leap, even in Leap Year.

When at Rome do as at home.

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

To get fragrance grow flowers.

Better be hunted by wolves than to hunt with them.

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

Put money in trust; put not trust in money.

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

Low chapel is as bad as High Church.

He is easily pleased who is satisfied with himself.

Even New Year's Day has but one dawn.

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

Ministers and Churches.

ST. LOUIS AND VICINITY.

The Presbytery of St. Louis will meet next Monday morning at 10 o'clock at 1516 Locust street.

Rev. S. I. Lindsay of the McCausland avenue church, has begun an interesting series of three Sunday night addresses on Romanism.

At the ministers' meeting the following additions were reported: Central Church (Dr. Mack) 11 additions, Cook Ave. (Dr. Gorin) 7; West Church (Dr. Ferguson) 27.

In the Lafayette Park Church special daily services have been held during the past three weeks under the lead of the Evangelist, Rev. John Elliott. The large auditorium has been filled each night. There is ground for hope of good results.

Glasgow Ave. Presbyterian Church have had a rejoicing over closing the year 1895 without a dollar of indebtedness against the church. They are expecting to hold Evangelistic meetings, beginning Feb. 21, under the leadership of Evangelist W. F. Bischoff of Springfield, Ills.

The second term of Lindenwood College opened Jan. 29. Some very interesting addresses have been enjoyed recently, given by Miss Cort, on Siam, Mrs. DeVore on Alaska, and by Dr. Williams of the MID-CONTINENT. A piano recital was given recently, under the lead of Miss Ida McLagan. A quiet religious interest has been pervading the college for some time.

W. J. Waulless M. D. of Miraj West India Mission, as Traveling Secretary of the Student Volunteer Movement for Foreign Missions, has been visiting the medical colleges in the city the past week. The Executive Committee of the Southwest Board had the pleasure of meeting Dr. Waulless a short time. Our Miss McIntosh will be associated with Dr. Waulless, in the Presbyterian Mission Hospital, upon his return to Miraj.

The good words from Dr. Brookes' Bible meetings at Kansas City, were frequent. He had the great joy of seeing souls brought to Christ, and of satisfying completely scores of Bible students troubled by the so-called, "scholarship" of the day. He has preached twice every day, but his strength has been preserved. He has many more urgent requests for his services to consider. A call for meetings in California is especially urgent.

The congregation of the Carondelet Presbyterian Church, Rev. J. H. Gauss, pastor, has broken ground preparatory to the building of an addition to the present edifice. The addition is to cost \$13,000. When completed the present building will be used for Sunday-school purposes, etc. The contracts in connection with the matter were last week signed by F. W. Mott, President of the Board of Trustees. The other members of the Board of Trustees are: Col. Jack P. Richardson, President of the Lumbermen's Exchange; L. E. Woods, James A. Watkins, H. A. Chapin and John P. Marshall.

In the death of Miss Jane Gass, the Second church lost one of its most faithful and devoted members. Her connection with it began more than thirty years ago. During all that time she was never absent from Sabbath services or prayer-meeting, save when detained by sickness, or out of the city. During the same period she has been a faithful and conscientious teacher in the Sunday-school, teaching a class both in the morning and afternoon. Literally thousands have come under the influence of her teachings and eternity alone can reveal the blessed results of her labors. It is known that hundreds of young men have been led to accept Christ and to unite with the church through her earnest and loving entreaty. At the successive communion seasons, it was an exception if some one did not come from Miss Gass' class to unite with the church. Her life was one of singular and unflinching devotion to the cause of Christ, for it she toiled and made sacrifices that few are ready to endure. The cause of Missions was especially dear to her, and her contributions to it were most liberal, and made at the cost of severe self-denial. She was ever on the watch to win souls for Christ. Her loving heart led her to seek out the poor and sick and lonely, and there are scores and hundreds who can gladly testify to the help and comfort brought them by her ministrations.

She was called suddenly from her work to her reward. On Tuesday morning, Jan. 21st, she was engaged in her usual household duties, before the sun went down that day, she joined those who rest and rejoice in their Father's house. Her removal brings a sore loss to the church and the Sabbath-schools in which she taught. But the memory of her noble and devoted life will long abide like a benediction with the church. Who will rise to take her place?—*Samuel J. Nicolls.*

MISSOURI.

KANSAS CITY NOTES.—MISSIONARY MEETINGS.—Mrs. De Vore, of Alaska, has addressed large and interested audiences in the churches of Kansas City, and has aroused the enthusiasm of those who have heard her in relation to the mission work of our church in Alaska. She spoke in the Third Church on Sunday morning, Jan. 26, and in the First Church in the evening. On Tuesday afternoon she addressed sixty ladies at a parlor meeting at Mrs. McGaw's. On Wednesday evening she spoke at the Second Church. Mrs. De Vore has rare gifts as a speaker. Her word painting of

Alaska scenery was as fine as anything we ever heard in that line. Humor and pathos are mingled in her description of the Alaskans, shining resplendent and odoriferous in fish oil and mission work among them. Those who listen to her account of the eagerness of the Alaskans to be taught, and to her moving appeals in their behalf, feel as if they would like to empty the entire contents of their pocket-books into the collection basket. We bespeak for Mrs. DeVore a warm welcome wherever she may go.

