

# THE MID-CONTINENT

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\$2 A YEAR.

"TEACH PATRIOTISM in the Public Schools."

"THE CHURCH is not a dormitory", says Mr. Dwight in his interesting article on "Drowsy Eutychus," over the page.

IS THE Salvation Army to disintegrate in the United States and Canada? Or will it come out the stronger for the trials by fire? These are troublous times.

THE ESTEEMED Anthony, Kansas, *Bulletin* has withdrawn its proposition to take corn on subscription account; and with corn at 25 cents, who can blame the editor?

A PRESIDENT and an ex-President have spoken in the interests of Presbyterian mission enterprises. The very recent speech of the former is reproduced this week.

TO DOCTOR RUFUS Green: Bears are dangerous critters in woods and in Wall street, to the youthful, either in years or brokers' little ways. See Second Kings 2: 24, last clause.

THE STERN "papas" took quite a hand in "quelling" the recent infantile outbreak at the Missouri University. Properly "attend your classes and obey the faculty" was a favorite form of telegram.

PADEREWSKI is one of those superlative geniuses who work. He practices 18 hours a day, whenever possible. That is genius, young friends—18 hours of hard work a day, towards perfection!

JUDGING FROM reports from the Pacific Coast, Dr. Brooks' reception at the Los Angeles conference of Christian workers, partook of the nature of an ovation. Facts concerning his meetings appear elsewhere.

THE ATTACK ON the President's recent words in praise of Home Missions,—Home Missions in general, not Presbyterian Missions particularly,—was doubtless made by small men seeking a big newspaper notoriety. For a few days only, they had it.

WHEN QUEEN Victoria wants to read what the papers say of her, she is handed the clippings done up in ribbons. She never reads the paper in their original state. They are carefully perused by an official, who cuts out what will please her, and pins the selections on the ribbons.

DR. CATTELL told a recent Assembly that he wished he could give the disabled veterans of the Presbyterian ministry "an order on Elijah's ravens, but the ravens have gone out of the business." The Board of Relief is in sad straits, to-day. No news should be more alarming, or more moving, to Presbyterians.

THIS MIGHTY age should not boast of knowing it all. Many arts are lost. Printing on glass, for instance, as practiced in the monkish ages, is comparatively unknown to us. We can not produce those splendid colorings as the painted windows in ancient cathedrals, while the art of engraving on crystal stones and granite, as practiced by the Ethiopians and Egyptians, is almost unknown to-day.

THE BOARD of Relief for disabled ministers is in most serious straits. St. Louis Presbytery is making a special effort to help. And that is as it should be. For the cold, ink-and-paper printed reports show that this Presbytery drew out, last year, more than it paid into that fund. And 18 churches did not contribute at all. Truly, there is need of prompt action here. Read the earnest, stirring words of Hon. Selden P. Spencer, in our St. Louis church news department.

THE PRESBYTERY of St. Louis by a resolution passed, raises the question, by what authority has there been an additional column added to the Assembly blanks, as sent out by the Stated Clerk, for Statistical reports

in which to show the contributions to the Memorial Reunion Fund? The Assembly directed that these contributions be acknowledged in the *Assembly Herald*. Did it also authorize the clerk to make an additional column for their exhibit in the Minutes?

THE INTERVENTION of the President, or the Supreme Court, is all that now stands between the editor of the formerly obscure *Chicago Dispatch* and the "Pen." No rashest of gamblers would stake anything on that chance of rescue, in view of the mountains of evidence. This object lesson which Superintendent McAfee of the Society for the Suppression of Vice, has shown to the country is a glorious one. That society may require two Thanksgiving day feasts, this year. The additional one to be held at Joliet Ill., just after the prison doors shut Dunlop, the "journalist", in. And we would like to carve for Mr. McAfee.

LI HUNG CHANG has been deputed by his government to attend the approaching coronation of the Czar of Russia on May 12th. He has determined to return home through Europe and America. That the most eminent, enlightened and progressive statesman of that great but belated people should at last venture outside his native land, to make a tour of the world and a study of modern civilization, will undoubtedly prove for China a most significant an important event. He will probably learn why they were beaten by the Japanese. He may also learn something to his advantage concerning the policy and schemes of Russia. So intelligent and keen an observer will see a good many things worth seeing, and learn a good many things worth knowing.

"We suggest to our esteemed contemporary, the MID-CONTINENT, that in speaking of 'certain venerable Presbyterian weeklies' which have 'sold space to beer brewers,' it is casting a general suspicion on the papers of the church. For ourselves, we can say that we declined the advertisement in question, just as we always decline advertisements of tonics, bitters, etc., which we know or suspect to be intoxicating liquor in disguise."

That is gladly inserted. We would do no one an injustice. The *Herald and Presbyter* certainly did not insert that "business," and also recently spoke editorially on this very point. We have exact data as to names, of course, or no statements would have been made *in re*. The cap fitted certain Presbyterian heads, and certain heads of other denominations. But we believe that not one is now inserting that advertising. So the right caps must have been "put on." This, we trust, ends the "little unpleasantness."

WILLIS JAMES, a Presbyterian, has offered \$25,000 toward cleaning up the Foreign Mission debt of the Congregationalists provided the remainder is subscribed.—*North and West*.

This is a free country. That dear Mr. James may give his money to whom he pleases. The Congregationalists of course will make good use of it. He could buy outlaying Cripple Creek "mines", or gold bricks, or donate it to the Voodoo worshippers. It is nobody's business what he does with it. But really, we wish it was right to show Mr. James some of the many brave but pitiful letters from *Presbyterian Home Missionaries* that come to this office. Maybe he would give \$25 or so to the mission treasuries of his own church, now in such sore straits. But, in some respects he is quite a typical "rich Presbyterian." One grows accustomed to lack of loyalty among too many of them. There is a class of them, too, that do not give at all. It was for them that an inventor planned a toy that may make his fortune; a toy camel so small, and a needle so large, that the camel can get through.

IN THE midst of all the wars and rumors of wars that beset us in these days at the fag end of the century, the Salvation Army troubles fix the attention of the civilized world as much as do any of the grave questions of international import. That in itself shows the heights to which this remarkable organization has patiently, often painfully, climbed against

former mountains of opposition and hills of faintest praise. To the height where even the Queen of England praised the army. For, in spite of its crudities and oddities, and even of some errors, it has been a mighty power for good. Crises test men and things. This army is now in its crucial test in this country. Is it to be a house divided? Is there to be a permanent, independent American army? These are weighty questions. There is many a pro and many a con. It is difficult for one not thoroughly posted on the "inside" to say which is best. Yet all unite in regretting the unwise order to call Ballington Booth from our shores. Says Dr. Simeon Gilbert in the *Standard*: "Whatever the future of it, the remarkable Christian movement associated with the Salvation Army has already done this: It has taught the world afresh the power of Christ; the reality of the supernatural; the universality of human brotherhood; the infinite practicality of the spirit of the Gospel; the entire practicability of doing the things that ought to be done, if not in the old ways, then by some new and more aptly adjusted methods and form of aggressive agency; the wisdom of unlocking the mouths of women; the right of every one whose heart the finger of the Spirit has touched to be placed in some recognized position and set to work; that humanity despite its 'continents of sin' is a redeemed race, and that over every inch of it the soldiers of Christ are bidden in the spirit of an infinite 'sense of victory and divine success' to lift and hold aloft the one banner of the cross. The obligation to do this is the only true absolutism; there is no other."

A BAPTIST minister preaching in a little hamlet out in Kansas has become an agnostic and abandoned the ministry. It is said he is now to go about lecturing on agnosticism. He has thus created a mild "sensational" for the secular press, or a certain portion of it. He has gained a newspaper notoriety which his talents would not otherwise have enabled him to reach. Such cases now and then, at considerable intervals, occur. The very fact of their being so infrequent gives them conspicuity and public interest. Occasionally a minister falls from his moral standing and so becomes affiliated with a very large number of people whose immorality attracts no mention or comment. Such ministers get an immense advertisement in notices, news columns and editorial pages in the press. And this is right. But so much is said about the very slight sprinkling of sceptical and immoral ministers who break down in faith or character as to give the public impression that the "woods are full of them"; that the ministry is a tainted and untrustworthy class. Each case referred to raises such an innumerable number of voices as to create the impression that the cases are also innumerable. During the Mexican war, Gen. Grant was riding with another officer over the Texas prairies. They heard some distance away the howling of wolves, apparently an immense flock of them. The officer asked Capt. Grant how many he thought there were. Suspecting that he might be deceived by the howling,—determining to be on the safe side and put his estimate low enough, he said "about twenty." When they came up with the wolves there were just two, though they had contrived to make noise enough for a hundred. The press always eager for "sensations" can easily distance the wolves. When we compare the number of ministers who lose faith or character with the total number in the country, 111,000 by the last census, those who fall from grace appear to be a very insignificant number. Take 100,000 people from any other profession or class, and where shall we find a thinner sprinkling of black sheep? The church has no cathode rays by which it can read the hearts of candidates for the ministry. It exercises the judgment of charity in accepting men who offer themselves for the work of the ministry, and the sprinkling of black sheep only proves that Christ looked truly into the future when He said that the net would gather of every kind; that there would be tares with the wheat. We have unfortunately some counterfeit money in circulation, and some counterfeits in our ministry. But neither a counterfeit bill nor a counterfeit minister proves that all the rest are bad—just the opposite.



## SO MUCH TO LEARN.

So much to learn! Old Nature's ways  
Of glee and gloom with rapt amaze  
To study, probe and paint—brown earth,  
Salt sea, blue heavens, their tilth and dearth.  
Birds, grasses, trees—the natural things  
That thro' or grope or poise on wings.

So much to learn about the world  
Of men and women! We are hurled  
Through interstellar space a while  
Together, then the sob, the smile  
Is silenced, and the solemn spheres  
Whirl lonesomely along the years.

So much to learn from wisdom's store  
Of early art and ancient lore,  
So many stories treasured long  
On temples, tombs and columns strong,  
The legend of old eld, so large  
And eloquent from marge to marge.

So much to learn about one's self:  
The fickle soul, the nimb'le elf  
That masks as me; the shifty will,  
The sudden valor and the thrill;  
The shattered shaft, the broken force  
That seems supernal in its source.

And yet the days are brief. The sky  
Shuts down before the waking eye  
Has bid good-morrow to the sun;  
The light drops low, and Life is done.  
Good-bye, good night, the star lamps burn:  
So brief the time, so much to learn!

—Richard Burton.

## DROWSY EUTYCHUS.

BY C. A. S. DWIGHT.

Alexandria Troas was a place of considerable importance in the old Roman days, as its harbor was the key of the commerce between Asia and Europe. Many noted travelers entered its precincts, among the most truly distinguished of whom must be reckoned the Apostle Paul, who came to Troas on fire with zeal to preach the then novel Gospel of the crucified and risen Jesus. It was at Troas that Paul saw the vision of the man who invited him to cross over to Macedonia to make the first announcement of the Gospel in what was then the "dark continent" of Europe. Troas Paul visited two or three times. At Troas he left the cloak—a garment which some attached convert had perhaps given him, and of which he afterwards felt the sore need; and also the beloved parchments, which, with a scholar's concern for literature, he "especially" desired should be brought to him by the hand of Timothy.

And at Troas it was that that curious incident happened when one of Paul's auditors, falling asleep fell also out of a window; and was only restored to life by the Apostle's prayerful and earnest efforts. Paul was about to depart on the morrow for Assos and eventually for Jerusalem. On the eve of his departure a kind of a conversational prayer-meeting seems to have been held at the house of some disciple in Troas, but the interest excited under the peculiar circumstances caused the service to be protracted late into the night. It happened that there was present a young man who seated himself (since young people are fond of such perches) in a low window seat, which was nothing more than an opening in the wall, without any protecting frame work which would have prevented the accident which soon took place. Wearied with protracted service the young Eutychus toppled over and fell with a sickening thud on the pavement below.

We can well imagine the consternation of all present, and the distress of the relatives of the young man, if any of these were in the audience. But God's servant Paul finally brought comfort and assurance, and he became the divine instrument for the complete restoration to physical vigor of the unfortunate sleeper.

But what are we to think of Eutychus and his sudden collapse in this curious fashion? Perhaps we should not be too hard on him. It is well to be charitable—when we can. Eutychus may not have been a careless hearer, but sleep at that late hour overcame his youthful frame. Indeed the incident might be considered to be decidedly to his credit, as the man was evidently not used to late hours—as are many of the worn and jaded specimens of humanity who pass for young men in our towns and cities, but whom dissipation is fast wrecking intellectually and physically. We know that it is an Oriental custom to rise at an exceedingly early hour in the morning, even in many cases before sunrise; so Eutychus may have been unusually tired that night—when the Apostle preached so interesting a sermon—wearied as he was with a long day in shop or field.

Still, the habit of sleeping in church is not to be

commended. The church is not a dormitory. Pews are not designed for lounging places. He that would sleep, let him sleep at home; or rather let him rub his eyes and quicken his conscience and come out to a stirring service, where the pure Gospel is preached in popular language which all can understand. There is a time to sleep, and there is a time to keep wide-awake and alert. The man who sleeps on guard or in an engine-room is severely reckoned with, since he is faithless to great trusts; nor is it any more commendable to sleep in the presence of one's Maker, while the services of God's house are in progress.

Drowy Eutychus may have been a good-natured or even an earnest-hearted young man; but he made a slip in two senses when he dropped from the window. The Christian life demands vigilance as the price of success in the living of it. "Awake, thou that sleepest, and call upon thy God!" is its cry. Sloth and slumber win no crowns. No pilgrim can go to heaven dozing, but only with a springing step and alert alacrity. It may take a fall to awaken some people as in the case of the Eutychus whose accident brought him the arousing of an Apostle's ministry, but in some manner or other all must wake up who would win an immortal crown. Drowsiness is defeat; slumber promises no salvation.

Closter, N. J.

## THE CHURCH.

BY THE REV. WILLIAM W. JOHNSON.

In these days of innumerable organizations within the church, and in many quarters, of a humanitarian and socialistic gospel from the pulpit, no little confusion arises as to the true nature and office of the church.

The extreme doctrine of church and priestly infallibility has in some measure, no doubt, driven the protesting multitudes to the opposite extremes until many have come to look upon the church as a purely human organization, at best a religious society, founded by man to satisfy his own soul-hunger for things divine and perchance help some others up and on. There is a widespread notion that the church is a society of individuals religiously inclined. But such an idea entirely misses the scriptural teaching of the divine nature and permanency of the church, and as every tree brings forth good fruit after its kind, this misconception shows its fruits in the peculiar attitude of the world of to-day toward the church, and also in the practices of many church-members and church-goers.

When instructing Timothy, Paul said the time would come when people would not endure sound doctrine, but having itching ears would heap to themselves teachers and would turn away from the truth unto fables. The prophecy was soon fulfilled. It seems sometimes now as if Paul's words might fitly describe the condition in the church.

What other conclusion can be drawn from the fact that so many new gospels are preached now-a-days? That in churches once noted for gospel soundness there are departures from the old way, and itching ears? that there are such demands for men who will draw and be popular? that questionable allurements must be resorted to that the masses may be captivated? What other conclusion than this, that there is an utter misconception of the church and her mission in the world; that the church is conceived of as a society; a human institution; a sort of "social and religious state founded upon the economy of a Galilean of several centuries ago?"

The Bible teaches the eternal and divine nature of the church. The Apostle tells us that the faithful were "chosen in him (Christ) before the foundation of the world;" that they are "His body," "His temple," that Christ loved the church and gave Himself for it that He might sanctify and cleanse it and present it to himself a glorious church not having spot or wrinkle or any such thing.

Surely our Lord intended to found a church for He replied to Peter, "upon this rock will I build My church; and the gates of hell shall not prevail against it." That He will certainly establish it subsequent events plainly show, and moreover that church is the oldest institution of which the Scriptures give any record, as old indeed as the race.

The church of Christ is His Bride and as such partakes of two natures, the divine and human. It is divine because the body of which Christ Himself is the great Head; because in it and through it by the Word and Spirit flows the power of God for the salvation of men; because it is eternal, and, united to Christ, shall continue through eternity.

The church has also a human nature in that it is composed of fallible, mortal men and women, and is for the present time left to their administration outwardly, under the guidance and influence of the Word and Holy Spirit.

For some reason the minds of many have failed to discover the Lord in the church, and confusing the divine and human have lost sight of all that is not of man. So it is that while multitudes go up to the house of the God of Jacob to learn of his ways and to be led in his paths, there are other multitudes going because it is a matter of conformity to social and immoral custom—it is the thing to do.

There must be a right conception of the church and her mission which is to declare the Word of God, and teach his ways and make plain his paths. When men realize the sovereign power of God ruling in and over the church, then it is that the church is mighty unto the spiritual conquest of the earth. But, when leaving the principles of sound doctrine, they conceive of the church as a society to be used of God if He sees fit, and in the whole to minister to man's comfort and pride, Zion is brought low and truth languishes.

No society or merely human organization however good it may be, can take the place of the church or do its work, or "declare one binding truth" about God or Christ, or the soul. Christ's final revelation is in his Word and that Word He commissioned his church to preserve and to teach. The greatest need of the church to-day is to fulfill the calling of her divine Head and Master, and of the world to receive and obey the message.

Tipton, Iowa.

## BOOKS THAT HAVE HELPED ME.

I have been requested to mention some of the books that have been of the most value to me. I do not include in this list those volumes which belong to the critical apparatus of all Biblical students and sermon makers, such as expositions, commentaries, etc. In my childhood, spent in a farm house, the range of juvenile literature was very limited, comprising only "Robinson Crusoe," "Sanford and Merton," and a few others. This drove me to books for people of adult years. The first book next to God's own Book, that enchained my early thoughts, and has never yet been dethroned, was Bunyan's immortal "Pilgrim's Progress." It taught me the beauty and power of pure undiluted, idiomatic English, for in this respect it even surpasses Shakespeare. It grounded me in sound theology; for outside of the Epistle to the Romans, there is no richer compend of orthodox theology. It is a most searching exhibition of the human heart; and inexhaustible for devotional reading; all the while it quickens the imagination also, and furnishes no end of pulpit illustrations. There ought to be a chair of Bible instruction in every college; and in every theological seminary a few good lectures on Bunyan's great allegories.

During my student days in the seminary appeared the biography of the Rev. Robert Murray McCheyne, and if I ever meet Dr. Andrew A. Bonar in heaven I shall thank him again as I often have in this world, for that portraiture of a model minister of Jesus Christ. It is doubtful whether McCheyne if he had lived to an old age, would have been more useful than he is in the pages of that quickening biography. Every young minister ought to read it at least once in every year. Fifteen minutes spent over it always brings a glimpse of eternity into study life. Biographical works have always been a favorite reading with me, although the faultless specimens of that style of literature are very few. Boswell's "Life of Dr. Johnson," Dean Stanley's "Life of Dr. Arnold," Trevelyan's "Life of Lord Macaulay," the "Life of Dr. Channing," by his nephew and the "Life of Dr. McLeod" belong to this scanty repertorium of almost perfect biographies. Edward Payson, of Portland, had a prodigious influence on my early ministry in spite of his marvelous melancholy. Dr. Chalmers' life gives a grand idea of how immense a human life can be; he walks into my study like a giant. The biographies of heroic characters like Dr. Livingstone, William Wilberforce, and the missionaries Brainerd, Martyn, and Judson have always been an inspiration to unselfish toil for the Master.

