

THE MID-CONTINENT

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\$2 A YEAR.

THE "WOMAN'S Edition" idea has spread so rapidly that our "E. C.", the *Congressional Record*, may come next.

WE HEARD a tale of a Methodist brother, the other day, which was new to us. This gentleman was a trifle "close"; in fact, very close. "I have been a Methodist 50 years", testified he, "and thank the Lord, it hasn't cost me a dollar".

AN EXCHANGE has a prize subscriber "who's paid up to 1930." "That man", says the *Congregationalist*, "has taken from his posterity the privilege of using the argument, so dear to minds of a certain caliber, 'Stop my paper.'"

AN ENTERPRISING pastor is obtaining Bagster Bibles for presentations in an easy way. He sends in the names of two new MID-CONTINENT readers at a time, with \$4.50, and two of our beautiful Bibles are his. What could be easier?

PLEASE READ the testimonials on page 4, concerning our two new premiums, "Smith's Bible Dictionary" and "Life of St. Paul." We believe in applying "the proof of the pudding" principle to all our premiums—and with most encouraging results.

A PARIS paper engaged two eminent physicians to attend gratuitously upon its yearly subscribers. Recently the manager of the paper gave notice to one of the physicians "not to prescribe for X any more; his subscription has expired." The doctor replied: "So has X."

WITHIN THE past few years a great deal has been written and spoken upon the necessity of Bible study in the college curriculum. Men of prominence who are not Biblical specialists, as William Dean Howells and Chas. A. Dana, have publicly deplored the prevailing ignorance of the Bible among college men.

THE REVENUES of Christian corporations are likely to be somewhat effected by what is reported of a recent decision of the Supreme Court of Illinois. It declares that business buildings erected by any religious, educational or charitable society, from the renting of which a revenue is received, are not exempt from taxation.

THE CHICAGO *Chapbook's* recent story "A Fool's Honor" contained the following "reference" to Scripture: "Content with the love-like words that followed, she did not question the revelance of this saying, but, nevertheless, like *Ruth*, she kept it in her heart." It is the aim of that periodical to be a dainty, aimless driveller. But even such should quote Scripture correctly, or leave it out.

THIS IS a sample of Chinese jurisprudence: If a Chinaman dies while being tried for murder, the fact of his dying is taken as evidence of his guilt. He has gone but somebody must suffer. So his eldest son, if he has one, goes to prison for a year. If he has no son then his father or brother gets a flogging. It's all in the family and somebody has to suffer, they evidently hold.

FROM A number of eastern editorial sanctums, religious and secular, has been raised the point as to whether it was a wise choice to invite Dr. Talmage to "whoop it up" for Missions, at the New York rally. Dr. Talmage's Brooklyn congregation was notorious for giving practically nothing to Home or Foreign Missions; for years it was just exactly *nothing*, as is well known. Would that instead, the western Superintendents of Home Missions might have been heard! They are right at the heart of things. They best know the sufferings of the work and the workers, just now.

IN THE death of Rev. Dr. W. B. Paxson, superintendent of the Southwest Division of the Sunday-school Union, at East Orange, N. J., on the evening of the 10th, from a paralytic stroke, a man widely known and respected in this section of the country

passed away. He was a brother of Judge A. A. Paxson and Rev. C. E. Paxson of this city. Dr. Paxson was born in Northern Alabama in 1837 and at an early age began in Sunday-school work, assisting his father, prominent in it. The remains were brought here for interment.

DR. RODGERS, the aged rector of St. Botolph's, London, who died recently, had been at work for over fifty years, and was a marked character. He was the pioneer in London "slum" work, and always an honored guest among the submerged ones. Many a "good story" has he been the hero of. This is one: when a scholar at a boarding school, a new boy arrived. Young Rodgers went up to him to ask his name. The stranger replied, "I am Charles Stuart Vane, Viscount Seaham, and my father is the Marquis of Londonderry." Whereupon Rodgers kicked him three successive, swift kicks, "once for Vane, once for Seaham and once for Londonderry."

ONE OF the most important, albeit decidedly queer inventions, just patented, is a "poison bottle indicator." The tendency to get up in the dark and drink laudanum for rhubarb, or carbolic acid for ginger is unexplicable; yet it is continually happening, often with fatal results. This "indicator" will save lives, undoubtedly, if it comes into general use. It consists of a metallic crown or cap bristling with needle-like points. This crown is placed over the neck of a bottle containing poisonous fluid. In case one grasps this crowned poison bottle by mistake in the dark, he or she would discover their mistake. The sharp points projecting from the bottle head will then make themselves felt to good purpose.

TO A deputation from the Church of England Temperance Society, Mr. Balfour recently said: "I point with some feelings of hope to the fact that unquestionably, so far as the evidence I have seen justifies the conclusion, unquestionably there has been a large diminution in the habits of intoxication, not merely in the upper classes, to which the Bishop of London has referred, but all classes." Mr. Balfour must be regarded as an intelligent observer of facts and a reliable witness, and his statement that there has been a "large diminution in the habits of intoxication in all classes" may well bring encouragement and add more hope and energy to those who have been so long struggling in a conflict so apparently hopeless. The current of public opinion is being turned, and not only drunkenness, but drinking is being made unpopular. After all, rectified public opinion must be the chief reliance in this great work of reformation.

"MIND YOU avoid inappropriate texts," once said Mr. Spurgeon to a group of young Timothies. "One brother preached on the loss of a ship with all hands on board from 'So he bringeth them to their desired haven,' and another, returning from his marriage holiday, 'the troubles of my heart are enlarged. O bring thou me out of my distresses.' 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. Mind your figures of speech are not cracked. Don't talk like the brother who said, 'I fly from star to star, 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-good style. One of this sort said: 'I was reading this morning in dear Hebrews.'"

