

THE MID-CONTINENT

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\$2 A YEAR.

THE UNITED STATES has "knocked out" the prize fighter.

MONEY and brains often defeat justice in this world. But there is no appeal from a decision at the bar of God.

"WHAT THE world needs," remarked Dr. A. C. Dixon, of Brooklyn, "is backbone made out of Plymouth Rock."

THE EDITORS of the land advertised the great bond auction—and their readers did the rest. Such a combination is Himalayan.

BONDS AT four per cent. are much better than loaded shot bags and stockings paying nothing per cent. So the small purchasers wisely determined.

A NEW offer: "Palestine Photographs" absolutely free and postpaid to any old or new subscriber. See description announcement elsewhere. (Page 13).

SPURGEON ONCE preached a sermon the subject "How saints may help the devil." In this enumeration of methods he failed to exhaust the list. It might be well for some saints in each church to examine and extend it. It may be a surprise to see how long a list it is.

WHEN THE \$1,000,000 for missions is secured, the *Assembly Herald* may print 3,000 words, "burning" editorials on questions of international diplomacy to its heart's content. Meanwhile, every inch of its space had best be devoted to the causes which are its sole reason for being.—with no disrespect to the *Herald*.

"BREWERY TONICS" is the heading over a very spicy communication elsewhere in this issue. It came from a widely-known New York State Presbyterian pastor. He answered a brewery advertisement he saw in one of our "greatest" Presbyterian weeklies. In reply came a circular setting forth the virtues of eight different brands of beer!!!

IN PROPORTION, who are giving the most to the needy about us this winter: the broad, liberal, progressive exponents of the "social uplift," or the plain, old orthodox sisterhood of churches? Look about you and mark well that our brethren who place works before faith preempt "love," "humanitarianism," "brotherhood of man" as their own shibboleths.

THE FOLLOWING note from Park college will be read with interest by all Missouri Presbyterians who are interested in the Emergency Fund: "We are in receipt this day (Feb. 4th) of a card from Mr. Hickman who has safely arrived at his new mission station, Batanza, Africa. F. D. C. Hickman is one of our Emergency Fund men and hence we take it for granted you would be glad of the news."

IT HAS remained for the merchants of Cuyahoga Falls, Ohio, to devise the best method of bad debt collection in the knowledge of man. Each has presented to the Woman's Missionary Society all their old bills which they regard as worthless. The women will make a brave attempt to collect the accounts and are hopeful of getting a nice sum of money out of them. Instead of collectors, prominent women will wait on the slow-pays. May they get every cent!

ARE THERE not a good many Christians like the Scotchman in the following story? There were once two elders, members of the same kirk-session, who made themselves notorious by their quarreling. Their mutual friends represented to them that their conduct was very unseemly, and a meeting was arranged to reconcile them. After they had shaken hands and professed mutual esteem, the first elder said: "It is a Christian duty to gie in." "Ay," re-

plied the other, "we should gie in to ane anither." "Yes," exclaimed the first, imperatively, "but it's you that maun gie in, because I canna."

THE WORDS of Sidney Smith on controversy should never be forgotten: "When two men meet together who love truth, and discuss any difficult point with good nature and a respect for each other's understanding, it always imparts a high degree of steadiness and certainly to our knowledge; or, what is nearly of equal value, and certainly of greater difficulty, it convinces us of our ignorance. It is an exercise which timid men dread, from which irritable men ought to abstain, but which, in my humble opinion, advances a man who is calm enough for it, and strong enough for it, far beyond any other method of employing the mind."

THE GOVERNMENT bond bids of the editors of the Presbyterian Press must have been lost in the scramble. And yet we know full well that Comptroller Eckles would overlook no possible MID CONTINENT bid. The editor-in-chief saw him grow up a member of his church, and married him to a charming helpmeet. And when that scribe is in Washington, politicians have to wait a while. They learn that Mr. Eckles is busy entertaining his old pastor. (It might be added that Dr. Williams is away at the Omaha Theological Seminary "lecturing", during the week, the earnest young Timothies, as these lines are written. And they will be dashing off the big press before he returns).

FROM CHICAGO has come on earnest appeal in the interest of peace for all times between the United States and Great Britain. It is addressed to "Press and People." Space will not permit its insertion in full. We join with the senders in urging all citizens to make of next Washington's Birthday a memorable occasion in promoting permanent international arbitration. While delighting in the appeal, we must confess to some amusement at the wording of the introductory note, which hails from the *Interior* sanctum; at least the venerable editor's name is under it. It states that the signers are the "most prominent and influential men of Chicago". No doubt of it! For, bless your heart, two who sign the patriotic appeal, also sign the naive introduction. Modesty, thy name is—forever and forever—Chicago.

THE QUESTION of college athletics is a stirring one in this decade. The latest annual report of President Elliott to the Harvard overseers was read with great interest by many of all ages, and irrespective of sex. He reviewed the course of university athletics since 1882 and sums up the situation as follows: "It will be observed that the various rules adopted within the last thirteen years have had several different objects in view. (1) To secure the physical safety of the players as far as possible; (2) To keep the players up to a minimum, at least, of college work; (3) To reduce the number of contests and to prevent contests in Cambridge from interfering with the work of the college; (4) To preserve the college character of the contests themselves and of the training therefor; (5) To exclude all players who are not genuine students and amateurs; (6) To procure a proper use of the money derived from the sports."

THERE HAVE been so many wonderful new "sure cures" for consumption and cancer and lesser ills announced with much blowing of trumpets during recent years, that little attention is now given to them. The recollections of that German "sure cure" for tuberculosis are too strong. The hopes it raised and dashed were pitiful. But if the published reports of Dr. Edson's new antiseptic remedy be true, there is some reason to hope that medical science has taken a firm step forward. Carbolic acid is the basis of this new remedy, as it is in the recently announced Japanese treatment for cancer. Dr. Cyrus Edson is a well-known man. He was formerly commissioner of health in New York City. His published statement, nutshellled, is this: Carbolic acid is a known antisep-

tic, which will kill the cultivated germs present in the blood at all times, and increased by nature during disease. But all men say that it cannot be injected without poisoning the patient. Dr. Edson concluded that the reason was because the right form of solution was unknown. He experimented, and after tedious work found that right form. It is a fluid which he calls aseptolin. It is perfectly colorless, looks like crystal and smells strongly of carbolic acid. It contains 2.75 per cent. of carbolic acid. The aseptolin is injected under the skin, and thus directly into the blood. Dr. Edson, we read, produced aseptolin in September, 1895. Since, 217 persons afflicted with consumption have been treated with it. "Of these, four showed no improvement, and of the four one died. The rest, 213, showed improvement. Twenty-three have been discharged cured, 67 will, in the opinion of the physicians having the cases, be discharged cured, making 90 in all. In 91 other cases the patients have been under treatment for too short a time to enable the attending physicians to say anything except that the patients are better. In 32 cases the improvement was only temporary, but these cases have been those of patients with the disease in advanced stages." In malaria and la grippe it is said to be highly efficient, indeed. It has cured every case of both those trying ills of the flesh in which it has been tried. If it will but surely cure these two dread maladies, it will be a glorious discovery. Let the dwellers down in the Reelfoot Lake region of the Mississippi have a try at it! If it will cure their brand of malaria to stay cured, Dr. Edson's name will go ringing down the corridors of Time.

ONE OF the organs of the theatres in New York, recently contained an editorial eulogizing the "liberality" of an Episcopal clergyman of Banbridge, N. Y., for proposing that the churches and theatres join forces in the work of reforming society. And the writer recently listened to a paper defending the theatres against the charge of exerting an immoral influence. Another minister asserted that they are not only a possible, but an actual moral power at the present time. Such ministers and sentiment may be "up-to-date," liberal and progressive, but we cannot help thinking that such positions are taken at the expense of their reputation for intelligence, judgment, and a true appreciation of their calling. They are certainly talking of an imaginary theatre, not the real one. The theatrical advertising sheet referred to declined the proposition of the Bambridge clergyman to pool issues with the church, on the ground that religion and the moralities do not join within the province of the theatres, their aim being to amuse the public, not to convert people to religion. The managers are sharp enough to see this would be suicidal to the "box office" interests. New York was all ablaze a year ago with advertisements in the papers, with highly colored pictures on the bulletin boards and with brilliant electric lights, all announcing exhibitions of "Living Pictures." These shameless exhibitions become so outrageous and demoralizing that a man long and prominently identified with the theatre finally came out and declared that it had sunk to an unprecedented depth of immortality and rottenness. To what extent these immoral exhibitions of the theatre are responsible for the fallen man and women that fill the streets of New York might be worthy of investigation before the church calls in the aid of the theatres in the work of religion and reformation of morals; and before ministers find it an unqualified endorsement as a "moral power"! They might also gain some light from remarks which the late Edwin Booth placed on record a little before his death in the form of advice to a young friend. The flaming pictures which so often disgrace the streets, advertising theatrical attractions, also give some idea of their true inwardness. We do not suppose that all theaters or performances are alike bad but it is hardly wise for our "liberal, up-to-date" ministers to get ahead of the actors in endorsing the religious influence and moral power of the theatres. It is a mistake for the hound to get ahead of the game.

"ALL THE DAYS."

BY JULIA H. JOHNSTON.

This ray of promise falls on darkened ways,
 "Lo, I am with you always"—"all the days."
 The bright, untroubled, glad some days of life,
 The days of bitterness, and care, and strife;
 The days when peace doth like a river flow,
 The days of grief, with weary hours and slow.
 He goes not on far journeys, Christ is near,
 He leaves no day of life without its cheer.
 As once of old, "He knew what He would do,"
 Though servants were dismayed, and puzzled too,
 So now, with infinite supplies at hand,
 He walks with us, though in a barren land.
 Some sweet surprise He doubtless has in store,
 Some secret that He never told before.
 For this, perhaps, He leads through shaded ways,
 And you will understand, ere many days.
Peoria, Illinois.

JOHN ARMSTRONG MCAFEE—A CHARACTER SKETCH.

BY FRANCIS HANDLEY.

[In the January number of the *Altruist* appears a most interesting paper of the above title. The writer, Miss Handley, is a graduate of the College which was founded by him of whom she writes. She is well known to the readers of THE MID-CONTINENT as a frequent contributor to its columns. We publish some extracts from the Magazine sketch, regretting that our space will not allow of more.—Ed.]

About ten miles from Kansas City among those picturesque hills forming the Missouri River highlands, there stands, dominating the whole landscape, the beautiful, gray sandstone building which bears the name of Park Cottage.

The early history of this quaint institution of learning makes the life background of one of the most remarkable men of this century. It is such a marvelous record of faith and the rewards of faith that one might almost believe he had fallen upon the apocryphal legends of some old-world saint, or seer of visions. Yet withal it is a simple narrative of child-like trust and dependence upon the promises of God, unobscured by any affection of mysticism or system of philosophy older or newer than that of the Bible.

John Armstrong McAfee was born December 12, 1835, near Emerson, a small cross-roads town in Marion County, Missouri.

"My youth and childhood," he says in an autobiographical letter, "were spent with poor but faithful, godly parents in a log-cabin in the West. Parents," he adds, "of thoroughly Scotch-Presbyterian origin and training, who had grown up in Kentucky." Almost immediately after their marriage they emigrated to Missouri and true to the traditions of their faith and origin, the first public building erected by the new settlers was a church which they called New Providence. In late years the piety of the father passed into a country-side proverb. "It makes very little difference about Joe McAfee's wheat," the threshers would jestingly remark, "but every fellow must be at morning prayer."

After sketching Dr. McAfee's career up to the time of inaugurating that special work with his name is linked the writer goes on to say:

It was while enjoying a lucrative professorship in a flourishing Kansas University that the choice was made of humbly and in poverty beginning his long projecting family school, giving up voluntarily the easy circumstances of an assured income and honorable position.

Colonel George S. Park, an early settler in the Missouri River Valley, whose life and connection with the Park College furnish a separate Book of Chronicles, at this junction offered Dr. McAfee, under certain conditions, the use of a large hotel building and several acres of ground for gardening purposes. After prayerful consideration the offer was accepted and on May 12, 1875, Park College was organized with seventeen students. But Park College had been growing in the heart of John McAfee for fifteen years and the foundation of this great institution was the life of this Christly man. The first years were terribly hard, but his heart never failed under the strain put upon it. Onlookers, for the most part, scoffed at the plans and year after year predicted failure.

With no endowments for teacher's salaries—no money for necessary supplies, how could it live? But the faith of its founder carried it triumphantly through those dark times. Time fails to tell of the wonderful history of Park College and the miraculous ways God provided day by day in answer to prayer. "Like Gibraltar, Park College is always in straits," once said a witty friend. Its present hopeful outlook, its Alumni roll of 245 and its four hundred eager students show a future likeness to Gibraltar, in being well founded. As an educator, Dr. McAfee anticipated by several years the more general movement in

favor of the highest education of women, and always stood for a thorough classical curriculum of study. The distinctive feature of college training which originated with him is the family plan. Briefly outlined, it provides for a full classical education leading to the degree of B. A., and with three hours and a half daily work in some kind of home employment the expenses of a student are reduced to sixty dollars per year. One thousand dollars endows a scholarship, the annual income of which will support one student. The greatest present need is such endowments that the work may be enlarged. The spirit of the institution is and always has been to keep the living plain, that a greater number may share the advantages here offered. Yet there is no bond-service spirit. Life is on a higher plane. Dr. McAfee's teaching inculcated "a consciousness of life beyond self," and the students are made to feel that faithfulness and zeal in the various departments of work contribute to the success and enlargement of the college, and by increasing accommodations, afford increased opportunities for the generations who will come after them.

When Dr. McAfee's life work was crowned with success, and his five sons ready to succeed to the spirit and labors of their father, God took him. That was more than five years ago and his own large hopes are growing into yet larger realities.

He was about the average height, erect, dignified and unassuming in manner. There was a fine harmony between the personal appearance and character that no description can convey. One saw and felt that he knew God as his own familiar friend, yet with all his seriousness, he was a genial, sociable man, keenly appreciative of the gifts and graces of others and himself possessed of a fund of quiet humor. Moreover, Dr. McAfee was a scholarly man, a shrewd student of men and affairs, conservative rather than radical in thought, and always intensely loyal to his convictions. His Bible was his guide and chart and "his consecration was not so much a consecration to service as to the Lord of service. He insisted that it was all through the amazing grace of God that he wrought; Park College family was to him a miracle of grace." He often paid the apostolic price for living and working in an altitude higher than the conception of lesser man, but his greatest hurts came when he had to believe in the disloyalty of those his love had compassed about. One of his sons had been ordered to secure necessary particulars in such a case, and returned to the little prayer-closet to give his report. As they talked his father picked up an Alumni roll, at the close of the interview he said, as he looked down at it through his tears: "After all—it pays." With all his manifold and absorbing responsibilities, President McAfee studied carefully the character and needs of each individual student, and now many of them date new outlooks from the affectionate fatherly word of encouragement, counsel, or rebuke, as the occasion warranted.

In the pulpit he was clear, forceful and eloquent. His preparation showed careful study and thought, and his Bible exposition was the most helpful for daily living that the writer ever heard.

Dr. McAfee was always rich in the sympathy of his noble-hearted wife, who so completely identified herself with and shared his plans and labors that the history of one is the history of both. They lived, and the world is better.

Words do not tell the story of these beautiful, surrendered lives. Nor is the great institution which they founded and of which Missouri is so justly proud, their best monument, but rather the men and women whom they have equipped for Christian service in the world.

A POINT OF CRITICISM ON MACLAREN'S "BONNIE BRIER BUSH."

BY F. C. J.

Take that most touching and lovely scene in the first paper "Domsie"—where the dying young scholar goes over once again in the language of his childhood, the circumstances of what he terms his conversion. How thoroughly ones sympathies are enlisted with him—one feels a touch of the mother's indignation against the "revival-man" who so grievously and faintly illustrates "hell" by the burning of paper and sends his little auditors home trembling. And one is carried clean along with the mother's reply to the child's terse pathetic question "Is you God?" How happily consistent we feel that reply (at least in measure for one can but recognize that it is not a very complete one) to be with what we believe God to be. We remember the words "as one whom his mother comforts so will I comfort you" and "like as a father pitieth his children so the Lord pitieth them that fear Him" and many another like them, and the

poor man with his burning wisp of paper gets further mental expressions of aversion and disgust. Then you lay the book down and you ask yourself a quiet question or two. You commune a little with your own spirit and you say "Why, I too have never felt a doubt as to their being a place called Hell and yet I was not one bit aware that I therefore lost all sense of the tenderness of God. I rejoice with some measure of real delight at the knowledge of the Love of God and yet the 'lake of fire' is, to a corresponding measure, a reality to me. How can this be?" The writer evidently implies that no one who believes in a place of eternal punishment can possibly have true right thoughts of God; and sure I am that his book must have the effect of sweeping hundreds of young people away from such a belief, and of establishing in their already determined rejection of it, thousands of others. For he is at least in the fashion and is an excellent exponent, in this respect, of the Christianity of the day.

But once more in communing with my own spirit I ask "Is there or shall there be, a hell, or not?" Our fathers or predecessors in life's pilgrimage firmly believed "yes." But their belief did not affect the fact. Their belief did not create a hell. If there is to be none, that fact is entirely outside the belief that there is to be. In the same way our not believing it will not affect the fact one iota. It is merely a ghastly blindness to a reality, if it be real. Where can I turn for assurance on the question? To one place only, to that living Word that can alone answer this, and all such questions; yea, to that very word where Mr. "Ian Maclaren" gets alone his idea of God, on which we are both agreed as the one more tender and loving far, than any "mither" can be. That very word, that very Bible, is the absolute authority for the hell that he rejects. Nay more and stronger still. He shows all the appreciation of the lovely character of the Lord Jesus that you would expect from so fine an appreciation as is his. He would I am sure delight to dwell on His beauty, His love, His compassion, His gentleness, His keen sensitive affections ever astir and active; but, who can shut his eyes and ears to the fact that it is that very one who tells us more directly, pointedly, solemnly, than any other, the awful truths of that unseen world, with its "Father's House," its "many mansions," its "place prepared" for us; and again on the other hand, of "worm that never dies," "the fire that is never quenched," the "other darkness" in which the only sounds are the "weeping, wailing, and gnashing of teeth" of agony.