Richard Cecil's little volume of "Remains," now probably out of print, gave me a hundred precious hints; for he had an immense amount of sanctified common sense, and of deep spirituality. He is the man who said, "Always have a because to meet the why," and also said that, "a warm, blundering man often does more good than a frigid wise man." Along side of Cecil, I have kept Charles G. Finney's "Lectures on Revivals of Religion." They are Sinaitic thunder and chain lightning; and the reading of them always sets me on fire. In these days of limber-backed laxities, Finney is a grand tonic for young ministers. It was the perusal of these letters that inspired young Geo. Williams to start the first Young Men's Christian Association in London fifty years ago.

With my passion for pastoral work I welcomed Dr.



Spencer's remarkable "Pastor's Sketches," volumes that exhibit a sort of Shakespearian insight into the human heart. I devoured these two volumes, and read them aloud to my people in our weekly prayer meetings in Market Street church. Dealing with awakened inquirers is a vitally important part of every faithful minister's work, and Dr. Spencer shows us just how to handle almost every variety of difficult cases. Among the books that have helped me in one of the most important spheres of ministerial labor I give great prominence to the unique volumes of Dr. Ichabod S. Spencer of Brooklyn.

During my student days at Princeton the brilliant papers of Lord Macaulay appeared in a collected form in this country; and Carlyle's first books were also coming into a wide American popularity. Dr. Alexander MacLaren, of Manchester, told me that he "was more indebted to Carlyle for mental inspiration than to any other man." I acknowledge also a debt of gratitude to Carlyle; he has often acted like a "blizzard" on my mental stagnation. But Macaulay I almost know by heart. If Bunyan taught me the power of idiomatic English, Macaulay has always been to me the model of perspicuity in the art of putting things. All his oracular judgments I cannot subscribe to; but his style is still, to my thinking, well nigh faultless. Alongside of Macaulay stand my six volumes of Daniel Webster's massive and magnificent orations. That reply to Hayne in the senate chamber still remains, and is likely to be as the high-water mark of sonorous and lofty American eloquence. Webster is unsurpassed in the power of statement, a most important point for every preacher. Too much preaching is what Robert Hall called a "continent of mud."

I have my favorite masters of the pulpit whose discourses have given me great delight. Among living preachers MacLaren, of Manchester, is to me facile princeps. Our young ministers will find him a model of lucid style, and keen insight into the very core of Bible truth. In illustrations he is unequalled. Robertson, of Brighton, was of immense service to me, not in teaching me sound doctrine, but in stirring thought and in arousing courage in the utterance of honest convictions. He was an intellectual prodigy in homiletics. My beloved friend, Spurgeon's, sermons have taught me how to present vital evangelical truth in the racy dialect of the common people. He is the prince of preachers to the masses. Among American preachers, Dr. Horace Bushnell has been to me the most nutritious and fertilizing; he reaches elevations and depths beyond Phillips Brooks; although I admire greatly the Boston Boanerges. Dr. Edward D. Griffin's grand discourses were much studied in my early ministry.

But little of my life has been spent over works of fiction. I had rather re-read one of Scott's masterpieces than almost anyone else for the first time. "Eclipse is first and the rest nowhere." Dickens I devoured in my youth, and owe much to him in awakening humanitarian sympathies. Among the best thumbed books in my library are Dr. John Brown's, the creator of the immortal "Rab and His Friends." Of the poets my favorites are Wadsworth, Cowper, Tennyson, Burns, and my brave old Quaker friend, Whittier. Hymnology has always been a delight, and helped also in my pulpit ministrations.

The whole range of skeptical literature, from Hume to Huxley, I have left severely alone. Why swallow poison and then run the risks of the emetics and the stomach pumps? Nor have I given much attention to works on apologetics. Christianity is self-evidencing; and our commission is to "preach the Word," and God will take care of it. I have never felt called to engage in the controversial or apologetic methods of preaching, and therefore can name no books of especial value in those lines. My rule has been to read tonic works; and my literary recreations have been in histories, reviews, biographies, and volumes of travel. As I glance over my library, several volumes seem to rebuke me, and to say, "Why don't you name me?" Sure enough; I cannot crowd all these beloved companions into the same compass of a newspaper article and those that I have named will indicate the kind of mental and spiritual diet that I have found most healthful and invigorating. And the Book of Books is worth more than them all.—*Dr. T. L. Cuyler.*

#### SOME SPURGEON STORIES.

Some stories of Spurgeon are told in the "Personal Reminiscences of Charles Haddon Spurgeon," by Rev. Wm. Williams. One or two are singularly characteristic. Here is a capital one.

"I don't like dancing. It was through a dance that the first Baptist minister lost his head, and I may well be afraid of it."

A good deal of the volume is of the gossipy table-talk order, but it contains much that is of more seri-

ous interest. Here are a few words of advice to ministers, in which the humorous blends with the serious until we are doubtful into which category they should be placed.

"Mind your illustrations are correct. It will never do to describe Noah as one did, sitting outside the ark reading his Bible.

"Always get the true meaning of a text. One local preacher took 'He for our profit,' and preached on 'The prophetic office of Christ.'

"Mind your figures of speech are not cracked. Don't talk like the brother who said, 'I fly from star to star, and from cherry-beam to cherry-beam.'

"Get among your people, or somebody may be saying of you as one old lady said of her minister, that he was invisible all the week and incomprehensible on Sundays.

"Shun all affectation in the pulpit, and mind you never get into the goody-goody style. One of this sort said: 'I was reading this morning in dear Hebrews.'

"Mind the theme of your sermon suits yourself. A beardless boy should not preach from 'I have been young and now am old.'

"Keep to your topic; you can't have every subject in one discourse. Some put too much into a sermon; it's a field of corn not bread.

"Don't imitate the peculiarities of great preachers. Thomas Binney used to pull his thoughts out of the palm of his left hand with two fingers, and very wonderful thoughts they often were. The students of New College, who often heard him, used to try the same dodge, but most of them found the palm of their hand had nothing in it, so they looked rather ridiculous.

"Seek to develop your whole character. A student who grows lopsided will never make an all-round minister.

"Be careful of your emphasis. One read: 'He said unto his sons, Saddle me the ass; so they saddled him.'

"Keep from wandering in your preaching. 'I am wandering in my mind,' said one. 'Well,' said a friend, 'you won't have far to go.'

"Some preachers have no settled doctrine. When I was at Pompeii I saw a god-smith's shop. He had several statues finished up to the face. The faces of these were in the adjoining room to suit purchasers."

#### DANGEROUS READING FOR BOYS.

BY THE REV. H. T. FORD.

Very many parents are evidently not aware of the dangerous and often fatal influence of the literature which comes into the hands of their boys. A few weeks ago four boys wrecked a train on the N. Y. Central R. R. near Rome, with the design of robbing the passengers. They appear to have been boys of respectable parentage, the leader being the son of a prominent lawyer of New York. Several persons were killed in the wreck, and these boys are now awaiting trial and a just law will probably require that they be executed.

It is stated, with every probability of truth, that the minds of these boys had been inflamed by the exciting sensational fictions which flood the market, stories of the Jesse James class, train wreckers, adventures of cow boys and criminals of every kind. These are all made to appear as brilliant heroes and they present a strong temptation to wide-awake boys to undertake similar criminal adventures.

A few years since three boys of good parentage about ten years of age, members of the Sabbath-school under the care of the writer, excited by this class of fiction, procured pistols and started from near Philadelphia to go to Texas on a hunting expedition. In the outskirts of Camden N. J., one of them was wounded by a shot from one of the guns when they returned to the protection of their mothers. In a hotel in which we were stopping recently a commotion was heard in a room near by. Two youngsters were attempting the robbers game. One said to the other—"don't allow yourself to be taken"—which meant shoot the officer if necessary.

A short time since a New York paper published a long list of criminal and murderous adventures of boys which had been gathered within a short period from the papers. These are only indications of a wide spread and growing evil. Nearly all children with judgment undeveloped have a very strong appetite for these exciting fictions and these unrestrained by parental care greedily devour them. There is always a class of writers and publishers ready to meet any demand which the market makes, no matter how vile and dangerous. The *Police Gazette* was in great demand. Many papers increase their circulation by publishing this class of fiction. The market is always flooded with the yellow covered highly sensational novel.

It has been found necessary to make stringent laws to suppress some of this stuff so dangerous and ruinous to the youth of the country. Mr. Anthony Comstock has captured and burned scores of tons of this poisonous literature and landed in State's prison many of those engaged in disseminating it. There is now a publishing house in New York scattering a large amount of most dangerous literature so skillfully managed as to avoid the law. It is but little that the law and its officers can do in arresting the danger.

In addition to all this corrupting literature the imaginations and morals of the children are depraved by scenes in the low down theatres to which even the poorest boys will manage in some way to find entrance, where they get education in vice and excitement to crime. We constantly see little boys gazing with intense interest and admiration at the flashy bill-boards with their highly colored pictures. Some of these pictures are obscene, and some are pictures of those fighting, stabbing or shooting. Here the boys are getting impressions, excitement, education. The law can do but little to suppress the evils and save the boys from the corrupting influences and dangers with which they are environed.

Nature and Providence have given them into the care of their parents. If they neglect or betray their trust the boys are lost. One of the most celebrated and best known clergymen and authors of our country said, a little before his death, that if he had his life to live over he would let the books go and attend to his children. If the New York lawyer had given more time to his family and less to his business, it may be that his boy would not now be awaiting trial for murder.

Altogether too many parents delegate to the Sabbath-school teacher, the public school teacher and the college professor both the intellectual and moral training of their boys and consider their duty discharged in providing them bread and clothes and perchance a fortune to leave them when they die. We knew a wealthy man in an Eastern City, who utterly neglected the moral training of his children and then became angry at the Sabbath-school teacher because they did not turn out well, sinking only into the drunkards grave. No outsider however earnest, can take a parents place or make up for the lack of parental influence and home training. No one but parents with watchful eye and constant care can save the boys from depraved companions and poisonous literature, and the sad end to which so many of the boys are hastening.

Kansas City, Mo.

#### SATAN'S DEVICES.

BY THE REV. THOMAS NIELD.

When first the foe of good and friend of ill  
Devised the ruin of our feebler race,  
His guise was in the serpent's hue and grace,  
When longer practice gave him greater skill—  
While yearly growing more malignant still—  
He wore an angel's robe of starry light,  
That, blinding by its brilliancy, he might  
The measure of his machinations fill.

But as the lesser fiends proficient grew,  
With equal skill to do the lesser works,  
Experience gave him an infernal cue  
To the disguise in which to-day he lurks.  
So thenceforth hell the prince of demons knew  
In his last role as Sultan of the Turks.

Each church can best do its own work in its own way. Different systems represent different orders of mind. Let them respect each other's convictions and each other's work, and each community witness faithfully to the truth with which it has been put in trust, and thus the highest form of unity will be attained. The different Methodist bodies in England may come together in one organization, for in cast of mind, doctrine and polity they are substantially one already; the same may be said of the Presbyterians of Scotland; but if any man, either at Grindelwald picnics or elsewhere, thinks that he can unite into one composite system the monarchical principle of Episcopacy, the aristocratical principle of Presbyterianism and the democratical principle of Congregationalism he is under a similar delusion to that of people who are said to believe you will find buried treasure if only you will dig at the exact spot where the end of the rainbow touches the earth.—*Dr. John Brown, of Edinburgh.*

Speaking of the "Woman's Bible," the *Hartford Seminary Record* says: "No woman-hater could wish for a more powerful helper than this will prove to be. Unless the editors are impervious to ridicule we may safely assume that Part II., will never appear."



## Kansas Department.

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

## NOTES BY THE WAY.

S. B. F.

The ringing words spoken last week in New York by President Cleveland and others on Home Missions ought to be sounded throughout every part of this land. The army in the van guard is on the retreat; self-denying missionaries are compelled, in order to get enough to live upon, to abandon work dear to their hearts; little struggling organizations, utterly unable to fight this battle alone and unaided, are giving up in despair; pious and godly parents, who are compelled to see themselves and children deprived of the means of grace as well as to see the "wolf in sheep's clothing" coming in and despoiling the flock and every kind of wickedness on the increase, are weeping tears of bitterness and "hanging their harps on the willows."

The enemy is coming in "as a flood" and everywhere the forces of evil are at work. Shall this state of affairs continue? Will the church not awake to the situation?

Dr. Jackson is exactly right when he says "A great crisis has arisen in our churches. It is a crisis that appeals to every patriotic citizen of our country. The cause of Home Missions is the cause of patriotism!" If the Gospel of Jesus Christ and the "good seed of the kingdom" is not freely sown among the restless, discouraged masses on the frontiers, it requires no prophet to foretell that influences are at work which will call for the arbitrament of the sword and the expenditure of "priceless treasure" one-tenth of which, expended now for Home Missions, would save this vast heritage for righteousness and truth.

The patriotism that winks at the mighty forces of evil now at work and is indifferent to the success of the Gospel of Jesus Christ as the mighty leaven necessary for the salvation of this land is a patriotism unworthy of the name and one which surely invokes, not only the wrath of God but the utter destruction of all we hold sacred and dear.

The "old, old story of Jesus and His love" must be told and those of us in the vanguard of the church are waiting with "bated breath" for the answer of our beloved church to the cry of increasing need.

The stringency of the times through which we are passing is working an evil in most of our churches which is, doubtless, a partial explanation why so many of our Boards are suffering with depleted treasuries. The attempt is made to carry on the work of the individual church on the same basis as that of prosperous times and "Trustees and deacons" find it very difficult to meet current expenses and the statement is sometimes made "We must be just before we are generous." I believe that mistaken conception of obligation is working great injury. I do not know who is responsible for the invention of the above expression; but I do know the most just and solemn and righteous obligation, that any church or any individual can have, is the obligation not to "rob God." We are obliged to be just both to God and those things which touch our more selfish relations.

It may be and is important that the pastor and janitor be paid, that our church floors be nicely carpeted and our pews cushioned and all our legitimate bills paid; but it is just as important and just that we remember to give a fair proportion to the advancement of the Redeemer's kingdom. It may be generosity to give the passing tramp a meal or help a beggar who comes across our path but it is not generosity to give to the cause of God. It is as righteous and solemn an obligation as any compact that ever bound us to our fellow-man to give that the kingdom may come.

And one reason why the sacred obligations we owe to God rests so lightly upon many of us, doubtless, is because we do not reckon the debt we owe to God in our calculation of expenditures and gains during the year. If we took what we justly owe to him unto our plans as we take the preacher, the tax-gatherer, the insurance agent, the physician, lawyer, lodge, grocer and butcher how very different would be the results. Instead of giving to His cause upon some gen-

erous whim, we would give on the principle that we owe a just debt to God and that it must be paid. Away with this delusion of the devil "just and then generous," and let us be just with God as well as to our own interests.

## KANSAS ITEMS.

WINFIELD.—Rev. S. W. Stopholet of Evansville, Ind., has been called to the church of Winfield and it is earnestly hoped he will accept.—S. B. F.

HUTCHINSON.—At communion held in this church Sabbath, March 1st, several substantial families were received into the church, among them the Mayor of the city and his wife.—S. B. F.

ARUNDEL AVE., EMPORIA.—Two persons were received into this church by profession of their faith on Sabbath, March 1st. Communion services were held by Rev. S. C. Kerr. This makes 31 additions to this church this year and 44 since Rev. A. Litherland took charge of this church two years ago.—S. B. F.

GALVA.—As a result of some special meetings held in this church by Rev. A. H. Parks, Presbyterian pastor, five persons were received by profession and two by letter on Sabbath, March 1st.—S. B. F.

BETHANY.—As a result of two weeks meeting held by Rev. J. W. Funk, supply of this church, five persons confessed Christ and the religious community greatly stirred up and benefited.—S. B. F.

TOPEKA, 1ST.—It is with great sorrow that we are called upon to record the very serious illness of Rev. S. B. Alderson, D.D., the pastor of this church. For a time his life was almost despaired of, but we are glad to be able to say that he is now on the fair way to recovery.—S. B. F.

SALINA.—The Rev. William Foulkes received 16 members, all adults, into the First Presbyterian church, March 1st, 13 of whom were received on profession. Mr. Foulkes is doing a noble work in his wide field. This congregation has liquidated, since the new year opened, a floating debt of \$3,000 over which pastor and people rejoice together.—E. W. Blair.

MINNEAPOLIS.—Three persons were baptized and received into the communion of the Presbyterian church at this place Sabbath, March 1st.

## KANSAS FIELD NOTES.

OSKALOUSA, has a self-sustaining church, a convenient parsonage and a faithful pastor, Rev. A. M. Reynolds. Ten years ago he served the same church and by an unanimous vote accepted a call to resume the work, extended a few months since. The prospect is encouraging. Already a number have united with the church and others are expected to follow. Mr. Chess Birch has assisted the pastor in holding evangelistic services. The city enjoys an elevated site and is gradually increasing the number of its comfortable homes. Our friend, W. P. McClure and his estimable family moved from Topeka sometime since and now help to advance the good work in this city.

LAWRENCE.—Rev. W. G. Banker preaches to good congregations, including a large number of university students. He found the church carrying a financial burden greatly to its own disadvantage. This by a united and determined effort has been provided for and the good work moves steadily forward. The State University has an enrollment of more than eight hundred students. The corps of instructors number fifty-four and it is said forty-seven of these are professors of religion. The Presbyterian and Congregational churches furnish the largest per centage of church membership among the students.

BALDWIN.—The Christian Endeavor work is well sustained having a membership of 40 in the Senior and 30 in the Junior Society. Black Jack, five miles in the county is grouped and receives one-half of Rev. W. C. Paden's time. In both churches the roll of membership steadily advances. The Methodist College located here has over 400 students and 24 teachers. It ranks well among the Kansas Colleges.

OTTAWA.—This city of Chatauqua fame has about 8,000 inhabitants and is one among the best regulated places in the

State. The Presbyterian along with other sister churches has done much to accomplish this noble result. The Baptists have a prosperous college and one of the finest church edifices in Kansas. The Presbyterians are looking forward to the time when they will arise and build a new sanctuary. The pastor and family have had recent sorrow in their home in the death of a precious child. The work of the church is well sustained and the outlook is encouraging. The parents of Miss Jennie Sherman, one of the missionaries under the Southwest Board, reside in this pleasant city. We were glad to learn that the return voyage of Miss Sherman was for the most part a pleasant one. Two lady missionaries of the Methodist church were with her on the voyage.

EDGERTON.—The Sabbath-school roll of this church for a small town makes a good showing, being in round numbers one hundred and fifty. The same is true of the Christian Endeavor Society which now has a following of fifty members. Church membership has a gradual growth. Rev. M. McFeatters faithfully dispenses the work here and the results in many ways are apparent.

GARDNER.—There is a roll of 100 church members, 160 Sabbath-school scholars and an active Christian Endeavor Society, Senior and Junior. The Ladies' Aid Society is in good working trim and altogether the church is in a good condition except that it is without a minister. The new church building erected under the ministry of Rev. M. McFeatters is a credit to the town. It will seat 500 people and cost \$4,000. C. H. Chamberlain is clerk of the Session. The country around is well settled and highly improved. A new creamery is the latest improvement.

