

THE MID-CONTINENT

VOL. XXII.—NO. 8.

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A NECESSARY new supply of our premium Bagster Bibles just at hand. Don't you want one? See testimonials.

THE RIVER Dee, of Scotland, is to be pitied. More poems have been written in its honor than any other stream that glides.

A CHIEF bane of Queen Victoria's existence is the enormous amount of original "poetry" sent to her from all parts of the world. It is estimated that the birth of the latest grandchild inspired fully half-a-ton.

THE CHICAGO *Chap Book* has given its department of "literary" notes a new heading: "Children's Department." A New York editor commends the change and suggests that the editors add a line: "written by children."

IT IS a fact that in Turkey the Jew occupies a strange position between the Moslem and the Christian, who hate each other. The Turk likes the Jew because he is no Christian, and the Christian likes the Jew because he is no Turk.

POOR SPELLERS will be rejoiced to know that an eminent British philologist, Prof. Earle, believes that the rules for spelling are a "useless mental tyranny." He advances the remarkable theory of allowing every person to spell as he or she wants to.

MARY E. LEASE, of Kansas, in an interview states that she will enter the Cambellite ministry. Too independent male officials of any church she may be placed over had better mend their ways. The lady has a little way of freeing her mind, cyclonic in effect.

THE BATTLE of the St. Louis *Chronicle* against gambling pool rooms, and foul dairies in our city is worthy of all praise. The strides forward which this journal, once our only "penny paper," has taken in the esteem of the reading public, is unparalleled in the annals of western journalism.

The reading of the Bible in the public schools would do vastly more harm than good, and no true Christian should think of urging it. The reasons against it are too obvious to require discussion.—*Kansas City Times*.

That is the prize fool paragraph.

THE GREATNESS of small things is seen in the fact that the hens of the country produce for us \$125,000,000 of wealth each year. That exceeds the product of all the gold and silver mines put together and even if they do cackle a little, they do not make half the commotion made in the battle of the "standards."

IT IS pleasant to note that it has again become the mode, as it was during the last century, for European women of education and rank to take a regular course in nursing and household medicine as a part of their education. The Queen of the Belgians, the Duchess of Albany and the Duchess of Portland have been graduated as regular nurses.

THE DIGNITY of Korean officials is said to be so weighty that they are obliged to have assistants to help them carry it, otherwise they would fall to the ground from the sheer weight of their own importance. Accordingly, an official if seen walking in the streets universally has one, and sometimes two attendants, who deferentially prop him up under the arms as he slowly and consequentially struts along.

THE WESTCHESTER Presbytery seems to have spoken unadvisedly in its strictures concerning the operating and administrative expenses of the Boards, at least as far as the Board of Publication and Sabbath School work is concerned. The officers of that board have issued a reply most clearly correcting the charge that had been made. The Presbytery's mistake seems to have arisen from a misapprehension.

THE FOLLOWING paragraph from the *Herald and Presbyter* goes to the heart of every editor:—"Again

and again we are called to mourn over the carelessness of some correspondents who will not write proper names with sufficient plainness. Care should be taken in the writing of every name in order to insure its correct insertion in the marriage notice, obituary, church news or elsewhere, and yet in regard to nothing is there more lack of care. Legibility is the supreme virtue in handwriting."

DR. JUSTIN A. SMITH, the veteran editor of the *Standard*, the Baptist paper established at Chicago, has recently died. That paper, in its last issue, comes to us with its marks of mourning and its tributes to the high character of the deceased. Dr. Smith stood among the most conspicuous of the Baptist brethren in the west. His death is a loss to the general cause of Christ as well as to the body of Christians with whom he had his more particular relationship.

A PROPOSITION issues from Chicago and is sent out by the *Interior* office, to the effect that the people in their different communities express themselves in favor of arbitration as a method of settling differences between the United States and England, which may fail of settlement by diplomacy, and as opposed to war between those two countries. The principle in this proposition will commend itself everywhere we believe, and needs no urging. It receives added strength just now from the fact that it is being vigorously expounded in England likewise, to the repudiation of the churlish and arrogant spirit shown in Lord Salisbury's letter to Secretary Olney, some six weeks ago.

THE NEW Hymnal is moving off lively. The St. Louis Depository is filling orders for the West. The word edition, which has been unavoidably delayed, is now ready. The demand at present taxes the bindery to its utmost capacity. All orders are placed on file and will be filled as promptly as possible, and in the order in which they are received. The Board has prepared a circular descriptive of the Hymnal, setting forth its principal features and giving a few specimen pages of the music, which ought to be in the hands of every minister, and music committee or choir of every church. It will be sent on application. See advertisement of Hymnal in this paper. The Clearance Sale of Oxford Bibles continues through this month by the Presbyterian Board of Publication, 1516 Locust St., St. Louis. Catalogues will be sent upon application. This is a rare opportunity of getting a splendid edition of the Bible at a great reduction. The books will not be sold at the prices named after the present stock is exhausted. Address all inquiries and orders from the Southwest to J. W. Allen, Manager, St. Louis Depository, 1516 Locust St.

THE NEW YORK Presbyterians are planning for a mass meeting in the interest of Home Missions to be held in Carnegie Hall, of that city, on the evening of March 3rd. It is to be under the auspices of the Presbytery, and Elder Wm. R. Worrall is chairman of the committee of arrangements. The expenses of the meeting are already secured without any drawing from the funds of either the Presbytery or the Board. It is expected to be a meeting notable for size and enthusiasm. The President of the United States, on the score of his Presbyterian antecedents and affinity, has been invited to preside. Other "drawing card" features are the speakers announced—DeWitt Talmage, and Sheldon Jackson of our ministry, and the Hon. Booker T. Washington. We were disappointed that the Foreign Mission rally in New York, a few weeks ago, was not made to tend more directly towards the Million Dollar Fund. We venture to hope that on this Home Mission feast day that pressing subject will not be ignored. We would respectfully remind the New York Presbytery that the Assembly's Committee report with emphasis that the larger cities have yet done nothing towards that debt. A Carnegie Hall meeting, even with the highest dignitary of the land presiding, will be discounted in its effect if the churches there shall continue silent and unmoved concerning this subject.

THE EDITOR of the *Chicago Dispatch*, who has been sentenced to a heavy fine and two years' imprisonment for circulating obscene matter through the mails, got off easily. He printed salacious scandal of every sort, and inserted advertising notices whose vileness he scarcely tried to cloak. Such a man is the arch enemy of the Republic. He is an ultra anarchist. For he attacks the purity of the Home. There are others of his class. The specific charge was the violating of the postal laws and regulations by publishing obscene matter. The Post Office Department has become encouraged by this conviction; so have all decent men and women. War will be waged on other papers guilty of similar offenses. For a long time the department has been endeavoring to bring to justice some one such proprietor. Orders have been issued to Post Office Inspectors everywhere to keep a close watch upon publications for obscene articles, pictures and advertisements, and have the parties responsible for them arrested and brought to trial. The department now has three publications in view, and measures will soon be taken against the proprietors. These are published in New York, Boston and Kansas City respectively, and this is only the beginning of the crusade. Already the *Police Gazette* snakes are squirming towards their holes. To R. W. McAfee and the Society for the Suppression of Vice is due highest praise for this victory.

WE ARE heartily glad to see the question opening in St. Louis, Shall we close the saloons on Sunday? It rejoices us to know that one at least of the Police Commissioners, Mr. John A. Lee, not only holds to the sentiment that that day ought to be spared the defiling influence of the whisky traffic; but that he is in favor of bringing the strong arm of the law to enforce that sentiment. He has thus expressed himself in the *Post-Dispatch* of this city: "I am not a prohibitionist. I believe that so long as the saloon business is legally licensed it should be protected in all its rights, but one of those rights is not to keep open and do business on Sunday. There is a statute which expressly provides that they shall not keep open. It is No. 4590, Missouri Statutes, and until it is modified or repealed, I shall advocate its enforcement. I go farther. I do not believe it should be repealed, as I believe that it is right and that the community should be permitted to have one orderly, quiet and sober day in the week, free from the annoyance occasioned by the saloon business or any other unnecessary business." Let the good people of St. Louis keep in mind No. 4590 Missouri Statutes. Every time their righteous souls are vexed by sight of the abominations of the saloon let them remember that though the iniquitous traffic is permitted by law on six days of the week, it is by statute forbidden and banned on the Sabbath day. Thus far even Cæsar goes in condemning it. But "No. 4590 Missouri Statutes," unfortunately, is a law more illustrated "in the breach than in the observance." And apart from the evils of the drink traffic what a pernicious object lesson our saloons furnish every Sunday in the flagrant, contemptuous violation of the people's statute. It is a good sign however to have a member of the Police commissionership take note of this, and publicly both declare his approval of the Sunday closing law and advocate its enforcement. But Mr. Lee can not alone order or secure this desirable step. He is only one of several associates in that trust. And besides himself and those associated with him there are the Mayor and the Chief of Police. But since he has thus volunteered to speak in terms so gratifying to the sentiment of good citizenship it becomes all the friends of public righteousness to consider his words and to raise the question, what can we do? and to stand ready to give sympathetic and practical support to measures looking towards "Sunday closing" in St. Louis. The scheme is not so impracticable as some may have heretofore supposed. The people are more alive to the question than they have been. The necessity of some restraint on the enormous iniquity of "saloonism" is more generally felt than formerly. And the measure of success which was achieved in this good line in the city of New York shows that it is not to be classed as an impossibility.

THE TURK IN ARMENIA.

What profits it, O England to prevail
 In camp and mart and council, and bestrew
 With sovereign argosies the subject blue,
 And wrest thy tribute from each golden gale,
 If, in thy strongholds, thou canst hear the wail
 Of maidens martyred by the turbaned crew
 Whose tenderest mercy was the sword that slew,
 And lift no hand to wield the purging flail?
 We deemed of old thou held'st a charge from Him
 Who watches, girdled by his seraphim,
 To smite the wronger with thy destined rod.
 Wait'st thou his sign? Enough, the sleepless cry
 Of virgin souls for vengeance, and on high
 The gathering blackness of the frown of God.

—William Watson.

THE DANGER OF BEING RICH.

BY THE REV. S. S. POTTER.

The Saviour used an hyperbole to emphasize this danger, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." Under certain circumstances it is not sinful to be rich. It is often the case that wealth is inherited. The broad acres, the gold and silver, the cattle upon a thousand hills, must be possessed by some. These often fall to the lot of good men. Abraham was rich in gold and silver, yet he is named as the "father of the faithful, and the friend of God." Joseph of Arimathea was rich, and yet a true disciple of Christ. It may be the duty of some not only to be rich but to seek wealth, after "first seeking the kingdom of God and His righteousness." Some rich men and women are the most useful members to be found in our churches, ever doing good with their wealth and income.

How then may riches become so dangerous as almost to exclude from the kingdom of heaven? "The love of money is the root of all evil." This leads many to seek to obtain it.

1st, With wrong motives—with no higher aim than just to be rich—to accumulate, to hoard it, and if necessary to "pull down and build greater, and there bestow it." "He that is greedy of gain troubleth his own house," "He that hasteth to be rich shall not be innocent," or as in the margin "unpunished."

2d, It is dangerous, if obtained by unjust ways and means. "He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor." "Covetousness which is idolatry" is almost certain to be connected with undue desire to obtain wealth, so that the "mighty dollar" becomes literally an idol. It is true that we cannot serve God and mammon, and no idolater can enter heaven.

This love of money dwarfs the soul, and takes away from it a desire for the good of others. He, who, having the means and power, passes by suffering without giving relief, hardens his heart and benumbs his sensibilities.

The rich young ruler who came to the Saviour to ask what he should do to be saved, went away sorrowful, he was not willing to make the sacrifice required, not willing to give up his wealth. "How hard it is for them that trust in riches to enter into the kingdom of God." The willingness or unwillingness to make the sacrifice required is often the pivot upon which turns eternal life or eternal death, a treasure here, or a treasure in heaven, which? The promise is as good to-day as ever. Go sell that thou hast and give to the poor, and thou shalt have treasure in heaven.

We should not be amazed at the incompatibility of love to God and supreme love for the world, the two are antagonistic so that love for the world is an insuperable difficulty that bars out of "God's kingdom." "They that will be rich fall into temptation and snare, and into many foolish and hurtful lusts which drown men in destruction and perdition." Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.

This danger may be averted. Happily for us there is a safe way with God's help—a noble and ennobling way. While it may be hard for the flesh to make the sacrifice the gospel requires, there is a silver lining "It is more blessed to give than to receive." There is a rebound to the cheerful giver. "The liberal soul shall be made fat; and he that watereth shall be watered also himself." "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." There is safety, if we hold our riches as stewards of the manifold blessings to be given for God's glory and for human good. Then wealth obtained legally can become a blessing to the possessor, and be made a blessing to others.

The ways for doing good with our means are very many. "The poor we always have with us, and whenever we will we may do them good." We can so dispose of money that many will rise up and call us blessed. "He that dispersed, he hath given to the poor, his righteousness endureth forever." The fields open for Christian work at home and abroad, were never more inviting and pressing. The endowment of colleges, seminaries, hospitals and asylums, are places of great need of assistance, and where the millionaire can invest and be quite sure of a good per cent of income. Just now Presbyterians have a rare chance to invest by contributing to the \$1,000,000 fund, to clear our Boards of debt, and push the great work the Presbyterian church has undertaken to do. No bank can give surer or better interest than judicious benevolent giving, gives.

Remarks: 1st, It should be no wonder to us that some are afraid to die rich, rather we should wonder that more do not feel thus. There is a fearful responsibility connected with wealth, for the rightful disposing of which there must be an account rendered sooner or later. This has led some to make liberal donations to our institutions of learning, and to other Christian enterprises. There is reason to believe that many are now thinking and planning how they may be their own executors, instead of leaving the business to the somewhat uncertain faithfulness of others. It is devoutly to be hoped that the number thus planning may be greatly increased.

2d, It might be well and helpful too for those who are in business and financial relations, kindly to suggest to this class feasible ways of disposing of their wealth for doing good. What grand possibilities are within the reach of the rich to make their lives a blessing to present and future generations.

LIBERAL RELIGION.

BY THE REV. H. T. FORD.

Some time since, in familiar conversation with a fellow boarder, the subject of religion was introduced. In the course of our talk this man declared that he would be willing to give his life to put down orthodoxy. He declared himself willing to sacrifice his life, if that sacrifice might enable him to prevent men from believing in Christ and the principles of his religion as understood by the orthodox churches.

This man had but a very imperfect and superficial knowledge of the faith he was so anxious to overthrow. His views were not only superficial but largely false. He was willing to sacrifice his life in the overthrow of the Christian faith and with that faith all the moral power and benevolent work of the church. He was willing to give his life to restore paganism, to burst asunder and rid the world of the bonds of moral obligation and conscientious living which come with the orthodox faith.

Just here was where the orthodox faith pinched and angered this man. He wanted to feel pure from the restraint upon lust and sinful indulgence which the orthodox faith imposes upon believers and society. He wanted the moral law and the penalties it reveals out of sight and hearing so that he might not be troubled or alarmed by them. The restraints of the divine law are of the most powerful and imperative nature and it is very common for those who wish to avoid the alarms of conscience and feel secure in the free indulgence of passion and sin, to be exceeding mad against a faith which requires purity and righteousness of life and which assures the transgressor that the wages of sin is death.

This man was a leading member of, and a zealous worker in, a church which loudly disclaims, not only all sympathy with the orthodox faith, but all faith in a supernatural religion. The one main effort of that church and its preacher is to overthrow orthodoxy and establish upon the ruins of this faith a "liberal religion." They desire to enjoy the social respectability, and to be under the shelter of a church, but a church from which moral law and redemptive grace have been expelled and to substitute a go-as-you-please religion, a religion which sanctions the pleasures of sin and pays the wages of righteousness. They think to secure safety in sin, by forming an organization and labeling it a church, calling their infidel orator a preacher, his lectures sermons and going through with some of the outward forms of religion in use in the orthodox churches. This man indulged freely in the liberty which his "liberal religion" gave him. He declared himself too gallant to cheat a woman but said he would always cheat a man if he could.

Two or three years after the conversation referred to, this young man was called upon to pay the wages of sin, and to test the value of his "liberal religion." His physician declared that his death was the consequence of a vicious life. No human power could save him. In his early death he proved the worthlessness of his "liberal religion" and the truth

of the moral law, that "the wages of sin is death" and that "the wicked shall not live out half their days."

If this young man had believed and obeyed the orthodox faith which he tried so hard to overthrow, there is every reason to think that he would be alive today, well, respected, happy and with a well-grounded hope of a blessed immortality. He gave his life a sacrifice to his vices, and instead of overthrowing the orthodox faith, he gave, in his death, a sad, but striking evidence of its truth.

At his funeral his "liberal" pastor read from pagan authors and took his theology and hopes for a life to come from them. After the pastor's eulogy, a very prominent member of the church but of loose morals, pronounced another extravagant eulogy praising the deceased for his valuable work in the cause of free thought, but all his argument for "liberal religion" was refuted by the corpse that lay before him and his plea was lost in presence of that untimely death, the wages of sin and the fruit of "liberal religion."

Kansas City.

"THESE THREE."

BY THE REV. JOHN M. ROBINSON.

There are in this world three divine institutions, the family, the church and the State, but the greatest of these is the church. Each one has a distinct sphere and yet so closely related to the others that it is difficult to determine sometimes where one ends and the other begins. The family is the nursery of both the church and the State. Napoleon when asked what France most needed replied, "Mothers! mothers to nurse patriots." Out of the Christian family must always come the best accessions to the church.

It is by the steady increase of Christian families that the church is to possess the world. "The meek shall inherit the earth." The hope of the race is in religious nurture and a godly seed. It is the law of the survival of the fittest, what Horace Bushnell calls, "The out-populating power of the Christian stock."

The State is the protector of the family and the church. This is evidently God's purpose in the State. There is no other reason for its existence except to secure to these other two the opportunity for their best growth and development. The millennial ideal of good government is that every man may sit unmolested "under his own vine and fig tree," and have the "freedom to worship God according to the dictates of his own conscience." If these rights were never liable to infringement the State would not need to exist. Beyond those limits the State has no divine right to exercise authority. To fail to secure these is to deserve to be destroyed. A government like that of Turkey is a stench in God's nostrils. It fails in every feature of the divine idea and has reached a point where other nations are in duty bound to interfere. It is good international law that every government shall be held responsible to the rest of mankind for in some measure serving the true ends of government.

The church throws a benign influence over both the family and the State. The ideal home is the Christian home; the home that is in touch with the sanctuary; the home that has a family pew in the church and all the family regularly there. The ideal State is the Christian State, not a State in union with the church, but a State whose citizens are a church going people, whose towns and cities are overshadowed with church spires and where the fear of God fills every heart with a reverence for law.

Of these three the church is dearest to God. "The Lord loveth the gates of Zion more than all the dwellings of Jacob." It is "the church of God which He purchased with his own blood." The church is "the bride, the Lamb's wife." "Christ loved the church and gave himself for it." All things are made to work together for the church. This is the key to history. The church is as dear to God as the apple of his eye and graven on the palms of his hands. He sees in the church an ideal which has not yet been realized. Our heavenly bridegroom awaits a day when "it shall be presented to Himself a glorious church, not having spot or wrinkle or any such thing." He loves the church to-day with all her imperfections, he loves her as He loves nothing else on earth. This church which God loves includes every organization which has Christ for its Head and his blood for its hope. Out of these with all their short-comings is to be gathered the one flock under the one Shepherd.

Of these three the church alone is eternal. The family relationships of earth will be swallowed up in the one family of God. In heaven we shall be as the angels are. Nations will have served their purpose and passed away. But the church of God will live on. Drawn nearer to Christ, the living head, its organization will be perfected, its fellowship will be perfected, its worship will be perfected. "Ye are come unto

Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the General Assembly and church of the first born, which are written in heaven, and to God, the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant." This heavenly Jerusalem is the centre of our worship even now. It is in the present tense. "Ye are come."

"One church above, beneath,
The now divided by the stream,
The narrow stream of death."