WHILE THE local dailies were filling up pages with glorifications of the recently-deceased Romish church dignitary in particular and Romanism in general, last week, the following bit of police news slipped in. It was something of anti-climax, to say the least. "Priest Sued" was the head-line: "The Rev. Edmond A. Casey, pastor of the Catholic congregation at Montgomery City, came down to attend Archbishop Kenrick's funeral, and Joseph T. Donovan improved

the occasion by serving on him notice of a suit for \$431, the balance of a claim for boarding several of the reverend father's race horses (!) on his farm in Montgomery County, two or three years ago. Besides the pasturage and feed there was \$125 paid for 'entering' the horses at Hannibal, Louisiana and Mexico, and there a credit of \$100 won at Alton." Let us hope "his riv'rince" will pay up his racing debts like a man. What an example to the young men of his flock he will set if not! Try to fancy an ordained Protestant minister racing trotters in connection with his pastoral work!

IT IS said that four times the life of Philip D. Armour has been attempted, not because he is in any sense a bad man, but simply because he is wealthy. The Armours are men of high character, noted in the business world for honorable dealing, and men of quite but large benevolence. Mr. S. B. Armour recently gave \$25,000 to a benevolent institution in Kansas City, and we are told that he is constantly giving away money in a way so quiet and unostentatious that it never comes to the notice of the public. Philip D. Armour has established and maintained at large expense an important benevolent institution in Chicago, nor is it probable that his benevolence is limited to this institution. Many thousands of men are given employment and good wages by them; men who lack the capital to start business for themselves and who lack the ability to financier. The spirit of benevolence is growing among men of wealth. Charitable gifts for public charities in this country last year amounted to \$28,943,549 against \$19,987,116 the year before. But the total amount of charities, public and private would certainly be several times these amounts. While it is true that there are rich Americans who seem to try to stir up class feelings and who do little but flaunt their wealth in the eyes of the world, yet these figures quoted, prove that they are not representative rich Americans; and in attempting to kill such a man as P. D. Armour, these silly socialistic cranks are simply killing the—man that coins "the golden eggs."

"The corporation manager, after having bought a particularly valuable franchise by means of bribing Councilmen, may meet his fellow trustees of the church in the pastor's study and command the admiration of all by reciting the details of his shrewd achievement."

This is an extract from a leading editorial of a leading Kansas City paper. If this statement is true then among the officers of our churches are some of the most dangerous criminals in the country, men whose high crimes, if proved in a court of justice, would land them in the penitentiary. If this statement is true, then the trustees and pastors of our churches admire and sympathize with bribery and wholesale robbery of the public through bribery. If this statement is true they are utterly lacking in moral principle and on a level with the worst, most debauched and dangerous class of society. One would think that a man of ordinary prudence, would be a little cautious how he made known to half a dozen or a dozen men the details of a State's prison offense. The fact is, there is no foundation for such a statement. It is a sheer invention of the writer, one of those wanton flings at the church and religion which we so often meet in certain quarters. The sons of Shimei are not all dead yet. It will be a little difficult to make even this sceptical age believe that, the church with its pastors and officers in their meetings admire and encourage the most detestable crimes in the catalogue. And yet, it is true, that too frequently it is the case, that a part of the board of trustees are not professors of religion. It is sometimes considered good financial policy to elect as members of the board of trustees some eminently irreligious men. The wisdom of such a policy is extremely doubtful. While their duties relate only to the custody and care of the property of the church and have nothing to do with its spiritual life; yet, this important distinction is commonly lost sight of by the public, and the trustees are looked upon as officers of the church, which is a religious body. Churches would save themselves a large amount of trouble and shield the good of the church and religion by being less careful for financial policy and more careful for the good name of religion.

CHARACTER AND THE CROSS.

[The Rev. Arthur Mansell of London has been speaking most searchingly and eloquently on the above subject. In the course of his remarks he makes an examination of five formulated points which have been not a little paraded of late as "Improvements in Theology." We quote in part:]

Theology has its witcheries as well as politics, and, its modern crusade, seems as eager and prolific in cries and catchwords as inferior hunters after novelty. The first two articles in the modern confession of faith consists in a dissection into two heads of the now almost hackneyed euphemism, "the Fatherhood of God and the Brotherhood of Man." We do not say there is no sense, no truth underlying this formula. On the contrary, we are free to admit that its meaning is even sweeter than the music, and its truth profounder than its tunefulness. But as an indictment against the old, or a plea for the new theology, it is superfluous and misleading. These doctrines are emphasized now as items in a new theology, rather in a destructive than a constructive spirit. They are put forward to supersede, rather than to conform, past teaching. The architects of the temple of the "theology of the future," do deny in many instances, such doctrines as the incarnation and atonement of the Son of God; and it is to create a strategic movement against these central verities of the old theology that they claim these principles as characteristic of the new. Not because they are so zealous about the Fatherhood of God, but because they are sceptical about the Sonship of Christ; not because they would emphasize the brotherhood of man, but detach him from the Elder Brotherhood of Emmanuel, is this formula presented. It is a sapper and miner's train to shake the Cross. And as such we hold it before men as disingenuous, and therefore unworthy of their trust. And we hold it before all, as destructive of all human hope rather than constructive of a better Christian creed. Once tamper with atonement, and Fatherhood is a lost relationship. Instead of being a home for brothers and sisters under a Divine Parentage, the world becomes a vast orphanage where the fatherless are waiting for defence which cannot come to them and pining for a love they cannot taste. It is through the Cross alone that we can become sons of God. And only behind Calvary does the East begin to brighten with the sweetness of the Father's grace.