OLATHE.—At a late communion season eleven persons united with the church of this city. The Sabbath-school is active and the Y. P. S. C. E. is well sustained. Rev. A. V. Stort is in charge. The congregation are looking forward to the erection of a new church building in the near future. The Pueblo school has an enrollment of 800 and a force of 18 teachers with Prof. S. W. M. Garrah, a worthy Presbyterian as superintendent.

LINCOLN.—Rev. Richard Arthur has completed his fourth year as pastor of this church. During this period he has preached 360 sermons here, 137 at other places in the country and more than 20 in the regions beyond. He has attended the mid-week prayer-meeting, and nearly all the sessions of the Sabbath school. The study of the Catechism has been encouraged and seven Bibles presented to those who have committed the list of questions. He has attended 15 funerals, solemnized 11 marriages, baptized 20 adults and 13 children. The roll of church membership has been increased by 70 additions, 20 by certificate and 50 on examination. During the last two years he has given one-fourth of his time to the Vesper church where seven new members have been received. His sermons present the great place of salvation and aim to win souls to its divine Author.

NORTONVILLE.—This town has a splendid young country all around it and enjoys an elevated, attractive and healthy location. Among the six churches represented the Presbyterians have a prominent place. Messrs. McCarthy and Perry leading merchants are influential members. Many well to do farmers are also on the list. Pastor Aller is highly esteemed and rejoices in a good degree of prosperity. Prof. Glenn, principal of the city schools is a Presbyterian. He has able assistants and a good enrollment. Electric lights have just been introduced. S. T. McClure.

## THE LATE DR. STERNBERG.

My peculiarly intimate relations with him during nearly twenty-five years of his life, that is to say, ever since he entered the Presbyterian ministry, induces me to say a word in loving remembrance of this eminent servant of Christ and venerable father in Israel.

Dr. Sternberg was no ordinary man, whether measured by natural ability, learning, character or usefulness; in each and all these characteristics, he was pre-eminent. He died on the 13th inst., at the ripe age of 82. At 24 years of age, he was ordained to the full work of the ministry in the Lutheran church. Hence he devoted nearly 60 years to the work of preaching the

gospel. Of these, the last twenty-four of his life, were in the Presbyterian church.

Dr. Sternberg was a graduate of Union College, New York. For a generation he was recognized as one of the leaders of the Lutheran church, especially of the progressive, and we might say aggressive wing of that denomination. For a number of years he was President of Hartwick Seminary, a Lutheran institution, furnishing liberal and theological education. The estimation in which he was held is indicated by the fact that, after he had been in Kansas a number of years and had entered the Presbyterian ministry, he was urged to return and again take the presidency of the college, very strong and special inducements being held out.

The Doctor came to Kansas in 1869, settled near Ellsworth in the neighborhood of Fort Harker. There being no material for a Lutheran church; but some that might be organized into a Presbyterian church, he acting at once, had an organization effected. About this time my relations with him began. He came down from Ellsworth to Salina, laid the matter before this remnant and proposed uniting with our Presbytery (Topeka), which was to meet shortly after at Leavenworth. At the meeting of Presbytery he was received on examination and testimonials of good standing from the Synod of Hartwick, New York.

He was the first pastor of the Presbyterian church at Ellsworth, and continued in that relation for quite a number of years. And, in fact, has been from the very beginning of the church to the day of his death, the most active in promoting its growth and influence. He was always a regular and punctual attendant at Presbyteries and Synods until within a few years, when the growing infirmities of age prevented. The brethren of Solomon Presbytery will remember that he at the last regular meeting in September, 1895. They will recollect also his solemn words, intimating that we would see his face no more here, "knowing that shortly he must put off this tabernacle."

Eight years ago the fiftieth anniversary of his ordination and marriage was celebrated by Presbytery in Ellsworth, Rev. J. B. Leyda being then pastor. In the name of the Presbytery a splendid gold-headed cane was presented to him, on which was inscribed in Hebrew characters "Thy rod and thy staff they comfort me." "Hæc olim meminisse juvabit."

Dr. Sternberg was well known not only in Kansas, but in large sections in other States east and west. His oldest son, George Sternberg, is distinguished as an author, especially in bacteriology. He is now Surgeon General of the United States.

It was the great regret of this remnant that he was beyond reach and could not attend the funeral of his dear friend. And this in special, because our departed friend, while living, had repeatedly made the request that this writer, if living, should conduct the services at his funeral. Farewell O man of God!

"Where thou art gone,  
Adieus and farewells are a sound unknown."  
WM. BISHOP.

## Communicated.

## AN IOWA LETTER.

MOUNT VERNON.—Sabbath, March 1st, was red letter day with the Presbyterian church in this city. It marked the completion and dedication of their new house of worship, erected at a cost of about \$14,000.00, finished and furnished. The building is of elegant stone from the quarries near Mount Vernon, and is substantial and beautiful. The auditorium is 45 by 70 feet, with school rooms, library room, and kitchen in the basement, all admirably fitted for the work to be done. It is lighted throughout by the Wellsback incandescent gas light, which is superior even to electricity. The auditorium is seated with semi-circular pews of the very best make that could be gotten. The windows are of Cathedral stained glass. The auditorium is carpeted throughout, the pulpit elegantly furnished. There is also a gallery that will seat 150 persons. The total seating capacity is about 500, but into it, on the Sabbath morning, came an audience of almost 800. The day was auspicious, and the occasion in every way marked with peculiar and happy success. Rev. W. G. Craig, D. D., from the McCormick Theological



Seminary, Chicago, was present, and preached the dedicatory sermon, which was a masterly effort, on the subject of the Sanctuary and the House of Worship. There remained to be raised, in order to put the enterprise in an entirely satisfactory shape, about \$2,000.00. In a very short time the congregation joined together and made an offering of \$2,300.00 in response to the request of Dr. Craig. Rev. T. S. Bailey, D. D., Superintendent of Home Missions for the Synod of Iowa, was present by special invitation, and had charge of the Dedicatory Services proper, and made the dedicatory prayer. There were also present the representatives of the Methodist church, and of Cornell College, on the platform, to show their kindly interest in this good work. Also there were present the pastors of the Mechanicsville and Linn Grove Presbyterian churches. Rev. Mr. Pratt, pastor of the Methodist church, held an overflow meeting in his church, for those who were not able to get in the Presbyterian church, and his audience proved to be about 300, and I was told by one who was present, that good Brother Pratt's remarks and prayer could not have been more to the point, or showed more interest, if he had been in charge of the dedication services proper. This church is one of the most important in the State, because it is located in Mount Vernon, the seat of the great Methodist institution of the State, Cornell College, and there are always present a large number of students from all over the state, and a great many of them attend Presbyterian services. It was established March 14th, 1854. It has had a succession of able ministers since the day of Rev. Alexander Boyd who led these people in worship and service in the old Bell School House. The list of ministers is as follows,—Rev. Robert Boag, Rev. E. L. Dodder, Rev. J. W. Hanna, Rev. J. H. Cooper, Rev. A. K. Baird, D. D., Rev. E. S. Brownlee. The present pastor, the Rev. A. K. Knox, formerly of the East Liverpools, Ohio, United Presbyterian church. He is a man of energy and devotion, and the Lord is blessing his labor among this people. They are a substantial church, and their influence has been steadily for the good of Christ's cause, and now that they are comfortably housed and equipped, we may reasonably expect to see a great advance along all lines for good work. They have shown a very commendable spirit in the erection of this house of worship. A few years since they built a parsonage on the lot next to the present church so now have an excellent plant in all respects. In the evening Rev. Dr. Craig preached another strong, pointed, gospel sermon, from the text "Lovest thou Me?"—Christ's inquiry to Peter. In the course of the evening's service, which was in charge of Rev. Dr. Bailey, remarks of congratulation were made by Rev. Dr. Pratt, pastor of the Methodist church, on behalf of his people, by Prof. Nicholson, of Cornell College, on behalf of the College, and by Rev. Dr. Bailey, on behalf of the Presbyterian churches of Iowa. Pastor Knox and his people were thoroughly happy, and authorized the writer to render thanks on behalf of their congregation to Dr. Craig, for his strong, earnest, and faithful sermon, to Dr. Bailey for his helpful services, and to all the good people for their interest and help.

**GRUNDY CENTER.**—This church is very happy in having once more a regularly installed pastor, Rev. W. H. Jordon, who is very greatly encouraged with the outlook for good work in his field.

**WOODBINE.**—This church is very much regretting the fact they must give up their minister, Rev. F. I. Lyman, who graduates this year from the Omaha Seminary. He has given them very faithful service the past year, during the prosecution of his Theological studies in the Seminary. The Lord has greatly blessed his work and he has gathered in a large number of souls. He has now offered himself to the Foreign Mission Board, and the probabilities are that he will be accepted. With him will go the prayers of a very grateful people.

**BIRMINGHAM AND LIBERTYVILLE.**—These churches are now supplied by Rev. W. J. Bollman, and have been very greatly blessed at a recent communion. There were received into the membership of the Libertyville church, twenty-two members, thirteen on profession of faith, and nine by transfers. Four adults and five infants were baptized at the same time.

**NEWBORN.**—This church under the pastorate of Rev. Charles Williams, is moving steadily forward. At a recent communion

four new members were added, and the Board of Trustees have just given notice that after this year they will ask no aid from the Board of Home Missions, but support themselves. T. S. BAILEY.

OUR WASHINGTON LETTER.

IN THE CHURCHES.

Greely Memorial Presbyterian church, has a Men's Club which has for its object the uplifting of men, and their instruction as well as entertainment. To this end a series of lectures was arranged for, some time ago, and such men as Prof. Otis Mason, Gen. Hazen, of the weather bureau, Henry Gannett, Major Geo. H. Harris, of the *Evening Star*, Major H. B. Williams and others, have delivered splendid lectures to appreciative audiences. The club membership is now about 75.

The Western church has organized a mission and put it in active operation in a home at 25th and H. Streets. The house has three stories and as the first story is well lighted, it has been set apart for the use of the Sabbath-school. The public meetings will also be held in this story. The pastor of the Western church, Rev. Howard Wilbur Ennis is giving a series of lectures on "The History of the English Bible." The course will extend over several months. At the close of each lecture there will be a question box.

It has been decided to hold the spring meeting of the Washington City Presbytery the first Tuesday in April. At that time there will be an election of officers and commissioners will be chosen for the General Assembly. Rev. Adolos Allen, late co-pastor of the First church is Moderator of the Presbytery. At a recent meeting of the Ministers' Association, Mr. Allen gave impressions as gathered by him while traveling in Europe last summer.

CENTRAL UNION MISSION.

The Central Union Mission has again secured Mr. McMichael as Superintendent. He held the position for six years once before and gave entire satisfaction; the management say he is the best they have had. More sleeping accommodations have been obtained in the Mission House by cutting up a large room on the fifth floor into small rooms, with a cot and chair in each.

The broom factory recently started is a success and many men who are worthy, are given employment.

Y. M. C. A.

Since the death of the efficient General Secretary, in the early part of the winter, the Y. M. C. A. have been trying to find a successor, but as yet have not succeeded. To make matters worse, the second assistant secretary has resigned, and left the first of March to accept a business position in Ohio. This leaves the work formerly done by three to be done by one, so the officers will, it is hoped, soon find the man they are looking for.

C. E. CONVENTION.

Congress was not long in passing the bill, allowing the White Lot to be used for the Convention. This beautiful and spacious lawn is the plateau directly south of the Executive Mansion and north of the Washington Monument. A fine view of the winding Potomac is here obtained. The committee of '96 purchased the tents, Williston and Endeavor, used in Boston and have had other made, which they have named tent Washington. A chorus of four thousand voices has been organized and is in training. The three tents and ten churches (only half an hour away from the White Lot to the farthest) will be used in July for the meetings. The Ebbit House, 14th and F. Streets, N. W., will be headquarters for the United Society. The States have been assigned to the various churches of the city. Likewise, the hotels.

The St. Louis delegation will have quarters in the "Normandie"—with the Vice-President of the United States. The societies which have secured hotels are assigned to churches conveniently near.

THE W. R. C. AND PATRIOTIC TEACHING.

The Convention of the department of the Potomac W. R. C., recently held here, laid particular emphasis upon the importance of the salute of the flag, in schools and the flying of the flag upon school houses; in teaching patriotism to the boys and girls of to-day who will be citizens and patriots of to-morrow. The committee of three on patriotic instruction, made a fine report and

stated that a bill was pending before Congress asking for \$1,000 with which to purchase flags for all the school houses in the District. The flags now floating have been purchased with the money obtained by the penny collections from the children, or by gift from the Junior Order of United American Mechanics or similar patriotic organizations. M. M. NORTH.

EXPENSES OF THE BOARD OF COLLEGE AID.

The Board of Publication and Sabbath-school work was not alone in undergoing criticism at the hands of the Presbytery of Winchester. The Board of Aid for Colleges and Academies has also come under judgment and makes reply.

The Presbytery took exception to the Board's reporting among receipts an item of \$70,000 which had been sent by the donors direct to institutions without passing through the hands of the Board although reported by them. That this, therefore, ought not to make a part of its income on which to reckon the cost of administration. Secretary Ray replies that "in 1890 the Board gave its aided institution the privilege of soliciting and receiving, in their Synods and Presbyteries, the College Board offerings of churches and individuals. These which previously came to our Treasury, now commonly go directly to institutions; our Treasury receipts are lessened by their amount. These offerings cost us about the same as if they passed through our Treasury. The Secretary has to visit such Synods Presbyteries and leading churches and givers; and our literature, (its publishing, shipping, postage and expressage being a large part of our expenses) is freely used by churches giving directly. If "direct" gifts are not reckoned as receipts, neither should money expended in securing them be reckoned as expenses." He thus shows that the Board's expenses were but 95 per cent. of its receipts, and also mentions that the salaries of this Board were \$1,335 less than the salaries of any other Board.

If the printing and postage expenses were large it is only because the General Assembly of 1883 gave as one reason for establishing this Board: "Arousing the Church by figures, facts, arguments and appeals, to a comprehension of the vastness of this work, is an indispensable necessity, requiring time, tact, toil." And that to reach churches, ministers and givers, by voice and pen and type, costs the Board about twenty-five per cent. of all its expenses.

Much traveling expense has been made necessary. Not only by the Secretary's attendance at General Assemblies and Synods, an attendance made obligatory on him, but also by reason of his having to visit aided institutions for the purpose of inspection, examining sites and localities offered for proposed new institutions and to inquire into the wisdom and expediency of endorsing such, and to present the work of the Board here and there on public occasions. This kind of outlay was contemplated by the Assembly when it established the agency.

Dr. Ray in conclusion well reminds us all that if "the Board should receive the amount recommended by the General Assembly, doubling its present income, its expenses would be but slightly increased and would be about five per cent. of its receipts."

DS. BROOKES' CALIFORNIA WORK.

The multitudes of Dr. Brookes' friends will be glad to hear of the great success of his Bible meetings in California. The conference for Christian workers held at Los Angeles was the occasion of his taking the long journey.

The aisles, and even the platform was thronged with eager listeners at the large hall; while every seat was early filled. He spoke, of course, of God's Word, in his usual power. The great throngs packed the hall each time he spoke.

On the following Sunday he preached, at the earnest request of that pastor, for Dr. Chichester, to a mighty gathering. In the evening he preached at a sister Presbyterian church, the name of which was not given, to another throng of earnest hearers. Then, at the close of that service he was driven two miles to a Congregational church, where another great audience was awaiting him.

It is needless to state that all who heard him that Sunday, went away with a firmer grasp on their Bibles, and their souls uplifted.

He has received many urgent invitations to continue in the work in various parts of the Sunset region, and has been received by the Christians of the whole State with wide open arms. The length of his stay, however is not known at present. D.

World-Outlook.

Spain is near bankruptcy. The operations in Cuba are draining the very life-blood of the country. Money to pay interest on national debts has again and again been borrowed. Many times has she defaulted—Soon, financial experts assert, she must acknowledge that she is a hopelessly insolvent nation. And yet she talks of war on the United States!

There is much difficulty in the task of forming a new Italian Ministry. Sig. Saracco has declined the responsibility, while the attempt to form a Saracco-Rudini combination equally failed. It was announced, however, that the Marquis di Rudini has succeeded in forming a Cabinet with himself as Premier and Minister of the Interior; General Ricotti, Minister of War; Sig. Brin, Minister of Foreign Affairs; Senor Perazzi, Minister of the Treasury, and Admiral Racchia, Minister of Marine.

A New York newspaper has printed an authentic statement from the Spanish Prime Minister, concerning Cuba and the United States. It is mild in tone. Friendly relations are earnestly desired between Spain and the United States, and it is asserted that there is no ground for the recognition of belligerent rights in the Cuban insurgents. Gen. Weyler is also painted in glowing colors as a mild-mannered gentleman. It is a unique State document, throughout.

It is stated, on presumably good authority that the true inwardness of Ballington Booth's dismissal from the Salvation Army was his refusal to forward certain funds out of this country; asserting that those funds were needed in this country. This, followed by the renunciation of British citizenship by the Mr. and Mrs. Booth, brought on the storm. There is serious trouble in Canada, too. Dispatches state that a pamphlet has been published in Toronto by ex-Brigadier P. W. Philpott and ex-Adjutant A. W. Roffe, giving an exhaustive account of the Salvationist troubles in Canada and Herbert Booth's tyrannical methods. They say that no less than 1,200 officers have resigned; that over 100 corps, posts and stations have been broken up, and that the entire Canadian force is on a steady decline. Serious charges of financial irregularities are also made.

The claims of England to the disputed Venezuela territory were laid before the House of Commons, March 6th. A long array of maps and treaties were presented, going way back to the treaty of Munster, 1646. The ninety days allowed Venezuela to answer the demand for indemnity for the arrest of English officials, Barnes and Baker, on the Uruan River, in December, 1894, has expired. The Government will not speak officially, but the highest authority is given for the statement that Venezuela refused to pay the indemnity, declaring that the questions of the arrests and the boundary dispute cannot be separated. To pay the indemnity would be to recognize British sovereignty over Venezuelan territory. It is believed that unless Sir Julian Pauncefote and Minister Andrade can arrange matters satisfactorily in Washington, England will use force to collect the money, treating the arrests as distinct from the boundary.

The disastrous rout of the Italian force in Abyssinia has astonished the world and put Italy into mourning. As this is written the dispatches tell that King Humbert has ordered Signor Franzoi to undertake a special mission to the Abyssinian King, Menelik. Signor Franzoi believes that it is best to conclude an honorable peace with the Abyssinian and abandon the country. Among the military men there is a strong sentiment in favor of pushing the campaign in Africa to the utmost, even if it is necessary to call out all the army reserves and send 50,000 additional troops to Abyssinia. But the sober-minded representatives of the business community advocate a policy of peace, even if it is necessary for Italy's pride to suffer in order to obtain these ends. The masses, as a rule, are opposed to any further sacrifice of the lives of Italian soldiers, and they are in sympathy with those who favor a complete change in the colonial policy of Italy.