It follows that the church should be the object of our affections. We should love most what God loves most. We should make our greatest sacrifices for that for which He made the one great sacrifice. What Jerusalem was to the captives in Babylon, the church should be to us—"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

We can best show our love for the Jerusalem above by our devotion to the earthly sanctuary. Every man's love for the church universal and ideal is measured by his loyalty to the local church with which he is associated. This is the means through which he is to reach the larger and wider field. He is the part of the work for which he is individually responsible. Here he should give his presence, his prayers, his mind and his money. The church to which you belong may not be all you could wish it to be, it certainly is not all the Lord wishes it to be, but as the Lord looks through it to the spotless church that is to be, so may we. We need a revival of love for the church. We need to see in the church the greatest thing in the world. Let us put the needs of the church above our individual needs. Let us learn to sing from the heart that good old hymn:

"I love thy kingdom Lord!
Thy house of thine abode,
The church our blest Redeemer saved
With his own precious blood.

"I love thy church, O God!
Her walls before thee stand
Dear as the apple of thine eye,
And graven on thy hand.

"For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be given,
Till cares and toils shall end."

SUMMER'S SLEEP.

What though cold winter's here,
And woods are bleak and drear,
Their naked branches pierce the leaden sky;
What though the birds have fled,
The summer's flowers are dead,
Their rain-bruised blossoms all forgotten lie.

Though winds may mourn and rave,
Skies weep o'er summer's grave,
Or drape it with a robe of snowy white,
Nature but lies at rest,
On sleep's life-giving breast,
Till spring's bright dawn dispels dark winter's night.

And so the heart that lies
Fettered by grief, shall rise
To love and life by time's consoling hand:
Love's flowers again shall bloom,
And life its joys resume,
With summer in the heart and o'er the land.

—Chamber's Journal.

A CRUISE ON THE "GLAD TIDINGS."

[In the *Golden Rule* for January 23rd, was an illustrated article under the above title. It was written by the MID-CONTINENT'S managing editor, at the Boston editors' request. Captain Bundy is an old friend. Thinking our readers might be interested in this floating mission work of which little has been made known, it is here reproduced.]

One summer morning, at the beautiful little island of Mackinac, Michigan, a handsome but "low, black, rakish-looking schooner" might have been seen daintily bowing to the waves as they rolled in from the blue Straits of Mackinac.

She lay so close to the beach that her name could be easily made out. And that name was not at all in keeping with her semi-piratical appearance; for under the taffrail, upon the likeness of a large open Bible, in distinct lettering, were the words,—

GLAD TIDINGS.

That name caused many a question among the summer visitors. The villagers, of course, knew the schooner. "Why, that's Cap'n Bundy's gospel ship," was their matter-of-fact reply.

A black, low, rakish-looking gospel ship was worthy of investigation. So one young man got into a row-boat and investigated to his heart's content. He received a cheery invitation to come aboard, which he

accepted. The "Glad Tidings" was a fine little schooner, built and rigged like a crack Gloucester "banker." She had a raised cabin forward, within which was a small organ, and fairly large floor-space on which chairs could be placed. There was a small living cabin aft. Throughout she was staunch, neat, and trim. A sailor need give but one glance to know that those aboard of her were not "shoemakers."

That schooner was the first craft of any size in the gospel fleet built by Captain Henry Bundy, of Chicago, and sailed by him all over the Great Lakes. She had a small predecessor, and has since been succeeded by a staunch and powerful little steamer; that in turn being succeeded by a sailboat,—during the "hard times," when it was the part of wisdom and economy to "lay up" the steamer in Chicago.

In these vessels Captain Bundy and members of his immediate family have carried the gospel to the sailors, fishermen, and woodchoppers all over our "unsalted seas." Captain Bundy especially seeks the out-of-the-way islands and harbors where there are practically no opportunities whatever for church-going. The writer personally knows of fifty-five such inaccessible points which the gospel ships touch, besides many another lonely wharf or inlet which is not down on any map.

A few days after the inspection of the schooner in Mackinac harbor, it was the good fortune of the writer to be asked to accompany Major Whittle, the evangelist, and other sojourners on the island, for a short cruise on her. Our destination was one of the Cheneaux Islands, lying about a half-day's sail from Mackinac; a collection of scores of small islands, in whose reedy channels the game fish of the lake used to swarm. It was a most delightful cruise. Many fish were caught, and the writer took the opportunity to study the sailor evangelist's methods of work by accompanying him to a small settlement of rough fishermen.

He carried with him Bibles, both in English and French, and illustrated religious papers. Captain Bundy's methods of work are plain and practical, and his conversation with those rough fishermen on that lonely island is well remembered. That little visit made known his wise *modus operandi*. He talked of the fishing first. Then he offered his Bibles,—most gladly accepted,—and spoke earnest words.

During our speedy run back to Mackinac, opportunity was found to learn facts concerning the man and his work. He was born in England in 1828. His father worked in a London shipyard. When Henry Bundy reached the very mature age of eleven, he went to sea. He shipped on the barque Able Gower, of London, bound for Bombay. The captain of the Gower was one of the old-style swearers and beaters, who persecuted his men from the beginning to the end of his voyages. Young Bundy was treated with special cruelty by him.

After completing this voyage, he shipped on the barque Buford, bound from London to Quebec. From Quebec he sailed almost all over the world, for nineteen years leading the life of a typical rough, drinking, profane sailor. He states that he "saw the insides of a good many jails," because of his propensity for fighting while on those voyages.

At the close of his nineteen years at sea, he shipped from Buffalo on his first voyage on the lakes, which have ever since borne him about. He rose to the position of mate. Soon after he married, and received the berth of captain. In '64 he was part owner and master of the barque Potomac, which he sailed for about eight years.

In a terrific "nor'wester" off Cleveland Bay in '67, the Potomac all but foundered. Almost miraculously the entire ship's company escaped death, the barque being dashed up against the harbor breakwater and held there till the crew could scramble upon it. During that storm the captain fell on his knees and prayed aloud.

Soon came the turning-point of his life. By most urgent invitation he was led to a prayer meeting held in the cabin of a ship that lay in winter quarters. Not long after that meeting he was converted. He "meant business" from the start. He gave up whiskey, tobacco,—after twenty-five years of steady smoking,—and "shipped the mate for swearing."

After his conversion, the feeling came upon him that he must do what he could to spread the gospel. Having sailed since he was eleven years old, he saw that he could do nothing as a landsman. So he became interested in the Chicago Sailors' Home, which had just then been started, and was engaged as a sailor's missionary for the port of Chicago.

In the spring '76, the message seemed to come to him, "Get a boat, and go to the islands, and preach the gospel to the fishermen, sailors, and lumbermen." He bought a little sailboat 19 feet 9 inches long. He had not room to sit up in it. But he sailed all over Lake Michigan in that boat.

Here are a few selections from the first log-book of his first Glad Tidings: "During the trip I sold and gave away 45 Bibles and 92 Testaments, and received in cash for sales, \$13.24. Preached 160 times; my congregations ranged from 10 to 350 persons. There were about forty souls that accepted their Saviour."

A summary of all the log-books of the gospel fleet show that Captain Bundy has preached 3,020 times. His average congregation has been 50. Among those who have been led to Christ through his humble efforts are a number of regularly ordained ministers, while hundreds of mill hands, sailors, fishermen, dockmen, and islanders have had the gospel brought to them by the Glad Tidings. They would scarcely have heard in any other way. Such men he systematically seeks out.

The work is not denominational.

And who supports it?

Well, here are a very few at random: A. V. Armour; Fourth Presbyterian Sunday-school; Union Stock Yards Company; Swift and Company; all of Chicago. At Milwaukee, Buffalo, and other lake cities, there are many generous friends of the work. Yet, like every other good work, it is chiefly one of self-sacrifice. At the close of '94, according to the published financial statement, there was owing Captain Bundy \$7,976 00 on his annual salary accounts (\$1,500 a year). But the work went right on this year,—though in a small sailboat, with a "crew" of one.

The chief need of this noble work has been a 42-foot launch, drawing about 30 inches, in which he can go everywhere, over deeps or shoals. This launch the faith-filled captain has just bought. He paid \$564 10 in cash. For the \$1,500 additional cost he gave his personal note. And the Lord will not let that note go to protest.

THE CHURCH PAPER.

Good reasons for having a Church Paper in your household:

- 1st. Because it contains information which you, as a man or woman, ought to know.
- 2d. Because your simple duty calls on you to work for Christ, and you cannot work efficiently unless you are constantly informed of the needs of the work.
- 3d. Because of its unwavering advocacy of the doctrine known to be in conformity with the pure teaching of the word God.
- 4th. Because you want to know what is being accomplished with the money contributed by the Church.
- 5th. Because, if you are a Christian, and you ought to be, and pray, "Thy kingdom come," you want to know what progress the kingdom is making.
- 6th. Because you cannot be an intelligent and efficient worker in your church without the information that the paper gives you.
- 7th. Because if you have children, you have a duty to them you have no right to lay aside—to require them to read the Bible, and the healthful reading a Church paper affords. — *Southern Churchman*.
[Excellent advice, for Presbyterian readers.]

WHOLLY RESIGNED.

Christ leads us through no darker rooms
Than He went through before,
He that into God's kingdom comes
Must enter by this door;
Come, Lord, when grace hath made me meet
Thy blessed face to see,
For if Thy work on earth is sweet,
What will Thy glory be!

I will place no value on anything I have or may possess, except in relation to the kingdom of Christ. If anything I have will advance the interests of that kingdom, it shall be given, or kept, as by giving or keeping it shall most promote the glory of Him to whom I owe all my hopes, both for time and eternity. May grace be given me to adhere to this.—*David Livingstone*.

Why not be out and-out for God? What good is there in the half-and-half? Is it not better to settle some questions once for all? Most surely the question of our allegiance to the Lord ought to be so settled that it shall never again be counted open. He whose loyalty is in any way left doubtful gives encouragement to the enemy, and prepares for himself endless trouble. It is better to have it out with Satan in a pitched battle wherein all the forces of both sides are brought on to the field, and where the adversary gets so overwhelmingly crushed that he loses all desire for a repetition of that sort of thing. A resolute life is in every way a gain; it is the admiration of angels and the reproduction of Christ.—*Zion's Herald*.

Kansas Department.

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

NOTES BY THE WAY.

BY S. B. F.

Occasionally complaints come in of the sad distraction in many communities caused by the over-strained and over-zealous "peripatetic evangelist," who is responsible to nobody or nothing and who comes in and "rants and raves" on the question of "Baptism by immersion" until he completely imposes upon the ignorant and greatly disturbs the better informed. Cases are known where this has been done where the use of a Presbyterian or Methodist house of worship has been given, courteously, to such persons. To say nothing about the lack or the true spirit of Christianity, the "ill breeding" and "bad taste" shown in such a course, is sufficient to brand all such men as unworthy of the confidence of a truth-loving community. They often succeed in misleading a goodly number of people and make a great show for work when the sequel proves that it has been barren of results in soul-saving.

A case came to my personal knowledge like this: A somewhat conspicuous figure in that "creedle's" church which is generally responsible for such conditions as are mentioned above went into a certain community, spread his tent and began a tirade of abuse upon all churches and all Christians who did not interpret God's word according to his narrow and extremely "creedy" standard. For some reason, I think, because he had struck a community of self-respecting and intelligent people, he did not secure the crowds he expected and the "gate fees" were likely to fall short of filling the "ecchequer" full enough. What does this guileless "winner of souls" do? Quietly yield to the proprieties and "fold his tent" and seek new pastures? By no means. Arrangements were made by the railroads to "run excursion trains on Sunday" to his meetings, hoping thereby to secure the presence of enough people to "make it pay."

I do not know how successful he was; but I know that the injury done to the Sabbath-day and the damage done to the cause of Christ in that community will not be overcome in years and in the case of some individuals will never be overcome. I simply ask, is it Christian charity to keep silence longer, when facts like these are becoming alas! too common. The time has come when Christian communities must measure all such men not by their shrewdness or their ability to say witty things or even by their "skill in handling the word of God deceitfully" but by the unerring standard of God's word, "are they born again." If they are, their whole course of procedure will not be a palpable and flagrant violation of God's law as well as an insult to a civilized and law abiding community. The time has come when the orthodox ministry of the established churches, which are recognized to be evangelical, must "lift up a standard among the people" and show the dangerous tendencies of the false teaching of these "wandering stars" who are the Ishmaelites of the church of Christ to-day.

It is a sad fact that the "testimony" of the church to-day is not as strong and vigorous as it ought to be against many of the "shams and shames" that are parading under the garb of religion at the present time. "Mealy mouthed" words and sentimental ideas in regard to Christian charity and liberality have proven to be open doors into which the devil has come in disguise and is getting in his most effective work in destroying thousands of souls. False conceptions of true religion and the horrible caricatures of it presented in the lives of so many of its leaders ought to lead every true minister of the Lord Jesus Christ to speak out boldly and with no uncertain sound upon the "faith once delivered to the saints."

"Kinder-garten" preparation and "sophomoric chatterings" about the Gospel is not what is needed now. The church needs strong, intelligent, well-equipped, consecrated servants of Christ who will bear a testimony that cannot be mistaken and that will yield fruit "unto life eternal."

KANSAS ITEMS.

STERLING.—Recently six were added to this church, making 14 in all since Rev. D. E. Ambrose began his labors here last April. A series of meetings is now in progress and the outlook is bright.—S. B. F.

BENNINGTON.—Rev. J. N. Rankin has just closed a few days meeting at this place and as a result eleven persons were received into the church by profession of faith.—S. B. F.

HUTCHINSON.—The work goes steadily forward in this church under the efficient leadership of Rev. A. T. Irwin. During the year which closes April 1st, as large accessions to the membership has been made as in any year of the present pastorate. Several substantial families will be added to the church at the next communion.—S. B. F.

BARNARD.—Sabbath, February 2nd, three persons were received into this church, two by profession and one by letter. The two who united by profession were husband and wife. They were baptized themselves and then brought their family of children and had them baptized. This is the good old Presbyterian way and would that there were more of it. Rev. Theo. Bracken, Sunday-school Superintendent of Missions was present and conducted the services.—S. B. F.

IOLA.—This church under the leadership of Rev. W. L. Squier and his efficient helpmeet is making commendable progress. The present building is becoming "too strait" for the congregations which attend. They ought to have a larger church. Bro. Squier himself with befitting modesty attributes the increasing interest in his work to the honor placed upon God's word in all the church services. A recent series of Bible studies prepared by himself and wife, gotten up with elegant taste and so arranged that they can be bound and preserved, has added much interest and enthusiasm in the study of the Word of God. I have no doubt but that Brother Squier would be glad to furnish a copy of this to any one addressing him at Iola.—S. B. F.

SCAMMON.—As a result of some meetings held in this church during the week of prayer and following week, 13 members were received into the church of this place by profession of faith. Twelve of them were heads of families and eight were baptized. The supply of this church, Rev. John Crawford writes: "One of the converts was an avowed infidel. He arose in the meeting on Sabbath evening and said 'I have been an infidel and any day I would go a mile to speak against religion but that sermon this morning convinced me and now I would go ten miles to speak for Christ.' He and his wife came and united with us and had their family baptized." Thus as ever, "The Gospel is the power of God unto salvation."—S. B. F.

WICHITA.—On Sabbath, February 3rd, nineteen persons were welcomed to the fellowship of the First Presbyterian church. Since the present pastor, David Winters, entered upon his pastorate in this church, a little more than six years and nine months ago, 888 persons have united with the church.

OLATHE.—A series of lectures is being given in the Presbyterian church. While the first object of these lectures is to instruct the young people in the doctrines and tenets of the church, these discourses are very interesting to the public generally, in the historic relations of the church. On February 6th, the third in the course was given by Rev. Willis G. Banker of Lawrence. The public are beginning to appreciate these lectures and the interest is increasing both on the part of the church and the public. The next lecture is by Rev. C. W. Hays of Kansas City, Kansas, on Feb. 25th. Mr. Hays is chairman of Presbytery's Committee upon whose suggestion the series was arranged.—J. A. J.

BROOKFIELD.—Mr. C. E. Kalb, local evangelist, who has been the stated supply of this church for some time, after holding special meetings for three weeks, sent for Rev. H. H. Shawhan of this city to aid him in gathering the harvest. Brother Shawhan spent two Sabbaths and the intervening week in the field, preaching to crowded houses. The pastor of the M. E. church and his people united in the services. As a result, on Sunday, February 2nd, 48 were received into the Presbyterian church on profession and 20 into the Methodist

church. Among those uniting with the churches are several prominent citizens. The whole community has been stirred.

ROSSVILLE.—A great revival at the Presbyterian church has swept over this town and as a result there have been 65 conversions and nearly 100 united with the various churches. Of this number over 50 came into the Presbyterian church. The meetings have been conducted by Rev. C. E. Kalb until the last eight days when Rev. H. H. Shawhan of Kansas City, came and took hold of the work. The Lord opened the windows of heaven according to promise and souls came flocking into the kingdom by dozens each night. Rev. Shawhan is peculiarly adapted to evangelistic work, without sensationalism but true to the word of God and a mighty power in convincing the sinner of the error of his way. The conversions were largely men who have heretofore thought they could obtain the inheritance through the channel of morality. We heartily commend Brother Shawhan to sister churches.—*

PRESBYTERIANISM AND TEMPERANCE.

[Below is given an abridged sketch (abridged only for lack of space) of the report presented before the Synod of Kansas, by Rev. W. C. Backus, D. D., the chairman of Synod's Committee on Temperance.]

The general temperance outlook for our country is hopeful. Public sentiment is growing in favor of the most effective restriction. The liquor interests have combined to push the business, and the most vigorous efforts of the combine are put forth where temperance effort is most alert. It is even rumored that this liquor combination is at the bottom of a scheme to people Kansas with a horde of anti-prohibitionists, in order to secure measures for resubmission, and repeal the constitutional law. There would probably follow a repetition of the old slavery and anti-slavery struggle, and a vast increase in population, and it is to be hoped that the temperance cause would continue to be able to maintain its advantage. The temperance people will need to be on the alert to prevent this honored state from being bought up or stolen by the saloon business. It is boldly asserted by those prominent in political circles and political aspirations that hereafter no governor will be chosen who is outspoken in his determination to enforce the prohibitory law; that the liquor combine will see to it that none such are elected, and that their money influence is potent. It will be a dark day when Kansas is owned by the liquor combination.

On the other hand, the temperance interests are growing in the wisdom of concentrated effort. Confronted by an unscrupulous organization, determined to break down the temperance cause and annul the enforcement of prohibition, the temperance movement is too distracted and disorganized, and without adequate means. It depends largely for success upon public sentiment, which it must cultivate in the face of complicated social and business interests, and which sentiment when cultivated is often fickle in the extreme. It finds politicians afraid of the combination and disposed to truckle to it because it is strong and influential, while they can find no abiding dependence in temperance support. Let the temperance people in Kansas see to it that delegates to our nominating conventions are men who will nominate candidates of sound prohibition principles, and who will insist that the platform of the party shall contain assurances that the prohibitory laws maintained upon the statute-books and in the constitution, and that the question shall not be resubmitted. "A bird in the hand is worth two in the bush." Let us keep what we have and press on to its better enforcement. The crisis of this great conflict in this state is on, and let every temperance citizen make his influence and ballot felt in the maintenance and enforcement of the prohibitory law.

The great mass of the Presbyterian church throughout the nation heartily indorse the position of our church as to personal abstinence and prohibition. The danger is in "the apathy, the unconquerable inertia of the Christian public." But in the midst of all discouragements let the purpose be firm and unyielding to work till the Master comes. Shall the church be less zealous, vigilant and persevering than the evil against which it contends? The objection that this is introducing politics into the

church is fairly answered by the General Assembly as follows: "The effort is not to introduce politics into our religion, but to introduce the principles of our religion into politics—a wholly different thing," and in this we are only bearing our part of the conflict. This is the surest way to create respect and a public sentiment in favor of law and order. It is a mere subterfuge to denounce prohibition as a measure of suppressing the liquor traffic because the law is not better enforced. The reply is, enforce it then. The same objection might hold against any criminal law, and particularly murder, in Kansas. The true friends of temperance will not be side-tracked by such sophism.

Your committee would recommend the adoption of the following resolutions:

Resolved, That in the judgment of this Synod, the prohibition of the liquor traffic is the best mode for restricting the extension of it, and therefore the prohibitory law should be maintained and enforced.

