

THE MID-CONTINENT

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\$2 A YEAR.

A FEW weeks ago a Spanish mob howled against Royalty. Since then one has yelled for king and country.

TWENTY-THREE of our grand Bagster Premium Bibles went out together in one day last week, and there have been more to follow.

IT REQUIRES a larger Power than Spain to cause much of a thrill to American newspaper readers. We have "supped full" of possible war horrors of late.

IF YOUR church, Sunday-school or society needs a new, highest-class chapel organ at a lowest-class price, write us for particulars of one we have for sale. See announcement elsewhere.

OUR ESTEEMED contemporary, the *Congressional Record*, should be an especially good paper this winter. For there are in Congress no less than forty editors, ex-editors and printers.

THOSE WORKS "Smith's Bible Dictionary" and the "Life of St. Paul" are standard. The editions we offer are in no way abridgements, and are handsomely and strongly printed and bound. Many responses to the offer have already come.

THE VERY pleasant countenance of Dr. J. W. Allen, the successful manager of the St. Louis Depository, and a hard-working member of almost every committee in St. Louis Presbytery and a good many out of it, looked into the faces of the *Herald and Presbyter* readers last week. Congratulations to both sides.

FORTUNATELY, our dime museum Public School Board does not have its knock-down-and-drag-out sessions in sight of the school children. But the directors' howls of pain and yells of "police" must, we fear strike terror to many childish hearts in the downtown district.

THE GRANTING of belligerent rights to the Cuban insurgents has caused many bad half-hours for those alleged American citizens who have control of the editorial pages of some Roman Catholic journals. Spain is pre-eminently a Roman Catholic country. But what are these brethren going to do about it?

A "COSTLY comedy" indeed, for poor Spain, would be the declaration of war on the United States. Spaniards should recall how speedily they recognized belligerent rights in certain quarters back in the '60's. Now they have gone mad with rage because, after a whole year of deliberation, the United States planned a similar step.

ONE OF the "slickest" St. Louis gamblers was not "slick" enough, in spite of his "Influence," to escape conviction for conducting an unlawful gambling pool-room. If he is set to pounding rocks at the Work House,—a consummation devoutly to be wished,—we intend to take an afternoon off, and go out to the rock pile and cheer him on.

ON A doctor's front door just beneath his "shingle," was noticed the other day, a flaring red health office sign, warning all of contagion within. That was surely hard. For doubtless the dread disease was brought home from some poverty-stricken sick bed. Yet it shows that the machinery of Law is still in fairly good working order. And that it steams away for the greatest good to the greatest number.

PRESIDENT COULTER of Lake Forest University, has resigned his position there to accept the department of Botany in Chicago University. The young

Baptist school takes even Presidents of other institutions to serve as its professors. We once crossed the Atlantic on a Cunarder, every one of whose six subordinate officers, it was said, had himself once been a captain and commander of some other vessel.

WEYLER, JUSTLY yclept "the butcher," to whom has been entrusted the mighty task of stamping out independence in Cuba, is a fit son of the land that nurtured the "holy" Inquisition. Mr. Sherman called him "a demon, rather than a general", and stated as his belief that if his fiendish cruelties continue, "no earthly power can prevent the people of the United States from going to that island, sweeping over it from end to end, and driving out those barbarians."

A SPLENDID piece of business in the National House of representatives the other day was the large majority vote forbidding the appropriation of money to church schools among the Indians. All the Protestant Missionary Societies and Boards engaged in this line of work had already voluntarily relinquished such aid. Their good example however was unheeded by the Roman hierarchy and by their Bureau organized for watch and prey at Washington. They came in with their wants, if not demands, to the amount of \$250,000. This the House particularly refuses to grant, "not fearing the wrath of the" Bishops.

A GOOD hint for churches in these sad times of Mission Board debts, and of hampered work, is furnished in an incident reported in connection with the funeral services of the late Dr. Gordon of Boston. A Chinaman sent a sum of money with the following note: "Goon Moy gives the enclosed for missions instead of flowers, as he thinks Dr. Gordon would have desired." Why not spare the money, sometimes amounting to hundreds of dollars per year, appropriated to "floral decorations" of the church for objects more necessary, and which we are sure would be more pleasing to the Lord of the Sanctuary?

IT IS to be hoped that the government will fail in its suit against the Leland Stanford estate. It appears that the suit is brought chiefly on legal technicalities. Mr. Stanford's millions will do infinitely more good through the great University he has founded in the years and centuries to come, than if returned to the public treasury, perhaps to go into extravagant public buildings in a hundred ambitious towns, or into ships to rot down at the wharves or rendered useless by new inventions. We are not aware that any moral principle will be violated by leaving this money where it is, or vindicated by destroying a great seat of learning so full of promise for the future.

OFTEN WE hear of churches making the imperious demand for a minister "who will draw." When put just in that way it always smacks not a little of carnality and worldly pride and a human standard of success. But to take the "drawing" as an accepted bit of church language of to-day we might well change the demand and let the preacher insist, as his requirement, on having a church that "draws." Let fastidious and exacting church members think of that side of the equation. Are they doing "what in them lies" to win, attract and hold the strangers and the non-church goers, and thus themselves be an influence to "draw"? Who can say the pastor is alone responsible for a "full house" at the time of church worship? Mr. Spurgeon once well said, "It is the minister's duty to fill the pulpit: it is the people's duty to fill the house."

A BILL is now before congress to prohibit the collection of special liquor taxes from persons other than those who are duly authorized by State laws to traffic in intoxicating liquors. The object of this is most wise and reasonable. It means in effect that when any State by its constitution or statute law forbids

such traffic, and refuses license, the United States Government shall so far respect such enactments as to refuse its liquor permits to parties within such State. The National government should not appear, by reason of its superior jurisdiction, as authorizing, in a thing of this kind, what the State is striving to guard its citizens against. The passage of this bill will help, in no small degree, to show that prohibition *does* prohibit. As the measure is now before Congress, constituents would do well, by petition and personal letters, to press it upon the attention of their representatives.

PRESIDENT PATTON and Prof. West of Princeton University (*nee* Princeton College) were in St. Louis last week. They were on business pertaining to the 150th anniversary of the founding of the institution which is to be observed in grand and stirring style next October. The Alumni dwelling in the City and in different parts of the State rallied with enthusiastic spirit about these distinguished representatives. Along with the coming celebration it is expected there will be a demonstration of loyalty and devotion on the part of old time sons and present day patrons that will add very largely to the endowment funds. The university keeps on growing. An enlarging enrollment of students and increase in departments and teaching equipment make necessary larger endowment funds. Princeton is associated with the Presbyterian name though not being, in the strict sense, a denominational school, and we are sure its appeal at this auspicious period of its history will not fail to meet a proud and generous response.

THERE IS a law in Kansas which seems to have been entirely forgotten, and for a long time out of use. It is a law which requires that every prisoner in jail shall be provided with a Bible. Surely, that is a reasonable law and a good one. Prisoners shut up alone in a little dreary cell, in absolute idleness, would be likely to find company and relieve the monotony and loneliness of their lives by at least occasionally reading the only book within reach. They are in jail because of immorality, as law-breakers. They need the moral light and stimulus, the great motives which the Bible presents to give them new resolutions and to help them to their feet again. The State needs to help them at this point to save them from farther criminality and additional expense. County Attorney Miller of Kansas City, Kans., who has his hands full in sending law-breakers to prison, feeling the need these men have of moral help has re-discovered this excellent, but long-forgotten law, requiring each County in the State to furnish each prisoner with a Bible and has had the prisoners in Wyandotte County supplied. It is to be hoped that each County Attorney in the State will go and do likewise.

MR. GLADSTONE says that "for the last hundred years the Scriptures resemble a beleagured town with the shouts of foremen and the war of artillery around its walls, but notwithstanding this wherever religion has life, the Bible has lost none of its power." It is easy to overthrow the faith of those who prefer darkness to light, those who desire and intend to live an immoral life, whose moral career the Bible condemns. But you cannot overthrow a belief that the Bible is a revelation from God in the soul of one whose morality has been vitalized and made alive; one who hungers and thirsts for righteousness. To him it brings a heavenly light. There is no mistaking it. To him the voice of God is in these revelations. He knows whom he has believed. Wherever religion is alive in the soul, then faith is indestructible. All the critics and agnostics and sceptics in the world will fail to destroy the faith of one who has tasted and seen that the religion of the Bible is good. A light above the brightness of the sun shines into his eyes and it is useless to argue against it. A critic or agnostic or sceptic or all together would have undertaken a large contract to have made an unbeliever of Abraham or Moses, or David or Paul, or Peter or John.

THE SEA OF DOUBT.

BY ADALYN SMITH HOLDEN.

A sea there is of Doubting
And hard its waves to breast.
Forever dash the breakers "Why?"
And toss their spray in fury, high
Against the Rock of Rest.

The ships upon this ocean
Are strained and racked and driven
By winds of argument and strife
And vain philosophies of life
By vainer mortals given.

Belief, the life-boat trusty
Is launched out o'er and o'er,
But many sinking sailors still
Clasp close the idol-god, their "Will"
And never reach the shore.

A dreadful sea is Doubting
All filled with reefs and shoals
And wrecks of vessels floating low
To seize and drag to depths of woe
Blind, hesitating souls.

Once safe within the life-boat
The angry billows cease,
Protected by a fortress strong
Secure from every form of wrong
Behold the haven "Peace."

Love is a wall about it
And when a gloom enshrouds
Within a stately watch-tower high
Stands faith whose calm and searching eye
Can pierce the blackest clouds.

Hope is the torch uplifted
And though there be a dearth
Of all that makes existence bright
The trusting soul still sees the light
Through every mist of earth.

Maynard.

A MINISTER OF THE SCOTCH ESTABLISHED CHURCH.

BY FRANCES HANDLWY.

Some months ago in these columns, the writer endeavored to point out the causes which led to the division of the Presbyterian church in Scotland, in 1843. Since the emergence of the Free church, from the established, or State church, though holding identically the same views except as to the administration of the government of the church, the two branches of the Auld Kirk have been definitely separated. In the early days of the disruption the controversy was bitter and persistent. The line of demarcation is no less distinct after a lapse of more than half a century, but the old party feeling has died out, or cooled, to a great extent, and now the hope is expressed that the breach may be healed. However, complete union could be affected only by the benefited clergyman consenting to the disestablishment of the State church, and this is precisely the point of contention from which all others have grown. Yet, every true Scotchman respects the religious convictions of his neighbors, and honors most the man who is stubbornest for conscience sake. "Næ man's conscience," says Brambræ, that good elder of the Free Kirk, "is a law to his neighbor, but every man must follow the guidance o' the Spirit." No better description of the peculiar relations existing between the two churches can be found than that of MacLaren's in his new volume of Drumtochty stories.

When the "endless choice" is to be made "the Auld and the Frees stand shoother to shoother" and the words of Cunningham to the moderate minister, beautifully illustrates the generous, fraternal feeling that underlies all differences of opinions.

"Dr. Davidson," he said, "there is neither established nor Free church here this night; we are all one in faith and love."

One of the best known figures in Scotland at the present time is that of Dr. James MacGregor, who is perhaps the leading divine of the established church. He might have sat for the portrait of Dr. Davidson, himself, so revered, so beloved, so full of quaint humor is he.

"How shall I go, to get to Dr. MacGregor's church?" I asked my landlady, a member of Free St. George's, one Sabbath morning during my stay in Edinburgh.

"Oh," she replied with a good natured laugh, "just get out into the street and follow the crowd."

This is hardly an exaggeration of his popularity with all classes and sects, and it is due to his own winning personality and simple Christlike goodness, rather than to great oratorical ability or fine address. By this I do not mean to say that he is not a gifted and scholarly man, he is all that and more. To my mind there came a thought of Paul when I first saw Dr. MacGregor in the pulpit. His presence is not

commanding at first glance, for he is rather below medium height and made to appear shorter by a lamentable lameness. His face is characteristically Scotch, with irregular, pronounced features and fine gray eyes beaming with kindness and good will. His hair is plentifully streaked with white, but he is yet strong and vigorous in mind, though his years now have more than the allotted three score of man's usefulness.

One of the most impressive features of his Sabbath morning service is the long prayer, which girdles the entire globe and unites the two great English speaking nations under the same petitions, with a special request for divine blessing upon the President of the United States, immediately following that for the royal family of Britain. He is a most eloquent speaker as he becomes warmed up to his subject, but the man is then forgotten in the message he has to deliver.

"There goes the lame preacher," Dr. MacGregor once heard some little street Arabs say one day as he was passing.

He quickly turned about and with twinkling eyes exclaimed, "Na, na, lads, ca' me a lame mon, but no a lame preacher."

He tells the story of how on another occasion he called at the house of one of his parishioners and found no one at home but a little boy six or seven years old. The child did not recognize the minister without his Geneva gown and bands, and as a means of entertainment invited him to go out to the stock lot to see the pigs. The Doctor assented, and when they reached the pen, the small boy pointed out the individual pigs by name, and finally wound up with, "An' that little lame runt over in the corner there, we juist ca' Jimmie MacGriger."

As a fervent lover of the Established Kirk, the Doctor claims to be trying to preserve some of the most praise worthy of the old customs. "For instance," he says, with an air of irresistible drollery, "the custom of kissing the bride after the wedding, is a good old evangelical practice, and is one of the ministers perquisites. Historical evidence goes to prove that it is an important part of the ceremony, and I always insist upon it."

The Bishop of Ripon in England, and Dr. MacGregor in Scotland, are both prime favorites of Queen Victoria, and one of the prettiest stories I have ever heard about the graciousness of Her Majesty is related by the latter.

When quite a young man he was invited to preach at Balmoral, the Queen's highland castle. She received him without any special show of ceremony and chatted pleasantly for some time. When it was time for him to withdraw, to save the lame man the embarrassment of backing outwardly out, and without seeming to do anything unusual, the royal lady arose from her seat and accompanied him to the door, walking slightly in advance, and meanwhile keeping up the conversation. Such an action certainly speaks much for the tact and genuine kindness of the queen.

It is said that Dr. MacGregor's influence, more than any other holds together and preserves the unity of the established church at the present time. There are many who question his wisdom in this matter, and strenuously oppose his views, but all unite in rendering sincere respect and admiration to this good and great man of God.

Parkville, Mo.

THE SACRED AND THE SECULAR.

BY TALBOT W. CHAMBERS, D. D.

[This article besides its present suitability and its great worth has a special interest in having been furnished by the writer but a short time before his death.]

Dr. Washington Gladden devotes an entire chapter of his recent volume, "Ruling Ideas of the Present Age," to show that the distinction so long maintained between things sacred and things secular is "false," and on a subsequent page (p. 295) he speaks of it as "almost blasphemous." Dr. David Gregg, of Brooklyn, in his little book, "The Heaven Life," says (p. 63) that "with God and with the consecrated people of God there is no such thing as sacred and secular. The two are one." Other writers, such as Canon Freemantle and the late Dean Stanley, have expressed the same view. Nor can it be doubted that this is done with a generous purpose, with the design of elevating common life in the apprehensions of men, of carrying a religious spirit into every temporal occupation, and of thus hastening the progress of the kingdom of God over the earth. But it is worth considering whether the end justifies the means, and whether the means themselves have any solid basis. If the distinction which these writers so loudly deny

really exists, there is no use and no sense in affirming its non-existence. I maintain that the distinction rests upon a real difference of things, and ought always to be recognized. This assertion is upheld by three reasons.

1. *Language.* If the two terms mean the same thing, how is to be explained their actual occurrence and universal acceptance? They are obviously not synonyms. Every English lexicon contains them, and defines them differently. And this is true of the Latin tongue from which both words are derived. *Sacer* means one thing, and *secularis* means another. The same distinction obtains in the Greek, and in all other languages. Some things are called sacred, and others not. How could this be unless there was a real difference between them, or at least unless the people who used the terms held that there was such difference? This being so, the laws of language stand as an immovable barrier against the modern contention on the subject. *Sacred* and *secular* denote distinct ideas, and cannot be confounded without doing violence to every linguistic rule. No reason can be given why all languages should unite in making distinction where there is no difference.

2. *The Scriptures.* In both Testaments the distinction is avowed and perseveringly maintained. It is over and over claimed that the earth is the Lord's and the fullness thereof, yet certain places are said to be holy, such as the ground on which the burning bush appeared to Moses, the Tabernacle, the temple, etc. All time belongs unto God, yet He has been pleased to set apart particular seasons as holy, such as the weekly day of rest, and the various festivals of the Jewish church. Now there was a peculiar sacredness attached to these places and seasons. What was lawful elsewhere and at other times was forbidden in these. When the Pharisees complained that our Lord's disciples broke the Sabbath by plucking ears of corn, he replied to them, not by denying the sacredness of the day, but by arguing alike from his story and from the usages of the temple that necessity would justify a departure from the strict law as to things consecrated (Matt. 12:16). He said that the priests by virtue of their office had to do certain things (such as offering sacrifices) which "profane the Sabbath," and yet they were held guiltless. His whole reasoning depends upon the principle that while the distinction between the sacred and secular is valid, yet there are occasions when the former must give way to the latter. Without at all impairing the sanctity of the day of rest and worship, he yet vindicated the propriety of apparently desecrating it to satisfy the claims of necessity and mercy. Here as elsewhere "the exception proves the rule."

So the greatest of the apostles twice speaks of the Bible as "the holy Scriptures" Romans 1:2 or "sacred writings" 2 Tim. 3:15, R. V., and describes the priests as those who "minister about sacred things" 1 Cor. 9:13, and declare that "the temple of God is holy" (3:17). He had not yet learned that the sacred and the secular are one and the same. He believed that when he attached the term holy *hagion* or sacred *ieron* to any object, he effectually distinguished that object from all others. In like manner the Apostle Peter in his epistles speaks of "a holy priesthood," "the holy mount" and "the holy prophets," apparently not thinking that he was using words without meaning, but supposing that he was adding a truly descriptive epithet to what he had in mind. So John, in the apocalypse, mentions the angels, the apostles, the prophets, the city of Jerusalem, in each case prefixing the word *holy* as indicating a marked peculiarity.

3. *Common Sense.* It is impossible to conceive that these two words or their equivalents should have existed in all languages, and still more, that the distinction should have been recognized alike in the Old Testament and the New, without there being at bottom a real difference denoted by the terms. Nor is that difference hard to find. Take the first occurrence of the word *holy* in the Bible. When the angel of the Lord appeared to Moses in a flame of fire out of the midst of a bush and the bush was not consumed, the wondering man turned aside to see the great sight, but was arrested by the command, "Put off thy shoes from thy feet, for the place whereon thou standest is holy ground." Ex. 3:5, and Acts 4:33. The place was not in itself more holy or sacred than the rest of the wilderness, but it was made such by the manifested presence of Jehovah. A similar command for a similar reason was given to Joshua when the great captain before Jericho was confronted by the vision of a man with his sword drawn in his hand. Joshua 5:14. The special presence of the most High makes any place holy. And the worship offered directly to him, the building in which it is rendered, the instruments employed, and the other appurtenances, acquire a sacredness from the purpose for which they are used, a

sacredness by which they are rightly distinguished from all secular things. This is not to deny that religion pervades common life, that we are to be in the fear of the Lord all the day long, that whether we eat, or drink, or whatsoever we do, we are to do all to the glory of God. All this is most true, and yet there are some exercises which are sacred, and others which are secular. The great missionary, Wm. Carey, was at first a shoemaker who also preached. He served God in both capacities, and in both was equally conscientious, but in making shoes he was doing a secular work, and in leading the worship of a church he was rendering sacred service.