FIRST CHURCH.—The First Church, Rev. H. C. Stanton Ph. D. pastor, received thirteen members at their January Communion.

THIRD CHURCH.—The Third Church, Rev. L. M. Belden, pastor, have thus far received eighteen members on profession as a result of their special meetings led by the Rev. H. H. Shawhan, and many others are expected to unite with the church in the near future. The Rev. H. H. Shawhan, in response to an urgent call, began work in the Rossville church, Presbytery of Topeka, on Sunday, Jan. 26.

LINWOOD.—Special meetings are to be held in Linwood Presbyterian Church on Sunday evening, Feb. 9. Bro. Shawhan has been engaged to assist in these meetings.

KANSAS CITY.—DR. BROOKES' MEETINGS.—The Rev. Dr. James H. Brookes of St. Louis, concluded on Thursday evening, Jan. 30th, a series of Bible readings lasting for ten days before the students of the Gospel Missionary Union. The readings were given at the Central Presbyterian Church and were largely attended. They covered the leading doctrines of the Bible, such as Inspiration, Deity of Christ, Regeneration, Atonement, closing with the subject, Watch. They were interspersed and illuminated with narratives of interesting cases of conversion, that had come under the Doctor's personal observation during his pastoral labors extending through forty years. In the absence of Dr. Neal, who had been called out of the city by the serious illness of a brother residing near Memphis, Tenn., his pulpit was filled by Dr. Brookes Sunday morning and evening, Jan. 26th. The house was crowded at both services. The subject of the morning sermon was the "Second Coming of Christ," and that of the evening, "What Think Ye of Christ?" The students of Park College were delighted to receive a visit from the Doctor during his stay in the city. However one may differ from some of Dr. Brookes' interpretations of Scripture, all must acknowledge that he is a mighty man of valor, an eloquent and fearless champion of "the faith once for all delivered to the Saints."—*Cor.*

KINGSTON.—Rev. Wilson Asdale of Grundy Center, Iowa, is holding a successful series of services with the Church in Kingston, county seat of Caldwell Co. Meetings began Thursday of the week of prayer and have continued with increasing interest. The sacrament of the Lord's Supper was observed last Sabbath and five persons were received to the church on profession of their faith and baptism. Rev. E. S. Farrant, of Topeka, Kansas, comes to assist in the meetings through the present week. This church is vacant, not strong in numbers, but has a substantial people earnestly desiring the regular preaching of the Word.—*J. McN.*

OZARK PRESBYTERY.—The Presbytery of Ozark held a *pro re nata* meeting at Carthage Jan. 23rd, at 2 P. M., for the purpose of dissolving the pastoral relation existing between the Rev. Dwight C. Hanna and the Westminster church of that city. This action was taken in response to a call received from the 2nd Presbyterian church Springfield, Ill., for the services of Mr. Hanna. This dissolution closed a four and a half years very successful and congenial pastorate, and it was with very great reluctance that the people of the Westminster church united in asking presbytery to sever the tie which bound pastor and people together. The church loses a devoted pastor, and an earnest preacher. The presbytery will miss a most faithful and efficient presbyter. Mr. Hanna entered upon the labors of his new field the 1st Sabbath of February.—*R. W. Ely. S. C.*

WHITE OAK.—This is the name of our church in northwest corner of Lawrence Co., and not a post-office address. The church edifice stands out on high prairie in plain view for many miles around. During the fall and winter Rev. J. F. Seton late of Kansas has been preaching here in connection with other points in Southwest Missouri, making Carthage his headquarters. An unusual interest has been aroused in religious matters where Bro. Seton has been holding some continuous services of late. At Grace Church, some 18 miles north of Carthage, ten adults received baptism on Dec. 29th, and two others on Jan. 12th. On the evening of this same day a series of meetings were begun with the White Oak Church. Twenty-six have professed conversion and sixteen others have manifested a very deep concern. On Jan. 19th, in the afternoon a meeting for men only was held in which it turned out that 103 were present; a sight never seen in this country church before. Bro. Seton is especially happy over the conversion of a young lady member of his own family, in these meetings, which always renders such services especially precious. May many of the churches in Southwest Missouri catch the fire.—*E. D. W.*

NEBRASKA.

OMAHA NOTES.—Rev. A. B. Marshall, D. D., of Des Moines, Ia., has been holding a series of revival meetings at the First Presbyterian Church. Quite a large number have expressed their desire to identify themselves with God's people. The pastor, Rev. Mr. McCormick, feels greatly encour-

aged over the results of these meetings.—Dr. M. C. Williams, editor of THE MID-CONTINENT will deliver lectures to the theological students based on the Pastoral Epistles, during the first week of February.

ILLINOIS.

