

THE MID-CONTINENT

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\$2 A YEAR.

IS THE TURK to preach "the doctrine of the dripping sword" in Armenia forever?

IT WAS NECESSARY to borrow some space from the missionary preserves this week—a very rare happening.

AN EDITOR writes of those people "who are always preparing to make arrangements to get ready to do something."

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"CHICAGO," says the *Sun*, "is determined to have a finer library building than Boston, even if it has to hire persons to sit in the rooms and do the reading."

LI HUNG CHANG, the eminent ex-viceroy, is planning a visit to America, the coming summer. In July and August he will be glad he lost that yellow jacket.

ON PAGE 9 is an article "An Armenian on Armenia," written by a native Armenian, now a citizen of St. Louis. We found it very interesting reading, and believe that all will.

THE ROENTGEN "x" rays may be of special service to the Presbyterian church. By them, many undiscovered but expected contributions to the debt extinction fund may be reached.

HANGING, when all the dread paraphernalia properly performs the edict of the law, is ghastly, enough. But when, as last week in St. Louis, the rope breaks, the horrors of the scene are unspeakable. Such blunders are almost crimes.

THE TOTAL receipts from all sources of the Foreign Board during January were \$99,749.10. That is \$3,804, less than in January, '95. From May 1st, to Jan. 31st, however, the grand total shows a gain, from all sources, of \$125,159.33.

IN THE year of the martyrs, 1895, no record has been more touching than this from Marash in Turkey: "One young man was given the alternative of death or becoming a Moslem. He chose death, and they struck his head off. His poor body was taken to his mother, who, taking his hand and kissing it, said: 'Rather so, my son, than living to deny our Lord and Saviour.'"

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THE DOUGHTY and very candid Roman Catholic organ of St. Louis, the *Western Watchman*, wishes the Sultan of Turkey success in expelling all American missionaries from his empire, and emphasizes this pious wish with the remark: "These itinerant idiots should get their walking papers without further parley or delay." The editor of the *Watchman* and the Sultan would make a good match in bigotry and malevolence.

WASHINGTON'S BIRTHDAY has again come and gone. While our juvenile friends would have doubtless felt more patriotic on a Friday or Monday, and regretted that the celebrated day fell on a Saturday, yet it was pleasant to note from all sections of the land reports of fitting memorial exercises in honor of the immortal Washington. The well-known motto on the banner of that blind old soldier, proudly carried by him in parades of the veterans, is bearing fruit. "Teach Patriotism in the Public Schools" is that splendid motto.

PHILADELPHIA is proud of her sure enough philosopher, and has reason to be. His handsome building, valued at about \$300,000, was burned down on a recent Sunday. In it was his collection of rare pictures on which there was no insurance. "The first I heard about the fire," he says, "was about 10 o'clock. I was teaching a class in Sunday-school, when some one came up and hoped I did not sustain any great

loss. I asked him in what manner, and they said: 'Why, your building is all burned.' "What did you do then?" asked the reporter. "I simply continued on teaching. I am not a fireman, and could not do anything to help put the fire out."

THOSE PEOPLE who think all preaching should run on present day lines, and that sermons are unsuitable that are not "up to date" and that the church should break with the past, as it were and be concerned only with the "fresh and living issues" of the present hour, will be able to sympathize with a certain disappointed and irate parent whose daughter had applied to the public school board for a position as teacher. "How did she pass?" was asked him. "Pass! She didn't pass at all. Maybe you will not believe it, but they asked that poor girl about a lot of things that happened before she was born."

IN VIEW of the strange (we hope not designed) ignoring of the church Board's debt on the part of Presbyterians in the large cities, as the committee on the Million Dollar Fund tell us, we are glad to note that Dr. John Hall of New York has called the attention of that presbytery to this work, urging that their churches do their full share. We know that of late years there has been a disposition, in some quarters, to look askance and manifest a heedless or indifferent spirit towards measures which the Assembly has initiated or recommended. But whatever may have been the reason for this singular neglect thus far, we hope the churches of New York and of all the other large cities will yet come to their measure of responsibility in the work, and will feel ashamed to leave the effort at paying the debt where, according to Chairman McEwan, it has thus far principally been undertaken, namely, in "the rural districts, the mission churches and the small communities."

THE WORDS of THE MID-CONTINENT concerning "Brewery Tonics" seems to have caused perturbations. It was reproduced on the editorial pages of the New York *Fourth Estate*, the organ of newspaper-makers. Every newspaper man "as is anybody" has therefore seen it, and had opportunity to bring the principle at stake home to himself: The *Baptist Standard* quoted our statements and Dr. Cranfill added: "The brewery advertising mentioned appeared prominently in the *Examiner*, but so far as we know this is the only Baptist paper that has run it. It probably got in while Dr. Wayland was off on one of his rambles." In this connection it is very pleasant to state that not a single one of the venerable Presbyterian weeklies which formerly sold space via an agent to beer brewers, have done so this week. Evidently, our mission is accomplished. We have closed the columns of all the journals of our beloved denomination against the brewers. Our duty being done, the disagreeable subject will be dropped with a dull thud.

ONE CHURCH in Kansas, when taking its foreign mission collection tried Dr. Marshall's plan for making offerings to the Boards with the following result. The membership of the church is about two hundred and forty, all of them people of moderate means. Four gave more than one dollar each. Seventeen gave one dollar each. Twenty-eight gave fifty cents each. Fifty-three gave 25 cents each. Twenty-eight gave ten cents each. Twenty-three gave five cents each. Eight gave one cent each. Seven others gave odd amounts. In all one hundred and seventy offerings were made by the church. Every gift is small, but the aggregate is above sixty dollars. Dr. Marshall aims to obtain a gift from every member of the church. So this offering fell short of the mark by seventy offerings. Yet if this proportion of the membership could be induced to give, it would multiply our offerings greatly. If we could secure a gift from every member of every church, say nothing about the size of the gift, there cannot be a doubt, that it would pour into the treasury of the Boards much more money than they have ever yet handled.

IT IS UNFORTUNATE that the rift in the Salvation Army lute, or perhaps more fittingly the tambourine, has come; and that so much newspaper prominence

has been given to it. Young commander Booth and his able helpmeet were ordered back to England, a short time ago. At first they agreed and wrote a touching farewell editorial in the *War Cry*. "We who bid others obey, must ourselves obey," was the keynote of it. But later has come the word of a reconsideration, and finally an open rupture. At this writing the outcome is far from settled. Prominent officials of the army are hastening to New York for a conference. One man powers always have serious weaknesses. It is in the very Booth monarchy than we have for years foreseen possible future danger in this band of Christian workers, which in spite of crudities and some serious faults in their attitude toward the sacred ceremonies of the Lord's Supper and baptism, have become a sturdy army in the cause of Christ; of especial value in the slums of our great cities, reaching a class and doing a work there the churches thus far have been unable to successfully reach or do. Let us hope that an amicable settlement may be brought about, and that Ballington Booth be allowed to remain in America, where he is most fitted to remain.

THE EDITOR of the *Western Recorder*, of Louisville, is also the pastor of a strong Baptist church of that city. Many distillers of whiskey find "a pleasant church home" with him! Other editors of his church have been assailing him in burning English of late, for that reason, and most justly. Thus speaks the *Baptist Banner*: "Dr. Eaton is pastor of a very large and influential church in the city of Louisville. He also edits, in a distinguished manner, the *Western Recorder*. The *Recorder* is nothing if not oracular in its utterances. It attacks, unmercifully, everything that is not in strictest accord with its own idea of Baptist usage. But there comes in the vulnerable heel which the thoughtful mother failed to protect. The *Baptist Standard* devotes over a column to the distillers, which it claims, find a pleasant church home in Dr. Eaton's Walnut street church. We have taken the trouble to inquire into the fact from Louisville people and they tardily admit that the case is not overstated. There can be but one view of the situation. Neither the manufacturers, dealers, nor drinkers of this vile, iniquitous stuff ought to be allowed in any church. That they should be allowed in a Baptist church, when even most lodges rule them out, is a shame."

RECENT ACTIONS of the *Assembly Herald* and one of its editors, Dr. Green, have filled many with amazement. If the *Herald* was Dr. Green's private property, the case would be entirely different. But it is the medium between the Boards and the churches, under direct control of the church. And yet it is conducted in its editorial department, as if it was the personal property of Dr. Green, and an organ of his personal whims. In that famed Venezuelan philippic he threw good judgment to the winds. Then came the circular sent broadcast inviting ministers and others to join him in a stock speculation scheme. It has caused a scandal in and out of the Presbyterian church. The *Interior* bluntly but justly says: "We must warn all people, ministers, women and boys especially, who have little savings, to beware of Dr. Green's enticements. They lead to moral and financial ruin. This form of gambling is the chief cause of embezzlements and defalcations." In the last *Observer*, a minister writes of his former arduous labors to get the *Herald* into all the families of the church and closes: "Imagine my surprise and disgust when I saw and read the stirring editorial on the Venezuela question." But what more can you expect when the editor has become president of a stock speculating company, and solicits investments from his brother ministers, urging as a reason for taking stock in his company that it has made so much in speculating in stocks at the time of the Venezuela war scare? Is there any connection between the stirring editorial and the appeal for investments?—between the *Herald* and the stock company?" We are sorry for Dr. Green. He must have lost his grip on all ideas of sound judgment—good taste and the fitness of things. But we are far more sorry for the harm he has done the organ of the General Assembly.

COBWEBS.

Spider, spider! weave thy thread
Over living, over dead;
From early morn to sunset red,
Spin, spider, spin.

Over palaces and graves,
Over mounds where green grass waves,
Where the stream the rushes laves,
Spin, spider, spin.

Over hovels black with grime,
Over many a scene of crime,
Over many a deed sublime,
Spin, spider, spin.

In late Autumn's pleasant days,
With wide web and artful ways,
Snaring every fly that strays,
Spin, spider, spin.

Dead man stretched on lonely bier,
Scarce a soul dare venture near,
Feet pass quiet, steeped in fear,
Spin, spider, spin.

Over sorrow, over-mirth,
Over everything on earth,
Over death and over birth,
Spin, spider, spin.

Spin; this cobwebby, old earth,
For that purpose gave thee birth;
Other deeds are nothing worth;
Spin, spider, spin.

—Chamber's Journal.

FLIES IN THE MISSIONARY OINTMENT.

BY E. M. E. LOUGHRIDGE.

That there is a new woman in our church-going communities is still a novelty to the memory of the oldest inhabitant. So much of a relief has she proven herself to be, that with one accord the elders, trustees and deacons have thrust the responsibilities or dilemmas, confronting them, upon her. O, she is a success, no doubt about it! Nevertheless, in attending to the weightier matters of the law, she has neglected somewhat,—as have some of the brethren too, it must be confessed—those details which help or hinder us all.

In any position it is a shame to slander a good act by an ungraceful manner, but when it concerns worship, mistakes become sinful, and anything that by its lack of perfection distracts the audience ought to be considered an outrage. Generally speaking, the devotional exercises of a meeting are looked upon as a necessary adjunct, but the getting through is after all the one thing needful—the business of the day is what follows after.

A lady was tardy at a missionary meeting. "Yes, I did miss the opening exercises, but I heard all of the Missionary part," and they comforted one another with these words.

Do we sing with the spirit and the understanding also? Not very often. Hymns are selected not for the sentiment in them, or for the worship we render from them to God, but because of the tune that is familiar and will be most inspiring. "Christ for the world we sing"—do we? It has been sung with the hum of a conversation running through it while the wandering eye took in all the details of a dress near by. "Come, Holy Spirit, Heavenly Dove,"—wouldn't it be rather startling, should He take us at our word? Let your yea be yea; let us mean what we say when we sing.

Every orthodox religious assembly, be it small or great, has during its devotional exercises its Scripture selection. That there are readers and readers is not to be denied. When Ezra read in the book of the Law we are told that he "Read distinctly, and gave the sense, and caused them to understand the reading," which any commonplace Christian in the land with an ordinary voice may do now. But let it be used as the Word of God, the all-powerful "Sword of the Spirit." God Himself has said "It shall not return to me void." "It shall accomplish" every time, each occasion of its using, and the reader is thus emphatically a "co-worker." "It shall prosper,—expect great things and know that there will be a harvest just as surely as when a farmer sows his grain. When a young girl I had the privilege of attending a Quaker school whose Principal was one of the very "Elect." When she prepared to read the Scripture at the opening of school each day, there was before beginning a silence that could be felt; then she said reverently "Let us hear the Word of the Lord," and we listened as if we never had heard it before and perchance might never hear it again. There was a tremendous impressiveness in it and the end is not yet.

A cultivated musician speaking before a State Convention said, "As a musician I would be all things to all men; when I play in the Cathedral, I am for the time being a Catholic, when I play in the Synagogue, I am a Jew, when I play in a Presbyterian Church I am a Presbyterian, and I must so play that the people hear—not me—but those sounds that shall carry them up before the throne where they present their praise and their petitions, without any thought of the organist. Anything that bids them think of me is inartistic, and wholly out of place." So the leader on any part of our devotional exercises should be self-effaced for the time, so filled should the office be with the Spirit.

It has been such a matter of thankfulness that so many new voices are heard in prayer these latter days; that nothing is heard as to the quality of the petitions offered, and we are in danger of neglecting the gift that is in us. "Prayer is the offering of our desires," but it does seem as if the desires were lost sight of in the effort to find the appropriate wording. Then too we are so apt to pray for what ought to be our desires without realizing the full import of the petitions. "Revive thy work" sounds safe and Biblical and orthodox. But have we ever considered what might happen if the Spirit should answer this prayer? It would include the sense of helplessness, of personal unworthiness that would be very uncomfortable to say the least. It would promote a sensitiveness to sin and an appreciation of God's holiness that would make us cry out in despair "Who will deliver me from the body of this death?"

It is perfectly right and proper to pray for a revival if we are willing to take the consequences, only let it be done deliberately and with solemn earnestness. We pray that we may be filled with the Spirit, but you may remember that we read in the Gospel of Luke that Jesus "was led by the Spirit into the wilderness being forty days tempted of the devil." Until very lately, it has been my impression that one led of the Spirit found all the ways those of pleasantness, and all the paths peace. Let us therefore be intelligent in our petitions.

The re-iteration of the name of the Deity when used merely to give one a chance to evolve a new idea is but a step removed from the sin of taking God's name in vain. It is not necessary to either God or men; it is used thoughtlessly and merely as a convenience.

You may remember the story of the old divine speaking to his daughter one morning somewhat after this fashion: "O Mary, I thank you for this delightful fire that you have made and I will endeavor, dear Mary, to use it as not abusing it, and now Mary, do you help me to keep the hearth clean, and Mary my dear Mary, when you empty the ashes, do retrace your steps that the floor may be pure from all impurities," and the maid ran frightened to tell her mother that father "was out of his head;" but this is a specimen of many a public prayer.

We are told to pray with "confession of our sins." That very old fashion has been lost sight of excepting in the service preparatory to the Communion when it is really very necessary, you know, to give one's self a lashing. How very little is said about sin, now, in prayer! Is it right to meet for prayer to forgive the sins of our heathenish neighbors and never a word about our own? Behind all the criticism of details lies the lamentable fact that we have carried our wordliness into the sanctuary, the mud of our streets into the throne-room; we have degraded our God and the meetings that should be for most intimate communion, and the most delightful fellowship we make into a formal call. It is as a medicine, a tonic, to be sure; and wholesome, but not enjoyable. Surely it is but decent that we prepare to meet our God.

"Dresse and undresse thy soul;"

Preparation is a means of growth in grace that in this busy age we are most apt to neglect.

These are flies, and they do affect the ointment. We are thankful, however, that we are not grievously afflicted, as were the Egyptians, past relief; the remedy is in our own hands to apply it as it is needful.

That missionary meetings are good and edifying, no one will deny. That there is genuine praise in the songs of the sweet singers of Israel, I, who have been so often uplifted and helped, will gladly testify; while the prayers of these mellow saints who have been warmed and ripened by the Sun of Righteousness, have reflected the brightness of His glory, and our petitions voiced by them, have been carried to the throne of grace and answered by Him who is the Hearer of prayer.

The ointment is rich and good. There is nothing more satisfying, more conducive to spiritual health, than missionary meetings can be,—"where friend holds fellowship with friend" where, too,

"Heaven comes down our souls to greet
And glory crowns the mercy-seat."

PAUL'S RECORDED JUDGMENT INSPIRED.

BY THE REV. J. S. BOYD.

Did the Apostle Paul, in any of his epistles, ever volunteer his own mere uninspired, or human opinion? Some have held he did.

In proof, expressions occurring in 1 Cor. 7:10-17, 25, are quoted as follows: "Unto the married I command, yet not I but the Lord, Let not the wife depart from her husband," &c. "But to the rest speak I, not the Lord, if any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away." And Verse 25: "Now concerning virgins I have no commandment of the Lord, yet I give my judgment."

It is the purpose of this article to give reasons for understanding Paul's recorded mission and advice in the above passages to be as fully inspired as any other utterance of his in any of his epistles.

That a distinction is here made between the Apostle's own commands and those of the Lord is quite clear. The surface meaning of the words show this. But it is contended that this distinction is not between what is inspired and what is not; nor is it a distinction between what Paul taught and what the Scriptures teach, as some understand it; but the term "Lord" here evidently refers to Christ; and the distinction intended is between what Christ had taught while on earth, and what Paul by the Holy Spirit was inspired to teach.

The case is this: In the passage from which the above quotations are made, three questions are mentioned by the Apostle. The first relates to the law of marriage where both husband and wife were believers. This case had been decided once for all by Christ himself when on the earth, and Paul contents himself with simply repeating that decision. See Matt., 19:6-9; Mark 10:2-12.