Nor is the distinction an idle one. The sacred, because it is such, elevates the secular. The religious observance of the Lord's day contributes to the proper performance of one's duty during the week. To say that all days are, or should be, alike holy and therefore the first day of the week has no peculiar sanctity, is to make oneself wiser than God. And whenever the experiment has been tried, the result has been to make the whole seven entirely secular; men have lost the day of rest and worship and have gained nothing to compensate for its absence. The whole of human life is to be spent in the service of God, but at one time the service is immediate and direct, and then it is, and is called sacred; at others it is mediate and indirect, and occupied with things of this world, and therefore it is called secular. Nor is there any conflict. The injunction Rom. 12:11, to be "in diligence not slothful," is coupled with that to be "fervent in spirit," and both are rounded and completed by the addition, "serving the Lord," of which they are distinct but component parts. God may be served through the various occupations of life as well as through the more special institutions of religion. A man who goes to his daily toil in simple obedience to his Maker, and consults conscience in all that he says and does, is as truly in the way of his duty as when he spends an hour in prayer or joins himself gladly to the company who gather in the house of God on the Lord's day. And yet the two things are specifically different. One is spiritual, the other worldly. One involves immediate converse with God, the other such converse as is mediate and indirect. One is wholly religious, the other carries a religious tone into temporal matters. That is, one is sacred, the other secular.

It is an amiable desire which leads men to deny this distinction. They seek to make all things sacred, to convert the businesses of life into the businesses of eternity, to render them divine institutions through which the soul grows in grace and secures eternal glory. But there is reason to fear that the result would be, if this view were generally adopted, to remove in the popular mind the divine sanction for the day of rest and worship, the closet, the study of Scripture. A man would say, If I am serving God and as piously employed in conscientious daily labor as in prayer or worship, if there is no distinction between these two things, why can I not substitute one for the other, and declare, as some have asserted, "Work is worship"? This danger is avoided when we hold that *sacred* is other than *secular*, and that the former is intended to quicken and elevate and sanctify the latter by controlling the spirit in which it is taken hold of.

New York City.

A NEGLECTED DOCTRINE: JUSTIFICATION BY FAITH.

BY FRANCIS L. FERGUSON, D. D.

Some recent reading upon the Reformation, has made me think that the pulpit of our day does not emphasize sufficiently this prominent biblical doctrine. The strong modern reaction against dogmatic preaching has gone too far. Some important truths of the Word of God have been obscured or entirely lost to view. Justification by Faith is not a dogma of scholastic theology, but a cardinal doctrine of the Bible. The words in which the doctrine is stated in our symbols are scriptural terms.

No truth of our holy religion has been so fruitful in its relation to civilization as this. Our most cherished modern institutions owe their existence to its influence. The publication of Erasmus, translation of the New Testament, in the beginning of the 16th century, startled and astonished all Europe. And it prepared the way for Martin Luther to awaken the world from its long night of superstition and death. By a strange providence that devout monk had, just at this juncture, stumbled upon a copy of the divine Word, and thus had his eyes opened to the falsehoods and corruptions of the ecclesiastical system of the Roman church. And it was this doctrine which re-

vealed to him the hypocrisy and spiritual degradation of the Roman world. He saw that, if the Word of God was true, the whole hierarchical system was a perversion and a lie. Perhaps he did not see it all at once, but having seen the freeness of salvation, it was inevitable that he should go on, step by step, until he saw that conscience, too, must be free, and that, therefore, there can be no priesthood mediating between God and man. Justification by Faith and the exaltation of all believers to a royal priesthood are correlative truths, and leave no room for a priestly class holding the keys, and having authority to bind the conscience.

And so Luther's voice rang out its clarion message and broke the awful silence of the world's moral night. And then freedom began to live. Christianity assumed again apostolic fervor and energy. Justification by faith is the very keynote of Protestantism. And our modern world is the fruit of Protestantism. Wherever Rome with her hierarchy rules, the people still live, practically, in mediæval darkness. Now it seems doubtful if we recognize the fundamental relation of this truth to the world's progress and prosperity. If so the pulpit could never let the world lose sight of its indebtedness to it. A truth that has created modern conditions is essential to the permanency of those conditions. The doctrine is not one of temporary significance, destined to pass away with a transient order, but bears an eternal relation to the Sovereignty of God, and, hence, also to his eternal purpose in the world. Should men ever again ignore it the institutions founded upon it would be destroyed, and the liberty which is its fruit would perish.

I say that the doctrine is intimately related to the sovereignty of God. Divine authority expresses itself in moral law. Justification is a word that describes man's relation to God's law. Some may object to this forensic language in speaking of Gospel truths, but, if we live under a moral government, it is impossible to use other language. Nor is it plain why this conception of our relation to God should be objectionable. Rectitude constitutes the very highest ideal of character whether in God or man. But every one knows that rectitude is the Latin that corresponds to the Greek of justification. Man may be just, or, right with law, in any one of three ways. 1st. He may be innocent of its transgression. 2nd. He may suffer its penalty and thus rid himself of guilt, or, 3rd. He may be pardoned by the executive of the law.

Now if we look at our moral condition and take into consideration the facts in the case, we can not, for an instant claim that man is guiltless of transgressing the law of God. Such a claim would traverse both the facts of consciousness and the statements of Scripture. Justification by innocency is therefore out of the question.

Equally impossible is justification by suffering the penalty of our guilt. That would banish us forever from the presence of God and exclude from us the hope of moral restoration. Even in the administration of human law there are crimes so grievous that they are visited with irretrievable punishment. What crushing and unendurable suffering must follow the infliction of the penalty of divine law! But even the most extreme torments have no power to effect an interior moral change, and it is certain that God would not rest, as a final resort, in a condition that would leave his creatures morally bankrupt forever. Then there remains but the third way of justification for sinful man; he must be pardoned. This is the way divine love would choose, we may be sure. But it requires only a moment's thought to show us that there would be formidable difficulties in the way of unconditional pardon on the part of God. Indiscriminate pardon nullifies law and destroys the foundations of government. There is no power that needs to be handled with more caution, than that of pardon. Most especially should it never be exercised without regard to inner moral charge. Without this change it is the greatest injustice that can be done the guilty, for it only serves to confirm him in his sinful course. Those persons who claim that infinite love would pardon without reference to restitution ought to see that they are asking love to destroy its own objects. A God who could pardon, regardless of the moral conditions that affect character, would be a monster and not the God of love whom we worship. And now, without presuming to fathom, or understand, the mysteries of divine grace, we see how in the sacrifice of His Son God has made provision for the pardon of man, without further injury to his moral nature; but rather in such a way as to restore his moral nature to its original integrity. And the sign of this spiritual recovery is, faith in Jesus Christ the divine Saviour. Thus it appears we can not apprehend the nature of it except in the light of man's guilt and God's

sacrifice for sin. The saving faith of the gospel does not form an antithesis with reason; it has nothing to do with reason; it relates to man's moral nature and condition and not his rational faculties. Faith describes an interior moral change springing out of man's apprehension of the nature and work of Christ the Son of God. These thoughts only serve to show us the universal relationship of the doctrine of justification by faith. Both in history and in Scripture it is a fundamental element. The world can not understand its own progress apart from it. Certainly the Christian can not interpret his Bible without reading it in this light. It is a doctrine therefore for this day, and for every day. It should be emphasized for the sake of men's souls, and for the sake of all that is precious in our modern civilization.

St. Louis, Mo.

THE SPIRIT'S WORK.

BY THE REV. JOHN CLARK HILL, D. D.

The history of the church is marked in all ages with the blunders men have made in their efforts to secure some sure means by which Christians could be induced to do what they ought to do. The reason for the failure has been, the substitution of something for the means already provided by Christ. From the days of the first self-torturing saints, who vowed to live apart from men and spend so many hours a day in prayer, or in silent gazing on a crucifix, and starve the body for so many days in the year, or restrict the hours of sleep to less than those nature imperiously demanded, down through to those who on entering the communion of the church take upon them vows to abstain from certain amusements, to those who by vows and pledges regulate the daily detail of Christian duty, the principle is the same. It is a substitution of some human expedient for what has already been provided for by Christ. All the rules for life and all the principles for conduct, with all the guarantees for absolute liberty of the individual conscience are given us in the New Testament, and with these there is the presence and power of the Comforter to aid in their application by every believer to his own life.

When we have all this, surely it is enough. Is it not presumptuous for any one to set up anything else in its place?

I cannot tell how the Spirit does his work in the case of any particular person, but He does it. I cannot tell how the words I speak awaken thoughts in your minds. I know they do. I know that by explaining and illustrating I can bring another person to have exactly the same thoughts that I have. It is the influence of one unseen mind on another. So with the Spirit. He is, we might say, the mind of God as related to the human mind. The Spirit dwelling in our body, has almost the same relation to us as our own minds have. With the Spirit in this close contact, it is easy to see that by the unseen subtle operations of mind upon mind he can communicate thought to us.

Whence come evil thoughts? They come from the Spirit of evil. The blessed thoughts, the high, the holy, the pure, the loving thoughts that come,—whence? Where can they come from but from the Spirit of Holiness who makes our bodies his sanctuary? Christ said so. If a Christian does not do that which is right, it is not because the Spirit has left him, but because he resists his leadings.

Then look at the results of His work. "The fruit of the Spirit is love." A great many quote that passage as though it read: The fruits of the Spirit are love, joy, peace and so on. But that is not what Paul said. The comma that follows "love," is rhetorical, not grammatical. It is equivalent to a dash. The fruit of the Spirit is love! Do you know what love is? If you fully appreciated it you would see the uselessness and unchristian character of vows and covenants, pledges and promises in the service of Christ.

In his discourse, Christ in a few verses, twice, says: If a man love me he will keep my word; Love covers it all. If ye love me ye will keep my commandments. Love is the foundation of all in Christian life. When one through faith accepts the right to become a son of God, the Spirit makes his abode in him and unless hindered in his work, love in obedience will be manifested.

Now see what love is. Like a beam of white light, it is made up of many colored rays. Love passing through the prism of the heart filled with the Spirit, becomes, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control. Love cannot be supplanted in the divine economy, as disclosed in the gospel, by any man-made vow, covenant, pledge or promise. Love asks no pledge. Love insists on no vow. Love is bound by no covenant. If ye love me ye will keep my word!

Kansas Department.

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

NOTES BY THE WAY.

BY S. B. F.

In this "sunny region," even thus early, the first tokens of approaching spring are seen and her balmy breath is felt. The blue-grass and alfalfa are bringing forth the first tender verdure and the violet and the chrysanthemum are nodding their first new born leaves in the life-giving breath of spring. All nature is taking on a new life of hope and promise.

As the death and desolation of winter yields to the approach of the springtime so let there be a general yielding of the discouragement and decay of a withered past to the brighter spring-tide hope of better things to come. "The earth is the Lord's and the fullness thereof" and we need to "lift our eyes to the hills from whence cometh our help" and to remember that our "help is in the name of the Lord who made heaven and earth." In his mighty hand are the issues of the coming season and because He is strong and wise and "seeth that we have need of all these things," which pertain to our material and temporal welfare, "let our hope be in Him." With faith and hope the husbandman prepares the soil and sows the seed and awaits the good pleasure of Him who sends the "early and latter rain" in its season and causes the seed to spring forth and bear abundant harvests. With dauntless courage and abounding confidence the farmer plants and cultivates until he is permitted to reap the fruit of his toil.

The same courage and faith is needed in all our religious work at the present time. The trials are many, the discouragements great in the effort to keep the work of the church alive and moving on the frontier mission field, and nothing but a mighty faith in God and a courageous determination to go forward on the part of every laborer in every field of the church will bring the harvest we all so much desire. Now is the time of "sowing in tears" in many and many a field! Shall we cease the sowing? *God forbid!* We shall continue to sow; it may be amid great discouragement, but *sow we will.* The devil is busy sowing tares and sleeps not in his damaging work, and shall the "children of the kingdom" be less industrious and less persistent than he is? Shall God's children in any community let the plowshare rust, and decay and the wild weeds of sin and spiritual death overrun the fir heritage of the Lord? This is precisely what you are doing when you talk about closing your church doors until times get a little better and people are a little more willing to deny themselves to help the cause of God. *Elders and church members!* Hear me! The devil asks nothing more of you than to do just that thing. He will be delighted to have you "close up" and do no more "sowing and cultivating." He will take care of the rest. He will see to it that you have an abundant harvest of "noxious weeds" "blasted hopes" and "ruined souls." Let the hope of the springtime come into your souls and take up with courage the spiritual implements which will bring rich spiritual harvests.

There is a call, too, to the older parts of the church. The sons and daughters of the East who have conquered this new West for our country could never have done so had they not been backed by the sympathy and capital of the East. This great western land would still have been the home of the "coyote," "buffalo" and "savage" had it not been for the generous help given to the brave pioneers who came out and subdued the wilds of nature and turned them into the fruitful abodes of a home loving people. So in the establishment of the kingdom of Christ on the frontier, it can never be established unless the church at large will hear the call of God and stand by the Home Missionary and the loyal few of his children who are battling against the forces of sin and evil on the frontier. It always has been true that "the devil is especially active on the frontier," and the forces at work for

righteousness are utterly unable to cope, unaided and alone, with all this accumulating force of evil. If the church of Christ in the older settled portions of this land will not heed our cry and will not come to our assistance by filling the treasury of our Board of home missions, then we must retreat and suffer this fair heritage to be overgrown by all that is worst and most damaging in our civilization. *Shall it be so?* The honor of Christ and the interests of the kingdom are at stake just now. What will the answer be?

KANSAS ITEMS.

NORTON.—Rev. A. E. Keeler who went to Minneapolis, Kas., will return to this church in May.

SCOTCH PLAINS.—Rev. H. W. Clark, of Clyde, preached at this place on Friday night and Saturday morning and Sabbath afternoon, the 23rd, held communion service, ordained and installed an elder and received two members on profession of their faith into the church.—S. B. F.

CALDWELL.—This church has invited Rev. J. R. McQuoun of Mt. Vernon, Iowa, to take charge of the work here and it is expected that he will enter upon his duties just as soon as he can remove his family to Caldwell. We are glad to welcome Brother McQuoun back to the bounds of Emporia Presbytery in which he labored so faithfully years ago.—S. B. F.

WICHITA.—Mrs. Mary C. Devore of Sitka, Alaska, delivered two very instructive missionary addresses on Alaska, Sabbath, Feb. 23rd. One in Oak Street church in the morning and the other in the First church in the evening. These addresses were full of instruction and were highly appreciated by all who heard them. Mrs. Devore, also addressed the Sabbath-school and C. E. of the First church and the students of Lewis Academy on Monday evening.—S. B. F.

BELLEVILLE.—On Sabbath the 23rd, Rev. H. W. Clark, held communion service in the morning and received five persons into the church by profession of the faith. He preached Sabbath morning and evening here, making six sermons and two communion services at Scotch Plains and Belleville. This is an illustration of the demands made on our home missionaries.—S. B. F.

RUSSELL.—Communion service was held in this church last Sabbath, Feb. 23. Ten were received into the church on profession of their faith and one by letter. This fruit is from the Sabbath-school and the regular stated service of the church, for no special services have been held. The month of April completes the tenth year of Rev. S. T. Wallen's service in this field.

OLATHE.—Rev. C. W. Hays, chairman Presbytery's Committee on Young People's Work in Topeka Presbytery, gave us our February lecture in our C. E. series on Presbyterianism, Tuesday evening, Feb. 2d. Mr. Hays presented the work of the College Board, Education, Ministerial Relief and Foreign Missions in such a way as to educate our people on those subjects. We had a good audience with three other social occasions in progress at the same time at other churches.—J. A. J.

GARDEN CITY.—This church is soon to be without a pastor. The Rev. W. E. Browning, Ph. D., has presented his resignation to take effect April 1, he having been appointed by the Foreign Board to the educational work of the church in Santiago, Chile. Dr. Browning was installed pastor of Garden City in July 1895. Since that time the church has been thoroughly organized and strengthened in every way and over forty members received on profession and by letter. He served one year as instructor in Latin in Princeton University of which he is a graduate, and is especially fitted for the work to which he is now called, and will be greatly assisted by his wife who is a graduate of Park College.—*

PARSONS.—Sabbath, Feb. 23rd was a glad day for this church. At the sacrament of the Lord's Supper, thirty persons were welcomed into the fellowship of the church, twenty-seven on profession of faith. The most of these were young people from the Sabbath-school; some however were heads of families. Mr. Chess Birch has been assisting the pastor, Rev. O. E. Hart for nearly three weeks, faithfully preaching and singing the Gospel. Rev. W. C. Templeton was with him the two last nights of the meeting rendering efficient service. Faith-

ful Sabbath-school officers and teachers have been made to greatly rejoice in seeing the blessed fruitage of their labors. This church shows evidence of growth in spiritual power, while the finances of the church are in first class condition.—S. B. F.

EMPORIA.—Rev. Theo. Bracken of Emporia, Sunday-school Superintendent of Missions, preached here morning and evening Sabbath, Feb. 15th, during the absence of our regular stated supply, Rev. Dr. Bailey, who preached again last Sabbath on the Creation and God's Call to Adam, "where art thou?" Gen. 3:9. The large congregation listened with absorbing interest. He will continue his theme next Sabbath. Having no settled pastor living in the town, we have no special services this winter, which most of the members feel a great loss. The Methodists are doing a good work and many Presbyterians attend, but cannot but look back regretfully to last year's blessed season of spiritual refreshment under the earnest efforts of Rev. N. D. Johnson. The prayer-meeting is still kept up, but is much diminished in attendance and interest. The C. E. Society hold their monthly missionary meeting to-morrow night. As for the "million dollar fund" there might as well be no such thing, as far as our church is concerned.—S.

Communicated.

THE GENERAL ASSEMBLY REBUKED AND CREEDS DENOUNCED.

BY J. W. M.

It is said that in a recent meeting of Rev. B. Fay Mills in Louisville, Ky., he went out of his way to rebuke the General Assembly for putting a restraint upon the teachings of Dr. Briggs and he also animadverted upon creeds saying they were good only "to be bottled up."

I am a graduate of Union Theological Seminary and heartily endorse the action of the Assembly which dealt with Dr. Briggs. It did the greatest work for Christ that has been done in fifty years. It thus rolled back this tidal wave that seemed to threaten the safety of the church and the good of millions of souls.

Here is a young minister who does not hesitate to rebuke two or three hundred ministers and elders assembled under a sense of great responsibility, to settle a question on which the highest and best interests of Christ's church hung. And what was Dr. Briggs' offense? It was an attack upon the divine inspiration and authority of the Holy Scripture. How many converts would there be in the meetings of this evangelist were he to inform those brought under conviction of sin, that the Bible was largely made up of myths, fables and unreliable history? Dr. Toy of Harvard, in his modern Biblical Criticism, is very explicit in his statement of the views of Higher Criticism. He says the "term *destructive* often applied to the Biblical criticism of our day is in one sense true, in another not true" etc., but in showing in what sense it is true he sweeps away half of the Old Testament. "It destroys old beliefs, because it would supercede the old by a better new." He discovers a small modicum of historical verity in the lives of Saul and David, but "it is like entering a different world to open Joshua, Exodus, and Numbers." The story of Joshua "violates all historical probability and must be rejected." "The march from Egypt through the wilderness, and the exploits of Moses must be regarded as a mass of legend," etc. "This reasoning applies with still greater force to the stories of Abraham, Isaac, Jacob and Joseph." And here is an excerpt from the Rev. W. C. Tenney, Unitarian. "To me the Bible is a book made up of many books, with the evident traces of human opinions on a multitude of topics" etc. "It shuts us not up to the belief in a completed and oracular infallibility, an endowment, it neither possesses nor claims."

If the Assembly was wrong in condemning Dr. Briggs, why does not Mr. Mills adopt the "new and better way" of presenting the Gospel? Why does he not entertain his audiences, as Dr. Toy would, with the myths and shams in the histories of Abraham, Isaac and Joseph? Sir J. W. Dawson, publishes his warning in these words, "What can plain men do, when our religious guides deny so many statements

of facts to which Christ commits Himself?" "The critics may do little harm to believers, but they will win no converts, and drive many into unbelief." According to our creed we are to do nothing which will lead our neighbor into sin. "God is a party to this question and why may He not be heard." That very portion of Holy Writ, branded by modern Higher Criticism is "a mass of myth and legend, violating all historical probability" is revealed to us to be the very word of God on which hang things of the highest moment.