CHICAGO.—Rev. Charles E. Wisner, pastor of the First Presbyterian church of the Northern Liberties in Philadelphia has been called to the Lakeside Presbyterian church Evanston avenue and Addison street, of this city. He will probably accept. Dr. Wisner accepted his present call in 1892. He was a delegate to the General Assembly and also to the State Synod of Pennsylvania. His term as President of the Presbyterian Ministerial Association of this city expired one week ago.

SPRINGFIELD.—The Second Presbyterian church has called Rev. Dwight C. Hanna, of the Westminster church, Carthage, Mo., to its pastorate lately made vacant by the resignation of Dr. Johnson. The call is accepted and the Presbytery of Ozark has released Mr. Hanna.

WOODSTOCK.—The First Presbyterian Church of Woodstock, Illinois. Rev. S. C. Hay, pastor, received 15 new members at the last Communion. The Sunday-school and Endeavor Societies are steadily grown in numbers and efficiency. The church will celebrate its golden anniversary on the 23rd of February next and Rev. John T. MacIntosh of McCormick Theological Seminary is expected to deliver the memorial sermon.

SOUTH DAKOTA.

VOLGA.—Rev. J. MacIntosh Eckard was installed pastor of the Presbyterian church, Volga, South Dakota, by the Central Dakota Presbytery, Jan. 24th. Rev. A. T. Wolff, D. D., Moderator of the Presbytery preached the sermon. Rev. C. C. Hoffmeister charged the pastor, and Rev. A. M. Work the people. Bro. Eckard is a son of Rev. Dr. L. W. Eckard, of Easton, Pa., and has studied Theology both in Edinburgh and Princeton.

BROOKINGS.—Rev. C. C. Hoffmeister has resigned the charge of the Presbyterian church, Brookings, South Dakota, closed his labors with that people, Jan. 26.

PENNSYLVANIA.

NEAR PHILADELPHIA.—Neighboring churches report encouraging accessions. The Darby Borough church, Rev. Joshua Russell, D. D., pastor, received 27 members. The Wallingford church, Rev. Robert M. Labaree, pastor received fourteen.

The Third church of Chester, Rev. M. J. M. Leod, pastor received 64 on January 19th, making a total of 183 during the last two years.

Lansdown, Rev. Wm. Boyd, pastor received 16 members, making 175 in about the same time.

IOWA.

AUDUBON.—Pastor Rev. Dickinson has just closed a very pleasant series of meetings in which he was most efficiently assisted by Rev. S. R. Ferguson, Synodical Sunday-school missionary. The result was a very great spiritual uplifting of the congregation and the accession of ten new members by profession of faith.—*T. S. B.*

CONWAY.—Pastor Rev. E. A. Enders was greatly rejoiced last Sabbath to welcome to the membership of the church 32 persons. Seven of them were husbands, six more were young men, and nineteen were women. On the same occasion, nineteen adults and thirteen children received the ordinance of baptism. These come very largely from a country neighborhood a few miles out where brother Enders preaches in a school house. He was assisted in the meetings by Sunday-school missionaries J. B. Clapp and Rev. S. R. Ferguson.—*T. S. B.*

MANNING.—Local evangelist Z. W. Steele, who has charge of this church in connection with a new organization at Charter Oak, is doing most excellent work. As a result of some meetings held at Charter Oak, continuing for ten days, the membership of that little church was increased by ten members, and they are now talking of the erection of a house of worship. He has also added during the last month, to the membership of the Manning church, eleven young men and three men past 50 years of age, the others were young ladies, making 20 in all. He is now engaged in assisting a neighbor-

ing pastor in a series of meetings. He seems to be making full proof of his call to evangelistic work, and the Lord is richly setting his seal upon him. Charter Oak is a new town on the Sioux City branch of the Milwaukee R. R., in the midst of a beautiful section of country, and there is a fine opportunity for many more good people there. Anyone desiring to inquire further about the location and opportunities, will receive attention if they will address Bro. Steele at Manning, or the Synodical missionary, Rev. T. S. Bailey, of Cedar Rapids.—*T. S. B.*

MANILLA.—On the 12th was a great day for this little church, being the occasion of a dedication of a new building, complete in all its departments, costing about \$4,000. Rev. Dr. Harsha from our theological seminary at Omaha preached the sermon and led in the dedication services. Rev. John R. Jones, a graduate of last year from Omaha Seminary, has done a great work in the last week of his service here, both in building up the spiritual and temporal interests of the church. The building was entirely freed of debt, and is a triumph of the grit and grace of that congregation.—*T. S. B.*

POMEROY.—Rev. John R. Vance, who has recently taken charge of this church in combination with Gilmore City, is being greatly encouraged in his work, and is now engaged in a series of meetings at Pomeroiy in unison with the Methodist pastor.—*T. S. B.*

MARNE.—This church is very greatly encouraged under the leadership of Mr. Currens, a student in the Omaha Seminary, who is serving them every Sabbath day. As a result of a series of meetings held during the holiday vacation, twenty-seven have already been added to the church, and still there are more to follow.—*T. S. B.*