## Missionary Department.

### WOMAN'S BOARD OF MISSIONS OF THE SOUTHWEST

Meetings of the Board held at the Presbyterian Rooms, 1516 Locust Street, second floor, St. Louis, on the 1st and 3rd Tuesdays of each month, 10 A. M.  
Missionary Literature may be obtained at the Rooms, between the hours of 10 A. M. and 4 P. M. Mail orders should be addressed to "Woman's Board of Missions of the Southwest, 1516 Locust street, St. Louis, Mo."

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CORRESPONDENCE CONCERNING SPECIAL OBJECTS: Mrs. G. E. Martin, 4045 Westminster Place.  
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.

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

##### INDIAN TERRITORY.

Muscogee, C. E., \$10.00.

##### KANSAS.

Emporia, \$5.00, Solomon, \$58.90. Total \$63.90.

##### MISSOURI.

Kansas City, \$51.25, Palmyra, \$3.00, St. Louis, \$348.21. Total, \$402.46.

##### NEW MEXICO.

Santa Fe, \$6.50.

##### MISCELLANEOUS.

Mrs. M. C. Williams, \$5; Mrs. E. E. Webster, \$5; Mrs. Chas. H. McKee, \$6; Refunded, \$21. Total, \$37.00

Total for Missouri, \$519.86.

Emergency for Missouri, \$50.00.

Emergency to date, \$2,007.50.

JENNIE MCGINTIE, Treas.

4201 A. Page Avenue.

St. Louis, Mo.

#### MONTHLY MEETING OF THE BOARD. MARCH 3RD.

After an earnest prayer for a blessing upon Mex'co, Mrs. R. C. Ferguson gave the needs and news from that field. Its great need is the gospel to enlightened the darkened and superstitious minds of the people; eight churches are working there. The encouragements are so great that Dr. Johnson stated after his visit there that he thought no mission field presented greater encouragements than Mexico.

Letters were read from Miss Sherman, Miss Clark, and Miss Demuth. Miss Clark has been appointed to labor in Lodiana with Miss Morris. All the letters were full of cheerfulness and thankfulness, Mrs. Beck took a portion of the 29th of Exodus as a lesson in consecration. As the Israelites were first to offer the sin offering first, so we must first make the sin offering, the blood of Christ through which alone we can come. We put our hands on Christ, who suffered for us holding nothing back, and take him as our sin offering, then with the same hand we take him as our consecration offering. Thus we come with our hands full and well filled. Moses said, who will consecrate himself this day that he may receive a blessing. Surely there follows wonderful blessings. One of these is the blessing of overcoming. Christ says he that overcometh shall sit down with me in my kingdom, not only to be introduced to the king which we consider a great honor at an earthly court, but we shall sit down with Him in His kingdom.

A new Society was reported from Mouth, Kansas.

A young lady from the Carondelet church

was introduced to the Board, who offered herself as a missionary, Miss Curl. She was heartily welcomed and told of the influences which led her to this decision, giving Miss Cort's earnest plea as the strongest.

The importance of urging churches and individuals to group themselves for the support of a missionary was spoken of very earnestly by special object Secretary.

A letter from Oklahoma spoke of the interest aroused by the expectation of the annual meeting of the Board.

#### TO THE SABBATH SCHOOLS OF THE SOUTHWEST.

You were reminded through the *Bulletin* of the Christmas offering. We would like to suggest that Easter would be a most opportune time to make this offering if you have not already done so.

There could be no more fitting time in which to foster and cultivate the missionary spirit so dear to our Master, than Easter morn. The mite is some times more valued in His sight than the pound.

If you are not contributing through the Assembly's Board, please send through the Woman's Board.

Mrs. S. M. NEIMEYER,  
Sec'y for Bands and S.S.

#### CARTHAGE, MISSOURI, MISSIONARY PRAISE MEETING.

The annual praise meeting of the Woman's Missionary Society of the First Presbyterian church of Carthage, was recently held at the home of Mrs. J. A. Mitchell and was a very interesting and instructive session. The exercises opened up with singing which was followed by a responsive reading led by the President, Mrs. Curtis Wright, and prayer. Roll call was responded to with suitable scripture texts. A paper on "China" was read by Mrs. Tindale. Mrs. W. J. Stevens read the pathetic little life sketch of "A Tsun." The Indian catechism was conducted by Miss Cassil and Mrs. Hemingway, and Mrs. Geo. Brown followed with an interesting paper, subject "Indians." Mrs. H. Wickham read of the Indians in Romance, story and song. After the thank offering Mrs. Martin offered the consecration prayer and the program was concluded with "Rock of Ages" and the Lord's prayer. The offering amounted to \$10. Coffee and doughnuts were served, and a nice social hour was spent and all departed.

#### HOME MISSION ITEMS.

BY A VICE-PRESIDENT OF W. EX. COM. HOME MISSIONS.

I have always had a feeling of sympathy for the "intelligent compositor" upon whose heads writers persist in laying all the responsibility for any errors in spelling and composition that may appear in their printed articles. But I, too, protest when the types, February 19, make me speak of the "principle" reason for the difficulty in procuring money for our work. The "principle" reason arises from the lack of "principle" in too many professed Christians. Because too many do not practice the principle of using every penny in ways that will honor God. Not yet realizing that they are only stewards and that all they have belongs to the Master, who bought them with the great price.

Some may have omitted in their readings Deut. 15:7-11. "Therefore I command thee saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land."

Many of us are glad the House voted Feb. 24, that none of the appropriations on the Indian appropriation bill should go to contract schools. (\$6,000, was the sum that "all other churches receive" referred to in another letter.)

Those knowing the Indians best will realize the strength of the "clean" heart the Choctaw prayed for. This change must be preceded, in most cases, by the filthy body and surroundings of the Indian being changed, so that all may be clean. It seems almost impossible to purify souls in impure bodies, and frequently blanket Indians and filth are synonymous terms.

These conditions will not be altered until the Indian becomes an individual, a citizen, takes his land in severalty, has a house, a fixed abode, wherein he can accumulate

furniture and the many little things that to us, constitute a "home." As long as he can take his tepee, with all his household goods and wearing apparel, in his wagon and move them on a few moments notice where ever he chooses to go, just that long will his condition remain practically unchanged. True it is a convenient and quick way to clean house, simply move your tepee poles to a fresh spot, but it is not an ideal home that can thus be so quickly torn down and set up. The Indian will never cultivate his land, never raise vegetables, grain or fruits while these nomadic habits prevail. A house of but one room is a wonderful step in advance, for then he gets a stove, a table, perhaps chairs and a bedstead, and begins "to walk in the white man's road." But you can never expect much purity of thought, action and life until he goes farther and has a house with two or more rooms; until separate sleeping apartments are provided for the occupants of the home.

Then we may begin to look for some true Christian civilization and refinement. I know workers differ on these points. Some insist that Christianity must come first and all else will follow; others reverse the order; still others expect all these things to come at one and the same time.

The longer you live among Indians the less you'll know of them apparently, or at least the less you'll talk of them, and your theories gradually vanish upon practices diverse. Some of the most readable and interesting articles I've ever read on these peoples and the much talked of Indian problem were written by people who made hurried trips through some reservation, perhaps on a palace car, or possibly stopped off between trains and were "stuffed" by the typical Westerner, who enjoys telling stories so big that it takes a score of Eastern readers to believe one, and a little one at that! These are the writers who appear to know all about these peoples, with their ancient traditions and superstitions and just how to solve the problem!

To those that live among them they are the same mysterious people that they were at first and you know but little of their inner life. To them there appears but one solution of the problem: Christian education, not of the heart and head only, but of the hand also; industrial training must be given to overcome habits of thriftlessness acquired through centuries of savagery. This three-fold training will fit them for citizenship and civilization. This is our aim in all our industrial boarding schools supported by our W. Ex. Com. We are trying to prepare these children for self-support. While the main object is the evangelic teaching, it is combined thoroughly with all lines of practical work, indoors and outdoors.

As an incentive for interest in the work the teachers often pay the scholars for their extra services. Thus it was that the children in our Mary Gregory Memorial School raised the money they gave as a thank-offering at the Birthday Party Feb. 22. The teachers prepared for them an enjoyable treat in the shape of an excellent dinner, doing all the work for the children that day. Before they left the table their thank-offering of over \$9.00 was gathered for our school work.

This was to have been a letter on Alaskan work. Many of our societies in Kansas and Missouri have been enjoying Mrs. DeVore's graphic account of that work. We hope many others may hear her, as she portrays with wit and pathos scenes in that "wonderland," and tells of her work at Sitka.

The Home Mission Monthly says: "During the past year \$500 has been contributed in Sitka for the maintenance of the Presbyterian Mission located there. This money has been given to support five scholarships of \$100 each. Four of these scholarships have been given by as many different individuals, while the fifth is paid by the Christian Endeavor Society connected with the First church (American) of Sitka."

We have eight schools now in Alaska: Juneau, Sitka, Hydah, Chilkat, Fort Wrangel, Hoongb, Point Barrow, St. Lawrence Island; the first four of these are industrial training schools. In these are now employed 31 workers.

If we reach last year's mark \$175,000 must be sent to our treasurer before April 1st. Time is so short, the work so important, please do not delay your gifts a day longer. Practice a little more self-denial, else more of our schools must be closed and the children who need these schools now, must be turned away—to what?

# Hood's

Sarsaparilla has over and over again proved itself the best blood purifier medical science has ever produced. It cures when other medicines utterly fail. Its record is unequalled in the history of medicine. Its success is based upon its intrinsic merit. Hood's

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#### STORY OF THE MOST RECENT JAIL CONVERT.

In 1877 some Catholic fanatics burned the M. E. church in Mixcoac. A year later the same and other fanatics stoned the Presbyterian church in Tizapan, the adjoining town, and the service had to be suspended. Among the guilty of both parties was a man who was sexton of a Catholic church in an adjoining town. He was intimate with priests and had served the Catholic church in various capacities. Finally he was put in jail. As soon as he heard of the Sabbath-school he began to persecute those who attended, and one Sabbath he attended it with the object of breaking it up. But the Word of God prevailed. The lesson went home, the persecutor could not help applying the message to himself. That night he couldn't rest, sleep was impossible and peace came to him only when he confessed his sins and belief in Christ as his personal Saviour. This year he was one of the teachers of the Sabbath-school he once wanted to put an end to. Two Sabbaths ago he was at a regular church service and since that day (during the week of prayer) he has held special services in his home on the outskirts of the city, or brought strangers with him to the regular church services.—T. G. Woods in *Presbyterian Journal*.

#### "TWO CENTS A WEEK AND A PRAYER."

"Two cents a week and a prayer,"

A tiny gift may be,  
For it helps to do a wonderful work  
For our sisters across the sea.

"Two cents a week and a prayer,"

From our abundant store;  
It was never missed, for its place was filled,  
By a Father's gift of more.

"Two cents a week and a prayer,"

'Twas the prayer, perhaps, after all,  
That the work has done and a blessing bought,  
The gift was so very small.

"Two cents a week and a prayer,"

Freely and heartily given;  
The treasures of earth will all melt away—  
This is treasure laid up in heaven.

"Two cents a week and a prayer,"

A tiny gift may be,  
But it helps to do a wonderful work  
For our sisters across the sea!

—Heaven Woman's Friend.

Korea is the Rip Van Winkle of the present age.

At the capital of Korea, there is an altar consisting of an open bare platform, dedicated to the Spirits of the Land. Upon this the king offers annual sacrifice. They need some one to go to them with Paul's message. "Whom ye ignorantly worship, Him declare I unto you." It is said that the Koreans used movable type for printing two centuries before the art of printing was invented in Europe.

## Excursion to Europe.

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**Church Prayer-Meeting.**

*The Mid-Continent Topics.*

For March 18.

**WHAT DOES GRACE MEAN?**

Rom. 3: 24.

[See Prayer-Meeting Editorial, page 8.]

**Young People's Meeting.**

**CHRISTIAN ENDEAVOR TOPIC.**

BY M. C. W.

March 22.

**"DILIGENT IN BUSINESS."**—Prov. 6:6-1; Josh. 22:5.

The sixth chapter of Proverbs, referred to by the topic, furnishes a striking portrait of the sluggard. Bidden to learn of the little ant and to consider her ways of industry and foresight, her toiling through the summer and her laying up meat in store, the sluggard is represented as fast in idleness and sleep. Unlike the ant who has "no guide, overseer or ruler" he is called on and expostulated with, by a warning voice, like a master calling his over-sleeping servant, "how long wilt thou sleep, O sluggard; when wilt thou arise?"—as if to say, "It is broad day, you have enough rest, the work now presses. Come, come, are you going to sleep forever?" And he, yawning and dozing and stretching himself, and his eyes but half open and still hugging his warm bed, begs for one more nap, "a little more sleep, a little more slumber, a little more folding of the hands to sleep." And hardly has he drawled out his slow and but half coherent words ere he is off again fast locked in the sleep of laziness and self-indulgence. Unable to arouse him the friendly monitor leaving him in his slumber depicts the consequence of such a weak and unworthy habit of life—"So shall thy poverty come as one that travelleth," it may be far off as it and but dimly seen, like the traveler in the distance, but it is on the way, "and thy want as an armed man," that is, it is a fate which the sluggard can not resist but which will strip and despoil him.

This picture and prophecy, narrated in the 6th chapter finds its fulfillment in the latter part of the 24th chapter of the same Book. As if allowing for the interval of time the writer describes his visit to the field of the slothful and the vineyard of the man void of understanding. He finds it was "all grown over with thorns, and nettles had covered the face thereof and the stone wall thereof was broken down." Is not that a picture true to nature? If a man will not industriously cultivate his ground then only those things will flourish there which grow without cultivation. Thorns and weeds do not require labor in order to their growth. All they ask is to be let alone. The more the farmer sleeps and rests, the better for them. He can take his ease the whole season through and still be rewarded with a generous yield of these productions. And of course the slothful man's "wall" or fence is broken down, and the cattle and hogs are going in and out at their pleasure. Fences cannot repair themselves and if neglected thus do they get their vengeance.

As the wise man stood looking on this scene, he thus moralizes: "I saw and considered it well. I looked upon it and received instruction." He recalls the warning which had been given. Is not this the form of the sluggard who had pleaded for "a little more sleep, a little more slumber?" And is not this scene of dilapidation just what had been foretold, "So shall thy poverty come as one that travelleth and thy want as an armed man."

Just as by the farmer's neglect of his field the ground will be overgrown with weeds, the gate hinges will get loose and the fences be broken and the general signs of unthrift and decay will show themselves, so in the spiritual life the man who says, "a little more sleep, a little more slumber," who settles on the lees and covets ease in Zion, will find his soul growing lean. It is sad to observe a sluggish Christian life, a dilatoriness and lassitude and dullness in religious things, remissness in the duties of home religion, carelessness concerning the Bible, a lack of regularity in church attendance, regarding bodily rest and indulgence as the chief benefit of the Sabbath, forget-

ting the prayer-meeting, and neglecting the lines of Christian work.

"The little ants for one poor grain  
Labor and toil and strive;  
But we who have a heaven to gain  
How negligent we live."

CHRISTIAN ENDEAVOR GUIDE-POSTS.

If your League can't have an entertainment without aping a minstrel *troupe*, don't have any. In the name of religion let us be decent.

Whist and progressive eucher are forms of gambling. The "society" that indulges in it is on a level with that of the gambling den.

**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 22, 1896.

Lesson XII.

**FAITHFUL AND UNFAITHFUL SERVANTS.**

Luke 12: 37-48.

**GOLDEN TEXT.**

Be not drunk with wine, wherein is excess; but be filled with the Spirit,—Eph. 5: 18.

Topic.—The faithful will be watchful.

Time.—Late in A. M. 29.

Place.—Gal'ilee or Pe'ria.

Persons.—Je'sus, his disciples, the multitude.

*Workman's Qualifications*—Every one who enters the Lord's service must carefully consider the cost, and deliberately make the choice of him for Master and Teacher. He requires certain qualifications of every disciple. One of these is constant watchfulness. This is widely different from constant worry or even anxiety about the future. It rather implies a condition of readiness for service, whenever and whatever the Master may order.

The call may be unexpected or sudden, but it should never surprise us. Our business is to be ready. If there is no special service for us, then our special service is to wait, watchfully, ever keeping ready to respond when a new call does come. Such service the Master will reward.

Long delay is no excuse for grumbling, self-indulgence, or for becoming earthly or spiritual despots. There is no warrant for one disciple, however great his learning, wealth, power, or position, to lord it over another; to distress him in his earthly comforts, or in matters of faith or conscience.

The disciples are equal before God in their privileges, though varying widely in their abilities, gifts and opportunities. Their judgment and reward will be with wise justice, discriminating as to their gifts, opportunities, and fidelity. So, too, will punishments be meted out with similar wisdom and discrimination upon the despotic servant, whether he is a tyrant over men's bodies or a despot over their souls.

SPECIAL WORD STUDIES.

*Watching.* The Greek word primarily means "arousing one's self from sleep." So it adds to the ordinary idea of watching that of being on the alert for any call, however sudden and unusual.

*Gird himself.* The Master turns servant to wait on his faithful ones, and so girds his loose garments as a servant to wait on the table.

*Broken through.* Literally, "dugged through." The soft wall of some Oriental houses may be dugged through when built of clay and coarse grass or wood. The Greek word for a burglar means a "wall-digger." So in Job. 24: 16, "In the dark they dig through houses."

*Wise steward.* The Greek is more emphatic, "that faithful steward and wise man."

*Household.* That is, all held in the same house. The Greek word has a different and narrower but similar idea, meaning attendance or "waiting on," hence all the servants in the same house or family.

*Portion.* The part allotted to each. The Greek has it even more definite, "the measure of food" at the due time.

*Unbelievers.* The Revised Version gives "unfaithful," which is more exact. It is fidelity, not faith, that is the point of this parable; so Wyckliffe reads "unfaithful men."

*Stripes.* The Greek is "blows." The same word is in Luke 10: 30. See "wounds"

**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, bronze 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.

under Word Studies, lesson for March 8.

LESSON EXPOSITION.

I. *Faithful Servants.* Blessed are those servants, v. 37. The servants that are always watching and prepared for service. They will be waited on by the Lord himself. The picture is taken, perhaps, from a Roman custom known to those whom Jesus was addressing. At the Roman feasts of Saturnalia ordinary labor, business and courts were suspended. The slaves wore a cap of freedom and sat down at banquets in the attire of their masters, who waited upon them. Thus Jesus washed his disciples' feet.

*In the second watch,* v. 38. The banquet would not be over until some time late in the second or perhaps the beginning of the third watch. Be an alert, active, working Christian rather than spend your time in lugubrious wails over the degeneracy of the times, or in anxious, feverish anticipations of something to come, or in useless speculation over when and how the Master will appear.

*Goodman of the house . . . would have watched,* v. 30. Better, "the master of the house." "Goodman" has no reference to the moral character of the person; it is an archaic title for a "husband" or "head of a house." In this case he was not "good" in the sense of wise or prudent, for had he been so he would have set a guard to protect his home.

*For the Son of man cometh,* v. 40. His coming will be at an unknown hour, just as the hour of the coming of a thief is unknown to the master of a house. That will not make any difference to those disciples who are always ready.