The second question referred also to the married state in cases where one of the parties had not as yet embraced the Christian faith. The third question, however, was not about the married, but concerning virgins.

In relation to these last two questions, the Lord when on earth had said nothing, but Paul now brings them up and gives his inspired view upon them, as if he had said: "I, Paul, in my own apostolic office, under the authority of the Holy Spirit, speak, and not the Lord; that is, not Christ, by direct command given by him while on earth; for with these two questions he did not deal in his recorded discourses. I, now, however, by inspiration declare unto you my judgment."

This is the view herein insisted on. To substantiate this position, the following considerations are deemed sufficient.

1. An examination of the original language will show that in verse 25 there is no contrast between the *Lord* and *I*, but that the emphasis is on the word translated commandment—thus, more literally: "command of the Lord have I none," that is, there is no expressed precept. And the fair inference is that when Paul proceeded to give his own view he meant to be understood that he did it, as in all his epistles, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." As if he had said, "the Lord himself, during his personal ministry, left us no direct command on this point, but his Spirit, which he promised, and which I have, shows me what to say."

2. This will appear the more evident when we note that after laying down several rules, the Apostle at verse 17 says: "So ordain I in all the churches," thus placing himself on equal authority with the divine Redeemer. And how could he dare to do this unless he at least believed he was infallibly inspired to teach and command?

3. That this last was his conscious feeling is evident from his expression found in verse 40. After having said "so ordain I in all the churches," he adds, "and I think that I also have the Spirit of God." The phrase "I think I have" implies no doubt whatever. It is only, agreeably to Greek usage, an urbane way of saying "I have." See 1 Cor. 12:22; Gal. 2:6, 9. The Apostle's expression is about equivalent to this, "I am sure I have the Spirit of God."

4. Paul was accustomed to say "I ordain" "I command," or, "I charge by the Holy Ghost," or, "by the Lord Jesus Christ." And he often used these injunctions without adding any word indicating the source of his authority; taking it for granted, as an examination of these passages will show, that all knew he was divinely inspired in everything he wrote to the churches. Frequent examples might be cited. One will suffice for the present purpose. In 1 Cor. 11:2, Paul says "I praise you brethren that ye * * * keep the ordinances as I delivered them to you." He does not, in this case, say "as I from Christ," or

"as I through the Holy Ghost," or, "as I by revelation delivered them to you." He simply uses the first personal pronoun—"as I—I Paul—delivered them to you." But verse 23 teaches us he was inspired to make these deliverances. He there says, "But I have received from the Lord that which I also delivered unto you."

Weighing, now, these four considerations the conclusion is accepted that Paul was an inspired man, as much when he expressed his judgment for the observance of the churches, and gave rules for their guidance, speaking, for sake of brevity, in his own name; as when, in other cases, he took pains to refer to his authority. In either case what he said, "he neither received of man, neither was taught it but by the revelation of Jesus Christ." The Saviour himself had promised (John 14:26) that when he departed, the Holy Spirit would come, and (1) teach the Apostles all things, and (2) bring all things to their remembrance whatsoever he had said unto them. In fulfillment of this promise the Holy Spirit brought accurately to the mind of Matthew (who wrote it for Paul afterwards to quote as conclusive what the Lord had said on the first of the three questions referred to in the verses quoted near the head of this article, and (3) he unerringly taught Paul what judgment to give to the churches on the other two questions, on which the Lord had not left instructions. Or, in other words, Paul's recorded judgment in Corinthians 7, and elsewhere is inspired.

Hillsboro, N. D.

"THE LIFE TO COME."

—"but the promise of the life to come is interesting."—
MID-CONTINENT.

BY MRS. M. A. NICHOLL.

His promises—outstretching
To the fair "life to come,"
Like a soft sound of hovering wings
That shut out harsh and earthly things
Sing to my soul of Home:
An anthem of the angels,
A benediction, falling
From myriads of the blessed—my Father's blessing calling
His welcome Home, sweet Home.

His promise—outreaching
My dreams, in tenderest mood;
Far beyond twilights dreaming,
Or radiant sunlights gleaming,
Or fancy's solitude.
'Tis the witnesses, confesing
The many mansions' blessing:
The bliss of dwelling places.

Where we'll find our darling's faces
That we deemed were hidden low
'Neath the sunshine or the snow.
So the promises come sweet
Till e'en earth is full, complete,
With the prophecy of Home
With the glory of the precious life to come.

SHOW RESPECT TO RULERS.

[Rev. Dr. Henderson of California, formerly of THE MID-CONTINENT staff, thus speaks concerning the too-familiar and discourteous way, so common among Americans, of referring to those in high official rank:]

The spirit and manner in which the politics of the country are conducted largely contribute towards bringing "the powers that be" into discredit. "The powers that be" are criticized and censured, and sometimes derided, upon the rostrum and in the columns of the partisan press in a spirit whose inspiration does not come from genuine patriotism, but it emanates from feelings of personal disappointment and malice, and also from the conviction that the needs of a political party demand the pursuit of such a course. A great many, indeed, seem to feel that there is an obligation resting upon them to condemn the men and measures of the opposite party. They misrepresent the position occupied by their political opponents; they color or exaggerate real or alleged facts; and all for the purpose of misleading the people and securing their political support. If the existing authority in state or nation is not identified with their political party, their constant effort seems to be to disparage all that it may do, to hold up its policy or acts to public ridicule and odium, to expose the incumbents of public station to popular discredit, if not contempt, and chiefly for the reason that loyalty to party demands these things at their hands. It is "Grover" now; a few years ago it was "Benny." Harmless expressions some may think, but they are nevertheless indications of a spirit of disrespect towards those who are invested with the powers of civil magistracy. These belittling expressions are not calculated to inspire the minds of the children and youth of our land with lofty views of the dignity of the presidential office. In thousands of American homes pictures of George

Washington are to be seen. He is universally regarded with feelings of respect, bordering, indeed, upon reverence. But it may surprise many people to learn that scarcely any of our presidents has been subjected to more virulent abuse than George Washington experienced during his administration of that high office.

Under the title of "St. Andrews and Elsewhere: Glimpses of Some Gone and Things Left," "A. K. H. B." has given a volume of amusing anecdote. Here are two about

ARCHBISHOP TAIT:—

"On one of his latest visits to a certain country house in a Scottish county he went alone to the post office to send a telegram to his brother. He wrote it out—'The Archbishop of Canterbury to Sheriff Tait,' and handed it in. The sceptical old postmaster read it aloud in contemptuous tones 'The Archbishop of Canterbury,' and added, 'Wha' may ye be that takes this cognomen?' The Archbishop, taken aback, remained silent for a moment. The morning was cold, and he had a woollen comforter wrapped round his neck, but on second view the postmaster thought he looked more respectable than on a first, and added, 'Maybe ye're the gentleman himself?' Tait replied modestly, 'For want of better I am.' On which the good old Scott hastened to apologize for his first suspicion of imposture, adding 'I might have seen you were rather consequential about the legs.' Then he added words of cheer, which, Tait said truly, were vitally Scottish:—'I have a son in London, a lad in a shop, and he gaed to hear ye preach one day and wa, verra weel satisfied.'" When the Archbishop lay dyeing "his humor lingered," says "A. K. H. B." "To a worrying applicant—'Tell him he is a consummate ass, but do it very kindly.'"

WHAT CHURCH TO JOIN.

BY THE REV. H. W. CONGDON.

Before me lies a little pamphlet by Rev. Richard Fuller, D. D., and published by the Baptist Publication Society, Philadelphia, entitled, *What church should you join?* The writer says, "In approaching this subject I have no party or sectarian views." Yet further on he says, "I am a Baptist on principle. I ask you, Is it not your duty to join a Baptist church? . . . When any one joins one of these [non-Baptist] churches what does he publicly declare? That the church he joins is right, and the Baptists wrong. But how can you do this without doing violence to your conscience and wronging your own soul? Must not this inflict deep and lasting injury on your spiritual nature and involve you in great guilt?" And lastly, he appeals, "It is Christ's ordinance. Were it not for the Baptist churches you see that this ordinance would be abolished. And now, with you aid in maintaining or abolishing it?"

In views of the forgoing, one cannot but think that the writer would better not have made professions of no party or sectarian views, nor said much in way of appeal for candor impartiality in the examination of this subject.

But passing this, he seems to think that some people, at least, by joining another church do violence to their conscience, wrong their own souls, inflict deep and lasting injury on their spiritual nature, and involve themselves in great guilt. Sad indeed! But this is the logic of the Baptist argument, namely,—Jesus commanded immersion; to neglect it or pervert it as in sprinkling, is disobedience to the Lord Jesus, and so sin; and all disobedience and sin inflict deep injury on the spiritual nature.

Now this can only mean that all other churches than the Baptist are disobedient to the Lord Jesus, living in sin, and suffering great spiritual injury, because they do not practice immersion. If this were so, their state would be terrible indeed. Certainly the Holy Spirit would be grieved and would withdraw His gracious presence, and as a consequence these churches would become cold, formal and backslidden,—really in a state of practical apostasy, especially as compared with the Baptist churches. Love and obedience, are the conditions of the Spirit's presence (John 14: 15, 16, 21, 23) and if non-Baptist churches were in flagrant disobedience, of course their spiritual life would then receive very great injury, and they would all soon become dead and barren branches of the vine.

But is this the state of these churches? Are we all backslidden, dead, and in a state of spiritual apostasy? Has the Holy Spirit clean left us? Are there no conversions among us? No growth in Christian character, no fruit bearing, no ripening for heaven among the non-immersing churches? Where is the Baptist that will say this? In fact, the Baptists being the measure, these other churches have about the same church life, the same revivals,

the same conversions, and the same fruits of the Spirit manifested in individual lives. Verily the Spirit is with us notwithstanding our sprinkling in baptism. He does not appear to be grieved by our mode of baptism. Rather He sets to His divine seal that our way of baptizing is not a disobedience and sin against the Lord Jesus Christ, but that the Lord most graciously accepts it.

But our Baptist brethren deem the dipping of the whole person under water in baptism so important that they disfellowship those who will not go with them in this. They will not acknowledge the non-immersed as belonging to the church, nor sit with them at the Lord's Table, nor admit them to their—well—church fellowship, they would zealously exclude all such from the communion of the church of Christ. While the Holy Spirit does not seem to be grieved with the non-immersionists on account of their sprinkling in baptism, the Baptists regard their failure to be immersed as so grievous and fundamental an error and sin that they exclude them from all church fellowship and communion.

But where is the Scripture for this? Where is one clear text making baptism a test of Christian fellowship? Where one word in the Bible that a disciple must be baptized before he comes to the Lord's table? Can any one prove that all who partook the last supper with our Lord had been baptized? Why did not Jesus say something about baptism as a prerequisite to communion and fellowship when He established the ordinance, if it really is such a prerequisite, and so important?

It is notorious that the Holy Spirit draws the immersed and the sprinkled both alike into the most delightful spiritual fellowship and communion with one another, many and many a time. They pray together, sing together, and talk together concerning the things of the kingdom. They find they have the same joys and comforts, the same great aims and glorious hopes. The one and self-same spirit causes their hearts to flow together in a real communion of soul. So much is this the case it often takes a good deal of attention on the part of some ecclesiastical shepherd to keep the denominational fences from being entirely broken down. But where the Holy Spirit undeniably draws Christian people in this unity of the Spirit, would it not be better also to have the outward expression of it at the Lord's Table? Can close communion be right, with its wall of separation between those who love a common Lord and expect to go to the same heaven?

The Baptists seem to antagonize the spirit of the New Testament in two particulars, namely; They magnify the form of an outward ordinance which is not essential to the salvation of the soul, making it the corner stone of their denomination; and they break up the unity and fellowship of the church of Christ by denying communion to all who will not accept their view of an outward observance, and be immersed.

ACROSS THE PLAINS.

BY THE REV. J. M. MOELROY, D. D.

It was in the early 60's that the Collins family came to our town. They were Scotch people, and poor, a small house of two rooms accommodating a family of six with their belongings. They were not after social recognition but would like to have work. The man was a laborer, and it was soon found that in grading and planting and pruning he had skill. His services were in demand. Their children attended the Sabbath-school, and the father and mother and daughter became members of our church.

Three or four years later they concluded to go further West. We gave them letters of dismission commending them to the confidence of Christian people wherever their lot might be cast and they started. Mother and Kate climbed into their mule wagon with John for driver, while the father and the two little boys took charge of the ox wagon and the two milk cows. Past our gate and down our avenue they went to the main street, to the Ferry Landing, and thence across the Des Moines heading toward Oregon.

Thirty-one years passed before we ever heard of them again. Their story has come to us recently. They made the trip across the plains successfully, though not without some tragic incidents. When near Julesburg in a thunder storm John and his mother and sister were knocked senseless while one of their mules was killed by the lightning. They rallied however, gathered themselves up, hitched the two cows to the wagon with the remaining mule at the point of the tongue, and moved on. They were six months on the road, reaching Salem, Oregon in November, 1864, their remaining capital amounting to 75 cents. A year later found them at Oakland, California. A man was needed at that new town just then to lay out a projected cemetery and Collins was employed. The care of that cemetery was the work of his subsequent life. They all labored, and saved and prospered. The boys attended the University—one of them graduating with high honor. Their earnings they saved and invested and re-invested, and at length they embarked in the banking business and prospered. The old folks have crossed over to the other shore. The children did not overlook their religious obligations and privileges, the two surviving sons being members and officers in the Presbyterian church, one of them being the father-in-law of their Presbyterian pastor. The history of that family, hard-working plain people, it is very pleasant to recall. When they passed our gate that May morning, with mule team and ox wagon and milch-kine, we did not imagine that we would next hear of them as "Wm. Collins and Sons, Bankers."

Kansas Department.

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

NOTES BY THE WAY.

BY S. B. F.

I notice that a correspondent in a religious contemporary gives a long list of "illustrious names" who were "Unitarians." Now it is in order for some one to give the far longer list of the world's brainiest and most illustrious men who believe or have believed on the Supreme Deity of the Lord Jesus Christ as it is revealed in the word of God. No religious journal of the present day is, however, large enough to give a tithe of these names.

A self constituted and a self-heralded preacheress in her "maiden effort" made the statement that the "creeds of Christendom" were relegated to the attics of the churches with the dust and grime of the past, just as the "spinning wheels" of our grandmothers had no place save in the dusty garrets of a bygone age. When she is a "little older in her self appointed ministry" and a little more familiar with the doctrines of "sin and redemption" as revealed in the teachings of the Christ, whose Gospel she professes to preach, she will be a little wiser than she now is and not quite so dogmatic in her statements. A creedless church and a creedless Christian is like the oyster, without back-bone or skeleton.

To make the way of salvation easy by denouncing the stern and solemn doctrines of God's word and "laughing to scorn" the most solemn statements of the Bible is not the kind of preaching that represents the doctrine of Christ. Jesus Christ did not come into the world to save people "in their sins," but "to save them from their sins" and any preaching that does away with the "righteousness and judgment of God's throne" and winks at the awful fruitage of sin in this life and makes light of its dreadful consequences in the life to come, is a terrible failure. It is not broader culture, it is not superior intelligence, it is not a more generous benevolence—it is sheer downright and desperate wickedness to mislead and consequently destroy "sin-diseased and sin-sick humanity" in any such way. What right have any persons to assume that they represent the Lord Jesus Christ or have any "part or lot" with him when the whole tenor of their preaching is opposed both to the solemn statements of his words and directly counter to the philosophy and logic that lie back of the great questions of "sin and redemption."

"If the righteous scarcely (or with great difficulty) be saved where shall the ungodly and the sinful appear?" We must "strive to enter in at the straight gate." We must "put on the whole armor of God" if we are to be successful in our battles with sin and if we are to "overcome all the wiles of the devil." We are "to lay aside every weight and the sin that doth so easily beset us" if we are to be winners in the heavenly race. Any preaching that falls short of presenting Christ and Him crucified as the only hope of the poor sinner or that winks at the doctrine of "final retribution for sin" is non-apostolic and non-Christian.

One of the weaknesses of many of our churches specially those who denominate themselves "independent" is that, there being no constituted and responsible authority to sit in judgment upon the qualifications, scriptural and spiritual, of those coming into their pulpits, many mere "tyros" in the knowledge of God's word begin to pretend to preach and "take rank as preachers" when they are no more prepared to do so than a ten year old boy is prepared to sit as chief justice on the bench of the Supreme Court of the United States. Some one will be disposed to say such thoughts are uncharitable and unkind. Is the parent "uncharitable and unkind" when the child is required to spend "weary years" in pursuit of an education? Is the state "uncharitable and unkind" when it requires the physician and pharmacist to spend long years of preparation for their special work and then pass a required examination under competent authority? Is the United

States Government "uncharitable and unkind" when it requires the military cadet to undergo a long drill and discipline before the protection of the sacred interests of Government are committed to him?

There is nothing uncharitable or unkind about it; nay, on the other hand, the real charity and kindness is to require these things in the best interests of the public weal.

Shall the church of the Lord Jesus Christ, the highest and grandest institution on earth and to which is committed the "oracles of divine wisdom," be less exacting than the parent or the State in seeking the eternal welfare of men? Like an army in the enemies' country I fear that the church is suffering ignoble defeat because so many of her leaders are "unskilled in the knowledge of the word" and alas! too often, "handle the word of God ignorantly if not deceitfully."

Let the Christian world learn some lessons from the home and the State.

KANSAS ITEMS.

NEWTON.—On Sabbath, Feb. 16th, six young men and women were received into this church by profession and two by letter. A private letter from Dr. Miller says: "We had Mrs. DeVore with us yesterday, morning and evening. I gave her all my time at both services. She greatly interested our people by her stirring, patriotic gospel addresses. She has done us great good and Home Missions gets \$25 more because of her visit here."—S. B. F.