DEDHAM.—Rev. A. M. Tanner is now engaged in a series of meetings in this church, which he has served in connection with Coon Rapids for the last two years, and a deep spiritual interest is pervading the congregation. Something over twenty have already made a confession of Christ, and still the good work goes on.—*T. S. B.*

GUTHRIE CENTER.—Rev. J. W. Whetzel is meeting with great encouragement in his new field of labor at this place. His installation took place recently. Rev. Mr. Young, pastor of the Greenfield church presided and preached the sermon. Rev. E. M. Barakat of Menlo, delivered the charge to the people, and Rev. D. D. Buchanan, from Adair, delivered the charge to the Pastor. All parts were well sustained, but the best of it is that the Lord's spirit is being poured out upon the congregation, and as a result there have already been twenty-two received into the church, eighteen of them received by profession of faith. Iowa is glad to welcome Brother Whetzel back.—*T. S. B.*

\$100 Reward \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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The St. Louis Depository's Bible Bargains.

The St. Louis Depository of our Presbyterian Board of Publication is offering a rare opportunity to secure a fine Oxford Bible at a great reduction in price. Last week there appeared in THE MID-CONTINENT a list of Bibles occupying two columns, from which a selection can be made. A special list will be sent to anyone who applies for it—also a catalogue showing sizes of type.



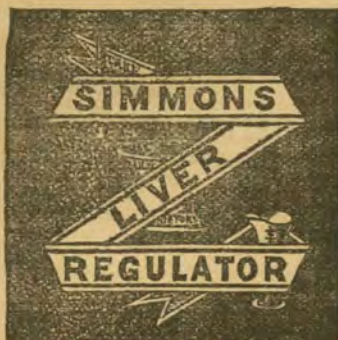
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MISSOURI CHURCH NEWS.

CRAIG—The meeting and preaching to good congregations, morning and evening of January 26, was our precious privilege, embraced for the first time, so far as this church is concerned. There is a healthy, upward tendency of things in this community and church. The town lies on an elevated bottom and near the left bluff of the Missouri river, and on the main line of a railroad extending from Kansas City to Council Bluffs. A good list of ministers, each for a short time, have served this church and all have had much to encourage them in the progress the church has made. Rev. Marcus E. Krotzer is the present supply of the pulpit. As on January 16th, he way away taking to himself a help-meet for his work, others have had the privilege of preaching to his people. The edifice in which they meet is a substantial brick, commodious and recently repapered. New pews have been shipped and will soon take the place of the limited number of plainer ones. The church expects to get along after this year, without Home Mission aid. A new parsonage is strongly talked of. The revival of a few months ago gave an impetus to the work here that is still enjoyed very much.

LOUISIANA—A layman and elder of a Presbyterian church, by the name of W. P. Fife, claiming some place in North Carolina as his home, conducted a series of union meetings in the Opera House here for ten days or two weeks. Immense throngs of people attended the services. Mr. Fife preaches plainly and very earnestly. Having occasion to preach for the Presbyterian church, on the morning of the 17th, we were present in some of the meetings. They closed on Monday, the 27th, but our church continued holding some services which have resulted in some additions to the church on profession of their faith.—E. D. Walker.

RECEPTION TO DR. LAMPE.

A score of churches of various creeds were represented, and Omaha, Council Bluffs and Bellevue sent people to the aggregate of fully 400, at the recent reception given Dr. Lampe and wife at the Omaha Presbyterian Theological Seminary, says a Omaha paper. The faculty, aside from Dr. Lampe, and the students, aided by the ladies of the Presbyterian churches, entertained the guests. The welcome to the distinguished professor and his wife was hearty and graceful, and calculated to make them feel that their newly chosen home was not among strangers. Delicious refreshments were served by the young ladies of the churches.

Omaha Seminary in particular and Omaha in general are to be congratulated on the removal of Dr. Lampe into their midst.

Marriages.

JOHNSTON—ADAIR.—In Columbus, Ohio, at the residence of the bride's sister, by the Rev. R. S. Linsday, Dr. W. A. Johnston, of Peoria, Ills., and Jennie M. Adair, Dec. 31.

BLACK—HILL—BEVER—HILL.—At Stillwater, Oklahoma, in Presbyterian church, Jan. 29, 1896, by Rev. R. C. Townsend, Martin E. Black of West Branch, Iowa, and Miss L. Mertice Hill of Stillwater, Oklahoma; also at the same time and place Fred. S. Bever of Pawnee, Oklahoma and Miss E. Flora Hill of Stillwater, Oklahoma.

THE EXECUTIVE HOUSEKEEPER.

It is a mistake to suppose that the race of good housekeepers died out with our grandmothers. I know one small woman who could give some of these blessed old dames points on housekeeping that would make them open their eyes. It requires greater executive ability to manage a house that is dainty and artistic in all its belongings than one whose chief characteristics are bareness and cleanliness. Draperies and bric-a-brac and downy cushions represent work in the way of airing and dusting and beating that our grandmothers were strangers to.