Resolved, That such ends can be most safely and effectually secured by the election to office of those who heartily in accord with the law, and have the courage and integrity of their convictions.

Resolved, That we believe it to be the duty of ministers of the Gospel to make their influence felt, both from the pulpit and politically, in behalf of the maintenance and enforcement of the prohibitory law, and that it is the duty of churches to stand by their ministers in the discharge of this obligation. That we deprecate and denounce those efforts by the press, or otherwise, to curtail the sphere of the ministry's citizenship and influence in this regard, or in other matters of moral or public and political interest and concern.

Resolved, That in the judgment of this Synod, prohibition in Kansas is a great success in restricting the liquor traffic than methods in vogue elsewhere.

C. W. BACKUS.

Communicated.

NOTES FROM KANSAS CITY.

BIBLICAL LECTURES.

Dr. Brookes of St. Louis has recently completed a course of biblical lectures in the Central church of Kansas City, of exceptional importance and value. He discussed a series of subjects which are too apt to be regarded as antiquated and worn out but which must always be essential to an intelligent and vital faith. The pulpit cannot safely neglect such subjects as the Divine attributes, moral law and government, the doctrines of sin, atonement, regeneration, justification by faith sanctification and the work of the Spirit.

The fact that they were so largely discussed a century ago does not answer for the present generation. To substitute city government and a thousand other subjects semi-religious or amusing for these doctrines which are the very frame work of the Christian system, the substance and essence of Christian faith and living, cannot make a church strong in spiritual life. The close attention with which good audiences listened to the clear though fearless and thoroughly biblical exposition of the old doctrines shows that there is no reason to be afraid of them.

THE BIBLE IN THE PUBLIC SCHOOLS OF KANSAS CITY.

The American Protective Association and some of the churches have again brought this matter to the attention of the public and the Board of Education and are urging that the Bible be restored to the schools.

After many years of discussion this important matter seems no nearer settlement than at the beginning. It is a difficult problem, having contradictory conditions. Theoretically it has but one side. Immorality and crime spoil every thing. We cannot safely ignore moral laws and conscience in education. Their importance is pre-eminent in the individual life, in society in business and in politics. An education without morals is abortive and dangerous. Morals that are vital have their roots in religion. Religious motives are needed to give them power and control, and the Bible is the one fountain source of true morals and of motives and inspiration to give them power. To cast out the Bible from our educational system is to shut out the rays of the sun of righteousness. Theoretically the argument is all on the side of

those who are petitioning to have it restored.

But there are practical difficulties which stand in the way and must be considered. Catholics, Jews, infidels, agnostics, and even some Christians strongly object. These people pay taxes for the support of the schools and of the government, and are a large part of the community, and patrons of the schools. It is a central principle in our government that all shall stand equal before the law and that religion shall not be forced upon any man, that one sect or faith shall not be supported by public taxation which contradicts or overthrows other sects or faiths. We must not compel people to pay taxes to support schools which overthrow their faith, even though that faith is infidelity. But the main value of the Bible as a book of morals lies in the religious motives and inspiration which vitalize and give effect to morals.

Between our Christian faith, political system and conglomerate population there are difficulties and contradictions which make this question of the Bible in the public schools an insoluble problem. It is probable also that it loses most of its practical power when read or taught by sceptical teachers. If faithfully taught at home and in Sabbath-schools and churches we need have less anxiety about the public schools. It is not likely that the Board of Education will restore the Bible to the schools of Kansas City.

DANGERS FROM OUR MEDICAL COLLEGES.

There has recently been a pretty lively discussion in the Jackson County Medical Society concerning the serious deficiencies in some, at least, of the medical colleges of Missouri. It is pointed out that some men of bad character have been graduated, some gamblers among them, and more or less who are sadly illiterate, deficient in the elements of a common school education and consequently and necessarily deficient in a knowledge of medical science, some students attending only a few of the lectures and some attempting to study medicine while their time and energies are engrossed in other business.

Some of the colleges seem to admit and graduate all who apply without much regard to moral character or qualification. This is a very serious fraud which these medical colleges are practicing on a trusting and unsuspecting public. The public accepts a diploma from a medical college as a guarantee that its possessor is a man of character and thoroughly educated in medical science. The law requires a diploma as a guarantee of competence for the practice of so important a profession and yet this diploma as it appears, in the hands of a per centage of the graduates, is a lying document. Sick people can ill afford to entrust health and even life to gamblers and men without morality or principle, or to ignoramus who are too illiterate to use their mother tongue with any sort of propriety. Medical colleges must not be allowed to trifle with the public health.

We have too many medical schools. It is said there are nine in St. Louis, four in Kansas City, two in St. Joseph and one in Columbia, sixteen in all bidding against each other for students. The business is greatly overdone. In the strong competition for students the grade of the colleges is reduced. Any three or four weak doctors with slim practice can get a charter for a college and make themselves professors and so boom their reputation and practice.

We cannot but hope and believe that the evils pointed out by the Jackson County Medical Society, are the exception and not the rule, that but a small per centage of the graduates are illiterate or unprincipled. We believe that the public has a right to confide in the large majority of physicians as men of high character and scientific attainments. The medical profession is one of such immeasurable importance that the colleges should be carefully looked after and graded up to the highest possible degree of efficiency and the unprincipled and illiterate graduates reduced to a minimum.

H. T. F.

UNION MISSIONARY MEETING.

The semi-annual union missionary meeting of all the Presbyterian Missionary Societies in the city was held at the First Cumberland church on Thursday Feb. 13, from 10 A. M. to 4 P. M., with an interval for lunch and social hour at noon. There was a large attendance throughout the day. Mrs. Dr. James White gave an interesting account of Woman's Work in the United Presbyterian church. Mrs. M. A. Belden,

of the Third church, made a very affective address on Helps. The emphasized union missionary meetings and missionary literature as great helps, the first in broadening the view by taking in what sister churches are doing and the second in supplying needed information concerning the progress of the work. She also spoke of the work of the mothers in instructing their children concerning the cause of missions. Mrs. Mary Feitshans, of the Linwood church, read an admirable paper on Hindrances. The chief hindrance, as brought out by this paper, is ignorance of the teaching of the divine Word on the subject of our responsibility to God and our duty to undertake the evangelization of the world. Mrs. G. M. E. Jacobs, of the Central church, read a beautiful paper on Prayer in connection with missions.

In the afternoon Miss Mary L. Cort, of Liam, spoke on the Foreign work, particularly that in Siam with which she was for many years identified. Mrs. J. H. De Vore spoke of Home Mission work in the great territory of Alaska. Both these addresses were interesting and effective. Mrs. De Vore had in the morning addressed the 1,300 pupils of our high school in a way that victed their attention and drew out prolonged applause. The devotional service was conducted in the morning by Mrs. H. C. Ramsey, of the Cumberland church, and in the afternoon by Mrs. H. D. Jenkins; of the Second church. The exercises were interspersed with solos by Mrs. H. H. Shaban, Miss Dorothy Lyle and Miss May M. Fadden.

The following were elected to fill the offices during the ensuing year; President, Mrs. J. B. Welsh of the Second church; Vice-Presidents, Mrs. S. M. Neel, of the Central church, Mrs. C. P. Baily, of the Westport Cumberland church, and Mrs. James White, of the Second U. P. church; Secretary, Mrs. Kendall, of the First church; Treasurer, Mrs. H. C. Harper of the Cumberland church; Chairman of Program Committee, Mrs. A. W. Allen, of the First church.

NOTES FROM "CRIPPLE CREEK" REGION.

It may not be altogether uninteresting to the readers of THE MID-CONTINENT, to hear some of the world's history which Colorado is now making; history which will no doubt be read with interest during the years to come along with the events connected with the developing of this western country.

We think that reasonable judgment now leads to the belief that another great gold excitement is dawning upon us, and at a time when it will have a greater effect than usual upon the people because of the lack of employment, because of the forced idleness of thousands and the uneasiness resulting therefrom.

The developing of mines in the Cripple Creek region has been going on for the past five years in a conservative manner, characteristic of western push and energy, until it has been proven beyond doubt that great wealth is hidden in the rocky mountain sides surrounding old "Pike's Peak" for those who will dig it out. The "prospecting" has already been thorough enough to demonstrate also that this old "sentinel" is the "center stake" of a gold field surrounding it on all sides at a distance of from ten to twenty-five miles at its base.

As in the morning our people watch the Peak for the first sunbeams, while the invalid seated in his chair watches those beams gradually coming down the slopes until they wrap him in their warming embrace, and this peak the last object on which the sunlight shines after "Old Sol" himself has sunk out of sight behind the western range, so the eyes of the world to-day are turned to this place, not alone for health, for gold will attract it seems when nothing else will, especially when it is found in so great quantities as it seems to be here, for there are those who have made fortunes out of these mines, and more are likely to be made yet; still it does not necessarily follow that all who come gold seeking will succeed in the same way, and yet there are unscrupulous individuals who are always ready to take advantage of such opportunities to deceive the unsuspecting, and who will seek to make such persons think that all they need do is to come here and spend their savings in some way and get rich—Colorado Springs stands as a gateway to this open field of wealth to which so many are likely to follow in the months to come.

There is a future to all this which should interest every earnest Christian man and

woman. It is only necessary to visit one of the mining exchanges in order to see the madness and enthusiasm with which men strive for the gold which they can enjoy for but a short time at best, no opportunity to be lost for a good deal. There are, working one against the other, two forces in this world in which we live, that of Satan, the arch enemy of man's soul and that of Jesus Christ the Saviour of mankind. The evil one never sleeps, never loses an opportunity to seduce from the army of the King a precious soul and then hurl it into eternal darkness. How much more watchful should the adherents of the cross be to prevent the loss of a soul or to snatch it from this enemy and conduct it to the light eternal.

In the excitement caused by such a mad rush for gain, there seems to be a forgetting, even by professing Christians, the need of the means of soul saving, of moral uplifting. All this seems to be lost sight of for the time while every nerve is strained to the one purpose. In view of all the discussing that has been done on the subject, we think the least that can be said as to the Bible teaching about the effect of wealth getting, and wealth retaining as well, on the disciple or the would-be disciple of Christ, is that it is in no way an advantage, and we believe this to be the teaching of experience.

If we give our enemy an opportunity he will take it and so much ground is lost. It may be the work of a patient teacher in the Sabbath-school, or of the earnest minister in the pulpit, or the anxious loving mother in the home. True the mother's prayers may follow where she cannot go; and one may say leave that with the Father; He will not allow these prayers to fall to the ground. Just so, and we are to be co-workers with Him, and if so we must act in harmony with our prayers.

We believe that many a life, the best part of which has been lost to the cause might have been exerting its influence for good on many other lives had a holy influence been kept around it. O, how wonderful is responsibility? Satan sends his forces into the mining camps as soon as they are opened and how many of these where the Word is not yet known. "Yes," he replied "I am a stranger, I am down from the mountains for a few days, had not heard a sermon for a long time and thought I would come and hear one once again." They do not all do that way by any means.

These rocky mountain sides can be made to produce something more precious than gold and with the same effort that is being put forth in the cities will give greater results for the Master. Colorado Springs is I believe as well supplied with churches as any other city of its size. Almost all denominations being represented which is saying a good deal. There are two Presbyterian churches and two missions carried on by the two churches; a new chapel was erected in one of these fields last year. Rev. W. H. W. Boyle of the First church is doing a noble work and is beloved by all who know him, we believe, because he is trying to preach the "truth in Christ."

Dear reader, your boys and ours, many of them will flock out into these mountains in months to come. They will meet with temptations new to them; they have had holy influences all their lives, they need them around them still for they are passing outside the lines.

Colorado Springs needs a mighty co-operation of Christian forces and we shall hope and pray that the servants of the King may be blessed in a united effort to supply the leaven, and do the mission work so much needed in the mining districts.

J. L. D.

THE AMERICAN TRACT SOCIETY.

During the nine months of the present fiscal year 190 colporteurs have been employed in 37 of our States and Territories, making therein over 116,000 family visits, with the one purpose of carrying the message of salvation by verbal announcement and the printed page, and leaving in these homes 76,184 volumes of saving truth to confirm their exhortations and prayers.

Among these families were 16,639 Roman Catholics, a large number Mormon, 17,000 having no religious books but the Bible, and over 7,000 Protestant families not having even a Bible, while over 22,000 Protestant families utterly neglected the house of God. The colporteurs addressed 5,528 religious meetings reporting a cordial welcome everywhere, and a readiness to listen to

CONTINUED ON PAGE 13.

World-Outlook.

Gen. Weyler, the new Spanish commander in Cuba, has issued a circular which may mean a reign of terror. Those holding neutral positions must take one stand or the other. And on pain of severe penalties if they are known to favor the insurgents.

It is the general consensus of those who know, that Prof. Rougen's remarkable experiments in photographing the interior of organic substances truly mark a great step forward in science. These experiments show that the strange medium which produces images of hidden objects on a photograph plate is some force or influence produced by Crooke's tubes when excited in a peculiar manner, but it is not the visible light or glow which comes from the tube. The invisible new medium has not the same qualities as ordinary light. For instance, it will not penetrate clear glass. Mr. Swinton, the well-known electrical engineer, showed a collection of these strange photographs before a meeting of the London Camera Club. He showed pictures of the skeleton of a living human hand, a purse containing coins in which only the coins and the metal clasp of the purse were reproduced, and other objects. The method of procedure was simply to place the object to be photographed between Crooke's tube and the usual wooden case containing the sensitive plate in which the negative is placed when carried to and from the camera. The slide is not removed, and an "exposure" of from four to twenty minutes is required. In this country Edison, Testa and other electricians have produced remarkable results on this new path of investigation. There is no telling what they will do next.

It is held by many that Russia played a deep game, in stirring up the Armenian trouble, that Turkey might be forced under her protection. It is said that months before the massacres of Sassoun and Moush an Armenian revolutionary society was active in fomenting disturbances. Russian agents were among them and it was believed that Russian influence was prominent in that society. Such provocation as gave any color of excuse for the attacks on Armenians came from that society. Its plans have been fulfilled as made known by Dr. Cyrus Hamlin. He quoted a statement of a defender of the revolutionists as follows: "These Huntchagist bands, organized all over the empire, will watch their opportunities to kill Turks and Kurds, set fire to their villages and then make their escape into the mountains. The enraged Moslems will then rise and fall upon the defenseless Armenians and slaughter them with such barbarities that Russia will enter in the name of humanity and Christian civilization and take possession." Rev. Dr. Barnum of Harpoot, showed how the movements of this society were dreaded by Armenians, and how nearly unanimous was their repudiation of its schemes. Its success could hardly have been possible without Russian influence and money. The *Congregationalist* says that to discerning eyes the hand of Russia appears in every movement in Turkey which has attracted the world's attention during the last fifteen months. These horrible atrocities have been managed with consummate system and skill. Moslems hate Greek Christians as much as Armenians. But Russia has absolutely protected the Greeks. The work is now well advanced. England has been alienated from the other Powers, or her influence with them has been weakened. The time has come for Russia to develop her plans more openly, and the understanding which she long has had with the Sultan is allowed to become known as a quasi alliance. Nobody doubts that Russia is master and Turkey the servant. We may now expect that after a time the massacres will cease. What may be left of Armenia will again have under Russia the place of which she has been robbed by Russia's servant. But will the world be better off because of the peace thus gained? Russia is nominally Christian, but she is as barbarous and implacable as Turkey. Her statesmanship has gained remarkable triumphs in Europe and Asia. But her victories are ominous for the world's religious advancement and political freedom.

Missionary Department.

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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.

HENRY M. STANLEY PAYS A TRIBUTE TO THE GREAT WORK MISSIONARIES HAVE DONE.

I was the only white man during 1876 in Equatorial Africa, but in 1877, when only a short distance from the Atlantic, the first missionaries landed on the east coast in response to an appeal that I had written in 1875 from Uganda. During the years from 1879 to 1884 missionaries followed closely my tracks up the Congo, and as a hundred influences were in the course of a few years enlisted in the cause of Africa, Nyassa Land and the eastern and southern part of central Africa began to be studded with Christian missions, and missionaries have continued to enter Africa ever since, until now there must be about 300 of them, and the number is still increasing. They are not all reputed to be first-class men, but it is wonderful what earnestness and perseverance will do. We have only to think of Uganda, with its 200 churches and cathedral and its 50,000 native Christians, read the latest official reports from Nyassa Land, and glance at the latest map of Africa, to be convinced of the zeal, devotion, and industry of the missionaries.

Mission houses do not grow of themselves. Gospels are not translated into African tongues, nor are converts spontaneous products of human nature. I am somewhat familiar with African facts, and to me these things represent immense labor, patience, and self-sacrifice; but others expect Africans to fall in love with the missionary's eyes.

It is true, though strange, that for the first six years or so very little visible effect is produced by missionary teaching and influence. The mind of a pagan descendant of innumerable centuries of pagans appears to be for some time impenetrable to the Christian doctrine, and no matter how zealously a missionary may strive with him, he continues to present a wooden dullness, until by and by there is a gleam of interest; he catches the idea, as it were; and the interest becomes infectious and spreads from

family to family, and converts multiply rapidly. "Cast thy bread upon the waters: for thou shalt find it after many days."

I have in my mind, as I write, the examples furnished by the Waganda, Wanyassa, and Bakongo. At the town of Banza Manteka, for instance, one day 900 natives came to Mr. Richards, the missionary, and requested to be baptized by him. He had labored among them many years, but hitherto converts had been few. The missionary imposed conditions on them. He said that they must first assemble their fetishes, idols, and stores of gin, and destroy all in the market-place. And they went forthwith, and did it.—*The Century*.

OUR HERO MISSIONARIES.

They have journeyed far
On a stormy tide
To the friendless shore
And the strange hillside,
Where the wild winds sigh
And the darkness creeps,
For their hearts are sad
With a world that weeps,
And theirs is a love
That never sleeps.

Where the stress is great
And the battle long
They strengthen their faith
With psalm and song;
And if for guerdon
They have defeat,
The hymns of their angels
Are ever sweet,
And they make their rest
At the Master's feet.

God is the source
Of their secret strength,
They trust in Him,
And they see at length
That morn is breaking
After the night,
And the harvest fields
Are gold and white,
While shines around them
God's fadeless light.

But who shall follow
Where they have led?
Who live and labor
And love instead?
Oh, hearts of youth,
Earth waits for you;
Be strong and brave,
Be firm and true,
Fasthfully promise,
And nobly do!

—*Marianne Farningham.*

THE WORK IS LARGE:

The work is only beginning, and we have barely touched the fringe of it. The natural increase of population in the heathen world is outstripping at this moment all our efforts; and it is true, and I believe it has never been contradicted, that four millions only have been baptized within this century, it has been also said without contradiction that the natural increase of the heathen world in that time has been two hundred millions—an awful contemplation for us to-night. It is said that there are eight hundred millions on our earth to whom the name of Jesus Christ is unknown, and that ten hundred and thirty millions are not in any sense Christianized. Of these, thirty-five millions pass annually in one ghastly, reproachful, mournful procession into Christless graves. They are dying so very fast! In China alone, taking the lowest computation of the population which has been given, it is estimated that fourteen hundred die every hour, and that in this one day thirty-three thousand Chinese have passed beyond our reach. And if this meeting were to agree to send a missionary to-morrow to China, before he could reach Chinese shores one and one-half millions of souls would have passed from this world into eternity. Nineteen centuries have passed away, and only one-third of the population of our earth is even nominally Christian.—*Mrs. Isabella Bird Bishop.*

MISSIONS IN A NUTSHELL.

Mrs. I. L. McCommon, of Portland, Ore. gon, sends the following:

At a recent missionary meeting a bowl of English walnuts was passed around. As the nuts were broken open they were found to contain slips of paper on which were

written items of interest about the field for the month.

The kernels had been removed and the two halves glued together again after slips were inserted.—*Sel.*

THE INDIANS OF ROMANCE, RIDICULE AND REALITY.

It may well be said that there are three classes of Indians, those known to romance, to ridicule, and to reality, and all three furnish food for reflection and suggest differences of opinion that appear to be utterly irreconcilable.