"SALVATION BY CHARACTER."

The next nail in the fabric is stated as "salvation by character." Not salvation by grace; not justification by faith. None of these old blunders. These have nothing but Scripture to support them. But salvation by character; this is new and has a crisp nineteenth century ring about it. Now you can see why the Fatherhood of God and the brotherhood of man are so important. Shake hands. Sweetness and light. Cultivate these. And hum yourself to peace in the vibration of that vague word, "Fatherhood;" and "be good," and you shall be saved. Believe in the Fatherhood of God, the brotherhood of man, and in a good character, and thou shalt be saved. The Bible gives a shorter answer, and we leave you to choose which you will accept. True, our theologian of the future interpolates "the leadership of Jesus" as his third article, and puts it before this fourth principle, "salvation by character." But how does he explain it? In a way which leaves full scope for dis-crowning the Saviour of the nimbus of His Deity, and dwarfing Him to the cubits of a well-meaning man. We are told to follow His mind, His heart, His words; to seek the mind of Christ. "Get that," we are told, "and you come under the true definition of a Christian," which is "one who follows Christ." And you are to do this in obedience to Christ's own definition. "My sheep hear My voice, and follow Me." "I am the Way, the Truth and the Life." "Come unto Me all ye who are weary and heavy laden." There is nothing unsound in that, you will say. No. But it is perfectly consistent with the denial of Christ's divinity, and thus, with a treatment of His own words, which employs them for the dishonor of His person. And taken in conjunction with the next point, in the "new theology," it seems to insist on this. For the next point is "salvation by character"—not by Christ but by character. There is a truth underlying both claims; but there is infinite jeopardy in exchanging salvation by character for salvation by the Cross. Christ may be anything and the Cross nothing if you accept the new formula. Character is the accruing result, not the primary condition; and it is only as we accept Christ as essentially Divine that His gift becomes a spring of life to us at all.

COMPLETE IN CHRIST.

"Why harp so much," you say, "on doctrine and

old questions of belief when talking to the people? Why do you not tell us of our struggles in practical life and try to help us by a word of sympathy? Why do you not set some rule of conduct before us by which we may regulate our lives, choose our pleasures, or discipline our conduct?" Well, because we are speaking to men, and not adjusting mere machines. We would not be wanting in sympathy and shall not be suspected of it, save by those to whom we are strangers. But a true Christian belief carries so much with it, and penetrates all practical life so fully, that our first care is to guard against every plausible and insidious aggression against it. The taste for novelty touches the formulas of faith, and we are jealous to preserve for another generation the uncorrupted inscription who shall not bow the knee to this Baal. You have all in Christ. You have character in Him. You have heaven through Him. But it is an inverted plea which says, "Imitate Him; copy Him; base all your life on His." It is good advice. But it is mockery. You turn on me and say, "His life was perfect; He was holy, harmless, undefiled, and separate from sinners. And He was thus terribly separate from me. The sweet color of His life only mocks and shames the shades and blushes of my own; and every time you lift the standard you hurl me to the dust." But if, when you talk about the dust, we show you the print of feet which leave a stain upon it—stain, not of sin, but of love—we give a courage and a motive that shall make character a possibility. Character! it is a noble aim. Christ's character! It is the ideal of all attainment. But it is too late. We have been too laggard in our struggle. We want a righteousness which is not our own. We want an atonement for a sin which is our own. The old theology, based on the old revelation, shows us the dying thief turning the last glance of his embruted life upon his suffering Lord, and drinking the light of Paradise through the lips of faith. And yet the new theology with its foundation of wood, hay, and stubble, talks of salvation by character! We see the blushes of the Magdalene hidden against the shoulder which bore the cross and the tears of the sinner ripple over the feet which trampled on the shame, and the shrift of High Priesthood is spoken to the wretched; and yet you are told of salvation by character! If this be not salvation by grace alone, what is it? And if salvation is through any other channel, how shall it come to you or me? It was the Pharisee, whose character was his strength that Christ rebuked; it is the penitent, whose guilt is his barthen, that Christ receives. There may be those who are fascinated by a scheme which points to character and flings a glamour around human goodness. And they dance to the pipe which pipes of salvation through such medium. But there may be those who have felt within their heart the stamp of the feet of struggling combatants as the law of the flesh has lusted against that of the spirit. Some of us are prone to cry, with all the mockery of character before us, and the sense of guilt within us, "Who shall deliver me from the body of this death?" "Salvation is by character," says your new comforter. And he claims to be a broad man. We tell you salvation is by Christ and that it is full and free. And they say that ours is a narrow creed. Take which you will. Your character will only truly grow in proportion as it is trellised to the Cross. It may stand up in a statuesque rigidity alone. But it will only show luxuriance, beauty, flower, and fruit, if its tendrils, watered by the tears of your own penitence and enriched by the life of a Divine atonement, take hold by faith upon the crucified.

HOLD FAST THE TRUTH.

They want to take away our watchwords of atonement, sacrifice, propitiation. We won't give them up! We found them in our Bibles when first we learned to spell. We heard them from our sires whose memories are fragrant with the faith which they inspired. They were the assurance of the prayers of Christian motherhood, of which our manhood is not yet ashamed. Old things shall pass away and all things shall become new. Aye. But the things that cannot be shaken shall remain. And that which shall stand for ever, an eternal survival of the throes of ages and the clash of creeds, shall be the Cross. The ink in which new formulas are scribbled shall dry up and fade, but the blood of the world's altar shall not fail; but the legend of eternal life which it inscribes shall shine out against the background of despair, till all is argent with its East and golden with its noon and amber in the light of its unsetting day.