The housekeeper who has inspired my present theme is what might be called a "new woman." She is a physician; she has a commodious and elegant home which is always in perfect order and perfectly managed; she has four young children whose wardrobe and educations and amusements are managed with the most perfect generalship; she finds time for social pleasures as well, and best of all, her husband, himself a professional man of note, is happy and proud of his wife.

Down to the smallest detail her house-keeping is a perfect system perfectly managed. The mattresses of the beds are all encased in muslin slips, which are laundered with regularity; there are laundry bags in each room for collars and cuffs and handkerchiefs; in the butler's pantry hangs a bag of heavy linen in which is kept by itself all soiled table napery.

There are silken bags for clothes in some out of the way corner of each room, and little feather bric-a-brac dusters at hand wherever needed; there are always a whisk broom and hat brush in the hall, and large and small brooms and dustpans on each floor. The library and guest room contain materials for writing a letter, and in the latter room is also a well appointed work basket, which enables the fortunate occupant to take the stitch in time that is popularly supposed to save nine. There are probably few working housekeepers among the new women, but in their ranks will be found a new and better class—the executive housekeeper.—*New York Herald.*

Goldfish are of Chinese origin. They were originally found in a large lake near Mt. Tsentsing, and were first brought to Europe in the seventeenth century. The first in France came as a present to Madame de Pompadour.

For Dyspepsia

Use Horsford's Acid Phosphate.

Dr. J. Cressey, Hot Springs, Ark., says: "It has proven highly satisfactory in dyspepsia and nervous weakness, and I can cheerfully recommend it as good for the above disorder."

Gadzooks—You don't mean to say that so homely a girl as Miss Plainface is able to get engagements as an artists model?

Zounds—Certainly; she poses for the designers of posters.—*New York Tribune.*

"Brown's Bronchial Troches" are unrivalled for relieving Coughs, Hoarseness and all Throat Troubles. Sold only in boxes.

HOW JOB HELPED ONE CHINA BOY.

A Christian lady of Oakland furnishes the following, which is one of many illustrations which have come to me of the grace of God bestowed abundantly on Chinese believers for service in the kitchen:

Leu Yen worked in my family nine years, and though he was always a good servant, there was a marked change in him after he became converted under B. Fay Mills. He had naturally a quick temper, but was just as quick to acknowledge his fault.

As I passed through the kitchen into the laundry one Tuesday forenoon, I could not but notice the happy, contented expression in Leu Yen's face, though I saw at a glance that the large clothes basket was full of tightly rolled garments to be ironed, and that meant a long, steady day's work.

"How are you getting along, Yen?" was my salutation and the answer came ready and quick:

"All right; Job help me very much yesterday."

"Job help you! How was that?" forgetting for a moment that our Sunday-school lessons at that time were in the Book of Job.

"Yes, Job help me!" and he paused a moment to give emphasis to his words.

"Yesterday I have a big wash, very heavy quilt, too, and I work hard, hang some clothes on the line, fix 'em big quilt on the line, put stick under the line, hold him up, then wash more clothes, go out, find stick blow down, big quilt all dirt, go this way back again, then I feel so mad, feel like I swear, then I think of Job, how he lose his money, his children, all his land, get sick, have sores all over, he never swear, he praise God, then I praise God, bring quilt in house, wash him clean, and praise God all the time."—*Ex.*

Seeds Free.

The new free delivery system inaugurated by Peter Henderson & Co., secures to any one who orders seeds from them the free delivery at Catalogue prices to any post office in the United States.

Messrs. Peter Henderson & Co., issue this year a beautiful and entirely new catalogue for 1896, which illustrates and describes the grandest assortment of seeds on this continent. This "new catalogue" they mail on receipt of a two cent stamp, or to those who will state in what paper they saw their advertisement it will be mailed free.

Full particulars of this offer will be found in Messrs. Peter Henderson & Co's advertisement in another portion of this paper.

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

The Presbyterian Ministers' Fund.

From the *Spectator*, an insurance authority, the following is taken:

"The Presbyterian Ministers Fund has just closed the second year under its new management. The annual report of the Board of Directors has just been placed in our hands, which show that the old Fund is in a healthy condition and that it has made marked progress. During the year 1895, \$782,552 of insurance has been successfully placed. This is \$133,000 more than was written in 1894, and \$228,530 more than in 1893. It should be noted, moreover, that this increase of business for 1895 has been written at a decrease of expenditures over 1893 of \$3494, and all this in a field of operation that was restricted by the corporators two years ago to about one third of its former size, the Fund writing now only ministers Presbyterially governed.

"Praiseworthy economy on the part of the management of the Fund is made apparent by the fact that new business for 1895 has cost but thirty-five per cent of the new premium income. This phenomenal record has been made possible by the fact that the secretary and actuary, P. S. Allen, who is also the manager of the office, has "written," in addition to his other duties, \$315,000 by correspondence, with a premium income for the year of \$11,369, which has practically cost the company nothing. This is the oldest life insurance company in this country by nearly one hundred years, and is most favorable to the ministers who are eligible to its benefits."

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

Even New Year's Day has but one dawn.