Is it not strange? And yet how like a gracious and good God it would be to let us know just exactly what are the facts. To let us hear from lips whose gracious words have already won our hearts and confidence, such awful solemnities, just as a mother would not allow the fears of her child to be played with by any nurse or underling, but keeps them in her own hands for the service of truth only, so Jesus—"the brightness of God's glory and the express image of His person"—says I must just tell them—my beloved—those "sons of men" in whom was ever my delight, these solemn truths myself, only my own self. No callous hearted frightener with false tales is He. He can weep over Jerusalem when telling of its coming desolation. How can I possibly reject and disbelieve this message and still retain my faith in the giver of the message? It is impossible. I may patiently and carefully see that I do not misinterpret what that blessed one said, that I do not import a meaning into it other than He intended. And yet I must recognize He was speaking to simple unlettered men, and therefore that He made His speech as clear and simple as possible to meet their power of apprehension. But if I cannot trust Him here—if I must reject these plainly, simply, solemnly spoken facts—then surely I have no solid basis left for believing anything that He said. If He has deceived me, or attempted to deceive me, in but one point, all is gone, the foundations are destroyed; I am left in absolute chaos as to any true solid footing. Then how serious indeed in such a light, is such a book with its teachings.

I know that almost every reader shrinks from this length; but the chain is parted that attached them to their movings and whether they float about; one inch, one foot or one mile, from those movings they are at the mercy of every gust of wind that blows. Their calls is broken; God's word is no longer the irrefragable bond that holds them fast through all the blasts of life. In fact they have no word of God left. If He who spoke as never man spoke; with an authority far beyond man's; with an insight into man's truest needs that was beyond even man's powers of discovery; with a wisdom so confessedly superhuman; with a faithfulness that shirked nothing, however unwelcome; and with a tenderness and sympathetic gentleness; withal, that was, in its line, equally above anything of man—if He—and may He pardon even the penning the foolish wicked words—if He deceived and

awakened fears on statements that lacked foundation, then there is no word of God left. I cannot disbelieve such an one anywhere without shaking his whole structure of faith into crumbling ruins.

But is it then necessary for me to be one in callousness with "Geordie Hoe's revival man" because I do believe there is to be a "lake of fire," which is the second death? I am sure not; and it is but needful to be reminded once again of Him Who Himself told us of these solemn realities. Not one infinitesimal atom of callousness or hardness was in Jesus, and when He would use a human pen to further detail these awful scenes, he chooses that of the beloved disciple to whom we owe specifically the truth that "God is Love" and that "He so loved the world as to give His only begotten Son." The most tender spirits thus have ever found no difficulty in fully believing this solemn truth, and Geordie's "hard visaged" man is not by any means a necessary exponent of it: nay, any true realization of it would bring us quickly into company with our Lord Jesus weeping over Jerusalem; and with all the most tender-hearted of His people of all time.

I finally believe that the great trouble both with Maclaren on the one hand, and the "hard visaged revival man" on the other, is that each cleaves to a one-sided view, and therefore a very false view of God. To the one He is only love—The thought of judgment unflinching—righteousness inflexible—an infinitely holy character which cannot, and will not be lowered under any circumstances, included, in every phase of it, in that one comprehensive word "Light." To the one this is all offensive. He travesties God's holy requirements and awful unbending judgments which follow any coming short of those commandments that express His holy character, and puts them in a light unworthy of one who is Love. He will not "behold the severity" as well as the "goodness of God." The cross as an awful scene of an infinite judgment—God's righteous judgment bruising the holy one for my sin is practically unknown and oh! what loss is there in this.

On the other hand, those with the "revival man," see nothing but the holiness and stern righteousness of that character. The tenderness, the compassion, the infinite pity and wondrous grace all included in that other comprehensive word Love are quite overlooked. The compassion that weeps over the lost because it knows full well what that means; the infinite love that has been displayed in the saving at all costs (and who can tell what cost!) is lost. The cross as the expression of divine love is not apprehended. All men lean to one side or the other. One only was absolutely perfectly balanced, but it is the full acceptance of both that makes us like Him, perfect as "men of God." The one truth gives vertebra, bone and sinew, and the other gives the inward "bowels and mercies" that complete the man. Our fathers erred rather in giving super-abounding prominence to the side that this lovely little book parodies; but they were stalwart Christians—the fear of God was a wholesome vigor to their system whereby they "did exploits" not fearing the wrath of man. But our generation lacks woefully in this, and the Christians of the day are, candor will surely admit, comparatively invertebrate and flabby and infidelity makes awful inroads in a Christendom where the Word of God has lost its absolute authority, and which has therefore become emasculate. Both truths must be held in their perfect balancing; and only in looking at the Cross of Christ we see that "mercy and truth are met together—righteousness and peace have kissed each other."

"ALL IS KNOWN TO THEE."

"WHEN MY SPIRIT WAS OVERWHELMED WITHIN ME, THEN THOU KNEWEST MY PATH."

My God, whose gracious pity I may claim,
Calling thee Father—sweet, endearing name—
The sufferings of this weak and weary frame
All, all are known to thee.

From human eye 'tis better to conceal
Much that I suffer, much I hourly feel;
But Oh, the thought does tranquillize and heal,
All, all is known to thee.

Each secret conflict with indwelling sin,
Each sickening fear I ne'er the prize shall win,
Each pang from irritation, turmoil, din,
All, all are known to thee.

When in the morning, unrefreshed, I wake,
Or in the night but little sleep can take,
This brief appeal submissively I make—
All, all is known to thee.

Nay, all thee is ordered, chosen, planned;
Each drop that fills my daily cup, thy hand
Prescribes for ills none else can understand;
All, all is known to thee.

The effectual means to cure what I deplore,
In me thy longed-for likeness to restore,
Self to dethrone, never to govern more,
All, all are known to thee.

And this continued feebleness—this state
Which seems t' unnerve and incapacitate—
Will work the cure my hopes and prayers await;
That can I leave to thee.

Nor will the bitter draught distasteful prove,
When I recall the Son of thy dear love,
The cup thou wouldst not for our sakes remove—
The cup He drank for me.

He drank it to the dregs; no drop remained
Of wrath for those whose cup of woe He drained;
Man ne'er can know what that sad cup contained;
All, all is known to thee.

And welcome, precious can his Spirit make
My little drop of suffering for his sake,
Father, the cup I drink, the path I take,
All, all is known to thee.

—Anon.

ABUNDANT LIFE.

BY THE REV. JESSE S. GILBERT, A. M.

All life is from God. Spontaneous generation is an exploded chimera. Between death and life there is a great gulf fixed, that no daring experimenter has ever been able to cross. The mystery of life eludes the final analysis of science, and can only be explained by reference to a supernatural power. The mineral kingdom manifests no life. A stone may increase in size by accretions from without, but cannot truly be said to grow.

Life begins with the vegetable kingdom, but life in its lowest form, life devoid of consciousness and fixed in location. How vast and varied is the domain of vegetable life, "from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall." It creeps everywhere, covering the earth with a mantle of green, blossoming in the wayside flower, clothing the hill sides with purple harvest gilding the well curb with coating of moss, and throwing over autumn fields' the rich mantle of the golden-rod. From vegetable we rise in the scale of being to animal life, in all its varied gradations, from the mole that burrows in the earth, to the eagle that flies in the heavens, and from the infusoria that in habit a drop of water, to the elephant whose ponderous size shakes the earth beneath his tread. At the head of the animal creation, linked to it by a physical nature, yet its Lord and crown, is placed man. In addition, however, to this physical life, man is endowed with a mental and spiritual nature. He thinks and reasons, can love and worship his maker.

Man is thus invested with a three-fold life. The highest form of which the spiritual, links him to God and eternity. Hence, when the Psalmist asks the question, "What is man that thou art mindful of him? and the son of man that thou visitest him?" The answer swiftly comes. "Thou has made him a little, or but a little lower than the angels, and hast crowned him with glory and honor." Jesus declares that He came into the world that men might have life and that they might have it "more abundantly." Through the fall man lost his heritage of life, and became subject to death. His body became mortal and his spirit was separated from God. Christ came to restore that which man lost in the dark hour of the fall, to bring in a life that should be more abundant. Even the mutual life is quickened by contact with the living Christ; and who shall say that there does not still flow from Him in answer to the touch and prayer of faith, streams of help and healing for the maimed and diseased physical life? These bodies, too, shall feel His power on the resurrection morning and come forth clothed in the beauty and glory of the life immortal. But when we rise to the spiritual realm, we see how this promise of the Saviour is verified in its fullness. In a soul reconciled to God, in a renewed heart, and in increased knowledge of the Father, we see manifested the more abundant life. The essence of this life is the knowledge and love of God. "And this is life eternal, that they might know Thee the only true God and Jesus Christ, whom Thou hast sent." To dwell in love and to dwell in God, and he that loveth in a true, divine sense is born of God. Even in its lowest forms life is glorious to contemplate.

The tiniest leaf, the way-side moss, the modest violet, show forth the power and glory of God. As we rise to the higher forms of life, our wonder and admiration are increased, while in man we behold a very microcosm; a most wonderful revelation of God. Above man, there are still other grades of life, "angels principalities and powers." Spiritual beings of most wondrous nature, who live in the immediate presence of God, and delight to do his will in a perfect manner.

There are certain characteristics that adhere to all modes of life. Life is feeble in its inception; and the higher and nobler the life, the weaker the genesis and the longer the period of development. Growth, however, is another characteristic of life. Growth is the manifestation of life from within. The plant, the tree, the animal, the child, grows. Spiritual life follows the same law. The new birth inducts the soul into the kingdom of grace, but as in the natural so in the spiritual world, growth is the law of life, and the soul that does not advance in the divine life will soon spiritually die. Life is surrounded by constant peril.

In the parable of the sower, we are told that some seed fell by the wayside and the birds of the air devoured it, some fell among thorns and the thorns sprang up and choked it, and other seed soon sprung up, but the hot sun's burning rays blasted it; so that it too perished. Animal life is likewise surrounded by peril. Vast numbers of creatures perish soon after birth.

The life of man is surrounded by constant danger. Germs destructive to life and health lurk in the earth and in the air.

"Each season hath its own disease,
Its perils, every hour."

The spirited body is beset with peril. Unseen forces seek its destruction.

"Angels our march oppose."

The subtle influence of the world tends to poison it. The battle must be fought on to the end, if we would win and bear a crown of life.

Life has a reproductive power. The seed and the animal reproduce, and each "after its kind." From the acorn can only come the oak. Spiritual life also tends to diffuse itself and reproduce. The children of Israel served the Lord, "all the days of Joshua, and all the days of the elders that outlived Joshua." A Christian makes Christians. A good man will lead others into the path of life. Christians are here in the world to do Christ's work, that is to seek and save the lost. Every observer of natural things must be struck with the abundance of life. The vegetable kingdom diffuses life everywhere, waving an embroidery of moss over the stones in the wall and scattering with prodigal profusion flowers of rich beauty and fragrance, those "stars of the sod," over field, garden and plain. The animal kingdom is equally abundant in its manifestation. Life is every where. It burrows in the soil, floats in the air, swims in the seas, and even invades and overflows the polar regions. The human race has spread over all the earth, not excepting the most uninviting portions. Above us are almost endless gradations of angelic existences. Life prevades the entire universe of God. Who would care to be the only inhabitant in a world otherwise devoid of life, even though rainbow tinted clouds floated over mountains of solid gold, and its very river beds were lined with all manner of precious gems. Christ came to diffuse life in full and rich abundance. He is a glorious giver. When He multiplied the loaves and fishes and fed the multitudes, there was an over plus in one case of seven baskets full, and in the other of twelve. When He transformed the water into wine, there was a royal supply. The life that He imparts is rich and free. All may have it, who will.

Spring Valley, New York.

WINNINGS.

One may live as a conqueror, a king, or a magistrate; but he must die as a man.—Daniel Webster.

Great occasions of serving God present themselves seldom, but little ones frequently.—Francis de Sales.

True grief hath ever something sacred in it; and when it visiteth a wise man and a brave one, is most holy.—Essex and Spencer.

We are nearer the light in proportion as our religion has made us more and more lovely, more and more beautiful, more and more tender, more true and more safe to deal with.

Where the peace is which Christ gives, all the trouble and disquiet of the world cannot disturb it. All outward distress to such a mind is but as the rattling of the hail upon the tiles to him that sits within the house at a sumptuous banquet.—Leighton.

Here is a whole sermon in a sentence by Hannah More: "He who cannot find time to consult his Bible will one day find that he has time to be sick; he who has no time to pray must find time to die; he who can find no time to reflect is most likely to find time to sin; he who cannot find time for repentance will find an eternity in which repentance will be of no avail; he who cannot find time to work for others may find an eternity in which to suffer for him self."

Kansas Department.

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

NOTES BY THE WAY.

BY S. B. F.

The way "to resume is to resume." The way to raise the million dollar fund is to raise it. This can be done by a self-sacrificing gift on the part of the whole church. The General Assembly has placed an additional column in the statistical report of the churches to the Presbytery for contributions to this fund. If every church sees to it that this column is well filled up, this fund will be raised. Let each church in the Synod of Kansas, specially, see to it that this column in the statistical report is not neglected. We hope all the columns will be remembered; but a generous remembrance of this one will help all the others.

A private letter from "S. S. W." contains some thoughts upon this question of the "Million Dollar Fund" which I have thought are worthy of wider circulation. They, at least, furnish food for serious thought:

"I have been looking over the list of subscriptions to the 'Million Dollar Fund' and I see a confirmation of the Scripture, 'Not by might nor by power but my Spirit saith the Lord.'

It is not the strongest and ablest churches that are doing the business, but where the spirit of missions prevail. Twenty-five years ago the Presbyterian church, with half the membership and half the wealth she has now, raised as a memorial offering, seven millions and a half; now it looks as if she were going to fail to raise one million. What is the matter? Here are two thoughts on the question, whether true or false others may judge.

First.—This whole American people have fashioned, formed and set up one supreme, omnipotent, all meritorious god and that god is materialism, it is worldly substance. For this the government is run, for this political parties exist, and it is the controlling force in all business and all life. You read our political papers, you listen to political speeches, and what do you read and hear? It is all commercial prosperity, manufacturing prosperity or agricultural prosperity. It is *finance, FINANCE, FINANCE!* it is all in the line of "buying and selling and getting gain." Righteousness, integrity and honesty are ignored as if of small account. Materialism, material and worldly substance is the god, and the people will not sacrifice their god for the "million dollar fund," the church or anything else.

Second.—You know that it is true and, I presume, the truthfulness of it will not be questioned, that a large part of the support of the church and of the cause of Christ has always come from the middle class of people; that class of people that earn their means by their toil. The very rich, with a few exceptions, have never been the firm-constant and reliable supporters of the church and of church work. And now the money and the control of means have passed out of the hands of the great middle class of toilers and is amassed in the hands of the rich, so that the regular supporters of the church do not have the means, as formerly, to give for the cause of Christ."

These thoughts came from a man, who as the writer personally knows, has given largely and self-sacrificingly of his "earthly store" to advance the cause of Christ on the frontier and one who is an able, thoughtful and successful home missionary of the Presbyterian church. Do not these thoughts call for consideration and earnest prayer that the wealth of this land may be soundly converted to Him who owns all our earthly substance.

KANSAS ITEMS.

HIGHLAND.—During the first three weeks in January union services of all the churches in Highland were held in the Presbyterian church. Evangelist Redding took charge of the meetings and preached for three weeks continuously, twice each day. At the evening meetings the church was

crowded to its utmost capacity as many as seven hundred people sometimes being present. The result of these meetings was a most gracious work of God's Spirit in which men and women by the score were brought to repentance and faith, and confession of sin and a seeking after the higher life in Christ. About a hundred persons have united with the different churches in town. But as marked a result of the work as the conversion of sinners, was the quickening of the life of God's people. It was most refreshing to see professing Christians stand up in the presence of the whole congregation, confess their sins and pledge themselves to a closer walk with God. The effect of this work in converting sinners, reclaiming backsliders, and checking evil tendencies in the way of worldliness, has been incalculably good. On last Sabbath morning Pastor Irwin welcomed thirty-five converts into the Presbyterian church. These were of all ages from the little child to the gray haired man. This religious awakening has also had a marked effect upon the students of Highland University. The Y. M. C. A. in connection with the college worked and prayed faithfully during the meetings. All the students have now made a profession of faith in Christ and united with the church with perhaps only one exception. Evangelist Redding is most unsparing in his exposure of the wickedness of the human heart. No man can listen to his preaching without becoming convinced of his own exceeding sinfulness in God's sight. Mr. Redding has a wonderful faculty for bringing worldly and careless professing Christians to a consciousness of guilt and a seeking after a more consecrated life. He has an especial influence over men, whose hearts and consciences his fearless statements seem to reach, more perhaps than the other sex. Yet along with scathing denunciation of sin, there is exceeding gentleness in his way of directing the mind to Jesus Christ as the Lamb of God who taketh away the sins of the world. Brother Irwin who presides over this flock and his estimable wife have wrought nobly during the years of his ministry here and their labors are much appreciated by their people.—W. B.

CLINTON.—As a result of a series of meetings held in this place beginning in November and continuing for about ten weeks in which the Presbyterian and M. E. churches united, about forty persons professed conversion. The preaching was pointed and practical and the meeting was characterized by the absence of anything sensational. The preacher held the seeker to the word of God and the necessity of "pardon, faith and obedience." As a result on Sabbath, January 12th, eight persons united with the Presbyterian church and three were baptized. It is expected that several others will unite with the Presbyterian church. Rev. W. C. Axer has charge of our work at this point.—S. B. F.

SUGAR VALLEY.—Sabbath, January 26th, was a day of rejoicing in this church. The occasion was the dedication of their new house of worship. The building is a neat, comfortable frame building, 30x40, and is comfortably seated with chairs and is a real cozy church home. The dedication was preached by Rev. E. L. Combs of Garnett, Kansas, who began as a side issue to his regular work in Garnett, to preach to this people. It seemed almost a hopeless task to undertake to revive what seemed a hopelessly dead work, but by the faithful preaching and earnest effort of Brother Combs new life and spirit came into the church and the new building is the result. This church is now served by Rev. B. F. Smith in connection with Parker and La Cygne.—S. B. F.

PRATT.—Since Rev. B. H. Gragg took charge of our work at this point last November there has been a general rally of all the forces. The congregations have increased to crowd the building. The prayer-meeting has increased 100 per cent. and the Sabbath-school 40 per cent. The church is rapidly coming to a basis of happy unity in all church work and all extend help, encouragement and sympathy to Bro. Gragg and his family in their good work. There is some talk of attempting to secure a parsonage. This is a step in the right direction and the good ladies who have undertaken it ought to be encouraged and helped. This congregation has a fine brick church building and are well equipped for an excellent work. Special meetings are now in progress.—S. B. F.

CONCORDIA.—It is a source of great gratification to be able to note the continued

success and prosperity of this church under the leadership of Rev. H. Bushnell who has for years been the able and efficient pastor of this church. Notwithstanding this part of Kansas has suffered for two years with damaging loss of crops and there has been quite an exodus of people, yet the congregation has held its own and is to-day substantially out of debt and well equipped for aggressive work. This pastorate is an illustration of the wisdom of our polity where a wise, level and consecrated head can and does build up a strong and healthy church. Not only does Brother Bushnell seem to be a vital part of the life and prosperity of Concordia; but his influence is felt far and wide over the entire Presbytery of Solomon. He is the chairman of the Home Mission Committee of this Presbytery and his wisdom and counsel are felt in all our work there.—S. B. F.