The bard who bids you sing—

"Nothing in my hand I bring,
Simply to the Cross I cling,"

sets you a sweeter legend than the modern troubadour who whines out the falsetto of "salvation by character." History is stained with records of many a cruel

scene where despots, sacerdots and kings have torn children from a parent's arms and given them to fire and sword. We read of tortures, stakes and cells, where freedom has been trampled, love derided and agony inflicted. We have known how sweet has been the hold with which we clung to what is dearest and how hard has been the wrench when parting comes. But the despot who dragged us from our fondest earthly trust, to cast us to the brine of saltiest woe, is an angel of light beside the bookish pedant who would tear the sinner from his Saviour to hurl him to the hell of hopeless shame, or lip away the lyrics of redeeming love.

PERIODS OF TRANSITIONS.

BY JOHN D. PARKER, PH. D.

Science teaches that there are strongly marked periods in geological history. During these times there was a complete extermination of existing forms of life, and a new order of things instituted. The forces of nature wrought deep and profound changes, there was a folding and crystallization of the rocks, prominent mountain ranges came into being, and the whole globe put on new features.

In the unfolding of human history there have been periods of transition, like that from the Middle Ages to modern life. In this historic evolution, there was a transformation in the structure and policy of nations, a movement towards more freedom in human actions, the dawn of a more scientific method in studying nature, and a passion for discovery and invention.

In human lives there are periods of transition which are fraught with great danger. In traveling sometimes the brakes are suddenly applied to the train, and the cars are switched from one track to another so violently that passengers are shaken up, and careless passengers are sometimes jostled off from the train. In human lives there are similar periods of transition, when our faith is put to severe tests, and many drop out of the race, for the law of the survival of the fittest is universal in every department of life.

David experienced a period of transition from the time that Samuel anointed that shepherd boy who was "ruddy and withal of a beautiful countenance," until he was firmly established upon the throne of Israel. But out of this fiery ordeal which David endured as "seeing him who is invisible," came those exquisitely beautiful psalms in comparison with which all sacred poetry of all other nations becomes as the small dust of the balance. Some plants under pressure yield their richest perfumes, so myriads of human souls have been inspired, softened, purified and exalted by the songs of the "sweet singer of Israel" whom Saul pursued like a hare to his covert.

In our physical lives there are periods of transition when radical changes are wrought in us, and we pass over ground incurring great liabilities. If the youth passes the stages of his adolescence, and comes into his more mature life, physicians tell us, he goes on with more security, and less liability to drop out of the race of life. If a man passes beyond three score years, physicians affirm, that he may add ten or even twenty years to his life.

In our spiritual lives there are also periods of transition which try our faith to the utmost. During these severe ordeals some give up in despair, and even life itself sometimes does not seem any longer desirable. Such persons forget the great law of evolution, that after periods of transition in nature, the whole globe puts on new aspects, and nature bursts forth with new forms of life. It is a maxim that it is always darkest before day, and there was never a night so dark and dreary that the rising sun could not drive the darkness away. "Weeping may endure for a night" says the Psalmist, "but joy cometh in the morning."

When the young man leaves his boyhood home, and goes out into the great world to begin life for himself, he becomes subject to temptations, and experiences trials entirely new to him, which are liable to try his faith and test his character. Never before did he appreciate the value of the home of his childhood, and the love of father and mother which has brooded over him from the moment that he came into existence. How the home of his boyhood glows in his memory, as it vanishes beyond the horizon of his new life. The pathway seems suddenly to become very rough to him, and the harsh voice of strangers grates upon his ears. How he is jostled about in the world, and rough men see in him only what will add to their belongings. The immortal soul within, the precious life with all its aspirations, hopes and fears, the joys and sorrows, all these things go for nothing, and he is weighed in the commercial scale to see how

much money can be made out of him. Can his soul and body be transmuted into gold for others? Fortunately indeed, if in transitional period, these rough experiences do not rub out the trustful faith of his childhood.

There is a transitional period, in the lives of young people, when they go forth to enter higher institutions of learning, where the mind matures its powers, imbibes opinions, and character is formed, periods that are full of danger to young people of both sexes. Blessed is that teacher who trains the child for an immortality in the deeper heavens, to spend an eternity amidst the saints of all ages. Men suffer the extreme penalty of the law for giving poison to people designedly, but how many youth imbibe a subtler and more deadly poison during processes of education, which destroys them for true usefulness in this life, and for blessedness in the life to come.

Job is the universal exemplar of patience, a model of constancy and endurance, whose piety shines like a torch amidst the darkness of the old world. In his transitional period, when he was given for a time into the power of Satan, he maintained his integrity, and came forth unscathed from the fiery furnace of trial to live one hundred and forty years, to receive from the Lord twice as much as he had before, and to see his son's sons even four generations.

Could men understand that when they pass through transitional periods, with firm endurance, and sustain with courage the trials to which they are subjected, and come out of the furnace purified by fire, the law of evolution, under divine providence, is full of promise of a larger life and a greater abundance of things temporal and spiritual. Fewer would break down under tribulation and terminate their lives which might become full of blessedness to themselves and to others.

San Diego, California.

"A DICE BOX AND ONE DIE."

BY THE REV. AUSTIN D. WOLFE.

It is certain that these words occur nowhere in the canonical books; they are not only post-exilic, but they are the work of a much later hand. They are taken bodily from the description of a new game given in one of our most attractive and well-edited magazines; the description stating that the essentials of the game, of which a diagram is given, are a few buttons, "a dice box, and one die". It looks like a nice game, easy to understand and interesting to play. Let's get one for the children.