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No Pearline—that's the cause of it. A little Pearline, when you're cleaning house, makes the whole thing smooth and easy. With anything about the house that isn't hurt by water, you can save time and hard work by using Pearline. You won't have to use that rub, rub, rub, in getting the dirt off. And that saves other things, your paint, for instance.

Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, do the honest thing—send it back. 318 JAMES PYLE, New York.

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.

ADDRESSES IN HONOR OF PROF. FRANCIS A. MARCH, LL.D., L. H. D. Delivered at Lafayette College, Oct. 24th, 1895. Lafayette press, Easton, Pa. Paper, 50c.

Dr. March was born in 1825. Since 1856 he has been connected with the teaching work in Lafayette College. His special work has been in the line of philology. He has long been eminent in English scholarship. Not only at home but by European nations also he has been ranked among the leading philologists of the age. He has been eminent too in his nobility of life, and has long been known as the beloved professor. It was meet that his compeers and his old students should unite in the beautiful testimonial which this little book records.

ROMAN LIFE IN THE DAYS OF CICERO. By the Rev. Alfred J. Church, M. A. McMillan & Co. New York. Price 50 cts.

The author of this little book is well known by other works of a similar character. He was formerly professor of Latin at University College, London, and his studies seem to have given him an enthusiastic interest in all that pertains to the manner of life in Rome's classic times, and to the personal history of the great characters who once figured in Roman history. Around the central figure of Cicero he groups various sketches of men and manners, and thus gives his readers some idea of what society and daily life actually were in Rome in the time of the first century B. C. Among the chapter headings we have "A Roman Boy;" "A Roman Undergraduate;" "Country Life;" "A Brawl and its consequences," etc. These suggest descriptions and pictures of what one is curious to learn of those far away times which are so pleasantly associated with his school day studies.

STUDIES IN THE MOSAIC INSTITUTIONS. By W. G. Moorehead, D. D. W. J. Shuey, Dayton, Ohio. Price \$1.25.

Dr. Moorehead is a professor in the United Presbyterian Theological Seminary, at Xenia Ohio. By his frequent appearance as a lecturer in gatherings for Bible study he is already well known and greatly appreciated by a large number of those who have delight in the unfolding of God's word. These studies pertain to the tabernacle, the priesthood, the sacrifices and the feasts of ancient Israel. The author aims to show that the early ordinances and ceremonial observances which were established under Moses in the wilderness contain in symbol and shadow the essential truths of the New and more spiritual dispensation which

came by Jesus Christ. The author apprehends that of late years interest in these features of ancient Judaism has largely and unfortunately abated. One aim, therefore, of his book is to aid in removing this apathy and call back to a renewed searching in this part of the Scriptures. Another reason for the timeliness of a book of this kind is found in the efforts of the present type of Higher Criticism to divest the elaborate system of Old Testament worship of its Mosaic origin, and to transfer its rise to a comparatively recent date—thus ignoring the Scripture testimony that "the law came by Moses." The exposition throughout is clear and simple, and strongly commends itself by its clearness and simplicity and its spiritual tone. It aims to explain and interpret, rather than to preach, and will prove a valuable help to one who seeks, especially in the light of the New Testament, to learn what God designed by those Old Testament institutions. The book is well and helpfully illustrated.

MAGAZINES AND PAMPHLETS.

McClure's Magazine for February takes its first grasp of the reader's attention with eight portraits of Lincoln (several of them very rare), some twenty other Lincoln pictures, and an account, abounding in vivid personal details, of Lincoln's misfortunes as a country merchant; of his entrance into the legislature, and the beginning of his acquaintance with Douglas; of his work as a village postmaster and a deputy county surveyor; of his study of Shakespeare and Burns and a copy of Blackstone found by chance in a barrel of refuse; and of his romantic courtship of Ann Rutledge and his affliction at her death shortly before the time appointed for their marriage.

"Three Unpublished Letters" by James Russell Lowell are printed in the February Century, and show the poet's ever admirable charm of letter-writing. The life of Napoleon is occupied in the February Century with Napoleon as the western Emperor, and covers the events of Friedland, Tilsit, and the meeting with Queen Louisa of Prussia, and the splendors of Paris and the unification of France. It is one of the most beautifully illustrated installments of the history that have yet appeared. It includes among other pictures Meissonier's "Marshal Ney" and "Friedland" and Detaille's "Vive L'Empereur."

Theodore Roosevelt furnishes to the February Harper's a vivid account of General St. Clair's ill-starred expedition against the Miami Indians a century ago. This is a chapter in American history in which there is little cause for pride; but the story of the needless slaughter of St. Clair's men is interestingly told by Mr. Roosevelt and R. F. Zogbaum has supplied satisfactory illustrations for the text. An interesting reminder that the Behring Sea question should not be lost sight of in the discussion of the Venezuelan boundary is furnished in a paper by Henry Loomis Nelson, on "The Passing of the Fur-Seal." This article is a history of the indiscriminate killing of American seals by Canadian hunters, and the neglect of the British government to abide by the decision of the Paris tribunal.