HERRINGTON.—Sabbath, February 2nd, was spent at this point and good congregations were out both morning and evening. Rev. F. E. McGillivray who had charge of work here has gone to Frankfort, and this church is greatly in need of a good man to come and take charge of the work. There is not now a resident pastor in this town of almost two thousand people of any orthodox denomination, though the M. E. and Campbellite church are supplied by non-resident ministers. There is a splendid opening here for the right man. Steps have been taken to secure such a man and we hope soon to see them permanently supplied.—S. B. F.

Communicated.

TALES AND TAKINGS FROM WEST-CHESTER HIGHWAYS AND BY-WAYS.

BY THE REV. W. PORTEUS.

II.

Westchester Library, the gift of Collis P. Huntington, is located at Westchester because it is contiguous to the country seat of the donor.

To found a library, is to increase the fund of human knowledge—to swell the stream of intelligence. Intelligence is the law of intellectual life. There is always a deep degree of interest clustering about libraries and their founders.

The library of Alexandria was founded by the Ptolemies, but was burned by order of the illiterate Calif Omar. A Mohammedan needs few books, his creed is short, it contains an eternal truth, "There is but one God", and with that truth he links an eternal falsehood: "Mohammed is his prophet." The first public library of Rome was founded by As-imus Pali; the second called the Palatine, because it was placed on the Palatine Hill was founded by Augustus. (The finest view in Rome is from this library. The pose of the Minarets, the sweep of the tawny Tiber, the undulations of the Campagna are all in full view.)

The ancient library of Egypt was founded by the Patamites. A library is an object of interest in every civilized community; it is a necessary adjunct to the mental improvement of a progressive people. If the mind expands, it must have a foundation on which to build. If it grows it must have food on which to banquet. The human mind is like the silkworm, a combination of folds. The silkworm must have mulberry leaves to feed on. So the mind must have books to aid it in weaving its tapestry of poetry, of narrative, of history and of romance. Beautiful, an Alhambra with its crypts and corridors, standing graceful and gorgeous on the Plains of Andalusia; or a temple bathed in the sheen of an eastern sun on the brow of Mt. Moriah. The book that bathes the soul with light as it walks the planes of earth or sweeps through the vault of heaven is the best book. The book that brings the greatest benefit to the mind must be analyzed, interrogated, put on the witness stand, cross-examined, questioned, talked to, this is how you become acquainted with the author and make him your friend, your companion through life.

The author may have died ages ago, but he is your companion at the present. Like the Graphophone, books bring back the chant sung by chorus scald or troubador, clashed by cymbal, pealed by trump in the hand of celt or swept from the harp of Druid.

From books you become familiar with Egyptian literature and Persia's lore, Chaldean science, and Greek mythology. They introduce you to Homer's march of thought and Demosthenes glowing oratory. Books lead you to where Solon lit his lamp, and Orpheus tuned his lyre, to where Plato theorized and Socrates asked and answered questions. Bacon's essays grow green as with the dew of youth, and Shakespeare's common sense is like the rising sun upon the green and laughing lawn, and Milton's mantle is as richly colored as the day it was woven in the loom of thought. The well-read man in every hamlet felt the spell that spanned the mind of the blind old man of Scio's rocky Isle. Every scientist since the sojourn of Moses in Egypt has proved the potency of the men who piled the Pyramids and carved the Sphinx.

By reading works of art, Appelles has breathed inspiration over many a fold of canvas. Sir William Hamilton's metaphysics has fed the fires of many a mind, while men have walked along his lines of thought. Many a Forum has glowed with the inspiration caught by communing with Cicero.

The books on the shelves tell us how Homer marshalled his heroes around the walls of Troy, and how Dante darkened the walls of his Inferno. How Euclid proved his problems, and Pericles rounded his periods, how Shakespeare's scalpel laid bare human hearts, and Tennyson touched the tender side of human feeling. How Milton's matchless thought was run into rhyme, and Macauley's mighty mind moulded English history into a courtly classic.

We become interested as Dickens details the meanness of mankind, or Thackeray thrashes the snobs of human society. Coleridge's *Cristabel* captivates us as he pictures. "A sight to dream of not to tell." And Scott's *Marmion* takes the measure of the mind and punctuates the passions of the human soul. Last, but not least, there is one book possessing a peculiar authority an undying interest, it is varied in its authorship and the subjects of which it treats. Its age is hoary. It is miraculous in the purity of its language, and the preservation of its literature. All classes have gleaned comfort from its pages. The plowman and the prince. The herdsman and the Monarch. The physician and the tax gatherer have aided in its compilation, and no library is complete without it, of course I mean the Bible.

The man who builds and endows a library does a generous deed, richer in results than if he gave gold or pearls to the people; he gives food for the mind. He furnishes sustenance for the mental faculties that shall never grow stale, that years shall not efface. Good books outline in their influence our individual lives, they perpetuate themselves. In their pages is found food for reflection, solace for the soul; no matter whether built out of prose, or wrought out of rhyme. What Plato thought aloud, and Shakespeare said upon the stage, or Pericles proclaimed from the Bema; men have kept repeating along the circling centuries. The ages vanish, the years depart the human family, sink into solitary graves. But good books go on, on their march of intelligence on their errand of mercy, on their embassy of love.

Printer's ink stamped upon the pages of good books have wreathed chaplets for the brows of living men and manufactured immortality for dead men. The boys with brown paper turbans on their brows who run ink rollers over typed forms have rescued many a man from oblivion, they have brought out in bold relief the finest forms of speech ever uttered by mortals, the grandest, the divinest deeds ever done by men. A pure press is the eye of Providence. Good books are the heralds of heaven; they give light and make it more and more abundant. Rich prose has produced blessed results; pure poetry has moulded many a life into a beautiful poem.

That gifted genius, George Eliot, while writing her "Mill on the Floss" speaks of the power of some of the passages which she read in the *Imitation of Christ*, that soft blessed voice of the Godman breathes perfume over the lives of humanity. The world grows brighter with every intonation of his voice.

When the divine in human form was walking the dusty paths of life, a special request was made of him as He was entering one of the fairest cities of the far East (Capernaum), a certain centurion sent messengers to him beseeching him to come and heal his servant who was sick and ready to

die." The request was urged by the plea. "He is a good man and loveth our nation and hath built us a synagogue." The next best thing to building a synagogue is to build a library and endow it.

All honor to the men who do so, whether they are railroad kings or merchant princes.

DEGENERACY OF THE MOUNTAINEER: CAUSE AND REMEDY.

BY A. S. B.

II.

The Mountaineer, like the Indian, is the child of nature. Like the Indian, too, he has a warlike spirit. His struggle with nature's forces in manifold shapes has retarded his progress while it has developed other traits ignoble and lawless. No markets for produce, no stimulus for trade, is also a drawback to advancement; and these are necessary factors which hinder his spiritual growth as well, for, lacking all these helps, a lazy tendency, a hopeless inactivity, is the result, and his former alertness is gradually diminishing as a necessary struggle with the Indians is a thing of the past; and, wild animals being scarce, a new feature has developed—a general apathy of the whole nature and also many vicious tendencies.

Whisky making and whisky drinking are carried on to an incredible extent; so that, by the way, this is one of the best fields for the temperance cause—if its advocates are allowed even a foothold to work a reform!

An inoffensive "foreigner" (they call all strangers "furiners") is looked upon with suspicion as a probable revenue officer, especially if he carries a gun. Though it is true that the hospitality of the mountaineer is proverbial (as far as his poor means will allow), a gun will at once place you under surveillance. You can walk, man or woman—alone and entirely safe from harm in the mountain paths; and, except with a cordial "howdy," they will scarcely notice you, especially if they think you are only prospecting for mica, or flowers, or climbing to "yon mounting." They may, (if you ask for information) tell you "Hit's a plumb powerful stretch yon"; and even show you the way. But their faces will show no surprise that you are there and very little (if any) curiosity as to who you are or what you are about. To show you fully the cause of the degeneracy of this people would take more time than I could possibly give here. The past is enough.

Loose morals are the outcome of the crowded cabins, one room being the rule even for a dozen or more. In such a condition of affairs lack of privacy is inevitable.

With a whole forest surrounding them they will live in a wretched hut without a floor, and no windows and with the "chinks" plastered with mud in winter. Hard work falls on the women, and they more than the men feel and realize their lack of comfort, yet understand absolutely nothing as to ways of effecting a remedy.

The little varieties that seem a part of woman's nature, her taste, and effort to make something of her surroundings (however meagre) are here—in the main—utterly wanting. Still, some of them have a vague consciousness that there is something somewhere if only they could reach it. This comes, of course, from a glimpse of the outside world, from a party of tourists now and then possibly, or more often from some of the scant whisky distillers being obliged to spend a few months in jail at Asheville and who come home bragging of their travels, the sights they have seen. But it is the women who talk and tell you the pitiful story of their poverty and who are grateful for the least help in brightening their lives.

They are patient and uncomplaining, yet withal, hard to approach with charity, proud and defiant of patronage. One poor old woman was discovered crippled with rheumatism alone in her cabin, but knitting a stocking with her poor twisted fingers.

In answer to questions and expressions of sympathy for her condition, she said in a cheery, half-apologetic way. "I hev' been sufferin' from rhumatiz a meny a yer, but I hev' kep' agoin' the best I could tel' hyer lately. I haint been able to do nothin' 'cept a leetle sittin' work, and not so powerful much o' hit." Thus, with her peculiar dialect, her surroundings and the whole condition of life in which she had grown up and passed a long life uncomplainingly she presented only a type of the shut-in and dwarfed nature of the beings who are living

a life of isolation and ignorance in their enlightened America.

Now the remedy for this is not far to seek and has already begun to bear fruit. The railroads are bringing people to the mountains from the outside world and making it possible for the mountaineers to get away into other and more prosperous regions. This all for the physical bettering of the mountaineer. What will naturally follow with education is a larger growth in religious and moral improvement. Of course, there are schools and churches in the mountains. The Episcopal church has a large mission there, men from the East, of the highest cultivation, have given their services at different times. To those who are in reach of such schools and such churches this paper does not apply, but to the ones who may fairly be said to be out of civilization and must remain in ignorance and poverty unless they are brought into contact by outside effort with the same civilization.

The crying need, then, is for men and women of the true missionary spirit, to show them how to make most of their surroundings. In the midst of forests how to make houses and with a climate in many respects the finest in the world, how to grow fruit. And as one from Scotland (who has recently come among them) has said, "There is a gold mine under the feet of every mountaineer but he does not know it, or, if knowing it, does not care to dig." The gold mine is in the form of apples, so he thinks, and he has shown this statement to be true from actual experience, as his hundreds of acres will show if you care to travel so far to see.

All this, of course, is outside stimulus. The inside stimulus the church must bring. What is wanted is schools and churches, and it is an open question for missionary enterprise.

The negroes and poor whites of the South have long since found help in manifold ways. Indeed the negro of the South has the best religious and educational advantages possible.

But the mountaineer is especially to be pitied because he is unconscious of his ignorance and his impoverished condition. Then, too, outside people have always considered him rather as a picturesque feature of the landscape merely, and have failed to realize his human possibilities, hence, his fairly fatal privations.

In personal appearance they are dull of countenance and with little or no variety of expression. Such vacancy, which is noticeable to the vast observant, has its explanation (it seems to me) in their empty lives.

JOPLIN, MO., CHURCH HISTORY.

This church was organized on the 27th day of Dec. 1873, and under the fostering care of the Board of Home Missions, has steadily increased in power and efficiency, until under its present administration it has become, not only self-sustaining, but also a constant contributor to all the Boards of the church. Our pastor, the Rev. J. A. Gerhard, entered upon his ministry in our city, six years ago; and the relations that have existed between pastor and people from the beginning, have been very pleasant.

During his pastorate, the work and fellowship of the church have been greatly blessed; resulting in the ingathering of 209 members; the contribution of over sixteen hundred dollars to the different benevolent Boards of the church: the organization of a Senior Christian Endeavor Society with a present membership of 37 active and seven associate members; a Junior Endeavor Society, with a membership of sixty-one, in thorough, practical touch with the church, contributing during last year, over sixty dollars, to its various benevolent agencies; while every other department of the church is well organized and in working order. Under such circumstances, anything that affects the relations of pastor and people, is always painful and brings sorrow to very many hearts; our pastor's resignation therefore, on Sabbath, Jan. 26th, was a sad event in the history of our church.

The congregation having heard it whispered, that Sunday morning would be our pastor's last service, taxed the house to its full capacity; and as they listened to the words of Scripture, prayer and benediction, the audience was perceptibly moved, until there remained but few dry eyes. And at the close of the service last Sabbath morning, the congregation passed a service of resolutions expressive, of the esteem and confidence in which our pastor and his estimable

wife are held by your people; of the appreciation of their untiring zeal and fidelity in preaching the word in life and doctrine; of their pastoral work and especially their labors in effecting organized work among the young; and if their most hearty acknowledgements of Mrs. Gerhard's superior qualification as a consecrated musician in her master's service.

The esteem in which our pastor was held by the people throughout the community is seen in the words which we quote from the *Joplin Morning Herald*. "There are hundreds of people in Joplin, regardless of church affiliations, who would sincerely regret to see Mr. Gerhard leave a city, where he has filled a large sphere of usefulness, and has endeared himself to all classes by his ministrations as a clergyman and his acts as a citizen." A. ALLEN.

NOTES FROM ARIZONA.

The Presbytery of Arizona was organized Nov. 14, '88 at Phoenix. We had then two feeble churches, one at Phoenix and one at Tombstone. We had two others, one at Tucson and one at Prescott, but they were absorbed for lack of good men and true to "hold the fort," by the Congregationalists.

We have now 9 American churches, as follows, Phoenix, Flagstaff, Peoria Congress, Springville, Sacaton, Tombstone, Clifton and Florence, besides 3 Spanish churches, one at Tucson, at Morenci and Florence. We have 10 ministers and 2 Spanish helpers. We have 8 church edifices. We greatly need 4 more ministers, waiting only for the Home Mission Board to get out of debt, to commission them. We have in prospect the organization of 3 more churches, the purchase and refitting of one church edifice and the erection of two more in the near future. Our work is enlarging and the demand for more men is pressing.

Providence is calling us to seize, hold, man, and equip, important fields, and we mean to do it. The work is hard, the material good, the outlook bright. The mines of Arizona have only been scratched. There are millions upon millions of gold, silver, copper (a whole mountain at Bisbee) lead, iron, coal, in fact almost every mineral known, to be found, in almost inexhaustible quantities, only waiting for capital to remove and smelt it. The miners are intelligent and exceedingly hungry for the "Bread of Life." It is a luxury to preach to them, they are so eager to hear the truth. "The harvest is great, the laborers few. Give us State-hood and water-storage, all we need, and Arizona will forge to the front with rapid strides in agriculture, mining, fruit-raising and a Sanitarium unequalled. We have the highest civilization and refinement and in contrast the degraded Indian, now no longer savage, but peaceable and industrious. We have also contrasts equally great in climate. In Northern Arizona men, some writers, tend their flocks on snow-shoes, while here, we have roses blooming and cutting and curing of alfalfa!

While Dr. Cuyler was riding in a sleigh with Dr. Stryker at Hamilton College, I was trimming fruit trees and vines, coatless and sweating!

No better field is found for a missionary than this and yet the hopeful part is in the young S. S. and C. E.

Iniquity abounds and "the love of many has waxed cold," but the plastic mind of children and youth is impressible and hopeful by the grace of God, prayer, and faith in our covenant keeping God. We ask no easier field but we do pray for more consecrated workers to help, and the means to support and plant more missionaries and build more church edifices.

I. T. WHITEMORE.

"BREWERY TONICS."

The following comes from a widely-known New York State Presbyterian clergyman:

"A well known St. Louis advertising agent showed a MID-CONTINENT man a long series of 'brewery tonic' advertisements, last week. Whether joking or not we don't know, but he asked: 'Does your paper want them? Some of the biggest Presbyterian papers insert such business.' He never got a 'no' so quickly in his life." etc.—from THE MID-CONTINENT, Jan. 29th.

Yes, and I answered the "Tonic" advertisement, as I saw it in one of our Presbyterian papers, (only to see what printed matter would be received) and got a large envelope full of circulars and a booklet full of trashy reading and beer advertisements. Not only was the Tonic praised and urged upon readers, but alas, some eight or ten different kinds of bottled beer! with prices and earnest solicitation to "try one dozen," to be shipped to the purchaser by express.

Jan. 30, '96.

World-Outlook.

Minister Cooper states that his recent visit to Hawaii was simply in conformity with the policy of the Government. There was nothing in the rumors of secession of the people on the big island to call for a visit of any member of the Government to Hilo.

* * *

President Kruger of the Transvaal Republic, has accepted the invitation extended him by Colonial Secretary Chamberlain, to come to England, accompanied by some members of the Transvaal Ministry, to act as a commission. Probably a special session of the Volksraad will be called to grant a formal sanction and to nominate a commission.

* * *

The success of the popular loan was assured before the first bid was opened at Washington, but none expected such a mad rush to lend money at 4 per cent. It was an object lesson to the world as to the power of the United States. Yet such loans should not become necessary. Relief can easily be given by securing a proper revenue for the government.

* * *

By the arrival of Gen. Weyler at Cuba, matters will be changed, doubtless. His date for arrival at Havana, was the 11th. It was to be a gala day. Three guns from Cabanas will be the signal that the new Governor General is there. A steamer is to go out to meet him at the entrance of the port, on which many citizens will welcome him. Gen. Weyler will find things different from the state in which Campos left them in his period of office. Since then there has been almost daily combats with the main rebel bodies, and officially five battles. Tarona San Antonia, Paso Real, Candalaria and San Cristobal have been fought since Campos went, and all in the west. The total of deaths of rebels in these fights, according to the Government, is 300. The wounded are estimated at over 1000. This state of affairs is what Marin turns over to Weyler. Marin is expected to go to Porto Rico, the governorship there having been offered to him.

* * *

The first information of an official nature to reach the United States Government touching the remarkable properties of the ethereal waves of the Roentgen light is contained in the following report to the State Department from United States Consul General DeKay at Berlin: "I have the honor to report a discovery, which may profoundly effect surgery and medicine in the way of diagnosing tumors, protuberances in bones, and foreign matter in them as well as bullets or other substances in the bodies of men or animals. It is likely that the discovery will in time enable us to examine the interior of tools, machinery and other objects of wood and metal, so as to guard against danger through flaws or errors in casting, etc. It is the discovery of a property of certain rays emanating from the electric light, when produced in receivers from which the air has been exhausted. The discoverer is Wilhelm Conrad Roentgen." It is indeed, a marvelous discovery.