Laying aside the magazine I stroll down to the public square. The season has been prolific of colds, and the family needs a fresh installment of cough syrup. Turning in at the drug store, a group of men is noticed at the counter toward the rear of the long room. So intent are they upon their occupation that they do not raise their heads as I approach. There is a jingle, a rattle, and then their occupation is evident; they are throwing dice. Soon they grow excited; profanity takes the place of moderate language; the little cubes seem bewitched as they turn their spotted sides up or down. The loser gives every appearance of mad and reckless indifference as he makes his last throw, and as the result is seen, pours a volley of imprecations upon it. Lifting his head, he finds the preacher looking at him: "I didn't expect to be caught at this", are his words.

I know that man: he is a clever fellow in many ways, with good business ability. He has a splendid wife, the daughter of a minister,—and a charming child. I have sat at his table, and he has sat under my preaching. He is worthless; the little cubes dazzle his eyes and his only god is the god of "Chance"; he is a gambler.

Dropping in at the hotel I see that some traveling men who came on the late train have just finished dinner and reappeared in the office. They lounge against the counter in free and easy shape, and soon call for cigars. "You might get a cigar for nothing", suggests the hotel clerk, smilingly pointing to the slot-machine on the counter. The young man addressed finds that he has no smaller change than a half dollar, but the obliging clerk soon gives him its value in nickels. One is played; the hands whirl,—the clerks smile; the nickel has won nothing. Fired by his loss, the youth pushes another nickel into the slot, to find that again he has lost, though by a very small margin. "You're bound to get it the third time", is the encouraging spur to farther investment. And so the game continues; the nickels disappear, the drummer declaring that he will "bust the machine or be damned", until ten trials have consumed the half dollar's worth of five cent pieces; and still no cigar. The

fact that he is being imposed upon seems to dawn, and another nickel, devoted to its legitimate object, secures the weed wherewith to solace disappointment; he retires to figure how he can add fifty cents to his expense account.

But why multiply such illustrations of folly and sin? nay, why, after taking an uninspired text, refer to them at all, or seem to connect the odious business of gambling with an innocent game which uses only a dice box and one die? Are we really going to have another harangue against cards,—progressive euchre, duplicate whist, *et id omne genus*? Is not that sort of faultfinding played out among enlightened people at this sag end of the nineteenth century?

I hope not: and what is more, there is a connection between the gambling and the "innocent game", even if you, my dear objector, do not yet see it. On the charitable supposition that we are both amenable to reason, let us look calmly at this matter.

Every young person knows a game of skill. Boys know it as soon as they can shoot marbles, or spin tops, or drive a shinny-block along the ice. In everything of this kind, up to tennis and base ball and billiards (the best but most perverted game of them all);—in the sham battles that take place on the checker board or with the chessmen;—in all these there is room for the exercise of thought, judgment, eye, hand, brain or brawn or both. In all these there is the possibility of and the invitation to physical and mental development as the prerequisite of success. When you have driven the tennis ball into the corner of the court out of your opponent's reach, or when, by carefully studied plan, you have advanced your queen so as to call with confidence "Check in two moves", you have really done something. And you have a proper feeling of exhilaration in the consciousness of skill acquired and generalship developed. But when you sit at the parchesi board and throw fours and threes and sixes and everything but a "five" you are manifesting no skill; you are promoting no development. On the contrary "you have conceded that there is no skill in it; and that there is no chance for skill in throwing dice, unless they be loaded, or in dealing cards, unless they be marked. And when the game is over, be it backgammon or whist, and you are the first out or hold the most "points", you have won nothing, in the sense of truly deserving. It may be that the dice which you threw, or the cards in your hand, gave you advantage over your opponent; but this was not due to any genuine thought, or effort, or mental or physical investment on your part. You were obliged to move your checker men according to your throw, and to play the cards that were dealt out to you. I repeat, You have won nothing,—not even the booby prize. You have lost much.

Why? and how?

You take up the morning paper and read that in the police court a man was arrested and sentenced for stealing,—for taking what did not belong to him. You inquire about the price of grain, and you are told that has advanced or retreated not because of any real change in the condition of grain stores, but because of the "operations" of a few men upon paper; and you know that the law is more and more recognizing such operations as dishonest because they involve the creation of fictitious values, and the making of fortunes without expenditure of time or labor, or anything but stock gambling. You read, and are inclined to sympathize with, that side of life which regards trusts and monopolies as hostile to public welfare because they deliberately crush out small enterprises without making return therefor. And if you have all dipped into Ruskin, or Carlyle, or Emerson or Ely, you have found that right-thinking men demand what the Bible demands, that a man shall earn what he gets from the world; that upon everything which he possesses shall be inscribed "for value received". We more and more attribute the economic ills which are upon us to the fact of a large class of non-producers; people who live not by their own work, but by the work of other people; and the people who work receive only a small percentage of their achieved results, the greater part going into somebody else's pockets.

Do you not see that you have been starting out on this very road? The game of chance, whatever it is, is that which encourages the gaining of something without giving equivalent. Therefore the law recognizes no gambling debts as collectable, and the business is put under ban. But the substitution of "points" for nickels is a substitution in form only, not in principle. The "honor" of winning the rubber at whist is accorded; but it is not earned: and being unearned it is as ill-gained a thing as are the francs that jingle in the sack of the *croupier* at Monte Carlo.