CHANUTE.—Meetings were begun in this church with the week of prayer and were continued for four weeks. The pastor, Rev. W. C. Templeton was assisted for two weeks by Chess Birch and the remainder of the time was alone. Seventeen have already united with the church by profession and three by letter and more are expected soon. All the additions were adults but one. The church members have been greatly revived. The congregations are always good and the special blessing of heaven rests upon Pastor Templeton and his good people.—S. B. F.

OAK STREET, WICHITA.—As a result of special meetings held by Rev. J. H. Fazel ten persons have confessed Christ and united with the church. A "Boys Brigade" has been recently established in this church and gives promise of great usefulness in developing character in the boys. Physical, mental and spiritual culture are the prime objects. There are now twenty members and they are a force for good in that part of the city. Mrs. DeVore of Alaska, spoke in this church last Sabbath morning with great interest and profit to all. The Presbytery of Emporia meets with this church April 14th.—S. B. F.

CHERRYVALE.—A series of special evangelistic services has just been held in the Presbyterian church of this city under the leadership of B. C. McQuesten, Jr., of Ottawa, Kansas. The meetings lasted sixteen days during which time there was a very precious season of spiritual quickening. Brother McQuesten goes direct to the hearts of the people both in his public presentation of the truth and by his private hand to hand work. About fifty confessed faith in Christ for the first time, twenty-one of whom united with the church on Feb. 9th. Others will follow later. One of the most encouraging features of the work has been the quickening of Christians. The church is aroused at present as never before.—S. B. F.

ARUNDEL AVENUE, EMPORIA.—Special revival services were begun January 20th, under the leadership of Rev. John Fazel of Wichita, and the minister, Rev. A. Litherland. From the first meeting on the interest increased steadily, notwithstanding inclement weather and muddy streets. More than twenty persons have already professed saving faith in Christ as their Saviour. On Sabbath, January 26th, the church received six new members, three of them on confession of faith. Two additional elders were elected and ordained at the morning service. A blessed revival is in progress in the church, developing and unifying the members, and pastor and people are unitedly going forward in the Lord's work. Rev. Alex. Litherland has been sowing good seed and now rejoices in the harvest.—

FIRST CHURCH, KANSAS CITY, KANS.—This church is full of work and very much alive. At the opening of the year Dr. Mendenhall,

the pastor, sounded the key note, as it were, in a stirring command of Joshua, "Arise, go over this Jordan." On communion Sabbath following the week of prayer, fifteen persons were added to the church—ten of them on confession. The Sunday-school fills the large basement, while several adult classes have to find lodgment in the auditorium up stairs. A large addition to the school library has just been made. A Boys' Brigade, uniformed and armed, is now one of the institutions. It is kept in closer touch with the church through a special committee of the Session having a supervisory relation to it. The finances of the church are showing well in these hard times, special demands and requirements having been promptly met by the people. It is gratifying to know that two young men of this church are expecting to be preachers of the Word and are now in study preparatory for the work, one being at Omaha Seminary, Mr. Wm. Eadie, and the other at Park College, Mr. Geo. McNab.

Communicated.

NOTES FROM OKLAHOMA.

BY THE REV. JOHN H. AUGHEY.

DEAR MID-CONTINENT:

The weather during this whole winter season has been delightful. Rain has been abundant and the ground has been thoroughly saturated. Many regard the wheat crop as assured. May the Lord preserve us from another drought such as we experienced last year. The destitution of many of our people was pitiable in the extreme. Our good and beneficent friends in the East in response to our appeal have helped nobly in averting death by starvation and great suffering from a lack of clothing. May the Lord bless them abundantly for the relief afforded.

MINISTERS AND CHURCHES.

Rev. Wm. McPheeters who ministered to the church in Guthrie, will locate in Eastern Ohio. We will miss his soul stirring sermons and addresses. He was chaplain of one branch of our legislature. Rev. B. H. Fields has resigned his pastorate of the Edmond church, with which work he combined three other fields. He has returned to Kentucky. The whole Presbytery greatly regrets his departure. Rev. R. C. Townsend, our stated clerk and Presbyterian missionary, will leave. He is in Illinois by invitation and will probably locate there. We cannot spare such a faithful and efficient laborer as he. In consequence of the debt of the Board of Home Missions the salaries of the Home Missionaries have been systematically reduced till they are below the living point and therefore our best men are compelled to leave. We cannot get efficient men to fill their places on such insufficient salaries. We fear disastrous consequences. The work is already suffering serious detriment. The Board for years has refused to take any new work and continues to reduce the yearly grants to the missionaries employed. New fields are opening all around us and we have been enlarging our work to the utmost limit of our ability and yet there are many hopeful points utterly destitute of Gospel preaching. Many points which we have been urged to supply and were compelled to refuse are now occupied by the Come Outers, the Holiness people, the God-ites, the New Lights, the 7th Day Adventists and other heretical sects who are misleading the people.

Rev. S. P. Myers of Perry, has left us. Rev. S. E. Henry of Norman, will go to Oxford, England, to take a post-graduate course in that University. Rev. A. E. Thompson, of Chandler, who supplied four points, is under the physician's care from overwork. Rev. Wm. Meyer is not in the work. He is one of our able men. Our working force is shattered and scattered and discouraged. We are compelled to undertake double work upon inadequate salaries and the minimum has not been reached. The Board thus writes, "We were reluctant to grant the amount allowed because of the debt." The amount granted is in some cases \$200 below the lowest amount regarded by Presbytery as necessary to the support of the minister and his family. This with the probability of greater reductions and the long delay in payment of salary due from the Board is causing our best men to leave. Our people are poor

and the drought has been severe so that all their available means is inadequate to furnish the fair necessities of life. The Board of Home Missions sympathizes with us but because of the debt it is unable to afford the needed relief and is compelled to see the work suffer serious detriment without the ability to arrest it. Rev. M. L. Anderson and Rev. T. D. Duncan have turned aside for the present to secular labor as the Board cannot compensate them for any services rendered in what it regards as new work. Rev. R. W. Hill, D.D., is not in the work. El Reno in the Cimarron Presbytery is vacant and needs an undershepherd. Its former pastor, Rev. C. H. Miller has gone to Durango, Colo. He has done a good work in El Reno and leaves the church in good condition. The Aughey church edifice of Langston, will be completed within a few weeks and dedicated.

We need three times as many ministers as we have in the Oklahoma Territory. We could send a dozen men to points where the Gospel has never been preached since the opening of the new lands, and a dozen more ministers to points where the people want the pure Gospel but are compelled to listen to illiterate heretics, cranks and fanatics who in their blindness and ignorance are leading many into the gulf of despair and slough of despond. The burden falls upon a few who despite the obstacles of inadequate salaries and almost infinite fields of labor are striving by faithful work to please Him who has called us as laborers.

Rev. W. R. King, our Synodical Missionary has been assisting the writer in protracted services in the Mulhall church. Brother King could sustain himself as pastor of an Eastern church paying \$5000 salary. He is a very able minister. He is but 28 years old, and bids fair to attain a high degree of eminence in the church.

THE EPISCOPAL MANSION.

This building is located in Guthrie, and needs furnishing. The Bishop of Oklahoma Bishop Brooke, was appealed to by those interested as to the propriety of giving a ball for the purpose of furnishing the building. The good bishop took the matter under advisement. The proverb "He that parley's is near a surrender" was verified in this case. At the end of the second week the bishop said, "On with the dance" and thus the money was raised for this purpose.

A horse was raffled off in a saloon in our town for the benefit of a church. The church was not the Presbyterian, as we do not believe that "the end sanctifies the means." Last month a call was issued for the Sunday school workers to meet in Guthrie, to organize a County Sunday-school Convention. The writer went down at the time appointed. When the train reached Guthrie, a large number of well-dressed ladies and gentlemen left the train and entered carriages in waiting, were driven through many of the principal streets and then taken to the homes of the Governor and magnates of the city. The writer said to Mr. F. L. Wenner and Dr. Buxton, who are leaders in Sabbath-school work, "you must be pleased indeed to note the number of delegates arriving and to see the interest our Governor and the city magnates take in them and the work they represent." They replied, "You are much mistaken; those people are members of a whist club and are here for that purpose. Many of them are professing Christians but none of them will be in the Convention. Their hearts are elsewhere." However the Sunday-school County Sabbath-school Convention was organized and plans formed to secure the organization of a Sabbath-school in every district in the County destitute of such organization.

BILL DOOLIN.

The notorious bandit and deperado Bill Doolin has been captured. When he arrived in Guthrie, in charge of the Marshall, he was lionized. Our papers state that the Governor and magnates of the city dined with him at the Hotel Royal. He was tendered a reception and a large number of people including thousands of ladies shook hands with him and thus extended him a cordial greeting. The papers of Guthrie severely censure this reprehensible conduct. They affirm that he should be sent to a felon's cell and aver that it was disgraceful to tender an ovation to a man whose hands are crimson with the blood of many murdered men.

O! tempora, O! Mores. The times are out of joint.
Mulhall, Oklahoma.

THE OMAHA INDIANS.

At one time, the Omaha Indians were in possession of the present State of Nebraska. By treaty, they ceded to the United States Government all but a small portion located near the present city of Omaha. Then for some reason unknown to the writer but supposed to be avarice in the hearts of some white men, the Omaha Indians were persuaded to trade their prospective city property for some untamed prairie and timber land in the northeastern part of the State. And now a railroad has been built through this section of country, running from Sioux City to Omaha. The adjoining territory has been settled, and now certain white men are looking over into the red man's territory with covetous eyes and whose scheme is now in the hands of United States congressmen. It looks like this: To have a committee appointed, an appropriation made to transfer the Omaha Indians to the Indian Territory, regardless of, and contrary to their expressed wishes, and then open up their present reservation to settlement. This scheme has been unearthed and was read to the Indians in a council meeting only a few days ago by their faithful friend and United States Agent, Capt. W. H. Beck. These Indians have most of their reservation allotted to them in severalty. Many of them have built houses, barns and fences, dug wells and set out fruit trees and do not want to part with them. Here they have their schools and their churches. And why have they not a right to hold a few acres of good land as well as any one? To mass so many Indians in one Territory is not to civilize them but to continue their savage customs. The more scattered among the whites the more civilized they will become. We say, let the Omahas stay where they are and protect them in their rights.

THE OMAHAS' MISSIONARY.

THE MISSIONARY CAMPAIGN AND CHRISTIAN ENDEAVOR.

BY HOWARD AGNEW JOHNSTON, D.D.

In a recent conversation with the Rev. Dr. Marshall, our worthy, enthusiastic and efficient field secretary, the writer was greatly interested and strongly impressed with certain items of information which the good Doctor mentioned. He had just made a run into Pennsylvania, and previous to that had been several days in Montana. His report of the reception which had been accorded him augurs well for an increasing consecration to the work of missions. The secret of the success of the meetings has been largely due to the fact that they were arranged by the local unions of Christian Endeavor in the various cities and towns. City after city was stirred by the meetings, the largest rooms in the communities being in demand and crowded with people. There the Doctor addressed hundreds and sometimes thousands, of people who caught something of his contagious enthusiasm.

The practical point is that such meetings in many places would have been impossible if they had been restricted to the Presbyterian church. Where hundreds were reached, only dozens would have been touched. Young people of each denomination were told to give through their own denominational boards, and many were stimulated other than Presbyterians. There is a contagion in numbers and it goes without saying that such mass-meetings have told for the advancement of the cause of Christ; as smaller gatherings would not have done. Such mass-meetings as have been described yield an added enthusiasm to the work of Presbyterians themselves because of the very large numbers reached and the impetus which such gatherings give to wakening desires and prayerful purposes.

Is there not in this item of information a fact to be emphasized just now in the Presbyterian church? There is an occasional cry for something other than Christian Endeavor within our denomination. Many of us are convinced that the best blessings for Presbyterians and for the cause of Christ are to be secured by remaining in the fellowship of the evangelical bodies which encourage the Christian Endeavor societies. The fact that the Presbyterian church is the largest element in that fellowship is in nowise alarming. But aside from this fact, there is here a common spirit of actual co-operation which is vitally invigorating to the agencies which are being pushed for the advance-

ment of the kingdom of Christ. We have been co-quetting with denominations about some sort of union or federation; but only to discover that we have wasted time and money. Evidently the only practicable method of co-operation which may be pushed without stint is this method of union in fostering enthusiasm and consecration in the work. Moreover it is telling upon the treasury of our Boards and upon those of other bodies to our mutual joy.

The fear that such fellowship will tend to divorce Presbyterian young people from the truest spirit of loyalty is proved groundless, after three years of experiment. There is only increased devotion manifest among them. Let us not fail to see the precious blessings which accrue to our beloved church through this blessed fellowship. Foster denominational oversight continually; but hold to inter-denominational fellowship.

INDIAN TERRITORY NOTES.

BY REV. W. R. KING, SYNODICAL SUPERINTENDENT.

TUSHKAHOMA.—Rev. H. A. Tucker, Presbyterian Missionary for the Choctaw Presbytery writes as follows: "Tushkahoma Female Institute, located in the Choctaw Nation is a boarding school for one hundred girls. Rev. P. J. Hudson, efficient superintendent is an Indian. He is a graduate of Drury College. He also took a three years course in Hartford Theological Seminary. Within the last three years eighty of his students have been admitted to church membership on profession of faith. Recently showers of blessings have fallen upon his school. During ten days meetings conducted by myself, thirty girls professed faith in Christ and were received into the membership of the Tushkahoma Presbyterian church. The amount received from this church for Home Missions was two dollars and fifty cents."

Such reports as the above are encouraging to those who are working among the Indian people. Mr. Tucker goes from place to place in the Choctaw Nation holding meetings and helping the pastors in their work. His influence is felt throughout the whole nation; the Indian people have great confidence in Mr. Tucker.

CLIFTON, OKLA.—Rev. A. E. Thompson has just closed a very interesting and encouraging meeting at Clifton. A number were brought to see the light as it is in Christ through the preaching of the Gospel by this faithful brother, among whom were several heads of families. The membership of the church has been increased by a goodly number of accessions resulting from these special meetings. Mr. Thompson has just finished building a nice church at Clifton, which he hopes to dedicate soon. We are sorry to learn of his recent illness, but hope that he will soon be restored to his health.

GENERAL.—At a conference held at Pawnee, Oklahoma, Jan. 29th, the following agreement was adopted: "Whereas the Congregational and Presbyterian Home Mission Boards are heavily in debt and the appropriations for Oklahoma are likely to be smaller than last year; as well as for the general principles of comity:

We, the undersigned, agree that so far as is in our power to accomplish it, the Presbyterians will withdraw from Stillwater and Pawnee, and the Congregationalists from New Kirk and Chandler, and that the Congregationalist church will take the lot and lumber now owned by the Presbyterians in Pawnee, at cost; and also that the Presbyterians stay away from Tecumseh and the Congregationalists stay away from Shawnee, and that we request the C. C. B. S. and the Board of Church Erection to make satisfactory arrangements about the property."

Signed, R. B. Foster, Chairman Congregational Committee. J. F. Parker, Supt. Congregational Missions. W. R. King, Supt. Presbyterian Missions. F. W. Hawley, Chairman Committee Oklahoma Presbytery.

We are sorry to see, since receiving the above item about church comity, that some of the churches concerned, of each denomination, decline to ratify.—Ed.

The advantage of living does not consist in length of days, but in the right employment of them.—Montaigne.

Mercy is God's right hand, and with that He gives all; faith is man's right hand, and with that man takes all.—Donne.

DEAD, YET ALIVE.

BY C. H. WETHERBE.

This paradoxical phrase is peculiar to Christianity. Of only those who are experimental Christians can it be said that they are dead and yet alive. Nor can it be said of the adherents of any other religion than the Christian religion. In writing to the Roman Christians Paul says: "Reckon ye yourselves to be dead unto sin, but alive unto God in Christ Jesus." The Christian is dead unto sin, but alive unto God. What does this mean? Death means separation; life means union. Hence, to be dead unto sin means to be separated from it. There is no union between the believer and the law of sin. He is freed from the body of sin. He is living apart from the dominion of sin. He is indeed dead unto sin, but he is alive unto God, "in Christ Jesus." Standing in Christ Jesus he is united to God. There is a spiritual union between him and God. They are united together by the bonds of life. The Christian is tied to God by the life and love of Christ. It is a union consummated by something more than the faith of the believer. The believer's faith is the avenue through which the life of Christ flows into the believer's soul; and that same life reaches up into God's soul. The Christian is dead,—separated from sin; but alive, or united to God. Because God lives, the believer lives.

Notes and Queries.

THE DEBT.

Dear Brothers and Sisters in Christ.—Why cannot each one of us contribute our mite toward paying off that shameful debt? Let us follow the commands given in 1 Pet. 3: 3-4 and St. Paul's words in 1 Tim. 2: 9-10. Let us dress neat and plain and put all the extras we now wear into the Lord's treasury. Can we profess to be followers of the meek and lowly Jesus, and sit under the sound of his gospel with all this worldly gaudy apparel. Knowing this debt is on our church boards and perhaps our dues not paid to our minister, nor any pennies for collection?

Will we not all join in saying: our Father forgive us for past follies and we will obey in the future? We read where one person gave a gold ring to be sold to help pay the debt. Just think if we would give the price of our rings, plumes, flowers, jets, and yards of ribbon that we could easily dispense with, how soon the debt would fade away like snow before the sun; and in place there would be millions to push on the Lord's work with. And then we could claim the blessings promised in Malachi 3: 10. Will the Master say, Well done good and faithful servant, thou hast adorned thyself with money which might have paid this debt and forwarded my cause and been the means of saving precious souls? Oh! be wise for time to come. Be more faithful to God, more abundantly adorned with good works like men and women professing godliness. Some one will say I can afford to dress fine. Christians can not afford to waste what God has entrusted them with and rob God. Oh, our God arise and strengthen thine own cause.