* * *

Storms raged about the eastern part of the country last week. Bound Brook, N. J., was the chief sufferer. Fire and water combined their forces, there. The storm which began Wednesday night, and reached a hurricane force Thursday, continued Friday, but greatly moderated. Steamers which have come into port report having experienced the full force of the gale. Several sailing vessels are anchored off the harbor waiting for the wind to subside. Throughout the country tributary to New York, and particularly in New Jersey, traffic is much impeded by washouts, and many people were compelled to go from their homes to their trains in row boats. The Rahway River has overflowed its banks, and the streets of Rahway are flooded. For miles around the low lands also were entirely submerged. On some farms along the Middlesex County lines the farmers were compelled to move their live stock to places of safety. Outbuildings, fences, and other things were washed away by the storm, and the meadows extending from Island Sound and the Woodbridge Creek were flooded to a depth of four feet.

Missionary Department.

WOMAN'S BOARD OF MISSIONS OF THE SOUTHWEST

Meetings of the Board held at the Presbyterian Rooms, 1516 Locust Street, second floor, St. Louis, on the 1st and 3rd Tuesdays of each month, 10 A. M.

Missionary Literature may be obtained at the Rooms, between the hours of 10 A. M. and 4 P. M., Mail orders should be addressed to "Woman's Board of Missions of the Southwest, 1516 Locust street, St. Louis, Mo."

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Notice

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

TOPICS FOR FEBRUARY.

FOREIGN.—CHINA.
HOME.—THE INDIANS.

TREASURER'S REPORT FOR THE MONTH ENDING JANUARY 24, 1896.

INDIAN TERRITORY.

Choctaw, \$9 89; Cimarron, \$1; Sequoyah, \$13; Total \$23 89.

KANSAS.

Emporia \$129 09; Highland, \$78 94; Larned, \$58.38; Topeka, \$145 61; Total \$412.02.

MISSOURI.

Kansas City, \$193 31; Ozark, \$54 30; Palmyra, \$35 73; Platt, \$127.68; St. Louis, \$600.30; Total \$1,011.32.

MISCELLANEOUS.

Mrs. A. J. Neimeyer, \$25; Mrs. Wm. Wiegand, \$5; Mrs. Chas. McKee, \$5; Total \$35.

Total for month, \$1,482.23; Total up to date, \$6,931 33, Emergency Fund, \$1,957.50.
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MONTHLY MEETING, FEB. 4TH.

Our Foreign Secretary reported much interesting news from the field. There was a letter from Mrs. J. F. Garvin, at Valparaiso Chili. Among other things she says: "our C. E. Society now numbers over fifty active members. A young man, educated in our Mission school, the 'Escuela Popular' led

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the C. E. prayer meeting last evening. At the last meeting of session five of our young people presented themselves as candidates for church membership, others have been secured during the year. A week ago Sunday, there were 192 present at Sunday-school, last Sunday, 169. The net returns from the "talent money" lacked only a few cents of \$200 Chili currency. The children have voted \$50 of this for Foreign Missions. A little orphan girl in the 'Sheltering Home,' earned \$8 40 with her 60 cents talent money, and others did almost so well. We expect to welcome Mr. Spinning and his wife on their way to Santiago. We are thankful for one new missionary with his wife, but there are openings for a score." There was a lovely letter Miss Stella Thompson at Naniwa. There was also word from Miss Palmer, through the kindness of Mrs. B. C. Hawoeth, Kanazawa. Miss Palmer has had much extra work since Mr. Woodhull's death. That, and her preparations for moving to Kanazawa have taxed her strength, and she is not so well as we could wish to have her. Mrs. Haworth says: "Personally we are very sorry to have Miss Palmer leave Osaca, just now so we are moving here from Kanazawa, but the need in our school at Kanazawa for just such an earnest and talented young lady is so great, that we rejoice that she is going there for the work's sake. The climate of Kanazawa is a great improvement on Osaca, and we hope Miss Palmer will be greatly benefited by the change." Another letter was from Miss Cogdal at South Gate China. She writes that reinforcements are coming, and she is very thankful. Mrs. Magill gave us the Bible lesson, on "The Good Shepherd." She referred to Old Testament mention of Christ as the Shepherd of his people. "We are the people of his pasture and the sheep of his hand," again; "He shall find his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." Such his wonderful tenderness and love, in caring for his own. "They shall find in the ways, and their pastures shall be in all high places,"—high places that were given over to idolatry—"and I will make all my mountains a way and my highways shall be exalted." In the New Testament, Christ is the fulfillment of prophecy: "I am the good shepherd and know my sheep." "Yes, he knows those who are his, and "am known of mine." And "I lay down my life for my sheep." "Therefore doth my Father love me because I lay down my life that I might take it again." This love commends him to the very highest love of the Father.

A very interesting report of Miss Cort's visiting in St. Louis Presbytery was read. By some oversight the Society at Tecumseh, was not presented until to-day although organized last year. It was duly received. We are glad to record that the money for the Hospital at Ichonfu is all in and appropriations have been made.

The date of the annual meeting has been changed slightly, to meet the wishes of some of our auxiliaries and also of those who are to entertain us at Oklahoma City. The first evening meeting will be held on Tuesday evening of the 23rd. Friday and Saturday we will hold the meeting proper. At the kind and urgent request of the friends at Oklahoma, we will be their guests over Sabbath, the 26th.

We were made to feel very happy and encouraged, over a list of information contained in a letter from Mrs. Fleming of Kansas. Each auxiliary in Emporia Presbytery received a copy of our last bulletin, through her, she having done the copying necessary. It was no slight work and we appreciate it fully.

Much of the morning was spent in discussing Central Committee questions from the various Boards. We are busy planning for our Annual Meeting. Mrs. Innis Hopkins, who did such good service on our Program Committee last year, has kindly consented to fill that place again—this is saying, that the program will be good.

MISSIONS IN CHINA.

The opposition to missionaries in China is, as is well known, largely confined to the official class, although they put the mob in the front. A correspondent of the London Times says: "The influence of Western civilization, in whatever shape it manifests itself, is an abomination in the eyes of the rulers of China, whose days would be counted were it ever to permeate the masses. The hatred directed against the mission-

aries is only a peculiarly virulent form of the hatred directed against Europeans generally, and it is easy to understand why it should be a peculiarly virulent one. Missionary work is practically the only agency through which the influence of Western civilization can at present reach the masses. The life which the missionary lives, whether it be the ascetic life of the Roman Catholic or the family life of a Protestant Missionary with wife and children, is in itself a standing reproach to the life of gross self-indulgence led by the average mandarin." This is still further emphasized by the missionary's treatment of the people, being, as compared with that of the officials, "a continuous object-lesson of justice and kindness, of unselfishness and integrity. It is this aspect of missionary work which goads the official Chinaman into fury, and incites him to traduce the character of the missionaries by those foul calumnies which invariably precede every outbreak of so-called popular feeling."

"EXCEPTIONALS" MADE HAPPY.

BY MISS HELENE BURNETT.

Christmas is one of the bright days in the year for "Sowing Seeds of kindness," and for teaching practically the angels' song, to our "Exceptionals" in Alaska, New Mexico, Utah, among the Indians and White Mountaineers of the South. Miss Preston, from the school at Laurd Fork, North Carolina, which is under the care of the Woman's Executive Committee of Home Missions, thus writes.

"I hope that the societies who remembered us so liberally may be greatly blessed for having made so many children happy. The Christmas gifts are lovely. We spread them on the dining table and covered it with a sheet. After games, we asked the children to stand all around the wall with their eyes closed and backs turned toward the table. When we removed the sheet, what exclamations of joy there were! I almost cried with joy to see their pleasure. Each one received several gifts and went home as proud as any king might be."

One writes from the school at Concord in this state: "Early in the morning the teachers, dressed in white, went through the halls and awakened the household by singing Christmas carols. This was something new to the girls and they were delighted. We surprised the girls by having the tree before daylight, just after an early breakfast and morning prayers. One of the girls who received a dollar bill from the society which supports her, told us that she had never before received so nice a present." A remarkable feature of the instruction given in our mission schools is that of thought and care for others.

Miss Montgomery wrote from the Ashorell Home Industrial School: "We had gifts for all and a Christmas tree for the little girls. The older girls found gifts in their rooms, left there while they were down stairs helping to entertain others. Such an entirely happy family, I think, we have never had. Each seemed to think she received just what she wanted. I think the real secret of the enjoyment of many of them—though they were scarcely aware of it—was that they had done so much to give others a good time."

Miss Dunham, of Springville, Utah, writes of busy preparations and the overcoming of difficulties: "We are now preparing for the Christmas celebration. We are going to have a little Cantata. We are to have a tree. This is a luxury. It took five young men one day to get it from the mountains. They could not drive all the way, so carried it two miles." That celebration ought to have been a success.

The North Star—a little paper published nearest the North pole, in Alaska, thus describes a Christmas celebration which must have proved a recompense of joy to the earnest faithful teachers of the Sitka School: "On the last Sabbath evening before Christmas, exercises were held in the church consisting of singing, responsive reading and an appropriate address by the pastor, Rev. A. E. Austin. On Christmas morning, long before daybreak, sweet strains of music were heard floating on the still air of the beautiful Alaskan night. A choir of native singers, selected from the pupils, were out singing 'Glory to God in the highest' and heralding the natal day of the Saviour."

156 Fifth Ave., New York.

SHANGHAI, THE CENTER.

Shanghai, beyond any other city in the Empire, is a center for missionary influence. Fifteen societies are found here and three hospitals which treat nearly 50,000 patients a year. There are five boarding schools and two colleges. More than 2,000 children receive instruction in the various schools. They have seventy-eight missionaries and nearly 200 native preachers, teachers, and Bible women working in the city and immediate vicinity. These fifteen societies include two Bible societies which have scattered portions of the Bible all over the province. The Presbyterian mission is located in Shanghai. More than 1,000,000 copies of books and tracts were printed the past year. There is also Bible work carried on for the Japanese.

I cared not where or how I lived, or what hardships I went through, so that I could but gain souls to Christ. While I was asleep I dreamed of these things; and when I waked, the first thing I thought of was this great work. I longed to be a flame of fire continually glowing in the service of God, and building up Christ's kingdom to my latest, my dying moments.—Brainerd.

Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

BY E. R. W.

February 23.

What can faith do for us? Heb. 11:1-10; 12:12.

It makes us children of God. "Whosoever believeth that Jesus is the Christ is begotten of God." It makes us grow in Christ. "As therefore ye have received Christ Jesus the Lord, so walk in Him, rooted and builded up in Him, and established in (or by) your faith."

It showed us how to walk straight. "For we walk by faith, not by sight. . . . We make it our aim to be well pleasing to Him" or as it is in the margin of the Revised Version "we are ambitious to please Him."

It covers us in danger. "Taking up the shield of faith wherewith ye shall be able to quench all the fiery darts of the evil one, putting on the breast plate of faith and love."

It is a gift of God. "By grace are ye saved through faith; and that not of yourselves; it is the gift of God."

It can overcome the world. "For whatsoever is begotten of God overcometh the world; and this is the victory that hath overcome the world, even our faith, and who is he that overcometh the world but he that believeth that Jesus is the Son of God."

It purifies. We read in Acts 15:9 those words of the Gentiles, "purifying their hearts by faith."

It sanctifies. The Gentiles were to receive remission of sins and an inheritance among them that are sanctified by faith in Christ. Acts 26:18.

It justifies. "To him that worketh not, but believeth on Him that justifieth the ungodly his faith is reckoned for righteousness, being therefore justified by faith we have peace with God. Rom. 4:5, 5:1.

It gives us eternal life. "The just shall live by his faith. He that believeth and is baptized shall be saved, as many as received Him to them gave He the right to become the children of God, even to them that believe on his name for God so loved the world that He gave his only begotten Son that whosoever believeth on Him should not perish, but have eternal life; he that believeth on the Son hath eternal life, for this is the will of My Father that everyone that beholdeth the Son and believeth on Him, should have eternal life; and that I should raise Him up at the last day."

We receive the Spirit through faith. "And the Scripture foreseeing that God would justify the heathen through faith preached before the Gospel unto Abraham, saying 'in thee shall all nations be blessed,' that the blessing of Abraham might come on the Gentiles through Jesus Christ, that he might receive the promise of the Spirit through faith." Gal 3:8-14.

It keeps us unto the end. "Kept by the power of God through faith unto salvation receiving the end of your faith even the salvation of your souls."

"Looking unto Jesus the author and finisher of our faith."

There are different kinds of faith or belief. The devils believe and tremble, the Christian believes, obeys, loves and lives.

Church Prayer-Meeting.

The Mid-Continent Topics.

For Feb. 19.

GIFTS OTHER THAN MONEY.

Acts 3:6.

[See Prayer-Meeting Editorial, page 8.]

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 23rd, 1896.

LESSON VIII.

FAITH ENCOURAGED.

Luke 8:43-55.

GOLDEN TEXT.

Thy faith had made thee whole; go in peace. Luke 8:48.

SPECIAL WORD STUDIES.

Physicians. The medical art is about as old as the human race; yet it is common to trace modern medical art back to Hippocrates, 468-367 B. C. He is called the father of medicine.

Border, or hem. This was the fringe worn on the outer garment, consisting of a certain number of threads, knots and ways of winding, which were definitely fixed by the rabbis.

Stanchèd. A medical term, meaning stopped. It comes into the English from the French, and in this intransitive sense is still used in America, but is less common in England.

Throng. The noun is common yet; the verb is common in old English, and is used by Shakespeare, in the sense of crowding.

Virtue. This word has a wide meaning. The Greek for it here is *dunamis*-power. It is the word often used to designate a miracle. Perhaps it may be used here in an allied sense to designate miraculous healing power.

Trouble. The Greek may have the stronger idea of "worry," or literally tear in pieces. Do not tear the Master away from his work.

Bewailed. The Greek words are both imperfect: "were weeping and bewailing," representing a continuous act.

LESSON EXPOSITION.

I. *The Secret Faith Declared.*—A woman having an issue of blood, v. 43. This disease made her unclean under the Jewish law. She had spent all her means upon physicians, but they had not cured her. Some copies of Luke omit this clause; but Mark has it, and also says she only grew worse. The Talmud gives several methods for the cure of that disease; but they are all similar to this: "Set the sufferer where two ways meet, with a cup of wine in her hand, and let some one come suddenly behind and frighten her, saying, Arise from thy flux." If this was not effective, then another similar one was to be tried. Tradition gives the name of the woman as Veronica, and one of the apocryphal Gospels says she was one of the witnesses for Jesus at his trial before Pilate. As the name is not Jewish, this tradition cannot be trusted.

Touched the border of his garment, v. 44. This border was no doubt that called in the Hebrew *tsitsith*, which the law required to be worn, Num. 15:38-40. It was a fringe or tassel at each of the four corners of the outer garment. In the time of our Lord the school of Shammai decided that each tassel should consist of four filaments or threads, and be four finger-lengths, and attached to the corners of a square garment. Jesus would wear the ordinary dress of a Jewish teacher. This consisted of a long kerchief twisted into a *sudar* or turban, and worn upon the head; a long undergarment or "coat," worn next to the body, an outer close-fitting sleeved garment reaching to the ankles, and secured about the loins by a girdle; and a *tallith*, the square garment having the tassels at the four corners. The afflicted woman worked her way through the throng, and came near enough to Jesus to touch one of the tassels at the corner of his *tallith*, and immediately her bloody flux was cured.

Who touched me? v. 45. There was no unconscious healing virtue in Jesus. When



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healing went forth He knew it; so He asked, Who is it that touched Me? His purpose was to give the woman an opportunity to declare her healing voluntarily. It is not likely that He asked simply for personal information. When all the disciples denied any knowledge of a special touch, Peter in his naturally impulsive way, speaking for the others, reminded Jesus of the crowd that was pressing and crushing upon him. But Jesus again explained that the touch was one that had given special healing to some one. Meanwhile looking about, his eye selected the person.

The woman saw that she was not hid, v. 43. She saw that eye, or felt that it had selected her, and that she could not get away with a stolen or secret blessing. It frightened her even in her joy, so that, trembling with her excitement from the mingled emotions of delight that she was cured and fear from having tried to get it secretly, she frankly came forward, timid as she was, and confessed that she had touched Jesus, why she had done it, and that she was instantly cured.

Thy faith hath made thee whole, v. 48. It was not her touch alone, but her faith, that had saved her; so Jesus said, "Go in peace."

II. *Weak Faith Tested.*—Thy daughter is dead, v. 49. For the beginning of this case read vs. 41, 42. The man was the ruler of a

synagogue. There were usually three officers in a synagogue, one of them being chief ruler. He made a pathetic appeal for an only daughter. In the East, girls are not commonly regarded as of importance, but this shows us how Jewish family life differed from that of other Orientals in caring for girls. She was dead. The father must indeed have strong faith now, to believe that Jesus could help him much when his daughter was dead.

Fear not; believe . . . and she shall be made whole, v. 50. The positive and hopeful words must have given the father a strange mixture of expectation and anxiety. What did Jesus mean? His words literally were, "she shall be saved." In what sense? the father might ask. But he waited in hope.

Weep not; she is not dead but sleepeth, v. 52: From Luke's account it might be difficult to say that these were Oriental hired mourners; but from the accounts in Matthew (9:23) and Mark (5:38) it is quite clear that minstrels and probably professional mourners were present. The Mishna says that the poorest Israelite had not less than two flute-players and one mourning woman when his wife died. All these were sure that the girl was dead. If Jesus had been a mere wonder-worker, he would not have been likely to say that the girl was sleeping. He would have said also that she was dead, and per-

haps how long she had been dead, to magnify the restoration. Jesus meant that, as He was so soon to arouse her, the temporary suspension of life was only like a sleep. But the crowd wholly derided Him, knowing that she was dead.

Took her by the hand, . . . saying, Maid, arise, v. 54. The hired mourners, the curious crowd, were all put out of the room. Here were Jesus, the three disciples, and the father and mother of the girl—five witnesses besides the girl herself. The simplicity and marks of truthfulness of this narrative are note-worthy. Jesus takes the girl by the hand and says, Child, arise; and "her spirit returned," v. 55, R. V., "and she rose up immediately; and He commanded that something be given her to eat." Mark gives the two Aramaic words Jesus spoke to the girl, showing that his familiar tongue was the Aramaic. Again He charges the amazed parents not to tell of this miracle, perhaps lest He should be diverted from his true mission into one of mere wonder-working. It certainly is worthy of note that on the other side of the lake, only a day or two before, He had directed the healed demoniac to go to his friends and tell what great things God had done for him. In the case of Jairus the charge did not prevent the spread of his fame. See Matt. 9:26.

THE MID-CONTINENT

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WEDNESDAY, FEBRUARY 12, 1896.