Yes, I know what you would say about the cultivation of a "whist memory", and the pleasant evenings, and the delightful society and the fact that the "very best people" do it. Why, only a few days ago I was trying to induce one of the shopmen down town to

take in a raffle advertisement conspicuously displayed in front of his store. He declined to do so, contending that the raffle was legitimate business. "Of course I wouldn't gamble," said he; "but don't you know that the very best people in town make their money by gambling?" Social distinctions are artificial: there is a real principle involved. Indulgence in games of chance gives no real mental development, save the development of an intellectual vacuum; it does not make logical thinkers, but just the contrary. For it is based not upon cause and effect, but upon what is purely adventitious and speculative. So too it creates a moral vacuum, blotting out the difference and nicety of distinction between mine and thine: the difference between an unearned honor and an unearned dollar is only in the fact that the latter can be put in one's pocket and soon palmed off as one's own upon someone else.

So I think we'll not start up the new game, even if but a single die is necessary. I'd sooner the children would play crokinole or make a croquet ground out of the front lawn and wear off all the grass. As for temporal possessions, we should all be better off, individually and as a nation, if dollars were all earned, as well as gained. But here,—to interrupt our discourse, comes a little chap with a cigar box before him. What does he cry? "Want to take a chance on a thirty pound turkey?"

THE FORMS OF SABBATH DESECRATION THAT PREVAIL WITHIN THE CHURCH ITSELF.

(1) STAR PREACHING AND STAR SINGING IN THE LORD'S HOUSE ON THE LORD'S DAY.—To invite from a distance a preacher of brilliant talents and adding to the attraction a leading soprano of high culture, thereby drawing together a crowded audience for the purpose of excitement and money-making to the detriment of neighboring congregations, is surely a profaning of the Sabbath, and can scarcely be too severely characterized. One of our Presbyteries, in referring to this all too prevalent form of Sabbath desecration, justly remarks: "If it is sinful *per se* for railway companies to make money on the Sabbath, then it is worse to put up the Gospel for sale on Sunday and to make money out of the service of sacred song."

(2) SO CALLED SACRED SUNDAY CONCERTS.—Whether the object be to gratify the æsthetic taste, or to add to the church revenues, or to influence non church goers to attend the means of grace, these can surely tend only in a greater or less degree to degrade God's day and destroy the sanctity of the Sabbath.

(3) CHURCH PARADES ON SABBATH.—These are usually held, though not always in the afternoon, when our Sabbath-schools are or ought to be in session. Being duly advertized the route of march is usually crowded with thousands of spectators—while the band discourses spirited and maybe sacred music—the pageant, the display, the excitement, all combine to divert the attention of both old and young within measurable distance of the line of march, from the solemnity and sacredness of the Sabbath. It is much to be feared that the possible good accruing from such service for our militia, of whom we are justly proud, is purchased at too high a price.

(4) SABBATH AFTERNOON SOCIAL TEAS.—A most insidious and demoralizing form of Sabbath desecration this is that is finding its way into not a few professedly Christian homes. The telephone is called into liberal requisition to convene the impromptu party, if it has not been previously arranged for, and then not a few of those who have spent a most secular Sabbath afternoon, quiet their conscience by driving together in the evening to some popular place of worship in the neighborhood.

(5) SABBATH FUNERALS AND SABBATH VISITING.—Happily these forms of Sabbath desecration are confined largely to rural districts, though sometimes practiced in the more populous centres; in all cases to the injury of the regular service of God's house, to the great discomfort and inconvenience of many Christian homes, and to robbing the Sabbath of its sanctity.

(6) CHURCH BUSINESS MEETINGS ON SABBATH.—In cases not a few sessions are called together. Sabbath school teachers meet, committees of Y. P. S. of C. E., missionary or other committees convene for the transaction of business on the Sabbath that in almost all cases should be relegated to a week day. The church being bound to teach by her example that she holds the day in deepest reverence, should see to it that her example in this regard is not made a stumblingblock to others.—Rev. James McCaul, B. A., in the *Canada Presbyterian*.

Kansas Department.

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

NOTES BY THE WAY.

BY S. B. F.

"God help us through the common days,
The level stretches, white with dust
When thought is tired, and hands upraise
Their burdens feebly, since they must,
In days of slowly fretting care
Then most we need the strength of prayer."

Who that knows the power of prayer but can join heartily in the above; having tested the fact that prayer lightens every burden. Blessed power of prayer, it either removes the burden or gives us added strength to bear them. The true Christian would not be deprived of such power and such comfort for all the wealth of Croesus.

There is in this power of prayer something "which the world can neither give or take away" and this is one of the cases where "the secret of the Lord is with them that fear Him."

No Christian has ever been a power in the church for any length of time who has not been a "praying Christian." In fact the suggestion is an "anomaly." Can any one be a Christian who does not pray? Is this one of the causes of manifest weakness throughout the church of Christ to-day? It is eternally true that no soul can come into close communion and fellowship with God in any way so blessed and so helpful as this, and it is equally true that nothing begets so fully the spirit and life of Christ in the soul as earnest continued prayer nor more fully exemplifies the true spirit of Christian charity. The face that shines because of communion with God will have a tender, sympathizing and loving look for all who are in distress, and will be full of deeds of beneficence to relieve the burdens of the needy or unfortunate.