The men might try giving the price of cigars and tobacco, and they would be better Christians and the Lord would bless us all more abundantly.

ANXIOUS.

All journals are obliged to rule that a communication sent without the writer's name given to the Editor can have no place in the columns. And especially must this rule be enforced when the communication is of a controversial nature or in criticism of what some one else has written for the paper. In this connection we must say to "Scarth," whoever he or she may be, that the article received Feb. 24th, can not appear unless we know the name of the writer.

EDITOR.

How far from here to heaven?
Not very far, my friend;
A single hearty step
Will all thy journey end.
Hold there! Where runnest thou?
Know heaven is in thee!
Seekest thou for God elsewhere?
His face thou'lt never see.

—Angelus Selesius.

The immortal life may be said to surround us perpetually. Some beams of its glory shine upon us in whatever is lovely, heroic and virtuously happy in ourselves or in others. Heaven is in truth revealed to us in every pure affection of the human heart, and in every wise and beneficent action that uplifts the soul in adoration and gratitude. The pure mind carries heaven within itself, and manifests that heaven to all around.—Channing.

The religion of Christ is not a law, but a spirit; not a creed, but a life. Love is the fulfilling of the law. He loved us, God knows why. I do not; and we, all unworthy though we be, respond faintly to that love, and try to be what He would have us to be.—Rev. F. W. Robertson.

World-Outlook.

News is daily expected from St. Petersburg, from Siberian officials there, which will at last clear up the fact whether the sender of the remarkable news concerning Explorer Nansen is a certain well-known trader or not. If it is he, credence may be given to the reports, it is stated.

The French crisis is still a topic of great interest. Bourgeois and his cabinet dared to deride the wishes of the Senate, because they assert many Senators are "thieves and partners of thieves." That may be, but it is perilously near anarchy. England has a keen interest in this struggle, for the reason that she believes the present ministry to be favorable to a British alliance.

Monday was the 1st anniversary of the struggle for Cuban independence. It was on February 24, 1895, that Jose Marti landed in Cuba and declared war on Spain in the name of the Cuban people. Marti and many of the patriots who accompanied him to the island are dead, but the cause still lives and Gomez is apparently holding his own against the superior forces of General Weyler. Many times during those twelve months have the royalists assured the world that one more month would see the rebellion "crushed." The crushing process is evidently a slow one.

Encouraging additional confirmation comes from Washington to the effect that in the unofficial negotiations pending between this country and Great Britain affairs look toward mediation on the part of this country between Venezuela and Great Britain, rather than to the appointment of an international commission to pass upon the points in controversy between Great Britain and the United States. In spite of the repeated statements from the New York correspondent of the London Times that unofficial negotiations are looking to an Anglo-American Commission to pass upon the boundary dispute. The St. Louis Republic correspondent has been advised that no such thing is in contemplation and that affairs are taking the entirely different direction above outlined.

According to New York advices, the present trouble in the Salvation Army dates back to the visit of General Booth to the United States a year ago. He came here after a tour of inspection in Canada and other parts of the world. The prosperity of the American branch struck him as being too pronounced. He had repeatedly called on Ballington Booth for funds to promote his "Darkest England" and other enterprises and the Commander had notified him time and time again that money raised in the United States could not be used to support the English branch of the army. The General came to the United States primarily to familiarize himself with the situation. He concluded that his son had overstated the case and that Americans would not offer serious objection to the use of their money abroad. At this writing there is talk of a secession and the formation of an American Salvation Army.

Word has just been received at the Chicago University of the finding of a new temple in Egypt which may have an important bearing on ancient history. The news was received by Prof. Breasted, of the department of Egyptology at the university, from Herr Ludwig Borchardt, Royal Engineer and Imperial Representative of the German Government at excavations now being made on the Island of Philae. In his letter which was written January 22nd, Herr Borchardt states that positive evidence is found in the inscription that Ptolemy IV and the Nubian Ergamenes were there together. "This sanctuary, which has just been uncovered, is near the Temple of Isis," said Prof. Breasted, who worked in Egypt with Borchardt. "From the communication I have received it seems possible that this remarkable find may be of great value in throwing light on some pages of history which were in darkness. I judge from what Herr Borchardt says that the temple was built by Ptolemy IV and Ergamenes, the Nubian King. At least the two kings were there together in the temple. Very, very little is known in Nubian history, although the old country was side by side with Egypt. Here at last is something definite. Ergamenes was evidently a contemporary of Ptolemy IV."

by the lot had passed. It referred to some thing already allotted, but not in actual possession. The lawyer in common with Jews, believed that eternal life was theirs by right of birth: how could they possess it?

Tempted. This word is often used in Scripture in the sense of proved, tried and tested, without any reference to solicitation to evil.

Willing. This is weak. The Greek is stronger, "desiring," or, better still, "determined to justify himself."

Neighbor. This strictly means one near by, "nigh-bor" in old English: But Jesus here shows that it includes the whole race of man, and thus teaches the common brotherhood of mankind.

Thieves. These were not petty thieves, but brigands, men of violence; robbers.

Wounded. The Greek literally reads, "having laid blows on him." They beat him with staffs or clubs, and so nearly killed him.

Half dead. There is a curious suggestion of chance here in the Greek that is not in the English and cannot well be represented, literally "happening to be half dead," his life being a matter of no concern to the robbers, and it being uncertain whether he would come out from his unconscious state or die.

Inn. The Greek word is a compound and this is the only place where it occurs in the New Testament. The compound means literally, "to receive all" or "every one." So the word for "host" is the same, only the first is neuter and that for host is masculine in form. The words are common, however, in classic Greek in a similar sense.

LESSON EXPOSITION.

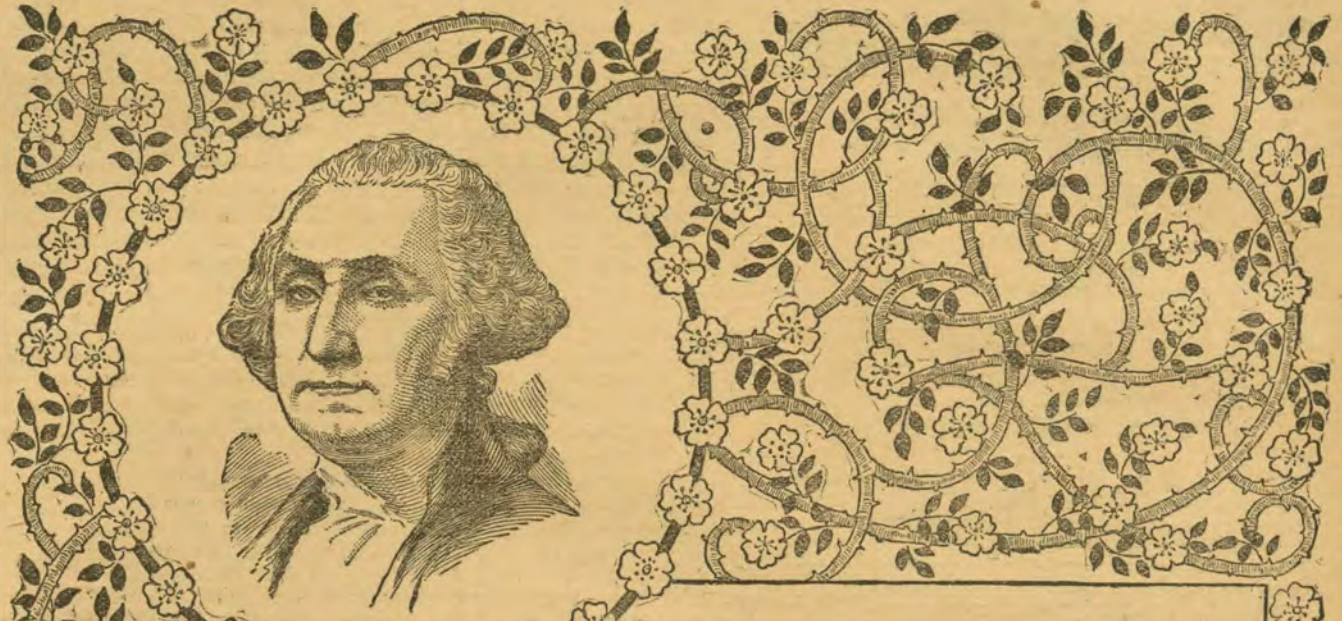
I. *The Law of Life.—What shall I do to inherit eternal life?* v. 25. The lawyer rose up to ask the question, which implies that they were in some public place of concourse and discourse or teaching. The lawyer stood up for the purpose of tempting or entrapping Jesus by a question. The question was the most important any man could ask, although the manner of the question seemed offensive ("Teacher" being uttered perhaps with a sneer) and indicative of little desire and no expectation of learning anything by the answer. "What shall I do to inherit eternal life?" implies that a man might do something to merit or earn that life.

What is written in the law? v. 26. The lawyer's question implied, I know what our rabbis say that we must do to inherit eternal life, but you are a new teacher; what do you say? Jesus turns the implied thrust back upon the lawyer. In the law what is written? How do you read or understand it yourself?

Thou shalt love the Lord thy God, v. 27. The lawyer was familiar with the law, and answered by citing two passages, found in Deut. 6:5 and Lev. 19:18. This was read almost daily and the lawyer had it on his tongue's end. Thy heart was used to include all the emotions, passions, and affections; thy soul, the breathing, existing part, the vital principle; thus through all your existence. Thy strength referred to all man's abilities and powers. This was a different thought from "all thy soul." Thy mind referred to the discerning, thinking, purposing, disposition of the man. There was to be a definite plan, pursued with all one's abilities, through all one's existence, and with all one's affections. Thus the words are not mere repetitions of the same idea, but rather each word presents a different and added thought to express the complete service man is to render to God.

This do and thou shalt live, v. 28. Fully obey the law and live. Keep this law fully; this is all God will require. Compare "If thou doest well, shall thou not be accepted?" Gen. 4:7, and Lev. 18:5. This is an universal principle in God's law, you stand on the law; obey the law and live. The wily lawyer is baffled for a moment, conscious perhaps that he has not fully kept this law. For, see how a pupil of Gamaliel, another lawyer and teacher, perceives the far-reaching effect of law without grace, as shown in Rom. 3:20-22, 7:10, 18: 10:5; 13:9, and Gal. 3:21, 22. Jesus too the lawyer at his own estimate of himself, and merely said. Do this, and thou shalt live. As a legalist, the lawyer was thrown back upon the law to be judged by it.

II. *The Law of Love to our Neighbor.—Who is my neighbor?* v. 29. To parry the question which the answer gave the lawyer, he



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raised a side issue. He saw that he was caught in his own trap, for it implied that he did not do what he confessed the law required. Thinking to justify himself, he now asks, who is my neighbor? That is, many are not my neighbor; point out the few who are.

A certain man . . . fell among thieves, v. 30. Of course, this describes a Jew. From Jerusalem to Jericho was "down" about 3300 feet in 16 to 18 miles. The road is crooked, narrow, and still dangerous. Then it was a resort for robbers and highwaymen. So the Jew was robbed, wounded and left half dead.

A priest . . . saw him. Many priests lived at Jericho—several thousand of them, some say—and they went to Jerusalem to officiate as their turns came.

A Levite . . . looked on him, v. 32, or "saw him," for the Greek word is the same as in v. 31. The Levite did no more than the priest; both saw the wounded man but passed on the other side of the way, as they would be compelled to do, if they got by at all, because of the narrowness of the road.

A Samaritan . . . had compassion, v. 33. There are five touches in this description that ought not to be missed. Each of the

three alike came where the robbed, wounded man was; each one saw him; two of them managed to get by on the other side of the road, but the third "was moved with compassion," and he was a Samaritan.

Took care of him, v. 34. The Samaritan pitied the wounded Jew, and in the face of the race animosity dressed the wounds with oil and wine, a mixture then prescribed by physicians for treating wounds; set him on his own beast, brought him to an inn having a host. See Word Studies. There he took care of him over night. Notice the several particulars stated, making the narrative very graphic. The ruins of an ancient inn are still seen on the road from Jerusalem to Jericho, the fountain, court and lewan still plainly traceable in the ruins. The ruins are about half way from Bethany to Jericho.

Whatever thou spendest more . . . I will repay thee, v. 35. The Samaritan on the morrow took out "two pence" or "shillings," as in the American revised reading, and gave them to the host. The two shillings or "denarii" were equal to two days' wages of a working man at that time. This in the East would be a liberal sum. He requests the host to take care of the robbed

man, and promises to pay any further sum that may be spent in the care of him.

Which now of these three . . . was neighbor, v. 36. The lawyer had asked, "Who is my neighbor?" Jesus now, in a dextrous way, turns to the lawyer as to a judge and asks, Which of these three; thinkest thou proved neighbors unto him that fell among thieves? Let the lawyer now answer his own question. The parable shows him that it is the person who is in need of his love. In the parable it was a hated Samaritan who befriended a Jew. True love looks over sectarian, national and social and social distinctions, and reaches a helping hand to any of the human race.

Go and do thou likewise, v: 37. The lawyer answered with commendable directness and frankness. He avoided saying "Samaritan," for the Samaritan was a deeply hated race. Yet his answer condemned the Jewish priest and Levite, and the ideas of who was a neighbor prevalent among the Jewish teachers, scribes and lawyers. The lawyer wanted to justify his conduct in neglecting to love any but a Jewish neighbor. Jesus accepts the lawyer's interpretation of the parable, and in a short, keen sentence applies it, "Go, and do thou likewise."

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WEDNESDAY, FEBRUARY 26, 1896.

THE CATALOGUE of Princeton Theological Seminary, 1895-96 is before us. Full page pictures of five of its stately and commodious buildings are shown. The faculty numbers eight full professors besides special lecturers and instructors. There are two hundred and thirty-eight on the student roll including eighteen graduate students. The students come from seventy-seven different colleges. Twenty-nine states of our own country, besides the district of Columbia and Indian Territory, and eleven foreign countries, are represented.

DR. PIERSON has at length settled the question, over which we believe his mind has long wavered, whether he should continue to acknowledge the baptism by effusion on the head, which he had already received, or, renouncing that, begin over again and submit to immersion of the whole body as the only valid form of the sacred ordinance. He has sought and received what our Baptist friends call "believers' baptism," and which with them means exclusively the act of immersion. This alone, however, as one of our Baptist exchanges is prompt to say, will not make him a member of that communion. That in addition to renouncing "sprinkling" and submitting to their mode it is equally necessary that Dr. Pierson abandon that other erroneous view he has so long held and taught, namely, the "covenant" idea which includes children with their Christian parents in the baptismal privilege. We have not heard what Dr. Pierson has to say to that demand. The Dr. is a comprehensive and most indefatigable worker in the kingdom of Christ, and a man of consecration and singleness of aim. Wherever his ecclesiastical connection may be we trust he has many years of labor for the truth yet before him.

A SCHOOL BIBLE.

The Chicago Board of Education twenty-two years ago ordered the Bible out of the public schools of that city. Latterly there has been a movement on foot to secure, in a degree, its restoration. Instead of the holy volume as such being used the idea has been to substitute certain selections to be read in the rooms which, for their literary and moral influence and as an instruction in practical wisdom, would be beneficial to the pupils. The committee having the work in charge have prepared a Bible Reader for the use of the Schools, subject to the approval of the Board. It is a volume of 200 pages, subdivided and arranged for the convenience of all grades. Each selection is put under a general head which explains its nature and scope.

Among the selections or lessons are such as these: "The Two Great commandments," Mark 12: 30, 31. "Gems from Proverbs"—which book is very extensively drawn from in lessons teaching diligence, obedience, kindness, the "Ideal Woman," etc. The Lord's Prayer is another selection, though instead of being

thus titled it is introduced as "The Universal Prayer," which besides being an undesirable departure in title is not accurate. This change was probably dictated by the fear of giving offence to those who do not call Jesus the Lord. Many of the Psalms are given, notably the 23rd. The Ten commandments, the parable of The Prodigal Son, The Beatitudes, James' description of "Pure Religion," The Story of Joseph arranged as a serial in seven chapters, "Ancient Laws" where the principles of humanity, benevolence and justice as inculcated in the Mosaic civil code are set forth, are other parts in the selections. Chapters on "Words of Cheer," "Idle words," "Gracious words" "Sin results in Sorrow," "Cause of National Calamity," etc., are given. The Fifty-first Psalm is given under the head "Confession and contrition," and "Results of Dishonesty in Business" is a lesson taken from the 8th chapter of Amos.

For a book of this kind and for the purpose in view, and considering the restrictions under which it must be compiled, we doubt not it is as good as could be expected. If nothing more can be allowed by sensitive and scrupulous school boards, we will be glad to think of this one obtaining place. The omissions and silences however which are enforced on such plan of Readings from the Bible, are painful. Its more distinctive character as a book pertaining to "other-worldness," and as a revelation of divine grace and an exhibition of Jesus Christ in his crowning work of redeeming from Sin—that which gives Bible reading its chief value—must be ruled out in all attempts of this kind.

THE MOSES OF THE CRITICS.

In the February number of the *Biblical World*, Prof. Harper's magazine, is an article titled "Moses: his age and his work." It is written by Rev. Prof. Schmidt, Ph. D., of Colgate University. It is a specimen of the most extreme and radical criticism now at work in "restoring the Bible." It has the air throughout of being scientifically literary, morbidly and pedantically philological and supremely indifferent to all the conceptions of Moses and his work, which we had been wont to entertain in days before the Bible was "rescued" and illumined by the critics.