THE SAD news of the death of Dr. Talbot W. Chambers, of New York city, at the age of 77, has come. He was a man of great attainments and high Christian character. In many ways had he been honored. Dr. Chambers was President of the Western Division of the Alliance of the Reformed churches of America. He was a trustee of Princeton and Rutgers Colleges. Since 1849 Dr. Chambers had been continuously one of the ministers of the Collegiate Dutch church. For many years he preached at the old Middle church, Lafayette place. He was Chairman of the Committee on Versions of the American Bible Society, and was a member of the American Bible Revision Committee.

"I KNOW whom I have believed," was the declaration of St. Paul. There was an intense amount of personality in his piety. Religion was not a vague, unsubstantial thing with him. He did not associate it simply with external ordinances or a mere routine of living. He speaks of the love of Christ constraining us. "To me to live is Christ;" "that Christ may be formed in you," etc. His thoughts and aspirations were associated with the highest sensibilities—a life hid with Christ in God. How poor our conceptions of the Christian life as compared with his! There were people in his day who emphasized this ordinance and that, but he grandly rose above all this mere religiousness in his ambition to be like Christ and to be found in Him without any shred of human righteousness.

A SURE way of gaining notoriety in a Christian community is to criticise and assail the Bible. *Notoriety*, we say—not any increased respect or admiration or sense of benefit conferred. But getting attention, a wide-mouthed stare, a name to be talked about for awhile—verily these persons have their reward, such as it is. An English novelist has put into the mouth of one of her village characters an observation to this same effect: "A man who does not believe the Bible is now-a-days supposed to know everything." It is pitiful to observe his air as of one extraordinarily weighted in his reasoning powers sitting on those serene heights to which philosophy has brought him, complacent and supercilious over the lower level and bondage state of his neighbors. A great newspaper of this country some years ago, turned aside for a moment from its politics and other secular themes, to utter editorially this very truthful reflection: "The readiest way for a mediocre man to gain notoriety is to proclaim himself infidel and attack the Bible. His blows may be as feeble as a hen's pecking, but they are sure to attract notice because of the holy and tender regard in which it is held by the noblest of the race."

THE FOLLOWING utterance of the late Phillips Brooks is pertinent to the present time: "The decrying of creed in the interest of conduct is very natural, but very superficial. If it succeeded it would make life weak and conduct blind. There is no greater misnomer applied to creeds and opinions than that which lurks in the word 'advanced.' The man whose creed is the smallest, the most crude, the most colorless and dimly, is called 'advanced,' while he whose beliefs are richest and most full of hope and liberty is called 'slow,' 'behind the times' and other tardy names. The man who believes nothing with energy; who masks the

doctrines of our Lord's gospel under negations; who evaporates them into thin speculations; who emasculates them by subtracting their vital force; who has a cynical sneer for every effort of stalwart faith—such a man is called an 'advanced thinker.' The cheerless iconoclasm which is forever unbuilding and breaking down the strong barriers erected in former times parades before the world as 'free thought.' It is no advance, but inertia—no free thought, but dullard slavery, which leads a man into a state like that. Exactness, earnestness and precise fidelity to duty and the truth of things are better than a limp negation and make a man a true, free and advanced thinker."

"TRADITIONALISM" has become a target and a *bête noire* in these days. In a very free use of the word it is made to apply to views in the realm of religious truth which bear the stamp of age. That an opinion has been held in earlier generations seems to be presumptive reason for its rejection in these latter days by those who fancy they are untrammelled and "progressive." These brethren, however, do not release themselves from trammels and yokes. They only transfer their subjection. They are led captive by certain new catch-words and labels. "Critical opinion," "inductive study," and the "latest authorities" are potent spells just now, and often induce a blind confidence and a hasty conclusion. But this is not independent thinking. It may indicate only a fondness for fads. Accepting unproven theories simply because they are new may be a more abject submission to leaders than is a preference for views which have had the approving tests of the church and its scholarship in the past. At any rate, the principle at bottom is quite the same as that which is charged against the so-called "traditionalists." Reverent scholarship in sacred things is ever to be encouraged and pressed. "Increasing in the knowledge of God" is an apostolic injunction. But at the same time we greatly need the spirit which will not truckle to whatsoever labels itself "progress," and which is not intimidated by the knowledge that "vaunteth itself."

JOINING THE CHURCH.

Great varieties are seen among the candidates for church privileges who come before the Session—varieties in age, in intellectual discernment, in degrees of Scripture knowledge, in home training and in character and depth of experience. Pastor and elders are sometimes perplexed as to the wisest methods of examination. The Directory for worship briefly states that candidates shall be examined "as to their knowledge and piety." The knowledge referred to is the knowledge of religious truth. While a comprehensive acquaintance with the system of doctrine is not meant, a clear perception of its simplest and fundamental elements is expected. This may be the knowledge which the mature adult who has been a student of the Scriptures all his life has acquired, or it may be only that which the young child has learned at the mother's side. Marks of piety of course are also to be expected—some degree of religious experience, a credible evidence that sin has been repented of, that Christ has been apprehended by faith and that by the renewing Spirit the candidate has passed from death unto life. These two things, in large or smaller measure are to be evidenced; their knowledge of the truth, especially the truth as it is in Jesus in his relations as a Saviour—his manifestation in divine and human nature, his death on the cross and its avail for sin and its meaning discerned in the communion supper—and then their acceptance of Him in the faith of the heart and the consecration of the life.

Some old writer has put thus the form of examination, "What has Christ wrought for you?" and "what has Christ wrought in you?" That is, what is your knowledge of the way to be saved and why do you think you are saved? As to the second part of the inquiry—the candidate's experience, or the work of Christ within him—we have often found the shorter catechism's answer on "effectual calling" a guide or source of suggestion in putting questions to candidates: Have you a sense of sin, do you perceive Jesus Christ as a Saviour, are you willing to be saved in his way, and do you now accept Him in the free offer He makes of Himself?

But no one method or one line of inquiry can be adopted for all cases. "Coming before the Session," or "meeting the Session," as the phrases go, with the view of confessing Christ, should never be thought of as a class-room recitation. Perhaps the phrases "joining by examination" is sometimes unfortunate, and has a deterring influence on the minds of timid and shrinking, but true, disciples. The object of the "examination" is merely that the Session, to whom is entrusted the power of the keys, may feel sufficiently warranted in giving admission. A few words of testi-

mony, the simplest expression of faith in Christ, the answer to a single touch-stone question, this may often be more satisfactory than a long and formal process of inquiry. Our Lord's one question to the man whom He had healed of blindness, "Dost thou believe on the Son of God?" and Phillip's answer to the Eunuch, "If thou believest with all thine heart, thou mayest," were, in those cases of "examination", all that was needed. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Often too in particular cases a Session judges less by the formal examination than by other circumstances which reveal the state of the applicant. The story is told of Dr. Chalmers and his elders, questioning a poor Scotch woman who desired admission to the Lord's table. In her embarrassment she was unable to make any response to the questions of the Session. Sorrowfully the Moderator felt obliged to say they could not grant her request if she could give no reason for the hope that was in her. Then rising to withdraw, with choking utterance she broke her silence by saying, "If I cannot speak for Christ, I could die for him!" The Session desired no stronger evidence and gladly received her to the fellowship of the church.

GIFTS OTHER THAN MONEY.

It was a good stroke of policy in that poor lame man of Jerusalem when soliciting alms to station himself at the door of the Temple at the hour of prayer. He counted on the fact that people who worship God are benevolently inclined to their fellow men. Peter and John about to enter the house of prayer are appealed to by the unfortunate cripple for an alms. But, says Peter, we can't give you any money, for we have none. These disciples had long since left their nets and forsaken their secular calling and paths of revenue. The whole band of the twelve had been dependent on others. How should these two men now have money wherewith to help this poor unfortunate! But are they thereby shut out from doing good? Is there no other way of helping this cripple than by putting a coin in his hand? Note Peter's answer. "Silver and gold have I none, but such as I have give I unto thee. In the name of Jesus Christ of Nazareth rise up and walk."

Here is something to thank God for—namely, benevolence is not limited to the one mode of expression: by money. Does any one think he is precluded from doing good because not blessed with large means Peter and John then could only have beheld the poor man's misery and have done nothing. "Silver and gold have I none"; and if that was the only way of helping, then were they indeed incapacitated; "but there is something else we can do for you," said Peter. And in the name of Jesus Christ they gave him healing.

On every hand we hear persons saying they can't afford to give to needy objects; that they have not got the money. Let us be quick to ask if they have no other stock out of which to give? Often we hear the conscious and half-venious remark. "If I were only worth as much as Mr. A. or Mr. B. how much more good I would do with it!" Well, your other facilities with which to do good, how are you using them? Silver and gold you may not have, but *such* as you have—what are you doing with it? God expects of us for his cause "according to what a man hath, not according to what he hath not." In regard to giving it is a *principle* which the Bible lays down, rather than a rule or measure or our particular kind of giving. A wide margin is necessarily left for our variety in circumstances. God prospers one man in fortune, another in time and leisure, another in talent; and opportunity, talents, knowledge, power of keen sympathy, a loving spirit—these are often better endowments than money.

It is a mistaken view which limits charity to almsgiving and making large subscriptions. Peter had neither silver nor gold, but he did that for the poor man which gold and silver never could have done. You can't give the same kind of substitute for money which Peter gave—you can't reproduce his miracle. But if, as you say, you can't do much in the way of money, there are other things you can give. Your heart enlistment in good objects and your labor in their behalf, your brave and outspoken words for "the cause that needs assistance", your show of sympathy to the afflicted and "weeping with them that weep" and sharing their burdens, your kindly social attentions to others and striving to do things agreeable to their feeling, your considerateness and generosity of spirit, and in all the numberless little ways studying to do good as you have opportunity—thus take inventory of your means with which to do for others, outside your assets of silver and gold, and you will find you are rich in resources.

19TH. MISSOURI Y. M. C. A. CONVENTION.

This, the 19th, annual assembling together was held at Fayette, beginning February 6th. The opening meeting was in Centenary chapel. The convention began with scripture reading by Rev. Mr. Clay, pastor of the Christian church, and prayer by Rev. Mr. Shuck of the Baptist church. T. S. McPheeters of St. Louis, chairman of the State Executive Committee, presided.

Addresses of welcome were made by C. E. Betts and Dr. J. D. Hammond, president of Central College. Mr. Betts said that it was with great pleasure that he welcomed the convention to this city.

Dr. Hammond welcomed the convention on behalf of the college and students, and spoke of the historic grounds upon which they met. Mr. McPheeters responded and spoke of the convention of 1882 in this city, when but 38 men assembled, of whom only three were now present.

S. D. Gordon, State Secretary, gave an address upon the convention motto, "Let us advance upon our knees." This was followed by report from colleges present, others to be given to-morrow.

The convention adjourned for the evening session at 7:30 P. M., when the State Executive Committee made its annual report of work done in 1895, as follows:

"We meet in this convention to round out nineteen years of Missouri Association history and to plan and pray and get new inspiration for the twentieth. We are standing near the close of the intensest decade of the intensest century the world has ever seen and can almost see the dawning light of a new century breaking on the forward horizon. The time is pregnant with meaning, big with ripe opportunity, fraught with immense possibilities. May it not be that here in convention assembled we shall earnestly pray for and receive a new anointing of the holy spirit in such measure as shall enable us to seize the opportunity to make actual that which is possible, to discharge more earnestly our obligation to the young men of our generation? The vantage ground occupied by the State Committee, while giving all too vivid a view of weaknesses and discouragements and difficulties, yet affords also a view of sights most stirring and inspiring. Here is a working-men's night college of 450 earnest, hungry-souled young fellows voluntarily enrolled nightly, bending over every table and book, studying hard to add to their mental equipment add usefulness. Here are 350 more, a different lot of men in the main, gathered weekly in parlors and class-rooms, with heart and thought centered on one textbook, the English Bible, prayerfully studying how better to incarnate its truths and win others to Him who is its center and life.

"Here are 1,700 gathered weekly in gospel meetings, brought earnestly and kindly to face the question of personal allegiance to Jesus Christ, with little knots of men busy afterwards talking and praying over the same absorbing theme, their personal make up so changing that during the Sundays of the year many thousands feel the warm atmosphere of the meeting and the seriousness of the question. Here is the fact that during a year as 1895 the business people and young men gave gladly nearly \$65,000, that these busy hives of Christian activity may be sustained. Here are over 600 bright young collegians, living in student communities, numbering more than 3,000 young men, attempting to raise the standard of earnest, honest Christly living."

"The extent to which the young men of the towns and cities of Missouri are being touched is suggested by the following facts recently gathered: 'Almost 71 per cent of the population of Missouri is found in towns of 4,000 and over, in which, according to the judgment of the compilers of the last census, all the conditions of city life are found in a varying degree.

"Associations are actively at work in towns and cities containing 93 per cent of this urban population of the State, and figures carefully calculated indicate that in some instances the associations are influencing as many as one-fourth of the young men of their community. If the law of influence are remembered here surely it is impossible to estimate the incalculable service being rendered to the church and to society on behalf of good character by these young men's organizations.

"A concluding word: Such a survey of the year gives the impression that much has been done, but a survey of the needs of the field makes it clear that much more remains to be done. There is need of more men, more money, more faith in God, more earnest service and more personal self-sacrifice. The needs are eloquent and urgent, the opportunity is ripe, the possibilities are immense, and the calls for help overwhelming.

"If it were possible for your committee to have the actual use of as much as \$4,000 a very substantial advance could be made in this blessed work for young men during the coming year. The committee, burdened with a sense of the greatness of the need and opportunity, awaits anxiously the instructions of this convention. Shall we not join hearts and hands and earnest prayer, thought, time and money in the effort to make the year 1896 memorable for Jesus Christ among the young men of Missouri?"

On Thursday evening, Hon. E. W. Stephens of Columbia, gave a stirring address on the subject "In the dawn-light of a new century: the sort of young men needed." Friday evening Mr. Clarence J. Hicks of New York, gave a vivid and inspiring address of the work that is being done for the railroad men, and was followed by Mr. D. A. Sinclair of Dayton, O., describing in a graphical way "The experience of a business man during the evenings of a week in an Association building."

Saturday evening was observed as College Night and was presided over by Hon. Selden P. Spencer, Chairman of the College Committee, who delivered an earnest address on the

subject "How may the year 1896 be made memorable among the college students of Missouri?" Mr. Spencer was followed by Rev. W. H. Black, D. D., of Missouri Valley College, with an address that will long be remembered by every one of his hearers on the subject "The qualities that win in aggressive Christian service."

The officers of the State Committee for the coming year are T. S. McPheeters, Chairman, Geo. T. Coxhead, Sec'y & Treas., and S. D. Gordon was re-elected State Secretary.

AN ENGLISHMEN'S WARNING.

Conan Doyle, the English novelist, who has recently traveled in this country, writes a letter to the *London Times* in which after speaking of the degree of bitter feeling among our people towards England, is disposed to lodge much of the blame for it upon the English people themselves. He says:

"We are to blame as individuals for the widespread bitterness which is felt against us. We have never had a warm, ungrudging word of heartfelt praise for the great things which our kinsmen have done; for their unwearied industry, their virtues in peace, their doggedness in war, their unparalleled clemency when war was over. We have always fastened upon the small, rude details and overlooked the great facts behind. In our shocked contemplation of an expectoration upon the floor we have lost sight of universal suffrage and equal education. Our travelers, from Mrs. Trollope and Dickens onward, have been surprised that the versatile, hard-working men, who often combined ten trades in one to adapt themselves to the varying needs of a raw-growing community, had not the manners of Oxford or the repose of Sussex. They could not understand that this rough vitality and overbearing energy which carried them through their task implied those complimentary defects which must go with unusual virtues. Of all English travelers to the States, there was hardly one who did not make mischief with his reminiscences until, in our own days, Mr. Bryce did something to rectify the balance. And our want of charity and true insight are the more inexcusable since no one has written more charmingly of England than Washington Irving, Emerson and Holmes.

"Our journals and public men are in the habit now, as a rule, of alluding to America and Americans in the most friendly way, and that must in time have its effect, if recent unhappy events do not change it. We should, in my opinion, lose no opportunity of doing those little graceful acts of kindness which are the practical sign of a brotherly sentiment. Above all, I should like to see an Anglo-American society started in London, with branches all over the empire, for the purpose of promoting good feeling, smoothing over friction, laying literature before the public which will show them how strong are the arguments in favor of an Anglo-American alliance, and supplying the English press with the American side of the question and vice versa. Such an organization would, I am sure, be easily founded, and would do useful work toward that greatest of all ends, the consolidation of the English-speaking races."

ENVIRONMENT AND CRIME.

Of late we have been hearing that many of the vices of the day were the result, rather than the cause of unfortunate temporal conditions. That intemperance, for instance, is caused by poverty, and that the only hope of fighting the drink evil is in first abolishing poverty. A writer in the *Popular Science Monthly* thus punctures the notion:

It has been conclusively proved that destitution, that specter which frightens the hearts of men, which covers and obscures with its sodden wings every wrongdoing in human life, is not in any way the real cause of crime; it is true that often it is the excuse. But it is only the excuse, and even in that capacity it serves for the want of something better. However, relying upon this excuse, one would naturally think that men with the greatest burdens would be the most liable to lawbreaking, and that times of profound destitution would be those most deeply marked with crime. As a matter of fact, both of these suppositions are false, so that we find criminals, as a rule, to be those persons having almost no responsible burdens, and, strangest of all, the times of prosperity show the greatest flourishing of crime. Therefore, Morrison, a reliable writer, says: "It is a melancholy fact that the moment wages begin to rise, the statistics of crime almost immediately follow suit, and at no period are there more offenses of all kinds against the person than when prosperity is at its height." Again: "It is found that the stress of economic conditions has very little to do with making these unhappy beings what they are; on the contrary, it is in periods of prosperity that they sink to the lowest depths."

In like manner it can be fully and plainly proved that the other fortuitous and external conditions which are usually blamed for the wrongdoing in the world are either quite innocent or merely accidental. Thus, climate is said by some to be a guilty factor; but we all know how easy it is to show that there is no part of the world untainted. Seasons are responsible, say others. Here, again, a strange fact confronts us: for it is in the pleasant seasons of the year, when people have least in Nature to contend with, when they are most abroad and mingling together, that crime is commonest. Some well-intentioned men say that certain foods, especially "strong" and animal foods, so inflame the tendency to viciousness that evil instincts flare up, and as a result we have the criminal. It is quite unnecessary to spend time in exposing this fallacy in physiology, we need only refer to the Italians, whose food is very largely vegetable, and whose percentage of crime is among the greatest. The native inhabitants in India are another case in point; for their diet is likewise almost entirely a vegetable one, and yet, if it were not for the interference of the carnivorous English, they would even now be addicted to the almost universal practice of infanticide. So also is it that social rank, while setting metes and bounds in every

other direction, fades away in the domain of evil. The criminal may be high or low, he still is the criminal; and, reasoned about broadly, there are as many offenses among the socially exalted as the socially debased.