Take the testimony of Stephen, the proto martyr, a man of faith and full of the Holy Ghost, he declared before the multitude that stoned him that God had commanded Abraham to leave Mesopotamia and by faith he entered and dwelt in the land of Canaan where he became the father of Isaac and he the father of Jacob and he the father of the twelve patriarchs. That Joseph was sent before into Egypt, there to prepare for them a home where they might abide for four hundred years, when they were delivered by the hand of Moses, wandered forty years in the wilderness and were afterwards led by Joshua to take possession of the land promised to Abraham.

Who was he who flatly contradicts Dr. Toy and the Higher Critics and testifies to the historical verity of those things coming to us through the Pentateuch and Joshua? He was one of the holiest and most devout of men, full of faith and the Holy Ghost, his face shining like an angel's as he offered up his life in the service of his Master. Observe also the testimony of another divinely inspired apostle, Saul of Tarsus. In his refutation of Dr. Toy's "mass of legend" he strangely connects with it God, faith, redemption, eternal life and holiness of heart. "By faith Abraham, when he was called to go into a place which he should receive for an inheritance, obeyed." By faith he sojourned in the land of promise dwelling in tents with Isaac and Jacob, heirs with him of the same promise." "By faith Isaac blessed Jacob and Esau concerning things to come." "By faith Joseph when dying made mention of the departing of the children of Israel and gave commandment concerning his bones." "By faith Moses was hid three months by his parents and they were not afraid of the king's commandment." "By faith Moses, when he had come to years refused to be called the son of Pharaoh's daughter." "By faith he chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt." And so this great apostle with his wealth of intellect and exalted moral excellence goes over the whole field affirming, attesting and corroborating those very facts branded by Dr. Toy and others as a mass of legend provoking the pity and contempt of the scientific and intellectual advancement of to-day. My opinion is that if Paul and Stephen are not to be implicitly believed, the whole Gospel scheme is a sham and a fraud of no more respect than the stories of Sinbad the Sailor.

TALES AND TAKINGS FROM WESTCHESTER HIGHWAYS AND BYWAYS.

BY THE REV. W. FORTEUS.

III.

In English parlance the parks are called the lungs of London. New York City had but one lung for a long time—Central Park—and feeling the need of another the park commissioners laid out Riverside Park. The city limits being extended for miles beyond the Harlem river, Bronx Park has been projected, it includes the farms of Mr. Lydick and Mr. Lorillard and contains about a thousand acres, another called Pelham Park covering seventeen hundred acres has been projected bordering on Long Island Sound. It will be very beautiful when completed. It runs within a few miles of New Rochelle and Larchmont. We will confine our sketch to the Bronx Park. The Bronx river that rises on the northwest side of Westchester County, runs through the park from Williams Bridge on the north-west to West Farms on the Southeast.

The land is undulating and large portions of it covered with primeval forests, and when some Downing or Kern of to-day lays their measuring rod upon it and art supplements nature, it will be the most picturesque park in or around New York City.

A NATURAL CURIOSITY.

In that part of the park once owned by the Lydick family there has stood for measureless ages a Balance Rock, forty-two tons weight. So perfect is the poise of this great boulder that I rocked it with one hand. While I was looking at it two little boys ran up, and climbed upon its shoulder and rocked it like a quiet cradle. It resembles the "Lagin Stones" on Lands End, Cornwall, England, but only half the size of the largest English stone, that is eighty-three tons weight, while the one I am describing is only forty-two tons weight. How it got in its present position and pose I will leave Prof. Silliman to say. His theory is that these boulders were carried southward from the Arctic regions during the glacial period and the icebergs drifting into warmer water the huge boulders dropped out.

A FRONTIER MAN'S OPINION.

The writer was traveling in the northwest some time in the fifties when he came on a quarter section of land, that was dotted with immense boulders. He asked a frontier man how it happened that the huge boulders came to be strewed about in that particular locality when there were none in the region round about? He replied "that the devil was hurrying along to crush some temple that was being built for a sacred use, and that his apron string broke right there."

If the devil's apron string broke while he was passing over Bronx Park it broke at an opportune place for the interest of ages past and ages yet to come.

The writer found this boulder in the same relative position a few months ago as when he visited it nearly fifty years ago.

FROM NATURE TO ART.

The Lorillard's fine country seat covers the northwestern part of the park. There they laid the foundation of their immense fortune that has reached many millions by grinding snuff. The profits from snuff and tobacco is enormous, it is equal to a South African gold mine. I wandered along the banks of the Bronx until I found the spot where the water rippled along the flume and the mill stones droned on their ceaseless rounds and the air was once so full of snuff as to set a tenderfoot sneezing. Nothing but an old ruin marks the spot; even the old Lorillard mansion has vanished but a grander one graces the site where it stood, but it is to be turned into a museum. The plan of the park commissioners is to have a large botanical garden covering several acres around this stately stone mansion.

IN NATURE'S OWN DOMAIN.

The ramble through the gorge is romantic in a marked degree. The stream is shaded by hemlocks heavy with age, and pines gray with years, and chestnuts on whose limbs burrs have blossomed and burst through lengthening decades, and venerable oaks which waning centuries have watched while throwing their sheltering arms out to shade the river from the rays of the mid-summer sun, while the brook in return has moistened and cooled their roots for the kindness shown through the ages past.

The river frets along the deep ravine under the matted shade of the forest that it fills with murmuring sounds, then after its headlong reckless course it steals silently out of the shadows into the open day looking as calm and placid as if its surface had never been ruffled by the raving of the tempest. There is an air of classic sanctity about the gorge and the little lake where the moss-covered rocks are mirrored. When the graceful carriage drives are completed along the bank of the stream it will be a most delightful drive.

The sequestered shade, the shadowy silence of the scene will shut out the hum of city life and allow the sweets of solitude to enswathe the soul in such a way as to cause one to feel at home with nature in her own domain.

A WHIM OF NATURE.

Just above the gorge on the right hand side as you come down stream there is a natural curiosity that attracts marked attention, "The Indian Bath," a very beautiful formation has been carried out by nature's own hand. The sculpturing was not done by a prentice hand, but by a finished workman. The bath is between four and five feet in depth and about four feet in diameter at the top and two feet and a half at the bottom, one side has been dashed out by some convulsion of nature. It reminded me of one of the vast pot-holes in the Alps above Lucerne, on whose brink I have sat sitting in other days.

When a shoreless sea swept over the Alps the surging waters carried, round hard stones from remote distances until they reached soft and hollow places in the rocks when they commenced whirling round and round wearing the softer rock away until they look like cemented cisterns, some of them fourteen feet deep and eight feet across at the widest part, and three or four feet across at the top, they are perfectly smooth on the sides, artistically polished. In every one of them the round, hard little boulder lies at the bottom that was whirled round and round by the action of the water until the cavern was completed, any one of them would make a perfect cistern if only in the proper place.

The Indian Bath in Bronx Park is very much like a pot-hole in the Alps above Lucerne, with one side broken out.

A STRANGE STUDY FOR A GENIUS.

This wild, romantic gorge was the accustomed haunt of Edgar A. Poe while working out of his fertile brain the weird tale of "The Black Cat" and kindred stories. The scenes and its surroundings looks like the ruins of some haunted castle. The park proper will afford many miles of splendid drives, with rambles innumerable, glen and glade, meadow and mossy bank, rivulet and rock-ribbed cliff, break in and blend one with the other in a very interesting way.

The Rocking Stones and rambles, the glen and graceful hill-sides, the woods and their winding pathways will make charming summer scenery. It would require a graphic pen to describe the gorge so that the reader could see it as the writer did. It is as fine as Minehaha, but it needs a Longfellow to set it laughing.

KANSAS CITY LETTER.

THIRD CHURCH.—Rev. L. M. Belden appeared in his pulpit on Sunday, Feb. 23rd, for the first time in three weeks. He has had a severe attack of grip, showing itself in part in the form of tonsillitis.

LINWOOD.—The Rev. K. H. H. Shawhan closed his evangelistic services in this church on Sunday evening, Feb. 23rd. The meetings were largely attended; extra chairs were required to accommodate the crowd at the closing service. On Sunday morning the pastor welcomed eighteen new members to the church, sixteen coming on profession and six receiving baptism. Others have signified their purpose to unite with the church. Some of those who confessed Christ during the meetings will unite with other churches. The church has been greatly refreshed and will go forward in its work with renewed zeal and courage. Bro. Shawhan preaches the gospel with great plainness and simplicity and in a way that holds the attention of his hearers. He has engagements that will occupy his time for some months to come.

A neat local paper entitled *Pulpit Notes*, has just begun its career. It is edited by Mr. B. E. Howard, and aim to give week by week the news of the Presbyterian churches. Its first number, Feb. 14th, contained a sermon by Rev. E. N. Allen, of the First Chamberland church, on the subject of Future Punishment. In the second number is a report of a sermon on "Harvest-Time," by Rev. J. A. P. McGaw of the Linwood church.

MINISTER'S ALLIANCE.—Bishop Hendrix, of the M. E. church South, who has recently returned from a trip to China, Japan and Korea, addressed the Ministers' Alliance on Monday, Feb. 24th, on Mission work in Eastern Asia. The bishop takes a hopeful view of the situation. There is a growing kindly feeling toward foreigners in China. During his visit to that country twenty years ago, it was common to hear the people cry out "foreign devil!" at the sight of a stranger. Now they speak of the missionary as the "foreign teacher." The war between China and Japan has opened the eyes of Chinese statesmen to their need of railroads, telegraphs and all the appliances of modern civilization, and they know they must look to foreigners to supply these needs. Of all foreigners Americans stand highest in the estimation of the Chinese, because America alone has shown no position to get hold of Chinese territory.

It does seem that China is now ready to receive the gospel as never before. The educated classes are beginning to take an interest in what the missionaries are doing. This interest is greatly stimulated by prizes offered by a wealthy Englishman for the best essays by native Chinese scholars on various phases of mission work.

The question of the Bible in the Public Schools came up in the Alliance on a resolution offered by Dr. Stanton asking the Board of Education to provide for its being read in the schools. The resolution being referred to the Executive Committee, that committee reported that the Alliance, according to its constitution, could not take action on any question about which there was a difference of opinion among the members, immediately after the adjournment of the Alliance a meeting of those favoring the proposed resolution was called. A number did not remain. Those who did remain endorsed the resolution by vote and then by signing their names. There is not perfect unanimity among the ministers as to the desirability of taking action at this time looking to the restoration of the Bible to the place it once had in the public schools. There is a question in the minds of some whether the required reading of the Bible in the schools would not be an infringement on the rights of conscience of Roman Catholics, Jews and Agnostics. There is a farther question whether the enforced reading of the Bible by teachers who do not accept it as a revelation from God would be production of good. There is no question that a majority, (if not all) of Protestant Evangelical Christians would be glad to have the Bible reverently read in the schools, if that object could be accomplished without trenching on the rights of conscience those who are opposed to such use of the Bible in schools sustained by general taxation.—*Cor.*

HELP FROM AFAR.

Dr. Walker, the Missouri Synodical Missionary, published in the December number of *The Church at Home and Abroad*, a note about a certain Bro. G., laboring in a new field in a needy part of our own Southwest. This was read by another brother during missionary work in China and led him to respond, even from that far off and needy land with a \$10 offering to help that piece of work in America. We are glad to lay before our readers a portion of this gift-bearing letter from a heathen country. It was addressed direct to Dr. Walker. The writer says:

"Since reading in the December number of the *Church at Home and Abroad* about 'Bro. G.,' located near Mammoth Springs, Arkansas, I have felt a strong desire to send a small contribution toward his support. To do so, I send this to Mr. Dulles with a request that he send you a check for the money (\$10.00) you to forward it to Bro. G. as soon as possible. I hope by this means it may reach them all right. I am realizing more vividly all the time that 'the field is the world,' and I want to show by this token that I have not forgotten the home work."

LETTER FROM MEXICO.

The following is a personal letter to a subscriber, from Mexico, which we are at liberty to print.

Zitacuaro, Michoacan, Mex., Feb 8, 1896

Dear Brother:—Your kind letter on the 15th of January came at the very beginning of our annual meeting and I assure you it was much appreciated. We here in Mexico often feel neglected and uncared for. The papers are often full of notices from all the other mission fields and almost nothing appears about Mexico. It is so near home that few think of it as a mission field though I don't believe there is a land on earth where there is more heathenism than here. It did our hearts good to know that there is one of the Lord's servants who know us all by name and prays and tries to get others to pray for us.

Our annual meeting passed off pleasantly. We had some great questions especially that of self-support, to consider. I believe we are guided by the Spirit in our discussions and conclusions.

A policy adopted requiring all organized congregations to give an increasing part of their ministers' salary, and looking to the organizations of new congregations on a self-sustaining basis from the beginning.

I feel a great interest in any one or anything from Kansas as I lived some years in the northern part of Barton county before the Lord made a minister of me.

May the Lord bless you richly in your efforts to get the brethren to observe the Monthly Concert and to develop an interest in their work. When a minister has no interest in Foreign missions I always think he didn't read all his commissions.

My wife joins with me in kindest regards.

Yours fraternally,
C. D. CAMPBELL.

World-Outlook.

The king of Corea is still at the Russian legation in Seoul. International uprisings continue. It is rumored that Japan is making advances to Russia, with a view of arranging for dual control in Corea.

J. Hofmeyer, leader of the Afrikaner party, in writing to a friend, frankly and pointedly accused Cecil Rhodes of having knowledge of the Jameson raid, which he hid from his colleagues for thirty-six hours after Dr. Jameson started.

United States Consular Agent Manyon; at Johanneburg, has made a report by cable to Secretary Olney, respecting the condition of the American prisoners at that place. He says that the Transvaal Government show every disposition to treat the prisoners leniently, and has been considerate and friendly towards the official representatives of the United States. Hammond and other American prisoners are now in Johanneburg awaiting legal proceedings.

Another one of the periodic Central American flash in the pan revolutions has broken out. It is in Nicaragua. The campaign against the insurgents is being pushed with the greatest vigor by President Zelaya. He decided not to wait for the Leonists to attack Managua, but ordered an advance upon the enemy and captured the town of Nagarote, on the western shore of Lake Managua, about twenty-five miles from here, and on the way to Leon. Nagarote is now held by a small body of the Government troops and a column is pushing forward in the direction of Leon. American interests in the vicinity of the canal will not suffer any harm, it is asserted in New York.

The wild actions of a Spanish mob, in a demonstration against the United States, is a leading topic as this is written. Some such outburst was expected. Calmer second thought will show the hot-headed Dons the folly of talk of a war against the most powerful United States when they cannot, in a year, crush an uprising in their own Cuba. Diplomacy will doubtless settle the matter, and Spain will make proper amends for her mob's frenzy. If diplomacy should fail, it is likely that other European Powers would compel Spain to give up possible attempts at warfare. The prospects of any war on the high seas is one they would not wish to consider in these troublous times in the East. An eminent London journalist dubs any such possible conflict as a "costly comedy" to Spain. At this writing, no official communications have been received at Washington.

By an overwhelming vote, with but six dissenting voices, Cuban belligerent rights was granted by the Senate, amid scenes of great enthusiasm. The wording of the bill: "Resolved by the Senate (the House of Representatives concurring). That in the opinion of Congress a condition of public war exists between the Government of Spain and the Government proclaimed and for some time maintained by force of arms by the people of Cuba; and that the United States of America should maintain a strict neutrality between the contending Powers, according to each all the rights of belligerents in the ports and territory of the United States. Resolved, That the friendly offices of the United States should be offered by the President to the Spanish Government for the recognition of the independence of Cuba. When the vote was known those who filled the galleries broke into loud cheers, which the vice-president found it difficult to check. The galleries, we believe represented the whole people in those cheers. The main feature of the day was the speech of Senator Sherman, Chairman of the Committee on Foreign Relations. As a rule he speaks with marked conservatism, so it was the more surprising when he arraigned Spain and her Governor, General Weyler, in scathing language. Mr. Sherman read specific instances of wickedness and cruelty towards female captives. Other speeches were made by Mr. Lindsay of Kentucky, Lodge of Massachusetts, Caffery of Louisiana, and Allen of Nebraska.

Missionary Department.

WOMAN'S BOARD OF MISSIONS OF THE SOUTHWEST

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

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

OFFICERS.

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TREASURER: Miss Jennie McGintie, 4201A Page Ave.

Notice

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

TOPICS FOR MARCH.

FOREIGN.—MEXICO AND CENTRAL AMERICA.
HOME.—HOME MISSIONS IN THE OLDER STATES.

HELPS FOR STUDY OF MEXICO.

Historical Sketch of Missions in Mexico and Guatemala 10 cts. Questions and Answers on Mexico 5 cts. Women of Mexico 2 cts. Facts on Foreign Missions 5 cts. Foreign Mission Fields 1 ct.

NOTICE.

Again we call attention to the year book of prayer for 1896, price 10 cts. We have a few copies still on hand. Order at once if you intend doing so, don't wait until annual meeting time. Our latest leaflet is "Selma," a story of Syrian life. Price 2 cts., 10 cts. per dozen. For all the above address Woman's Presbyterian Board of Foreign Missions of the Southwest, 1516 Locust St., St. Louis, Mo.

IMPORTANT NOTICE.

The Nineteenth Annual Meeting of the Woman's Presbyterian Board of Foreign Missions of the Southwest, will be held in Oklahoma City, O. T., April 23, 24, 25, 26, in the Presbyterian church. (Rev. Fred'k W. Hawley, pastor.) All Synodical and Presbyterian officers and Managers of the Board are requested to be present.

Auxiliaries are urged to send two delegates.

Rev. S. Lawrence Ward of Teheran, Persia, and Miss Mary L. Cort, from Siam, and other speakers will be present.

The meeting will be opened with an informal programme Thursday evening.

Delegates should send their names by April 5th, to Mrs. L. M. Fee, 121 Third Street, Oklahoma City, O. T., who will notify them of their places of entertainment.

Delegates will please inform their hostess of time of arrival.

Railroad rates will be published in the MID-CONTINENT in April.

CHRISTMAS IN TLALTENANGO, MEXICO.

REV. D. J. STEWART.

I want to tell you in a few words how we spent our Christmas. For the children of the congregation we had prepared a nice spruce pine tree which we trimmed with some sweetmeats and fruits and some gifts in the form of Bibles, Testaments and books.

According to our custom, with our little Chapel Hall lighted up, we gathered together at 4:30 in the morning to give thanks to God for "His unspeakable gift." We had a very interesting sermon from our young native teacher on the Revelation made to the Shepherds, "Behold I bring you glad tidings of great joy." The sermon was accompanied by some animated hymns such as "Herald Angels" and "Ring the bells of heaven," sung with a zeal that showed how real were the glad tidings to our poor people. In the morning we had about seventy

present, and at night over a hundred among whom were our Chief Magistrate Reinaldo Herrera, his father Don Pedro Herrera and Don Ignacio Topez, both Ex-Chief Magistrates and all three members of our church here. In the night we had a sermon or talk to the children. They took part in the service themselves by reciting Christmas hymns as well as singing some. After this the gifts of Bibles, Testaments and sweetmeats were distributed. We had a very happy and joyous time and I am sure that if our good brethren who are helping us in the work had been present they would have been convinced that the Glad Tidings have not lost their power.