*Who then is . . . faithful and wise,* v. 42. Peter wanted to know how widely this parable could be applied. Was it for the twelve only? or, was it for all? Jesus does not directly answer the question, but adds another parable of a steward, whom his lord puts in charge of his house during a temporary absence. This was a common thing then and now in the East. Then the steward was a slave. Such a servant in charge of his lord's things would be blessed if the lord found him faithful in his duties whenever he came. His fidelity would be rewarded by making him ruler of all his possessions. See 1 Cor. 4: 1, 2, and Luke 22: 29, 30.

II. *Unfaithful Servants.*—*Delayeth his coming,* v. 45. So they soon after began to say. See 2 Pet. 3: 4, 8, 9. Later the corrupted Roman church fell into evil indulgences and practices well prefigured by the drunken and dissolute conduct of the steward. The servants of Christ were beaten, imprisoned, burned, slain by the sword, as Savonarola, Huss, Latimer, Cranmer, and the army of reformation martyrs. This unfaithful servant gave himself up to revelry and to the gratification of his appetites—gluttony and drunkenness. The delay of their lord, absence of the master, delay of punishment, is the occasion for some to give loose reins to their passions. The day of reckoning is far away; they think all will be forgotten or overlooked when it does come. But see, what next?

*His portion with the unbelievers,* v. 46, or, "unfaithful." To this servant his lord came when not looked for. The wickedness of some of Christ's professed people will not delay his coming. They will be judged, and be appointed their portion with the unfaithful. The precise extent of the punishment prefigured here is not certain. Grotius, Beza, and many others think it is excommunication from the church and the family of disciples. From the parallel passage in Matt. 24: 51 the judgment implied seems to be eternal, though the next two verses here point to wise discrimination in the punishment.

*Few stripes . . . ask the more,* v. 43. Every thoughtful person will give special and prayerful study to vs. 47, 48. Great privileges bring great responsibilities. If our talents increase, so does our duty to use them. The thought is similar to that in Deut. 25: 2. Those who have great wealth, great learning, great honors, great power have correspondingly great responsibilities and must give the greater account at last. The punishment, too, will be proportioned to the powers, gifts, opportunities, and knowledge of the offender. Baxter well says, "Great gifts are to be used with great diligence; great trusts, and powers, and charges, are rather to be feared than sought."

LESSONS FOR TO-DAY.

*Surprised.* Defeats come chiefly through surprises. The Indian steals on the camp while men are asleep. The laws of war inflict the death penalty on a sentinel sleeping at his post, for his sleep may mean defeat to the army. Death comes unexpectedly. A weeping family are gathered to watch during the last hours of a dying friend. He seems better; they go home or retire to sleep, and death comes while all are absent.

The devil catches the man who is not watching. Jesus bids us watch; blessed is the servant who is found so doing. If he had known when the thief would come he would have been on his guard. But the thief comes when he is not expected. "There was no policeman around." No, for the thief took care to watch for the officer, though the officer did not watch for him.

*The Son of man cometh.* That Jesus will come again is plainly taught by him in the Gospels and by the apostles in the Epistles.

Fanaticism may misinterpret Scripture, but true devotion will believe and watch. Jesus will come again, said the angels after he descended from Olivet (Acts 1: 11). "Even so, come, Lord Jesus," is the last prayer written in the Bible (Rev. 22: 20).

*Abuse of privileges.* Those who have long had privileges are prone to look at them as individual possessions. Old servants of a corporation get to acting "as if they own the people," and sometimes lose their places because of their presumption.

In politics the old stages learn the tricks and form "combines" to perpetuate their power. Well, sometimes there is a reckoning. The party in power is swept out by a great powerful uprising. The new officers are certainly expected to do better.

*Punishment.* Future punishment has in a measure, fallen out of popular theology and religious teaching. Sin will meet retribution. A just God will not acquit the guilty. Believe this and teach what God declares.

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# THE MID-CONTINENT

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## A CRITIC OF THE POPE'S CLAIMS.

Archbishop Kenrick, the eminent Roman Catholic prelate of St. Louis, died last week at the advanced age of ninety years. For a long time past, by reason of old age, he had been incapacitated, and the work which so long was his, had come into other hands. He seems to have been a man of strong character, and a man of learning, and much esteemed for personal qualities. He held high rank as a Catholic theologian.

Probably the most notable single circumstance in his history was his course in the famous Vatican Council, at Rome in 1869, as one of the very small minority who opposed the decree ascribing infallibility to the Pope. Protestant Christians can not but be interested in the fact that following the Council he dared to publish such sentiments as these: That "the proofs of the Catholic faith are to be sought rather in tradition than in the interpretation of the Scriptures"; that "it is obviously impossible to deduce from the words, 'Thou art Peter,' etc., a peremptory argument in proof even of the primacy"; that "we have not even one single passage of Scripture, the meaning of which is undisputed, in which anything of the kind is promised to Peter separately from the rest of the apostles." While admitting that a great privilege was granted to Peter above the others yet he also candidly admitted that he was led to that opinion by the testimony, not of the Scriptures, but of Christian antiquity. He affirmed that the pontifical authority as at present exercised is very different from what he thought it to be in the early church. And as far as the Pope was infallible, he held, according to the now displaced Gallican view, that he was so only on the condition that he should use the counsel of his brethren, and should be aided by the judgment of those who are his partners in this supreme function. In another particular too he differed from the now prevailing view of his church. While admitting the dogma of the immaculate conception of the virgin Mary, *i. e.*, that Mary, though of the human race, was conceived and born without the stain of original sin, he yet candidly acknowledged he had never been able to discover it either in the scriptures or the writings of the fathers, neither had he ever found the man who could show it to him there.

Archbishop Kenrick was an able and faithful Catholic, but he was not a good papist. His theology on the points above indicated separated him from the sentiment and spirit which dominate his church in the present day. Though he made his submission to the authority of the church after the obnoxious decree had become one of its dogmas, his reason and his sense of truth, as we are left to infer, still remained in unyielding though silent opposition. There is reason to believe, too, that as his reconciliation to these decrees was not entire and hearty so his unforgetting church was never entirely reconciled to him.

## A LETTER FROM DR. GREEN.

THE INVESTMENT ASSOCIATION  
OF NEW YORK  
(INCORPORATED UNDER LAWS OF STATE OF N. Y.)  
R. S. GREEN, PRESIDENT.  
100 Broadway, New York City, March 2, '96.  
EDITOR MID-CONTINENT,

DEAR SIR:—

Will you kindly allow a reply to your criticism upon me in your issue of February the 26th? You criticize me as using the *Assembly Herald* "as if it was the organ of my personal whims", and add "In that famed Venezuelan phillipic he threw good judgment to the winds." You also give your readers to understand that there was a connection between that article and my business affairs. The article, likewise, would give to them the idea that I am speculating and even gambling in stocks. My reply is first, that I did not write the Venezuelan article and knew nothing of it until I saw it in print.

2nd. That I have never used the *Assembly Herald* as a personal organ in any way, shape or manner.

3rd. There was absolutely no connection whatever between the Venezuelan article and my business affairs, as my purchases of securities, which have been criticised, were made on December 21st, before that article was printed. By the time it appeared the war scare was practically over, and securities had returned very nearly to their normal value.

4th. The prospectus which I sent out distinctly elated that I was not speculating, and I may add I have no intention of doing so. The business of buying and selling securities is a legitimate, honest and honorable one.

Trusting that you will give to the above the same

prominent position which was given to your criticism, I remain

Yours very truly,

R. S. Green.

As to the *Assembly Herald's* Venezuelan article it was only natural, as Dr. Green was the editor of the paper, that its authorship or at least the responsibility for it, should have been considered his. We are glad Dr. Green does not take issue with our opinion that the article in question "threw good judgment to the winds."

What we meant by objecting to the *Herald* being made the editor's "organ", in the sense referred to, was that that paper had been established by the Assembly as the medium of the Boards, and not for the propagation of personal views on general subjects. We fear that two-column editorial, not only by reason of the surprising sentiments advocated but as a perversion of the objects of the paper, has tended to discredit the whole enterprise of an Assembly organ.

As the *Herald* is only issued monthly it may be that at the time the article appeared "the war scare was practically over," but at the time it was written, evidently, to judge from its bristling tone, the war feeling, what there was of it, was at its height. The tone and spirit of the article is manifest, although in the delay of publication incident to a monthly issue, the conditions may have changed by the time the January number had reached its readers. The grave anxiety on the subject, however was not entirely passed even then.

As to any intended or purposed connection on Dr. Green's part between the Venezuela article and his business affairs, we accept his emphatic disclaimer, and are glad he has made it.

## AS TO THE CUMBERLAND PRESBYTERIAN CHURCH.

Our good neighbor, the *St. Louis Observer*, of the Cumberland Presbyterian faith and order, while speaking of the progress of that church, of which we are always glad to hear, is led to remark on its relations and its contrasts with the Presbyterian Church. It states that the Cumberland church having "taken the surgeon's knife and cut out Calvinism" from its body is now a "strong young giant marching at the head of the Presbyterian columns." That, with this bad theology excised, it has gone in a missionary way "wherever Calvinism has been taught and believed;" for the improvement of its benighted kin of the older church. That in this labor of love and patience of hope it has succeeded wonderfully, inasmuch as already "three-fourths of all the Presbyterians of the world accept and preach the cardinal doctrines of the Cumberland Presbyterian church." Now whatever may have been the influence of our sister church in other respects the fact remains that those regions where she has chiefly wrought her work, viz.: the South, the border States and parts of Pennsylvania, are exactly the localities where the Presbyterian church has shown the least signs of "cutting out its Calvinism." So in respect to that particular it would seem as if the Cumberland mission had been thus far a case of "love's labor lost."

As to its now being the Champion in the Presbyterian world, "a strong young giant marching at the head of the Presbyterian columns," we suppose the *Observer* must be speaking in a sort of Pickwickian sense. Certainly it could not have based that wonderful claim on a comparison as to membership, ministers, institutions of learning, missionary operations, etc. In saying this, we intend no disparaging reference to the showing which our sister church makes. By the way, however, we might ask how long the C. P. will continue to call itself "young." It must not forget it is now well nigh one hundred years old. In this country a church career of that age "is no spring chicken," and the Cumberland membership of about 180,000 has had considerable time behind it.

The *Observer* is further led to remark in connection with that de-Calvinising influence which it attributes to its church that "more than two-thirds of the ministers and elders of the Presbyterian churches in this country would gladly revise their standards if they could agree upon a restatement of them." We suppose this declaration is made on the ground that revision was attempted a few years ago in our presbyteries. But the outcome of that experiment does not warrant such deduction. The church agreed to make an attempt at such a revision of the Confession of Faith as would not (to quote the official instructions of the Assembly) "in any way impair the integrity of the Reformed or Calvinistic system of doctrine." Verbal changes, the modernising of certain terms, and alterations in the manner of stating certain things was what was contemplated. Those who were willing to "take the surgeon's knife" and mutilate the church standards in the sense recommended by the *Observer* were a very small minority. And the

overwhelming majority of those presbyteries which voted affirmatively made clear their distinction between revising the Confession, and revising the system of doctrine taught in that confession. They wanted no alterations or amendments that would change what had been so long known as the historic faith of the Presbyterian church.

But despite this misapprehension on the part of the *Observer* and its possible regret at the Presbyterian obstinacy or unreadiness in the matter of the "surgeon's knife" we doubt not it is ready to concur with its confrere the *Cumberland Presbyterian* of Nashville in the sentiment:

"All honor to the Presbyterian Church, whose liberality to missions, gifts to education, devout heroes—all these and a hundred other elements of greatness and goodness make Cumberland Presbyterianism properly proud of its parentage."

## WHAT DOES GRACE MEAN?

The word grace, like the word Gospel, is more particularly a New Testament word. And as a New Testament term it is particularly Paul's watchword. It occurs in his epistles, we may safely say, three times as often as in the rest of the New Testament.

Grace is a beautiful word. Even its lettered form as it strikes the eye, and its very cadence as it falls upon the ear—all about it is pleasant. And in whatever sense it is used, whether to denote bodily appearance, or manner of action, or felicity in speech, or borne as some daughter's name—

"Grace is a charming sound,  
Harmonious to mine ear."

But especially in its religious use, and in its wealth of meaning to the Christian heart is it a word of delight. In this use it has a special sense above that which it bears in any other connection. Grace is favor, but it is favor bestowed when undeserved. It denotes God's relation towards man as a sinner. It is more than goodness. God's preserving the beasts of the field and "giving the young lions food when they cry" is goodness but it is not called grace. It is more than mercy. Mercy is pitifulness and compassion to the needy. Mercy regards man simply as weak and in want, and the kindness it denotes is something irrespective of the moral character of the recipient, like the rain which falls on the just and the unjust.

Love comes nearer the idea of grace. Yet while essentially the same, grace, in its definition, can be distinguished from love. The different conditions and the difference in the objects upon whom it is bestowed give to grace a sense and charm specifically its own. God's love can manifest itself towards the "saints made perfect," and towards the congenial in spirit in whom He can see the likeness to his Son, and in whom He has complacent delight as well as towards the weak and soiled and wandering ones of earth. In heaven where dwell only they who are children of the light and who are glorified together with Christ, the gracious fellowship and outgoing of the Father is more suitably expressed by the word love than by the word grace.

Still we must not attempt a too refined distinction. God's grace is likewise his love. But more specifically it is *redeeming* love. Grace is set over against ill desert. It is that kind of love which takes hold of man here below and in his sin; which spends itself particularly for the weak and the lost and for them that are out of the way. Grace always flows down. It is the love which humbles itself. It seeks the lanes and the hedges. It has to do with the unworthy and the outcast. It travels forth "bringing salvation." It is the love which cries "come," which goes out into the wilderness to seek the one that is lost, that lifts up the helpless sheep, which welcomes back the way-worn and tattered prodigal and which speaks peace to the penitent—this is the kind of love which is called grace. It has respect unto "rebellious man" and contrived the wondrous scheme which saves him. It is that peculiar favor of God which pertains to salvation, and which comes to them in whom He is not well pleased. It is that love which is commended to us "in that while we were yet sinners Christ died for us." We see "the grace of our Lord Jesus Christ that though he was rich yet for our sakes He became poor."

Thus may we understand this word grace of the Christian vocabulary. It is not the payment of a due on the part of God. It is not his sense of reciprocity towards man. It is not a reward of merit, nor a compliment nor a courtesy. It is kindness pure and simple, a kindness based on no condition of desert on the part of man. And not only that, but a kindness bestowed when a penalty was due. Grace is something strange as it were, something surprising and "marvelous in our eyes," an amazement in the way of love, a favor neither purchased nor deserved, but freely given, and only on the ground of "that love which passeth knowledge."



## UNHAPPY CUBA.

BY THE REV. H. T. FORD.

There are some things we do know about Cuba and a good many things we do not know about the present state of affairs there. Spain maintains a vigorous censorship of the press and each side in the conflict seeks to convey to the public an impression far too favorable to its interests. The amount of misinformation we are constantly receiving is quite bewildering.

## THE ISLAND.

The area of Cuba is nearly the same as that of the State of Tennessee, 41,655 square miles. It is said that only a tenth part of the island is under cultivation, the interior being more or less mountainous and covered with a very dense forest and never yet explored. The soil and climate are such as to make the possible products very large. Its two leading crops are sugar and tobacco and these are its main staples of export. The United States takes the most of its sugar and a majority of its tobacco. Of 718,204 tons of sugar exported in 1893, 680,642 tons came to our country. For the last few years there has been an important shrinkage in both these crops. The total exports of Cuba in 1892 amounted to about \$80,000,000 while its imports were less than \$50,000,000.

The population as well as the area of Cuba is nearly the same as that of the State of Tennessee, being 1,631,687. Between one-third and one-half of the population are colored people held in slavery until 1886. About 100,000 are Spaniards, and the remainder Cubans or Creoles. While there are 848 public schools and one university and education is compulsory, not more than one-fourth of the population is able to read and write. Only \$182,000 is spent on public schools.

## GOVERNMENT.

While nearly all English colonies enjoy Home Rule and govern themselves, Cuba is governed by Spain. That the government has been and still is heavily oppressive there seems no room for doubt. The Spanish people and government have always been cruel and tyrannical. Not as bad as the Turk, they still have an established character and reputation all their own, which the world recognizes, and which, in the absence of very definite information cause the world to believe that the Cubans are not without reason for rebellion.

It may not be a very good population but it would hardly expose itself to all the miseries of civil war so often if the yoke were easy on their necks. While the Canadians would not accept independence or separate from England on any condition, Cuba has time after time made heroic efforts to get free. The previous struggle, lasting from 1893 to 1873 is said to have cost Spain 200,000 men and \$700,000,000 of treasure were spent to feed the conflagration.

Spain claims that the Cubans have no reason for discontentment or rebellion because they enjoy the elective franchise and are represented in the Cortes. But the Cubans reply that the franchise is a delusion and is so manipulated as to give them no power or advantage. Only those can vote who pay an annual tax of \$25, and the electoral law is so skillfully framed as to reduce the voters to a small number and nearly always give the majority to the Spaniards, that is, the European colonists who are less than ten per cent of the population.

The right of suffrage is thus reduced to only 53,000 or three per cent of the total population. It is said that in the municipal district of Guines with a population of 13,000, only 500 of whom were Spaniards, 32 Cubans and 400 Spaniards vote. The number of deputies sent from Cuba to the Cortes is insignificant and the majority of them appear to be representatives of Spaniards rather than of Cubans.

Also in home affairs and municipal government the Spaniards appear to exercise an altogether disproportionate influence and control—so that there is really no home rule. Even Captain General Campos tried to induce the government to grant home rule to Cuba.

Nearly all the officers who administer the home government are Spaniards sent out from Spain such as the Governor General, provincial governors, custom house officers, comptrollers, auditors, treasurers, bank officers, secretaries of the government, judges of the courts, magistrates, attorneys, general Archbishops, bishops, canons, pastors of rich parishes, and large salaries are attached to all offices—\$50,000 for the Governor General with abundant perquisites, for the Director General of the Treasury, \$18,500 and for the archbishop of Santiago and bishop of Havana \$18,000 each, commander of the Naval Station \$16,392 and for the second in command \$15,000, and for judges of the courts \$15,000 each, and a long list of other officers with high salaries which make those in our country look small.

## THE FINANCIAL SITUATION.

It is not pleasant to be so largely shut out from the offices and government by one's own country and to feel that you are ruled by foreigners, but a more important ground of complaint and rebellion is found in the financial situation and heavy and increasing taxation. The Cubans say that the Spaniards in Cuba are only parasites, that men are sent out from Spain to fill the offices and accumulate fortunes to be enjoyed in Spain. They say that "Spain exploits the Island of Cuba through its fiscal regime, through its commercial regime, and through its bureaucratic regime."

Previous to the breaking out of the present war, the debt of Cuba was said to be \$190,000,000. It is now believed to be about \$300,000,000. Such a debt for such a people with so small a portion of the Island in cultivation is simply impossible. What would Tennessee do with such a debt? The interest on it is \$9.79 for each individual, while that of France with the greatest debt in the world is only \$6.30

The Budget for 1879 was \$46,594,000, and is now \$26,000,000 and the deficit has ranged from \$4,500,000 to \$20,000,000.

In the *Popular Science Monthly* for November 1895 David A. Wells says: "As far back as 1879 the taxation imposed by Spain on her island of Cuba was reported to have made the latter the most heavily taxed country in the world; the rate on its free population being then estimated as equal to \$34.50 per capita". The taxation in Spain is only one half per capita what it is in Cuba and nearly half the Cubans are negroes just out of slavery and consequently very poor.