In the February Scribner's is a pleasant account of life in the Colorado health plateau, J. M. Barrie's "Sentimental Tommie" continues to grow in interest. "The ascent of Mt. Ararat" is a striking illustrated paper H. F. B. Lynch. It is a very good number throughout.

Mr. Hamilton Andrews Hill, whose death has been so deeply mourned, was one of the most zealous and industrious of Boston antiquarians. His history of the Old South church is a monument of thoroughness and devotion. The Old South meeting house stands where once was Governor Winthrop's garden; and under the title of "Governor Winthrop's Homestead" there is an article by Mr. Hill in the February number of the New England Magazine, which might almost be regarded as a supplementary chapter to that work. It is a valuable study, and it gains additional interest from the fact that it was Mr. Hill's last work, completed only the day before his death. Warren F. Kellogg, 5 Park Square, Boston, Mass.

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The price is \$33.00 but by a very favorable contract with this firm mentioned above, and by giving our patrons all the profits for the first year, with the hope that they will continue with us, we are able to offer this beautiful and complete set for 16 New Subscribers at \$2 each. The name of the church will be engraved on the Flagon Free of Charge. For 18 subscribers the goblet will be gold lined.

The names need not be from any one Post-office. Please forward them as fast as obtained stating that they are for a club to secure the Communion Set, and as soon as the requisite number is obtained it will be engraved, carefully boxed and sent by express.

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said, Thou shalt love thy neighbour, and hate thine enemy.
 44 But I say unto you, Love^s your enemies, bless them that curse you, do good to them that hate you, and pray^d for them which despitefully use you, and persecute you;
 45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise^f on the evil and on the good, and sendeth rain on the just and on the unjust.
 46 For if ye love them which love you, what reward have ye? do not even the publicans the same?
 47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?
 48 Be ye therefore perfect,^h even as your Father which is in heaven is perfect.
CHAPTER 6.
TAKE heed that ye do not your ^galms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.
 2 Therefore when thou doest ^hthine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.
 3 But when thou doest alms, let not thy left hand know what thy right hand doeth:
 4 That thine alms may be in secret: and thy Father, which seeth in secret, himself shall reward^a thee openly.
 5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.^a
 6 But thou, when thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.
 7 But when ye pray, use not vain repetitions,^g as the heathen do: for they think that they shall be heard for^r their much speaking.
 8 Be not ye therefore like unto them: for your Father knoweth^h what things ye have need of, before ye ask him.
 9 After this manner therefore pray ye: Our^g Father^h which art in^h heaven, Hallowed be^r thy name.
 10 Thy kingdom^g come. Thy will be done in earth,^g as it is in heaven.
 11 Give us this day our^g daily bread:
 12 And forgive us our debts,^g as we forgive our debtors.
 13 And lead us not into^g temptation, but deliver us^g from evil: For thine^h is the kingdom, and the power, and the glory, for ever. Amen.
 14 For if ye forgive men their trespasses, your heavenly Father will also forgive you.
 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.^h
 16 Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men^g to fast. Verily I say unto you, They have their reward.
 17 But thou, when thou fastest, anoint thine head, and wash thy face;
 18 That thou appear not unto men to fast, but unto thy Father which is in

MATTHEW, 6.

A.D. 31.
 Le. 19. 13.
 Ro. 12. 14, 20.
 Pr. 23. 4.
 Lu. 12. 24, 25.
 He. 13. 5.
 Lu. 23. 34.
 Ac. 7. 60.
 Is. 33. 6.
 Lu. 12. 33, 34.
 1 Ti. 6. 19.
 Job 25. 3.
 Lu. 11. 34, 36.
 Ge. 17. 1.
 De. 18. 13.
 La. 6. 36, 40.
 Col. 1. 23.
 Lu. 16. 13.
 Ga. 1. 10.
 2 Ti. 4. 10.
 Ja. 4. 4.
 Or, righteousness.
 Ps. 112. 9.
 or, with.
 Or, cause not a trumpet to be sounded.
 1 Co. 7. 32.
 Phi. 4. 6.
 Job 38. 41.
 Lu. 12. 24, &c.
 Lu. 8. 17.
 Pr. 10. 5.
 Ja. 4. 6.
 Ps. 34. 15.
 Is. 65. 24.
 Ps. 37. 3.
 55. 22.
 1 Pe. 5. 7.
 Ec. 6. 2.
 1 Ki. 18. 26.
 &c.
 Lu. 12. 30.
 Jno. 16. 23, 27.
 1 Ti. 4. 8.
 Lu. 11. 2, &c.
 Ro. 8. 15.
 Ps. 115. 3.
 Le. 25. 20, 21.
 1 Ki. 3. 13.
 Ps. 37. 25.
 Mar. 10. 30.
 Ps. 111. 9.
 139. 20.
 ch. 16. 28.
 Re. 11. 15.
 Ps. 103. 20, 21.
 De. 33. 25.
 He. 13. 5, 6.
 Pr. 30. 8.
 Is. 33. 16.
 ch. 18. 21, 35.
 Lu. 7. 40, 43.
 Lu. 6. 37.
 Ro. 2. 1.
 1 Co. 4. 5.
 ch. 26. 41.
 Lu. 22. 40, 46.
 John 17. 15.
 Re. 5. 12, 13.
 Ju. 1. 7.
 Ep. 4. 31.
 Ja. 2. 13.
 Ga. 6. 1.
 Is. 58. 3, 5.
 Pr. 9. 7, 8.
 23. 9.
 Is. 65. 6.
 Lu. 18. 1.