The first kind appear in novels, in poetry, and in sentimental rhapsodies. They are Cooper's heroes, stately, picturesque, and hardy; generous, chivalrous, hospitable, and tender-hearted; gifted with unusual powers of natural oratory, brave as lions when their freedom is endangered or their honor is at stake, strong in endurance, and heroic to the bitter end. They figure in poetry as of striking personal appearance, tall, slender, erect, and alert; they are eagle-eyed, and fleet-footed, sinewy in frame, tireless on the hunt, as irresistible in love as in war, and in short, illustrate in a primitive way all the virtues of individual, domestic, and social life.

The second class of Indians are those known and described in the thrilling pages of the dime-novel, or around the blazing logs in the rough cabin of the frontier settler. They are the heroes of the startling adventures pictured by cowboys, the subject of the vivid personal experiences recounted around the soldiers' camp fires, and of the theme so eloquently discussed in the characteristic oratory of the Western delegate to Congress. They appear in the double-headed dispatches in the newspapers, are exhibited to fine advantage in Buffalo Bill's Wild West Show, and some of their notable chiefs, in picturesque attire, are occasionally seen on the streets of Washington, where they spend most of their time on a spree and do themselves and nobody else any credit. According to these authorities, and from such points of view, they are bloodthirsty, revengeful, stealthy, treacherous, untruthful, lazy, dissipated, brutal, and little, if any, better than the beasts of the forest.

The Indians of reality, while as a whole, unlike either of the classes described, include numerous representatives of both. There are among them noble men, lovely women, and bright, promising boys and girls, who, notwithstanding, or in spite of, their untoward surroundings, have exemplified some of the strongest and sweetest characteristics of human nature. But among them too, as among all other peoples who dwell, or have ever dwelt upon the earth, are those in whom the low, beastly element predominates; savage men, vile women, boys and girls with the vices of both, and alas, in some communities, heathen rites and ceremonies in this, our Christian country, as degrading as those found in the wilds of Africa, or practiced in some of the heathen temples of the Orient. But between these two extremes belong the great mass of the Indians of reality, men, women, and children who do not differ essentially from other people at a similar stage of civilization.

Let the Churches and any soul-hungry individuals do their utmost for these, our red brothers and sisters, their much-to-be-expected-of boys and girls, the toddling little ones, and tiny papooses. They stand with pleading eyes and outstretched hands. How shall we answer those eyes? What shall we put in those hands? We can do much toward making this New Year a happy one for them; shall we? There is room for all that can be done.—*Caroline S. Morgan in the Home Mission Monthly.*

MISSIONARY MISCELLANY.

Bishop Whipple, of Minnesota, whose devotions to the welfare of the Indians, and whose remarkable success as a laborer among them is everywhere known and recognized, gives a pathetic incident of the yearning of the human heart for divine aid. Some years ago, as I opened my door one day, an Indian knelt at my feet. Upon being asked why he knelt, he said: "My father, I knelt only because my heart is warmed to a man who pities the red man. I am a wild man. My home is 500 miles from here. My father told me of the Great Spirit. I have often gone out in the woods and tried to talk with him." Then looking into my

face, he said: "You don't know what I mean. You never stood in the dark and reached out your hand, and could not take hold of anything." Then he sat as a child while he listened to the story of the love of Jesus. Meeting him afterward, he laid his hand on his heart and said to the Bishop: "It is not dark now, it laughs all the while."

A young American woman engaged in missionary work at Van, Turkey, writes to her friends in Massachusetts that 277 villages in that district have been plundered by the Turkish fanatics, and that 8000 refugees are in Van to be fed and clothed. Her brother is afraid to leave his house in Bitlis, where 500 Christians were recently slaughtered by a totally unexpected rising of the Turks. The world is full of rumors of war, but the Armenians alone are the victims of its savageries in the most awful form, with the fleets of Europe idly looking on.—*Sel.*

It used to be claimed that every Christian young man or woman ought to become a missionary, either home or foreign, unless able to show that God has made plain the duty of declining to enter the service. Now it is more often claimed that no one ought to be a missionary unless able to prove a distinct and positive call to the work. If this seems to tend toward limiting the number of candidates for service, it hardly can be said to have produced that result, and it undeniably promotes a higher average of ability and earnestness among those who engage in missionary service. It is far more true than it was a generation ago, that only well-qualified persons are considered suitable for the work, and that they are regarded with admiration and honor.—*Sel.*

Amid the impenetrable forests of the Upper Amazon, whose overhanging branches intertwined with climbing plants, make it in some parts almost impassible, live a million of Indians, unclad, untaught, unchristianized. On a single tributary there are thirty-two known tribes. They live a simple life. Young and old leave their hammocks at sunrise, and pour water over their bodies at the nearest stream. To procure and prepare food and guard themselves against venomous reptiles, and spiders and ants, make up the duties of the day, and at sunset the hammocks are again tenanted.

Must we all be missionaries? Certainly, in some real, active sense. Each Christian must act as a missionary toward all within the reach of his influence who are not yet followers of our Lord. But does it follow that we are called to become what may be called professional missionaries, that is to enter the service of missionary organizations officially, either in our own land or somewhere else? By no means.

THE OUTLOOK IN CHINA.

Rev. J. Edkins, D.D., in an article in the *Chinese Recorder* on "Changes in the Aspect of Mission Work in View of Recent Events" summarizes his views of the effect of the recent troubles in China: (1) There will be more sympathy at home for missions in China. (2) The Vegetarian and other sects in China are more opposed to the missions. (3) The Japanese war was the ultimate cause of the expulsion of missionaries from West China and of the Kucheng massacre, and further trouble may be anticipated from that and the loss of Formosa. (4) The crisis is not likely to result in a foreign war. (5) There is more danger in missionary work than there was. (6) There is more hatred of foreigners than there was. (7) Cheering prospects exist in spite of the adverse events. (8) The missionary work will continue, and both men and women will engage in it, and God will give success to his time and way.

Missionary fervor must be fed with missionary facts. Ideal enthusiasm springs from personal knowledge of actual conditions. Men and moneys, prayers and petitions will not be offered for a cause when people are ignorant of its claims and its needs. Impulse must be preceded by instruction. Let Christ's soldiers at home receive regular bulletins from the front telling of their comrades' dangers, perplexities, and needs, and they will be inspired to send forward reinforcements and supplies.—*Rev. Howard S. Bliss.*

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Church Prayer-Meeting.

The Mid-Continent Topics.

For Feb. 26.

SOLOMON'S WARNING. (A TEMPERANCE TOPIC)
Prov. 23: 29-35.

[See Prayer-Meeting Editorial, page 8.]

Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

BY E. R. W.

March 1.

What is involved in loyalty to Christ? "If ye love me, keep my commandments" said Christ, The old German proverb well expresses this idea of love: "Dost thou wish to live, then love." After telling the story of the good Samaritan, Christ said to his hearer, go thou and do likewise. If we are loyal Christians we shall show kindness to every creature. Some one told his pastor that even his horses and dogs knew when he was converted. He became kind to all.

"In the vast mass and complicated relation of modern Society, it is extremely difficult to apply right principles in the department of material benevolence. On two opposite sides we are liable to err; and we ought on either side to watch and pray that we enter not into temptation. It would be a mistake to give money to every beggar. To give alms indiscriminately is to waste means and propagate improvidence. Shut your hand against the whine of the trained beggar; but search out the true sufferers and liberally supply their wants." If an error is made, it is better far that money should be unwisely given than that your heart should grow unkind. Be kind to the unthankful and the unworthy for so are you most like God who sends the rain and the sun on all whether worthy or unworthy. Loyalty to Christ involves being like Him, loving to the death the world which misunderstood Him. It means obedience to his last command, "Go ye into all the world and preach the gospel to every creature." A loyal son remembers the dying words of his father and fulfils the request. Are you loyal? Are you going into all the world by your pen, your purse, your prayers if not in person? Do you pray that the kingdom may indeed come, that God's will may be done? It is our will that we want to have carried out. It is our way, our plans which we are forwarding. So we block the answer. Loyalty involves love shown in cheerful obedience. Paul's life was a loyal life. Carey's motto was the motto of a loyal Christian.

"Expect great things from God
Attempt great things for God"

Knox was loyal to his Master tho' it involved saying unpalatable truths to his earthly queen. Luther was loyal. It took bravery to face the pope's agents, but he could do naught else.

Livingstone was loyal, no heat of Africa's midsummer sun could prevent his service. It is well his loyal loving heart lies buried in the Dark Continent tho' his body rests in Westminster among England's noble sons and soldiers. A multitude of loyal followers of Christ lie buried far from home but He knows His own and loyalty to Christ brings joy ever lasting.

"O Lord my God, do Thou Thy holy will—
I will lie still,
I will not stir, lest I forsake Thine arm
And break the charm
Which lulls me clinging to my Father's breast,
In perfect rest.

O Father not my will, but Thine be done!
So spake the Son.
Be this our charm mellowing earth's rude noise
Of griefs and joys
Thus we may cling forever to thy breast
In perfect rest."

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. March 1, 1896.

Lesson IX.

JESUS THE MESSIAH.

Luke 9: 18-27.

Time.—Autumn of A. L. 29, one week before the transfiguration.

Place.—Cæsarea Philippi.
Persons.—Jesus and the twelve.

NOTES.

What Jesus is to Us.—The great question for every soul is, What is Jesus to me? The centre of all hope to the Jew was in the coming and reign of the Messiah. That Messiah came, and the Jews of his day did not generally recognize him. "they knew him not." So they missed the blessing and the joy for which all their race had been longing and looking for many generations. To them the Messiah was to be a Saviour; he will be that to us, if we know him. Shall we miss him too?

It is this power to see ourselves and others in a true light that shapes our destiny for this life and for the next. Do we see Jesus as our Messiah; our Saviour?

Lord Lytton tells of an enchanted land where the inmates walked in voluptuous gardens, built palaces, heard music, and made merry, while around and beneath were deep caverns, where gnomes and fiends dwelt. Ever and anon their groans and laughter, the sounds of their wearying toils and ghostly revels, came to the upper air, mingling with the summer festivity and joyous pleasures of those above the caverns; a picture, he says, of human life. There is a black spot in our sunshine, says Carlyle, "the shadow of ourselves." Is the shadow of ourselves so dark that we miss the light of the Son of God?

Is Jesus the Saviour to us who makes us free from moral fear? Currer Bell tells of a writer who kept her heart basking in sunshine, and yet was ever full of conscious anxiety that always lay in wait on enjoyment, like a tiger crouching in a jungle; and this gave her no real peace.

The hidden sin, the foreboding prospect of coming sorrow, makes many lives miserable. Hawthorne pictures the lord and lady of the May overcome by a shadow of sadness just when the minstrelsy of fife, harp and viol is pealing forth in such mirthful cadences that the boughs of the Maypole quiver with the pleasurable music, and the spell of joy is marred by a shower of withering leaves falling from the Maypole. To the soul having Jesus as a divine Saviour, these shadows do not come, or certainly cannot destroy its peace.

SPECIAL WORD STUDIES.

Alone praying. This fact is mentioned by Luke only. Jesus was praying, and the disciples found him.

Christ of God. That is, the anointed of God. It is worthy of note that each evangelist gives Peter's answer in different words. Matthew says, the Christ, the Son of the living God, Mark says simply The Christ, while Luke says The Christ of God. Each, however, gives the same in substance as the other.

Straitly charged. The Greek means to charge one under a penalty. The Revised Version does not indicate the special force of the Greek here, as the Common Version does.

Rejected. The Greek word implies a deliberate purpose of rejection, a rejection after examination or trial.

Will come after. Not in the sense of a future act, but in the subjective sense of being willing or disposed to come after Jesus. The same idea is in the phrase will save his life in v. 24, any one who would, or who desires to, save his life.

Lose. The Greek is a word of wide meaning. He loses his life when he might have saved it. He loses, either by death, by destruction as of a city, or killing, by demoralizing acts, acts of sin, all which the word means in classic Greek.

Cast away is from a Greek business word, to fine, amerce, or pay a penalty, so to forfeit one's self, as the Revised Version reads.

Ashamed. This conveys the idea of dishonor in the eyes of men. The Son of God strictly may not have the sense of shame, but he will treat them as if he had it.

LESSON EXPOSITION.

2. *Views about Jesus.*—As he was alone praying, v. 18. This implies that he was apart from all others. Yet his disciples were attending him or "were with him." They might be said to be with him if they were near by, watching and waiting for him; or it may mean that he and his disciples were by themselves. Both English versions are ambiguous on this point, but in this they fairly represent the Greek. Luke often notes this habit of Jesus of praying. Jesus was on his way northward to the region of Caesarea Philippi; it was a few days before the transfiguration.

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"Who do the multitudes say that I am?" Jesus wanted to impress right views of himself on their minds. Thus he did not ask the question for information, but to draw their attention to this matter and to give correct views of himself.

John the Baptist . . . Elias . . . one of the old prophets, v. 19. The people were divided, three views were prominent: 1. Jesus was John the Baptist, this was Herod's view, probably held by the Herodians generally; 2. He was Elijah, this was the view of the more devout class of Jews, for prophecy declared the Elijah must come before the Messiah; 3. He was one of the old prophets. Some held that about the time of the coming of the Messiah several of the old prophets would reappear. It was thought that Micah 5: 5 supported this view.

But whom say ye that I am? or "who say ye." The ye is emphatic. The first question was chiefly to lead to this personal one. Peter speaks for all. Jesus was none of the persons that the people thought him to be, but he was the Messiah, the Christ of God. This was one of the turning points in the teaching of the apostles. He was not simply a Jewish rabbi, a miracle worker, or some prophet. He was their long-looked-for Messiah. They probably clung to the idea of a temporal reign, in common with other Jews. Whether they did or not, they were not to proclaim his Messianic character now. If they had this view it would be a good reason for the prohibition. If they had some better view, still the mass of Jews, even those who believed on him, did have this temporal idea, and this would be sufficient cause for the injunction.

The Son of man must suffer, v. 22. A suffering Saviour and Messiah would not be understood. The Jewish mind pictured a temporal king greater in glory than Solomon or David, glorious in his power among men, for display, for overcoming the world rulers, and making a reign both spiritual and temporal such as the papal power still hopes to attain. But Jesus distinctly said, "My kingdom is not of this world"—not of the spirit and nature of this world—"else would my servants fight." The Messiah was to be a fighting and conquering king, after the manner of the heathen nations, so the Jews held. See Mark 8: 31-33.

2. *The Cross Foretold.*—*Take up his cross daily,* v. 23. If you would continue to be followers of the Messiah that ye call me, you will need further denial of self. There are no high positions, no places of ease and honor, no wealth or power to gratify the flesh,

as you might expect in the company of an earthly king. But there are daily crosses, a life of hardship, obscurity, persecution, and dishonor in the world, if you follow me. See Rom. 8: 36, 1 Cor. 15: 31. If the apostles shared in the delusions of the scribes in respect to the glorious temporal reign of the Messiah, as to some extent they did, this language of Jesus must have dazzled and well-nigh bewildered them.

Save his life . . . lose his life, v. 24. This remarkable paradox was well suited to fasten the truth upon the disciples. Trying to save the present life, the body, we risk and often lose the true life, the soul. We gain the pleasures of time and lose the bliss of eternity. The natural life is doomed to death; we strive to save it, we lose it, and do not gain spiritual life in Christ. But losing this life in Christ we save it, by having it transformed into a new life in him who is the life of the people. If a man gain the world, yet forfeit his own self, his true self, becoming a castaway in God's great kingdom, what a sorrowful bargain he has made! The loss is eternal. This is the verse that is said to be the spring of the life-long devotion and remarkable consecration of the great Catholic missionary, Francis Xavier.

What is a man advantaged, v. 25. "How much is that estate worth?" "I know not," was the reply, "but I know what it cost. It cost the owner his soul," said the friend. What profit, what gain, is that? The riches, the pleasures, the beauties, are short lived; soon the possessor must quit them all, like Cardinal Mazarin in his gallery of magnificent paintings moaning that he must leave all in a few days, as his physician, had given him up.

Ashamed of me, v. 26; The cross, the trials, the persecutions, the loss of life itself, are awful tests of Christian faith and fidelity. No wonder some would stop and stagger in the face of such a fiery pathway to heaven. But to turn aside, to waver, is to be "ashamed" of Christ, and of such he will be ashamed in the day of his glorious appearance. What an agonizing prayer such a test wrings from every sincere follower of Jesus!

Not taste of death, v. 27. "Death" evidently means a natural death. What was it then to "see the kingdom of God"? This has been variously answered: 1. To see the Christian church set up in the world. 2. To see Christ himself transfigured; so Chrysostom, Jerome, Hilary, Theophylact, and other early Christians held. 3. To see the destruction of Jerusalem, which marked the first stage of the new kingdom. 4. To see the second coming of Christ. 5. To see his resurrection. 6. To be converted before death. 7. That it has a continual fulfillment in the spread of Christianity, which the apostles saw established before death. But this all of them saw alike, while the emphatic statement here is that some only should see the kingdom of God. The second, therefore, seems the simplest and most natural interpretation.

THE MID-CONTINENT

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WEDNESDAY, FEBRUARY 19, 1896.

OMAHA AND BEYOND.

Recalling this city's "boom" some dozen years ago, and particularly that spring when our Presbyterian General Assembly held its session there, when people of the East fairly held their breath in astonishment; and knowing of its slackened current since and its more reposeful attitude, the question is often put—what has become of Omaha? The answer is at hand—it is yet alive, even as the star-spangled banner of Fort McHenry was still seen in the "dawn's early light" after the British bombardment of 1812. Omaha has been under bombardment and through the fires so to speak. The hand of misfortune has been heavy upon it. Many a fortune has crumbled, and many a prospective one has vanished like the fabric of a dream. Boasting is gone. Wild and reckless enthusiasm is gone. But something better is left—the patient, hopeful spirit of the people, and a chastened, more moderate and therefore more substantial feeling of confidence. The city has seen its worst days, they all assume, and better times are coming. The foundations already laid, its equipment and facilities as a city well provided, assured of its location as a natural gate-way to the vast regions which stretch out from its borders, and sublimely confident of a great destiny in the on-coming future, the city is like that fabled chieftain of knight-errant days whose ensign bore the heraldic device, "I bide my time."

OMAHA THEOLOGICAL SEMINARY.

We were greatly interested in all that we saw and learned of the young Theological Seminary. Its number of students keeps up well—there being some thirty, or a little over. The Faculty now contains six members, Drs. Harsha, Gordon, Phelps, and Lowrie of the original corps; and Drs. Wilson and Lampe, more recent accessions. Prof. Sterling's health became impaired, and obliged to relinquish his double work of pastorate and professorship he is now absent in the farther west. Dr. Lampe, for over thirty years a pastor in New York city, has thrown himself ardently into his new work in the Seminary, having begun with the opening of 1896. The Old Testament work with its original tongue and all that pertains to its literature and its exegesis is his chair. He is no novice in these lines—but has long made Old Testament studies a specialty. And Dr. Lampe's accession to the faculty illustrates at the same time what is characteristic of all its members—experience in the pastorate in conjunction with other marks of fitness as instructors of young pastors.

Another very pleasing fact is that the Seminary now has a suitable *habitat*. It is no longer hidden in a corner nor dependent on some church basement, but is admirably housed—recitation rooms, chapel, library, dormitory departments, dining hall, reception parlors, etc., all in one building, a former hotel ample in its accommodations. Thanks to a certain two well-known most benevolent Presbyterians, intelligently sympathetic with all good enterprises and confident and sagacious in their forecasts of our growing Zion, this most timely provision for the young Seminary has been made. Its effect in a public and local point of view is also very helpful. A fine large building in the business part of the city, and labelled

Omaha Theological Seminary serves to impress the citizens with the thought that here is one of their own institutions which is connected with the highest and most creditable walks of life and which has come to stay. And furthermore, the fact that this building is on the spot where the new Union Railroad depot, soon to be erected, may have to stand will serve to give it a commercial consideration and will strengthen the public recognition of this young Presbyterian training school.

ITS GOOD WORK.