When this inequality is pointed out Spain will doubtless reply that most of this great debt is the product of rebellion and those who dance must pay the fiddler. But however the debt may have been created it is a crushing burden. When the annual tax amounts to from one-third to one-half the value of the total exports of the country it is not strange that the people are discontented and struggle to relieve themselves. The Cubans claim that the fruits of their labor are largely taken by the tax gatherer and that they can neither increase their wealth, nor carry on internal improvements and develop their country. It is hardly in human nature that they should be content under present conditions.

And yet Spain feels that she has established rights there. She discovered the Island, has settled it up and cared for it for four hundred years, and under the law of nations it is her right to put down rebellion and govern it as she will. The trouble with Spain is that she is a Bourbon country, she cannot learn, she cannot waken to the light of modern times, she cannot leave behind out worn-ideas, customs and laws and keep up with the march of events and nineteenth century freedom-loving civilization.

## CUBAN INDEPENDENCE.

The Cubans are dreaming of independence, a republican government, internal improvements, commercial prosperity and wealth. There is little reason to expect that this can be anything more than a dream. No people are more unfitted for self government. The two races colored and white in nearly equal proportion forbids it. A mixed population, immoral, jealous and superstitious three-fourths of whom can neither read nor write, cannot establish and maintain republican government. Independence would only be changing from bad to worse.

Our country does not want Cuba. It would be a meal we could not digest. Senator Sherman proposes to give her to Mexico, but Mexico has not indicated that she desires such a pandora's box, nor is it probable that she could govern such a people better than our country, or even than Spain. England is the only Power in the world able to govern that unhappy Island, giving it liberty, law, peace, commerce and education. The experience of England in the government of her colonies has been universally successful. She is the greatest civilizing agency of the world. Among all her colonies not one is in rebellion or appears to be discontented or shows any desire to be independent of the mother country. She always gives her colonies home rule just so fast and so far as they are able to govern themselves. But with the Anglophobia prevailing in our country such a happy destiny for Cuba is not to be considered. Omniscience only can tell what future is in store for Cuba.

## HOME MISSION RALLY IN NEW YORK.

On Tuesday night of last week the Presbyterians of New York City held a grand Home Mission rally. President Cleveland presided. We present his speech made at the opening of the meeting. Every available spot in the hall was crowded, and an overflow meeting was held in the lower hall. A collection of over \$5,000 was taken and more has been coming in since. On being introduced by Dr. John Hall, the President was received with tumultuous applause. He spoke as follows:

I desire to express my appreciation of the privilege of participating in this conference and of the opportunity thus afforded me of testifying to the value and usefulness of the work undertaken by the Board of Home Missions of the Presbyterian church.

My interest in this subject and my familiarity with home missionary efforts are not newly acquired. They early came to me in the surroundings of a Christian Presbyterian home and were stimulated by a father's faithful labors in the cause.

My early impressions are not, however, the only basis of the testimony I give to-night in favor of Home Missions. As your fellow-citizen interested, I hope, in all things that deepen the religious sentiment of our people and enlarge Christian influence, I fully realize the transcendent importance of this agency in its operation upon the hearts of men for the salvation of their souls. The long roster of those who have been led into the way of righteousness through the instrumentality of our Home Missions are rich trophies of successful endeavor.

But it is not only as your fellow-citizen, but as the chief executive of your Government, that I desire to speak, for I am entirely certain that I serve well our entire people whose servant I am, when I here testify to the benefit our country has received through home missionary effort and when I join you in an attempt to extend and strengthen that effort.

No one charged with the duties and responsibilities which necessarily weigh upon your chief executive can fail to appreciate the importance of religious teachings and christian endeavor in the newly settled portions of our vast domain. It is there where hot and stubborn warfare between the forces of good and evil is constantly invited. In these days the vanguard of occupation in a new settlement is never without its vicious and criminal element.

Gambling houses and dramshops are frequently among the first establishments in a new community. It must also be confessed that removal from old homes and associations to new and more primitive homes has a tendency among honest and respectable settlers to smother scruples and breed evil indifference to Christianizing and elevating agencies. These conditions, if unchecked and uncorrected, fix upon the new community, by their growth and expansion, a character and disposition which while dangerous to peace and order in the early stages of settlement, develop into badly regulated municipalities, corrupt and unsafe territories, and undesirable States. These are serious considerations in a country where the people good or bad, are its rulers, because the conditions to which I have referred would certainly menace, within a circle constantly enlarging, the safety and welfare of the entire body politic, if we could not hope that churches and religious teaching would from the first be on the ground to oppose the evil influence that are apt to pervade the beginning of organized communities.

These churches and this religious teaching was never more needed than now on our distant frontiers, where the process of forming new States is going on so rapidly and where newcomers, who are to be the citizens of new States, are so rapidly gathering together.

For these instrumentalities at the outposts of our population, so vitally important in view of Christian men, as well as patriotic citizens, we must depend to a very great extent on home missionary exertion. How can we excuse ourselves if we permit this exertion to languish for the lack of proper support?

If we turn from the objects of home missionary labor to the situation of those actually toiling in distant fields, for God and humanity and a purer, better citizenship, our sympathy with their work must be further quickened and our sense of duty to them and their cause actively stimulated.

They are the men and women who have left home and the associations of friends under the direction of organized boards to teach Christianity in sparsely settled sections, and to organize churches where none exist, enduring discomfort, hardships, poverty and danger for the sake of a cause to which, in a very comfortable and inexpensive way, we profess to be attached. These are soldiers at the very front, fighting our battles, and we who stay at home can not escape the duty of providing for them, and reinforcing them in every way if we are to continue them in our service.

Our hearts have recently been profoundly stirred by the dangers that threaten the devoted men and women who have gone from among us to preach and teach Christianity in foreign lands. Our sympathy with them and with those who labor with them is made more sincere because the arm of complete relief has not thus far been able to reach them.

While he will not turn away from them nor allow discouragement to destroy activity in their behalf, let us not forget the missionaries in our land who need our aid, to whom we owe a duty and who can be reached.

It seems to me that the Christian people of our land do not estimate at its real value the work which the Board of Home Missions has in charge, and if they can be made to realize its extreme importance, the means to carry on and extend this work will be forthcoming; and I hope that such an unusual interest may be aroused in behalf of the cause of which this meeting is a part, as will suggest to many heretofore indifferent that among the most comforting of their possessions will be a share in the triumphs and achievements of Home Missions.

## ST. LOUIS ARMENIAN RELIEF COMMITTEE.

At a recent meeting of the St. Louis Evangelical Alliance, a committee was appointed to arrange for a St. Louis Bureau for Armenian Relief. This organization has been perfected in the selection of the following committee, to receive funds and co-operate with the National Committee of which Judge Brewer, of the U. S. Supreme Court is president, and Brown Bros. of New York, are treasurers.

## ST. LOUIS COMMITTEE.

Mayor C. P. Walbridge, *President*; F. B. Brownell, Gen. Geo. H. Shields, Sam'l. M. Kennard, Ex-Gov. E. O. Stanard, W. B. Palmore, *Sec'y. and Treas.*

This committee very respectfully and urgently calls attention to the sad facts and needs so well known, and asks all pastors and editors who sympathize with this bleeding, freezing, starving people to solicit through their pulpits and columns contributions for relief, acknowledging the amounts given through the same pulpits and columns.

As soon as this money reaches New York it is cabled, and in a few hours is furnishing food for the hungry on the field. "What thou doest, do quickly!"

We are glad to press this urgent call upon our readers and we would especially remind them of the importance of promptness in their charity. In this case particularly it is true that "he gives twice who gives quickly."

Any contributions for this most humane object sent to St. Louis in care of the MID-CONTINENT, 1516 Locust street will be at once turned over to the treasurer of the St. Louis Armenian fund and acknowledged in our columns.

A circuit rider and solicitor thus writes to the *Arkansas Methodist*: A brother did not "feel called upon" to support an editor after giving three bushels of corn and a jug of sorghum to the circuit rider, and sometimes extra "to send the gospel to the missionaries." Another said, "Charity begins at home." He contended that the editor had an easy time, wore fine clothes, use manufactured plug and went about while he had to stay at home, work hard and put up with home-made twigs!



## The Family Circle.

### THE FAMILY OF WASHINGTON.

George Washington was cast for his career by a very scant and homely training. Augustine Washington, his father, lacked neither the will nor the means to set him handsomely afoot, with as good a schooling, both in books and affairs, as was to be had; he would have done all that a liberal and provident man should do to advance his boy in the world had he lived to go with him through his youth. He owned land in four counties, more than five thousand acres all told, and lying upon both the rivers that refresh the fruitful Northern Neck, besides several plots of ground in the promising village of Fredericksburg, which lay opposite his lands upon the Rappahannock; and one-twelfth part of the stock of the Principio Iron Company, whose mines and furnaces in Maryland and Virginia yielded a better profit than any others in the two colonies. He had commanded a ship in his time, as so many of his neighbors had in that maritime province, carrying iron from the mines to England, and no doubt bringing convict laborers back upon his voyage home again. He himself raised the ore from the mines that lay upon his own land, close to the Potomac, and had it carried the easy six miles to the river. Matters were very well managed there, Colonel Byrd said, and no pains were spared to make the business profitable. Captain Washington had repented his home parish of Truro, too, in the House of Burgesses, where his athletic figure, his ruddy skin, and frank gray eyes must have made him as conspicuous as his constituents could have wished. He was a man of the world, every inch, generous, hardy, independent. He lived long enough, to see how stalwart and capable and of how noble a spirit his young son was to be, with how manly a bearing he was to carry himself in the world; and had loved him and made him his companion accordingly. But the end came for him before he could see the lad out of boyhood. He died April 12th, 1743, when he was but forty-nine years of age, and before George was twelve; and in his will there was, of course, for George only a younger son's portion. The active gentleman had been twice married, and there were seven children to be provided for. Two sons of the first marriage survived. The bulk of the estate went, as Virginia custom dictated, to Lawrence, the eldest son. To Augustine, the second son, fell most of the rich lands in Westmoreland. George, the eldest born of the second marriage, left to the guardianship of his young mother, shared with the four younger children the residue of the estate. He was to inherit his father's farm upon the Rappahannock, to possess, and to cultivate if he would, when he should come of age; but for the rest his fortunes were to make. He must get such serviceable training as he could for a life of independent endeavor. The two older brothers had been sent to England to get their schooling and preparation for life, as their father before them had been to get his—Lawrence to make ready to take his father's place when the time should come; Augustine, it was first planned, to fit himself for the law. George could now look for nothing of the kind. He must continue, as he had begun, to get such elementary and practical instruction as was to be had of schoolmasters in Virginia, and the young mother's care must stand him in the stead of a father's pilotage and oversight.

Fortunately Mary Washington was a wise and provident mother, a woman of too firm a character and too steadfast a courage to be dismayed by responsibility. She had seemed only a fair and

beautiful girl when Augustine Washington married her, and there was a romantic story told of how that gallant Virginian sailor and gentleman had literally been thrown at her feet out of a carriage in the London streets by way of introduction,—where she, too, was a visiting stranger out of Virginia. But she had shown a singular capacity for business when the romantic days of courtship were over.—*Woodrow Wilson, in Harper's Magazine.*

### WHY GIRLS ARE BETTER THAN BOYS.

It is not that girls are naturally better than boys, that the girls in Christian families are generally members of the church and more actively engaged in work in the Sabbath-school and young people's society than the boys. Girls do not more naturally, as some suppose, take to church-going, moral and religious living, and upright deportment, than the boys. Their hearts, unchanged by grace, like the hearts of the boys, are deceitful and wicked.

Girls are better than boys, because they receive better training in childhood. It is during the early years of boys and girls that their characters are usually formed. In these years the training of children is largely in the hands of the mother. She has the girls with her, and under her instruction, care, and the influence of her example almost constantly until they reach womanhood. The boys, even when they are small, cannot be kept under her eye as the girls. The husband and father is out on the farm, in the shop or store; the boys are often with him or with men in his employ. These are frequently rough, immoral, and profane. The daughters, from eight to fifteen years of age, are in the house with the mother. They do not hear an improper word; there is no coarse jesting, no profane language, or "filthy conversation."

Some of us can remember, when we were boys working in the shop or field along with the men in the employ of our fathers, that from morning till night not a helpful word was spoken, no instruction was received, the whole conversation was that of men of low and evil character, who had no conception whatever of the requirements of morality and religion. At the same time our sisters were assisting their mothers in household duties, and while thus engaged were not only kept from hearing the unseemly talk which filled our ears, but were instructed in the principles of morality and religion.

It is not strange that the girls, growing up, and their characters forming under the constant guidance and teaching of pious mothers, should be true, and pure, and strong in all the graces of the Christian. It is just what God's promises authorize us to expect. "Train up a child in the way in which he should go, and when he is old he will not depart from it." "That our sons may be as plants grown up in their youth; that our daughters may be as cornerstones, polished after the similitudes of a palace."

Our girls are better than our boys, because there are protective restraints and influences thrown around the girls not enjoyed by the boys. No discreet parent would think of allowing his daughter, unaccompanied, to go on the street at a late hour of the night; but his boy may wander along streets and alleys at his pleasure. He may be sent on an errand many blocks from home long after night-fall, when it is necessary for him to pass saloons and other dens of vice. If our boys were kept off the streets and not permitted to attend places of amusement, unless accompanied by a sister or trusted lady friend, how often would they be kept from haunts of sin! The daughter always has her brother or gentleman friend with her. Indeed, in

some cities she would be liable to arrest if found unaccompanied on the street at a late hour.

It seems almost impossible to afford the boys equal advantages with the girls in the way of early religious training, and in protection from evil associations and influences; but much more might be done, and ought to be done, by Christian parents, while imposing no unreasonable restriction on the boys, to guide them in wisdom's ways, "which are ways of pleasantness, and all her paths which are peace."—*United Presbyterian.*

### MRS. SIMPLETON'S ADVICE.

Mrs. Simpleton has a reputation for good sense. This is founded upon a solid buttress of achievement. Her family are almost invariably well, and they enter upon each day's experience with that zest in life which it is the object of all good housekeeping to secure for the inmates of the home. This aim, by-the-way, is often misunderstood. We do not keep house for the sake of preserving the house in good condition merely, but for the sake of preserving the people in it. She is the successful housekeeper who manages to secure for her family health and happiness from one year's end to another—which implies a clean and orderly management, to be sure, but this is not the view generally held.

Mrs. Simpleton, however, works upon this line, and the results of her policy are much admired by many of her neighbors who would not for anything follow the rules which she scrupulously observes.

One of them came to her the other day and said: "My dear Mrs. Simpleton, our Percy is miserable this season. You know what dreadful attacks of illness he has had during the past year. The doctor says that we must try in every way to raise the standard of his general health. He fears that the child might not pull through another of those awful attacks. He is just seven now—a rather critical age, you know. Do advise me."

"Give me an idea of his diet," suggested Mrs. Simpleton.

The neighbor, with some care, detailed the child's usual day-to-day bill of fare. Mrs. Simpleton listened attentively, and made several recommendations in regard to minor points. Chiefly she urged mere fruit for the child.

"He seems to get along, somehow, with very little fruit from one week's end to another," she remarked. "Now my children have fruit three times a day all the year round; though some children might not thrive upon so liberal a diet. Suppose you begin giving Percy an orange every morning, with another at noon after a few days if the one agrees with him, and gradually increase the amount until he takes more or less fruit at each meal, in case always that it seems to agree with him. I should not be surprised if you should find that if you give him fruit freely, it will improve his condition greatly in the end."

It was three weeks before Mrs. Simpleton saw the neighbor again. Then she hastened to inquire for Percy. A coolness came over the manner of the neighbor.

"Percy has been quite ill for a week," she replied.

"I am distressed to hear it," exclaimed Mrs. Simpleton. "What are his symptoms?"

"Oh, he is all out of order in every way, and we think that we gave him too much fruit."

"Just how much did you give him?"

"Oh, I began as you said. I gave him an orange in the morning, and then I gave him another at noon, after his lunch, and both of them seemed to agree with him. About a week ago I thought

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40 YEARS THE STANDARD.

I would let him eat fruit as freely as he chose, as you advised."

"How freely, for instance?"

"Well, the day before he was taken in he had two oranges for breakfast in the morning, and at noon I let him have two oranges again, and two bananas, scraping off the fuzzy lining carefully, as you told me that rendered bananas indigestible. Then he had a plate of dates, perhaps a dozen, and a dish of pineapple, cut up with the greatest care. I had a delicious dish of stewed prunes ready for his supper, but he never got to that, for he was terribly nauseated during the afternoon, and he has been miserable ever since. The doctor has advised us to stop the fruit diet entirely. Of course you meant well, Mrs. Simpleton, and I thank you, but, you see, it hasn't turned out well."

"I—I," gasped poor Mrs. Simpleton—"I really ought to have mentioned that I should not think of giving the child more than one kind of fruit at a time, but—"

"You said 'freely,'" quoted the neighbor, mercilessly.

And Mrs. Simpleton, by dint of striving and prayer, managed to wait until the neighbor was out of hearing before she ejaculated the rest of her sentence:—"but I did count on your having a little common sense!"—*Harper's Bazar.*

### A CHEERFUL FACE.

Next to the sunlight of heaven is the cheerful face. There is no mistaking it, —the bright eye, the unclouded brow, the sunny smile, all tell of that which dwells within. Who has not felt its electrifying influence? One glance at this face lifts us out of the mists and shadows into the beautiful realm of hope. One cheerful face in the household will keep everything warm and light within. It may be a very plain face, but there is something in it we feel, but cannot express; and its cheery smile sends the blood dancing through the veins for very joy. There is a world of blessed magic in the plain, cheerful face, and we would not exchange it for all the soulless beauty that ever graced the fairest form on earth.

It may be a very little face, but somehow it shines, and the shining is so bright the shadows cannot remain, and silently they creep away into the dark corners. It may be a wrinkled face, but it is all the dearer for that, and none the less cheerful. We linger near it and gaze tenderly upon it and say, "God bless this dear, happy face!" We must keep it with us as long as we can, for home will lose much of its brightness when this sweet face is gone. And after it is gone, how the remembrance of it softens our way-ward natures! When care and sorrow snap our heart-strings as under, this wrinkled face looks down upon us, and the painful tension grows lighter, and the way seems less dreary and the sorrows less heavy. God bless the cheerful face! What a dreary world this would be without this heaven-born light.

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Our Young People.

"THE GIRLS THAT ARE WANTED."

The girls that are wanted are good girls—  
 Good from the heart to the lips;  
 Pure, as the lily is white and pure  
 From its heart to its sweet leaf-tips.  
 The girls that are wanted are home girls—  
 Girls that are mother's right hand;  
 That fathers and brothers can trust to,  
 And the little ones understand.

Girls that are fair on the hearthstone,  
 And pleasant when nobody sees;  
 Kind and sweet to her own folks,  
 Ready and anxious to please.  
 The girls that are wanted are wise girls,  
 That know what to do and say;  
 That drive with a smile and soft word  
 The wrath of the household away.