IGNORANCE OF THE BIBLE.

Once our fathers had few books, no newspapers, no facilities for communication with the world, and the Bible and the "Pilgrim's Progress" were almost the only works accessible among the people. Then the Bible had the first place, but now it has been dethroned by the pressure of modern life, until the generation in middle age and their children are growing up so ignorant of even the Bible stories, to say nothing of its great truths, that they do not understand them in the ordinary intercourse of life, or in their relation to literature. The Bible stories have heretofore been one of the treasures of childhood, but now they are not familiarly known.

This ignorance has begun to show itself in life. An American house, extensively engaged in the manufacture of stained glass windows, reports that the demand for biblical subjects represented in this form has greatly fallen off, because those who are ordering them for the churches are so ignorant of the Bible that they do not appreciate the fitness of a Bible story for this purpose. They have to be taught their Bible before they can rightly value the art which they desire to employ. In other days the richest forms of stained glass have been those that reproduced the familiar scenes of the Bible, and their lessons.

What shall be done to restore the Bible to its place? We are not a religious people, and do not have enough regard for sacred things to adequately maintain that side of life. The preference of sentiment to religion in art indicates that show takes the place of reality and perhaps there is no better illustration of where our weakness lies; but if the Bible is not to take its old place in the church and the home, it is not to lose its hold of life. It is the greatest literature of the world. Its appeal to us is on the highest plane. It is inexhaustible. It may be less authoritative through a transitional period, but the time is not distant when it will again be read, not perhaps, as an oracle, but as the one book which reveals us most to ourselves, and as the treasury of the highest truth that has yet been given to mankind. It is the strong conviction of those who have given the Bible most attention, that it is only temporarily neglected and that when it ceases to be a fetish its matchless truths will stand out in brighter lustre than ever before. The Bible has not passed away because this generation is less familiar with it than other generations have been. It is the literature of the Hebrew people, and it is so wrought into our institutions and into all that belongs to our highest life that it can never lose its place as the chief teacher of the human race.—*Boston Herald*.

WHAT OTHERS SAY.

Rev. A. N. Keigwin, D. D., pastor of the West Church, Wilmington, Del., greatly interested the Ministers' Meeting on Monday last by a paper on "Eschatology," to which he has given much thought. His position in regard to the second coming of Christ was neither that of the Post-Millenarian or the Pre-Millenarian, but, as Rev. Dr. Hoyt characterized it, that of the Infra-Millenarian. He described His presence at the time as not physical or bodily, although an actual appearance more distinct than the presence now of the Holy Spirit. The purpose of His coming was set forth to be the fulfillment of the expectation of the Church in all ages, the complete mastery of the Church over all, to be accomplished by the resurrection of the dead.—*Presbyterian Journal*.

The *St. Louis Observer* speaks to the point in the following extract: "I hate the Jews! I hate the Irish! I hate the English! I hate the Germans! I hate the Negroes! I hate the Indians!" Such expressions are heard on every hand. Even professing Christians give vent to their race or natural prejudices almost as freely as if they were pagans or barbarians. We do not remember a time when the American nation seemed to be so imbittered toward other nations and particularly toward the English as they are to-day. Now, all this hatred is unchristian and the fruit of an unsanctified spirit. It looks sometimes as if society were drifting back to barbarism, back to the times when men hated one another because of their locality or nationality, or some other accidental relation. The spirit of brotherhood seems so far away as to make the heart faint and weary."

"One of the greatest trials of the newspaper profession," says Dr. Talmage, "is that members are compelled to see more of the shams of the world than any other profession. Through every newspaper office day after day go all the weaknesses of the world—all the vanities that want to be puffed, all the revenges that want to be reaped, all the mistakes that want to be corrected, all the dull speakers that want to be thought eloquent, all the meanness that wants to get its wares noticed gratis in order to save the tax of the advertising column, all men who want to be set right who were never right, all the crack-brained philosophers with stories as long as their hair and as gloomy as their finger nails in the morning bereft of soap. . . . Through the editorial and reportorial rooms all the follies and shams of the world are seen day after day, and the temptation is neither to believe in God, man or woman. It is no surprise to me that in this profession there are some sceptical men. I only wonder that newspaper men believe anything." But while newspaper men have a good opportunity to discover the weaker traits of human nature, they can trace, after all, the better influences in society to Christianity, and are not left to judge it by its poorer specimens.—*Phila. Presbyterian*.

The Family Circle.

THE SCIENTIFIC INVESTIGATION OF INFANCY.

BY AN AMATEUR PSYCHOLOGIST.

[This from the London *Punch* is an interesting "take off" on a series of articles in England, on "Studies of Childhood" and reprinted in the *Popular Science Monthly* of this country, in which the learned professor by a scientific study of our babes, sought for confirmation of the evolutionary theory of the origin of man.—Ed.]

Much struck by an admirable article in the *Fortnightly* on "The New Study of Children," by Professor Sully. Most suggestive. Have read portions of it aloud to Lucilla, pointing out the value and importance of careful and methodical investigation of the child-mind, the interest in the doings of infancy taken by the naturalist, evolutionist, psychologist, and so on. Lucilla impressed; declares her conviction that there never was such a wonderful and interesting baby as Oswald Marmaduke.

Privately, I am of opinion that Oswald Marmaduke, at his present age of seven months and some odd days, has done nothing as yet to justify the insurance companies in raising the premium on any policy affecting the river Thames, but this I keep to myself. I remark incidentally that Professor Sully's article distinctly indicates the father as the person best qualified to "undertake the earlier experimental work in the investigation of child-nature." To which Lucilla only smiles ambiguously and says "Does it?"

I ask Lucilla what she says to my having Oswald Marmaduke down and beginning a scientific inquiry at once. She says he is asleep and she can't have him disturbed for any such nonsense.

Rather amused at this characteristically feminine attitude towards science in Lucilla, who was such an ardent advocate of the higher education of women—before the days of Oswald Marmaduke. I ask her if she calls science "nonsense." She replies that if baby is to be experimented with at all, she would rather have it done by a scientific person.

I triumphantly quote Professor Sully to the effect that "the study can be pursued by any intelligent observer prepared for the task by a reasonable amount of psychological study." Whereupon Lucilla says she wasn't aware that I had ever taken up psychology. She even expresses a doubt whether I can tell her what psychology is.

For the moment I can't hit upon a really neat definition, so I merely retort, with some natural irritation, that I am quite aware she considers me a perfect ass.

On this Lucilla becomes penitent, and, as soon as she sees I am really in earnest, inclined to compromise. "By and by, perhaps," she concedes, "If I promise faithfully not to be rough, I may have Oswald Marmaduke down just for half an hour." I wonder what scientific results she supposes I can get in such a ridiculously short time as half an hour! but I must make it do for a beginning, and increase the periods gradually every day. Spend the interval, while Lucilla is upstairs, in thinking out and preparing a few simple experiments.

The moment is at hand; Lucilla has just rung for the nurse. Somehow I feel rather nervous. The nurse comes in, bearing Oswald Marmaduke, who clucks, and gurgles, and gasps, as Lucilla rushes at him, and addresses him as "Diddums," and "Mummy's ownest ickle pet." Am forced to remind her of Professor Sully's remark that "baby worship is inimical to carrying out a perfectly cool and impartial process of scientific observation."

The nurse—a woman I never have liked—sniffs disdainfully, and Lucilla takes Oswald Marmaduke on her lap, and says, I can begin to observe him as coolly and impartially as I please; but I mustn't come too close.

It would have been more scientific if I could have had him all to myself on a table, under a lamp; but I suppose I must be content with what I can get, for the present. But I can't begin investigating with the confounded nurse in the room. Thank goodness, Lucilla has got rid of her; now I can begin.

Oswald Marmaduke is regarding me with a glassy stare that makes me uncomfortable. Professor Sully suggests that "it may be that the baby mind is not so perfectly simple as it looks," and there's something in my infant's eye that almost makes me fancy he knows I only took a Poll degree instead of a First, like his dear mamma, But he can hardly have heard of it yet.

"Well," says Lucilla, "have you observed that he is a booful darling?"

Honestly, Oswald Marmaduke strikes me more like than ever to a pale and puffy sort of dumpling—with a dash of putty—but I don't think this is precisely the moment to say so. I was thinking, I tell her, how imperfect and incomplete, how feeble and incapable any infant is compared to other animals! She indignantly refuses to admit that Oswald Marmaduke is anything of the sort. "In one respect, curiously enough," I admit, to humor her, "even a little creature like this possesses extraordinary muscular strength. In its prehensile power it singularly resembles the ape, Lucilla. For instance, you would be astonished to see how long it can hang on to this walking-stick—"

Lucilla insists on the walking-stick being put away. "It was Dr. Lionel Robinson's experiment, my dear," I say reproachfully. But she doesn't care; she says "her baby isn't a nasty little gymnastic monkey, and she won't have his ducky little neck broken over any silly experiments."

So I have to test Oswald Marmaduke's prehensile capacity by giving him an ivory paper-cutter to clutch. It is one of our wedding presents, and has a wonderful antique Japanese carved handle, but Oswald Marmaduke promptly allows it to drop on the steel fender, where it is smashed.

Which Lucilla (who is always insisting that women are just as logical as men) declares is entirely my fault!

Oswald Marmaduke only bubbles and feigns unconsciousness, though I fancy I catch a sardonic gleam in his marbly little eye, as if he felt that was distinctly one to him.

I am anxious to ascertain whether his color sense has developed at all, and if he has any "preferential recognitions," but, the moment I begin to exhibit my sheets of brightly tinted paper, Lucilla interferes, on the utterly preposterous plea that it will "teach him to squint!"

Test his hearing instead, and his power of associating sounds with definite ideas. I am inclined to think that his hearing, or his intelligence—or possibly both—are defective; otherwise, as I tell Lucilla, he would surely betray some interest when I imitate a blue-bottle fly buzzing round his head. Lucilla explains his apathy by saying that my buzzing is not in the least like a blue-bottle.

I confess I am rather hurt; for, hang it all; I have more than once taken in a fox-terrier by the accuracy of my imitation, and there was a time, as I remind Lucilla, when she herself—But there, it is hardly worth while losing one's temper over such a trifle.

My next experiment is of a rather more elaborate nature. "I am going, Lucilla," I say, as I unmask a battery of cruetts and phials which I have previously collected and kept in the back-

ground; "I am going to test the child's sense of taste. If you will induce Oswald Marmaduke to put out his tongue, I propose to place a drop of these various condiments, acids, and syrups upon the tip, and carefully note the reactions called out by each successive stimulus. It will be highly instructive."

Lucilla won't hear of it; she is sure it will make baby horribly sick.

I try to reason with her; but it is easy to see that her prejudices are not to be overcome, and so I waive the point, and pass on to something else.

"You will admit the scientific importance of discovering the exact degree of Oswald Marmaduke's sensitiveness to extremes of heat and cold, Lucilla," I say, patiently and, I hope, good-humoredly. "Well, I have here a simple test to which even you cannot reasonably object. You see, I take this poker and—"

Lucilla is on her feet in an instant; "What!" she cries, clasping Oswald Marmaduke tightly in her arms; "do you think I shall let you torture my poor helpless baby before my eyes?" Never!

Not the smallest use to explain that the poker is only moderately warm. Besides, Oswald Marmaduke has suddenly burst into a passionate bellow, which diverts my inquiry into another channel.

"Don't try to pacify him, Lucilla," I implore her. "Let him go on. These seizures of rage and terror afford a very valuable study. Perhaps you may not be aware that, as Professor Sully points out, 'they mirror for us, in a diminished, distorted reflection, no doubt, the probable condition of primitive man.' Yes, Oswald Marmaduke's manifestation of fury is pretty certainly 'a survival of actions of remote ancestors in their life and death struggles.' Under what the professor picturesquely terms 'the bull's-eye lamp of scientific investigation—'"

... Lucilla has gone, and taken Oswald Marmaduke with her! From her parting remarks I gather that, so far as that particular specimen of infancy is concerned, the bull's-eye of science must remain a dark lantern.

And yet she possesses—or she would not be my wife—considerable intellectual capacity! If she were a fool, I could have understood it.

MORBID BROODING.

A science called infant culture was in vogue in Germany a few years ago. The parents of new-born babies were furnished with diaries that were to be filled up from day to day with minute observations upon the looks and actions of the children, from which observations could be deduced, general rules concerning their development in body, mind and character.

The effort, though well-meant, was abandoned, as no committee could be found with patience enough to read the countless bulky volumes brought in by fond parents. One of the advocates of the system in explaining its aim to the late Doctor Jowett was asked:

"And how long do the parents continue their record?"

"Until the child is able to write. It becomes his duty then to note his daily progress, physical, mental and moral, and to make notes of it."

"Hout awa', mon!" cried the doctor, breaking into broad Scotch, as he always did when enraged. "Are ye not content wi' turning a' the grown folks into a race o' bores, but must ye make o' a' their children self-conscious idiots?"

A noted English literary man, lately dead, was given from childhood to morbid self-introspection. His own temptations and faults were favorite subjects of contemplation and conversation with him. Stevenson, the author, is said to

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have listened to one of these unwholesome soliloquies one day with a grim smile until there was a pause.

"S. and I both kept diaries at school," he said. His ran somehow this way:

"Suffered temptation this morning to break the eighth moral law with regard to some fruit.

"Afternoon—Examined the temptation—and the fruit.

"Evening—Decided the experience of theft to be wholesome exercise for my soul.

"Night—Found it did not agree with me. Neither did the apples.

"Morning—Remorse. Resolved to think about confession.

"Evening—Decided that the pain from remorse and apples was equivalent to the pleasure received. Confession not necessary."

"My journal," said Stevenson, "had these entries:

"Stole some apples.

"Deserved a licking.

"Got the licking."

"I think I was in the most hopeful state at the end."

Morbid brooding over past sins is in itself a temptation. If we fall into the slough, self-preservation alone should cause us to climb out and push on to cleaner paths and sun-lighted heights. There is no adequate reason why we should not believe that God sympathizes with us in our desire for a purer life—for it is said for our comfort that "Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust."

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Our Young People

WHO KNOWS THE MOST.

Who knows the most, Pussy? You or I?
I know you're cunning and very sly,
I love to watch you chase my ball,
But you cannot read nor write at all.

Your little sharp claws help you climb a tree

Where you sit out of reach and look at me
I know that is something I can't do,
But you have four feet and I but two.

You look very wise as you lick your paw,
But you do not know that two twos are four

Or that m-i-c-e is the way to spell mice,
Although you think they are very nice.

But it really isn't your fault at all
That you don't know sphere is the name for ball;

For you have never been to school
And do not know a single rule.

Fow I must go to school each day
While you do nothing but sleep and play,
And I don't believe, Pussy, as older you grow

You ever will think how little you know.
—Primary Education.

JOHN SHELTON, LONGSHOREMAN.

Hot words were passing between John Shelton, boarder, and Simon Arnold, proprietor.

"Your month's board is due, and if you don't pay soon you'll have to go," said the landlord ungraciously.

"Don't you fear. I'm no cheat. You'll have your pay, and don't you forget it," answered John Shelton, slamming out of the door. He was filled with anger and chagrin, for he had not one dollar to his name, nor had he any work.

"Curse the drink!" said he under his breath. "I'll get a job somewhere. I drink whisky, but I pay my debts." Down to the docks he strode. He could find work there. He had roughed it more than once, he could again. He had stout muscles and a stout heart.

John Shelton had pulled himself together this morning resolved to once again retrieve defeat. He'd try to do the manly thing at all events. Long ago he had severed himself from friends, resolved to fight out his disgrace alone. He had fought to lose, always. But, so far, he had always rallied, clinched some small show of courage to his lonely heart and said, "I'll fight it anyway." Three months, six months, yes, even ten months, drink would not touch his lips. Then the mad thirst would sweep him into the horrors of fierce drinking from which he would emerge, sick at heart, empty of purse, and often, as at this time, discharged from his position.

He never eased up retribution for himself. When the wild craving ceased he locked himself into his room, enduring for a day or more his tortured nerves and conscience. Prone on his bed, with hands hard clenched, he would wonder, with a shudder, what acts or words, while drunk, had stripped him of his manliness; why he, a drunkard, should have longings for a clean, abstemious life; would wonder, in a heartsick way, if those who once had prayed and hoped for his redemption had ceased to pray and hope; would wonder, in that hell of anguished thoughts, that drunkards—who are so because they can not help but be—pass through, if faith in his inherent manliness were ended in this world for him; and if his sainted mother, knowing his whole life would, if she could come back, touch gently his hot head and speak yet kindly to her erring boy.

This was the man who, angrily, was striding to the docks; who gladly would take any honest work; who had a brain well trained and bright, but who had lost his rightful place because of drink.

A boat, laden with flour, lay at the

docks. John Shelton saw in it his chance. In ten minutes' time he was enrolled a longshoreman. He gave a bitter little laugh at his good luck, tossed off his coat and went to work. His muscle, trained in college days, was excellent. The rough longshoremen recognized in him an unfamiliar type of comrade, and summed up their impressions in one short phrase, "Down in luck." And, for a better name, as introductions were amenities of life unknown in their profession, they addressed him as "Whiskers." A friendliness, despite their different training, sprang up between them. John Shelton minded his own business, and took hard work without a sign of shrinking. Those brawny-armed longshoremen saw the heavy lifting taxed him often, and soon they took to giving him, when work was heavy, a friendly lift; or saying gruffly, to conceal their kindness, "Go 'long, Whiskers, I'll do this job for you." Their kindness helped his wretchedness, yet, some days, his bitterness was great. His stiffened hands and aching back were outward symbols of his brain and heart. Save that he paid his debts and kept from drink he saw no good in this rough life.

But one day, when a man got hurt, and all the fellows pnt together out of their small pay and made a purse for him, John Shelton saw these rough companions in a new and better light. He worked with men—men who could share unselfishly. He felt, when he had given his small part, a respite from his bitterness.

Another day, Longshoreman Sam was absent from his work. Big Bill, the roughest-spoken, burliest fellow of them all, said: "Sam's little kid is dead. She died last night. Sam's all broke up." And then proposed, clearing his throat in evident embarrassment, "to get some posies for the kid, an' Whiskers, there, could write some words an' send with 'em. Might ease up Sam a bit."

John Shelton wondered that his heart and pencil framed such sincere words of sorrow; he wondered that it grieved him so to know that one little girl was dead, and Sam was "all broke up." And then he recognized these men were teaching him his almost lost belief in sympathy.

Another day, out on the docks, he saw a dog half famished. Long since he had learned to take his dinner in a pail, as others did. He gave the half to the poor brute, and felt repaid when it looked up with grateful eyes and licked his hand in thanks. He laughed to think he could make any living thing so glad.