But let me change the scene. Yesterday was the Sabbath, the day for Holy rest and meditation, but we were awakened at 4:30 A. M., by a brass band followed by a crowd of men and children, parading the street playing the "Diana" to announce that the Public Feasts which are to last for eight days, had begun; notice was given at the same time that there would be a bull fight in the afternoon of this same Holy day. Our public square is filled with a motley mass of living beings for the most part devout Catholics, but all ready and anxious to take part in this feast. Nearly all around the square are rude tents and tables made with poles and boards, some for liquor stands, most for gambling tables, some others for sweetmeats and lunch stands, and all nearly filled with men and even women during the day with the exception perhaps of the time that they spend at mass or in parading the streets. At the very hour when we are at service, the brass band with its following of frantic men and women obliges us to stop in the midst of these services since we are unable to make ourselves heard. And so passes this sacred day of rest! I cannot present to you the fiendish pleasure and the yells of the horde as they watch the suffering of the poor goaded bulls, and wounded horses for although the cries of the crowd accompanying the band can be heard from one end to the other of the town, my knowledge of the bull fight goes no further than their noise. It seems to a Christian soul as if the arch demon were strenuously laboring to take away all the sacredness of the day. Such scenes as these were to behold for at least eight days. Oh the sad depths of vice and wickedness that is beheld on such occasions! Dear Christian brethren at home do you realize your blessings? Do you duly consider the darkness and difficulties against which the missionary has to labor? We ask you to pray for this people and for us.

MEXICO.

INFLUENCE OF EVANGELICAL MISSIONS.

Rev. S. W. Siberts, Ph. D. of Queretaro, Mexico, thus writes:

No one at all familiar with the history of Mexico can fail to see that a remarkable change has taken place here in the last twenty-five years. With the fall of Maximilian and the complete triumph of the Laws of Reform, which brought liberty of speech, press, and worship, Mexico began her modern national life. After three centuries of servitude and fifty years of almost constant revolution, the Mexicans achieved their political and religious independence. Juarez, a pure-blooded Indian, and not only the noblest character of his race, but one of the great political figures of our age, was a friend of evangelical missions. He did much to aid Protestantism when it first entered the country. The early missionaries to Mexico found in him a warm friend. He granted them special favors, and helped them secure property for their work. Shortly before his death, Juarez urged his political friends to protect evangelical missions, and expressed the opinion that Protestantism would help to solve the problems of his distracted country and be an important factor in its progress and development. His words were almost prophetic. Since that time a rapid transformation has been going on in Mexican society, due chiefly to the influence of foreign missions.

Education is now appreciated, the people are daily becoming more liberal and approachable, a spirit of tolerance prevails, and on all sides are manifest traces of the silent but powerful influences exerted by the gospel through missionary effort. It would be difficult to find a town in the Republic of Mexico, however remote, that has not felt this influence. I will present only one instance of a hundred that might be given. I once passed through the moun-

tains of central Mexico, three days' travel from any railroad, and where native races alone are found. Our Indian guide led us through a native village of thatched huts. We rather feared the people, and had no intention of making ourselves known. An old man approached us and asked for a Bible. He said, "As soon as I saw you I knew you were missionaries." No missionary had ever visited that district before. This experience could be duplicated in the most out-of-the-way places in any State in the Republic. The whole country seems to be in expectancy and waiting for the gospel. What may be called the indirect influence of the gospel is everywhere apparent, although the people here do not fully realize it. Of its manifestations are the following:

1 The tolerant and conciliatory tone of the Mexican press. Public and newspaper men often speak in the highest terms of the beneficial influence of the gospel. Many who are indifferent to all religions see in Protestantism an element of new life for the country.

2 A willingness to see our good points in all departments of life and to copy them is apparent. One of the most interesting sights I ever witnessed in Mexico was that of 10,000 school children brought together to celebrate the Mexican Arbor Day. A Protestant paper first suggested this custom and urged it upon Mexicans as a means to beautify their country. Protestant schools were cordially welcomed to take part in the ceremony.

3 The spirit of union and association so rapidly extending in Mexico is another fruit of the gospel. The doctrines of Christ draw men together. As in most Catholic countries, literary and social circles were unknown here until the principles of evangelical charity and social equality began to be felt. Such societies are now numerous throughout Mexico.

4 Every year the demand for the Bible increases. In 1894 the American Bible Society employed fifty colporters, who traversed Mexico in every direction. Thousands of Bibles were given away, and 29,000 Bibles, Testaments and portions were sold for over \$8,000. This shows that Mexicans want the gospel and will pay for it.

5 Gospel truths are making themselves felt even in the Government schools, where all religion is prohibited by law. Students are inquisitive and buy our books and tracts. The Government college of the State of Guanajuato has for its motto the words of our Saviour, "The truth shall make you free." Whether they realized it or not they have crowned Christ as the great Teacher. God grant that they may all soon have that truth that will make them free indeed.

HOME MISSION ITEMS.

BY A VICE PRESIDENT OF WOMAN'S EX. COM.

"The saddest thing for a heathen people is to come in contact with civilization without Christianity." To this is due doubtless the slow progress made by many tribes of Indians to whom we are now sending missionaries. Their first knowledge of the white man's civilization was frequently bought at a dear price. Sharp practices had been indulged in until the Indian said "White man heap lie." And this distrust now has often to be lived down before any Christian teaching can be given.

The lives and actions of the workers must openly correspond with the words and professions.

In some fields some of the dwellers have appeared unduly anxious to prepare the Indian for the next world, "the better land," so that they perhaps might obtain his possessions in this world, and take possession of his land here. The anxiety sometimes displayed by some workers in this direction has given rise to the thought that it was the *soil* and not the *soul* of the Indian that was the first incentive to labor. The only way to prepare the Indian for the other world is to make him a useful, Christian citizen of this land in which he is the true native American. We remember that there is too much sad truth in the statement jokingly made that "our forefathers, after landing, first fell upon their knees, and then fell upon the aborigines." Is it any wonder that the Indian has regarded the white man as his enemy, and has for him often a feeling of bitter hatred?

Can we regard with aught but shame the fact that to-day, after being surrounded by four hundred years of our boasted Christian civilization, the Indians in our land, a quarter of a million all told, are yet many, many

Rich Red Blood

Is the foundation of health. The way to have Rich, Red, Healthy Blood is to take

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Hood's Pills cure all Liver Ills, 25 cents.

thousands of them just as pagan, just as debased and idolatrous as when this land was discovered? Would this be the case if we, as Christians, had done our duty? At a very moderate estimate there must be at least sixty genuine Christians for each one of these uncivilized, unchristianized Indians in our land. If we really were in earnest, if we truly realized the disgrace it is to us to have pantheistic pagans now in our land, we would arouse ourselves and by strenuous efforts would give this glorious gospel to each one of these unenlightened ones ere the new century should dawn upon us. Why not see this nation then Christian in fact as well as in name?

One way we may accomplish this among our blanket tribes is by seeing that all the white people sent among them, either by the government or by Mission Boards, are people of such high character, that the Indians shall be elevated even unconsciously through watching and finally imitating their daily life and manner of living. The Indians are remarkable imitators. Attractive Christian homes, occupied by refined, energetic white people, are the best object lessons we can place among these Indians. When you look at it from that standpoint you can calmly endure the gazing in at your windows of these people, their marching into your home without the formality of knocking and even the handling of some of your ornaments while they manifest plainly their admiration for your pretty things.

One of the first steps toward civilization is a proper pride in the adorning of the person, trying to become more attractive. A higher step is taken when tribes or individuals begin to improve, to make comfortable and in little ways to beautify their homes. Some people think the Indians lack pride and vanity. The vainest men I have ever seen in the world are the highly painted, brightly-decorated young Indian duds. They are never tired of looking at themselves in the mirrors they carry often in their hands or hidden in their blankets. The Indian girl greatly enjoys using a curling iron on their straight black hair, and they enjoy doing us their hair with just the latest twist that their teacher uses on hers. When a teacher tore her dress and hastily pinned it up with a safety-pin she discovered in a few hours that quite a number of the girls were likewise adorned with safety pins. Such is the power of example among these people! So it is day by day that many lessons are being learned by these quick imitators. Would that they were only wise enough to imitate the good and not the evil they see in the white people sent to them! I wanted to tell you of our schools and the kind of teachers we have under our Home Mission Board, but must leave them for next time.

It would seem as though the Turk were making mischief enough in Western Asia, but *Woman's Work for Woman* gives this news item, which is commended "to whom it may concern:" "Seven Christian (or Disciple) ministers from the United States landed at Beirut September 29th, and without conferring with missionaries there, drove on to Schweifat, immersed 7 and ordained a young Syrian as their missionary to labor in that village. No wonder that Dr. Jessup regards this action as 'somewhat startling' in this age of Christian comity. Schweifat is only six miles from Beirut, our mission has sustained schools and services there for nearly forty years; five Protestant churches can be seen from the village. Very pertinent is Dr. Jessup's inquiry: 'Are all the fields of Asia and Africa so crowded with laborers that their friends can find no other place in which to spend their funds?'"

The Presbyterians have 690 churches with 33,000 communicants in foreign fields, in maintenance of which they last year spent \$976,000.

Church Prayer-Meeting.

The Mid-Continent Topics.

For March 11.

WHAT IS THE GOSPEL?
Mark 1:1.

[See Prayer-Meeting Editorial, page 8.]

Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

March 15.

Keeping the pledge in spirit and in letter.—Matt. 26:31-41.

Like all outward standards which seek to gauge an inner life, the pledge may be kept in a cold and perfunctory manner. Whenever it is kept from a sense of duty rather than from the motive of love, it is a performance of the letter instead of the spirit. His drawing near to God with the lips while the heart is far from Him, is a risk which every Endeavorer runs, and he should be continually on guard lest his service becomes an empty and punctillious affair.

He is not a good Endeavorer who is satisfied with the discharge of his outward obligations—the reading of the Bible, prayer, attendance upon the meetings of the society and the church, and fails to maintain the vigor of the inner life. These duties may all be performed with the most scrupulous care, and yet be as meaningless as the machine prayers of the Buddhists, or the hollow performances of the Jewish Pharisees. What is needed is heart-allegiance to Jesus Christ, and the pledge-keeping which is the outcome of such allegiance. Gen. 28:20; Deut. 23:21.

This is the main point which the lesson emphasizes. Peter was sincere in his vow of devotion to Christ, and his vow was a noble one. The weak point was his self-confidence. He trusted in Peter's courage and strength, and they proved a broken reed in the hour of his necessity. He needed to learn the essential lesson that Christ-confidence is everything and self-confidence nothing. We will keep the pledge in spirit when we learn the same lesson. By far the most important part of the pledge are the first words: "Trusting in the Lord Jesus Christ for strength, I promise Him." It is only when we are conscious of this personal, spiritual relationship with Christ that we can escape formalism and render our service to God in spirit and in truth. Ps. 65:1; Neh. 1:15.

SEED THOUGHTS.

The pledge is not between man and man, but between the soul and the Saviour.

The basis of the pledge is not expediency but rectitude.

It can be fulfilled only when it is taken in the name and strength of Christ.

You cannot escape its obligations by pledging yourself that you will take no pledge.

Whosoever does not keep the pledge in spirit cannot be said to keep it at all.

The "whatsoever" of the pledge's obligation is provided for by the "sufficiency" of the Saviour's promise.

"Lord, I my vows to Thee renew;
Scatter my sins like morning dew;
Guide my first springs of thought and will,
And with Thyself my spirit fill."
—Endeavor Herald.

Sunday-School.

[By special arrangement with the Sunday-School World, the Exposition of the lesson, as prepared by Dr. Edwin Wilbur Rice, is given to the readers of the MID-CONTINENT.]

First Quarter. March 15, 1896.

Lesson XI.

TEACHING ABOUT PRAYER,
Luke 11:1-13. Commit vs. 9, 10.

GOLDEN TEXT.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—Luke 11:9.

Topic.—Persevering prayer gains an answer.

Prayer.—The souls that are great in the sight of God are mighty in prayer. Enoch "walked with God;" and a walk with God is the highest form of prayer. Abraham prayed, and angels came from heaven to visit him, and God revealed to him thin

hidden from others. Jacob wrestled in prayer all night, hoping to overcome by his power. When disabled and helpless, he cast himself on God; then he won the blessing.

El'jah was mighty in prayer, though of "like passions as we are." Some one has said, the disciples asked the Lord to teach them how to pray, but we do not read that He taught them how to preach.

True prayer, that is, petition springs from some great need, of which the soul is conscious. Then the prayer is direct, simple, going at once to the mark. The publican's prayer was short, but it meant a great deal: "God be merciful to me a sinner." The woman of Syrophenicia cried out, "Lord, help me;" and Peter's prayer in his extremity was equally forceful: "Lord, save me, or I perish."

We are like certain great fish of the sea; they live in the water always, yet must come to the surface to breathe. So the Christian in this life is always in the world, yet he must ever be ascending through prayer to God, to gain spiritual breath and maintain his better life.

A holy person must adore a holy God. Yet the person who lives nearest to God perceives most clearly personal sins and failures, and thus advance to confession, another element of true prayer. But Jesus is a royal and ready Saviour, so forgiveness, a sweet sense of pardon, follows quickly upon confession. This mercy leads directly to thanksgiving, another element of prayer. With these acts faith is beautifully blended and strengthened by such converse with God. In all the petitions and answers, there ought to be a loving confidence that our God will do what is best, and this leads into the highest conditions of heartfelt prayer, filial submission. Having laid our needs and our petitions before God, leave them there in full confidence that whether our specific requests are granted or denied, the answer will be for our good and for our lasting comfort too. Therefore, let us learn to pray in harmony with the mind and will of our heavenly Father.

SPECIAL WORD STUDIES.

Hallowed. This from an Anglo-Saxon stem *halig*=holy. May it be made and kept sacred.

Daily bread. The Greek here has puzzled grammarians and scholars for centuries. It is contended that it means, coming or morrow's bread, or each successive day's bread. Or, taking it from other Greek stem words, our necessary bread both physical and spiritual, or all that is essential for our life. The fullness of the meaning is the real embarrassment to scholars, and for this we may be thankful.

Forgive. The Greek means to send away, or to dismiss. We pray for forgiveness of our sins, and it assumes that we have already forgiven others their sins against us.

Temptation. See under tempted in the previous lesson.

Lead, or "bring." The Lord does not seduce us into evil. They may be too nice a distinction here in the Revised Version, yet it is a preferable rendering of the Greek.

Importunity. The Greek literally means "shamelessness." It is found here only in the New Testament.

Ask. The word for this in Greek is one always used when an inferior asks something of one in a higher position. It is worth noticing that Jesus never uses the Greek word here used, when asking or speaking of his own asking of the Father. The word then is one that implies the asker and the asked are equals, or the asking is on equal terms.

LESSON EXPOSITION.

I. Pattern for Prayer.—Teach us to pray, as John taught, v. 1. Where the "certain place" was is not certain. It may have been in Perea or it may have been near Bethany. There is no record of the teaching or methods of John in respect to prayer. This was a pattern or model for their guide, not that they were to use these identical words and all of them and no others, whenever they prayed.

When ye pray, say Our Father, v. 2. This was like a copy set for the pupil learning to write. Notice the difference between the Common and the Revised Version. Luke also gives a shorter form than in Matthew 6:9-13. The variations which are also in the Greek manuscripts have not been satisfactorily accounted for. If some copyist had inserted a clause from Matthew to make Luke like that copy, we would have expected the copyist to have made the whole prayer here like that in Matthew. So that very common explanation seems inad-

GREAT ORGAN BARGAIN.

We have for sale a new Farrand and Votey chapel organ, just received from the factory. First-class in every respect. Twelve stops. The case is of beautiful antique oak, three-ply panels, hard oil finish, hand rubbed, bronza lamp, separable case, and finished back, and strictly mouse proof.

To be Sold Remarkably Cheap,

Though an instrument of the highest class. Correspondence invited from all interested.

THE MID-CONTINENT.

quate. Calling God "Our Father" at once puts us into God's family, and makes the whole human race one great brotherhood.

Give us . . . our daily bread, v. 3. The form of this clause may be suggested from the daily gift of the manna in the wilderness. Having sought first the things of the kingdom, the next petition is for bread; daily needs for the body and daily bread for the soul may be fairly understood as included also in this clause of the prayer. For whether the Greek be rendered "our daily bread" or "our bread for the coming day," as in the margin of the Revised Version, or "bread for our subsistence," the practical effect is nearly the same.

Forgive us our sins: for we . . . forgive, v. 4. Tyndale's version says "trespasses" instead of "sins;" and from his version through the bishop's version this word came into the book of Common Prayer used in the church of England and in the Protestant Episcopal church of America. But "trespasses" is not found here in the common or either of the Revised Version of the Bible. One ground, and apparently the only ground except the mercy of God on which we can ask to be forgiven, is that we have forgiven all, every one. The "indebted" means those owing us in an ethical or a moral and spiritual sense. He who has not himself a forgiving spirit cannot really pray this prayer. It is a proof, as Augustine declares, that a perfectly sinless state is not attained in this life, as the old Pelagians and some modern professors of religion assert. The absence of any reference to the work of Christ, Godet regards as a striking proof of the authenticity of this prayer. We are also to pray "bring us not into temptation." God may permit us to be tempted, but we ask not to be led into temptation. Here this form of the prayer ends. But see margin of Revised Version.

II. A Parable about Prayer. Friend, lend me three loaves, v. 5. Here a selfish man, though a friend, is asked to grant a favor at an inconvenient hour, midnight. The request is for three loaves: a proper amount for one person, as the loaves are small, like our griddle cakes or thin biscuits.

I have nothing, v. 6. In warm climates the bread will not keep, so it was usually made fresh nearly every day. Proper attention for a guest required that he be offered food; and the Orientals were very punctilious about this mark of hospitality.

My children are with me in bed, v. 7. The man awakened at midnight responds to the call of his friend, in a vexed tone; do not bother me, the door is shut, and the Greek signifies, "is bolted" or barred, and my children are with me in bed, or in the sleeping place. The Greek word for bed applies to any room or place used for sleeping, as well as to a bed or couch. In Syria the whole family, father and children, would have one and the same place for sleeping. There were so many obstacles in the way; it would be so much trouble to unbar the door and find the loaves, and it would be so likely to disturb the children, that with extreme naturalness, the friend answered that he could not.

Because of his importunity he will rise and give, v. 8. As a friend he will not grant the request; but the importunity, literally "shamelessness," of the caller forces him to "arise and give him as many as he needeth." The "importunity" implies that the friend keeps on calling in the face of rebuff; as an impudent beggar might do. The point illustrated is the importance of, and the success which follows, persevering prayer. This is the lesson plainly taught. If a human friend will thus yield, how much more will the wise, loving and gracious God yield, and hear our prayers!

III. Some Rules about Prayer.—Ask . . . seek . . . knock, v. 9. "I say unto you" this also: I add these directions for your

encouragement. These three ways of striving to have our wants supplied are given a further illustrations of several lines along which our spiritual needs may be urged. Not content with asking we are to follow it by seeking and searching, see Deut. 4:29, and to add to the knocking. That is, when asking does not bring all that is needed, continue on seeking, as well as asking, see John 15:7; 16:23; and when there are obstacles, as locked doors, barred gates, knock for help, that the difficulties may be removed and a door opened for spiritual blessings and spiritual opportunities. The promise is explicit; though the spirit of the asking, seeking or knocking should be acceptable to the divine helper.

Bread . . . stone . . . fish . . . serpent . . . egg . . . scorpion, vs. 11, 12. These illustrations were familiar, because drawn from home-life in Syria. The bread or loaf of the East bore some resemblance to a flat stone, suggestive perhaps of this comparison; some fish also resembled a serpent in form as the end. These two illustrations are given by Matthew. The third is peculiar to Luke. The scorpion is a crab shaped animal, and some species in the East are exceedingly poisonous. If a child ask for any form of food, an earthly father would not give him a hurtful thing in answer to his child's request. What then?