The great Jewish leader is introduced to us as "Moseh ben Am Annamuram," and we are also informed that his name may have been originally "theophorous like Dehutumose." The record given in Exodus of Moses' babyhood and the tale of the little ark and Pharaoh's daughter is entirely ignored, being put away, we suppose, as among the "childish things" of myth and legend; and the first event acknowledged by the writer which brings Moses "into the light of history" is his slaying the Egyptian. Following this is his life in Midian; and in Midian Moses "had his first revelation of Yahweh." Yahweh, be it said, stands in the critic's tongue for Jehovah. A few years ago they had it Jahveh—insisting that the right vowel of the Hebrew consonants in the sacred name could make it nothing else. But latterly they have dropped Jahveh, as before they did the form Jehovah, and the present ruling is for Yahweh. This is probably correct in the matter of scientific orthoepy, but pedantic and unfamiliar to general readers and out of analogy with the usage in other Hebrew names, even with these critics themselves.

But what is more particularly to be observed in the new teaching is that Moses got his first religious knowledge and training in the land of Midian, and after he had grown to man's estate! No more visions of his pious mother, as called in by Pharaoh's daughter to nurse the child, teaching him of the God of Abraham, Isaac and Jacob. For, to again quote our author, it was in Midian that "Moses learned the Yahweh cult." (It must be remembered that "no pent up Utica" measures the scope of our daring critics. They are aiming to reconstruct Israel's whole history as well as the Bible.) The Prof. adds that "Yahweh may not have been the only god worshipped by Midian." He tells us too that this god made his home on the Sinaitic mountain tops and that Moses had the impression he was a local god; that on the march in the wilderness after crossing the Red Sea he leads towards "the mountain home of his God," and when resisting the demand of the people to be led back from the wilderness to Egypt again, it was under the thought that "Yahweh cannot leave his mountain home;" and so, with the idea that local surroundings and a man's cast of mind largely determine one's conception of Deity, the Prof. assures us that "without Moses, or a man like him, there would not have been a god like Yahweh."

The episode of the "plagues," culminating in the death of the first born of the Egyptians and the miraculous preservation of the homes of the Israelites is thus glossed: "A series of calamities of the kind the

Nile Valley is especially exposed to, culminating in an outbreak of pestilence, conspired to make the plan of escape successful." It is also intimated that those calamities were quite impartial and spared the people of Israel no more than those of Egypt. In the opening of a passage through the Red Sea no other than the natural agency of the East wind is recognized. In the grand phenomena about Mt. Sinai at the time of the giving of the law; this writer allows nothing but a clouded sky, flashes of lightning and thunder peals.

Again, we read in the book of Exodus that "Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides." This the Prof. attributes to tradition, and he doubts if there was any writing on the stones for the reason that the period was too early for the art of letters. That it is doubtful if Moses himself even knew how to write; and that any teachings or words he might have uttered may have been earned by heart and "more or less accurately written down afterwards." Of course then the Gordian knot is cut at once, and Moses never wrote the Pentateuch nor any part of it. According to Prof. Schmidt all the regulations for daily life and divine worship, the whole so-called Mosaic system, while originating in subsequent centuries was "laid on the lips of Moses," notwithstanding that he was utterly incapable of such a production. And this "fiction," as our writer himself terms it, yet "held profoundest truth."

If all this be not a specimen of the boldest rationalistic treatment of the Bible after the manner of destructive criticism, we know not where to look for one. It amazes us that such a production should come from one who is a minister of the Word of God—and that it should have a place in a journal that calls itself Biblical.

AN ACTION OF THE FOREIGN BOARD.

Our Board of Foreign Missions has been constrained to declare its policy in regard to native Christians who come from the missionary lands to this country for the alleged purpose of "preparing themselves to be missionaries among their own people." Neither the missionaries in those lands, nor the Board in this land, encourage this sort of ambition or love of adventure or spirit of worldly enterprise, whatever it may be, among those young men converts, and it is desired that our churches at home should not encourage it. The education needed for their work is provided by the institutions which are now in operation in almost every mission field. The native preachers must do the great future work, and they must, as in other lands, live on salaries which their own people can pay. The Board also mentions, what must be clear to us all, that a few years sojourn in America almost invariably develops tastes which render a native discontented with the financial support which the native church or the Board can give him, and thus makes him a source of trouble rather than of help to the Mission. If he is not paid a salary very much larger than that obtained by other native workers, he is disappointed and irritated, and if he is paid such a salary, the other native helpers are jealous and dissatisfied.

The unfortunate result is that besides weakening church influence in the foreign fields, the impression is fastened in the minds of other young men that the thing to do is to go to America, enjoy the welcome and sympathy of the churches here and be sent back with an equipment and financial support which makes them superior to their native brethren. As the Board tells us, this system, as a whole, stimulates a worldly ambition, cuts off patriotism and race sympathy, and really cripples the influence which it is supposed to increase. And furthermore that it leads to frequent imposition upon the home churches, and to the diversion of funds to personal uses which are supposed to go for missionary objects. It is only just that native Christians should realize that the churches in America in spending hundreds of thousands of dollars in founding and maintaining institutions of learning in the missionary fields did it with the expectation that these young brethren should obtain their training at home; and that they are wrong in expecting money, direct or indirect, for the purpose of journeying hither and having an American experience and an American training.

The Board closes its circular with the earnest recommendation, in which we join, that all who are interested in Foreign Missions refer all requests for aid to the Board, and send all their gifts directly to the Board, which is organized for the express purpose of receiving and wisely distributing the foreign missionary offerings of Presbyterians.

PITTSBURG LETTER.

Although Washington and Jefferson College is located thirty miles from Pittsburg, every true Pittsburger in these days gladly overlooks the thirty miles and classes that institution as one of Pittsburg's educational advantages. In these days of the "mush-room" universities and the aim-at-everything-hit-nothing schools it is a satisfaction to know that this college remains faithful to the single purpose of giving a thorough "education" of high standard, either classical or scientific. This has been so far a very prosperous year in the college. There are over three hundred students enrolled. Of these about nine tenths are taking the regular classical course. Washington and Jefferson is not co-educational nor does there seem to be any likelihood of its becoming so. The improvement that would interest most of all an old student revisiting the college is the college gymnasium, one of the best both in building and equipment to be found in the United States. A Physical Director is in charge, and the gymnasium course is required. That brawn as well as brains is cultivated in Washington and Jefferson is evinced by the fact that the college football team was only excelled in Pennsylvania by the University of Pennsylvania team.

The Pittsburg Presbytery at its late meeting added another organization to the roll. The new church is named the Hawthorn Avenue Presbyterian church of Idlewood. Idlewood is on the line of the P. C. C. & St. L. R. R. only a short distance beyond the city limits. The region on that side of the city is now well supplied with Presbyterian churches. Within a distance of four miles, along the line of the same railroad, there are five churches, Sheridanville, Ingram, Crafton, Hawthorn Avenue, Idlewood and Mansfield (Carnegie). They all seem to be needed and all bid fair to prosper.

This winter has not been marked as yet by any special revival of religion in this vicinity, it may come later.

Dr. McEwan, chairman of the committee on the "Memorial Fund", is pushing the work of raising the money with great enthusiasm, so are other members of the committee. In stirring others up to their duty, Dr. McEwan is able to point to his own church, to his own city and to his presbytery as practicing what he teaches. Not every preacher has that advantage.

Just now Pittsburg is excited over a very spirited municipal election campaign. Reform candidates are up on both tickets, but if we are to believe what each candidate and his friends say about the opposition, we need more than reform.

HENRY A. GRUBBS.

FROM DR. JESSUP IN SYRIA.

[The following letter will reassure any who may have been disquieted by rumors of Moslem outbreaks in Syria and hostilities against our mission work there.]

Beirut, Jan. 21st, 1896.

Rev. A. J. Brown, D. D., Cor. Sec.
Dear Brother:—

I have yours of December 18th and thank you for it as well as for your letter to the Mission on Dr. Van Dyk's death and business matters.

We have noticed in the U. S. papers a good many sensational letters about Syria, the most of which were based on street rumors, sent off red hot and afterwards contradicted here on the ground.

I. One of them was that a "Moslem mob had broken all the windows in the Beirut College." The facts were that some rowdies in the neighborhood of the College, who had trespassed on the College grounds and been arrested by the police, vented their spite one night by breaking a few windows in a building across the street from the campus, where several Armenian students sleep. They were promptly arrested again by orders of the Waly and imprisoned and they were Greeks and not Moslems.

II. It was stated that "Syria is overrun by a rabble of soldiers carrying a green flag and shouting death to the infidels." We know of no such a thing having happened in Syria. The soldiers in Howran are crying for bread and clothing, or crying to the Drnzes for quarter, but we have not heard of any outrages committed by either regulars or redit in Syria. The outrages in Asia Minor are enough to horrify the world, but for the sake of our friends at home, it should be known, that thus far, Syria has been free from the outrages perpetrated upon the Armenian natives.

III. There have been alarming rumors, and the Armenian atrocities have filled the land with horror and fear. But, as I have written before, the antagonism of Syrian Moslems is now concentrated upon the Druzea of Howran, who are still fighting the Turkish troops. The Christians are thus comparatively secure. In 1860 both Moslems and Druzes were arrayed against the Christians. Now they are busy in destroying one another.

IV. Should anything serious happen at any time in the future, we should see to it that the families in Zahlah come down to Beirut where they would be safe. And we can send cablegrams to Alexandria by weekly British mail, and from there they would go directly through to New York. We shall certainly cable you if there is any serious outbreak in Syria. As long as you do not receive a cablegram give little credit to sensational newspaper stories about Syria.

V. The fury of the Kurds and Turks seems to be expanding itself upon the Armenian people, and we have almost no Armenians in Syria South of Antioch and Kessab on Mt. Casius. We hope that the tide of blood and fire will be stayed before it reaches that district, but we hear that the military authorities are now demanding that the Armenians give up their arms in all regions. This has a bad look in view of what has happened elsewhere.

VI. Miss Shattuck the veteran teacher of the Armenian Board in Corba was still there at last accounts, with 300 Christians on her premises and under her protection. Mr. Saunders of Aintab has got an escort of soldiers to go and bring her away, but it is a doubted matter whether she will be willing to come away and leave that mass of helpless Christians to the tender mercies of an infuriated mob who have already horrified the world with two massacres in that city.

Sincerely yours,
HENRY H. JESSUP.

AN ARMENIAN ON ARMENIA.

[Dr. H. B. Yacobi, an Armenian, now a citizen of St. Louis, has furnished the following facts concerning his native land, in which he speaks whereof he knows.—ED.]

FACTS OF THE SLAUGHTERS.

Turkey in Asia has a population of 24,000,000, composed of the Ottoman Turks, the Kurds, Circassians Armenians, Greeks, Nestorians, Syrian, Jews and a few other minor races. Mohammedans in Turkey number 18,000,000 composed of the Ottoman Turks, Kurds and Circassians. In Turkey there are 2,500,000 Armenians scattered all over the empire, (600,000 of them are in the Province of Armenia). Armenia (Turkish Armenia or Kurdistan as it is called now by the natives, by the order of Sultan, is only a part of the Turkish Empire, having an area of 60,000 square miles, about the size of Iowa—with a population of 2,500,000, 600,000 of whom are the Armenian Christians.

The Kurds, a savage mountain tribe of Tartarian stock, are more numerous in Armenia province than any other part of the Empire.

The Armenian massacre began in the Sassoun district of Armenia, on the 15th day of Aug. 1894, when more than forty villages were destroyed and about 15,000 Armenian men, woman and children were slain in cold blood. Although it was intended that the bloody work should be kept secret, owing to the greatness of the tragedy, the news leaked out. When the civilized world learned of the bloody deeds, the Sultan first denied it, afterwards modified and gave explanations.

There was a sudden calm, or pause in the country, for few months after the massacre was reported. The indifferent attitude of European nations on the subject was rather surprising, as well as very gratifying to the Sultan. And taking advantage of Europe's critical situation, the Sultan sent out fresh orders for other massacre, not in Armenia alone, but all over the empire. Thus savage Kurds and fanatic Turks have continued their bloody work of extermination unceasingly and without interruption in all parts of the country.

The infidel Turk has successfully gone on in shedding the blood of the innocent and helpless Christians, during the last 18 months; and in a few more months, the plan will come to its desired end the Sultan is happy and needs but a few more months.

As to the number that were slain since 1894: It can not be correctly estimated now and perhaps never will be. Because most of these massacres take place in the interior of the empire, where no foreigners are found, and the government is taking every precaution not to allow any traveling communication. Almost all of the news we have come from larger cities where there are missionaries.

However, we have sufficient reasons, and reliable reports from various sources to enable us to declare that the number can not be less than 100,000! A great many Christian girls are taken, by force, to the Mohammedan harems and kept as wives and slaves. The exact number of these unfortunate may never be known.

There are about 500,000 woman and children left without home and without bread, exposed to severe mountain winter, to shame and disgrace, and to starvation, unless they may receive help and bread from Christian America, and Europe. They must surely perish before the spring comes, if help is not given!

THE CAUSES OF THE SLAUGHTERS.

A few words concerning the cause of all these Turkish outrages:

The main cause of all these troubles rests on the teachings of Mohammedan religion, in the Koran. Koran regards the Christians as infidels, "blaspheming dogs" and allows them no other life then slavery. Christians and all that they possess belong to the Moslem. The least attitude of self-defence in the part of Christians, and their growth in number and wealth justify their extermination.

Again, it is the bounden duty of every follower of Mohammed to use the sword to force the Christians to accept Islam—"to preach the doctrine of the dripping sword." Koran teaches the following prayer and every Moslem must offer this prayer—* *

OFFICIAL PRAYER OF ISLAM.

"I seek refuge with Allah from Satan. O Allah destroy the infidels and polytheists, thine enemies, the enemies of the religion, O Allah. Make their children orphans, and defile their abodes! Cause their feet to slip; give them and their families, their households and their women, their children and their relations by marriage, their brothers and their friends; their possessions and their race; their wealth and their lands, as booty to the Moslems, O Lord of all Creatures."

The Sultan, who is the only representative and the successor of the prophet, the protector of the Koran and Islam, must be a true Moslem. So long as he is true to his office and faith he must hate Christians, and not only hate but slay them. He must invite them to become Moslems or die.

Every Sultan has done this from the beginning of their

existence, and will continue the old record as long as they have the power.

FORMER MASSACRES.

There have been seven different massacres in Turkey since 1822, beside the great Armenian massacre which is still on progress. Turks massacred 50,000 Greek Christians in 1822, 10,000 Armenians and Nestorian Christians in 1850; 11,000 Syrian Christians in 1860; 10,000 Bulgarian Christians in 1876; and three other massacres the number of which are not known. As to the Armenians slain in 1894-95-96—the number is yet to be known. The above massacres and other undeniable facts prove that so long as the Turk has Koran in one hand and the sword in the other, he must shed Christian blood.

MINOR CAUSES.

There were some minor causes for the present situation. One of these exiting causes was the growth of the Armenians during the last fifty years in Turkey. Armenians increase in number, advanced in wealth and education, they became the leaders in commerce and learning. This, Koran cannot allow.

Another cause was the gradual decline of the Turks, both in number and in wealth, the Turks were continually retrograding. This condition they attributed to their neglect of religious duty of using the Sword in the name of the prophet.

Again, there was a time when the Turk was master in Asia and in Europe; but now even the smallest European nations regard the Turk as if he is a dead man (calling him the "Sick man of Europe.") This Turkish bigotry could not endure, and unable to raise its hand against Europe, has poured all her fury upon the helpless Christian other empire.

The future fear or possibility of the Christian rising further in power. Lead the suspicious Turk to disparation.

The Berlin treaty had a decided influence to irritate the Sultan's anger and doubts. When the European powers compelled the Sultan to promise reforms in his empire and protections to Christians, they layed the foundation of death for the helpless Armenians. Since Europe did not mean to fulfill what they promised, they had better never have touched that Subject. They simply irritated the already mad hate, and let the Sultan loss over the helpless.

H. B. YACOBI.

St. Louis.

WHAT OTHERS SAY.

When a man is trying to make excuses to his conscience, let him stop; there is something wrong is what he is about to do.—Church Advocate.

Amidst discouraging things there often gleams forth an encouraging of hopeful sign, banishing despair. While many are mourning the wide and open disregard of the Sabbath, it is with a degree of satisfaction that we read of the action of the wheelmen forbidding races on that day under the rules of their league. They still think of the seventh day as somewhat different from the other six.—Presbyterian Journal.

Advertising a great college or university by sending a football "team" or a glee "club" on a tour of the country is like advertising a jeweler's store by hanging up pad locks and horseshoes in the window. All business men make a point of showing samples of their stock. If the college exhibits the "team" and the "club" to attract attention, the public will draw its own inferences. The Faculty of Harvard University is to be greatly commended for the wisdom and courage that it has recently shown in dealing with these matters; and we trust that our church schools will sooner or later follow the good example. The Churchman says that "the old idea that a young man's primary object in going to college is to learn something, and learn it thoroughly, is dying out, perhaps, but is not entirely dead." We find it difficult to believe that this statement is correct. But there are a good many facts that seem to give it a color of justification.—Advocate.

There is a craze just now for entertainment to get people to the house of God. What does it mean? That it has no sanction in God's Word and in the best conscience and heart of his people, is clear enough. It is not apostolic, but is wholly a modern invention. We are compelled to interpret it, first of all, as a sorry confession of weakness. Of weakness both on the part of the preacher, and on the part of those whose curiosity and taste are thus satisfied. God has appointed the ordinances of his house. No minister need be at any loss to know what he is to preach, nor can there be any question as to the observance of these ordinances on the part of God's people. Here we have the Word and the Sacraments, and the promised presence and power of the Holy Spirit. If we are not willing wisely to use and confidently to trust these we will resort to other means of our own designing, mistakenly thinking thus to secure success, and the people of like mind will respond to our unscriptural appeal, and strengthen themselves in their false security. But if God's Word is violated, and the Holy Spirit is grieved by our manifest unwillingness to trust these, is it likely that we shall be efficient in the true work of the ministry, or in our duty as professors of Christ, in the use of methods which have not the Divine approval? When we resort to human, sometimes spectacular performances, frequently rendered by those who scarce know that there is a Holy Ghost, do we not practically say, "God's means will do after we get the people to the Lord's house, but trust in them and fidelity to them are not sufficient in these days to fill the sanctuary. We must ask the world to help us, and we must mix the world with our worship?"—St. Mark's Messenger.