One day the heat beat down intolerably. Work was heavy. John Shelton staggered more than once. Worst of all, the mad desire for drink was on him. A load of lumber, with its woody odors, recalled his boyhood rambles in the cool, dark groves at home. He felt each plank grow heavier. He longed for rest, for night, for just one drink of whisky. He could not see to grasp the next plank; he tried again, then stumbled, fell.

The longshoremen picked him up and put him in the shade.

"He's the stuff!" said Burly Bill "He's took the heaviest when it come his way. He's ready for the horspital, you bet."

"Get out about the horspital," said Sam. "My woman can take care of him a heap sight better than a horspital."

It would be happiness to help the man whose words in that short note sent with the roses when their little girl lay dead, had broken into tears his own and Mary's desolation.

Hours later John Shelton, dazed and weak, said, seeing Sam beside his bed, "Why, Sam, how's this?"

"Knocked out a little, Whiskers," responded Sam, "but Mary, there, will bring you round first-class. The fellows sent their best respects, 'an' you're the

going to school

Do the children go to school? And are they joyous and happy? Is school-life a pleasure? And is progress being made? Or is the opposite true? Does the close of each day bring a headache? There is no appetite and sleep is imperfect. The color gradually leaves the cheeks and only a little effort is followed by exhaustion. To continue school means to come to the end of the year with broken health. What is the best thing to do? Take

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tuff, an' said to tell you they'd do your work 'til you got round again."

John Shelton felt a new sensation. This sharing his "down luck" was warming his chilled heart. There came a day when Shelton walked down to the docks. His "luck was up." A friend of former times had noticed in the daily happenings this: "John Shelton, while unloading lumber at the docks, was overcome by heat and taken to 72 Chestnut street, where he lies in a critical condition." So this old friend went to him, trusted him and with a friendly grip and voice, proposed, when he got well, some good and paying work. "I'll help you in the fight, John," said the friend and both were blessed.

So "luck was up"—to use the words of Burly Bill. John Shelton pondered as he went down to the docks to say good-bye to the longshoremen, upon the bower of cheer these men possessed. He felt more touched at parting than he would confess. He said at last, as if he'd solved the matter to his satisfaction,

"Not what we give, but what we share; For the gift, without the giver, is bare."

John Shelton grasped the horny hands of Bill and Sam and all the rest and said: "You've lifted many a heavy end for me. If luck gets down give me a chance to lift for you."

Then these longshoremen, stout of heart and voice said: "You're the stuff. Hurrah for Whiskers!"

So ended the career, which was not wholly down in luck, of John Shelton, longshoreman.—*Louise Alson.*

FIVE WAYS.

There are five very simple ways in which even a child can show that he is a Christian and is trying to follow Jesus.

First. He can be obedient to his parents and to his teachers. 1 Sam. 15:22.

Second. He can be courteous to all, and especially to older people. 1 Pet. 3:8.

Third. He can be unselfish. Rom. 15:3. Every day he can try to do something for the comfort or pleasure of others.

Fourth. He can be pleasant and say pleasant things. Prov. 16:24. Even acts of obedience, courtesy and unselfishness do not count for much unless they are done in a pleasant manner.

Fifth. He can be gentle. Gal. 5:22, and 1 Pet. 2:18.

This is harder for boys than for girls, because boys are in the habit of playing roughly, but a Christian boy who really wants to be like Jesus can be gentle.

But—

In none of these ways can a boy or a girl Christian succeed without the help of Jesus. He has promised to help us. 1 Cor. 10:13. With His help no boy or girl is so willfull, so impatient, so rude,

so selfish that he may not conquer, for "the battle is the Lord's." As thy day so shall thy strength be," is a promise for children as well as for grown folks.—*N. C. Presbyterian.*

THE BICYCLE, WITH ESPECIAL REFERENCE TO ITS USE BY WOMEN.

Numerous nervous troubles are relieved or cured by this exercise; such as neurasthenia, or nervous prostration,—a condition usually due to overwork or worry, and in which the normal strength is lost, and the slightest exertion causes fatigue and physical and mental exhaustion. The same holds good in regard to headache, insomnia and neuralgia. Among the nervous affections benefited by bicycle-riding may also be included that troublesome disease, asthma, a cramp-like contraction of the muscles of the bronchial tubes, which causes a painful sensation of choking. A case has recently come to the writer's knowledge in which the stiffness remaining after a fracture of the leg was successfully treated by riding a bicycle.

But if bicycling is a valuable resource in certain diseased conditions, there are numerous others in which it is harmful or should only be indulged in very cautiously. Most acute diseases demand rest, and bid the bicyclist abstain from his favorite pursuit; and many chronic diseases are made worse by riding. Since wheeling considerably increases the rate of the respiratory movements it would be folly for a person with advanced pulmonary consumption to attempt to ride. The heart being whipped unmercifully to work in driving the machine, wheeling should be strictly forbidden in serious diseases of this organ; and persons affected with minor cardiac troubles ought at least never to race or otherwise expose the heart to a fatigue which it is not prepared to stand.—*Dr. Garrigues in The Forum.*

GOOD RULES FOR CHILDREN AND EVERYBODY.

Say nothing you would not like God to hear.

Do nothing you would not like God to see.

Write nothing you would not like God to read.

Go to no place where you would not like God to find you.

Read no book of which you would not like God to say, "Show it me."

Never spend your time in such a way that you would not like God to say, "What art thou doing?"

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Ministers and Churches.

ST. LOUIS AND VICINITY.

Mr. Nash's daily Bible meetings at the Carondelet church have been most helpful. The attendance was encouraging. Many good results are anticipated by the pastor.

The McCausland Avenue Sunday-school gave a "clipping party" for the younger members of the school last Saturday afternoon, and was very much enjoyed. On Friday evening, the 14th, the older ones will be entertained with a valentine party.

Dr. M. C. Williams, at this writing, is absent from the city, having gone to Omaha to deliver a course of lectures before the Omaha Theological Seminary students, by invitation of the faculty. Dr. Williams formerly had for some time under consideration the offer of a Professorship in this growing institution, and has been one of its helpers, in various ways, from its inception.

A reception was tendered the presidents and corresponding secretaries of the C. E. Societies of the city by the officers of the Local Union at the First Presbyterian church, Feb. 6th. Short addresses by the chairmen of the different committees interspersed with music and recitations was the programme of the evening, with light refreshments to help the social part of it. A very pleasant evening was spent and much good will no doubt be the result.

Dr. Martin will preach on "Two great creeds of Christendom," the Nicene and the Apostles. Evening of February 16th—"The Nicene Creed." Evening of February 23rd—"The Apostles' Creed." The sermons on these great creeds will treat of the history and present day lessons of these great memorials of the Christian faith. Dr. Martin delivered one of his illustrated lectures on the English Cathedrals, last Monday evening at Pilgrim church.

Rev. Thomas Marshall, D. D., is holding a series of meetings in the interests of Foreign Missions in Kansas, speaking every day to large and interested audiences. He held a splendid meeting of the Y. P. S. C. E. in Atchison, last week. He has engagements at Newton, Kansas, on the 11th; Wichita on the 13th; and Arkansas City on the 15th and 16th. The Doctor grows in enthusiasm in his work. People greatly appreciate these services and no one can tell the amount of interest they have created in behalf of foreign missions.

At Cote Brilliant Pastor Campbell has been assisted in a series of meetings during the past week by Rev. Geo. H. Williamson, late pastor of the church of Jefferson City, but now of West Plains, Mo. These culminated in the Communion service last Sabbath, at which time six new members were enrolled. Mr. Williamson preaches the Gospel with great directness and power. His style in sermon and prayer is very simple and impressive, somewhat like that of Dr. John Hall. His services in these meetings are highly appreciated and have been a great blessing to the members of the church. The congregations are very largely increased since the erection of the new building.

There was a large gathering at the Lafayette Park church last Wednesday night. It was the farewell meeting of Dr. J. H. Elliott the evangelist, who had been conducting a series of evangelistic meetings there. Every seat in the church was occupied, as well as a number of chairs, which were placed in the aisles to accommodate the late comers. The meetings have been greatly blessed. That night's services were a fitting close to a successful series of meetings. Drs. Carlton, Werlein and Palmer all made short addresses. They closed by wishing Mr. Elliott and Mr. Davis Godspeed on their journey to Spokane, Wash., whither they go to conduct meetings. Dr. Elliott closed the services by preaching a brief sermon. He chose for his text, "How long halt ye between two opinions? If the Lord is God, serve him, but if Baal, then follow him."

Last Sunday was a day never to be forgotten by Dr. Palmer and his people. The Lafayette Park church was crowded to the doors. It was the communion day. No less than 85 came out publicly on the Lord's side, all but 18 by confession. Three young men were received and baptized Sunday evening. In all 25 were baptized. There were among those received some from the pastor's Bible class and the many other classes of the Sunday-school. Dr. Brookes preached a stirring sermon in the evening. The additions were the result of the Lord's blessing on the labors of Dr. John H. Elliott, the evangelist and Dr. Palmer's months of systematic preparation for those special meetings. In speaking of Mr. Elliott, Dr. Palmer said that "he left a friend in every one with whom he came in contact. He has done us good beyond anything we ever had in an evangelistic way." During the three weeks of the meeting 626 cards have been signed stating that the signer desired to take Christ as a personal Savior and join a church. Of these, 215 expressed a preference for the Presbyterian church. These have been distributed according to locality, to various Presbyterian pastors. The Sunday-school work has been stimulated. Dr. Palmer, notwithstanding weariness from this sustained effort has responded to an urgent appeal to assist in special meetings at Calvary church, Springfield.

GRACE CHURCH FIRE.—St. Louis Presbyterians were shocked to learn of the destruction by fire, last Sunday afternoon, of Grace Church, of which Rev. J. H. Mulholland is pastor. The loss is estimated at \$25,000; the insurance is \$25,000. The fire evidently started in boiler room, doubtless

from an over heated pipe. The lack of sufficient water supply hastened the end. Regular Sunday service was held in the church yesterday morning, the congregation being dismissed shortly after noon. Rev. H. J. Mulholland, the pastor, lives in the parsonage, which is next door to the church, but not adjoining it. The members of his family had just left the dinner table when they were startled by a cry of fire. Hastening from the parsonage, they saw flames bursting from the stained glass windows of the church. An hour after the fire was discovered flames began to creep out from under the eaves. A few minutes later the roof fell in with a tremendous crash. The main floor was unable to stand this mass of debris, and was carried down into the basement. Grace Church was organized about six years ago. The congregation at first built a chapel on Goodfellow near Theodosia avenue. About two years ago ground was broken for the edifice at Goodfellow and Ridge avenues, and a church erected at a cost of about \$40,000. The pastor's residence, which was just being completed, was put up at a cost of about \$15,000. The pastor and the congregation will secure temporary quarters for holding services. Just what will be done as to rebuilding is not known at this writing. The sympathy of all is extended to pastor and people in this sad affliction.

MISSOURI.

KANSAS CITY NOTES.—FOURTH CHURCH.—On Sunday morning, February 2d, Rev. J. B. Welty, pastor of the Fourth Church, gave notice to his congregation of his intention to resign his pastoral charge at the spring meetings of the Presbytery. Bro. Welty leaves the field in better condition than he found it. The church occupies a more eligible location. There is no dissatisfaction with the pastor, and all are sorry to have him go away.

WESTMINSTER.—Sabbath, February 2d, was the quarterly Communion Service at the Westminster Presbyterian Church of Kansas City, Mo. The subject of Dr. George's sermon was "The Lamb that was Slain," which was presented in a masterly manner. At the close of the sermon Dr. George received 30 new members, all adults.

ST. JOSEPH.—At the Third street church four persons were received recently. On Jan. 19th, one; Feb. 2nd, three; one by letter and three on profession of faith.

WARRENSBURG.—Among the numerous signs of progress in this church, Rev. E. W. Clippinger pastor, there is none more substantial or cheering than its liberality toward the boards of the church. The church has already contributed about \$95 to Foreign Missions and \$84 to Home Missions this year. This has been done while the church has been at considerable expense upon the property. The edifice has received a new roof at the expense of \$95, and a new furnace has been put in at the cost of \$232. The ladies are at work making provision for a re-arrangement of the pews and the placing of a new carpet in the church. The total expense of the way of improvements will not fall below \$500. The pastors' heart has been especially encouraged over the accessions to the membership of the church which for the past six or eight months number fourteen. Mr. Clippinger began work here after graduation last year at McCormick Seminary. He has worked hard, is greatly beloved by his people, and their co-working with God is having its fruit.—E. D. W.

HAMILTON.—The Rev. James Preston Green, late of Shelbina, Mo., was called to the pastorate of the Hamilton Presbyterian church on the 25th of last September and took charge on the last Sabbath of October. His work has been very acceptable. There has been a union meeting going on here for the last six weeks. The preaching being done by the pastors of the Presbyterian, Baptist and M. E. churches. There has been a great awakening among the people and many have been converted to the Lord Jesus Christ. At the communion at the Presbyterian church, January 26 our pastor welcomed 33 new members, 7 by letter and 26 on profession, being 36 since his labors commenced with us. Many have united with the other churches and still the meeting continues.—T. B.

INDIANA.

WAESAW.—During the last few weeks our Presbyterian church has experienced a most inspiring revival. The pastor, Rev. B. M. Nyce, has conducted the meetings in a most able manner and the results have not been lacking to crown his patient and earnest labor. Between fifteen and twenty have united themselves to the band of God's people. The pastor hopes to resume these meetings during the week preceding the next communion.—L. B. C.

ILLINOIS.

PALESTINE.—Meetings were conducted in this church the first three weeks in January by Synodical Evangelist, Rev. W. R. Moore, assisting the pastor, Rev. M. H. Ambrose. The gracious power of the Holy Spirit accompanied the word spoken and sung, and many were converted. Forty have already united with the Presbyterian church, of whom thirty-four came on confession of Christ. The whole village was stirred and blessed.

EFFINGHAM.—The pastor of this church, Rev. Edwin McNutt, has been conducting meetings for two or three weeks, being assisted part of the time by Rev. J. A. Piper, D. D., and later by Rev. G. A. Pollock. The results have been most gratifying. Already 45 have united with the church, and the meetings are still progressing.

IOWA.

MILO.—During the pastorate of Rev. J. C. Gilkerson, covering a period of three years and a half, 89 have been added to the membership of the church, a large proportion of which have been received on profession of faith. The church is well organized for aggressive work with a Ladies' Aid Society, a Woman's Missionary Society, also C. E. Societies, senior and junior. The S. S. is in a prosperous condition having doubled its membership during the present pastorate. Four hundred dollars of the indebtedness on church and parsonage has been paid.

DIAGONAL.—Rev. A. B. Bryan, has been supplying this church since the first of June 1895. He resides at the little village of Diagonal and preaches every other Sabbath. This church is making a substantial growth. Since the first of June a Ladies Missionary Society has been organized with 12 members and is doing good work. Thirteen members have been received. Six by certificate and seven on confession of faith. The Rev. J. W. Young of Des Moines assisted in special meetings for about ten days the first of January. And the church received a spiritual uplift which will be felt many months. The church is well organized for work and has a hopeful outlook.—Elder G. W. Morrison.

PLATTE CENTER AND PRAIRIE STAR.—These churches are supplied every other Sabbath by the Rev. A. B. Bryan of Diagonal Iowa. They are 14 miles from Diagonal and are reached by private conveyance. A good work is being done in these churches notwithstanding the pastor has his work so at arms-length. Regular offerings are being taken for all the Boards. A Missionary Society has been organized in Platte Center church with 15 or 20 members and is full of life. Eleven members have been added to each of the churches all on confession of faith except one. These churches hold mid-week prayer meetings; though in the country. These two fields are doing exceedingly good work. It is to be hoped that by another year these churches will be able to support a minister without the aid of any other field. A parsonage is being talked of and when built these two fields will make a hopeful country parish. The community in which these churches are located is an exceptional one as to its moral and religious tone and composed of well to do farmers in a most fertile portion of Southern Iowa. The stated supply is very much encouraged in his efforts among people.—A. S. Bryan, S. S.

NEBRASKA.

HOPWELL.—For nearly two years the Rev. William H. Niles has been the successful pastor of this church. It is located in the country, and has a very comfortable manse near the church building. Bro. Niles expects soon to resign this charge and return to New York to be near his relatives. During a recent series of meetings he was assisted by the Rev. Byron Beall of Firth, and as a partial result of the services, three young men have been received on profession of faith and one by letter. On account of the failure of the crops last year, some of the main supporters of our church are intending to move away. During the period of Bro. Niles' pastorate he has received 34 members into the church, 16 on examination. His removal will create a vacancy which should not be long continued.

NIORARA.—For some time this church has been without a pastor, but this want is now supplied. The Rev. Joel Warner of St. Edward has been invited to take hold of the work here and he has been on the field for almost three months. He is pushing the various departments of work with his usual vigor and hopes to reap substantial results in the growth of the church.

HANSEN.—The pastor of our church at this place, the Rev. W. N. Steel, has much reason to thank God and take courage. He has recently been permitted to receive 18 new members into church fellowship and there are more who will still follow this good example.

HATING.—The committee of the Synod to visit the college at this place have recently performed the duty assigned them. They found the college in good condition. Since the resignation of the Rev. Dr. W. F. Ringland as the President of the institution, Prof. Wilson has been acting in that capacity. Recently this position has been offered to Prof. Salem G. Pattison of Adams College.

\$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. Address, F. J. CHENEY & Co., Toledo, O. Sold by Druggists, 75c.

iate Institute, Adams, New York. He has accepted, and will enter upon the duties of his position before the opening of the next college year. If some friend of education would kindly remember this institution with a donation of \$100,000 it would be a paying investment.

FAIRBURY.—Our church here, under the pastoral care of the Rev. F. W. Russell, still continues its onward movement. A deeper spiritual life is being experienced. This was especially felt at the last communion. Notwithstanding the removal of many of our members, our congregations are not decreasing, but rather slowly and surely advancing. The Sunday-school was never in finer condition and effectiveness; its enrollment being almost fifty per cent. boys. A large increase came with the formation of a company of the Boy's Brigade. The motto of the teachers this year is distinctively, teach the Sunday-school lesson so that souls may be won for Christ. The respective departments of the church work are in vigorous and aggressive condition, in spite of the financial hardships through which we are passing, and the consequent loss of members by removal. We have God's Spirit with us in a quiet way, through systematic upbuilding during the present pastorate of almost two years. During that time 53 have united with the church. We are united and hopeful, looking into the future with trusting eye, expecting much of God's Spirit and blessing in whatever path He may choose to lead us, and in whatever duty He may place before us.