Good work is done in the seminary. The young men impress the visiting stranger most favorably. They appear mature in mind and character, earnest in aim and eager to make the most of their present opportunities. Many of the churches in that part of Nebraska and across in Western Iowa look to them for supply work from Sunday to Sunday. It seemed to me not a little significant of the spirit of missions, both home and foreign, finding a congenial and fostering influence in this seminary that in the dining hall one day I should meet at one end of the table, a grandson of the original Dr. Scudder of the early work in India, and at the other end a grandson of the pioneer Dr. Williamson, who with his family, has been so long known in the mission work among our home Indians of the Northwest.

Speaking of foreign missions—the seminary possesses an interesting article direct from the foreign field which would make a valuable addition to a cabinet or museum collection, but which, as it hangs in the stairway, besides being an object of curiosity, is used in the daily work of the school. It is a Chinese gong and serves instead of a bell in announcing hour by hour the class room calls and other duties of the day. The following is a copy of an inscription which appears beside it:

"This gong was presented to the Seminary by Dr. McKean, Presbyterian Missionary at Cheng Mai. It was given to Dr. McKean by the governor of the province of Cheng Mai. It had been used by the heathen worshipers in their religious processions for many years. Dr. McKean expresses the desire that in calling the students of this seminary to their devotions and to their recitations, it may also remind them of the obligation resting upon them to give the gospel of Jesus Christ to the heathen world."

This institution, as a Seminary, is the Benjamin of the church. It has been cordially recognized and instated by the Assembly in the cordon of our theological training posts, and warmly commended to the Presbyterian people. It has proved its right to live, and in showing its needfulness has established a strong claim for support. It has passed the experimental period as respects the fact of its having a good clientage in students, and as to its being contributory to a vast western territory of Presbyterian fields. It is emphatically a work in our Home Mission interests and it is only the part of wisdom that its support be provided for.

A LOOK FURTHER WEST.

From Omaha we made a hurried trip of nearly a hundred miles in the interior of Nebraska, through Fremont and beyond. The course of travel was on the line of the Fremont, Elkhorn and Missouri Valley R. R., west and a little north. Both Railroad and country are first class. Comfort and speed in the journeying were equal to anything east of the Missouri river. The road runs on to the distant Black Hills with branch lines here and there, making it an extensive system. The land in that portion which we traversed is a part of the very best of prairie farming soil. Not all of Nebraska is a drought country by any means. Much of the eastern half, and notably this portion of it, is well-favored, of high market value even in the hard times, and is profitably cultivated by enterprising thirty farmers. On every hand over the wide-stretching open vistas could be seen the home with its "wind-brake" of trees, and the barns and stock and wire fences indicating the improved farm. The soil is remarkably fertile and very strong and is profitably adopted to a greater variety of crops than is often the case in the North-western prairie lands. This particular belt of country along the Elkhorn Railroad is also proving itself adapted to the Sugar-beet, and the people in that section are at present moving in the matter of factories or mills for this new industry, which would stimulate the beet culture and give further value to the soil.

While out in that distant region I saw and felt some genuine wintry weather—about the first I had known this season, the mercury descending to within a few degrees of zero. Only a few days before on the way from St. Louis, near the border line between Missouri and Iowa, I had seen a man plowing, and the seams of black sod rolling over the glistening mold-board fresh and beautiful as though it was in the month of May.

SOLOMON'S WARNING.

(A TEMPERANCE TOPIC.)

The deliverance on the Drink evil given us in the 23rd Chapter of the Book of Proverbs might well be labelled Solomon's Temperance Lecture. It furnishes the drunkard's picture. Good if in bright flaming letters that graphic passage could be inscribed over the bottles in our saloons that every customer as he raises his glass might read the catalogue of miseries that are mixed with his drink. What a spectral procession they make—woe, sorrow, strifes, babbling, wounds and bruises, redness of eyes, wicked speech, stimulations to lust, sickness, stupefaction, besotted vagabondism, insensibility to shame.

The woes of the sluggard and the sorrows of the pauper are like to be his. Poverty lies in the wake of the drunkard. And "who hath contentions" as he. Broils, fightings, murders—how are these associated with intoxication. Liquor excites to pugnacity and loosens all restraints on passion. The brutish man will quarrel over trifles, often in his frenzy fighting with his friends. And the "wounds without cause"—bruises received in the brawls without his knowing why, so unreasoning and barbarously puerile is he when "in liquor." In their drunken bouts the maddened and foolish roisterers cannot judge of "cause."

"Who hath babbling?" Hear the thick-tongued, incoherent loquacity—childish, idiotic, mortifying speech; revealing both how ridiculous and how base he can be. And mark the "redness of eyes" which Solomon refers to, telling of shameful carousals and orgies.

Again, another stroke in the picture is given: "The eyes behold strange women and the heart utters perverse things." What a feeder to other wickedness is the sin of drunkenness! The poison the man drinks sets on fire his baser passions and awakens the fires of foul lust and sensuality. As Hosea puts it, "Wine, whoredoms and new wine take away the heart"—drinking and licentiousness often being twin companions. And he "utters perverse things." The tongue becomes loosened and unruly. He talks extravagantly, without sense and without civility. The words of coarseness, bitterness and vulgarity pour forth from his lips—words of which he would certainly be ashamed were he sober. And how common it is to hear from the drunken man the perverse words of wickedness. It is a singular phenomenon that nearly always when in that condition men are obscene and profane in their speech—using foul words and blaspheming the name of God. How like this part of Solomon's description is Shakespeare's picture of the drunkard as put in the mouth of Cassio: "Drunk, and speak parrot and squabble; swagger, swear and speak fustian with one's own shadow. O, thou invisible spirit of wine, if thou hast no name to be known by, let us call thee—*devil*."

See next the stupefaction and giddiness of brain described. The drunken man is "as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast"—that is, he is as a sea-sick man with swimming head and disordered stomach. How unmanlike and degraded and bestial he looks as he reels and staggers from fence to gutter, now falling and then with difficulty rising again, and in his maudlin fancies imagining it is the trees, the lamp-posts and the houses that have become unsteady. Observe too the vivid representation given of his insensibility to bodily injury and his utter shamelessness. "They have stricken me" he says "and I was not sick, they have beaten me and I felt it not." So like a mere stock or stone does he become that he feels it not when blows are rained upon him, or when in his staggering he falls heavily to the ground. As a nuisance on the street he may be roughly dragged away, and he is scarcely conscious of the treatment. And further applicable is the great poet's comment: "O, that men should put an enemy in their mouths to steal away their brains, that * * we should transform ourselves into beasts." But this is not all nor the worst. "When shall I awake? I shall seek it yet again." The jeopardising of business interests, the loss of good name, the sorrow of his friends, the disgrace already incurred—none of these things serve to restrain him. He regards only the morbid craving of appetite and he returns like the swine to his wallowing in the mire.

What a picture in this which Solomon's pen has drawn. It makes us feel that drunkenness is not merely a sin against God but is an insult to human nature. Well do we know from this study who "hath woe, who hath sorrow who hath redness of eyes." But alas the drinking man does not share this woeful legacy alone. He breaks the hearts of others and opens their fountains of tears. Wives, parents and children also have woe, also have sorrow and the redness of weeping eyes.

THE PARLIAMENT OF RELIGIONS.

[The Hon. John Foster in his address at New York, on the occasion of the great Presbyterian rally in the interest of Foreign Missions, had occasion to refer to the famous Chicago Parliament. We quote as follows from the report of his address in the *Assembly Herald*.]

Those who heard or have read the addresses made at the Parliament of Religions at Chicago, remember how well informed the advocates of the Eastern religions in that body were not only with the views of the Western agnostics, but with the social and political evils which exist in our Christian civilization and the ready account to which they were turned. While I was in Japan this Parliament of Religions was being much discussed in the press. The *Japan Mail* edited by an Englishman, very intelligent in Japanese matters, in its review of the native press on the subject, stated a marked stimulus to the energy of Buddhism had been given by that conference. One of the representatives of that faith who so charmed the Chicago Parliament, seems to have formed some strange misconceptions of the object and results of that gathering, as upon his return to Japan, in a public meeting he reported "that the Parliament was called because the western nations have come to realize the weakness and folly of Christianity, and they really wished to hear from us of our religion, and to learn what the best religion is. * * * The meeting showed the great superiority of Buddhism over Christianity, * * * and that the American and other Western people had lost their faith in Christianity, and were ready to accept the teachings of our superior religion." From what I have heard, it seems that a somewhat similar impression was made upon the Hindoo and Mohammedan delegates, and that the adherence of all these religions of the East are proposing of have already entered upon a missionary movement for the conversion of America to their respective faiths.

I am not competent to express an opinion on the results of the Chicago gathering, being absent from the country in Asia at the time, and I infer that its general results were satisfactory to Protestant Christians, as one of the secretaries of our Board of Missions has declared that the Parliament of Religions has come to stay; but I can report that its effect upon the missionaries, whom I heard express an opinion of it, was discouraging. It may well be said that Mohammedanism, Hindooism and Buddhism are one thing as portrayed at Chicago, and a very different thing in Turkey, India and China; and no one who visits these countries and sees to what a depth of degradation these religions have brought the people, can for a moment tolerate any favorable comparison between them and Christianity. If there is any significance in Christian missions, they mean that the world must be conquered for Christ. The spirit of Christianity, while it inculcates charity towards our erring brothers, tolerates no other religion. Its Founder declared that "no man cometh unto the Father, but by me." Peter, in laying the very first stone of the Christian edifice, filled with the Holy Ghost, boldly announced to the rulers of the people that "there is none other name under Heaven given among men whereby we must be saved;" and the first and greatest foreign missionary, the author of the most beautiful panegyric of charity ever written, exclaims: "What concord hath Christ with Belial; * * * what agreement hath the temple of God with idols?" Neither in Japan nor in any other land can Christianity be compromised with Buddhism or any other Christless religion.

VENEZUELA AND ROMANISM.

The unusually well-informed Washington correspondent of the *Chicago Record* gives the following facts as to Venezuela: Ninety-five per cent of the people are Roman Catholics, but all the churches are under the care of the government, and have been since Guzman-Blanco had a falling out with the Pope. That occurred in 1876. Although born and baptized a Roman Catholic, Guzman has always been connected with the liberal party, while the priests have sympathized with the conservative or clerical party, as it is often called. Therefore, when he came into power he expelled the Jesuits, who were the most active of partisans, and the monks and nuns were made to follow soon after. The monastic and other church property was confiscated for the benefit of the government, and the present capital stands upon the former site of one of the largest convents in South America erected 300 years ago. Other monasteries and convents were devoted to the use of the government for various purposes, and the church was stripped of all it held of value. The parish schools were abolished, the civil rite of marriage was declared the only legal form, the cemeteries were open to Jews and heretics, and priests were deprived of their power as well as their fees. But nominal relations between the government and Rome were continued until the papal nuncio and the archbishop were expelled in 1876. That year he sent his famous message to the Venezuelan Congress repudiating the authority of Rome, and the Congress returned a most cordial reply. This declaration of independence caused a great sensation all over Spanish America, as it was the first official repudiation of the authority of Rome by any of the republics, although several of them have since followed the example of Venezuela. And until now the relations between the government and the head of the church have not been renewed.

Some one has been wondering why the Lord does not send down his lightnings and smite with sudden destruction the many evil agencies at work in the world. In comment upon this, some one else remarks that the Lord has lightnings, but he wants conductors. The circuit is established by consecrated souls.—*N. Y. Observer*.

THE VENEZUELAN BOUNDARY QUESTION.

The following pacific note is sounded by the *London Spectator*:

All we desire is not to squabble for the Schomburgk line or any other abstract line, but to keep fast hold of genuinely British settlements, and to leave Venezuela for genuinely Spanish-American settlements.

The essence of Professor Westlake's suggestion is, do not let us be tenacious as to any ideal boundary line, whether it be right or wrong, so long as we do not give up settlements which would never have been settled at all, except on the belief that the British flag was flying over it. Let us not reject arbitration, even within the Schomburgk line, so long as we have the positive obligation to govern the settlers within it on British principles. But even outside the Schomburgk line, let us claim that duty for clearly British settlements, and admit it even within that line for clearly Spanish-American settlements, if such there be.

That seems to us the kind of compromise to which we might, with perfect honor, agree, and which would be founded, moreover, on a clear and visible practical principle, for which it is quite worth while to contend.

Where the United States have got their notion that we are so greedy and so aggressive, that until we have had a good beating, there will be no bearing us, we can not conceive. On the "Alabama" controversy they got, and knew that they got, far the best of the issue. More recently, in the Bering sea question, even when the arbitration went in our favor, we waited very quietly when Congress declined to appropriate the money due by way of compensation to British subjects who had been wronged.

And we do not know that as between us and the United States there has been a single question on which we have shown an aggressive spirit since the war of 1812. It is true enough, that in India, in Africa, and perhaps elsewhere, we may have been pushing, and seemed to be aggressive. But in the United States we have never been either the one or the other. Indeed, there we leave all the pushing and all the aggressiveness to the inheritors of our nature and our temperament, and have, perhaps, rather liked to see what fond parents call "the spirit," and what impartial outsiders call the disagreeable forwardness, of the young people who are our descendants. The thing we desire in America is peace, but peace founded on mutual respect, and not on any selfish dread of the consequences of war.

THE DOLLAR RELIGIOUS WEEKLY, AGAIN.

As was said recently, on this page, editors of religious weeklies are frequently criticised because they do not furnish a \$1.00 paper. They are shown large secular weeklies (full of "patent insides," or "boiler plate" matter sold by the pound; or, if the weekly issues of city dailies, the re-issue of articles which have appeared in the daily, thus saving all cost of composition, and often containing foul advertising as a source of "support.")

No. The religious weekly cannot compete with such \$1.00 compilations of white paper, "boiler plate," and questionable—to say the least—advertising.

In this connection, these words concerning the *Biblical Recorder* are of interest. That journal has become fully convinced that it cannot reduce its price to less than two dollars. It does not deny that a paper can be published at a smaller price; but it can not be such a paper as the people need and demand. It has been told that its price is too high; but it can not help it. It says:

"But we request the reader to send for a copy of any dollar Baptist paper in the land and compare it with the *Recorder*. We risk our reputation on it that he will see that the matter of price is not the only thing to be considered in taking a paper. It is impossible to make a first-class denominational paper for one dollar."

The *Recorder* is right, says the *Journal and Messenger*. "It is impossible to make such a paper as the majority of the people who care for any paper are willing to take and pay for, at less than \$2.00 a year. Let those who have had no experience figure it all out, but let them correct their figures by the experience of those who have undertaken it. There are enough of them, and there are creditors and stockholders, a small army, who rue the day they trusted in the figures made by these optimists. There is a paper published in Missouri at \$1.50; but though it has claimed to have fifteen thousand subscribers, it gets worse and worse every year. We have been trying for several years to collect a small bill against the publishers, but in vain. Another paper, published at \$1.50 tells of one who took it out of the office for several weeks and then wrote saying that he could not pay for it, because 'the paper is too high.' There are those who think two cents postage is 'too high.'"

"WHY TAKE A CHURCH PAPER?"

It might seem more pertinent to turn the question around, *Why not* take a church paper? Some say it is too high in price. The yellow-backed novel is less in price than Tennyson's poems, but for all that Tennyson is the cheaper. Religious papers, on the best material, filled with good, elevating reading and responsible information, are unfairly compared with cheap weeklies on poor paper, bad print, patent sides, and filled with local gossip, sensational crimes and irresponsible yarns. The comparison is unworthy and misleading. As a matter of fact where our

church papers are compared with periodicals of a literary or educational character, it is quickly found that we have the cheapest periodicals, of a desirable grade, in the world.

Some claim that they cannot afford it. Yet they take from two to ten papers which tell them how the devil is getting on. Would it not seem consistent to take one at least to ascertain what the Lord is doing? This claim in most instances is either mistaken or insincere. A man, after making this claim to me as an excuse for not taking one Church paper, spent \$4.05 the same month for daily papers and magazines. He was insincere. But others are mistaken. They believe they can not afford it. Such ones neglect to buy books and good papers for their young folks. Then they are surprised to find these young folks going away from home for entertainment and falling into evil. This is pre-eminently a reading age. Young folks if not supplied with good reading, will read trash.

Why take a Church paper? Because it tells you the progress the cause of Christ is making. The great secular weeklies and dailies give very little space to Church work.

They seek for news of an exciting and sensational character. The idea that many Christians have, that the world is getting worse, comes from reading only one side of the case.

A proper interest and pride in our Church should cause use to want to know what it is doing. In politics and in many of the fraternal societies, men are anxious to take periodicals which inform them about the progress of such things. If we are to keep in touch with the Church and its work, we must take a Church paper to know what it is doing.

It strengthens and helps us in our religious life. We are encouraged by hearing of the victories of God and uniting in a broad sympathy with one another.

The money spent for the Church paper goes not to enrich private individuals and corporations, but is sent out on its benevolent journey to help those who have been worn out in the Master's service.

Why take a Church paper? Why eat? Why sleep? The Christian who would be strong must feed upon the things of the Lord. "For they that wait upon the Lord shall renew their strength."—*Rev. C. O. Lorrison, in Cent. Chr. Advocate*.

WHAT OTHERS SAY.

In the great day, when the muster-roll shall be read, of all those who are converted through fine music and church decoration, and religious exhibitions and entertainments, they will amount to the tenth part of nothing; but it will always please God by the foolishness of preaching to save them that believe.—*Spurgeon*.

We wish it were more evident from the teaching of some of our leading pastors and evangelists that they themselves entertain clear and adequate views as to the nature and need of Christ's atonement. The tone of the teaching is largely sentimental, in the higher sense of that much used and abused word, and ethical. But true sentiment and practical ethics need to base down on an objective divine atonement. Hazy and changeable views as to the atonement altogether too prevalent in scores of pulpits. The doctrine of the person of Christ is precious, but it is not the doctrine of the atonement and was never intended to be. More is needed for redemption than just an exhibitional theory of Christ's mission, or an eloquent dissertation upon his personal piety.—*N. Y. Observer*.

One can not help wishing that the business spirit was a little less dominant in our churches, and there might be a revival of such a profound conception of Christian faith as would lead young Christians to be ambitious for growth in the knowledge of the Scriptures as well as in that of methods of work; and for a spirit of charity and tolerance that might lead them to believe that the truths of Christianity are not to be learned by listening to witty stories; and for that temper of soul that may lead them to hesitate before they condemn offhand elders and teachers as ignoramuses and heretics. The Church has learned how to convert men, but has it not to some degree forgotten how to instruct them? It is to be feared that the outcome of this neglect of the intellectual and spiritual edification of Christians, and especially of the temptation to judge success by telligible and countable results, will be an increasing separation between Christians who are especially interested in the intellectual and doctrinal side of the faith, and those who—if the expression of the marketplace may be used—are the "hustlers" of the Church progressive. Each class needs the other, and the Church without either languishes.—*The Standard (Baptist)*.

It is difficult to make a true estimate of one year's work by itself. The book-keeper of the skies only can keep the record of the faithful pastor.—*Doctor Forbes*.

There are Christian people whose very presence repeal⁹ any outbreak of unfriendliness. They give out from their lives so much brotherly love that it seems like sacrilege to make an outbreak in their presence. Every Christian is capable of love and peace-making, and this blessed force should be utilized in strengthening the bonds of love and peace among God's people.—*Herald and Presbyterian*.

The Family Circle.

WEARY THE WAITING.

There's an end to all toiling some day—
sweet day,
(But it's weary the waiting, weary!)
There's a harbor somewhere in a peaceful
bay
Where the sails will be furled and the ship
will lay
At anchor—somewhere in the far-away—
(But it's weary the waiting, weary!)
There's an end to the troubles of souls op-
prest
(But it's weary the waiting, weary!)
Some time in the future when God thinks
best,
He'll lay us tenderly down to rest,
And roses'll bloom from the thorns in the
breast,
(But it's weary the waiting, weary!)
There's an end to the world with its stormy
frown,
(But it's weary the waiting, weary!)
There's a light somewhere that no dark can
drown,
And where life's sad burdens are all laid
down,
A crown—thank God—for each cross—a
crown!—
(But it's weary the waiting, weary!)
—Frank L. Stanton.

A TRAIN DISPATCHER'S STORY.

Few persons know the weight of responsibility that rests upon a train dispatcher, nor do they realize to what extent their lives are in the hands of a man who sits at the telegraph key, and directs the movements of trains.