If there is a proper recognition on our part, that the God to whom we pray is the "sovereign disposer of all events;" that He is almighty and allwise; that He doeth His pleasure in the armies of heaven and among the inhabitants of earth "then shall we come to Him not only in deep humility but in reverential confidence for all those providential blessings which we need. We are dependent upon His bounty and our "Father seeth that we have need of all these things," therefore it is meet and fitting that we "make ourselves known unto Him" Instead of grumbling and finding fault and ceaselessly complaining "that the fig-tree does not blossom; that there is no fruit in the vines; that the labor of the olive fails; that the fields yield no meat; that the flock is cut off from the fold and there is no herd in the stalls"; if we would recognize the God of Providence and spend in earnest prayer the breath that is spent in complaining and, in too many cases, cursing, we would have occasion to "rejoice in the Lord and joy in the God of our salvation" because of His promise redeemed to them that fear Him that the "earth shall yield her increase." When we think of the sad misuse and abuse of the good gifts of God and the healthfulness with which multitudes accept and abuse them, turning them into instruments of unrighteousness, the wonder is that God does not utterly forsake us as a sinful nation unworthy of His care and beneficence. It is because He is "God and not man" that we are so well taken care of as we are. "He causeth His sun to shine on the evil and the good and sendeth His rain upon the just and the unjust" but Oh how different it would be, if as a people, we would turn to God in penitence for our sin and pray nightly for His richer and fuller blessing.

KANSAS ITEMS.

THE OVERTURE OF SYNOD.—The attention of the Presbyteries in the Synod of Kansas is called to the very important overture to be considered and disposed of at the Spring meeting. This overture is one that deserves most careful consideration on the part of all. It is found in the minutes of the Synod

now in the hands of all our ministers and I respectfully suggest that it would be well for each pastor and stated supply to take that overture up and discuss it fully in a meeting of the Session and let the representative of the Session in the Presbyterial meeting be prepared to discuss it and to vote the mind of the church he represents in this matter. Perhaps it would be well to have the overture discussed in the "Kansas Department" of the MID-CONTINENT.—S. B. F.

PLEASANT RIDGE.—The pastor, Rev. C. E. Kalb, has just closed a two weeks' meeting here which has resulted in a wonderful awakening of the Christians and the conversion of over 60 souls about 50 of whom have already united with this church. Rev. H. H. Shawsan assisted during the second week. The membership of the church was more than doubled. Since Bro. Kalb came here two years ago there have been about sixty additions. We rejoice greatly for this in a country church surrounded with Baptist and Campbellite influences.

LYONS.—This church held its quarterly communion on March 1st, at which time it received five members, only one of whom came by letter. One babe was also baptized. On the following Sabbath two more made confession of their faith in Christ. No special meetings have been held. This church has had some sad experiences of late. Its oldest member, Father Conkling, was stricken with paralysis while preparing for church on January 19th and still lies helpless, while it's pastor's wife, Mrs. Maxton, was buried during the same month.

BERCE.—Rev. J. P. Barber, Presbyterial missionary, recently received 13 members into this church and three into the church of Elmendaro.—S. B. F.

CANTON.—As a result of special meetings held at this point twelve were received into this church on Sabbath the 8th. Rev. H. B. Johnson has charge of our work here and at Roxbury.—S. B. F.

Rev. D. R. Todd, a member of the Presbytery of Highland died at his home in Holton, Kansas, March 5, 1896, aged 67 years. This intelligence has just been received and no particulars can be given now.—S. B. F.

QUENEMO.—Sabbath, March 8th, a delightful communion service was held in this church and fourteen members were added to the church. Rev. Dr. Lake has so far recovered from his recent injury as to be able to work again.—S. B. F.

OBERLIN.—There are many, I have no doubt, in the State of Kansas that are deeply interested in the Presbyterian church of Oberlin. As the minister of that church, after eleven months' labor, I have great reason to rejoice at the progress made. God has richly blessed us and many who doubted are to-day trusting and rejoicing. We have a membership of fifty. Twelve have been added during the year. There are about one hundred in the Sabbath-school and eighty in the Junior Christian Endeavor. The prayer-meetings have been well attended. There has been regular preaching every Sabbath and the attendance and spiritual interest exceptionally good. There can be no question as to the future of this church. The people are a united, steadfast, faithful, devoted and like good soldiers of the cross have and will continue to endure hardness for His sake.—John Campbell, pastor.

WHAT KANSAS MEN SAY CONCERNING THE NEW "MID-CONTINENT" PREMIUMS.

We take the liberty of reproducing the following testimonials, received last week.

Mr. David Riddle, of Andover, Kansas, received a "LIFE OF ST. PAUL." He writes thus (italics ours):

ANDOVER, KANS., MARCH 12, 1896.

EDITOR, MID-CONTINENT,

DEAR BRO.:—Your premium book "Life of St. Paul," has arrived and I find it in every way as represented and highly satisfactory. It is handsomely bound, printed in large, clear type and on good paper. I have examined its contents with some care and believe it worthy of a place in every household. The author has undoubtedly produced a work that is helpful to all Bible students and I trust it may have the wide

circulation it deserves. I can cheerfully recommend it to the public.

Yours truly,

DAVID RIDDLE.

Mr. J. K. Mitchell, of Osborne, Kans., thus writes concerning the "SMITH'S DICTIONARY OF THE BIBLE:"

LAW OFFICE OF

J. K. MITCHELL.

OSBORNE, KAN., MAR. 11, 1896.

I have received "Smith's Dictionary of the Bible," as a premium with THE MID-CONTINENT. A remarkable premium for the price. This will be a great boon to Sunday-school teachers and Bible students.

Yours truly,

J. K. MITCHELL.

KIND READER: Turn to page 15, now, please, and read the particulars of these new great premium offers.

Communicated.

SATOLLI IN KANSAS CITY.