If ye then, being evil, know . . . how much more, v. 13. This is no longer a comparison but a contrast. The contrast is between man and Jehovah as our Father. It may also signify the contrast between our God and the gods of the heathen. The Greek Euripides says, "Tears cannot restore the dead; nothing remains but to forget the future." Cato bitterly exclaimed, "I see no reason to trust the gods, since our enemies triumph!" Cicero regards the world as a gloomy theatre; everywhere are the altar and victim. Plutarch says, "The best the gods can give is eternal sleep." Now see what Jesus says; you, who are morally evil, know how to give temporal good to your children; how much more, in contrast with you, shall your heavenly Father, who is the supreme good, give (not merely know how to give), promptly and really give, the holy Spirit with all that gift implies—new birth, holy life, spiritual bread, fatherly care and final eternal bliss—to them that ask him. The only limitation in this gracious and boundless gift here is that we "ask him." The promise here is as broad as the race of man, and as boundless as the mercy of God.

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

Lord, for to-morrow and its needs I do not pray;
Keep me, dear Lord, from sin just for to-day.
Let me both diligently work and duly pray;
Let me be faithful to thy grace just for to-day;
Let me no wrong or idle word unthinking say,
Set thou a seal upon my lips just for to-day,
Let me no wrong or idle word unthinking say,
Set thou a seal upon my lips just for to-day,
And if to-day my tide of life should ebb away,
Give me thy sacrament divine, dear Lord, to-day.
So for to-morrow and its needs I do not pray,
But keep me, guide me, love me Lord, to-day.

With but little care and no trouble, the beard and mustache can be kept a uniform brown or black color by using Buckingham's Dye for the Whiskers.

THE MID-CONTINENT

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WEDNESDAY, MARCH 4, 1896.

THE EDITOR was greatly annoyed and mortified by the way the type last week, in his article "The Moses of the Critics," represented his spelling of the name Mosheh ben Amram. Suffice it to say that somehow it got wrong between corrected "galley" and "page proof." But the "spilled milk" is now a week old and our eyes have nearly ceased their ineffectual crying.

OUR READERS in St. Louis will be glad to learn that a movement for Gospel work to the Jews of this city has been initiated. A society is in contemplation for the work, under a few articles of organization. In the meantime the work is in the hands of an executive committee of twelve—ministers and laymen—representative of different church bodies. While missions of this kind are found in the other large cities of our land there has been no systematic and organized work among the Jews in St. Louis, although, as it is supposed, there are about thirty thousand of these children of Israel in our population. The movement has only been started and is not yet beyond its preliminary stages. More can be reported at subsequent times. In the meantime we would call the attention of all who cherish the "hope of Israel" to this infant enterprise. It will be a better day for the Christian church when we consider the claims upon us of that wonderful people "whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever."

THE COMMITTEE of which Rev. Wilbur F. Crafts is chairman, working at the National capital in behalf of reforms, lately prepared a good form of bill in reference to a Sabbath law for the District of Columbia. In it was a wise clause forbidding any entertainments to be given on a Sunday for which an admission charge would be made. The document in this shape was submitted to the Catholic Archbishop Keane for his inspection. He took exception to that particular clause about admission fees, and suggested that the bill be modified so as to permit an entrance-fee to entertainments "appropriate to the Lord's day." The Reform Bureau have agreed to this, and in accordance with the Roman Catholic suggestion will seek to have the prohibition pertain only to "secular" entertainments. We are surprised at this action. It is a perilous compromise. It will not commend the National Bureau of Reforms. We might ask, too, if as much deference was shown to the views and suggestions of other ministers of religion? And also whether the Bureau stands ready to take the Roman Catholic view of what is "appropriate to the Lord's Day"? Further, when it comes for the courts to decide what is and what is not "secular," we fear the Bureau of Reforms will find its labor of love well nigh nullified.

REVOLTS AGAINST constituted authorities seem to be very common at present among our college youth. Disobedience, rebellion and defiance have again and

again been shown by the students in their attitude towards the faculty. At Wabash College, Indiana, the other day there was a surprising outbreak of this kind, in two of the classes. Simultaneous with it was a still more serious episode of the same sort in the Missouri State University at Columbia, involving about all the students. And as if such spirit of insubordination was contagious, the High School youth at Des Moines, Iowa, broke forth the other day. Usually in college rows of this kind it is "fought out," so to speak, between the students and the faculty alone. But in this High School "difference of opinion" the dispute cut a wider swathe. First the teachers took it up, then it got into the board of directors. Then the parents had a hand in it, and with that public sentiment in the city and outside pressure figured more or less. These signs are not healthful. We do not like such exhibitions of young America spirit. The faculty at Columbia we are glad to see took a firm stand at the outset and maintained it firmly and conquered the rebellion. This resoluteness on the part of those who are over them in the work of instruction and discipline will in the end bring the young men to sober reflection; and when calm reflection comes they will generally see that their contentions and sword-crossing with the professors is out of order and unjustifiable.

PREACHING DOCTRINE.

On the adjoining page we print some extracts concerning the question of preaching theology in the pulpit. We are glad to note that in many quarters there is a growing conviction that ministers should give more importance to this class of subjects.

During the past generation there has grown up a disposition to disparage what is called "doctrinal sermons." Under the influence of this prejudice and ban there has been a very unfortunate neglect of instructing in the things which God would have us believe. Hence we see on every hand a crudity and inexperience in religious thinking and, as we sometimes say of certain men in their contact with the world, a "gullibility" (to use the uncouth but expressive word) and an unsophisticated mind, or, as the apostle describes them, "children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men and cunning craftiness," and "unskilful in the word of righteousness." We read years ago in one of the great English Quarterly Reviews an opinion to this same effect, that "to disregard doctrine is either the work of childishness or senility, of faculties too immature or too decaying to think." And so unreasoning and puerile are many now in regard to this that they have no other conception of doctrinal sermons than that they are either the mere dry bones of theology and a system of cold didactics, or else controversial and pugnacious treatises. But the question of method in such preaching is altogether apart. Sermons on the great themes of religious doctrine may be as much a thing of life and glow and tenderness as those on subjects of a different class.

When men protest against doctrinal preaching and say they only want the facts of Christianity and the formation of Christian character they are speaking with little reflection. Is it not as much a question of fact whether men are sinners, whether they are subject to the moral governor of the universe, and whether they are to be justified by faith as whether Jesus Christ was born? That the Lord lived the perfect life and that the record thereof is for our study is no more a fact to be preached than is his equality with the Father in power and glory and his death as a sacrifice for sin. One might as well think to teach a science of the earth, omitting all reference to mountains and oceans as to teach a religion without doctrines.

It is well, in the desire to be practical in our preaching, to press the "work" mission of the church, but in the long run it will be demonstrated that the church can be effectively energetic only as she holds to well defined convictions and that she overcomes the world only as she is faithful in witnessing to the truth. If she mistakes indefiniteness for breadth she will not be apt at evangelizing. It is well to press the duty of righteousness of life on the individual Christian and hold up character, but it must always be remembered that truth is essential to holiness and that one's character in the last analysis is conditioned on his beliefs. Thrown in the surging currents of life to-day Christians need more robust and positive convictions and less haziness and effeminate sentimentality in their views.

One thing more is to be remembered. If the orthodox pulpit is neglecting doctrine the so-called "liberal" preachers are by no means "giving it the go by." Their sermons, as far as we see them in books and in the daily press, pertain for the most part to the great questions of belief. Not so much to affirmative state-

ments of their own creeds but to attempts at discrediting, in the minds of the public, the ostensible views of the evangelical churches. The divine authority of the Bible, the God-hood of Jesus Christ, the lost state and depravity of man, the guilt of sin and its penalty, the atoning sacrifice of Jesus Christ and the way of salvation by faith—these are the subjects on which, or rather against which, they are constantly preaching. Is it an illustration of "wiser in their generation than the children of light"?

Ministers are sometimes at a loss as to the class of subjects on which to preach. Let us suggest to those, not already in the habit of so doing, that they give renewed attention to some of the questions of doctrine. The new books of the day, the novelists, the magazine articles, and the liberal preachers are all doing so. These doctrines have become questions of the times. The people are ready to listen. We believe the experiment will help to fill the pews.

WHAT IS THE GOSPEL?

In a very broad sense the gospel is often taken as a summary word for the Christian religion—the commands, the moral principles and the whole outline of truth as found in the Bible. In this sense the gospel is simply another term for divine revelation; and a preacher of the gospel is one who sets forth the laws and claims of christianity. In a very general and indefinite sense the gospel may be so spoken of. Then again, viewing it more specifically, the gospel is taken as a New Testament word, and as referring to the record given of the life and works and teachings of Jesus Christ. This conception is probably suggested by the expressions we have become accustomed to, "the four gospels" and the "gospel according to Matthew," the "gospel according to Mark," &c. Of course this is also a proper use of the term.

But we have not yet got the right ring of the word. It is indeed a word which pertains to the New Testament rather than to the Bible at large, and it is a word which is associated with the name and the history of Jesus Christ. But strictly speaking, it has a more limited, and still more specific sense. Gospel is from the old Anglo-Saxon form of the word *God-spell*, meaning good history, or good tidings. This, too, is the exact sense of the Greek word which the New Testament writers everywhere use and which is translated gospel. So, gospel means good news, glad tidings of great joy.

Observe, however, that by the gospel is not meant all kinds of news that may be good, but the reference is to good news and glad tidings of a certain particular kind. It is the good news unto the children of men of this definite sort, namely, that unto them in their estate of sin and misery, God in his love has sent his Son that whosoever believeth on Him might not perish but have everlasting life. Hence the angel in his message to the wondering shepherds in the Bethlehem fields struck the very key note of the word gospel when he said, "Unto you is born this day, a Saviour, which is Christ the Lord." A Saviour for us! That is what the good news is; that is its distinctive kind of joyous tidings. Thus, too, did the Apostle Paul define the word when writing to the Corinthians, he said, "I declare unto you the gospel which I preached unto you;" and as he proceeds to tell what he meant by it, it is just this, that Christ died for our sins and rose again.

How welcome a sound the word gospel should be to our ears. Good news! Some think the work of the preachers is a stern and unwelcome service; that they have only sombre, austere and death's-head messages to announce. But what a mistake! We are preachers of the good news. On the basis of the world-wide fact that sin prevails—the sad fact which antedates the preacher's coming and for which he has no responsibility—he appears with a message of joy. He may have to remind men of their spiritual malady but that is only preliminary and incidental. He is sent not primarily to preach the law nor to declare the wrath of heaven against sin, but, as Paul said of himself, he is sent "to preach the gospel." His chief function is to "speak comfortably to Jerusalem." There is indeed, a dark back-ground of bad news and of bad fact, that is the back-ground of sin. But his work, characteristically, and the very reason and significance of his commission, is to make luminous the sinner's foreground with God's message of redeeming love. There is no teacher, no lecturer, no author, no earthly prophet or advocate in any other field of thought and speech whose distinctive work it is to be the bearer of such uniformly hopeful and joyous communication as that which the gospel preacher is given to declare. By the very nature and purpose of his calling he is pre-eminently the bearer of good news. Why do not men think of the gospel according to the signification of the word?

A PLEA FOR MORE THEOLOGY IN THE PULPIT.

The people justly look to their pastor to bring to them his most careful thought on the principles of the gospel in relation to human need. A chief reason why they have called him is that he who has been specially trained and is set free from other relations, may give himself to the "ministry of the Word." What to think of the Bible, of its value as history, its prophecy, its miracles, of the incarnation, of the atonement, of prayer, of the church, of the resurrection, of the judgment, these and many other questions one may read in the eyes of his people. He who does not lead in the answer to these and like questions, has so far failed in responding to legitimate demands, and may not blame his church if they look elsewhere for the help which they had a right to expect from their pastor.

It would be an anomaly indeed, if one who was by nature fitted for the Christian ministry was destitute of that intellectual curiosity which would of itself spur him on to a live interest in theological truth. This is not to say that he ought to devote himself exclusively to systematic theology. Yet even here are principles to tax the deepest thought. It may be presumed that every clergyman has pursued a course in doctrinal theology. In such a course, his three best acquisitions were familiarity with modes of theological thought, a point of view, and a method and spirit of study. His usefulness will surely be lacking on its intellectual side if he has not felt more deeply than when in the divinity school, an imperative need of pushing farther into the great subjects which could be scarcely more than outlined by his theological instructor, and of investigating more fully the rational grounds on which the faith of his church rests.

The preacher is the teacher of men. These would have from him as hard and honest thinking on the things of God as they are themselves accustomed to devote to the things of their calling. Not that they would have him speak as a dogmatist. He may indeed assume such an attitude, and throw out to them what he regards as truth, as the prison cook deals out food to criminals, with the implication, "That, or nothing." Hearers will, however, exercise their individual rights. And although there was never less patience with merely dogmatic utterances, yet at no time have so many men, all of whom are thoughtful, and not a few troubled, been open-minded toward that presentation of great themes which is straightforward, thoroughly sincere and reverent, the voicing of convictions wrought out through wide study and independent thought.

There are in every congregation also women of cultivation who do not require a microscope to detect the difference between assertion and proof, between froth and substance. Young people at school and college, pondering a thousand questions in their hearts, are eager and alert for some word in the pastor's sermon which shall throw light on the obscure places of the gospel. The leading magazines and the public library introduce them to questions with which theology has supremely to do.

A part of this work of the pastor may be done in introductions to sermons, a part also in illustrative materials, some in the body of solid discourses, while the Sunday evening lecture and the training of Sunday-school teachers offers an inviting opportunity for not a little of his ripest thought. Then, too, there are the private conversations when, alone with one in religious perplexity, the pastor brings out from his treasures of theological study things new and old. Nor should we forget the prayer meetings where in freer speech he starts discussion or unfolds the deep things of God.

This is not to be mistaken for a plea for the preacher to ignore all other questions, and always to be harping on theology. It is only proposed that every pastor give to theology in his ministry the serious place which belongs to it in the intelligent part of the church.—*Prof. Beckwith of Bangor Theological Sem.*

The rank and file of church members are hopelessly ignorant of the teaching of scripture. They know what they should do to be saved, but they know too little about Christian edification. They know many texts that are invaluable means of bringing men to a knowledge of their Saviour, but they know practically nothing of Christian doctrine. Their knowledge of a systematic theology is of a piece with that displayed by a prominent Young Men's Christian Association worker (who is to-day a most efficient pastor), who taught that the sins of the world were literally left by Jesus in the tomb. How many lay-workers in our churches could answer the questions in the Shorter Catechism, or begin to explain the content of a doctrine—we will say, of inspiration?

This ignorance would be less lamentable if it were not accompanied by a natural contempt for theological knowledge. To judge from the character of the most acceptable speeches at great conventions, the present generation of Christian workers cares more for enthusiasm and funny stories than it does for sober discussion. Doctrinal instruction is something to be tolerated on occasion, but generally is to be relegated to the class of things outgrown. So long as converts are numerous without doctrinal teaching, why trouble about it? And, after all, is not theology getting a little outgrown, and are not the creeds getting out of date, and is not Paul improved by illustrative anecdotes?

Men will know nothing of the teaching of Scripture just as long as preachers allow such ignorance to reign. There must be instruction before there is knowledge. The Sunday-school has few teachers capable of performing the task, and if the pulpit does not supplement its evangelistic and social activity with genuine instruction in the doctrines of

the Bible, the church will be simply an aggressive reform club. That it will do good is beyond question; that it will do harm is probable; that it will become less and less learned in the Scriptures is certain.—*The Biblical World.*

Dr. Chichester, of Immanuel church, Los Angeles, Cal., recently preached on "the old paths." (Jer. vi. 16.) His sermon was a plea for the doctrines which our church believes. He defended these because they are plain, because they are reasonable, because they are ethical, because they are helpful and humanitarian, and because they stand for vigorous and aggressive life. In closing he said:

I stand in these paths to-day because I have covenanted so to do, and just as soon as I should discard any of the distinctive doctrines of evangelical Christianity I should at once give up my Christian name and relieve my denomination of all responsibility for my utterances and for my acts.

Rev. D. R. Colmery, in the *Occident*, speaks of the sermon in high terms, and, in response to the sentence we have quoted, says:

To all of which we add a hearty amen! And if, yes, dear brother, if you should ever feel constrained to forsake the good old evangelical paths and betake yourself to the trackless desert, we stand ready to extend to you a fraternal hand and say, "Good-by, Doctor, good-by; we are very sorry to part with you, but we commend you for your manliness and integrity."

These utterances have the true Presbyterian ring, and we are glad to give them wider circulation.—*Herald and Presbyterian.*

CHICAGO LETTER.

The periodic spasm over corrupt civics is now on. There have been several efforts made by the Civic Federation to get the ministers of all denominations together in a meeting on a Monday afternoon but only a corporal's guard of the more zealous could be mustered to consider the situation. By adjourning the various ministerial association Monday morning meetings a fair sized gathering was secured in the Y. M. C. A. auditorium. The meeting was supposed to be for conference, but it turned out that the Federation had a cut and dried programme ready for the purpose of instructing the ministers about the corruption of Chicago! And by way of contrast the first number was a quartet: "Heaven is my Home." The speakers were well chosen and did their part well, but no special interest was awakened until Miss Jane Addams of Hull House and Mrs. McCulloch, spoke. These women go at the thing in a direct and superlatively practical way. But after all the net result was a blanket resolution that leaves the situation in about the same condition as before.

The Civic Federation seeks the co-operation of the churches. It needs money to carry on its work. That it is doing effective work, notwithstanding reverses, is abundantly evident. Its greater work, as yet, however, is really educative. It is a question in the minds of many as to what should be the character of the aid given by the churches. It is announced that a series of addresses are to be given by the representatives of the Federation in churches to set forth the claims of its work, but if the first of these addresses is to be taken as a sample, it is evident that the speaker had better be dismissed or given some instruction in the statistics of Foreign missions, to say nothing of the ninth commandment. In the course of his address he said: "I saw a statement the other day that a New York clergyman is responsible for saying that it took 100 missionaries in the district of Arabia, Palestine, Persia and Egypt at a cost of \$60,000 to convert one poor little heathen girl." Certainly Presbyterian churches will not stand that sort of nonsense. An organization that expects to secure the co-operation of Christian people will only damage its cause by propagating such glaring falsehoods regarding the greatest of all Christian enterprises in the evangelization of the world.

There seems to be a great deal of misapprehension as to the limitations of the church or a church as an organization. The enthusiastic reformer can see nothing in the way of the church going into politics and marshalling an Endeavor society to do the work of a political club. It is hard for some people to see the difference between what a Christian should do as a citizen and what a church may do as an organization. If the church is remiss in her civic duties, then it is certainly the province of the church to instruct and exhort. It is a Christian's duty and privilege to serve the state and to exercise his influence as a Christian in securing for office men who respect personal and civic righteousness.

The neglect of this is the root of many civic sins, the means that are now being used to show these neglects are doing work that is awakening consciences that have been seared by what has seemed hopeless.

JOHN CLARK HILL.

HONESTY IN CREED SUBSCRIPTION.

The *Southwestern Presbyterian* having been rather superciliously taken to task by the *Congregationalist* of Boston for its renewed expression of adherence to the church standards of doctrine, the Confession of Faith and the Larger and Shorter Catechisms, makes a keen-edged reply. We quote in part:

As a denomination, our (Congregational) brethren are without a creed, or authoritative statement of common belief. What is, therefore, the belief of our confere, we can only conjecture, or spell out from his editorials. We are therefore not at all taken aback by the prediction (which does us too much honor), "that a denomination led (?) by such an organ will not have much reason for restoring to

the multiplication table or even the addition table." Surely our confere will at least admit (however scanty his personal creed may be), that there is something as simple and as incontestable in Christianity as either of these arithmetical formulas; for example, will he not subscribe "without loss of liberty," that answer of the Westminster divines to the question: "Are there more Gods than one?"—"There is but one only living and true God?" We, too, claim freedom from the traditions of men; but having from our heart answered "Yea" to the ordination questions: (1) "Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?" (2) Do you sincerely receive and adopt the Confession of Faith and the Catechisms of this church as containing the system of doctrine taught in the Holy Scriptures?" and because it was our personal belief—we, when our convictions of Biblical truth shall have varied from these, shall exercise our freedom, not in preaching in her pulpits and teaching in her chairs what we list; but in honestly withdrawing from her ministry and from the position of a teacher under her name and living on the sacred funds of departed Presbyterians, contributed for the propagation of the faith as they understood and formulated it."