The Family Circle.

THE LITTLE WHITE CASKET.

BY M. L. NUTTING.

I'd see it in the window
Ever time I'd pass,
Pathetic in it's whiteness
Just behind the glass.
And every time I'd see it
The tears came to my eyes,
Because that little casket
Was just my baby's size.

And I would hurry homeward,
Impatient then to see
That sweet face at the window
Watching out for me,
O! hold me tightly baby
Kiss me again! again!
That empty little casket
Has filled my heart with pain.

Ah! where will fall the shadow
Made by that casket white
Whose door will open for it,
And shut out all the light?
For whose own precious baby
Is it all ready there,
While children's happy voices
Float past it on the air?

Whose arms will then be empty?
As on that snowy bed
Somebody lays her darling's
Sweet little golden head?
I know that on that casket
The tears will fall like rain;
O! hold me tighter baby,
Kiss me again! again!

THE THREE MAISTER PETER SLEES, MINISTERS IN THE PARISH OF COUTHY.

REPORTED VERBATIM FROM THE CONVERSATION OF WILLIAM M'KIE, GRAVEDIGGER AND MINISTER'S MAN.

It was a still summer evening in the slack between hay and harvest on the farm of Drumquhat. The Galloway moors rose in long purple ridges to the west. The sun had set, and in the hollows pools of mist were gathering, islanded with clumps of willow. The "maister" had made his nightly rounds and was now meditatively taking his smoke, leaning on the gate at the head of the loaning, and looking over a green cornfield, through the raw color of which the first yellow was beginning to glimmer. From the village half a mile away he could hear the clink of the smith's anvil. There came into his mind a slow thought of the good crack going on there, and he erected himself as far as a habitual stoop would allow him, as if he proposed "daunerin'" over to the village to make one of the company in the hearthsome "smiddy."

For a moment he stood undecided, and then deliberately resumed his former position with his elbows on the "yett." Saunders MaWhurr had remembered his wife. To do him justice, it was seldom that he forgot her. But in his single perpendicular moment Saunders had been able to see over the stone dike which hid from him the broken and deceptive path which led from the farm along the burnside and over the meadows to the village of Whunnyliggat. What he saw would have astonished a stranger, but it did not even induce Saunders to take a second look. A man was approaching up the loaning; apparently on all fours. The farmer knew instinctively that the stranger was no stranger to him. He only saw William Kie, gravedigger and minister's man, walking as he had walked any time these forty years. (William's name was strictly, no doubt, M'Kie, but the Mac was as hopelessly lost as the Books of Manetho.) He even remembered William when he was a dashing young hedger and ditcher, with a red plush waistcoat for the lassies to look at on Sabbath as they walked modestly from the churchyard gate to the door of Couthy Kirk.

That was before William got his hurt by being thrown off a hearse in the famous south country snow-storm of the 1st of May. William Kie had never married. Why, you shall hear some day if you care, for once in a mellow mood William told me the story in his white-washed bachelor's house, that stood with its gable end to the street, opposite the Free Kirk School. The bairns vexed his soul by playing "Antony Over" against the end of his house, and running into his garden for the ball when, at every third throw, it went among the beadle's kale. Had they been the pupils of the authorized parochial dominie at the other end of the village, William might have born it with some degree of equal mind; but, as he said, a beadle for forty years in the parish kirk is bound to have his feelings about the Free Kirk.

The farmer of Drumquhat did not turn round in reply to the greeting of the minister's man. He, too, had his feelings, for he was a "Free" and an elder.

He said, "Thank ye, Weelum, I canna compleen. Hoo's yersel'?"

"No' that weel, Drumquhat; things are awfu' drug (slow). I hanna buried but yin since Martinmas—no' a sowl for fowar months, and the last but a tramp body that drooned himsel' in the Dee—a three-fit grave that I made ower narrow an' had to widen in the sweat o' my broo—never a bawbee extra for't frae the parish, but a grummel from that thrawn stick o' a registrar!"

"Man alive!" said Saunders MaWhurr indifferently, his thoughts being arithmetically with his calves as he watched Jo, his farm boy, turn them out into the field. The gravedigger knew that the farmer's attention was perfunctory, but he was not offended, for Saunders kept three pair of horses and a gig. Instinctively, however, he took up a subject that was bound to interest a Free Kirk elder.

He said, "Did you hear what we got at the Hie Kirk yesterday? I dare say no'. Yer plooman was there, I ken, to see Jess Coupland; but him—he disna ken a sermon frae an exposition, let alane bringing awa' the fine points o' sic a discourse as we gat yesterday."

"He was oot a' nicht, an' I havna seen him since he lowsed," said Saunders in his non-committal manner.

"But what did ye get to mak' ye crawl sae croose? No' a new sermon, I see warrant!"

"Weel, na, he didna exactly gang that length; but, dod, it was better than that—it was a new yin o' his grandfathers! Whaur he had fa'en on wi't is mair than I can say, but the manse lass tells me that he was howkin' up in the garret twa efternoons last week, an' a bonny sicht he made o' himsel'!"

In a moment the farmer of Drumquhat was quite a different man; he even offered William Kie a share of the gate to lean upon by silently stepping aside, which was a great deal for a man in his position. William acknowledged his kindness by silently seating himself on a broken gate-post lying at the dike-back. This was what is known in learned circles as a compromise.

The beadle took up his parable: "As sune as he steppit oot o' the manse, I could see that there was something unusual in the wund. First, I thoct that it might be clean bands that the mistress had gotten for him; for Mistress Slee was in gey guid fettle last week, an' I didna ken what she nichtna hae done; but when I saw him tak' oot o' his case the same auld pair that he has worn since the Sacrament afore last—ye can juist tell them frae the color o' the groon—I kened that it bood be something else that was makkin' him sae brisk. Man, Saunders," said William, forgetting to say "Drumquhat," as he had intended, which was counted more polite from a man like him, "Man, Saunders, I dinna ken whaur my een could hae

been, for I even gat a glisk o' the sermon as it gae intil the Buik, yet never for a minute did I jaloose what was comin'."

"Ah, man, Weelum, an' what was't ava?" said Saunders, now thoroughly awake to a congenial topic. He was glad that he had not gone down to the "smiddy" now, for Saunders was not in the habit of opening out there before so many.

"Weel, Saunders, as I am tellin' you, it was a new sermon o' his grainfaither's decent man, him that lies aneath the big thruch stane in the wast corner o' the kirk-yard. It's mairly covered wi' dockens an' soorocks noo' for the Maister Slee that we hae the noo is mair fameeliar wi' his forebears' han' o' write than wi' the bit stanes that haud them decently doon till Gawbril's trump bids them rise!"

"Haun' o' write!" quoth Saunders; "what can the craitur mean?"

"Saunders MaWhurr," said the minister's man solemnly, "therty year an' mair hae I carried the Buik, an' howkit the yaird, an' dibbled the cabbage for Maister Srees, faither and son. Ay, an' I mind brawly o' the granfaither—a graun' figure o' a man him, sax fit two in his buckled shoon. Saunders, I'm no' an' upsettin' man, an' quate-spoken even on Setterday nicht, but ye will alao that I'm bun' to ken something about the three Peter Srees, ministers o' the parish o' Couthy."

"Gae on," said Saunders.

"Weel, it's no' onkened to you that the twa first Maister Srees wraite their sermons, for they were self-respecktin' men, an' nae ranters haiverin' oot o' their heads! Na—"

"What about the granfaither, Weelum?" put in Saunders, quickly, avoiding in the interests of history, contentious matter upon which at another time he would gladly have accepted gage of battle.

"Weel, the granfaither was, as I hae said, a graun', solit man, wi' a reed face on him like the mune in hairst, an' sic a bonny heid o' hair it was hardly considered decent in the parish o' Couthy. Fowk used to think he wore a wig till they saw him on horseback, for he wad ride wi' his hat in his haun', an' his hair blawin' oot in the wund like Absalom's. He was a rare fine moral preacher, reared in the hinder end o' the last century, but neyther to haud nor to bind if onybody ca'ed him a Moderate. In deed an' truth, onybody that saw him wi' the laird when the twasome had been hain' denner thegither, could see that was a lee an' a big yin!"

"Juist that," said the farmer of Drumquhat.

"But when he preached on the Sabbath he gied the fowk no Gospel to ca' Gospel, but he did mak' them scunner with the Law; an' when he preached on justice, temperance, an' judgment to come, there wasna a shut ee in a Couthy Kirk! Fine I mind o' it, though I was but a callant, an' hoo I wussed that he wad hae done an' let me hame to mak' pyowes o' pooter for the fair on Monday."

"The faither o' oor present Maister Slee ye'll mind yersel'. He was a strong Non-Instrusion man afore the 'forty-three,' as strong as it was in the craitur to be. A' fowk thoct that he wad hae comed oot wi' the lave, an' sae I believe he wad but for the wife, w' a lockit him in the garret for three days, an' gied him his meals through thy sky-licht!"

"His sermons were like himsel', like pease brose made o' half a pun o' peas to the boilerfu' o' water—rare evangelical, ye ken, but meat for babes, hardly for grown fowk."

"I needna tell ye eyther, aboot young Maister Slee; weel, he's no' young noo ony mair than oorsel's."

"Humph!" said Saunders.

"He preaches aboot the lillies o' the field, hoo bonny they are, an' aboot the

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40 YEARS THE STANDARD.

birds o' the air, an' the mowdies in the yaird—the very craws he canna let alane. He said the ither Sabbath day that fowk that wraite guid resolutions in their note-books to keep oot the de'il war like the farmer that shut the yetts o' his cornfields to keep out the craws!"

"That's nane sae stupit!" said Saunders.

"Na; he's a graun' naiterlist, the body," said the minister's man, an' when the big Enbra' societies come doon here to glower an' wummer at the bit whurles an' holes in the rocks, he's the very man to tak' them to the bit; an' when the Crechton Asylum fowk cam' doon to a picnic, as they ca'ed it, it was Maister Slee that gied them a lectur' on the bonny heuchs o' Couthy. An' faith, I couldna tell ye what yin o' the twa companies was the mair sensible.

"Weel, to mak' a lang story short, if I get a fair guid look at the paper when he pits it intil the Buik, I can tell by the yellaness o't whether it's his ain, or his faither's, or his granfaither's; but I mairly forgot to look, for he generally gies us them day aboot, beginnin' on the Sacrament wi' his faither's famous discourse, 'As a nail in a sure place,' that we had every sax months, till the Glencairn joiner, a terrible outspoken body, telt him that that nail wadna haud in that hole ony langer!"

"But when he begins to preach, we sune ken wha's barrel he has been in, for if we hear o' oor duty to the laird, an' the State, an' them in authority ower us, we say, 'If the wast wunda was open, an' the auld man wad cock his lug, he wud hear something that he wad ken.' On the ither haun', if we hear aboot these present sad troubles, an' speeritual independence, an' effectual calling, we ken he's been howkin' in the big beef-barrell whaur the Pre-Disruption sermons o' his daddy lie in pickle."

"Sae yesterday he gied us a terrible startle wi' a new yin o' his granfaither's that nae man leevin' had ever heard."

"An' what was his text?" said practical Saunders.

"'Deed, an' I'm no sae guid at mindin' texts as I yince was; but the drift o' it was that we war to be thankfu' for the recent maist remarkable preservation o' oor land in the great victory that the Duke of Wellington an' oor noble army had won ower the usurper Bonyparty on the plains o' Waterloo!'"

"That maun had been a treat!" said Saunders.—Rev. S. R. Crockett.

FLORIDA VERY CHEAP.

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

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

Our Young People

NOW I LAY ME DOWN TO SLEEP.

BY THE LATE EUGENE FIELD.

... fire upon the hearth is low,
And there is stillness everywhere;
Like troubled spirits, here and there
The firelight shadows fluttering go
And as the shadows round me creep,
A childish treble breaks the gloom,
And softly from a farther room
Comes: "Now I lay me down to sleep."

And somehow with that little prayer,
And that sweet treble in my ears,
My thoughts go back to distant years,
And lingers with a dear one there;
And as I hear the child's Amen,
My mother's faith comes back to me;
Couched at her side I seem to be,
And mother holds my hands again.

Oh, for an hour in that dear place!
Oh! for the peace of that dear time;
Oh, for that childish trust sublime!
Oh, for for a glimpse of mother's face!
Yet as the shadows round me creep,
I do not seem to be alone—
Sweet magic of that treble tone—
And "Now I lay me down to sleep."

A BROKEN DISH—A TRUE STORY.

"I can vouch for the truth of this story little girls, for it happened in my own family," said Mrs. Grant, as the children crowded around her to listen to one of her customary tales.

Mrs. Grant was visiting their mother, and there was no event so delightful, nor any comer so entertaining as "Aunt Ann," who, out of the unending fund of personal recollection, had something to amuse or to delightfully instruct them. "Do let us have that," pleaded Fanny and Susie.

So Mrs. Grant began.
"Not so very long ago, one of my kind neighbors send us a waiter filled with good things among which was a small but very quaintly shaped glass dish of conserve: we enjoyed the treat, as you may well imagine, and then one of my daughters, unwilling to trust the pretty dishes to a servant, began very carefully to wash them herself; when most unexpectedly and in some unforeseen way the attractive little glass dish suddenly became cracked all through and unfit to return to the kind owner.

You know your Cousin Mary's tender heart must have ached as she viewed the catastrophe; and the wonder grew upon her as to the possibility of being able to replace it; for evidently it was one of a set, and as I have said, of unusual shape and pattern.

But bravely she met the situation—put on her hat and went to the stores to find a mate for it; vain however was her search over the whole city; nothing like it could be found.

She came home quite upset, and mortified at the thought of having to return our friend a broken dish.

The case seemed hopeless; but well she knew to whom to apply for all needed help.

Calling Martha, her elder sister, she told her the story of the disaster, of her effort to remedy it, and said: "Let us together ask the Lord's help, claiming his promise to 'two,' and believing that he will help us."

So these two sisters knelt down in some retired spot and told Jesus, throwing their helplessness upon his strength, and rose up strangely comforted and went their quiet way.

That very afternoon, the sisters were quite astonished on being told there was a strange lady calling to see them—a young married lady, of another church, upon whom they had not as yet called; but a very charming young woman whom they were glad to know.

The three met, and during a very pleasant conversation, somehow the talk turned upon china, glass etc., and,

incidentally the broken dish was spoken of by one of the sisters.

"Let me see it," said Mrs. H., "my mother has a few odd dishes, that belonged to a broken set, she does not particularly value. This might be like hers."

Mary ran and got the cracked dish.
"Why," exclaimed Mrs. H., "it's the very same! I can easy get you one to put in the place; come to my house this evening; I will have it there ready for you."

A glance of wonder, joy and gratitude flashed from eye to eye as the sisters gazed speechless at each other! Was it a miracle? It was, said their reverend spirits, truly the work of his hands, upon whom they had called and in whom they had trusted!

"My mother does not care about having things all alike, so you can substitute any sort you please," said Mrs. H., "for the one she will gladly give you."

The rest is soon told.
Martha and Mary went to the house of their new friend, taking along the value of the little dish, and soon returned with the counterpart of the broken one, now speedily returned to the sender of our treat—she never the wiser—for it was one of the same."

Silence fell upon the little group; long they sat and pondered the touching narrative, for well they knew that every word was true.

Then Aunt Ann arose, and simply saying "We thanked him!" led them out upon the grassy lawn and left them; adding softly: "The very hairs of your head are all numbered!"—Mrs. A. Smith Irvine.

THE DOLL THAT WENT TO SCHOOL.

There was a little girl who didn't like to go to school.

That seems very strange to us, doesn't it? We should think that she would be glad to learn about things, but it seems that she wasn't; all she cared about was to play in the back yard, making mud pies and feeding them to her doll, Miss Susanna Sophia Simpkins. To be sure, Miss Susanna Sophia Simpkins did not seem to care for the pies, and in the eating of them got a great deal of mud—pie crumbs, the little girl called it—all over her dress and face, but the little girl did not mind that, but continued making them in the sun all summer.

"I wouldn't hate school so," explained the little girl to her doll one day, when she thought no one was about, "if I could just take you with me; but I can't. Your face is too dirty, and it won't wash off, and, besides, the teacher don't want you there anyway. Teachers don't like dollies."

Now, it happened that some one did hear the little girl talking, and this some one told the little girl's teacher about Miss Susanna Sophia Simpkins.

What do you suppose the teacher did. She came the very next day to see the little girl, and told her that school was going to be very nice indeed this year, and that there was a special invitation for Miss Susanna Sophia Simpkins to attend!

"Why, what a funny school!" cried the little girl, clapping her hands. "A doll at school! Why, that isn't like Mary's little lamb a bit!"

And then the teacher laughed and kissed the little girl, and told her to be sure and come, and they would have a very nice time together.

So Miss Susanna Sophia Simpkins had a new frock and her face washed. Mamma wanted to get a new head for her, but the little girl said:

"No, indeed; it wouldn't be my Miss Simpkins if she had a new head."