The girls that are wanted are girls with hearts;  
 They are wanted for mothers and wives,  
 Wanted to cradle in loving arms  
 The strongest and frailest lives.  
 The clever, the witty, the brilliant girl  
 There are few who can understand;  
 But oh! for the wise, loving home girls,  
 There's constant and steady demand.  
 —Mary B. James.

THE TRIUMPH OF A VOICE.

On the piazza of a pleasant country home a lad of seventeen swung idly in a hammock, watching the glory of sunset fade from the west, a lad of delicate frame but noble, expressive face, whose eyes seemed trying to fathom the mysteries of eternity; now the far-away look deepened and the lips slightly quivered as the strains of Tosti's "good-bye" floated through the open window. A moment or two he listened, and then, as if without his own violation, he sang too—softly, but with richness and sweetness combined. The voice inside ceased, and after a pause, called "Rob, come in here."

The boy rose slowly, gathered himself together as if he had just returned from a long journey, and parting the curtains, passed into the music room where his sister sat at the piano touching the keys dreamily.

"Rob," she said, looking up at him, "I did not know you could sing."

"I don't very often sister; it is only now and then I can."

"Would you like to study voice culture and learn how?"

"The best in the world, but I do not think it is worth while, for there is something wrong with my voice, and you'll soon find it out."

"We will try it anyway," said his sister, "and we will begin lessons in the morning."

Miss Earl was an accomplished musician, and her voice was much in demand in musical circles, so Rob could not have had a better teacher. She found him quick to comprehend all artistic phrases of voice culture and thoroughly in earnest about learning to sing, if it were possible. It had been the dream of his life, though the longing had been confided to no one.

As the weeks passed and his sister seemed well content with his progress, he began to think that, after all perhaps there was some truth in the old adage which an old teacher had often pressed upon him, and which he had been slow to believe: "All things come to him who waits." His mother encouraged him at every step. She had desired for her children a thorough musical education, but had lost all hope of Rob's ever making any music himself, although she knew he had a keen appreciation and a pure love of good music. Now her hopes were high and she was already planning triumphs in the musical world for him, her only son.

Two years of training and then a tendency to untrue notes which his sister had watched with some anxiety, began to manifest itself more prominently.

Rob could not sing for friends unless some one sang with him on whom he could depend and he began to feel as if all his study and work had been for naught.

The disappointment seemed to take all the enthusiasm out of him, for the sound of music only recalled to him his own weakness. Lessons began to drag, and when in the autumn, Miss Earl accepted a position in a distant city, they were discontinued.

Rob felt a measure of regret that he had ever expended time and energy on his voice and then there was the sensitiveness which comes when one tries and fails, or has to give up the effort. The cheery whistle that heralded Rob's step at the gate and rang merrily through the house, grew less and less frequent. The vanquishment seemed to have turned his usual gayety into gloom.

His mother missed the merry whistle and the gay song about the house, and her sense of disappointment was almost as great as his; she would have felt it even more deeply had not her failing health taken away somewhat of her interest in and ambition for those she loved. An incurable disease had been slowly undermining health and energy, its presence only half-suspected by the children, for the unflinching cheerfulness and deep interest in all that pertained to their comfort and pleasure enabled her to rise above pain and weakness. At last the truth forced itself upon Rob. He wrote immediately and urged his sister to come home, and together they strove to give back to the mother all the care, all the cheer, all the patient love in which she had so long enfolded them.

Another autumn sunset, whose golden glow filled the room where the weary pain-stricken mother lay waiting and longing for release. It had been a day of more than usual suffering and the steadfast heart could not repress the moans of pain as they struggled to the lips. Looking up at the fair, strong daughter who stood beside her, and whose eyes met hers with a loving compassion, the feverish lips murmured "Sing."

Miss Earl tried, but the voice that had thrilled and uplifted so many hearts failed and died away in an inarticulate murmur. Her eyes filled with tears and turning to Rob who stood by the window watching the golden west, his face turned from the sufferer lest she should be distressed at his grief carried on to him the wish "Sing."

Lifted out of self-consciousness by the strong desire to soothe those moans of pain, without a moment's hesitation his voice filled the room, softly, soothingly, yet full and clear:

"One sweetly solemn thought,  
 Comes to me o'er and o'er."

Only the singer's voice broke the stillness; it fell like a benediction upon the tired spirit:

"For even now my feet  
 May stand upon its brink;  
 I may be nearer home,  
 Nearer now than I think."

The eyelids unclosed as the last words died on the air, and then the singer's voice breathed forth the mother's favorite hymn, "Nearer my God to thee, nearer to thee."

A rapturous look overspread her face, "the light that never was on sea or land" rested upon it, and as the voice caroled forth:

"Or if on joyful wing, cleaving the sky,  
 Sun, moon and stars forgot, upward I fly,"

It mingled in the mother's ears with the chorus of eternity. Borne upon the wings of song, she passed through the gates of day. With a heart full of thankfulness Rob sank upon his knees by the bedside. Not a shadow of regret now. Years of study would have been fully repaid by the joy of giving such comfort, such uplifting strength to his

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mother as the last outpouring of his devoted love. If he never sang another note, he would thank God always for the voice given him that autumn evening, and for the lesson taught so forcibly that energy expended in self-culture is never wasted. The time comes when worlds could not repay the loss or banish the regret, if through idleness, selfish indulgence, or untrained talent, one misses the opportunity of a lifetime.—*Young People's Standard.*

HE HAD LEARNED TO PRAY.

As illustrating the extraordinary impression which the character of Stonewall Jackson produced upon the men who served under him, the *New York Evangelist* some years ago reproduced an anecdote related by the president of a New York bank, who had returned from a visit to the Shenandoah Valley, where he had enjoyed the companionship of General Thomas Jordan, chief of staff to General Beauregard.

The two men found themselves at nightfall in a wild and lonely place, with no house near except a shanty occupied by the track-walker on the railroad. There, as a last resort, they took shelter.

The unprepossessing look of everything was completed when the track-walker came in and took his seat at the head of the table. A bear out of the woods could hardly have been rougher than he, with his unshaven beard and unkempt hair. He looked like a border ruffian, the bank president thought.

As he took his seat however, he rapped on the sable, bowed his head, and began to pray. "And such a prayer!" exclaims the narrator. "So simple, so reverent, so tender, so full of humility, penitence and thankfulness."

At the first opportunity the "New Yorker" whispered to General Jordan, "who can he be?"

"I don't know," was the reply, "but he must be one of Stonewall Jackson's old soldiers."

And so he was. As the three men walked out of doors after supper, the New Yorker, after a few questions about the country said:

"Were you in the war?"  
 "Oh yes," said the Virginian with a smile; "I was out with old Stonewall.—*Exchange.*

ONE MOTHER'S WAY.

There were six children in the family—three sons and three daughters. The mother was a cheery, quiet religious woman, thoroughly bound up in her household.

The husband was a resolute defiant, outspoken unbeliever. He was a journalist and lost no opportunity. Unbelievers, bitter as himself, were frequent

guests at his table and made themselves merry with the Bible and religious faith before the children.

The mother seldom bore any part in the conversation. Not one of the children entertained the opinions of the father. As they grew up, one after another came into the church. The sons especially, were noted for their intelligent piety.

I felt a great curiosity to know how Mrs. L— had accomplished her difficult task; by what means she had neutralized the influence of her husband, and how she had led her entire flock into the fold of the Redeemer. I asked her to give me some clue to her method.

"Well," she said, "it is a very simple matter. I never opposed my husband, never argued with him nor disputed on the subject of religion. I never belittled him in the eyes of the children. But I never allowed them to go to bed without reading a few short verses of something the Savior had said. I put his words over against the words of men. If the devil cast in the tares and went his way, might not the truth be as potent? And that's the whole of it."—*Selected.*

A NORSE LULLABY,

"The sky is dark and the hills are white  
 As the storm king speeds from the north to-night,  
 And this is the song the storm king sings,  
 As over the world his cloak he flings:  
 'Sleep, sleep, little one, sleep;  
 He rustles his wings and gruffly sings:  
 'Sleep, little one, sleep.'

"On yonder mountain side a vine  
 Clings at the foot of a mother pine;  
 The tree bends over the trembling thing,  
 And only the vine can hear her sing:  
 Sleep, sleep, little one sleep;  
 What shall you fear when I am here?  
 Sleep, little one sleep.'

"The king may sing in his bitter flight,  
 The tree may croon to the vine to-night,  
 But the little snowflake at my breast  
 Liketh the song I sing the best—  
 'Sleep, sleep, little one, sleep;  
 Weary thou art, anext my heart,  
 Sleep, little one, sleep.'"  
 —Eugene Field.

WANTED.

If one hundred thousand households in America a willing, sunshiny daughter, who will not fret when asked to wipe the dishes, or sigh when requested to take care of the baby; a daughter whose chief delight is to smooth away mother's wrinkles and who is quite as willing to lighten her father's cares as his pockets; a girl who thinks her own brother as nice as some other girl's brother. Constant love, high esteem and a most honored place in the home guaranteed.

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



## Ministers and Churches

### ST. LOUIS AND VICINITY.

An account of Dr. Brookes' most successful work in California will be found in our "Communicated" department.

The annual praise meeting of the ladies' missionary societies of the Washington and Compton avenue church will be held next Thursday.

The Westminster church did not hold a "old time tea" last week. They had much better things to attend to, as set forth in this column.

The monthly song service of the church of the Covenant was held last Sunday night. There was a very large attendance and the interest was marked.

The Russell Avenue Mission church, Rev. A. W. Reinhard pastor, received on Sabbath last, thirteen members, ten on confession of faith, of which three were Roman Catholics; others were Baptists.

On Sunday the 8th., 17 were received into membership in the North church, none of them by letter. The attendance was the largest since the labors of the present pastor. The late comers found their seats occupied. It was a precious communion season and all were delighted. An appeal was made for our struggling boards and a hearty response was the result.

Gleaned from a very interesting circular letter sent out by Hon. Selden P. Spencer, chairman, is the following: "I wish you could have been present at the meeting last night of the elders and pastors of the Presbyterian church, residing in and around St. Louis. We took tea together by the kind invitation of the ladies of the Washington & Compton Ave. Presbyterian church, and after tea discussed the needs of the Board of Ministerial Relief. There were present, representatives of Kirkwood church, Carondelet, Church of the Covenant, Cote Brillante, First, First German, Glasgow Ave., Lafayette Park, Memorial Tabernacle, Washington & Compton Ave. and West churches, Rev. W. L. McEwan, Pittsburgh, Pa., and Rev. E. D. Walker. It was exceedingly gratifying to all to find how generously the churches in our Presbytery were responding this year, and yet there came before the meeting the fact that the Board of Ministerial Relief, having under its care now some 785, many of them the heads of large families, and with sick and dependent ones relying on them, and all of them unable from bodily infirmity to earn a living. Eighty-five of them ministers over 70 years old, 31 are over 80 years old, and who have spent on an average 48 active years in the gospel ministry. The largest amount the Board is allowed to give to any is \$300. Many only receive \$50 per year, out of which in many cases whole families have to support, and this year unless something is done, even that small amount must be cut down. The Presbytery of St. Louis has up to February 21st, 1896, given \$813 96 and has drawn out \$1 350. We can be self-supporting this year if you desire. Should we do less? The meeting of elders definitely arranged to raise \$1,350 and perhaps more, provided every church would give something, and at least as much as last year. Amounts may be sent direct to Rev. W. W. Heberton, Treas., 1334 Chestnut street, Philadelphia, or to A. S. Mermod 5th & Locust street, St. Louis, or to me at 304 N. 8th street, St. Louis, Mo. Have you given nothing yet? Let me earnestly urge you to identify yourself with the Board. Some churches give one dollar. Cannot you at least join them? If you have already given, perhaps you can increase your subscription. The outlook never was so bright as now in this Presbytery, if all, if every one, will do something, never mind how small. All subscriptions must be received before April 1st to count this year." That letter goes right to the spot, surely. May it be a "money-maker"!

### MISSOURI.

**KANSAS CITY.**—The Rev. Dr. Mutchmore, of Philadelphia, Moderator of the General Assembly of 1894, has been for some weeks at Excelsior Springs for the benefit of his health. He is improving and hopes soon to be able to resume regular work. On Sunday, March 1, he preached in the morning for Dr. Neel, of the Central church. He had a large congregation and all were delighted to hear his earnest presentation of gospel truth. On the next day he attended the Presbyterian Alliance and gave an interesting talk on the work of our church in the city of brotherly love.

**HILL MEMORIAL.**—We learn from *Pulpit Notes* that the Rev. James S. Carathers has given notice that he will close his labors at the Hill Memorial church, April 1. The Fourth church, Rev. J. B. Welty pastor, will become vacant about the same time.

## The Presbyterian Ministers' Fund

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**SPRINGFIELD, 2ND.**—Rev. E. Stringfield, the pastor of this church has been having some special services preparatory to the communion held on March 8th. He has been assisted by Rev. J. N. McClung of Monett, preaching every night beginning Monday, March 2nd and holding a Bible reading service each day in the afternoon. Rev. McClung conducts his service on a high spiritual plane and the Word is brought to bear hard on daily duty and living.—E. D. W.

**MT. VERNON.**—Rev. F. V. Frisbie of Bellport, L. I., has just closed a two months period of labor with this and the Ozark church and is considering the invitation to become the pastor. He will visit his family in Penn. and look after the church in the East of which he is yet pastor. He will give an early decision to the churches soliciting his labor. The health of his family has had much to do with his feeling that he must come this way. He has had a pleasant pastorate at Bellport, but Mrs. Frisbie's health will not allow her to live there longer. Since he must leave where he is it would be pleasant to know that a genial field had opened its doors to him in the West.—E. D. W.

**WHITE OAK.**—On February 16th, the pastor-at-large, Rev. J. C. Sefton has the pleasure of receiving ten members into this church all on confession of their faith. Six were baptized. A recent meeting of two weeks length was held by him in the Madison church which promises some good fruit. Almost a whole year's sermons for the ordinary pastor have been preached during the past two months of this year by this brother, as the number is sixty-seven. Besides the other burdens incident to continuous and revival services, the wonder is how the man of God can hold out. It must be, because he is a co-laborer with God and so keeps fresh even in fact of great labor and waste of energy.—E. D. W.

**FORDLAND.**—This town is quite literally in the "Ozarks." It is as yet modest in size, but the sound of the hammer and saw and show new buildings under construction furnish a reasonable hope that the population will soon be larger and the business of the place much increased. It is located on the Kansas City and Memphis R. R., 25 miles southeast of Springfield. A few families from western Iowa have located in and near the town. They have shown an interest for the Presbyterian church. It is rather unusual to find three elders of our church in a new community of this size. But such was the case in our visit on March 1st, when we preached for them. An appointment was left when some continuous services will be held and an opportunity given to petition for an organization.—E. D. W.

**BUTLER ACADEMY.**—The friends of Butler Academy will be glad to know that under the leadership of Prof. J. W. Richardson, Principal and Rev. W. C. Coleman assistant, the school is enjoying a good degree of prosperity. The enrollment for last term was 103 and for the present not quite so large. Miss Alice Henry, a graduate of Vassar, is in charge of the musical department and Miss Olive Brown, a young lady of culture the preparatory department. Prof. Richardson left a more lucrative position in Wisconsin to take charge of this institution. He comes highly recommended as a Christian gentleman and a successful educator. This institution was established in 1880 and is now entering upon its sixteenth year with a revised course of study embracing Classical, Scientific, Normal, Commercial, Musical and Elective departments. The interior walls of the building have been re-papered, and the rooms made more attractive. The prospect of the institution is brighter now than it has been for many years.—**THE CHURCH.**—Rev. J. F. Watkins assumed clergy of the church less than one year ago, and is qualified to see evidence of growth and prosperity. The spiritual tone of the membership is excellent. Revival meetings have been recently conducted. Rev. Weltz of Kansas City assisting. Twenty-nine persons have united with the church under its new pastor.—S. T. McClure.

**RICH HILL.**—Dr. Miller faithfully dispenses the word in this congregation. He is much esteemed by his people. F. E. Kellogg is a successful superintendent of the Sabbath-school. It now numbers 275 and contributed during the last year \$515, and purchased a fine piano for the use of the church; 20 accessions to church membership also come from the Sabbath-school. The benevolent offerings are well sustained.—S. T. McClure.

### INDIANA.

**COLUMBIA CITY.**—Rev. S. S. Shirley of Albion, Ind., has recently been called to this church, and arrangements have been made for his installation soon. Albion and York thus left vacant, expect soon to call a pastor.

**FT. WAYNE.**—Bethany church of this city has completed a beautiful church edifice at a cost of about \$5 000. Their little chapel was moved to the back of the lot, and an auditorium 52x54 built in front, with the pulpit and choir platform in the corner, opposite the entrance tower. The auditorium seats 350 and the lecture room about 150, with only a curtain separating the two rooms. Besides these there are on the same floor; a pastor's study, session-room, and Sunday-school library-room. The Sunday-school rooms are in an airy and well-lighted basement. The dedication occurred on Sabbath, Feb. 23rd, Prof. W. G. Craig of McCormick Seminary, preached morning and evening. The First church united in the morning service and Westminster and the Third churches in the evening, at the morning service, contributions and pledges

were asked to the amount of \$1,200, to cover all remaining expenses. A little more than \$1,400 was received. Thus, the church, only two years old, is comfortably and beautifully housed for a generation, so far as future needs can now be anticipated, and without any encumbrance on their property. The pastor, Rev. Geo. E. Davies is encouraged in his work, and happy in the anticipation of future blessings.

**GENEVA.**—At a called meeting of Presbytery held in Ft. Wayne 1st church, Feb. 27th, a petition was received for the organization of a church in Geneva, a growing town of 1500 on the G. R., and Q. R. R., some 40 miles south of Ft. Wayne, in Indiana's oil-field. About sixty citizens of Geneva, signed the petition, of whom about thirty desire to unite with the church immediately. A committee was appointed to visit the field, and organize a church, if the way be clear.

**BRAZIL.**—On March 2, our church was beautifully decorated. The pastor, Rev. Wm. J. Frazer, stated that he had just completed his third year in this charge. In that time 157 have been received into the church, nearly all by profession, 73 were baptized; 34 had been buried. In spite of three years of hard times, very depressing on an industrial community like ours, the little church had expended for all purposes about \$7000. We have just closed a two weeks' meeting, in which ten adults were added, and the church was greatly revived.

### ILLINOIS.

**PANA.**—The first Sunday of March was a happy day at this church, "perhaps the greatest day in the history of the denomination in Pana," according to a local paper. The house of worship was crowded to its utmost capacity at both morning and evening services and great interest was made manifest. Fifty new members were publicly received, 9 by letter and 41 by profession. Seventeen of those received on profession received the ordinance of baptism. There has been a gradual growth in the congregation since Rev. Gerrit Snyder assumed the pastorate some six months ago.

**KEITHSBURG.**—The church of this place, served for the year past by the Rev. J. D. Walkinshaw, has become vacant by his recent decease. See obituary.

**ROCK ISLAND.**—On two recent evenings the congregation of the Broadway church heard two very interesting and instructive stereopticon lectures on the subject of Mt. Vesuvius by the Rev. J. W. Skinner of Morrison, Ill., the materials of which were gathered by his personal research and observation.