The heavenly treasure.

secret: and thy Father, which seeth in secret, shall reward thee openly.
 19 Lay not up for yourselves treasures upon^g earth, where moth and rust doth corrupt, and where thieves break through and steal:
 20 But lay up for yourselves treasures in^g heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:
 21 For where your treasure is, there will your heart be also.
 22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light:
 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!
 24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot^r serve God and mammon.
 25 Therefore I say unto you, Take no thought^g for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?
 26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father^h feedeth them. Are ye not much better than they?
 27 Which of you by taking thought can add one cubit unto his stature?
 28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:
 29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.
 30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more^g clothe you, O ye of little faith?
 31 Therefore take no thought,^g saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?
 32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.
 33 But seek ye first^g the kingdom of God, and his righteousness; and all these things shall be added^g unto you.
 34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself.^h Sufficient unto the day is the evil thereof.
CHAPTER 7.
JUDGE not, that ye be not judged.
 2 For with what judgment ye judge, ye shall be judged; and with what measure ye mete,^h it shall be measured to you again.
 3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?
 4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?
 5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.
 6 Give not that which is holy unto the dogs, neither^g cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.
 7 Ask, and it shall be given you;^g seek,

To whom it may concern:—

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"If we have any trouble with England," said the sad-eyed reporter, whose copy always needs revision before it goes to the printers, "I have a request to make." "Well?" said the city editor. "I'd like to go as the war correspondent, I can speak the English language, if I can't write it."—*Chicago Tribune.*

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Little Betty was at her first evening entertainment, where everybody was strange to her. She grew homesick, and, with tears in her eyes, begged her hostess to send her home. As she was starting a smile shone through her tears, and she said: "Good bye, Miss Smil! Mamma told me to be sure and tell you I had enjoyed herself."—*Household Words.*

An Austin youth whose income is not quite as extensive as that of Vanderbilt, got a large ink spot on his coat. He asked a friend how the stain could be removed. "You can get a chemical preparation for 25 cents. Just soak the spot with it, and it will come out." "I guess I had better soak the whole coat. I can get \$4 that way."—*Texas Siftings.*

The village wag thought he would have some fun with the mild mannered young man who had recently taken charge of the county paper. "I say," he said, coming into the office excitedly, "there's a man in the street looking for you with a club." The young editor looked up pleasantly. "Is that so?" he inquired. "We make special reductions to clubs. How many subscribers has he got?"—*New York Truth.*

Not long ago a celebrated novelist was the guest of honor at a brilliant reception. He had heard the praise of his own work until every one but a conceited man would have been faint and weary, but he had borne up bravely through it all. Finally, a timid man was presented to him, who said, with an apologetic air: "I'm ashamed to confess it, but I haven't read one of your books." The novelist bent forward, a look of relief and joy irradiating his face. He placed both hands on the newcomer's shoulders, "My dear fellow," he said, with a warmth he had not shown before, even to those of high degree, "I'm glad to meet you."

ANOTHER "SHERLOCK HOLMES" DISASTER.

There was a man riding on the rear platform of a car with a package between his feet, that attracted the attention of a little man. Presently he queried: "Ever read Sherlock Homes?" "Yes, sir." "Great hand to deduce and conclude, wasn't he?" "Yes." "But no greater than I am. For instance, you have a teakettle in that paper. It follows that you are a married man. Being a married man it follows that your wife has been asking you about four times a week for the last year to buy that kettle. Having been a year in buying it,

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the inference is that you are absent-minded in a general way, and have little concern for things around the house. The chances are that you will leave the teakettle in the car when you get off, and forget that you ever bought it. Am I correct?" "You are an ass!" was the blunt reply. "My dear sir, I have every reason to believe that"— "You have lots of gall to talk to me as you have," interrupted the teakettle man. "I was simply trying to prove to you that Sherlock Holmes, only"— "What do I care about Sherlock Holmes! Who are you sir, that you presume to be so familiar?" My name is Horntackle, and I like to deduce and conclude. Being an irascible man, it naturally follows that your poor wife has"— "If I had you on the sidewalk I'd punch your head sir. You have said quite enough. I'll remember your mug, and if I ever catch you on the ground I'll teach you manners!" With that he got off. He not only got off, but left his teakettle. The little man held it up to him, and waved it on high and yelled to him, and the conductor stopped the car, but the man would not return for it. After having been told that he would leave that teakettle behind, and after having left it, he would not have claimed it for a million of dollars.—*Exchange.*

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