When the school bell rang on Monday morning the little girl marched off very bravely indeed, with a little lunch basket in one hand and her primer and

heed the signal

Many persons take a variety of remedies and try many novel procedures to reduce their weight. We do not refer to these. If you have been in fair health, with a normal amount of flesh, and yet have been losing weight of late, there is something wrong. If there is an inherited tendency to weak lungs; if your cold hangs on, or if you are weak, without appetite, losing color, and easily exhausted; this loss of flesh is the signal of distress. Heed it, promptly.

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of Cod-liver Oil, with hypophosphites, comes to the rescue, because it supplies a peculiar food in a pleasant and easily digested form. This oil has medicinal properties not found in any other fat; while the hypophosphites have sustaining and life-giving properties of their own. Don't let yourself get thin.

50 cts. and \$1 a bottle.

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Miss Susanna Sophia Simpkins in the other.

When she got to school all the other little girls wanted to see the doll, and when the little girl told them that Miss Susanna Sophia Simpkins was the doll's name, they all laughed, and one of them said.

"Why, then, you must be Mrs. Simpkins!"

So they called the little girl "Mrs. Simpkins," and had a great deal of fun.

In the schoolhouse the teacher showed the little girl a nice little shelf where she could put Miss Susanna Sophia Simpkins during school hours. Now this shelf was not very far from the little girl's desk, and as the doll sat on it with a book in her lap—for, of course, having come to school, she must study—her eyes could fall directly upon the little girl. The teacher talked to the little girl about this, and told her that she must be a good example to Miss Susanna Sophia Simpkins, for it would never, never do for a dollie to come to school and then learn bad habits from its own little mistress, would it?

The little girl said, "No indeed, it wouldn't do;" so she studied very carefully, and didn't whisper nor play in school time at all.

And every night she and Miss Susanna Sophia Simpkins had long talks about what they had studied that day at school, and although I could not hear what the doll said, the little girl told me that Miss Susanna Sophia Simpkins was one of the best pupils in the room, and would soon be ready for the first reader.

"That's the reason I have to study so hard," said the little girl, "I don't want Miss Susanna Sophia Simpkins to get ahead of me."—Selected.

A CONVERTED PURSE.

"Certainly. I am grateful to you for asking me. Put me down for \$25."

A look of pleased surprise passed over the solicitor's face, succeeded by another of perplexity; for it happened that he knew that his friend had precisely the same salary as he, and that \$25 was a generous fraction of his month's income.

"O! that's more than we expect, Frank—and then you can't afford to, I fear," he added, with the freedom of a comrade.

"O, no! Let me tell you how it is, Jack. You know I turned right-about-face when I became a Christian last winter, and I resolved at the start not to enter into the junior partnership with the world and a senior partnership with the church.

"You know my habits. I am not an inordinate smoker. Three cigars a day, with a treat to the fellows now and then, cut off, reduced my expenses \$100 a year. Then I had a careless fashion,

ruinous to my digestion, of adding a bottle of claret, or some fancy indigestible pudding or cream, at least twice a week to a wholesome lunch. Looked squarely in the face and given its right name, it was an indulgence of unlawful appetite; so I made \$75 a year by stopping that. Sunday headaches, too, went at the same time.

"One day I was looking over my neckties to find some particular color, and I found I had thirty-seven, with at least ten scarfpins. That made me run through my accounts next day—they weren't very well kept, but I guessed as nearly as I could—to see what was in my wardrobe that would leave me better dressed from a Christian and artistic point of view, too, for that matter, if I never wore it again; and I am ashamed to say I found I had \$150 worth of dry-goods on hand, that was the price, not of good taste, but of mere caprice.

"Now, I don't suppose to submit to a taxation in behalf of my weaknesses and vices, and be niggardly with the church that I've promised before God and man to support and increase.

"There, you have it all! I spent over three hundred a year, you see, in the service of appetite and fashion, for things that made me less a man. I've transferred that mortgage; yes, I can afford easily that \$25, especially when it is to rescue some other fellow deeper in than I was. Come to think of it, make it thirty! The other five is a thank-offering!"—*Sunday School Times.*

KEEP WAX AWAY FROM THE SUN.

"I lost my temper again to-day," said Madge Dolefully.

"How did it come about?" asked the mother. "Every time that happens it is easier again."

"O, I just went home with Sara and Belle, and they teased me, as they always do. They mimicked my voice and made fun of the way I held my hands in giving my recitation. They know I can't bear to be mimicked. I get furious in a minute."

"It seems to me," said Aunt Rebecca, looking up from her work, "that the safest thing for you would be to keep away from those girls. They always stir you up, and you know it. There's an old saying, that 'He that hath a head of wax may not walk in the sun.'"

Madge laughed at the quaint words, but her mother said, seriously: "Daughter, your temper grows hot at a teasing word as quickly as wax melts in the sun; and since you know your weakness, one way to help it is to keep away from temptation. 'Tis the only safe and sensible way, and you will do well to follow it."—*The Sunday Evangelist.*

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

Ministers and Churches

ST. LOUIS AND VICINITY.

Interest in the Social Union has been considerably revived.

The Young Men's Club of the First church met Tuesday evening in the parlors. The paper of the evening was on "Manifest Destiny."

At the Leonard avenue chapel, pastor Allen has had the happiness of receiving six new members. Special meetings are being held.

The Wednesday class of the Second church continues in its good work. Supplying suitable reading matter for the poor is one form of it.

The congregation of the Rock Hill Presbyterian church have, by a unanimous vote, requested the Rev. W. A. McMinn to remain with them as stated supply for one year from March 1st.

The mission circles of the Washington avenue church continue active work. The morning school here had a pleasant call from secretary Gurney, of the Sunday-school Union last.

At the Kirkwood church the work is steadily progressing under Dr. Evans' pastorate. At the February communion there were four additions. The church is in excellent working condition.

After many most urgent appeals, Dr. Brookes finally consented to make the long journey to Los Angeles, Cal., to lead a conference of Christian workers there. He started last Monday. He may decide to accept further invitations extended to him to labor for a time on the Sunset coast.

MISSOURI.

MOUND CITY.—Our church received 16 members, 12 of whom were baptized, on Feb. 16, at a special service held for this purpose. This is a partial result of special meetings held in January. Mr. and Mrs. B. Frank Butts, the Gospel singers of New York, gave very valuable assistance during the meetings.

GLASGOW.—Ten members were received to the Presbyterian church on confession of faith on the 9th inst. These with three, received in January are a most hopeful addition to the church; and there is a promise of more to follow. The church is without a pastor, but the Rev. C. C. Hemenway, Ph. D., president of Prichett Institute, is preaching for them twice a month.

NEW YORK.

WYOMING.—The church at this place, Rev. H. W. Congdon, pastor, has lately enjoyed a season of great spiritual quickening. Many have been converted, Christian people have been greatly blessed, and the cause of religion has been materially advanced. A large accession is anticipated at the next communion season.

TEXAS.

DALLAS.—Second Church. Two new members were recently received by letter. A "conference of fathers and mothers" was an interesting and profitable meeting on a new line held one night this winter in this church. In Exposition Park church a dozen new members, five on confession, have been enrolled since the new pastor's coming last fall. Sunday school attendance averaged 150 in January. The house is full at both services of public worship. Carpenters are now moving out the pulpit side of the church so as to exactly double the size of the main room. A Bible school on Tuesday nights has been begun.

CROCKETT.—President Smith of MARY ALLEN SEMINARY of this place reports considerable religious interest and a number of confessions of Christ. Rev. S. F. Tenney, pastor of the Southern Presbyterian church at Crockett, writes in the *Texas Presbyterian*: "Besides the colored Presbyterian churches in this town and county, we have also, as partly the outgrowth of our gospel labors, the Mary Allen Seminary for the education of colored girls. It is a splendid institution, under the auspices of the Northern Presbyterian church and is doing a noble work, having more than two hundred boarding pupils."

SOUTH DAKOTA.

CASTLEWOOD.—After five months of pastorless experience, again, this church is encouraged with the ministerial services of Rev. J. P. Black, late of Iowa. He began his labors with them 26th ult.

SIOUX FALLS.—Rev. Balle Brown, Ph. D., of Sackett's Harbor, N. Y., has accepted the call of this church. He began his labors with them 16th inst., with encouraging outlook. Situated in the largest town in the State, and pastorless but six weeks. They became henceforth a self-sustaining church.

CANTON.—The Presbyterian, Methodist, Baptist and Congregational churches have recently concluded a series of evangelistic meetings conducted by the mutual arrangement and co-operation of the pastors and demonstrating Christian unity. A most delightful spirit prevailed, profound impressions for good were made, souls were evidently stirred and some, for the first time, publicly declared themselves on the Lord's side. Greater fruit is expected and earnestly prayed for. By mutual consent, Rev. D. A. Tauney, the pastor of the Presbyterian church, superintended the meetings, sharing with the other pastors in the preaching, but so as to avoid routine.

HILL.—This church among the Yorkton Indians, Rev. Pierre La Pointe, native pastor, received six more members by profession last month. He has just entered upon his second year of service, proving himself

an active leader. All branches of church work are prosecuted vigorously. The house of worship has been extensively repaired, a new organ purchased, and funds are now being raised for a much needed manse. This improvement in progress may be due in part to an ambition to present a good appearance when the annual mission meetings come to be entertained by them next fall. This church was the first colony sent out from Yankton Agency church, and was organized in 1877 with twenty-seven members. It now numbers one hundred and ten.

YANKTON AGENCY.—This Indian church at Greenwood, observed the week of prayer with profit. Eight more members were welcomed at the following communion season, seven of them by profession. This church was gathered from the heathen through the labors of Rev. J. P. Williamson, D. D., and organized in 1871 with eighteen members. It is now the strongest church among the Dakota Indians, numbering one hundred and seventy members. Rev. Henry T. Selwyn is now the native pastor, assisted by six elders. This church has had a steady growth, and has sent out colonies to organize three other churches in the vicinity. Dr. Williamson, now general missionary to the Dakota Indians, still has his home with the Yankton Indians, and so gives them the half of his presence a large part of the time.

NEBRASKA.

DILLER.—A two weeks Evangelistic service conducted by Rev. Byron Beall, has just closed. Fifteen persons confessed Christ, forty-two of them uniting with the Presbyterian Church.

ILLINOIS.

CAIRO.—A series of special meetings, held by Rev. Mr. Evans of Ky., has already resulted in 34 accessions, and it is believed that a dozen others will unite in the near future. The pastor Rev. Charles T. Phillips, is much encouraged.

CAIRO.—The Cairo church reports that at a special communion on the 16th inst, 47 were added to the church; four being by certificate.

TRENTON.—Rev. John W. Morgan has received an unanimous call to become the pastor of Trenton, and Sugar Creek churches and has already entered upon his work.

CENTREVILLE.—Rev. Wm. S. Wilson, late of Carlyle Kansas, has accepted an invitation to supply this church.

COBDEN.—Sabbath Feb. 16th, was a glad day for the people of the Cobden church. On that day they joyfully dedicated their beautiful new house of worship. The house was decorated with evergreens and potted plants, and was filled to its utmost capacity with worshippers, including many members of other churches. At the morning service the dedication sermon was preached by Rev. S. M. Morton, D. D., of Mattoon, on the theme, "Wheat and Chaff, or the Bible the preacher's only Infallible Authority", based on Jer. 23: 28, after which the pastor elect, Rev. J. M. Cross, D. D., led the congregation in a solemn responsive service of formal dedication, and made the dedicatory prayer. The Rev. T. E. Spillman, of DuQuoin assisted in this service, and preached in the evening, from the text, Ps. 28: 8, on "Love for the sanctuary and its worship." Excellent music, specially prepared, was furnished by the Quartet Choir of the church. A recently organized Christian Endeavor Society, held its meeting at 6 p. m., with an attendance that half filled the audience room, and was addressed by Dr. Morton on "Presbyterian History." The building is elegant and commodious, a structure of brick and frame on a foundation of stone, with strained glass windows, and seated with opera chairs. It is well located, with a commodious parsonage adjacent, and is entirely paid for. The church is harmonious, well organized, and one of the most liberal in its contributions to the Boards of our church in the Presbytery. The people count themselves singularly fortunate in securing the services of so wise and able a pastor as Dr. Cross, and are looking forward to his installation in the spring with great pleasure and bright anticipations of happy and successful work for the Master.—*Corr.*

PEORIA.—A systematic canvass of the city by the ministers of all denominations to discover and to lessen the number of non-church-goers, has had some astonishing, and some very encouraging results, and the end is not yet.

THE FIRST CHURCH, Dr. T. A. M'Curdy, pastor, and the Second, Dr. S. H. Moore, pastor, have been strengthened by many accessions, of late, and the Wednesday evening services in both, are increasingly large and interesting.

GRACE CHURCH has just welcomed the new pastor, Rev. W. S. P. Cobron, from Pennsylvania, and looks forward rejoicingly to the future, full of promise in the new relation.

CALVARY CHURCH has been holding special services under the conduct of the pastor, Rev. A. Christy Brown, since the Week of Prayer, with much interest manifest.

BETHEL CONGREGATION is rejoicing in a new house of worship recently dedicated, and under the tireless leadership of the pastor, Rev. J. B. Whoral is doing aggressive mission work.

For three years a Sunday-school has lived and thrived in Pottstown a mining district and small town five miles from Peoria, the superintendent, W. A. Johnston, M. D., who goes out from the city, has seen it grow, in this time, from less than twenty, to an average attendance of about seventy. The evening Sunday services he has maintained,

have also grown very much in the two years they have been held. A series of meetings lately, conducted by Mr. Gillison, who has given his time to assisting in the work of the Presbyterian Extension Association, have been fruitful in results, harvesting sheaves from the long sowing, and, as the first-fruits, the session of the First church, at a special meeting in the Pottstown schoolhouse, received 14 into the communion of that church, with the expectation of transferring them soon to a new organization. A petition, largely signed, was presented to Peoria Presbytery, asking for the organization of a Presbyterian church at Pottstown. As the result, a committee of Peoria pastors, with Dr. M'Curdy, moderator of Presbytery as chairman, organized the church, February 7th, with 32 members, nearly all on confession, electing, ordaining and installing five elders, also electing three trustees. The people on the ground had already pledged \$500 00 toward a church building, and the enthusiastic members of the session, engaged in soliciting, have secured sums in Peoria, substantially increasing this amount, in the short time that has been given to the work.

Special meetings, conducted by Mr. Gillison in Pleasant Hill, a neighboring district, where a Sunday-school is maintained in charge, Mr. Cation of Calvary church, have resulted in the addition of six new members to the Pottstown organization.

IOWA.

MENLO.—February 9th was a day of joy and gladness for the people of this church. The pastor, Rev. M. E. Barakat at the communion services, after two weeks of revival meetings, welcomed 27 new members into the church, all on profession of faith. This makes 54 additions to this church during the last year. With the exception of two ladies all the new members are young or married men. There were also 11 adults and 7 children who received the ordinance of baptism. The evangelist assisting in these meetings, Rev. G. F. Assiter is a strong convincing speaker. The meetings were spiritual and everybody was praying and working for the saving of souls. The various societies of the church are well organized and are moving actively. The relation between pastor, people and the different organizations is that of a perfect harmony. The outlook for the church is bright and promising.

CLARINDA.—After three weeks' services in which the membership of the church received a spiritual quickening, ten members have been received. Dr. Wan of the Omaha Second church gave assistance for two weeks. His preaching was in demonstration of the Spirit's power and was accompanied with heart-searching and heart-yielding. The year's work, now drawing to a close, has been a trying one, but Christ is victor. The coming Presbytery will meet with this church April 21.

CORNING PRESBYTERY.—The Foote Brothers have been laboring within the bounds of the presbytery for four months. They are earnest evangelists and fine singers, and draw the people to hear them in crowds. Many of our churches will report a gratifying increase of members, because of their faithful and unselfish labors.

The outlook for an increase of benevolent contributions this year is very unfavorable. Indeed, if the churches reach the standard set last year, it will be doing well. Abundant crops but very low prices, following a year of very short crops, leaves very little money in the purse. However, the Lord's little should not be withheld.

SHENANDOAH.—At the communion held February 2, following two weeks' special services by the Foote Bros., 13 were received into the fellowship of the church. Many others took a stand for Christ during the meetings, twenty names being handed to pastors of other churches, of those signifying their acceptance of Christ and their desire to lead a new life "by the faith of the Son of God."

\$100 Reward \$100.

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

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OHIO.

TIFFIN.—The First Presbyterian Church of Tiffin, were astonished at their recent congregational meeting to have placed in their hands the resignation of their pastor, the Rev. D. Dwight Bigger, D. D., who is just closing up his eighteenth year as pastor. The congregation not accepting the resignation, Dr. Bigger came before the church on Sunday January 26th and in a very tender but urgent paper appealed to the congregation to give him a release which was finally agreed to in consideration to his re-iterated wishes—the dissolution to take effect on the 29th of next June. There will be no successor elected until after the first of July.—*Henry Taggart, clerk of Session.*

WISCONSIN.

BELOIT.—On the Day of Prayer for Colleges. Rev. Dr. Howard Johnston of Chicago by invitation of the faculty addressed the Students of Beloit College. His lips seemed touched by a live coal from the altar of God, for he spoke as a man who realized the tremendous responsibility of being the messenger of God to college men and women. For a full hour he held the attention of the audience by the power of the old Gospel, not with enticing words of men's wisdom, but keeping that which was committed to his trust, he avoided profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith; and in ringing tones drove home the Truth to every heart and head before him. It was the birthday of many a soul into the kingdom.—*L. E. H.*

MILWAUKEE.—Special meetings have been in progress in Grace Presbyterian Church, Milwaukee, of which Rev. J. W. McNary is pastor. Rev. Geo. W. Bean, late of Independence, Kansas, has conducted the services. The Holy Spirit has most graciously manifested his presence. Christians have been awakened to all that they must seek and obtain "power from on high" if they are to bring lost ones to Jesus. This has been especially emphasized in all the services. Some have confessed Christ and others are asking for prayer, and are being instructed in the inquiry meeting. The Gospel has been preached with great clearness, tenderness and power, and many have found rich spiritual blessings.