A few years ago I was the train dispatcher on the— Railroad, when the following adventure came near putting an end to my work in that branch of the business.

One cold, stormy Thanksgiving Day it came my turn to work the "day trick," and when I went on duty I found what is termed in railroad language a "roast" awaiting me.

At that season of the year our road did its heaviest business, and the tide of freight was increased by an unusually large amount of coal going over the line, taxing the facilities of the road to the utmost to handle the traffic.

Almost all of the trains on the road at this particular time were "extra" or "wild" trains, and I was kept very busy all day.

There are two classes of trains, "regular" and "extra," the first named being on schedule time, under rules governing them as to meeting and passing other trains, and the latter ran on special orders, without any rules concerning opposing trains, except as provided from time to time by the train dispatcher.

At four o'clock in the afternoon of this day I started a "wild" freight train engine No. 16, from E—, northern terminus of our line, which would have to meet, before it reached the south end of the division at D—, six or seven "wild" freight and one "wild" passenger train going into E—.

Our division was eighty miles long, the train dispatcher's office being located at B—, fourteen miles from the northern terminus, with one telegraph office between B—and E—. This intermediate office was four miles north.

B—, and going north from there the track was very crooked and going down a steep grade.

At four-thirty, half an hour after "wild" south engine 16 had left E—, "wild" north engine 49 whistled into B—. This was the special passenger train, and it was heavily loaded with passengers, and was making a very fast run. Up to this time I had given them no orders to meet "wild" south engine 16, as I intended to give them orders to that effect when they reached B—.

I should have taken the precaution to put out my signal flag to hold the

train for orders, but, through an oversight, failed to do so. Before I had time to notice this oversight, "wild" 49 north had started, and I reached the office door in time to see the rear coach disappearing around a curve, a quarter of a mile away.

I shall never forget the sensation that came over me, as the terrible truth burst upon me, that these two "wild" trains were rushing towards each other utterly unconscious of their impending danger.

As stated before, there was one telegraph office between B—and E—, and if I could succeed in raising this office I might prevent the threatened catastrophe that seemed now almost inevitable.

This ray of hope grew faint, however, when I remembered having told the operator at "xd" that he could be out until five o'clock, and I knew that unless "wild" 49 north was delayed between B—and "xd," they would pass there before the operator came in, and probably plunge down the steep grade beyond, where they would be sure to collide with "wild" 16 south. These thoughts passed through my mind rapidly and in far less time than it takes to tell them.

As a full realization of the awful situation dawned upon me I became sick and faint; my tongue grew dry and fairly clove to the roof of my mouth, and a cold sweat broke out on my forehead. I could already see only too vividly the terrible accident taking place; the two locomotives coming together with a fearful crash, then the roar of escaping steam, and the cries and groans of the wounded and dying.

Mechanically I began to call "xd," my eyes fixed on the clock, much as one would look at the face of a judge from whose lips a dreadful sentence was about to be pronounced.

Minute after minute passed away and I still kept on calling "xd" with that feeling of desperation that can be experienced only in the direst extremity.

At last five o'clock came, and just as the second hand started on its first round after, the circuit was opened and "i i xd" was ticked back to me.

Knowing that under ordinary circumstances "wild" 49 should have passed there fifteen minutes before, and feeling that all hope was now lost, I barely had strength to ask, "Has 'wild' 49 passed there?"

I dreaded the reply, and yet it seemed an age before it came ticking over the wire, "Wild' 49 is coming."

As I look back upon that trying moment, when so many lives were hanging upon a thread, I think that if the answer had been different, my mind would have given way under the terrible strain. I barely had life enough left in me to say, "Put out your signal, and hold 'wild' 49 for orders."

With a mental expression of thanks to God, I went ahead and sent orders for "wild" 49 north and "wild" 16 south to meet at "xd." Then, and not until then, did I breathe freely, and I knew that a terrible accident had been averted.

Had the operator at "xd" answered his call two minutes later, "wild" 49 would have passed there and plunged down the steep and crooked grade, and crashed into the "wild" train coming south, but even these two minutes would not have saved the train if they had not been delayed between B—and "xd" by a piece of machinery giving out on the locomotive.

None of those whose lives were so greatly endangered ever knew how near they came to death on that Thanksgiving Day, and the story would not be told now were it not that I had retired to a less trying line of work than that of running trains.—Sel.

KITCHEN LORE.

There are no cooking utensils better adapted to light housekeeping than those of aluminum. They are so light even in the large pieces that practically no strength is expended in lifting them; they are so thin that food is cooked in them more quickly than in ordinary utensils, and they are easily kept clean and shining without scouring. In using tin one has constantly to be on the lookout for the corrosive action of acids, or food is easily scorched.

A better way to peel ripe tomatoes than that commonly used is to put them into a frying basket, and plunge the basket a second into boiling water to loosen the skins. This is particularly the best way to do when one is preparing a quantity of tomatoes, and wishes to keep them all firm and hard. If boiling water is poured over them in a pan, the tomatoes at the bottom are quite sure to become soft before they are peeled.

An excellent cottage pudding with an apple filling, made by a Swedish cook, consists of a plain light cake made in two layers, with a thick layer of tart apples peeled and grated spread between. With these apples are mixed the whites of two eggs, beaten to a stiff froth, two teaspoonfuls of vanilla and sugar to taste.

Rice and cheese are very good with roast beef. They are cooked in much the same way as we commonly prepare macaroni and cheese. Boil the rice until tender in salted water, drain dry, then put in a baking-dish alternate layers of the rice and grated cheese. The layers of cheese should not be more than a sprinkling. Season with salt and a little butter, cover with sweet milk, sprinkle with fine bread crumbs, and brown.

That despised dish beef a la mode may be made really delicious especially for a cold meal, if seasoned with a variety of suitable condiments. Rub the beef, which should be from the round, with salt and fine spices. Put skewers across the bottom of your saucepan, and cover them well with thin slices of bacon. Lay the meat on these, cover with more sliced bacon, and two-thirds of a cupful of vinegar, cover tightly, and simmer two hours. Then season to taste with a few whole cloves, pepper, two bay-leaves, mushrooms, a half-cupful of tomato catsup, and a small sliced onion. Simmer in this gravy until the meat is tender, adding a little stock if the gravy cooks away so much that there is any danger to the meat being dry. It cooked to be eaten only when cold, strain this gravy and boil it down, then spread the meat with it.—Sel.

FARMERS' WIVES AND DAUGHTERS.

Miss Kate Sanborn says in her new book, "Abandoning an Adopted Farm," some wise words that I wish to quote for the especial benefit of any girl that is to marry a farmer, and for the young farmer that she is to marry. It is just the word that I would give to a son in like circumstances.

"I believe," says this clever writer, "that farmers' wives should receive regular wages from their husbands. Call it a weekly allowance, but let every busy woman feel sure of three or four or five dollars every Saturday night, and an occasional share in the profits. Why not? How well would it pay? That is what some farmers think of first, even before the welfare of their wives. Let each daughter and each son have a regular business of his or her own, from which to gain a little spending money,—a few hens, a bit of ground for vegetables, a tool-chest,—and pay for good jobs done, some animals to keep or to raise and sell. If this plan could be generally adopted, the exodus from New

Awarded
Highest Honors—World's Fair.

•DR.
PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE.

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

England would not be so alarming as it is now, nor would the young people be so ready to leave home at the first call. They go away for a chance to live their own lives, to see a little of the world, to earn money of their own, and to get out of the grooves and ruts, and from under a rigid, close-fisted master whom they call father. No inducements are held out for them to remain."

I have often wished I could ask, when I have heard some parents lamenting because their children would not stay at home when they were old enough to go away to new scenes, what they had done to make home attractive, and to give the children that feeling of independence, which no well-constituted human being can live without. If the boys and girls feel that they are a part of the home, and not dependents therein, they will be more ready to stay. That is just for you to think about.—Sel.

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.

HOUSEHOLD HINTS.

Cut glass should be washed with hot suds and a brush to cleanse all the small divisions of the pattern.

When ink has been spilt on a carpet, wash at once with tepid water and soap, or ammonia, greatly diluted.

Flour absorbs odors easily and should therefore not be kept where onions, fish, cheese or other odorous substances are.

It is said that chocolate cake can be kept fresh by wrapping it tightly in buttered paper and putting it in a tin box away from all other substances.

If one wishes to cool a hot dish in a hurry, it will be found that if the dish be placed in a vessel full of cold salt water it will cool more rapidly than if stood in water free from salt.

The only blood purifier admitted on exhibition at the Chicago World's Fair was Ayer's Sarsaparilla, all others being excluded as secret preparations and patent medicines. With doctors and pharmacists, it has always been considered a standard remedy.

Glass globes should be dusted every day with the soft cloth that cleans the rest of the glass. Once a week they should be washed in warm soapsuds, rinsed in clear water and dried.

For Nervous Debility
Use Horseford's Acid Phosphate.

Dr. D. R. Overman, St. Louis, says: "Have used it in general Nervous Debility, and in Dyspepsia attended with insomnia, with splendid results."

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

Our Young People

THE LAND OF PRETTY SOON.

ELLA WHEELER W. COX.

I know a land where the streets are paved
With the things which we meant to
achieve.
It is walled with money we meant to have
saved,
And the pleasures for which we grieve.
The kind words unspoken, the promises
broken,
And many a coveted boon,
Are stowed away there in the land some-
where—
The land of "pretty soon."

There are uncut jewels of possible fame
Lying about in the dust,
And many a noble and lofty aim
Covered with mold and rust.
And, oh? this place, while it seems so near,
Is farther away than the moon;
Though our purpose is fair, yet we never
get there—
To the land of "pretty soon."

The road that leads to that mystic land
Is strewn with pitiful wrecks
And the ships that have sailed for its shin-
ing strand
Bear skeletons on their decks.
It is farther at noon than it was at dawn,
And farther at night than at noon;
Oh, let us beware of that land down there—
The land of "pretty soon."

ONLY ONE TALENT.

The eventful day for the village school
had at last arrived, and the hopeful
papas and mammas, uncles and aunts
were assembled to hear the youthful
eloquence promised for the afternoon.
Four weeks previous Rev. Mr. Bland,
the village pastor, had made a visit to
the school.

It chanced to be literary day, and the
good old man was so entertained by the
recitations of the young people that he
said: "I will give a reward of five dol-
lars to that one who gives the best rec-
itation four week's from to-day, and I
wish every one to try."

Soon after he left the teacher's bel
tapped for dismissal, and as the pupils
filed out of the building, their excite-
ment was almost too great to be smother-
ed, and more than one young hopeful
was recalled to his seat for loudly whis-
pering: "Will you try?"

Now the day had come. The honora-
ble director of the district sat back in
the school-house with a placid, self-con-
fident smile and reasoned to himself:
"Of course, my daughter Nellie or her
brother Seth will get it, for Mr. Patton
told me that they were the best speakers
in school, and, besides, I am the direc-
tor. If only that blockhead Paul doesn't
disgrace me, I will enjoy myself."

That blockhead Paul was the direc-
tor's eldest child, who had long been
outstripped by his more talented brother
and sister, and now sat over by the wall
trembling in every limb for fear that he
would disgrace himself again.

Nellie Benson, the director's daughter
recited "Sheridan's Ride" with all the
effect that thrilled r's and graceful ges-
tures would bestow, and Seth won new
laurels, in his father's opinion, by re-
citing the well-worn, but ever beautiful,
"Barbara Fritchie." They all did their
best, and reflected great credit on their
teacher till the name Paul Benson was
called.

He was a shy, backward boy, and had
been persuaded to speak in order that
the answer to Mr. Bland might be an
unanimous one.

His father had given him a recitation
to commit, with the command "that he
must do better than heretofore, and to
redeem his name from the stigma of the
family blockhead."

Now, as Mr. Patton called his name,
he could scarcely move from his seat.
After stumbling against two or three
desks, he finally reached the platform,

and, raising his eyes to the audience,
they encountered the stern, angry eyes
of his father, the ridicule reflected in
the eyes of his sister Nellie and the
mortified looks of his teacher.

Had the eyes of his father and sister
beamed with loving encouragement,
the result would have been far different.
As it was, he stammered, stopped, was
repeatedly prompted, and at last receiv-
ed the longed for permission from his
teacher to be seated, and as he sat
with bowed head, the judges brought
forward their verdict of three for Nellie
Benson.

As soon as school was dismissed Paul
slipped from the building, and in five
minutes was standing beneath a great
elm tree on the bank of the river near
his father's house.

That old tree had witnessed many a
stormy outburst of sorrow from this
timid boy, but never such as that which
shook his frame this evening as his own
shortcomings stared him in the face and
it seemed to wave its great arms and
bow its head for shame that the boy had
no human sympathizer.

And the same train of thoughts passed
through his mind as had many times
before, "Why was he so awkward and
ugly? If he only possessed talents as
did Nellie and Seth! If he could bring a
smile of pride to the face of parent or
teacher, how much fairer life would
be!"

It was growing dark ere Paul arose
from the ground, and with slow and lag-
ging steps wended his way home, and
as he lingered in the hall, through the
half-opened door he heard his failure
discussed by his parents. "I was never
more relieved than when Mr. Patton
bade him be seated. What we are to do
with that boy is more than I can say. I
was heartily ashamed of him. You
ought to have heard Nellie and Seth!"
he heard his father say.

Poor Paul did not wait to hear the oft
repeated eulogy, and with an aching
heart went slowly to his own room. Mr.
Benson was the most prosperous mer-
chant in the village, as his father had
been before him, and it had been his
boast that the Bensons were all possessed
of especial talents, but now to this oft-
repeated phrase he would add: "I ex-
cept Paul; he is destitute of all talents,
unless it be the talent of bringing the
blush of shame to my cheek. Mr. and
Mrs. Benson were proud of Seth and
Nellie, but with the slow, plodding Paul
they had no patience, though others
noticed his thoughtfulness, his quiet
way of contributing to the comfort of
those around him.

At supper that evening Mr. Benson
told the children that he had received a
letter from their Uncle Ralph, who was
on his way to Australia and would spend
a few days with them; that he had hint-
ed in his letter that he wished some
young person to accompany him, and in
his opinion that young person would be
that one who pleased him best during
his visit. "I want you," he said, "to
do all you can to please him. Nellie,
practice your music, that you may play
nicely for him, and Seth, don't forget to
show him your best drawings. It will
please him to know that you have the
'Benson' talents."

"Papa," said Nellie, in a bantering
tone, "you have not told Paul what he
is to do.

"If he can keep his hands and feet
still, and not upset his plates as he did
when Mr. Bland was here, I will be
thankful," said Mr. Benson, without
lifting his eyes from his plate.

The next few days were full of pleas-
ant anticipation, and when the looked
for uncle arrived the newest music was
all arranged on the rack, and the piano
and mandolin, upon both of which
Nellie was an expert performer, were
both in excellent trim, and Seth's draw-
ing book was near at hand for Uncle
Ralph's examination.

ANY ONE run down, or emaciated
from any cause whatever, will be
helped at once by the use of

Scott's Emulsion

of Cod-liver Oil and Hypophosphites.
It possesses in a peculiar sense flesh-
making, strength-giving elements.
There are plenty of cases where per-
sons have gained a pound a day by
taking an ounce of Scott's Emulsion.

50c. and \$1 at all druggists.

Ten years had elapsed since their
bachelor uncle had visited them, but
they still cherished the memory of that
visit. His pockets always full of bon-
bons and his aiding in their childish
sports were not forgotten. As he came
up the steps the three children were at
the door to meet him. The little
speeches which Seth and Nellie had
practiced were a great contrast to Paul's
stammered "I'm glad you have come."
But Paul was the one who quietly took
his uncle's hat and overcoat, opened the
parlor door for him, wheeled an easy-
chair near the fire and went to call his
mother.

After tea Nellie entertained her uncle
with her music, Seth displayed his
trophies and his eyes shone with happi-
ness at his uncle's praise, while his father
looked on with a satisfied smile and
wondered which it would be Nellie or
Seth.

And what did Paul do? His uncle
asked to see his grade card, but he
blushingly acknowledged that he had
lost it.

"He lost it on purpose," said Seth.
"Why his grades were"—but a frown
from his father silenced him, and Nellie
came to the rescue by triumphantly
producing her card.

But the quiet gray eyes of Uncle
Ralph saw more than Nellie's charms or
Seth's accomplishments. They saw
Paul silently slip from his chair and
open the door for a servant who was
passing through the room; they saw his
closely compressed lips when some
taunt from Nellie or Seth provoked an
angry reply. He knew that his brother
was disappointed in Paul, and he was on
the alert to discover the cause. After a
week's daily association with the chil-
dren he one day surprised his brother
by asking if Paul might accompany him
to Australia.

"Paul!" said the astonished father;
"You mean Seth or Nellie, don't you?
Why Paul would be nothing but a drag
to you." The tanned face of the traveler
looked very grave as he made answer.

"John, I have made a careful study of
your three children. Seth and Nellie
are talented beyond doubt, but, pardon
me, their talents have been paraded so
much that they are both selfish and
vain. They have a superficial shine
which your parental eye does not pene-
trate. Your slow, plodding Paul has a
depth of character of which they know
nothing. I have discovered that he has
a talent. It is not music or art, but the
art of making others happy. He forgets
himself in thinking of others. Who
slipped into your room last evening
and drew the blind that you might the
better enjoy your nap? And when at
Nellie's objection, he explained the rea-
son, she petulantly drew the blind up.
Who took a heavy basket from old

Katie's head and carried it upstairs for
her but the boy you think good for
nothing? I love music and I love art,
but I also dearly love an unselfish boy.
May Paul accompany me?"

The happiest boy on board the steam-
er that sailed for that southern conti-
nent one crisp March morning was Paul
Benson and as the wonders of the great
ocean unfolded to his enraptured gaze,
he slipped his hand into that of his
uncle and said: "Uncle Ralph, I wish
Nellie and Seth could see it, too."

And Nellie and Seth, far away in their
distant home, were thinking of the
absent brother whose dullness they had
so often ridiculed but whose unselfish
spirit and kind heart won for him that
which their superior talents could not
attain.—Emma F. McGlade, in Herald
and Presbyterian.

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

"It's all very well to talk about issuing
bonds of \$10 each," remarked Mr. Dukane;
"but that is not the way to induce women
to buy." "What would you advise?" asked
Mr. Gaswell. "Let Secretary Carlisle ad-
vertise bonds at \$9.98, marked down from
\$10."—Pittsburg Chronicle.

The St. Louis Depository's Bible Bargains.

The St. Louis Depository of our Presby-
terian 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.

In the bonanza days, drinking or even
having the odor of liquor about him was
enough to insure the dismissal of a mine
station-tender, engineer, or other employee
in a responsible position. One day "Uncle
John Mackay," as the miners called him,
was riding down in the great three decker
cage with some friends, when he began to
sniff the air suspiciously. "I smell w-whis-
ky," he said at last, with his well-known
stutter. "There," exclaimed the station-
tender to one of his miner companions, "I
told that fool barber not to put so much bay-
rum on my hair."—Argonaut.

FLORIDA VERY CHEAP.

On January 28th, February 11th, and
March 10th, the Florida Central & Peninsu-
lar railway will sell 30 day round trip tick-
ets at one fare plus \$2 to any point in the
State. Through Sleepers in 36 hours, with
liberal stop-overs at Atlanta. One way Set-
tlers' tickets at 1 1/2 cents per mile on sale
the first Tuesday in each month. For
maps, rates and routes, write W. P. A., Com-
mercial Bldg., St. Louis, or A. O. MacDONELL,
G. P. A., Jacksonville, Florida.

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

Ministers and Churches

ST. LOUIS AND VICINITY.

Dr. Carson, Synodical Missionary of South Dakota, has been a visitor in the city.

A special children's service was announced for Tuesday, at the Page Boulevard church.

Secretary Gurney of the Sunday school Union visited the Second church morning school last Sunday.

The 13th "rally" of the Junior Endeavorers will be held at the Church of the Covenant, next Saturday. It will be a patriotic service.

A committee of city pastors representing different denominations has been appointed to cooperate with Mr. Plevy in his evangelistic work among the Jews of St. Louis.

The homeless congregation of Grace Church, which was burned, is making arrangements to hold services in the old chapel, Goodfellow and Theodosia streets.