WHAT OTHERS SAY.

What constitutes success in the ministry? The number added to the church within a given time? Not necessarily. It is not the amount of material that is taken up to the scaffolding, but what is built into the wall and proves its quality by its durability.—*United Presbyterian.*

The Presbyterian church, being republican in its form and spirit, is necessarily one of majorities. A perfect unanimity, while desirable, is often an impossibility. Minorities are always to be considered and respected, but when the majority has spoken it becomes all good Presbyterians to acquiesce and work for the welfare of the Church.—*Presbyterian Journal.*

Speaking of Dr. Barrows' lecture mission to India the *Advance* remarks: No man can go to India or anywhere else and successfully present Christianity from the American standpoint, English standpoint or any other standpoint than that of the almighty and all-righteous God calling upon them to turn from their evil ways, receive forgiveness and become obedient to his holy law. Nor will he succeed in presenting it as a civilizing force. It is such a force. But when so presented, it does not strike home to the conscience with such power as to compel the surrender of the will to a life of holy obedience and consecration, and besides it is too easy for the heathen thinker to quibble with an apostle of civilization to leave much room for conversion. But it is a mistake to suppose that it is the mission of Christianity to convert men from heathenism. The purpose of the gospel is to convert men from sin whether they live in heathendom or Christendom, America or India.

The *British Weekly* of London gives two columns to the subject of Dr. Pierson's being immersed and comments in the following terms: "Why was the interval between Dr. Pierson's conviction of the truth of Baptist views and his baptism so prolonged? Why did he not give his testimony or Baptist views in America, his own country, where he is best known, and where he has for many years practiced and defended infant baptism? Why, if he determined to be baptized in this country, was he not baptized in public? Then, was it wise, was it considerate, in view of the circumstances in the recent history of the Metropolitan Tabernacle, to take steps which will inevitably be viewed by many as hostile to its interests? The relations between the Tabernacle and the College must be very much strained by what has taken place. It is stated in the *Baptist* that Dr. Spurgeon attempted to induce the students of the College to welcome Dr. Pierson and present him with an illuminated address, and that they declined? This sounds incredible, but certainly if it is false it should be authoritatively denied. It appears that a number of Dr. Pierson's friends in the Tabernacle were present at the welcome meeting, and that one of them took part in it. We feel confident that Mr. Thomas Spurgeon will have the strong sympathy of his great church, and all the churches generally at this time."

"The family pew; we used to hear common reference to it. The pew and the family were associated, for the family all occupied it at every service; the father at the end next the aisle, the mother at the other end, and the children between, the little one commonly nearer the mother. To have a pew meant to have a place of sitting for the family, and the children took their places in it as naturally as they went into the church. It was the home carried to the church. 'Family religion,' 'family worship,' the 'family pew,' expressed phases of the same life. Very pleasant associations are connected with the family pew. The memory of home is there. The influence of the grave and reverent father and of the tender and equally reverent mother is with it. The wholesome restraint of that feature of worship made an abiding impression on the mind. We regret that the family pew is disappearing from the churches. In the city the children attend the Sabbath-school and only too often go home. The sons as they get a little older seek some other place of sitting. The father and the mother, and it may be the daughters, are there, but the pew is only partly filled. Separated from the family pew, the children find it easier to go to some other church, or, it may be, to remain at home; or, it is only one step farther to begin to wander on the streets. After a while the parents ask, 'Where are our children?' but they can not get them back to the old family pew."—*The United Presbyterian.*

The Family Circle.

LITTLE MAID-O'-DREAMS.

Little maid o'-dreams, with your
Eerie eyes so clear and pure
Gazing, where we fain would see
Into far futurity—
Tell us what you there behold,
In your visions manifold!
What is on beyond our sight,
Bidding till the marrow's light,
Fairer than we see to-day,
As our dull eyes only may?

Little maid o'-dreams, with face
Like as in some woodland place
Lifts a lily, chaste and white,
From the shadow to the light—
Tell us, by your subtler glance,
What strange sorcery enchants
You as now—here, yet afar
As the realms of moon and star?—
Have you magic lamp and ring,
And genii for vasa'ing?

Little maid o'-dreams, confess
You're divine and nothing less—
For with mortal palms, we fear,
Yet must pet you, dreaming here—
Yearning, too, to lift the tips
Of your fingers to our lips;
Fearful still you may rebel,
High and heav'nly oracle!
Thus, though all unmeet our kiss,
Pardon this!—and this!—and this!

Little maid o'-dreams, we call
Truce and favor, knowing all—
All your magic is, in truth,
Pure foresight and faith of youth—
You're a child, yet even so
You're a sage, in embryo—
Prescient poet—artist—great
As your dreams anticipate—
Trusting God and man, you do
Just as heaven inspires you to.

—Riley.

A STINGY HUSBAND.

The man who begrudges his hard-working, long-suffering wife every dollar she spends for her own pleasure or comfort, deserves to be made a reproach. Secretary Morton, of the Department of Agriculture, is reported by the *St. Louis Republic* as having lately expressed himself somewhat freely about husbands of this class. Their meanness is indeed surprising; and so, in a different way, is the meekness with which their wives submit to this unworthy behavior. Says Secretary Morton:

"I happened to be in a store in my town one day during the war when an old fellow whom I will call Jones came in with his wife to buy some goods. Jones had settled in Nebraska when it was still a territory, and by economy and thrift he had now got a farm of something like one thousand acres. He was considered wealthy. Shortly after he entered the store Mrs. Jones took up a piece of calico and admired it very much. As she looked at it she said to her husband:

"Pa, I ought to have a new dress, and I like this very much. Don't you think we could afford to buy?"

"Oh, I suppose so," replied the old man, and he therefore asked the clerk the price. He was told it was fifty cents a yard. Old Mr. Jones raised his eyes at this, and asked his wife how much it would take. She replied she didn't think she could get along on less than twelve yards, and he answered:

"Why, ma, twelve yards of that goods at fifty cents a yard would cost six dollars. Now, don't you think that is pretty high?"

"Yes," she replied, "I do, but I need the dress."

"Well," said the old man, "times are hard, and I do wish you could get along without it just now. Couldn't you?"

"Yes, I suppose I could," replied the old lady with a sigh, and the calico was dropped.

A moment later Mr. Jones asked the same clerk if he had any of that good

old Virginia leaf which they used to keep in stock.

The clerk said: "Yes, we have, but it's awful high. It's two dollars a pound and I think it will go higher before it gets less. We have just one caddy left."

"You think it will go higher?"

"Yes," said the clerk, "it's sure to go up."

"Well, you might put me up five pounds," said the old man, and a moment later I saw him carrying it out of the store. He had not six dollars to spend for his wife's calico dress, but he thought nothing of putting ten dollars into plug tobacco. I don't suppose old Mr. Jones realized his selfishness. Probably he loved his wife, but he had been brought up the wrong way."

THE HOME AND RELIGION.

We are not angels; we are only men and women, and we share the imperfections of manhood and womanhood. We are not perfect apples; we are speckled apples, all of us. I do not care how deep and sweet and tender and accordant love may render the home life, it can not but happen that in the close contact, in the every-day openness and disclosure of the home, our bad points will come out. No family is made up of perfectly straight sticks, but crooked ones. And when they are piled together in the closeness of home life the crookedness will appear. The man and woman married, the most utterly married along the whole line of their natures, must yet find some point where there is not complete contact. There is dissimilarity of temper, there has been dissimilarity of education. Before musicians can pour forth a perfect harmony, they must bring their instruments into tune. Before two hearts can perfectly strike together, they must be keyed to the same note, and that can not be altogether done before marriage. The exact real self does not appear in courtship. It is the best self, the self-dressed in the best wardrobe of manners and sentiment and sacrifice that appears then. After marriage the self puts on its common habits and appears for what it is. Then each real self must adjust itself to each real self; then must each bear and forbear. Then must any incompatibility be met and mastered by a mutual charity which suffereth long and is kind, which never faileth. Now it is just here in this closeness and disclosure of the home that religion is most needed. One must enter into the Christian method of finding life by losing it; the soul must possess itself with the sweetness of a Christian patience. A Christian love must put its foot upon the neck of any miserable pride of self-assertion and keep it there. A Christian confession of wrong must be as quick and spontaneous as the breath. Christ in calmness, in tenderness, in self-sacrifice must dwell in the heart of each. Then shall that home be Christian.—*Wayland Hoyt.*

EVERY-DAY GIFTS.

The following story is current among the mountaineers in North Carolina:

Before the advent of northern tourists into the Black mountains the few inhabitants of that region were wretchedly poor. The only industry was mica mining; and as some of the mines were among the inaccessible peaks, the mica had to be carried upon men's backs down to the hamlets. For years these men plodded to and fro like beasts of burden, their miserable wages barely sufficing to keep them alive. Apparently no pleasure or hope came into their lives.

One man, Peter Foy, as he trudged along with his back bent, finding himself unable to raise his eyes from the ground, determined for amusement to see what he could find worth nothing

upon its surface. He began to look for curious plants, gnarled roots, queer bits of moss and stones. He carried such objects as he found in his cabin, and arranged them on a shelf. As years past they grew in interest, and "Foy's show" became the wonder of all the Swannanoa region.

One day a geologist from New York, turning Peter's treasures, took up a rough stone and examined it curiously. "What is this?" he asked.

"Bit o' quartz, I recon," was the reply.

"Surely."

The stone was carried to a lapidary, and proved to be a genuine ruby, the price of which placed Peter Foy in comfort in his humble way for the rest of his life.

The anecdote suggests a story told by Dean Stacey in his "Yorkshire Parishes."

One of his flock, a pious old woman, saw the fishing boat in which her only son was trying to reach the shore go down in sight of land. She fell into settled despair, declaring that God had forgotten her, or He would not have allowed Jamie to die. This mania continued for years. One day the dean, passing her hut, was greeted by her smiling, happy face.

"I've found Him!" she cried, running out. "I bethought me one day there were things beside Jamie that He had given me. So when I woke in the morning I'd thank Him for the warm bed, an' the bit carpet on the cauld floor. An' as the day grew, for the parritch an' milk, an' the neebor rinnin' in kindly, wi' a cup o' brose; an' the glass in the window to let the sun in; an' the roof that turned the rain.

"So as I picked out these things day by day, one morn I found Him again close beside me. He is my Fãther still, an' He is keepin' Jamie for me!"

If we have been driven into commonplace, rough ways of life, are we looking for gems in them? If God has taken away our chief treasure, do we try to touch His hand as we take His little every-day gifts?—*Youth's Companion.*

ONE OF OUR TRAITS.

Have you ever thought of how very ungrateful we are toward the living, and how we hustle around to make amends for it after they are dead?

Among the prosperous farmers just over the border of an adjoining state was one noted for making things count. He had as good and faithful a wife as ever fell to the lot of a man, but he did not seem to have much time for her. She managed the household affairs splendidly, made the finest butter that went to the city market and never allowed her family to want for home comforts. If she got the toothache, he allowed her to doctor it, and if she complained of the pain he said she was growling and showed by his manners that he was annoyed.

But if a sheep got the sniffs, or if a cow showed signs of hollow horn, or a pig became slightly scroffy, he would tear around at a great race, sit up all night or ride post haste to town and buy very expensive medicines or bring the veterinary. He couldn't bear to see an animal suffer; besides if it died it was a dead loss.

Through neglect to consult a dentist this man's wife became sorely afflicted, but she kept on her feet for his sake as long as she could, then took to her bed and died.

That man took it awfully hard, wore crape, went moping around for a year or more and put up a monument to her memory at a cost that would have covered the expense of providing her with needed help, medical attention or made life a comfort to her and a pleasure to him.

Cincinnati furnishes a typical case.

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Highest Honors—World's Fair.

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PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE.

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

Professor Vaughn, one of the most learned of its scholars, notably versatile, respected and revered among scientists and philosophers, was allowed to go in rags and finally to die for want of food. With tattered overcoat, dilapidated hat, leaky shoes and empty pocket he was permitted to make his home on the streets in winter and pick up here and there a bit to eat, like a friendless dog.

As soon as his starved, emaciated, dead body had been discovered the whole town rushed to the rescue. The good people who knew him well and had often seen him in tatters were horrified to learn that he had died in want. The papers extolled his greatness in columns of editorial, the ministry recounted his virtues in glowing words, and leading citizens at once proposed a monument to perpetuate his memory, and of course to show their high appreciation of the man and of his accomplishments.

In the public library stands a bronze bust of the famous Professor Vaughn, but the inscription on the tablet does not tell that he suffered and finally died for the want of a tithe of the money invested in this memento.

Wonder are we waiting for some of our men of worth or our men of genius to die before we accord to them the honors long overdue? Have we those among us who, by a little—just a little—help could be and would be of great value to our city? Would it not be more humane, more philanthropic and more sensible to aid them while they live than to monument them when they die?—*Selected.*

COURTEOUS HINTS.

Perhaps there is no greater strain upon "neighborly feeling" than living next door to a poultry-yard whose inmates are allowed to "run"—making exercise-ground of the adjacent flower and vegetable gardens. A San Diego young lady who was subjected to this annoyance politely asked her neighbor to keep his pets at home. She asked it several times, and still no attention was paid to her grievance. Finally she hit upon an ingenious method of protecting herself. She prepared grains of corn by tying to them, with strong carpet thread, small cards bearing the words, "Please keep your chickens at home" and distributed the grain about the flower beds. The chickens came to feast as usual, and greedily swallowed the corn, not perceiving the thread until the card was against their jaws. Then they could neither swallow the card nor rid themselves of the swallowed corn. Twenty or thirty of the marauders ran home, bearing the polite request to their culpable owner, who, struck with the method of the hint, promptly cut the threads and cooped up the birds. This was forcible, but a delicate hint upon a like offence was conveyed from one aggrieved relative to another where stronger measures would have been out of place. The suffering victim of hens was taken ill, and the perhaps unconscious offender slew his choicest birds and sent to the invalid. The invalid feasted thereon, and sent back a message of thanks to the effect that the fowl was delicious and tasted of her violets!

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

Our Young People

WHICH KNEW BEST.

An old mother robin and daughter, one day
Were frantically chattering over the way.

I played I was robin, and listened so well,
There story I think I can truthfully tell,

"Mamma Robin, I'll build in that cotton-
wood tree,
The top of the bough will be sightly for
me."

"Nay, child, your first nest," she flew down
to show—
"Much better be here, in this crotch, far be-
low."

"The crotch will do well for old fogies like
you.
Who know no more now than your grand-
parents knew.

"Our cousins, the orioles, much better
know how;
Like them, I will build on the end of the
bough."

Mother Robin looked grave, and, mutter-
ing, said.

"Really, something is lacking in that robin's
head.

"Ah, well, she must learn for herself,—any-
how
By the end of the season she'll know more
than now."

So she built her own nest as she always had
done,
And left to her fate the silly young one.

The sequel I'm sure is quite easy to guess;
In the fall, there was one foolish robin the
less

She had learned it was useless for robins to
plan
To swing their rude nests where an oriole
can;

For, losing her nestlings, as well as her nest,
She reasoned quite wisely, "Old robins
know best."

"But where was Mr. Robin?" I think I
hear you say;
Why, letting Mistress Robin have her own
foolish way.

—Alice Hamilton Rich.

FALSE SHAME.

Boys, rid yourself of that false shame
that makes you shrink away when there
is a book to be picked up, a door to be
opened, some one to be assisted.

I recently saw a young woman return-
ing from a shopping expedition laden
with a number of packages. Suddenly
she tripped and one of her purchases
fell to the ground. Behold her in a most
awkward predicament when a bell rang,
and on the instant a bevy of boys rushed
from a schoolhouse near by.

Their bright eyes grasped the situa-
tion at a glance—the young woman
standing helplessly, arms and hands en-
cumbered, the little brown parcel lying
at her feet. Their kind hearts told
them what to do, but shame, fear, a sort
of cowardly timidity held them back.
With one accord they stopped, looked
at one another, then passed silently on.
There was not a lad in that crowd whose
fingers did not actually itch to pick up
that bundle, yet not one dared to do it.

Boys I beg of you, let your hands,
your feet, your voice, be the willing
agents of that great master of polite-
ness, the heart.

You see an aged person trying to
mount the steps of a car your heart
whispers, "Help." Obey its impulse;
go offer your strong young arm. Your
teacher drops a pencil; quick as a flash
return it to her. Your very willingness
will make her feel stronger and better.

The truly polite boy is a good son, for
politeness teaches him the duty and re-
spect he owes to his parents. He is a
grateful brother to his sisters, always
returning a pleasant "Thank you" for
any kindness received at their hands.

This world would be better and
brighter if our boys would obey as read-

ily as they feel the charitable impulse
that rises in their hearts to assist the
helpless and lend their sirength to the
weak. It is this prompt courtesy that
will transform the awkward, boorish lad
into the polished, ever graceful gentle-
man.—*New York Observer.*

ALICE'S IMPATIENCE.

One cold morning in January Mamma
was not well enough to get up early, and
papa was away; so Henry, who was fif-
teen, had to make the fire, while Esther,
his elder sister prepared breakfast.

Four younger children crowded about
the stove, before the room was comfort-
ably warm, and mamma was pained by
hearing loud, angry tones in the room
below.

Alice's voice rose above the rest in a
perfect passion, demanding a better
place by the fire.

Mamma rapped on the stand by the
bed, and called Alice upstairs.

"Didn't you forget you were God's lit-
tle girl this morning?" she said. "Have
you asked him to help you act like his
little daughter to-day?"

Alice had begun to try to convince
mamma that she was not at all to
blame, and that she had been very bad-
ly treated; but mamma knew better.

"Just close your eyes now," she said,
"and think a little prayer. And many
times during the day, just think little
prayers to God, and remember you are
his little girl."

Alice went down to breakfast, and her
mamma heard no more angry, clamer-
ous voices before schooltime.

GEORGIAN W. P. JON.

A STORY TOLD IN TYPE.

BY AUNT T.

Come children; I want to tell you a
story; no, not a story either, for this is
a really story, it did happen, and I
know it, so now, come along and let us
sit out here under the shade of this lit-
tle persimmon grove. Yes, when they
get ripe you can have some to eat if you
all come to see me, Teddy, you and Joe
may swing in the hammock but be very
quiet, so you can hear me.

Bessie, Lena, Maud and Willie get
around here before me. I can never
tell a story, a really one with my audi-
ence in the rear. So now we will begin:
O, here comes Aurthur, and Stanly, and
Harry and babies Rath and Emma. Well
there is lots of shade and ample
room for all, sit down now like good
children, on the green grass, this is God's
carpet.

Well, Freddie was not such a very big
boy, nor had he such a very great fault.
Yet it was great enough to ruin his
peace and happiness in after life, if al-
lowed to grow and increase. He was
"six years old and past," as he would
say when asked how old are you.

At a very earnest solicitation from a
friend, for Freddie to make a visit, his
parents gave consent, so that he was
really going to have a nice visit with
those who loved the little boy, and wan-
ted very much to have him come.

One day when he had been with them
about a week, (during which time he
had done well, behaved nicely and had
won some new friends,) the kind lady
with whom he was visiting asked him
to please go a little errand for her. He
was not willing he sulked and pouted
and contrived to make himself just as
miserable as possible for one whole
hour. Now what do you think that lady
was doing while Freddie pouted. I will
tell you; She prayed.

Yes, dear children she was so grieved
at this unexpected out burst from her
little friend that she told Jesus.

Then when she saw the dear little boy
could not of himself give up. She asked
him to come, and going to where he was

can't see it all

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action depends on a number of substances, among which
might be mentioned iodine and phosphorus. There can be
no substitute for cod-liver oil, because there is no other oil
known which has in natural combination with it such a
large number of valuable medicinal agents.