**VIRGINIA.**—Rev. David J. Strain, pastor of the Presbyterian church in this city, died on the 4th inst., aged 64. He had been pastor of the Presbyterian church for the past twenty nine years, an able man in the pulpit, and well known in Central Illinois.

**KANKAKEE.**—Dr. Munhall, the evangelist, has been conducting revival services here. All the Protestant churches in the city have united forces, and several hundred conversions have resulted.

### SOUTH DAKOTA.

**SROUX FALLS.**—Rev. Bailie Brown, Ph. D., late of Sackett's Harbor, N. Y., having been called by the church here began his labors among them under very hopeful and auspicious circumstances on the first Sabbath of this month. At the morning service, notwithstanding a snow storm, the house was full. The opening sermon was on the text "Sir, we would see Jesus." With this sentiment as the key note of his ministry, we shall hope and expect to see him succeed. In the afternoon he addressed a large congregation of men in the parlors of the Y. M. C. A., and at night at the church again he conducted what he announced as a "People's evening Praise and Gospel." May the Lord bless the young man, and keep him humble and give him success; and to this end, may the people of his charge co-operate with him kindly, in his plans and efforts to do good.—

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### TEXAS.

**TAYLOR.**—The 1st Presbyterian church of Taylor, Tex., was crowded on Tuesday night, Feb. 25th, to witness the installation of Rev. W. H. Claggett. The sermon was preached by Rev. H. F. Olmstead. Rev. L. H. Morey propounded the questions and gave the charge to the pastor; Rev. E. B. Wright, D. D., gave the charge to the people, and the prayer of installation was offered by Rev. James Lewis, D. D., of Joliet, Ill. The quartet choir, under the efficient leadership of Mrs. N. F. Smith rendered a beautiful anthem, and led the congregation admirably in the other parts of the musical programme. Bro. Claggett and his excellent wife were given a hearty welcome at the close of the service, and the spirit manifested, gives token of prosperity and great usefulness. The church is in need of a larger house of worship, and steps are being taken to secure it.

### OKLAHOMA TERRITORY.

**ENID.**—The Presbyterian church of Enid, Oklahoma Territory, convened with the Presbytery of Cinarron, received 28 additions at their communion on Sabbath the 23rd of Feb. 20, on profession, all heads of families.

### ARKANSAS.

**MAMMOTH SPRINGS.**—Since Rev. W. F. Grundy received his commission as permanent Sabbath-school missionary he has made this his headquarters. He has visited portions of several counties and has been delighted with the welcome he has received by the people and success in organizing schools.—E. D. W.

### MINNESOTA.

**TRACY.**—Rev. L. E. Badger recently welcomed 31 members to this church making more than 100 he has received in two years, most of whom came in on profession. Mr. Badger also looks well to the work in outlying districts, which are greatly indebted to him. A debt of \$300 has recently been paid and electric lights and a new furnace have been provided for. The pastor and his wife are greatly prized and loved.

### COLORADO.

**PUEBLO.**—Rev. Alex. M. Darley who has been the Stated Supply of the Fifth church of that city has lately withdrawn from the ministry of the Presbyterian church. He withdrew to hold an independent position as a minister of the Gospel. His protest is as much against all the churches as against his own former connection. He has established at Pueblo a paper called *The Individual* in the interest of public righteousness.

### NEBRASKA.

**OMAHA NOTES.**—The Rev. Dr. Th. C. Smith of Clarinda, Ia., is conducting a series of revival meetings at the Second Presbyterian church. His efforts thus far have been with marked success. Rev. F. K. Tonge, pastor of the Low Avenue Presbyterian church, is holding meetings at St. Edwards, Neb., were Mr. S. Watson, a student in the Presbyterian Theological Seminary, has ardently been laboring during the month past.—E. J. W.



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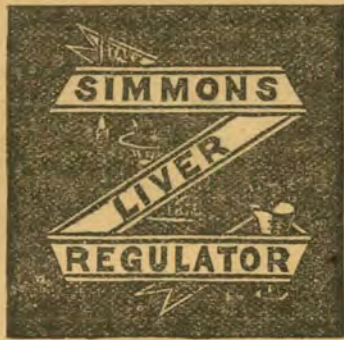
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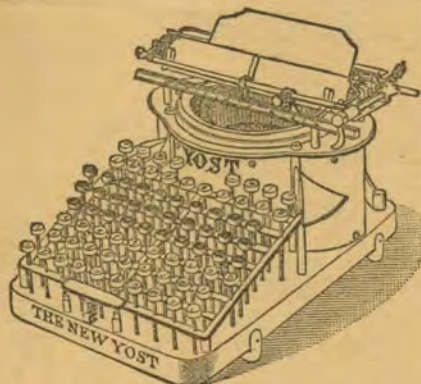
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### PRESBYTERIAL MEETINGS.

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. D. 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.

LARNED, Hutchinson, April 7th, at 7:30 p. m. Statistical reports and Sessional records required from each church. The Home Mission Committee will meet Tuesday afternoon at 2 o'clock.—A. F. Irwin, S. C.

SOLOMON.—The Presbytery of will meet at Beloit, April 9th, at 7:30 p. m.—F. T. Thompson, S. C.

STOCKTON Presbytery, Fresno, 7:30 p. m.—M. D. A. Steen, S. C.

SCHUYLER Presbytery will hold its next stated meeting in the Presbyterian church of Carthage, Ill., April 14th, 1896, at 7:30 p. m.—John G. Rankin, S. C.

KANSAS CITY Presbytery will meet in Butler Mo., on Tuesday, April 14th, 1896, at 7:30 p. m.—John H. Miller, S. C.

SEQUOYAH.—Will meet at Muskogee, April 7th, at 7:30 p. m.—M. F. Williams, S. C.

PUEBLO.—Will meet in Trinidad, Colo., April 14th, 1896, at 7:30 p. m.—T. C. Kirkwood, S. C.

NEBRASKA CITY.—Will meet on April 7th, at 7:30 p. m.; the Woman's Missionary Society on March 31st, and the Young People's Presbyterian Society on April 9th and 11th. All in the Second Presbyterian church of Lincoln.—Silas Cooke, S. C.

TOPEKA Presbytery will meet in Lawrence, Kan., at 7:30 p. m. on Tuesday, April 14th.—W. N. Page, S. C.

FT. WAYNE Presbytery will meet in Elkhart, Ind., April 20th, 7:30 p. m.

### A Late Breakfast

is often caused by a late milkman. No cream for the coffee or oatmeal has delayed many a morning meal. Keep a supply of Borden's Peerless Brand Evaporated Cream in the house, and avoid such annoyances.

### Marriages.

AMES—STEWART.—At the home of the bride in Edgerton, Kansas, by Rev. M. McFeaters, Edwin E. Ames of Moline, Kansas, and Miss Anna L. Stewart of Edgerton.

GERBER—SCHAFFNER.—By Rev. E. M. Halbert of Idana, Kan., Feb. 27th, 1896, at the home of the bride's parents, Fredrick O. Gerber and Miss Barbara L. Schaffner, both of Morganville, Kan.

BARNHOUSE—ROBERTS.—By Rev. John H. Aughey in Mulhall, Oklahoma, Ty., March 4th, 1896. Jas. Theodore Barnhouse and Miss Laura Bell Roberts. Both of Mulhall.

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### Obituaries.

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parted this life on Feb. 18th, from the Presbyterian parsonage, Keithsburg, Ill. His disease was congestion of the brain. His funeral obsequies were observed in the M. E. house of worship and were largely attended by the citizens of the place, and by many from Aledo and other parts of Mercer Co. Business houses were closed for the time as an indication of the high respect in which he was held.

Revs. W. L. Davis and A. M. Stocking of Aledo, H. W. Fisk of Viola and G. P. James of Keithsburg, conducted the services of the occasion. The exercises were under the supervision of the Masonic Fraternity. On the following Thursday his remains were taken to Upper Buffalo, Washington County, Ia., for interment.

Mr. Walkinshaw was born Feb. 14th, 1832, in Saltsburg, Pa. He graduated in his teens, from Elder's Ridge academy, and completed his collegiate course of study in Washington and Jefferson college. He taught four years in Uniontown and Turtle Creek Seminaries. During the civil war he was connected with the Christian Commission. In connection with these duties, he performed the services of a chaplain among the rank and file of the army. He was present at a number of battles and went with Sherman in his memorable march to the sea.

At the close of the rebellion he took charge of the Presbyterian church at West Newton, Pa. It was at this date he entered the Presbyterian denomination. He next became pastor in Martinsburg, O., where he served the church for eight years. During this pastorate he lost his first wife by accidental poisoning, a blow of great severity to him. At the close of this pastorate he went to Upper Buffalo, Pa., where he preached nine years. Thence he was called to Wellsburg, W. Va., where he served the church for seven years. After this he preached three years in Millersburg, O., three years at Aledo, Ill., thence, for shorter periods, at Fairburg, Neb., and Hamilton Presbytery of Platte, Mo. He did not sever his connection with this Presbytery. The last year he preached in Keithsburg, Ill. Brother Walkinshaw was a ready and fluent speaker in the pulpit or on the platform. Large audiences attended.

He married the second time. J. B. Walkinshaw, M. D., son of his first wife, is a member of the State Board of Medical Examiners, West Virginia, who was with his father at the time of his death. M.

### GOD'S WORK AT WOODBINE, IA.

The meetings held here last December, in which the Christian, Baptist, M.E. and Presbyterian churches united under the leadership of Mr. and Mrs. Pierson of E. Orange N. J., have resulted in untold good to our community. Mr. Pierson gained the confidence of all. About seven hundred regularly attended the meetings of whom fully three hundred expressed a desire for a better life. Among the Christians there was much heart searching. The effect upon the community at large was very marked. Several

professed skeptics were converted, among whom was one who had not been to church for over 50 years.

But the work did not stop with the departure of Mr. and Mrs. Pierson. Meetings conducted by the laity, in which recent converts take a leading part, are being held in the opera house, country school houses, and in the homes of those whom they are seeking to save, resulting in almost daily conversions. On a day a party of ten Presbyterians and Methodists went ten miles into the country to hold meetings in a vacant church. Another time a band of five tramps were given their supper at the home of our city marshal, one of the recent accessions to the Presbyterian church. Having completed their meal they were urged to attend a neighboring prayer meeting. Refusing on the plea of personal appearances, they were taken to the shop of a Methodist barber, recently converted, and, their appearance improved, were led to the home of an other recent convert, and there upon their knees listened to several earnest petitions for their salvation. Given an opportunity to speak they expressed their surprise at such treatment, and declared that if Christianity was such as is manifested in Woodbine, they wanted some of it.

As to our own church, we, upon Jan. 12 received 47 new members, about one-half of whom are men, and among whom are many business men and heads of families, and one, the city Mayor, received baptism at the age of sixty-three. Up to date eight or ten more are ready to enter the church at the earliest opportunity. Our prayer meetings are full of people and of the spirit. Our S. S. and Endeavor Society have increased fully fifty per cent. The church finances are better than for years. We have a force of workers trained in these months of service who will be a power for conquest in the future. Surely no people need fear the outcome of a similar work if they will unite. Employ Mr. and Mrs. Pierson. Trust in the Lord and go forward. D.

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**Current Literature.**

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BOOKS.

A LITTLE WIZARD. By Stanley J. Weyman. R. F. Fenno & Co., New York.

Mr. Weyman is one of the popular tale writers of the present day. This is a story located in the stirring times of English history in the period of conflict between the armies of the Parliament and those of King Charles. In this tale we have the Cavalier and the Puritan, and Cromwell himself figures on the pages. It is well written and of thrilling interest.

MAGAZINES AND PAMPHLETS.

Blissed be Drudgery. By William C. Gannett.

The Preacher's Magazine. March. Sermons by the late Dr. Dale, Rev. Guy Mark Pease and others.

Personal Characteristics that will Distinguish Successful Scientists of the 20th Century. By John D. Parker, Ph. D., Post Chaplain U. S. Army.

The Alienist and Neurologist. Quarterly. Intended especially to subserve the wants of the general practitioner of medicine. Edited by Dr. Charles H. Hughes, St. Louis.

The papers on Napoleon continue in the current Century. There is an exceptionally strong short story, "Enter the Earl of Tyne", and many other articles of merit.

St. Paul. The man who has most influenced the thoughts and morals of the world. A series of five sermons preached by the Rev. S. S. Palmer, pastor of the Brooklyn Presbyterian church, Oakland, California.

The Bookman is rich in good things, this month. The article's on "Neglected Books" and Mrs. Browning are leading features of the issue. There is the usual wealth of literary notes and items.

The American Antiquarian and Oriental Journal. January-February. Rev. Stephen D. Peet, editor. "Pueblos on the Northwest Coast," "Palestine Exploration Fund" "The Whip-Poor-Will as named in American languages," etc.

The Nineteenth Century, February. In the light of the stirring old-world events and conditions, which have developed during the past few months, this issue of the magazine is full of interest. "Venezuela Boundary," "Relations of France and England," "Our True Foreign Policy," "The Proposed German Barrier across Africa," "The Protection of our Commerce in War," etc. Swinburne contributes a poem on Burns.

In McClure's for the month is a striking, illustrated paper on scientific kites and kite flying. The life of Lincoln continues to grow in interest. It is an excellent number. We acknowledge with pleasure the receipt of the "Lincoln Pictures."

The Living Topics Magazine. This is a weekly issue which began in January of this year. It is in Cyclopedic style and is designed as a supplement to all books of that nature. It aims to be an up to date bulletin, as it were, on all subjects pertaining to current events which bear on the progress and condition of the world. One can realize the value it may have for him when he considers the great and stirring features of the world's life which have developed during, say, the last three years—a period which no extant Cyclopedic has embraced. All Topics are treated in alphabetical order and as often as the alphabet is covered a new volume begins and the same course is resumed. Subscriptions 50 cents for each 500 pages. John B. Alden, Publisher, 10 and 12 Vandewater St., New York.

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Moralities.

MUNICIPAL REFORM.

At a municipal reform meeting in Chicago, about a week ago, the appointment of a Committee of One Hundred, to act independently of the old parties, in carrying on the movement to divorce politics from municipal affairs.

A POINTED ARGUMENT.

In Philadelphia, Josiah W. Leeds has addressed a letter to the Christian League of that city, referring to their valuable work of last year in causing the vacating of many brothels by bringing to the owners of those properties a sense of their accountability before the law. He asks for their united, outspoken protests against the theatres as they being so often direct feeders of the brothels. Not only is the witnessing of the vicious spectacles to be deprecated, it is also the exceeding multiplication of the sensuous, immodest, or glaringly indecent figures of actresses or dancers, upon posters, placards and cigarette advertisements, and in the periodical literature of the day that markedly swells the tide of impurity. As a first step in getting back to safer ground, he asks that "at least the debasing institution of the ballet be abolished."

In Baltimore a Law and Order League has brought to the Mayor the evidence that one of the city officials rents property for prostitution and his removal is expected.

ANTI GAMBLING SHOTS.

At the request of the Reform Bureau, Hon. F. H. Gillett, of Massachusetts, has introduced the following bill in Congress: "An act to protect State anti-gambling laws from nullification through inter-State anti-gambling by telegraph, telephone and otherwise, by extending to such gambling the penalties provided for gambling by mail and express. Be it enacted, etc., That any person who shall be a party to the transmission by telegraph, or telephone, or mail, or express, or otherwise, from one State or Territory into another State or Territory, or from or into the District of Columbia, of any gambling, bet, or report of such bet on any race or prize fight, or other event, shall be punishable in the first offense by imprisonment for not more than two years, or by a fine of not more than one thousand dollars, or both, and in the second and after offenses by such imprisonment only." This law was suggested to Mr. Crafts by seeing, in Indianapolis, where State laws forbid winter racing and all gambling, a so-called "Mercantile Telegraph Co.," one of the worst of gambling dens, where those who have been cut off from gambling by mail or express in Louisiana Lottery tickets were gambling by telegraph on the Louisiana winter races, having escaped conviction in the courts on the plea of inter state commerce.

The Virginia House of Representatives has done itself proud by passing the anti-race track gambling bill by a vote of 63 to 72. Strange to say it is expected to find a harder passage in the "Upper House."

In Indianapolis, where a crusade against gambling slot machines was recently inaugurated the agitation has resulted in their removal from all the saloons, drug stores and tobacco shops.—Capital News.

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## FACT AND FICTION.

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#### HIS RESIGNATION AS POSTMASTER.

When Nye was appointed Postmaster at Laramie by first assistant postmaster General Hatton he wrote a letter to that official congratulating the nation upon the wisdom that had led to his (Nye's) appointment; but when a year or two after, ill health having driven him away from Laramie, he was forced to resign, his letter of resignation was perhaps the most unique official document that has ever passed into the national archives. He explained how the safe combination was set, also how to make the office stove draw, and gave some valuable information as to who should be trusted for box rents, stamps, etc., and gave some of the characteristics of the office cat. Also, during the course of the report, he took occasion to remark:

"There is some mining stock in my private drawer in the safe which I have not removed. The stock you may have if you desire it. It is a luxury, but you may have it. I have decided to keep a horse instead of this mining stock. The horse may not be so pretty, but it will cost less to keep him."

#### SOME OF NYE'S FAVORITES.

- A few years ago, when "questions of preference" were a fad, a friend of the humorist sent him a list which he filled out as follows:
- President—Abraham Lincoln.
- Hero—Brigham Young.
- Poet—Shakespeare.
- Novelist—Charles Dickens.
- Essayist—The Sweet Girl Graduate.
- Virtue—Procrastination.
- Color—Navy blue.
- Month—October.
- Flower—"Pillsbury's best."
- Motto—The Golden rule.
- Occupation—Longing for dinner time.
- Locality—Home.
- Perfume—New Mown Hay—mown by someone else.
- Dish—Oysters on the half-shell.
- Chief Ambition—To 'get there.'
- Dislike—The full-grown cyclone.
- Favorite characters in fiction—Little Nell, Ivanhoe and Little Dorritt.

Ten favorite books—"Old Curiosity Shop," "Ivanhoe," "Hilliard on Torts," "Pilgrim's Progress," "The Blue Book," "B xter's Saints' Rest," "The Cook Book," cash book, spelling book and slate.

Yours incoherently, —Bill Nye.

#### HIS CYCLONE EXPERIENCE.

Mr. Nye had a way of saying in private conversation the most humorous things, but those not acquainted with him and not of acute appreciation would wonder at his earnestness on trivial subjects. Once when a cyclone caught him and fondled him in its funnel, danced him high in the air, swept the earth with him and finally, in playful mood, deposited him on the ground with a broken leg, he wrote a letter, responsive to one of jest as to his experience: Then, after alluding to his accident, he says: "My leg is growing together all right and the doctors say they will shortly turn me loose on the community again. I have had a long, hard siege, and it seems tough at times, but I don't kick—I don't dare. Many have asked how this thing happened. I cannot state definitely, but I think I must have stepped on a peel of thunder. People cannot be too careful when peeling their thunder about leaving the peels around where innocent and unsuspecting persons may step on them."

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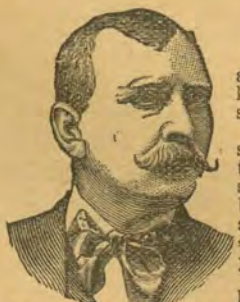
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