At the Ministers' Meeting last Monday a paper showing study and research was read by Rev. Mr. McMinn, of the Rock Hill church, on the knotty question of Christ's preaching to the spirits in prison.

Carondelet church was the first to respond to the call of the Church Erection Society, and contributed nearly a thousand dollars to the cause. Young People's Miss. Band will have a Social Meeting Friday at Mrs. Gauss' 6110 Michigan Ave. Choral Union is to be organized Thursday 8 p. m., in the lecture room. Open to all who desire to learn to read music. H. H. McGranahan will direct it. A Musical under auspices of the Ladies' Aid, will be held at Turner Hall, Feb. 28, 8 p. m.

The members of the Page Boulevard church tendered their pastor, Rev. Leslie Overman, a happy surprise one evening last week, at the residence of his brother, Dr. David R. Overman, 4945 Maple avenue. Rev. Mr. Overman resigned because of the financial embarrassment of the church, two weeks ago, but his congregation refused to accept the resignation, and Presbytery delayed action, hoping that matters would be agreeably settled between pastor and people, along lines favorable to his views. Rev. Mr. Overman will be greatly missed, should he leave the church.

A stranger attending the First church last Sunday desires to mention the satisfaction he had in the fact of the pastor's presenting the system of the Presbyterian church Boards. He went over the whole group of them in his sermon showing the specific object of each and the connection in which they stood as a whole to the great work of the church, and then closed with an appeal for larger liberality in their support. That is the way to create an intelligent interest in our church enterprises and to secure intelligent and conscientious giving. It is to be hoped that all pastors take pains in that same line of training the people.—*

MISSOURI.

KANSAS CITY NOTES.

SECOND CHURCH.—The annual collection for Foreign Missions amounted to \$325. Last year \$281.

LINWOOD.—Rev. H. H. Shawhan began evangelistic work in Linwood church on Sunday evening Feb. 8. There being no service in the First church on account of the illness of the pastor, the Endeavor Society came over in a body, and many of the members of the church besides. Their presence added greatly to the interest of the meeting. The house was filled. Bro. Shawhan took for his text, 1 Sam. 10: 26 "Then went with him (Saul) a band of men whose hearts God has touched." He said a leader could accomplish nothing without followers, and urged upon the members the importance of earnest co-operation in the work of the Lord if they would secure a great blessing and lead many souls to Christ. The meetings during the week have been well attended and many have already confessed Christ. Bro. Shawhan preaches the Gospel with simplicity, directness and force, and in a way that holds the attention of the youngest hearers. Mrs. Shawhan is an efficient helper in the singing.

THIRD CHURCH.—The pastor, Rev. L. M. Belden, was unable to be in his pulpit on Sunday, Feb. 9, on account of a severe attack of tonsillitis.

POPULAR BLUFF.—The Ladies of the Poplar Bluff church, Dr. L. F. Brickford, pastor, gave a successful entertainment, Jan. 31, consisting of Literary Recitals from Dickens by Mrs. F. S. Haskell, and music by home talent. Mrs. Haskell won high praise as a reader and interpreter of Dickens. The receipts were about \$80.

CARTHAGE.—The Presbytery of Ozark is again receiving a shaking up. On Tuesday, Jan. 28th, the pastoral relation between Rev. D. C. Hanna and the Westminster church of Carthage was dissolved. Mr. Hanna was dismissed to the Presbytery of Springfield, having accepted a call to the pastorate of the Second church of Springfield, Illinois. This is a great loss to Westminster and the Presbytery, for Brother Hanna filled a large space and filled it admirably. But a wider field has opened before him and we bid him God-speed.

JOPLIN.—Rev. J. A. Gerhard has also resigned his care of the First church of Joplin, for which he has done a great work in the six years of his faithful service. His bereaved congregation passed the most flattering resolutions of confidence, esteem and love toward himself and estimable wife, who is a power for good in every line of church work open to cultivated and consecrated women. If called out of our bounds

these dear servants of the Master will be sadly missed. As Bro. Gerhard had not been installed no Presbyterial action was necessary to give him release.—J. G. R.

CLINTON.—The work in every department of this church is progressing as evinced by a full house at each and every meeting. The people have secured the services of Rev. Mr. Hymes, a brave, faithful minister of the Gospel depending on the Word and Holy Spirit. The outlook is unusually promising, and the people look for great results under his leadership.—*

CARTHAGE FIRST.—On Wednesday evening last the church held its regular Concert of Prayer for Mission. Mrs. M. L. Ried read a paper on the "New West" and Mrs. Gladden a paper on "A Review of the Work of the Year." Both papers were highly interesting and very instructive. Special music was furnished by members of the church choir. Rev. Geo. W. Marshall was made a special subject of prayer; and a cordial greeting from a former pastor, Rev. W. S. Knight, D. D., was read. Rev. G. H. Hemingway, present pastor of the church, is much encouraged in his work.

SALEM.—This church stands like a "City set on a hill" near the northwest corner of Pettis Co., and seven miles from the railroad. The roads seemingly could never be worse than on Feb. 9th, when we carried out our arrangement for a preaching service in this church. Since the last pastor left nearly one year ago, they have been without preaching services. This has been owing to a hope and some longing for his return. As a great wintry ocean continues to separate Rev. Mr. Boyd and this people, with no knowledge of his plans, they have some desire to hear other voices in the pulpit, and so turned out quite well on the above date. Correspondence is out looking to have this pulpit supplied again.—E. D. W.

KNOX.—To strip this name of its "classic" suffix and change it to plain old Missouri English we may then speak of "our Knob." But there happens in the "providence" of God to be two of them. But both the old and the new "town" lay a little nearer to one than to the other hence its chance for being one of the "elect," when these early settlers were casting about for a name for their town. These majestic knobs keep steady watch over a vast territory of surrounding country. The railroad builders did not attempt to build through them or over them but the smoke of the locomotive, carried by a south wind, can easily rest against them. The town lies nestled at the foot of probably the higher. The Presbyterians now for a good while have had an organization here. They do not let it go down because they happen to be without a pastor for a time. We found the church very much alive on February 9, when present for an evening service. The Christian Endeavor Society held a service just before preaching which was an inspiration. The attendance was large: those taking part were prompt. The singing was stirring; the participants were serious and much in earnest. This church has been grouped with Salem, seven miles in the country. They have longed for the return of their late pastor who went to his native land, Ireland, for a visit. They have no encouragement that he will return and so have concluded to cast about for another pastor. Correspondence looking to an early settlement is already started.—E. D. W.

MISSOURI FIELD NOTES.

NEW HAMPTON.—Our church here has a rate of membership numbering thirty-seven and a Sabbath-school of sixty. The Ladies have an active missionary Society. P. H. McMillan a leading merchant and A. L. Funk proprietor of a roller flour mill are members of the Session. The pulpit is vacant and a strong desire prevails to have it supplied.

ORIGON.—Last year was one of prosperity. Accessions to membership, 52 baptisms, 36 and benevolent offerings in advance of any previous record. The prayer meetings are well attended and the Sabbath-school has grown in numbers and power. Over \$100 are now in the ladies hands as a hopeful nest egg for a parsonage the Holt County Sentinel publishes the morning sermons and also puts them out in pamphlet form. The minister's salary is promptly paid and peace and harmony prevails in all departments. Pastor Sawyer is highly esteemed and is doing a good work. The town has made progress along the line of private residences and ranks among those enjoying a solid and substantive growth.

DAWN.—We spent a pleasant Sabbath here occupying our pulpit. Morning and evening the congregation was anxious to have regular preaching and arrangements have been made to group with Cowgill and Polo. This triple charge gives promise of good results. Rev. A. M. Hendel is in charge.

BRECKENRIDGE.—After the close of the mid week prayer meeting the pastor Rev. L. H. Schock meets his Catechetical Class and hears the proof texts and discussions. The exercises are well received and prolific of good. New York settlement.—Three persons united with the church here at a late communion and three infant baptisms were administered. It is grouped with Breckenridge and is distant ten miles. Breckenridge has lately organized a Y. M. C. A. with 40 members.

CHILLICOTHE.—A new furnace is one of the late improvements of this church. Rev. Dr. Miller faith fully dispenses the word and the good work goes steadily forward.

ALBANY.—A number of new buildings have erected, here, and an air of prosperity is apparent. Few denominational Colleges are pushing the educational work. Presbyterian Services are maintained in connec-

tion with Kansas City a few miles South. Rev. A. B. Herr a recent graduate of Auburn Seminary is in charge. All lines of church work are well sustained. Interior and exterior improvements have been recently made to the church.

CAMERON.—Pastor Hanna is enjoying his work here very much. He has now a membership of 100 a good Sabbath-school an active Ladies Society and a good young people Society. Rev. Wilson, Minister at large in Platte Presbytery makes his home in this city. He is always busy looking after the interests of the unsupplied weaker churches. The review of the past year if published would show labors abundant in the regions beyond.—S. T. McClure.

ILLINOIS.

FREEMONT.—Rev. Charles E. Dunn, late of the Third Church, Albany, N. Y., was installed as pastor of the First Presbyterian church of this city, on Wednesday the 12th inst. The Rev. C. E. Bronson, of Saginaw, Mich., preached the installation sermon. The Rev. J. D. McCaughtry, of the Second Presbyterian Church, charged the pastor. Rev. G. D. Lindsay, of Galena, charged the people, and Dr. H. D. Jenkins, of Kansas City, a former pastor, offered the installation prayer. Rev. A. T. Hale, of Ridgefield, Moderator of the Freeport Presbytery, presided. Mr. Dunn has been in charge of the congregation since the first of the year.

BARDOLOPH.—Rev. A. G. Eaglesen, an Evangelist of the Presbyterian church, from Ohio, has been assisting the pastor in revival services at Bardolph. Mr. Eaglesen has had twenty-five years experience in the regular ministry, is a strong preacher, and devotes his time gratuitously to evangelistic work, only asking that his expenses be met.

TRANTON.—Rev. Jno. B. Pomeroy presided by invitation at a congregational meeting held Feb. 1st, 1896. Three elders were chosen, viz., John Ashmead, R. Carter, M. D., and Wm. Poos. Three deacons were also elected Messrs Crane, Craig and Carr. This church together with Sugar Creek invites Rev. Jno. W. Morgan, late of White-wood, S. D., to visit them with a view to settlement.

BRIGHTON.—Since Rev. James Patterson took charge of this church in connection with Plainview, four have united on profession at Brighton, while at Plainview new families are interested. The outlook is hopeful.

MATTOON.—The members of this Church, Rev. S. M. Morton, D. D., pastor, held their Annual Business Meeting and Social Reunion on the evening of Feb. 4th. The attendance was large, and very encouraging reports were made from the various departments of church work. The Session reported a net gain of 26 in the membership, bringing up the roll to about 450. The Trustees reported all obligations met, while the Working Society reported a snug sum invested toward a building fund. The Missionary and Young People's Societies showed advance in attendance and interest. A Company of the Boys' Brigade was reported for the first time, with a membership of over 40, which was present in a body, and added to the interest of the occasion. The Social was generally participated in, and a general spirit of harmony and helpfulness seemed to prevail.

IOWA.

CONWAY.—Last Spring Rev. L. R. Ferguson Synodical Sunday-school Missionary, with E. A. Enders, pastor of the church at Conway, organized a Sabbath-school a few miles south of that place. As a result of a series of revival meetings held by Mr. J. B. Clapp, Sunday-school missionary of Fort Dodge presbytery, assisted by Messrs Ferguson and Enders, about thirty-two were added to the church at Conway—all adults. Nineteen adults and thirteen children received baptism. To Mr. Clapp's sweet songs and practical preaching these results are largely due.—E.

SIGOURNEY.—The churches of Sigourney have just closed a two weeks series of Union Meetings led by Mr. Wm. A. Sunday and Mr. Van Winkle. All the churches have been greatly strengthened and a religious interest has been awakened throughout the entire community. The Presbyterian church, of which Rev. W. B. Phelps is pastor, received eleven additions last Sabbath (Feb. 9), ten on confession and one by letter; and there are others yet to follow.

BOONE.—Evangelist E. P. Marvin has come west to work. He is now at this town. Mr. Marvin is well known in his home State, New York.

VILLIENA.—A series of Evangelistic services were conducted by the Foote Brothers for 10 days in the Presbyterian church of this place. At the close of these meetings the congregation was revived, and the Sacrament of the Lord's Supper, in which the session was associated by those good men, was administered, when eleven new members were received. The services were continued daily for two weeks by the pastor elect, T. K. Hunter, who came with his family from Nebraska City, Neb., about the middle of December last. The congregation responded nobly and the result is a revived church. An awakened town. Thirty-two already admitted the communion of the church. Of those 17 were baptized; 22 were received upon confession of Christ, and 11 by certificate. The power of the Holy Ghost is clearly manifest, and many more are expected to be brought unto the light.

COLORADO.

PUEBLO.—The First Presbyterian church of this city has called Rev. S. P. Wilder of Janesville, Mo., to the pastorate made vacant by the removal to Cincinnati of Rev. E. Trumbull Lee, D. D.

GREELEY.—Rev. John G. Reid, pastor, writes: The latest ingathering, Feb. 2nd, adds 48 new members to this church.

INDIANA.

MADISON.—Evangelist, Rev. Edgar L. Williams of the Presbytery of Peoria, has been holding a series of union meetings in this city. He is accompanied by the singer Mr. H. L. Maxwell.

NEBRASKA.

SCOTIA AND NORTH LOUP.—These two churches, located in the valley of the North Loup river, have secured the services of the Rev. James W. Russell of the Presbytery of Peoria. He has entered upon the work and is much encouraged with the hopeful outlook.

LINCOLN.—Again the First church of this city has been disappointed in obtaining the minister chosen for the pastor. The Rev. Dr. D. J. Meese of Mansfield, O., could not see his way clear to accept the call so heartily extended, and has so notified the congregation. The need for a minister on this field is great, and it is hoped that the man whom God has chosen may soon be discovered by the waiting people, and that he may be introduced to the work.

MONROE.—The pastor of the church here, the Rev. C. H. Churchill, has been laid aside from active labor for a brief period by illness, but he is again around among his people, and is rendering efficient service to his two churches.

OMAHA.—The lectures on "Paul's Instructions to Young Ministers, as Based upon the Pastoral Epistles," delivered before the students of the Theological Seminary, by the Rev. Dr. Williams of St. Louis, editor of THE MID-CONTINENT, were well appreciated. These lectures were also attended by some of the clergy in the city.—E. J. W.

SOUTH OMAHA.—The South Omaha Presbyterians are enjoying a reasonable degree of prosperity in all branches of church work. A new mission to be known as "The Taylor Mission" was organized Sabbath Feb. 9th, with a full corps of teachers and 36 scholars. This makes three missions. The week of prayer was followed by revival services in which 26 found Christ and united with the church. Dr. Wheeler, the pastor was ably helped by the eldership, Endeavor Society and King's Daughters. Five more have made application to be received in church fellowship on confession of faith, Wednesday evening, Feb. 12. "The Ladies' Aid" are beautifying the church this week by painting the exterior at an expense of \$100.

DILLER.—Rev. Lewis Jessup, pastor of the Presbyterian church of this place, died on the 5th inst., at the home of C. W. George. He was taken very sick during a revival service. Mr. Jessup had been pastor of this church for about six years. He was 76 years old.

TEXAS.

TAYLOR.—The time for the Inaugural services of the Texas Presbyterian University, at Taylor, Tex., which was fixed for the 17th inst., has been postponed until a later day, owing to the need of more time for proper preparation. Due notice of the new date will be given.

SOUTH DAKOTA.

WHITEWOOD.—Ten members have recently united with this church, among the number some of the prominent business men of the place. This is the church formerly supplied by the Rev. Jno. B. Pomeroy now of Belleville, Ill. The present pastor is the Rev. Gao. P. Beard.

CHANGE OF ADDRESS.

Rev. F. Lonsdale from Golden, Colo., to 2340 Franklin St., Denver, of same state.

Rev. L. E. McGillivray from Herington, Kansas, to Frankfort of same state

Rev. Dwight C. Hanna from Carthage, Mo., to Springfield, Ill.

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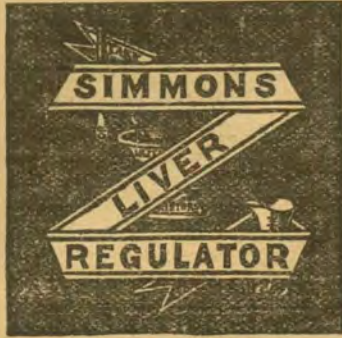
VERNOR—DONOHO.—At the residence of Mr. B. Begerly 5034 Minerva, St. Louis, Mo., Feb. 13th, by Rev. L. L. Overman, F. M. Vernor of Nashville, Ill., and Miss Maggie Donoho, of Okaville, Ill.

Home Seekers Excursion.

The Union Pacific will have a series of Home Seeker's Excursions to Kansas and Nebraska from Missouri River at one fare for the round trip, March 10th, April 7th & 21st and May 5th. For full particulars address Jas. F. Aglar, Gen'l Agt., Union Pacific, St. Louis, Mo.

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I am now here as one of the Secretaries of the Society to make my annual call in its behalf upon its many friends in St. Louis.

W. D. ROSSETOR, Sec.

NOTES FROM CEDAR RAPIDS, IOWA.

THE DEATH OF REV. A. S. MARSHALL, D. D.

When noble, faithful ministers of God's Word fall, the church mourns. Death has removed from the church, the Rev. A. S. Marshall, D.D., who for nearly forty years has been pastor of the Presbyterian church in Marion, Iowa. I think it was his first and only pastorate. He has stood for forty years a witness for Christ in this community, till his sound Presbyterianism, his Christian benevolence, his pastoral influence, and his loyal citizenship, have left their enduring impress upon the church, the school, the town in which he lived, and whole surrounding community. The people, without regard to party or creed, mourn his death. He was an earnest expositor of God's word. He was most mindful of the poor and the sick and the afflicted. He was the friend of every one in need as well as every one who craved counsel and encouragement. He grew in his work as the small village of Marion when he came there from Western Pennsylvania in 1856 grew in population, and in the demands of an enlightened and enterprising city. He has always been active in the direction and enlargement of the Presbyterian church of Iowa. Presbytery and Synod and General Assembly have received the benefit of his spirit of peace and conciliation, while no one was more tenacious of the purity of the faith once delivered to the saints.

Dr. Marshall has during his whole ministry been identified with higher Christian education. He was a trustee in Coe Collegiate Institute and has been a trustee of Coe

College since its origin in 1881. The authorities of the college through the faculty have already given permanent expression in words of their appreciation of his services and their deep grief at his demise. Living so near Cedar Rapids, he could frequently visit the college, and not infrequently did he bring strangers to the college on Monday mornings, who had been spending the Sabbath with him in his church at Marion.

A CHANGE OF PASTORATE.

While the college, in common with the church of the State and especially his large circle of friends of all denominations in Marion mourn the death of Dr. A. S. Marshall, it also deeply regrets the removal of Rev. J. K. Fowler, D.D., from the Second Presbyterian church of Cedar Rapids, to the Central Presbyterian church of Los Angeles, California. The Doctor left a large circle of friends and many phases of Christian work, with which he was closely identified.

COE COLLEGE.

Coe College has had thus far a very prosperous year, both as to its share of public favor and the character of the work done. Every department has been fully equipped for true collegiate work. It is truly a higher institution of learning, confining its work to the literary and scientific education that is the real object of a college. During the last six years, the city of Cedar Rapids has contributed in small sums nearly \$15,000 for putting the college in full furnishing for a higher education, and beautifying the buildings and grounds. The religious character of the college is very marked. It manifests itself on all occasions. The week of prayer was closely observed. And the Day of Prayer for Colleges this year, last Thursday, was one which the students will hold in pleasant remembrance.

Rev. Wm. Frazer of Marion, made a most eloquent address to the assembled students on the needful trinity of forces that students should foster—the physical, mental, and spiritual. Under the leadership of President James Marshall, the Christian young men of the college joined in many free, pointed and earnest prayers. After meetings were led by Rev. Dr. Dickinson of the Congregational church for the young men and by Miss King of the College, and Mrs. Knox for the young women. Again in the evening a joint prayer-meeting was held. Coe College placed another "day of prayer" colleges among the many she has observed feeling that that of 1896 will live in Christian memory. J. M.