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of Cod-liver Oil, with the hypophosphites contains the whole
oil, with its natural properties, and in a thoroughly emulsified
or digested condition. The hypophosphites increase the
appetite and impart strength to the nervous system. This
combination has marked curative properties in a number of
diseases of the skin and scalp, to which scrofulous persons
are peculiarly liable. Such diseases as chronic eczema, ring-
worm, and other skin affections, are often quickly cured by
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sitting said, "I am so sorry my dear boy
is so unhappy."

"Shall we kneel down here together,
alone just you and I Freddie, and shall
we together tell Jesus all about it? The
idea was new to him; could he tell
Jesus? he had never said, any other
prayer but "Now I lay me," and "Our
Father," he grasped the idea and said,
Yes." The time had come in this child's
life, when he had learned that one
sweet lesson of "telling Jesus."

They kneeled together by his little
bed and the lady asked God for Jesus
sake to bless this dear little boy; to give
him a new heart and take the naughty
one away, that he might be forever hap-
py and loving in Jesus—then he fol-
lowed.

"O God please make me a good boy, I
can't be good myself—for Jesus sake.
They are from their necks, and putting
his arms around her neck, kissed her,
and wiping a tear away with his little
sleeve—said with such a sweet smile,
"I am all ready to go now, may I, can
I go?" And he went. From that day
to this, these two have been warmest
friends; Freddie returned home having
learned a new lesson. He had, I do be-
lieve found Jesus. Every time he meets
these kind friends his sweetest smiles
and kind ways tell how much he loves
them, because God is love, and you too
may learn by this really story, the same
sweet lesson of telling Jesus, and He
alone can help you all over the naughty
bad places in life, and help you to do
right.

"Now you may all go. Come again."

"WHAT O'CLOCK IS IT?"

When I was a young lad my father
one day called me to him, that he might
teach me to know what o'clock it was.
He told me the use of the minute finger
and the hour hand, and described to me
the figures on the dial plate, until I was
quite perfect in my part.

No sooner was I quite master of this
additional knowledge, than I set off
scampering to join my companions at a
game of marbles, but my father called
me back again. "Stop William," said
he "I have something more to tell you."

Back again I went, wondering what
else I had got to learn, for I thought I
knew all about the clock quite as well as
my father did. "William," said he, "I
have taught you to know the time of
day, I must teach you to find out the
time of your life."

All this was strange to me, so I wait-
ed rather impatiently to hear how my
father would explain it, for I wanted
sadly to go to my marbles. "The Bible,"
said he, "describes the years of a man
to be three-score and ten, or four-score
years. Now, life is very uncertain, and
you may not live a day longer; but if
we divide the four-score years of an old

man's life into twelve parts, like the
dial of a clock, it will allow almost seven
years for every figure, when a boy is
seven years old, then it is one o'clock of
his life; and this is the case with you.
When you arrive at fourteen it will be
two o'clock with you; and when at
twenty-one years, it will be three o'clock;
at twenty-eight, it will be four o'clock;
at thirty-five, it will be five o'clock; at
forty-two, it will be six o'clock; at forty-
nine, will be seven o'clock, should it
please God thus to spare your life. In
this manner you may always know the
time of life, and looking at the clock
may perhaps remind you of it. My
great-grandfather, according to this cal-
culation, died at twelve o'clock, my
grandfather at eleven, and my father at
ten. At what time you or I shall die,
William, is only known to Him to whom
all things are known."

Never since then have I heard the in-
quiry, "What o'clock is it?" nor do I
think that I have even looked at the
face of the clock, without being remind-
ed of the words of my father.—*From the
Stanton Spectator and General Advertiser
printed in the year 1840.*

MAY BE YOU CAN'T make \$40 or \$50 a
week like some
agents selling our 5-acre \$100 farms on in-
stallments of \$1 weekly, but almost any-
body can earn half as much. Send for full
particulars. D. L. RISLEY, 211 S. 10th St.,
Philadelphia, Pa.

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On January 28th, February 11th, and
March 10th, the Florida Central & Peninsu-
lar railway will sell 30 day round trip tick-
ets at one fare plus \$2 to any point in the
State. Through Sleepers in 36 hours, with
liberal stop-overs at Atlanta. One way Set-
tlers' tickets at 1 1/2 cents per mile on sale
the first Tuesday in each month. For
maps, rates and routes, write W. P. A., Com-
mercial Bldg., St. Louis, or A. O. MACDONELL,
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GANS is found in those bearing the
name of "ESTEY." Be sure that
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this make and you will have the
best. Over 300,000 in actual
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Ministers and Churches

ST. LOUIS AND VICINITY.

The Presbytery of St. Louis will meet at 1516 Locust St., next Monday morning, the 9th, at 10 A. M.—*H. Magill, Mod.*

At the next meeting of the Literary Society of the Cote Brillante church "Longfellow" will be the subject of the evening.

Rev. Mr. Lindsay, pastor of McCausland avenue church read an able paper at the last ministers' meeting on "Romanism and the Public Schools."

The Rev. D. M. Hazlett will give a series of three illustrated lectures on the "Life of Christ," and one on "Brazil and the Brazilians," at Colfax and Lincoln, Ills., commencing Tuesday.

At the communion service of March 1st, six adult members men added to the Clifton Heights church, Rev. J. A. Gallaher, pastor. Five of these confessed their faith in Christ, one was baptized and one was received on certificate.

It is interesting to note that Mr. Carlos S. Greeley has been a member of the Second church since 1838, nearly 60 years. He is the oldest communicant in the church. Messrs. Geo. S. Drake and W. S. Trusdell have been ruling elders for a quarter of a century, and a few weeks to spare.

An event of special interest at Westminster church last week was the "olden time supper and social" at the home of Mr. Wm. Mateer, on Friday night—"from before early candle light till ye town crier calls eleven." Refreshments and music, both good, were "features."

The special course of Sunday evening lectures at the Second church, by Dr. Nicolls, have proven most interesting and helpful. They are being continued before large gatherings. The topic for last Sunday night was "The glory of God on Earth," with reference to the wonders of Creation.

The children's Home Society of Missouri has removed its office to 904 Olive street, room 63 Emily building, St. Louis, Mo. All persons having business with the society or with the superintendent or assistant Superintendent, Rev. J. M. Tension and Rev. A. T. Tidwell, will please note this change and govern themselves accordingly.

Meetings in Glasgow ave. church under direction of evangelist W. F. Bischoff will be continued this week. A deep interest is developing and good results are expected by the church. Prof. Wolf, of Chicago, is helping with his silver cornet and sweet solo singing. Christians are especially invited to attend the Bible readings at 3:30 P. M.

Last Sunday was a very pleasant occasion at the Carondelet church. Two new deacons and elders were ordained and installed. Messrs. Alexander Marshall, Frederick Cure; and J. A. Watkins and Mr. Wilcox. The concert for the benefit of the Ladies' Aid Society on the evening of the 28th, was a very successful one.

Dr. Gordon, President of Westminster College, of the Southern Presbyterian Synod of Missouri, addressed a meeting held last Thursday evening in the Grand Avenue church. Dr. Gordon spoke most suggestively on the general subject of Education in its relations to Christian culture and to the church, and also presented the special claims of Westminster.

The third annual meeting of the Sunday-school Primary teacher's Union will be held Friday evening and Saturday from 10 o'clock to 4, March 13th and 14th in the Cook avenue Methodist church on Cook & Spring Aves. Prominent workers will take part and the meeting will be profitable to all interested in Sunday-school work. An invitation is extended to everybody. Come and we will do you good.

The annual meeting of the St. Louis Presbyterian Missionary Society will be held at Kirkwood on March 27th. Mo. Pacific trains leave Union Station at 7:55 and 8 A. M. Electric cars may be running at the time of meeting. Mrs. John H. DeVore of Sitka, Alaska, and Rev. S. L. Ward of Teheran, Persia and others will give addresses. Lunch will be served by the ladies of Kirkwood.—*Miss Sophia M. Roth, Pres. Sec; Mrs. H. Magill, Pres. Prest.*

The Pastor's Aid Society of the Second church does earnest and faithful work. There are active and auxiliary members. All furnish at least one garment a month and make voluntary subscriptions. Since the first of December they have distributed 24 garments, 2 coats, 1 cloak, 1 dress. A box valued at \$15 was sent by them to a home missionary's family in Kansas. At the last meeting there was an attendance of eighteen; some being absent from the city.

The excellent music by the enlarged choir at the Washington & Compton avenue church adds considerably to the interest of the Sunday evening service. The "Mizpah" Sunday-school, held in the German Lutheran church at 23rd & Wash streets, has made an encouraging new start with the help of Mr. J. I. McClellan, of long experience in Sunday-school work. In Mr. Eddy's interesting series of evening sermons on "The Motives of those Responsible for Christ's Death," "The Treachery of Judas" was the last subject considered.

The "District Skule" was given at the Olivet Mission chapel, 25th and Sullivan streets, last Friday evening, by members of that mission and the North Presbyterian in

aid of the chapel building fund. It was a success. About 300 people were present and the sum of \$50 was realized. This mission is worthy of better accommodation, for its work as the Sunday-school has grown from 40 to an enrollment of 273 members. The present building is too small and is unhealthy for the little ones. All financial aid will be welcomed by H. B. Crucknell, Sup't, 1115 N. 19th St.—*

Last Sabbath was a delightful day at Westminster church, Rev. Jno. B. Brandt acting pastor. It was communion day; the house was crowded so that chairs had to be brought in. Sixty-six new members were announced, 62 on confession and four by letter. For two weeks previous to the communion the church had held special services which were largely attended and a deep interest was manifest from the beginning. In these special services the pastor was most efficiently assisted one night by Rev. H. F. Williams of the church of the Covenant, and four nights by Rev. John Weston, D. D., of the North church.

The church of the Covenant enjoyed a day of special blessing last Sabbath. Communion services were held in the morning. Nine adults, four by letter and five on profession, have been received into the church since the last communion. The pastor, Rev. H. F. Williams, has been giving a series of Sunday evening sermons on "The Life and Times of Daniel," in which there has been much interest. A canvas of the membership of the church for systematic weekly offerings has been made with very gratifying results. The increasing attendance upon all the church services, the growing spiritual interest and active work of the people are encouraging indications of future blessing.

Seven persons were received at the communion services observed at the Lee Avenue Presbyterian church on Sabbath, March 1st, two by letter and five upon confession of their faith. Meetings were held on three evenings during the previous week in preparation for this service. Interest in all the services connected with the church has increased very much during the past six months. The audience room is filled at both the morning and evening services. Additional room will soon be needed if this increase continues. The people are looking forward to the time when they will either have to enlarge the present building or erect a new one. Both people and pastor are rejoicing in the encouragement received from the surrounding community. There is a large field in this part of the city where an influential and strong church may be built up.

MISSOURI.

WARSAW—The Presbyterians of Warsaw, are making a strong effort to raise means to enable them to erect a church at said place, during the coming summer.—*A Presbyterian.*

PARK COLLEGE—There are nearly four hundred students now here, and many have been turned away for lack of room. I wish Park had one of the millions so lavishly given to Chicago University. I'm sure it would do more good. I wish all boys and girls had as good a school as this. There are thirty-one volunteers for foreign missions, mostly men. The students are scattered now to their homes, but I spoke before all on Sabbath night. This is a splendid place to sow mission seed, for it is prepared soil, in prepared souls. God bless Park College more and more.—*M. L. Cort.*

PARKVILLE—We celebrated the fifth anniversary of the installation of our pastor, Rev. Lajzley A. McAfee and associate-pastor, Professor Cleland B. McAfee, on Sabbath, February 23. It is very gratifying in looking over the church records, to observe the steady growth of all the departments of work during this time. We can say with thankfulness, that in these five years we have sent six of our members to Foreign Mission fields. Thirty-five left our midst to attend Theological Seminaries, of whom nine are now ministers in charge of churches.

N. Y. SETTLEMENT—This is the name of our church which is grouped with Breckinridge in the support of Rev. L. H. Shock who has been on the field since last June. He has already greatly endeared himself to the people in both churches and is exerting a marked and powerful influence over the young men of the two communities. We spent one week following the third Sabbath in February, preaching every night to good sized congregations worshipping in the New York Settlement church. Two were received on profession on Sunday the 23rd. Others had manifested a deep interest and the meetings were continued. Brother Shock himself assuming the responsibility of the preaching as our stay had to be limited. Two years ago a wonderful blessing came to this church under the preaching of Rev. J. H. Byers, the precious fruits are seen to this day.—*E. D. W.*

ILLINOIS.

MT. VERNON—Twenty-six new members were recently added to this church in public confession.

ARCOLA AND BETHEL—The Rev. J. K. Skinner was installed pastor of these two churches on Feb. 20th. At Bethel church, which is in the country, four miles west of Arcola, the service was held in the afternoon. Here Rev. W. O. Wallace presided and gave the charge to the pastor, and Rev. S. M. Morton, D.D., preached the sermon and gave the charge to the people. The service in the Arcola church was held in the evening. Here Dr. Morton presided and gave the charge to the pastor; Dr. E. L. Hurd preached the sermon; and Mr. Wallace gave the charge to the people. The house

was well filled, the choir furnished some excellent music and the people gave the new pastor and his wife a most cordial welcome. The two churches have united and built an elegant and commodious parsonage on the lot adjacent to the Arcola church, and the pastor and his family are just settled in it. A general feeling of harmony and helpfulness prevades the entire charge and the outlook is very encouraging.

COLLINSVILLE—The good people of this church took the occasion of a Valentine Social, which was held at the home of Mr. and Mrs. H. S. Merrell, to remember in a very handsome way, and in a manner which expressed their deep esteem and affection, the pastor, Rev. A. S. Leonard and his excellent wife. To Bro. Leonard was presented a mine-graph and to Mrs. Leonard a beautiful set of Haviland China for dining room use. A pleasant sight it is to see the work of the church so well prospering, as it does here, and with that to note the strong good will and appreciation of the people for their minister.

MICHIGAN.

The regular intermediate meeting of the Presbytery of Detroit was held on the 17th inst., in Memorial church, Detroit. Rev. Gerrit Hayser was received from First Presbytery that he might accept a call to Brighton, one of our oldest churches. The House of Hope church, that succeeded with its pastor three years ago, made application signed by three fourths of the communicants to be received back into the Presbytery. It was referred to a special committee. The overtures from Westchester Presbytery for consolidations of the Boards was also referred to a special committee.—*B.*

DUQUOIN—Fourteen new members have recently been added to this church.

CALIFORNIA.

PASADENA—Rev. N. H. G. Fite received fifteen new members into his church, the first Sabbath in February. This congregation has recently expended about \$3,500 in enlarging their chapel. They now have one of the best arranged Sabbath-school rooms in Southern California. The church is prosperous both from a temporal and spiritual standpoint.

IOWA.

GRUNDY CENTER—At a called meeting of the Presbytery of Waterloo at Grundy Center, Iowa, Feb. 20th, the Rev. David McEwan was received by letter from Presbytery of Iowa and arrangements were made for his installation over the Tranquility and Salem churches on March 3rd at 10 A. M. The Rev. W. H. Jordan was duly installed as pastor over the Grundy Center church, Rev. C. H. Purmort, Geo. Karbart, D. D., and D. L. Parsons taking the parts.—*C. H. Purmort, S. C.*

DUBUQUE—Tuesday evening, February 18, closed Dr. Munhall's meetings in Dubuque. A very deep and thorough work appears to have been done. More than 500 have started on the new life. Dr. Munhall is an earnest and oft-times eloquent speaker but his power is in his command of the Book. The afternoon meetings were specially profitable and grew in interest to the close. The first Sabbath afternoon a young people's meeting was held, at which nearly 200 accepted Christ. In the evening Dr. Munhall delivered his lecture on the Bible, which is a most splendid tribute to the Scripture and made objectors feel very small. This address was so highly appreciated that it was repeated on the afternoon of the 13th, when the business men of the city generally closed their stores and their offices for an hour and a half and attended in a body. On the second Sunday afternoon the best meeting of the series was held, a meeting for young men only, when 49 confessed Christ.

INDIANA.

MARION—Rev. John H. Thomas has resigned the pastorate of the Presbyterian church of this place, after eight years of service which closed on the 16th inst. In this time he has received 350 members into the church of whom 141 came by profession of faith and 209 by letter. He has baptized 163 persons, 59 of them adults. Over \$3300.00, have been given to the benevolent work of the Boards of our church during this period; and a parsonage has been brought and paid for. The church has grown from 84 to 300 communicants; the Sunday-school crowds its room and the C. E. Society fills the lecture room every Sunday. The Women's Mission Society, the Woman's Church Society, two girls bands and a club of men and women with literary, musical and social aims, shows well organized activity. An adult bible class has for five years met weekly on Monday afternoon for study under the pastor's direction. The congregation has resolved to build a new house of worship, greatly needed, but postponed the time for entering upon the work. At a meeting of the people resolutions expressive of affection, confidence and high appreciation of the retiring pastor were unanimously adopted.

MINNESOTA.

VIRGINIA—S. A. Jamieson, pastor at large, conducted the communion last Sabbath and received six persons into the church. They have a beautiful building. They expect a pastor soon.

CLOQUET—Rev. J. W. Johnson took charge of the field last December. He has organized a Sabbath school of 125 members, a Junior Endeavor of 43, and received 21 persons into the church.

Last year S. A. Jamieson, pastor at large of Duluth Presbytery, conducted three hundred religious services, twelve communion services and received forty persons into the various churches of the Presbytery. He baptized seventeen children and twenty

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FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

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adults, made twenty-five hundred pastoral visits, distributed a large quantity of religious literature, secured several clubs for the *Assembly Herald*, organized seven Ladies' Home and Foreign Missionary societies and assisted in the dedication of three churches.

KINBEK—Twenty-two members were recently added to this church as the fruit of a series of meetings conducted by the pastor, Rev. C. E. Davenport. About half of the members were heads of families.

EBENEZER—Rev. A. Gertsch is doing excellent work in this difficult field. He preaches in English and German, and has a Sunday-school in both languages, and conducts a young people's Bible service on Sunday evening.

MANKATO—Rev. Lee W. Beattie welcomed twenty-eight members at the last communion season, over twenty of them on profession of their faith. The audience room of the new church edifice is being completed, and is much needed for the growing congregations.

Rev. N. H. Bell has just closed his fifth year of service as pastor at large in Mankato Presbytery. During the year two hundred and fifty-one services were held in fifty



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different places. Mr. Bell administered the Lord's Supper fifteen times, received one hundred and seventy members, baptized fifty-six adults and ten infants, and installed seventeen ruling elders, besides attending to numberless details.

PRESBYTERIAL MEETINGS.

SPRINGFIELD.—Mason City, Ill., April 14, at 7:30 P. M. The Woman's Home and Foreign Missionary Societies at same time and place.—Thos. I. Logan, S. C.

CAIRO.—Carmi, Ill., April 14th, at 7:30 P. M. The Presbyterian Institute will meet on the 13th, at 7:30 P. M., in the same place and continue over the next day.—B. C. Swan, S. C.

NEOSHO.—Neodeska, Kans. April 7th at 7:30 P. M.—Lewis I. Drake, S. C.

ARIZONA.—Peoria, Mancopa, Co., April 3rd, 7:30 P. M. Will be opened with a sermon by Rev. T. C. Moffett of Flagstaff. A full report and list of all Standing Committees and list of all the officers of each church and C. E. Society is expected.—I. T. Whitmore, S. C.

EMPORIA, Oak street church, Wichita, Kan.—April 14th, at 7:30 P. M. Those desiring entertainment, will please address Rev. S. H. Fazell, Wichita, Kan.—S. B. Fleming, S. C.

AMONG ILLINOIS CHURCHES.

MONTECELLO.—Pastor M. E. Todd is holding special meetings and is assisted by Dr. J. W. Pugh of Farmer City.