JANESVILLE.—Rev. Sedgwick P. Wilder, Pastor of the Congregational church of Janesville, Wisconsin, for the past nine years, has been called to the First Presbyterian church of Pueblo, Colorado. He has not yet accepted but will probably do so.

INDIAN TERRITORY.

The Choctaw Presbytery will meet at Fahlina, I. T., on Thursday, March 19, at half past seven p. m. The opening sermon will be preached by Rev. H. A. Tucker.—*E. G. Haymaker, S. C.*

CHANGE OF ADDRESS.

Rev. J. P. Black from Knoxville, Iowa, to Castlewood, South Dakota.
Rev. Wm. Clyde, from Franklin, Idaho, to Raleigh, Washington Co., Oregon.



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Family Prayers for thirteen weeks, by Dr. J. R. Miller, price \$1. These are brief, yet comprehensive and varied.

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Family Prayers, by Dr. J. R. McDuff, price \$1. These are also arranged for four weeks. The type is large. The book contains a number of prayers for special occasions.

Prayers for Heart and Home by F. B. Meyer, price 75 cts. This volume will be found exceedingly useful in suggesting greater breadth and compass in our devotions.

The Home Altar, by Rev. Charles F. Deems, price 75 cents. Contains an urgent appeal in behalf of family worship, to which is added a number of prayers for use in the family.

Thoughts on Family Worship, by Dr. J. W. Alexander, 75 cents. Eighteen short chapters discussing the subject from various points of view.

Prayers for the Use of Families, by Dr. J. B. Stratton, price 60 cents. A very popular volume at a small cost.

Home Making, by J. R. Miller, \$1. A book which stands without a rival of its kind. Many thousands of copies have been sold, still the demand is great. It is a most excellent present for a newly married couple, and contains sound teachings for any home.

THE LORD'S SUPPER.

The Communicant's Companion, or Instructions for the right receiving of the Lord's Supper, by Rev. Matthew Henry, 75 cents. Rich in thought, in Christian experience, in instruction.

The Communion Table. The approach, the service, the retrospect, by Rev. James R. Boyd, D. D., 30 cents. To Christians who would quicken the pulse of spiritual life, when coming to the Lord's table, the book will be a welcome helper.

Coming to the Lord's Supper, by Rev. J. C. Hill, D. D., 32 pages, 2 cents.

Communion Week, 92 pages, 6 cents. A course of preparation for the Lord's table.

Baptism and the Lord's Supper. Instructions preparatory. 36 pages, 5 cents.

Communicant's Catechism, 20 cents. Designed to assist young persons in forming scriptural views of the Lord's Supper.

Plain Words to a Young Communicant, by Dr. James W. Alexander, 40 cents. A very practical and helpful book.

Newly Enlisted, or a series of talks with young converts, by Dr. Cuyler, 50 cents. No one need be told that this book is full of judicious exhortation, wise counsel and scriptural comfort for the young Christian.

UNFERMENTED GRAPE JUICE FOR SACRAMENTAL USE.

We have made arrangements to meet the growing demand for unfermented communion wine. This juice is absolutely pure, contains no alcohol; is carefully made from the best grapes and hermetically sealed. It must be used within a day or two after being opened to insure perfect condition. Price, quarts \$9 per dozen; pints \$4.50 per dozen; half pints, \$2.50 per dozen.

Every bottle is warranted. It is the natural juice of the grape not concentrated by boiling nor diluted by water. It is economy to buy the pure, and if necessary, to do your own diluting.

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Medicines for Three Months' Treatment Free. To introduce this treatment and prove beyond doubt that it is a positive cure for Deafness, Catarrh, Throat and Lung Diseases, I will send sufficient medicines for three months' treatment free. Address, J. H. MOORE, M. D., Cincinnati, O.

A little girl in Aberdeen brings a basket of strawberries to the minister very early on Monday morning. "Thank you, my little girl," he said; "they are very beautiful. But I hope you didn't gather them yesterday, which was the Sabbath day." "No sir," replied the child, "I pulled them this morning; but they was growin' all yesterday."—*Quaint Sayings of Children*, by the Rev. David Macrae.

People who suffer from loss of appetite, indigestion, sour stomach, and flatulence, find prompt relief in the use of Ayer's Pills. As an after-dinner pill, they are unequalled, causing the digestive and excretory organs to perform their functions as nature requires.

FRUITS AND FLOWERS.

Among the fruit and flower novelties which 1896 brings us, we notice that the enterprising and reliable firms of JAMES VICK'S SONS, Rochester, N. Y., are already calling attention to three, which seem to have won great favor where known. They are the "Double Sweet Pea," the only one in the world true to name, "Bride of Niagara," the "Early Leader Tomato," the earliest of all the early tomato family and sure to become a great favorite, and the already famous blackberry, the "Rathbun."

From the praise and compliments given so abundantly to the "Bride of Niagara," this sweet pea must be more than charming and from the eulogiums lavished on both the new tomato and this new blackberry, it is pretty certain no garden desiring to have the first and best of everything, can be without these three new comers.

By the way, readers, are any of you so far behind the times as not to know "Vick's Floral Guide?" If any of you have never seen it, send 10 cents to this firm at Rochester, N. Y., and get a copy. You can deduct this from the first order for seeds and the pleasure and information their Guide will give you will certainly induce you to keep up the acquaintance.

RISO'S CURE FOR CONSUMPTION
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

Obituaries.

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

STERNBERG—At the home of his son, Frank, Ellsworth, Kansas, Thursday Feb. 13, 1896, after an illness of several months, Rev. Levi Sternberg, aged 81 years, 11 months and 27 days.

Dr. Sternberg had long since passed beyond man's allotment of three score years and ten. During the past four or five months his health has been gradually failing.

The deceased was born in Sharon, Schoharie County, New York, Feb. 16th, 1814, being the youngest of five sons and six daughters born to John and Anna Sternberg. Early in life he became imbued with a desire for a liberal education and a fixed determination to prepare himself for the work of preaching the gospel. He entered Hartwick Seminary in 1828, and attended for five years, during the last year of which time he studied theology. He then entered Union College, Schenectady, New York, from which he was graduated at the age of 21, in 1835. In the fall of 1835 he resumed the study of theology at Hartwick Seminary, under Dr. G. B. Miller. One year later he was elected assistant professor in the institution. In 1838 he was ordained as a minister of the gospel.

Dr. Sternberg was married September 7, 1837, to Margaret, eldest daughter of Dr. Miller, under whom he had studied for the ministry. In 1849 the deceased and family came to Kansas, whither they had been preceded by three of their sons. The Dr. almost immediately became identified with educational and church work in Kansas, as he had been all his life in New York state. He received urgent calls to return east to various churches as pastor, and most urgent of all was the call to return and accept the principalship of Hartwick Seminary, the institution from which he was graduated as a young man.

His life in Kansas has been, until the past few years, an active one in both religious and educational work. His was a life of which nothing but good can be said. Well and faithfully had he done what his hands, heart, soul and mind found to do for the advancement of his fellowman. A life worthy of emulation has been that just closed.

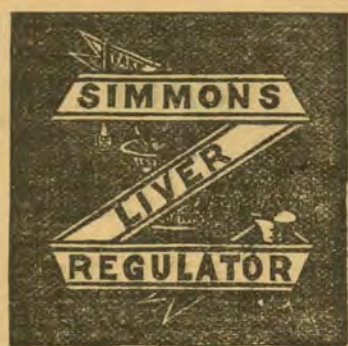
FOR BRONCHIAL AND ASTHMATIC COMPLAINTS, "Brown's Bronchial Troches" have remarkable curative properties.

There is a restaurant or dairy uptown that keeps an orchestra to discourse neat and appropriate music while the guests struggle with the viands. During the busy hours they play "When the Swallows Home-ward Fly" and "Good-by." The favorite airs with the waiters are "We Never Speak as We Pass By" and "Fare Well and Don't Forget Me."—*N. Y. World*.

To prevent the hardening of the subcutaneous tissues of the scalp and the obliteration of the hair follicles, which cause baldness, use Hall's Hair Renewer.

YE SAY AND DO NOT.

In the ancient cathedral of Lubeck, in Germany, there is an old slab with the following inscription:
"Thus speaketh Christ, our Lord, to us;
Ye call me Master, and obey me not,
Ye call me Light, and see me not;
Ye call me Way, and walk me not;
Ye call me Life, and desire me not;
Ye call me Wise, and follow me not;
Ye call me Fair, and love me not;



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Is SIMMONS LIVER REGULATOR—don't forget to take it. The Liver gets sluggish during the Winter, just like all nature, and the system becomes choked up by the accumulated waste, which brings on Malaria, Fever and Ague and Rheumatism. You want to wake up your Liver now, but be sure you take SIMMONS LIVER REGULATOR to do it. It also regulates the Liver—keeps it properly at work, when your system will be free from poison and the whole body invigorated.

You get THE BEST BLOOD when your system is in A1 condition, and that will only be when the Liver is kept active. Try a Liver Remedy once and note the difference. But take only SIMMONS LIVER REGULATOR—it is SIMMONS LIVER REGULATOR which makes the difference. Take it in powder or in liquid already prepared, or make a tea of the powder; but take SIMMONS LIVER REGULATOR. You'll find the RED Z on every package. Look for it.

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Ye call me Rich, and ask me not;
Ye call me Eternal, and seek me not;
Ye call me Gracious, and trust me not;
Ye call me Noble, and serve me not;
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MAGAZINES AND PAMPHLETS.

The Westminster Review for February (Leonard Scott Reprint, New York) present an interesting menu: "An American view of the Venezuelan Dispute"; "Bi-metallism—an Appeal"; "Divorced R-marriage"; "Denominational Education"; and, also what seems surprising in the pages of this radically Liberal Review, a biblically orthodox article refuting "The Eternal Hope Delusion."

The February *Biblical World* has some very good editorial paragraphs concerning preaching, in which among other things renewed attention to doctrinal preaching is urged. Rev. W. H. P. Faunce, writes on "Paul before Agrippa"; Dr. Bruce continues his "Four Types of Christian Thought." Rev. Prof. Nathaniel Schmidt furnishes "Moses: His age and Work".

The *Church at Home and Abroad*, (Feb.) presents the usual instructive showing of the work as carried on by our different boards.

The February *Missionary Review* is well filled with interesting and useful material under its different departments of "Literature of Missions", "International", "Monthly Survey", "Editorial" and "General Missionary Intelligence."

In *The Altruistic Review* (January) are leading articles by Frances Handley, H. H. Van Meter, Elizabeth Stuart Phelps and others. The one of most interest to us is Miss Handley's Character Sketch of John Armstrong McAtee.

The February *American Magazine of Civics* treats of such subjects as "Proportional Representation"; "Corrupt Political Practices"; "The Silver Question", "Should Marriage Laws be Revised?"

We acknowledge receipt of the following:

The *First Presbyterian church News*, a well issued monthly magazine which serves as a calendar and reporter of the First Presbyterian church of Kansas City, Kansas, Rev. H. G. Mendenhall, D. D., pastor, and to an extent of the other Presbyterian churches in that community; and also of the larger church movements and interests in the State of Kansas.

The Church Ideal. A sermon preached on the Fourth Anniversary of the Free church Work, of the Madison Avenue Presbyterian church, of New York, by the pastor, Rev. Charles L. Thompson, D. D., Sunday, January 4th, 1896.

Christianity a sensitive Plant or a Rock, which? A sermon by Rev. Douglas P. Putnam, D. D., Pastor of the First Presbyterian church of Logansport, Indiana. January 19, 1896. Published by members of the church.

Two addresses delivered by Mosheim Rhodes, D. D., the well known pastor of St. Mark's church (Lutheran) St. Louis:

The Christian Teacher. Delivered at the Installation of Prof. F. C. Altman at the Western Theological Seminary, (Lutheran) Atchison, Kansas, Nov. 13, 1895.

Also *The Function and Scope of Christian Education*. An address delivered before the General Synod at Hagerstown, Md., June 12th, 1895

The Rightful Status of the Negro Race in our Country. Emancipation address, delivered by Rev. D. J. Sanders, D. D., President of Biddle University, Charlotte, N. C.

Annual Station Reports of The Central China Mission of the Presbyterian church, U. S. A. For the year 1894-1895.

Minutes of the Annual session of the Synod of California. Held at San Jose, Oct. 1895.

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Moralities.

THE IMPURE THEATRE.

The theatre, never in this country so low, its actors and defenders themselves being judges, was never so much attended by Christians. Josiah W. Leeds, of Philadelphia, continues his campaign against it with another vigorous letter, but feels that apart from the Society of Friends, the churches make but faint and feeble protest against this growing cancer. The W. C. T. U., however, through its general officers joins him in protesting against the patronage by respectable people of the French singer whose chief fame is her audacity in singing songs that could not be reported with purity.—Capital News.

A SYNOD ON GAMBLING.

"In the name and by the authority of the Synod" of the Presbyterian church of England a "Pastoral Letter" on "Gambling was read on a Sunday from the various pulpits of the Presbyterian churches. It was prepared by the Rev. Dr. Monro Gibson. Gambling he declared to be no longer the special vice of the rich, but one invading all ranks and classes of men, and spreading to an alarming degree among the artisan and laboring population. Even women and children, it is said, are now being infected with the gambling spirit, which is thus threatening to corrupt the very foundations of national life. Presbyterians are urged to use their influence to have the laws against gambling enforced, to support the movement for prohibiting the use of the Post Office, the telegraph, the Press, "for spreading the infection," and to avoid everything that would in the remotest way encourage the vice.

THE OLD, OLD STORY.

He was one of the fellows That could drink or leave it alone, With a fine high scorn of common men Who were born with no back bone. "And why," said he, "should a man of strength, Deny to himse'f the use Of the pleasant gift of the warm, red wine Because of its weak abuse?" He could quote at a banquet, With a manner half divine, Fall fifty things the poets say About the rosy wine; And he could sing a spirited song About the lips of a lass, And drink a toast to her fair young worth, In a sparkling generous glass. And since this lordly fellow Could drink or leave it alone, He chose to drink at his own wild will Till his will was overthrown. And the lips of the lass are cold with grief, And her children shiver and shrink, For the man who once could leave it alone Isa pitiful slave to drink. —British Temperance Advocate.

A GOOD LAW.

Congress has given a fine but rare example of its ability to pass good laws swiftly in the passage of the bill against prize fights, which Senator Hoar put through the Senate in three minutes. Congressman Henderson had previously taken a little more time in the House. Owing to the opposition of Congressman Meredith who misrepresented Virginia and represented the pugilists instead by a tricky effort to defeat the bill by delay. The haste was due to the fact that the pugilists for whom Congress aimed this knockout blow were advertised to fight on February 14. The law is as follows: "Be it enacted, etc., that any person who in any of the Territories or in the District of Columbia, who shall voluntarily engage in any pugilistic encounter between man and man or a fight between a man and a bull or any other animal for money or for other things of value or for any championship or upon the result of which any money or anything is bet or wagered, or to see which any admittance fee is charged, directly or indirectly, shall be deemed guilty of a felony and upon conviction shall be punished by imprisonment in the penitentiary not less than one nor more than five years.

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Texas's corn crop of 1895 is estimated at 150,000,000 bushels, which is 50 per cent. greater than the crop of 1894, and 30 per cent. more corn than was raised in the State before in any one year.

A set of triplets twenty-four years old are living in the town of Inez, Ky., where they were born. They are finely built men and remarkably alike in appearance in every respect. Two are married.

The annual report of the labor commissioner of Ohio declares that State to be the greatest clay-working State in the Union, Illinois, Pennsylvania, New York, New Jersey and Indiana coming next in the order named.

Would-be Cyclist—I thought you said that after twelve lessons of an hour each I should know how to ride? Cycling instructor—So you would sir, if you had not spent the best part of the time on the ground.—*London Tit-Bits.*

Little Ella—Papa, I know what I am going to give you for your birthday. Father

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—What is it child? Ella—A beautiful beer glass. Father—Why, my dear, I have already got one. Ella—Yes; but I broke it just now.—*Daheim Kalender.*

There's a man on Lost creek, Greenup county, Ky., who reads his Bible and acts on it. The other night he came to the passage about sparing the rod, and at once yanked his seven children out of bed and larruped them all around on general principles.—*New York Recorder.*

"Did you fall?" said a man, rushing to the rescue of a woman who slipped on the icy pavement this morning. "Oh no," she said; "I just sat down to see if I could find any four-leaf clovers."—*Atchison Globe.*

"All those in favor of war with England say ay!" "Ay," thundered the members of the Trouble club. "All who are ready to go to the front in the event of war say ay." It was so still you could hear a cough drop.—*Roxbury Gazette.*

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"I don't yike you. Aunt Jenny," said Wilbur, after his aunt had interfered with some cherished idea he had in mind. "An' if you don't let me alone I'll save up my pottet-money an' buy a tapir." "A what?" asked his aunt. "A tapir," said Wilbur. "An' tapits they eats nuts!"—*Harper's Round Table.*

Simmons: "What is the matter with you? You look as if some one had made you angry." Timmins: "Some one has. I asked the editor of *The Bugle* what he really thought of my poetry; and he told me if there were such a place as the laureateship in this country I would be sure to get it."—*Indianapolis Journal.*

"Josiar," said Mrs. Cornstossel, as her husband came in from feeding the pigs, "what is the Monroe Doctrine?" "The Monroe Doctrine, Mandy," he replied, after a moment's thought, "is a principle which lays down that jes' because we don't put both feet in the trough ourselves is no sign that we're goin' to encourage others to do it."—*Washington Star.*

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