OSMOND.—The Niobrara Presbytery has secured Rev. S. F. Sharpless as pastor at large, and he has been holding special services with us for the past ten days. The Spirit of the Lord has been with us from the start. At the last Communion 25 persons were welcomed into the church, having been received on profession; 17 of these persons are heads of families. 6 adults were baptized and 18 children were given to the Lord in this precious rite of baptism. The C. E. has been re-organized and starts out with encouraging prospects. Our meetings are still in progress and a number of young men are seeking the Saviour. The Sabbath school numbered 86 last Sabbath.



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The late Prof. Basil Manley, of the South. Bap. Theo. Seminary, Louisville, Ky., says of the Aerial Medication: "I can cordially recommend its use." Write for a fac-simile of his letter.
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The Presbyterian Board of Publication,

53 Locust St., St. Louis, Mo.

Obituaries.

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

MAXTON.—At Lyons, Kansas, on Wednesday morning, Jan. 29, Margaret Helen wife of Rev. Wm. M. Maxton, pastor of the Presbyterian church, in the twenty-first year of her age.

Only just three months before, this young pastor and his bride of a few months came to Lyons with high hopes of earnest work done together in the Master's name. So soon she is called to higher service, and the heart-broken husband and four-days-old daughter are left behind. A sorrowing church mourns with its stricken pastor.

The body was taken to Blair, Ill., their former home, for interment.

PEERS.—Entered into rest at his home in Springfield, Mo., Jan. 18, 1896 John D. Peers, after a long and severe illness from heart disease, born with Christian patience and fortitude. "Precious in the sight of the Lord is the death of his saints."

John D. Peers was born in Farmington, Mo., November 19, 1844, of parents noted for their Christian virtues. He was the youngest son of the late John D., and Katherine Peers. As his many friends delight in saying, "he was born a Christian" and early united with the Presbyterian church, being brought to Christ under the preaching of Dr. Jas. H. Brookes of St. Louis, Mo., and uniting with his church, much of his early life being passed in the city of St. Louis. He loved his Saviour and his church. The work of the Master was to him a pleasure and delight, and he was early made an office bearer in Dr. Brookes' church. After a number of years he returned to Farmington, Mo., and engaged in the mercantile business there. Transferring his letter to the Presbyterian church of that little city, he became one of its most zealous and faithful workers, being soon chosen a ruling elder.

In 1877, he came to Springfield, Mo., and engaged in merchandising in partnership with Dr. E. T. Robberson, under the firm name of Robberson and Peers. He was married to Miss Rhoda Berkley, June 8, 1880, of DeSoto, Mo., daughter of Dr. Hugh Berkley, a practicing physician and an elder in the Presbyterian church of that place. In Springfield, as in other places where his lot had been cast, he immediately connected himself with the church of his love and after a few years was chosen ruling elder by the people of Calvary Presbyterian church, serving in that office for more than twelve years. His life was a joy and gladness to all who knew him, naturally of a lively, amiable, happy disposition, fond of young people, and entering into their pleasures as well as sympathizing with them in their disappointments, he was well fitted for a faithful Sunday-school teacher or Superintendent as occasion required. Mr. Peers was loved to a degree seldom attained by men, his friends were from among the poor and lowly as well as from the prosperous, a happy Christian, he ever delighted in seeing others happy, and did what he could to make them so. To please his mother he graduated in medicine, but not liking the practice he turned his attention to merchandising, in which business the greater part of his life was spent. His home life was in accordance with his Christian character, and while he will be greatly missed by his church and in the community, it is his home that is left desolate by his departure. His wife and a dear little niece who was left motherless in infancy, are left in the home to mourn his loss, and miss the joy and comfort of his daily presence. Three brothers and one sister are the surviving members of this large family, Mr. L. K. Peers, and Mrs. Susan G. Taylor, of Farmington, Mo., Mr. Phil E. Peers, Dickerson, Texas, and Mr. Ben Peers of Hermosa, New Mexico.

Mr. Peers' body was taken to his birthplace, Farmington, Mo., for burial, and there by the side of his parents, it awaits the coming of Christ.

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Current Literature.

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

BOOKS.

HIS PERPETUAL ADORATION; OR, THE CHAPLAIN'S OLD DAIRY, by Rev. Joseph F. Flint. Cloth, \$1.25; Paper, 50 cents. The Arena Publishing Company. Copley Square, Boston, Mass.

A war story of real merit is this. It is told in the form of a diary left at his death by a veteran who had been a captain in the Northern army. He had been with Grant at Vicksburg and had marched to the sea with Sherman. Some of the great events of the war are told in stirring fashion, but the narrative deals mainly with the inside life of the soldier in war time and its physical and moral difficulties. A love story runs throughout, the hero having plighted his troth before setting out for the front. Being wounded in Georgia, he is cared for in the home of a Southerner, who is at the front with Lee's army, but who had in some way earned the bitter hatred of the wife whom he has left at home. There are stirring chapters at the close. The author is a frequent contributor to THE MID-CONTINENT.

MAGAZINES AND PAMPHLETS.

The old and favorably known *Youth's Companion* continues to furnish a rich weekly feast for its thousands of young readers.

Littell's Living Age skims the cream for the foreign periodical press and presents it weekly, to its readers. The experiences of an Englishman in the army of the Cuba insurgents was an especially interesting feature of the latest number.

The January number of *The Alienist and Neurologist*, the well-known St. Louis medical review, contains "Sexual Perversion," by Wm. Lee Howard, M.D., Baltimore, Md.; "The Sensory Nervous System in Diagnosis," by C. H. Hughes, M.D., St. Louis; "The Polyneuritic Psychosis," "Critical Review," by G. C. Ferrari; "Primary Haematomyelia. Traumatic or Non-Traumatic," by W. B. Outten, M.D., St. Louis, besides the usual interesting selections, editorials, reviews and book notices. C. H. Hughes, M.D., editor, 38 7 Olive Street, St. Louis, Mo.

The review of the collection of writings of

Mr. Godkin, the man who presides over the *Evening Post* of New York is, in our estimation, the leading feature of the current *Bookman*. It is good reading. In its Chronicle and Comment columns we have new portraits of Hamlin Garland, Stephen Crane, George Meredith—a strange grouping!—and many other illustrative features. Among the contributed articles are papers on Marcel Prevost (with portrait), a new French novelist; "Shall and Will Again," by Richard Burton, a reply to Robert Barr's whimsical letter in the December number.

In 1884, Eugene Field wrote a story which he called "The Werewolf." When it was finished he laid it aside and a year afterward entirely rewrote it. In 1886 he again took it up and revised it, and during the nine years between that time and his death in November last, he rewrote it eight times. His last revision pleased him and he decided to print it. But death came too suddenly and the story was found unpublished among his effects. Mrs. Field, concluding to have the story appear, gave it to the editor of *The Ladies' Home Journal*, in which magazine all of Mr. Field's work, outside of his newspaper articles, was presented to the public. The story will be printed in the next issue of the *Journal*, strikingly illustrated by Mr. Howard Pyle.

There is a small room in an upper floor of a busy mercantile house in St. Paul's Churchyard, London, that is closely connected with the history of the Young Men's Christian Association. More than fifty years ago the Association started with a band of twelve young men who had gathered for a meeting in this room. Two years ago, at the time of the fiftieth anniversary of the founding of the Association, its founder Sir George Williams, was knighted by Queen Victoria. Sir George has now written for *The Sunday-School Times*, Philadelphia, a very interesting sketch of the origin and marvelous growth of the Young Men's Christian Association, which beginning with twelve members, now number more than half a million. The article appears in the issue for February 8.

The Missionary Review of the World for February contains some very noteworthy articles on the people and missions of the Chinese Empire. Dr. W. P. Mears contributes a most valuable paper on "The Religious History of China"—a history which offers a terrible warning and object lesson to Christendom. "The Taoist Religion," about which comparatively little is known by most Christians, is briefly but ably described by Andrew T. Sibbald. Dr. W. A. P. Martin, President Emeritus of Peking University, contributes a paper on "The Empress Dowager of China," and Dr. Gracey one upon "The Results of Missions in China of the China-Japan War." The illustrated article this month is another narrative of one of "The Miracles of Missions from the pen of Dr. Pierson, the Editor-in-Chief. He graphically describes the wonderful story of Dr. McKay's work in Formosa, Japan's newly acquired possession.

The February number of *The Homiletic Review* is fulfilling the promises made with the opening of the year. The Illustration Section comprises many prize "Hints at the Meaning of Texts," suggesting sermons for children and for communion, funeral, revival and miscellaneous occasions, a rich array under "Side Lights from Science and History;" several pages of "Helps and Hints, Textual and Topical," by Dr. A. T. Pierson; and many original "Illustrations and Similes." The Exegetical and Expository Section opens with a striking article on "Guilty of an Eternal Sin" (Mark 3, 28, 29), by Prof. W. A. Stevens, D.D., of the Baptist Theological Seminary, Rochester, N. Y. Among other things this Section continues Dr. Gregory's "School of Bible Study." In the present number he gives, in a peculiarly original way, the key to the Books of the Old Testament after the Pentateuch.

Sufferers from Coughs, Sore Throat, etc., should be constantly supplied with "Brown's Bronchial Troches."

FLORIDA VERY CHEAP.

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

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The oldest Protestant mission is the Swedish mission among the Lapps, begun by Gustaf Vasa during the sixteenth century. The Swedes were also the first Protestants to begin Foreign mission work—that among the American Indians, begun in 1637.

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.

A noted Moravian pastor asked how it was that the members of that Church were so zealous for missions, replied, "When converts join us, we try to make them realize that they are joining a great missionary society."

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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. Jan. 29th, 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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The tone is so much like a pipe tone that even a good musician would find difficulty in detecting the difference.

Wishing you every success, I beg to remain,

Very respectfully yours,
HARRY J. CURTAZ.

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THE MID-CONTINENT.

Moralities.

INDECENT SONGS AND "SOCIETY."

The New York papers have been publishing accounts of remarkable gathering in that city, at which Mile. Yvette Guilbert entertained with vulgar and indecent songs a company of women, who, it was said, were representative of the best elements of New York culture and taste. Since then there has been much curiosity to know who the women were who could give their support to a performance which seemed to outrage every sense of propriety and morality. People began to ask questions. They said: "If these women really represent the higher circles of New York society, can it be that they know what they are doing? Do they understand French or only pretend? Do they give the affair their support in the full realization of what it means?"

JOHN HALL ON SUNDAY LAWS.

The aldermen's excise committee of New York, had another hearing on the proposed modification of the excise laws. This letter was received from the Rev. Dr. John Hall of the Fifth Avenue Presbyterian Church:

"You kindly give me the opportunity to state my views regarding desirable laws affecting the Sabbath. Believing the Sabbath to be a divine institution the practical 'keeping' of which is good for man's body, and even for the 'cattle,' good for the home, especially for 'working people,' good for the moral life of a man, and so for the community, and meant by the Creator for the benefit of the inner and indestructible element in our nature, I cannot favor any legislation that directly or indirectly tends to turn the holy day to other uses.

"Careful examination has, if we can rely on published statistics, shown that the less Sabbath keeping the more crime, and that the minimum of criminality is found where there is the most reverent observance of the day—not of a part, but of the whole of it:

I am aware that a section of our fellow citizens, for whose industrious habits I have much respect, may be expected to look for a of their refreshment on that day in the e rooms; but just as their clothing and other conveniences can be bought on week days, so it could surely be in this matter if the thing be still necessary.

"Being myself a stranger in this land, and appreciating its institutions, I think that others making it their home might fairly be appealed to respect and fall in with methods and customs which represent the principles, the working out of which made the country what it is and gave it the advantages which attract so many from other lands to the United States.

"As to the suggestions that the people of this city obtain the right to 'govern themselves in the line of home rule,' while I do not understand all its details, I can see perils in giving to a city population 'rights' other than the country approves. As a poet says: 'God made the country and man made the town,' and in view of the influence that a section of a town populations may exercise, I favor in keeping it in line with the conscientious judgment of the county. I am, gentlemen, with respect, yours faithfully,
JOHN HALL.

SABBATH REFORM.

An attempt has been made to open up Carnegie Music Hall in Pittsburgh for concerts on Sabbath afternoons, but the directors have refused to give the proposal their sanction.

An invitation was recently sent to ministers in Great Britain to preach in favor of the opening of museums on the Sabbath. Only fifty-nine out of 50,000 preachers complied with the request. On the contrary, nearly 800 members of dramatic and musical professions signed a petition for the continuation of the laws now in effect, keeping the museums closed on the Lord's day.

The Chicago barbers have come out ahead in the legal contest with employes over the Sabbath closing question.

Mrs. Cleveland, assisted by Miss Morton, the sister of the Secretary of Agriculture, has undertaken the task of promoting Sabbath observance among the official circle and fashionable society "set" of Washington. The custom has been gradually gaining ground of devoting the Sabbath evening to social calls and entertainments, especially among the representatives from foreign governments, until now almost all the members of the diplomatic corps, including the British Ambassador, have selected that day



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These charming new Chrysanthemums from Japan bloom the first year from seed. They embrace all styles, varieties and colors, including the exquisite new Austrian Flume Types, Rosettes, Globes, Fimbriated, Miniature and Mammoth. Sow the seed this spring, the plants will bloom profusely this fall, 25 cts. per pkt., or For only 30c. we will mail all the following:

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to hold their receptions and dinner parties. Following these examples of foreigners, Secretary Olney has been in the habit of attending official dinners on Sabbath afternoon, thus giving a kind of official sanction to the growing custom. Others have followed the bad example until a reformation movement has become necessary. And it is a noble thing for the President's wife to lead in a movement of this kind. All honor to her.

In his message to the board of aldermen Mayor Strong of New York leaves no one in doubt as to where he stands on the excise laws. He stands by commissioner Roosevelt and his colleagues, and promises to continue to uphold them in their efforts to suppress the illicit traffic in intoxicating drinks.—*Sel.*

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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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THE MID-CONTINENT.

(See page 15, issue of Feb. 5, for sample page of Bible.)

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FACT AND FICTION,

Dr. D. K. Pearsons of Chicago, will forward \$25,000 as the first installment of his gift to Mt. Holyoke College. He offered to give \$50,000, provided the alumnae would raise \$450,000.

Professor F. S. Luther, of Trinity College, Hartford, Conn., who has held the chair of mathematics in that institution since 1883, has been elected to the presidency of Kenyon College, Gambier, Ohio.

Arizona pays women teachers the highest average monthly wages in this country—\$74 45. North Carolina pays women teachers an average of \$21.43 a month. Massachusetts pays men teachers an average of \$118 07 a month.

Of the 4,555 women physicians and surgeons in America, less than 220 are college graduates, while there are thousands of women graduates teaching. The women in the schoolroom are seemingly better educated than the women physicians.

The obsequiousness of inferiors, who hope to advance themselves by being exceedingly polite to their masters, sometimes takes queer forms.

A certain chief of a government bureau was invited with others, to dine at the table of the member of the Cabinet who was at the time his superior.

During the dinner the bureau chief, who happened to be placed between a door and

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a window, and who had said nothing at all, began to sneeze.

"Are you taking cold, Mr. B.?" asked the member of the Cabinet.

"I believe I have that honor and pleasure sir!" answered the other, bowing very respectfully.—*Youth's Companion*.

"Were you in the fight?" asked an officer of an elderly negro on a steamer after taking a fort.

"Had a little taste of it, sah."

"Stood your ground, did you?"

"No, sah, I run."

"Run at first fire, did you?"

"Yes, sah; would have run sooner if I had known it was comin'."

"Why, that was not very creditable to your courage."

"Dat isn't my line, sah—cookin's my per-feshun."

"Well, but have you no regard for your reputation?"

"Reputation's nothin' to me by the side of life."

"Do you consider your life worth more than other people's?"

"It's worth more to me sah."—*Ex.*

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One day when Major Heap, of the United States Engineers was in charge, under the then Col. Newton of the government exhibit at the Centennial, a crank entered the office demanding to see Col. Newton. The Major saved his superior officer the boredom of the visit, extracting from the crank that he had a new invention that could destroy any army upon which it was worked.

"It is the most powerful explosive the world ever saw, and I propose to send up a balloon over an army that would attack ours, setting the fuse so it would go off the moment the balloon floated over the army of the enemy."

"That is all very good, indeed," said Major Heap, "but suppose that a current of air should carry your explosive balloon over our army—what then?"

"Well!" said the crank, laying his hand on the Major's arm. "I tell you what it is, my friend, our army would have to get up and run like deers."

It was a Tennessee Methodist class leader who had before him a six months probationer whom he was questioning for admission to all the privileges of the church.

"Well, Sambo," said the class leader, "I hope you are prepared to live a Christian life in accordance with your profession. Have you stolen any chickens during the last six months?"

"No sah! I done stole no chickens."

"Have you stolen any turkeys or pigs?"

Sambo looked grieved. "No sah!"

"I am very glad to hear this good report," continued the class leader, "and I trust you will continue to live an honest, Christian life."

After church Sambo hurried home with his wife, who had overheard the catechising. When they were fairly out of everybody's hearing he drew a long breath of relief and turned a self-approving glance to his better half. "Golly," he said, in a half-cautious whisper, "ef he'd er said ducks, I'n be'n a lost niggah suah."—*Boston Budget*.

"Me fader's got a new Sunday suit of er close," remarked one of the little girls in Miss Winslow's sewing class at the mission. "Den why don't he never wear 'em?" asked another little girl triumphantly.

"Hush, Katie!" said Miss Winslow softly. "I have no doubt Maggie will tell us all about it in her own way."

IF YOU WANT THE BEST GARDEN in your neighborhood this season **PLANT OUR FAMOUS SEEDS AND PLANTS** all of which are described and illustrated in our beautiful and entirely **New Catalogue for 1896.** A new feature this season is the **Free** delivery of Seeds at Catalogue prices to any Post Office. This "**New Catalogue**" we will mail on receipt of a 2-cent stamp, or to those who will state where they saw this advertisement, the Catalogue will be mailed **Free!**
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35 & 37 Cortlandt St., New York.

Mr.: "Does Jobson show any aptitude as a Washington correspondent?" Miss: "Oh my yes! When he heard that baby Esther had the colic he tried to interview the secretary of the Interior about it."—*Life*.

"Yes, miss; he can't wear 'em now, cose de pants is gone," explained Maggie.
"How did he come to lose them?"
"He didn't lose 'em, miss; dey was stolen!"
"That is too bad! How did it happen?"
"Well you see, miss, one day when he was off to his work and mudder was gone out to do a day's washing fer Hrs. Van Nobs, and I had taken the baby out to the park for to get the air, somebody bruk into our room and stole me fader's new Sunday pants on him."
"Stole them on him? You don't mean exactly that, do you?" asked Miss Winslow, with an indulgent smile.
"Naw, she don't," cried Katie scornfully. "She don't know how to talk proper. What she means is they stole them off him!"—*New York World*.

Buckingham's Dye for the Whiskers is a popular preparation in one bottle, and colors evenly a brown or black. Any person can easily apply it at home.

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