EL PASO.—Rev. W. V. Jeffries has proven to be a wise good shepherd for this flock. They have a steady growth, and have just completed a handsome manse.

TOWANDA.—Rev. A. S. Covert has not been long at Towanda and Colfax but has the hearts of the people. The former city has recently built a beautiful parsonage.

FARMER CITY.—Dr. J. W. Pugh was installed here in October. The Sunday-school and church congregations have largely increased and a Christian Endeavor has been organized. Doctor is a good leader and he has splendid help in his excellent family.

FAIRBURG.—Special meetings have been held conducted by Rev. W. G. Connell, Chas. S. Davids, W. A. Hunter and others. The work continues and much good is being done.

CHENOA.—Rev. W. G. Connell came to this field last fall. He has gathered in the people who had become scattered and disheartened. More than a score have united with the church.

BLOOMINGTON.—The Second church is not yet completed. Dr. Kane is still preaching to large congregations in the city.

The First church building was dedicated two weeks ago and is a handsome house. Dr. S. J. Nicolls preached the sermon and the pastor Rev. E. K. Strong, was further assisted by Dr. Chas. N. Wilder of Champaign, and Dr. Wilder of the Wesleyan University.

HOPESTON.—This church under the leadership of Rev. E. J. Regannes has done nobly. They have completed a parsonage, spent several hundred dollars on the church building, increased the pastor's salary; and added eleven to the membership. All churches are well at work.

CLINTON.—There have been about forty accessions to this church since Jan. 1st. Pastor W. A. Hunter was assisted by L. P. Rowland. The membership has now passed 400 and every department is well organized. For almost twelve years there has not been a communion season without accessions to the membership.

OAKLAND.—Evangelist Bischoff spent 17 days with this church of which Rev. W. O. Wallace is pastor, Just previous to the Christmas season, some thirty odd persons expresses a determination to live a Christian life. Mr. Bischoff ably expounded of God's word, being wonderfully familiar with it. Some few have since been received into the fellowship of the church, others going elsewhere. Large crowds attended the meetings. Bro. Bischoff is kept busy among the churches.

Since Rev. W. O. Wallace took charge of this church three years ago last October, it has become self supporting, seventy-one have been added to its membership, making a total membership now, deducting all losses by deaths and removals, of about one hundred. A strong and active Christian Endeavor Society has been organized and developed. The benevolences of the church have increased thirteen fold.

ARCOLA AND BETHEL.—The Rev. J. R. Skinner was installed as pastor over these churches, Feb. 20th. For over a year the brother has ministered to these people in Spiritual things. At the fall meeting of

You have not read this before!

The "Pass-It-On-Society."

Probably many of our readers have already heard of this society and its work. It was started on a suggestion made by the Rev. J. M. Farrar, D.D., of Brooklyn, who writes, on February 8, 1895: "My Dear Sir: Booth's Pocket Inhaler works like a charm. The first inhalation gave relief. It is a blessing to humanity, and I am sorry it is not better known. I add my name to the 'Pass-It-On-Society.'" On December 5, 1895 (ten months later), Dr. Farrar writes: "I believe it is a real blessing to the afflicted." If you are suffering with **Catarrh, Asthma, Bronchitis, Catarrhal Deafness, Hay Fever, Rose Cold**, or any similar disease of the respiratory organs, send for **HYOMEI**, the new and wonderful *Australian "Dry-Air" treatment* comprised in

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HOW THE "PASS-IT-ON-SOCIETY" GROWS.

Griffin, Ga., July 8, 1895.
Like Dr. Farrar, I want to join the "Pass-It-On-Society." I am so grateful for the good results that I have received from the use of Hyomei, and I have already spoken of it to a number of my friends.
C. I. STACY, Sec'y Y. M. C. A.

Buffalo, N. Y., Aug. 21, 1895.
In thirty years' experience in the practice of medicine I have never given my name in support of a proprietary remedy, until I met with Hyomei, which I endorse with all my heart (professional ethics to the contrary notwithstanding). Since testing Hyomei in Laryngitis, Bronchitis, Catarrh, Asthma, Hay Fever, I believe in it for itself, for what it has done, and I gladly add my name to the "Pass-It-On-Society."
S. H. MORRIS, M.D., 159 Franklin St. P. S.—You are at liberty to use this as you may deem best.

Pass Christian, Miss.
I have been a sufferer from Catarrh and Bronchitis ever since last August; my pastor, Rev. O. W. Flowers, advised me to try your remedy. He has been using one of your Pocket Inhalers ever since last Spring, and has derived much benefit from it.
MISS BERTHA E. STEWARD, Harrison County.

New York, Feb. 1, 1895.
I have been troubled with Bronchitis for about four years. No medicine helped me. About two weeks ago I tried one of your Pocket Inhalers, which gave me immediate relief. Sunday evening our pastor, the Rev. Dr. Farrar, spoke with great difficulty, apparently from a heavy cold settled in his chest. I sent him one of your Pocket Inhalers. I inclose his reply.
HALSEY FITCH, 170-172 Chambers Street. (Dr. Farrar's reply is given above).

Greensboro, Ala., Sept. 15, 1895.
Your Hyomei cured me of Catarrh after other remedies failed; will add my name to the "Pass-It-On-Society."
Yours truly,
W. M. SEAY.

New York, Sept. 20, 1895.
I take pleasure in adding my name to the long list of those whose lives have been made happier by the use of Hyomei. It is not only an instant relief to Catarrh sufferers, but will cure this disease entirely. I have been the instrument of inducing many friends and acquaintances to seek relief through its use. I have yet to learn of one who has not been benefited I want to "pass-it-on."
A. G. THOMPSON, 33 Wall Street.

AMERICAN UNION LIFE INSURANCE COMPANY, 44, 46, 48, Cedar St., New York, February 19, 1896.
Please find enclosed one dollar for which send one Pocket Inhaler Outfit to my friend, D. S. Walton, 134 Franklin St., City. It has done me so much good that I never cease recommending it to my friends and as you know have bought as many as 12 or 15 which I have given to personal friends, and have influenced more than twice this number to buy them, and I have yet to meet one who has not thanked me for recommending it. It has completely cured my little daughter of Catarrh, from which she has been suffering for years.
Very truly yours,
J. S. NUGENT (Treasurer).
Albany, N. Y., July 3, 1895.
I will tell you candidly your remedy has given me more relief from my Asthma than anything I have used, and really I have been so enthusiastic over it that I have made a great many converts, not only in Albany, but West Troy. The effect Hyomei has on me is very pleasant; when I am oppressed for breath, I inhale a short time, and the great desire to cough is gone. The little Inhaler is my constant companion.
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Mattoon Presbytery they sent up a united call to have him settled as their pastor.

It being found in order as accepted as a regular gospel call, the Presbytery made arrangements for his installation. Soon after the Presbytery Meeting the churches united in a determination to build for their pastor a comfortable parsonage. The present commodious and beautiful dwelling now standing next door to the church in Arcola vouches for the abundant success of their worthy efforts. Both pastor and people deserve great credit in their bold and successful undertaking, especially in these close Monstary times. The Presbyterial committee for installation met on the above date. The first installation service was held in the afternoon at Bethel. The Rev. S. M. Morton, D. D., of Mattoon preached a most excellent discourse, on the theme,—"The Bible the preachers only Infallible Authority," based on Jer. 23: 28. Rev. W. O. Wallace, Oakland, Moderator of Presbytery, presided and proposed the constitutional questions to pastor and people, after which he charged the pastor with the duties of his office. The charge to the people was then given by the Rev. S. M. Morton, D. D. After singing and prayer this interesting service was brought to a close. In the evening a large congregation assembled in the church at Arcola. The Rev. E. L. Hurd, D. D., of Tuscola preached a very interesting and profitable discourse, taking for his theme, "Christ Alphabet of Christianity," based on Rev. 22: 13, 16. Excellent music was provided by the choir. At this service the Rev. S. M. Morton, D. D., presided and charged the pastor after which Rev. W. O. Wallace charged the people in an appropriate manner. At the close of the service the people gave their pastor and his excellent wife a hearty welcome. The members of these churches are united with their pastor and his family, and if indications are to be trusted, the pastoral relation thus consummated bids fare to be one of long standing and continued success in this portion of the Master's vineyard.



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Marriages.

SHRYOCK—PITTS—By Rev. John H. Aughey Feb. 19th, 1896, in Mulhall, Oklahoma, Ty. William T. Shryock and Miss Luella Pitts, both of Mulhall.

MARQUIS—SHUMAKER.—Springfield, Mo., Tuesday evening, Feb 18th, Miss Ida Irene, daughter of Mr. G. M. Shumaker, and Rev. Rollin R. Marquis, pastor of the Central Presbyterian church, Sedalia, Mo.—Rev. J. E. Sents officiating.

An old book quaintly says that "when the whole system is pervaded by well-oxygenated blood, vigorously propelled, life and activity are copiously communicated." Which means that when the blood is purified by the use of Ayer's Sarsaparilla, perfect health is the result.

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BOOKS.

YOUNG MASTER KIRKE. By Penn Shirley Lee and Shepard, Boston. Price 75 cents
This is one of the 'Silver Gates series' of tales for young readers issued by this careful and well-reputed publishing house.

DAILY THOUGHTS. R. H. Woodward & Co., Baltimore, Md. Price 75 cents.

This is a small volume, convenient to the hand and pleasant to the eye. It is made up of short selections from the writings of the late Phillip Brooks and of Prof. Drummond. The selections are arranged each for one day of the year. Six months are given to one of the writers and six months to the other—nearly two-thirds of the matter being taken from Bishop Brookes, the selections from Drummond, while covering each day from July to December inclusive, being shorter. A sketch of the life of each of these distinguished men is also given in the book.

REPORT OF THE COMMISSIONER OF EDUCATION. For the year 1892-93 Government Printing Office, Washington, D. C.

This is one of the Government reports concerning Education in the United States. Although the "Pub. Doc." series of Washington books are sometimes considered of slight utility to general readers, this one, by reason of the subject as well as the method and scope it follows, is of exceptional value. This will be seen, when it is stated that such subjects are considered as school population, enrollment, number and sex, and salaries of teachers, denominational schools, universities and colleges, colleges for women, agricultural colleges, illiteracy in the United States, libraries &c., &c. There are also papers representing the system of education in some of the foreign countries. A report is also made of the Education Congress held in Chicago in connection with the Columbian Exposition, together with the papers and addresses of that occasion. The whole volume is replete with valuable information in the line of pedagogy.

ADDRESSES DELIVERED AT THE QUARTER-CENTURY ANNIVERSARY OF THE REUNION OF THE OLD AND NEW SCHOOL PRESBYTERIAN CHURCHES. Presbyterian Board of Publication, Philadelphia. Price 75 cents.

These addresses were given during the meeting of the General Assembly at Pittsburgh, last May. The little volume first gives the Basis of Reunion as adopted in 1869 and the Reunion Convention of the same year. Then are presented the three addresses of the Quarter-Century celebration. The Fundamental Doctrines of the Presbyterian church, by Dr. Patton, President of Princeton University—an address of great intellectual clearness but not especially on the lines of the topic assigned. The Indifference of the Presbyterian church upon other churches, by Dr. H. M. Booth—President of Auburn Theological Seminary, and the Growth and Future of the Reunited Church, by Dr. Wm. H. Roberts, Stated Clerk of the General Assembly. The facts and statistics brought out in Dr. Robert's address, illustrating the wondrous growth and the large benevolent work of the church since Reunion, and the suggestion it contained that an immediate effort be made to raise one million dollars as an Anniversary Reunion Fund, led the Assembly to launch the scheme which is now before the churches of raising that memorial offering.

MAGAZINES AND PAMPHLETS.

In the March *Harper's* Ninetta Eames writes most entertainingly of "Arcadian Bee, Ranching." Woodrow Wilson's "Colonel Washington" is an able paper. Poulter Biglow's "The German Struggle for Liberty" continues.

J. M. Barrie's "Sentimental Tommie" continues its interesting, quaint course in the March *Scribner's*. J. H. Connelly writes entertainingly of the nurture of carnations. H. C. Banner's urban and suburban sketches are excellent. An interesting number throughout.

Home Seekers Excursion.

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

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Moralities.

Once more must we give credit to the Police Department in this city, (New York.) Orders have been given to stop entirely the sale, to children or adults, of liquors in the form of candy. The sale of confections in which a considerable quantity of bad whisky or brandy is inclosed in a shell of candy has reached an alarming point, and children are thereby educated into the whisky habit, as schoolboys are the chief purchasers. The sale is to be stopped absolutely in this city, and ought to be everywhere.—*Independence.*

CAN IT BE TRUE?

Mrs. Charlton Edholm says: "Girls are falling at the rate of seven hundred a week, and, according to authentic statistics, many girls who were, perhaps, in the pews of churches last Sabbath are to-day spending their first Sabbath in the haunts of vice all over the land. Some of the principle causes of their downfall are the round dance, the theatres and wine suppers, the starvation wages paid working girls, and the child labor system." Carroll D. Wright says that drunkards are driving their female children to lives of shame and their sons to prisons.

GOOD FOR THE EDITORS.

Dr. Field of the *Evangelist* says he looked over the National Editorial Association at St. Augustine, Fla., as they were dining at the Hotel—356 editors and remarks: I did not see a single man touch a glass of wine or mug of larger beer! Father Nugent, from Liverpool, spoke of it with amazement saying that in England, if over three hundred men sat down together at the table, they would not rise up before some of them would show the effect of liberal potations! I confess that I was surprised at what I could have hardly believed except for the testimony of my own senses, but which was most gratifying, not only for the editorial profession, but for the country which they represent."

RAILROAD POLICY.

The officials of the Pittsburg and Western Railroad, determined to put down drinking on the part of their employees while on duty, hit upon a new kind of detective agency that meets the case. Several spotters, armed with hand-cameras, were put on the trail of the suspected men. In several instances they succeeded in getting good snap shots, showing railroaders in the act of drinking in saloons. The men denied violating the rules until they were shown the pictures. Then they gave in and were suspended.

Five saloons in Chicago, near the "Nickel Plate" shops, are reported to have gone out of business since the order went into effect forbidding employees to visit such places.—*Ez.*

AND NOW IT IS FRANCE.

We often hear the drinking of the light wines of France and other continental countries favorably spoken of and quoted as an evidence that they do not tend to drunkenness, and that the custom might be followed in this country. The action of the French Academy of Medicine does not sustain that favorable opinion. It recently adopted a series of resolutions declaring that the drink evil has become a permanent danger attacking "the very life and force of the country" and laying stress on the fact that even the purest alcohol is "always and fundamentally a poison." Speaking of legal restrictions M. Rochard, a member of the illustrious scientific body, said: "I know that this is difficult to accomplish. Alcohol is a terrible power. The professional hierarchy [the manufacturers and dealers] holds the country enlaced in the meshes of a net of unavoidable self-interest without pity."

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TEXAS PRESBYTERIAN UNIVERSITY.

All persons expecting to attend the Inaugural Services of the Texas Presbyterian University at Taylor, Mich. "10th and 11th," are requested to send their names to Mr. J. A. Thompson, Taylor, Tex., and they will be entertained free.

The International and Great Northern Railroad, has made a rate to these Services of one fare and a third for the round trip.

Prof. Oscar Cooper, Superintendent of the Galveston Public Schools, will deliver the address on this occasion: Subject, The Intellectual Growth of Texas during the First Half Century of its existence as a State. Prof. Cooper is a native Texan, and has been identified with the educational interests of Texas all his life and is peculiarly fitted to speak on the subject.

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MISSOURI CHURCH NOTES.

MIRABLE.—While the public highways were anything but smooth on Feb. 16th, in this part of the State, a good congregation was not detained from coming out for a morning service, after which a conference was held looking to the supply of this pulpit. Those present did not fail to show, in a most substantiated manner, their strong desire for a particular young brother whom they hope to secure as their minister. They could not claim any pledge on his part that he would take work here after getting through the Seminary but until he gives the church a position answer it seems use less for others to expect an invitation from this church. An early settlement of some one on this field is very much needed. The young element in the church is strong.—E. D. W.

KINGSTON.—This is the country seat of Caldwell Co., and is reached by rail from the town of Hamilton, on the main line of the H. and St. Joe R. R. Our church here has not been favored by that amount of stated preaching, for some years, that calculated to bring forth the greatest amount of fruit. The organization however has been maintained and the property has been

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kept up. So more seed sowing has gone on, through the efforts of a faithful few than has been apparent. Rev. Wilson Asdale, a brother of excellent Spirit and good ability visited this church several weeks ago and was induced to undertake a series of special services. His sermons bare fruit. New members were received into the church. After preaching several days, Rev. E. S. Farren of Topeka, Kansas, cause and continued the meetings and as a result the membership in this church has been increased by almost a score. The church is in a splendid condition for future work. In order to get a needed support for a minister it is grouped with the Mirable church seven miles in the country. The prospects for this town and our church here were never so bright. It is expected that the little spur of a railroad now connecting the town with the outside world will be pushed beyond and South and so give the people and business same facilities not hitherto enjoyed. It is an agricultural region of unsurpassed bounty and fertility. The foundations of the "Far West" temple of the early Mormons are still to be seen, located in the county.—E. D. W.

TARKIO.—The First Presbyterian church of Tarkio passed the second anniversary of its present pastorate in January. During the two years, 98 members have been received, 75 of them on professions, making the present membership about 240. 12 infants have been baptized. In this time the church has given about \$1300 to the church Boards, and nearly \$1000 to other benevolent objects outside of its own support. Rev. Duncan Brown is the present pastor. The United Presbyterian College, and the absence of saloons, together with the high character of its people, make Tarkio a very pleasant home for Presbyterian families.—D.

A Trip to the Garden Spots of the South.

On March 10, tickets will be sold from principal cities, towns and villages of the north, to all points on the Louisville & Nashville Railroad in Tennessee, Alabama, Mississippi, Florida and a portion of Kentucky, at one single fare for the round trip. Tickets will be good to return within thirty days up on payment of \$2 to agent at destination, and will allow stop-over at any points on the south bound trip. Ask your ticket agent about it, and if he can not sell you excursion tickets write to C. P. Atmore, General Passenger Agent, Louisville, Ky., or Geo. B. Horner, D. P. A., St. Louis, Mo.

There are only twenty-four towns in Massachusetts which possess no public library.

Joseph Cook is at Clifton Springs, N. Y., and is slowly recovering from his nervous prostration.

Professor Gieseler, of Gottingen, has twenty-four children. He saw a child crying in the street, and asked: "What is the matter, little boy?" "Don't you know me, papa?" said the boy. He was one of the twenty-four.

It is said of President Kruger of the Transvaal republic that he had confined his reading to the Bible and "Pilgrim's

Progress" until recently, when somebody gave him one of Mark Twain's books.

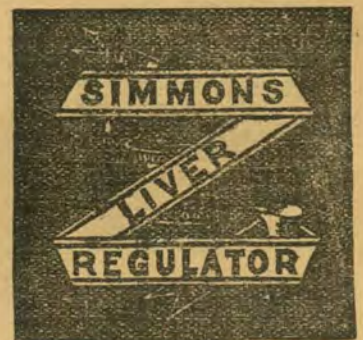
Mrs. McKinley, wife of the ex-governor, makes dainty bedroom slippers for her friends. During the many years of her invalidism she has made nearly 3,000 pairs of slippers, every pair of which she has given away.

"Young man," said the merchant to the prospective office boy, "are you fairly well educated?" "I be," replied the boy proudly.—Judge.

"I wonder why we never hear any clever talk at breakfast." "Why, that's the time people always take to tell their dreams."—Chicago Record.

Fanny: I think Mr. Blank over there is just too killing for anything. Frank: he ought to be, for he owns the largest slaughterhouse in the West.—Detroit Tribune.

She: Do you think that Mr. Warrington still loves his wife? He: Loves her? I should say he did. Why, if she should use his best razor for a can-opener Warrington would not complain.—Somerville Journal.



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