PUEBLO'S REMARKABLE REVIVAL.

The religious effort in progress in Pueblo during January, has been attended with marked success. This united movement was under the control of Rev. F. F. Smiley, pastor of the 23rd Avenue Presbyterian church of Denver. He came here at the request of the Ministerial Alliance. Seventeen churches of all denominations united heartily with the evangelist. Three meetings were held daily, and on Sunday, Mr. Smiley spoke several times.

Ten days were spent on the South Side and ten days on the North Side of the city. The meetings were held in the largest churches, and overflow meetings in others. There were meetings for all classes and conditions of people; for men only, for women only, children, young people, church members and the unconverted, who were admitted by ticket to the First Presbyterian church on Sunday night, which was crowded to the doors, there not being standing room, while the Methodist and Baptist churches were opened for overflow meetings. Mr. Smiley held seven services on Sunday.

The climax of religious interest was reached, however, on Wednesday, January 29th, when the principal business houses closed their stores out of respect to the day of prayer. Even the saloons and pool rooms were closed. The Mayor issued a proclamation for all citizens to assemble for prayer at the noon hour. Religious services occupied the day.

The county offices, the courts and the public schools were closed. The business men assembled at noon in the halls of the Y. M. C. A. Saints and sinners turned aside from business to religion. It was a strange spectacle never before witnessed in this community. It was Sunday in the

middle of the week. Mr. Smiley has left for Denver. The good work, however, continues. The pastors have taken up the meetings in their own churches.

Upward of four hundred persons expressed a desire to be Christians, many of these will be gathered into the respective folds. Pueblo will be a better city for having enjoyed the privileges of the Smiley services.

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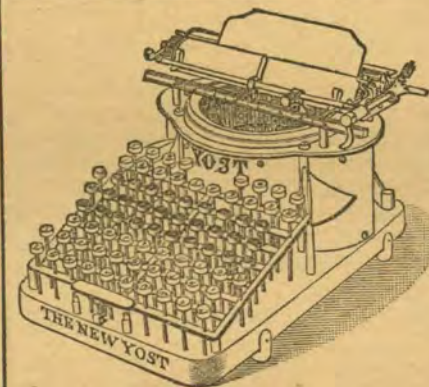
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 ing upon a business life, and told in the au-
 thor's delightful style the story is one that
 cannot fail to have an elevating influence on
 the career of all young people who read it.
 It originally appeared as a serial in the
Youth's Companion, but in its present form
 it is considerably enlarged; several chapters
 and parts of chapters have been added in
 order to introduce scenes deemed needful
 for a satisfactory completion of the narra-
 tive, but which could not be conveniently
 brought within the limited space allowed
 to serials in the *Companion*.

MAGAZINES AND PAMPHLETS.

The contribution in the February *Atlantic*
 which will attract perhaps the widest atten-
 tion is an able paper entitled *The Presidency*
 and Mr. Reed. It is a thoughtful presenta-
 tion of the requirements of the presidential
 office. Mrs. Rose Hawthorne Lathrop con-
 tributes some recollections of Hawthorne,
 covering the period of his English consul-
 ate. The second of Mrs. Catherwood's
 studies in provincial France is entitled *A*
Little Domestic, and is a charming picture
 of peasant life.

McClure's Magazine for February contains
 eight important portraits of Lincoln, and
 will present material never before published.
 During this period Lincoln suffered finan-
 cial wreck as a country merchant; made his
 first acquaintance, in a very romantic way,
 with Shakespeare and Blackstone; mastered
 surveying in six weeks, and became deputy
 county surveyor; was elected to the General
 Assembly, and began his acquaintance with
 Douglass; and fell in love with a sweet and
 beautiful young girl, Ann Rutledge, and
 suffered the half-crazing affliction of her
 death on the eve of their marriage. In il-
 lustration of the paper there will be, includ-
 ing the eight portraits of Lincoln, twenty-
 eight pictures—many of them, also, never
 before published.

Few writers are so fortunate as to have
 their very first story accepted by, and given
 a place of honor in, a leading periodical,
 but that was the happy fate of Miss Clara
 Virginia Townsend, whose maiden effort,
 "Mollie's Valentine," appears in a current
Youth's Companion. The author is a
 daughter of the late Mayor of Fulton, a
 graduate of the Synodical Female College,
 and a teacher in Woodland School, Kansas
 City, and, needless to say, has many friends
 in church and educational circles who urge
 her to follow up the work so auspiciously
 begun.

The *American Newspaper Annual*, a
 standard authority on American newspapers
 edition of 1896 has been received. It con-
 tains a vast amount of information concern-
 ing the location, population, political com-
 plexion, physical features, agricultural
 products and manufacturing industries of
 every State and County in the United
 States and Canada; also the location, popu-
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16 New Subscribers at \$2 00 Each.

The name of the church will be engraved on the Flagon Free of Charge. For 18
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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
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 Steel Alloy Church & School Bells. Send for
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Moralities.

TEMPERANCE BRIEFS.

"Beer is a necessity" to the saloon-keeper. He gets 8 cents profits from a 10-cent drink.

John Danner, of Clinton, Iowa, has issued pledge-cards for the "Neal Dow Home Protection Army."

Wendell Phillips once said, "Agitation is marshalling the conscience of the State to enact and enforce its laws."

At the Boston Home Market Club, attended by leading merchants and manufacturers, no alcoholic beverages whatever were served.

Scotland, Ireland and Wales have Sunday closing of saloons and the movement is gaining ground very fast in every part of the kingdom.

Sir William Fox, of New Zealand, says: "You can never destroy cats by encouraging the growth of kittens, and so the licensing system must go."

Bishop Haygood, of Georgia, referring to the Dispensary system of South Carolina, says, "The State cannot conduct a trade too bad for private citizens to carry on."

Mr. Thomas P. Whitaker, of England, speaking of the Gothenburg system, says: "Under it Gothenburg seems to be far more drunken than similar towns in this country."

The Secretary of the Navy has approved the sentence of the court-martial in the case of Capt. C. P. Porter, U. S. Marine Corps, suspending him for one year of drunkenness.

Archbishop Ireland says: "There are too many Irish-Americans in the liquor business. The Celtic name demands nobler use than to mark the ownership of the grog-shop."

The New York Sun says: "There are 7,000 liquor-dealers and probably 700,000 beer or liquor drinkers in New York City." It has the number of liquor-dealers much too low, and liquor drinkers much too high.

The town of Dalton, Ga., with 4,500 inhabitants, has had prohibition for twelve years, and during that time its property has increased ninety per cent, and its court and criminal expenses reduced one-half.

Typographical Union No. 6, of New York City, by a vote of 1,049 to 484, instructed its delegates to the National Convention of the American Federation of Labor to "favor the State and national destruction of the liquor traffic."

The Lewiston (Me) Journal states that the sales of liquor by the State Liquor Agent the past year are \$60,000 less than the previous year. It is time now for the liquor men to cry out again, "Prohibition is a failure in Maine."

The Temperance Chronicle of London says "It must not be forgotten that the state of Sweden to-day, both as regards the consumption of alcohol and the convictions for drunkenness, is worse than the state of Great Britain or Ireland."

The Wine and Spirit Gazette is opposed to the sale of wine and liquor in the dry-goods stores, and says: "The moral atmosphere of the women is much more likely to suffer contamination from such sales than from those made in saloons."

The Superintendent of Police of the city of Brooklyn has issued a general order for the preservation of the morals of minors, with special attention to the enforcement of the law against selling cigarettes to any child under 16 years of age.

Under the plea that "a man's house is his castle," the New York liquor-dealers claim that their "saloons" are their "homes," and openly and defiantly violate the law by keeping open at least a "private entrance" for selling liquor on Sunday.

Joseph Malins, Esq., Grand Chief Templar of the Grand Lodge of Good Templars of England, spent some weeks in Sweden and Norway studying the Gothenburg and Norway systems, and we shall hear some frozen truths about them when he returns.

The report of the Secretary of the Treasury of Washington, just submitted to Congress, shows that the total tax collected last year from distilled spirits was \$85,259,250 25; on manufactured tobacco, \$8,617,498 62; and on fermented liquors, \$31,414,788 04.

We are told that the Ten Commandments triumphed in the recent election of New York City, but now some of these very men are favoring the proposition to submit the same Ten Commandments to a vote of the people to say whether they shall still be enforced or not.

A Cloud of Witnesses.

Most people are skeptical about the cure of Asthma, Catarrh, Bronchitis and similar diseases, and this advertisement is intended for any "doubting Thomas" who is a reasonable person. Are you open to conviction? We know from thousands of letters unsolicited, and from personal testimonial that Hyomei, the new and wonderful Australian "Dry-Air" treatment, comprised in

Booth's Pocket Inhaler Outfit, by mail, \$1.00

relieves 99 out of every 100 people who try it, and cures 99 out of every 100 who use it conscientiously and according to directions. Here are the endorsements of living men and women whom you must believe—you can't help yourself.

Bronchitis.

Hon. FRANCIS H. WILSON, Member of Congress from Brooklyn, writes: Temple Court, New York City, November 26, 1894.

My Dear Mr. Wyckoff: On your suggestion, I procured from your friend, Mr. Booth, one of his Pocket Inhalers. It has worked like a charm. The Bronchitis has entirely disappeared, and, thanks to you, is the first thing I have found in ten years that has given permanent relief. There is certainly a great field for a remedy having such merit. Cordially yours, F. H. WILSON.

[The above is to the late W. O. Wyckoff, Esq., President Remington Typewriter Co.]

Colds.

Boston, Mass., July 30, 1895. In my family of three we have used the Hyomei, and have been perfectly satisfied with the result. None of us have had a cold since we have had it. I believe it is a great preventive as well as a cure. Rev. STANLEY SEARING, 10 Carter Street.

Loss of Voice.

Brooklyn, N. Y., February 1, 1895. Booth's Pocket Inhaler works like a charm. The first inhalation gave relief. It is a blessing to humanity, and I am sorry it is not better known. I add my name to the "Pass-It-On-Society." Sincerely yours, Rev. J. M. FARRAR, D.D.

Hyomei is a purely vegetable antiseptic, and destroys the germs and microbes which cause diseases of the respiratory organs.

The air, thoroughly charged with Hyomei, is inhaled through the Pocket Inhaler at the mouth, and, after permeating the minutest air cells, is slowly exhaled through the nose. It is aromatic, delightful to inhale, and gives immediate relief. It stops all spasmodic coughing instantly, clears the voice, expands the lungs, and increases the breathing capacity.

Pocket Inhaler Outfit, Complete, by Mail, \$1.00, consisting of pocket inhaler (made of deodorized hard rubber, beautifully polished), a bottle of Hyomei, a dropper, and full directions for using. If you are still skeptical, send me your address, and my pamphlet shall prove that Hyomei does cure. Consultation and trial treatment free at my office.

Hyomei Balm.—An antiseptic skin food for weak chests, burns, scalds, chapped lips, rough hands, frost bites, eczema, etc. Nothing has been discovered so effective for the purposes named. Price by mail, 50 cents.

Asthma.

Deer Park Parsonage, Baltimore, Md., Oct. 7, 1895. The Pocket Inhaler came Friday morning. Mrs. Honey had been suffering severely for three weeks daily with Asthma. As soon as the Inhaler came, she began using it, and after a few inhalations, the Asthma ceased, and now, Tuesday, it has not returned. She has had this trouble since she was seven years old, and is now forty. We have spent hundreds of dollars in search of relief, purchasing everything we saw advertised. Rev. GEORGE H. HONEY.

Catarrhal Deafness.

Syracuse, N. Y., March 6, 1895. Having been personally relieved from Catarrh through the use of an Inhaler charged with Hyomei, I take pleasure in recommending it most highly. Mr. H. H. Warner, of Rochester, of Warner's Safe Cure fame, according to his own statement, made in the presence of a friend of mine, Dr. Frank E. Howe, Barrett House, Broadway, New York, has been cured of Catarrh and Catarrhal Deafness of several years' standing through the use of Hyomei. E. G. WYCKOFF, No. 209 Genesee Street.

Chronic Cough.

Manchester, Mass., March 26, 1895. Inclosed find \$1.00 for Pocket Inhaler outfit. The one I bought of you for my mother did her a world of good. She writes me that her cough is completely cured. Success to you, ABBIE J. GANNETT.

Catarrh.

Boston, Mass., April 20, 1894. (Care Jordan, Marsh & Co.) I had Catarrh for twenty years and the last ten years (passed in this great establishment) I suffered fearfully. It extended to my throat; the base of my tongue was badly affected. I could not sleep with my mouth closed. I began using Hyomei in December, and in two weeks I was entirely—and now, after four months and no return of the disease, I can say, permanently—cured. I am going to ask the head of this firm, Mr. Eben D. Jordan, to indorse this statement. ELVIRA E. B. GIBSON. Indorsed, EBEN D. JORDAN.

Consumption.

Buffalo, N. Y., August 27, 1895. In thirty years' experience in the practice of medicine, I have never given my name in support of a proprietary remedy; for I have never seen one that performed all and more than was claimed for it, until I met with Hyomei, which I indorse with all my heart (professional ethics to the contrary notwithstanding), for I believe it a duty I owe to humanity. Since testing Hyomei in Laryngitis, Bronchitis, Catarrh, Asthma, Hay Fever, and last, but far from being least, Galloping Consumption, in an advanced stage, which by the use of the Exhaler one hour a day, and the Pocket Inhaler ten minutes every hour, with no other medicine, in four weeks, was transformed into an assured recovery; I believe in it for itself for what it has done, and I gladly add my name to the "Pass-It-On-Society." S. H. MORRIS, M.D., 150 Franklin St. P. S.—You are at liberty to use this as you may deem best.



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(See page 15, issue of Feb. 5, for sample page of Bible.) 1516 Locust Street, St. Louis, Mo.



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FACT AND FICTION.

To recite one's sermon before the mirror is one way to practice what one preaches.—*Ex.*

An ice marriage took place recently in Holland. The couple were married on the frozen Zuyder Zee, the ceremony being followed by a dance on skates.

There's a man in Rockland, Me., who once refused an offer of \$200,000 for his share of a Maine gold mine; but he isn't proud of it.

Bobby—I had three fights to-day, and I didn't get licked once. Bingo (reaching for a strap)—Well, my son, the day is not yet over.—*Puck.*

Passenger (on vestibule limited)—Porter, does this train stop at Dinkeyville? Porter—No, sah; she doan' even hesitate dar, sah.—*Harper's Bazar.*

A student fifty-four years old is a member of the freshman class of the Maine Medical school.

There are about 72,500,000 bricks under shelter in the lower Hudson towns of Hav estraw and Stony Point.

Several Indian princes are expected to make the tour to England this summer, but at their own expense.

In Hungary there are thousands of villages and hundreds of small towns without a doctor within ten miles.

A New York negro arrested for cruelty to a mule, pleaded guilty, was fined \$5, paid it with a \$20 counterfeit bill, pocketed \$15 in lawful money and went out to pound another mule.

Some folks jest keeps complaints in store, An' never, never cease; In times of peace they shout fur war; In war they hollers "Peace!" —*Washington Times.*

"This age demands men who have convictions," shouted the impassioned orator; "Where shall we find them?" "In the penitentiary," replied a man in the gallery.—*N. Y. World.*

"Were there any new features in your exhibition of impressionist paintings?" "Yes we hung half the pictures upside down—and every one was delighted with the effects."—*Chicago Record.*

"Ethel, were you out sleighing with the armless wonder last evening?" "Why, papa, what a question! What put such an idea into your head?" "I saw your escort holding the lines in his teeth."—*Detroit Free Press.*

At a negro wedding, when the clergyman read the words, "love, honor and obey," the bridegroom interrupted him and said: "Read that again, sah! read it once mo,' so's de lady kin ketch de full solemnity ob de meaning. I'se been married befo'."—*Exchange.*

SHE GOT THE PLACE.

Pearson's *Weekly* tells a story of an Irish domestic who obtained a situation by the use of her national wit, under somewhat unpromising conditions. She had applied to Mrs. Van Nobbs for work as a cook, and Mrs. Van Nobbs said:

"How long did you live in your last place?" "Tree weeks, ma'am," answered Bridget.

"Why did you leave it so soon?" "Oi cudden git along wid the lady—she was so old and cranky." "But I may be old and cranky, too," said Mrs. Van Nobbs. "Cranky ye may be, ma'am," said Bridget, promptly, "for faces is sometimes de-sayvin', but old, niver!" She was engaged on the spot.

HIS UNCERTAINTY.

"Hurt ye much, Uncle Enoch?" inquired Jay Green of Farmer Spaunch, who had inadvertently fallen off a load of hay, landing heavily and in an awkward heap on the ground, and was now sitting on a convenient stump and gingerly pawing himself over in search of fractures.

"Wal, no, I guess not," replied the old man. "But it makes me feel considerably mystified."

"You don't feel mystified, do ye, Uncle Enoch?"

"Yep, that's jest exactly what I mean! Ye see, I've been feelin' kinder poorly for several days, and jest before I started to town with this load of hay I took a powder for the holler sensation in my head, a pill for the pain in my knee, a capsule for my lung trouble an' some pellets for my liver, an' put a good big plaster on my weak back. Wal, that jolt shook me up so that the plaster is now down in my left shoe, an' if the rest of them remedies have been knocked as far out of place as the plaster was I'm sorter mystified as to how they are goin' to git back to the p'int's they were designed to benefit."

THE CLERK'S CURE FOR CRACKER STEALING.

A country store is the scene of many curious happenings. One of these occurred in a small village in the upper part of old Dutchess County. The clerk was a bright, smart, active country lad, who was equal to all emergencies. He found that a certain denizen of the place named "Jake Brown" always found a convenient sitting on the counter in the farther part of the store near the cracker barrel, and that when the clerk's eyes were not upon him the old man's position allowed him to pilfer a number of biscuits. The clerk soon grew tired of this, and he arranged a good-sized needle with a spring in a hole in the counter under the oil cloth covering, with a long string, which could be pulled at any point in the store.

One extremely hot day in June the old man entered the store, and took his position as usual on top of the counter near the cracker barrel. The clerk was apparently engaged with a customer, but had his eye on "old Jake," and when he was reaching for the crackers, the string was pulled. "Jake" went up in the air, landing on his feet in the middle of the store. He felt for the object of attack, he wearing only overalls. Not being rewarded in his search he mounted the counter the second time and was about to make another attempt at cracker raising when he felt another thrust, which lifted him in the air again. He started for the attic above the store.

His prolonged absence caused the clerk to go up to the attic (where he found it as hot as an oven), to see what was going on. He

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found the old man distracted and nearly disrobed in the middle of the floor, shaking his overalls furiously. The sight was laughable. The clerk asked him what was the matter. He replied: "This morning while mowing in the meadow I struck a hornet's nest, and one of the pesky things has crawled up the leg of my overalls and has struck me twice, and I'm hunting for it." The clerk wore a smile.

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THE WORD EDITIONS ARE NOW READY

No church contemplating the adoption of a new hymn book can afford to overlook the Hymnal. Its intrinsic merit and fitness cannot fail to bring it into general use as the standard book of praise throughout the Presbyterian Church. A descriptive circular will be sent on application, containing specimen pages, price-list and commendatory notices.

A returnable sample copy of *The Hymnal* will be sent free to ministers and music committees desiring to examine it with a view to introduction.

Rev. S. J. Niccolls, D.D., of St. Louis, writes: "I have had a strong prejudice in favor of some other hymnals, and was somewhat skeptical of the ability of the Board of Publication to produce a work that would even be equal to those which I so heartily approved. A careful examination of *The Hymnal* has not only dispelled my doubts, but has brought the thorough conviction that the new book is superior to all others."

From The Interior: "With no wish to throw discredit upon the hymnals, in vogue in their way and time, which have been serving the church heretofore, it must be conceded by the most impartial critic that none of them can hold its own with this splendid work."

The New York Observer remarks: "The book is one that will promote spiritual, intelligent and hearty worship. It is a most workable book, and one that the minister will find more and more satisfactory as he studies and uses it. . . . It will more than fulfill ardent expectations."

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