Kansas City has had the distinguished honor thrust upon her of a visit from Cardinal Satolli a "Prince of the Church," i. e., the Church of Rome. In apostolic times they did not have Princes and Dignitaries of the church. Satolli appears to be an accident, not like Bismarck owing his prominence to great abilities and achievement, but to an accidental acquaintance with Pope Leo in earthly life and a fancy which Pecci took to him at that time. With fair abilities, he seems to have a gift of shrewdness, if not the soft Italian hand. In some of the addresses it is intimated that he is in training for the Pope's chair.

The Cardinal was met at Lawrence, Kansas, by a large delegation of our Catholic fellow-citizens who escorted him to our city. He is a very hard worked man. He reached here in the early evening of Saturday and was kept busy shaking hands till midnight, and at 7 in the morning was engaged in public service, celebrating high mass at 10, addressing the children just afternoon, and then going to the hotel for a public reception which lasted some four hours, most of the time being spent in hand-shaking; until his hand is said to have become much swollen and his arm so lame that he could hardly lift it to his head, and then preaching to the Italians in the evening. This appears to be about an ordinary day's work with him, a little hard during the vigorous fast of lent. If hand-shaking is religious work, the Cardinal is doing a vast amount of good.

Women and men fell upon their knees before him and devoutly kissed his hand or the ring on his hand. Was this toadyism, or was it worship, or what? We can imagine that Paul and Barnabas would have said, "Why do ye these things? We also are men of like passions with you." Such sycophancy on the part of American citizens produces an unpleasant sensation in the stomach. Christ instructed his disciples to call no man master, because all are brethren. A man of vastly larger proportions than Satolli, the eminent and saintly Albert Barnes would not accept the mild honor of D. D.

The Catholic church is making great efforts to win the popularity in this country which comes with eminent patriotism. All through the gorgeous and spectacular display on the Sabbath this idea was kept to the front. Where the large audience could see, were two large American flags, their staffs crossed at the feet of the statue of St. Joseph, the stars at each side of the saints' head and the stripes falling in peaceful folds drawn at the bottom and half hiding the white and gold of the papal flag. All this is very striking, lovely, captivating. You may intertwine the American and papal flags, but you cannot intertwine the principles of free government and the Romish hierarchy what need has the church of a civil government or a flag to represent it? How can citizens be loyal to two governments at the same time, and so diverse as the Romish hierarchy and the American republic? The throne on which the Cardinal sat with the papal and American flags intertwined at his feet, was a little suggestive, as well as the assurance given by Bishop Hogan, that "the Catholics of this diocese had the greatest love, affection and obedience to the holy see."

The Cardinal's laudations from his throne of the Constitution and Government of our country were too fulsome and extravagant to accomplish his object. He overshot the mark. He says, "My opinion is that the Constitution of the American republic in the present condition of things and of the people, corresponds most exactly to the divine spoken words, most exactly fills the divine idea of church and State." Americans have not been in the habit of thinking that their government "most exactly fills the divine idea of what human government should be."

When the Cardinal so emphatically endorses the separation of church and State, and says that one ought not to mix with the other and that one should not rule and the other serve, does he entirely forget this history of his church? Does he forget the influence of his church on civil laws in the middle ages in Spain, Mexico, Central and South America at the present time?

The time has not come yet for the church to display its genius in the sphere of politics in our country and yet to a large extent, it works as a unit in politics, even now quietly and cautiously it is true, but effectively. Every political boss and aspirant for office and every political paper is very differential. The unity of that church extends to politics as well as to faith.

There is certainly need that we keep careful watch of its influence upon our legislation. The influence of that church upon the legislation of Spain, Mexico and the Central and South American States is a warning. We do not doubt the patriotism of the members of that church in our country, but we do believe that the decrees of Trent and the genius of the hierarchy are necessarily antagonistic to Republican government.

H. T. F.

Kansas City, Mo.

THE CATHOLIC CHURCH AND INDIAN MISSION SCHOOLS.

[A newspaper in Springfield, Mo., lately published an editorial favoring government support of Roman Catholic schools among the Indians, in which the editor said: "Those of us who are not members of the Catholic church may feel that we would like the Protestant churches to furnish some of this religious teaching to the Indians. But if we do not establish missions and schools among the Indians, can we say that the Catholics shall have none of the benefits of the government aid."]

This led to a very strong and clear reply from the Ministers' Alliance of that city which we consider well worth giving to the readers of THE MID-CONTINENT. This subject is becoming one of intense interest to the American people. The House of Representatives has voted to cut off these sectarian appropriations. But the Senate has yet to pass on the subject. The bill is now before them and we understand that the Catholic journals are flooding the Senate with appeals for the restoration of the appropriation clause. The paper of the Springfield ministers is as follows:]

All of the Protestant churches have both missions and schools among the Indians, and they pay out of their own funds hundreds of thousands of dollars annually to enlighten and Christianize that people. They have schools in Tablequah, Vinita, Atoka, Leavering, Muskogee, Emabaka, Anadarko, among Pueblos, Pimas, Papagoes of Arizona, the Omahas, Winnebagoes, Chippewas, Sioux, Sac and Fox, and in Alaska of the N. W. They have schools at Santee Agency, Ponto Agency, Nebraska, Cheyenne River Agency, South Dakota; Rosebud Reservation, South Dakota; Standing Rock Agency, North Dakota; Ft. Berthel Agency, North Dakota; Kokomish Agency, Washington; Crono Agency, Montana; and they have many more schools, too many to mention. Many of these are large boarding schools. Some, especially among the more civilized Indians, rank well with the academies of the States. They not only fit men for citizenship and business, but to preach and teach. A large number are yearly going forth from these schools to do good work in every department of life.

Besides the educational work among the Indians the Protestants are carrying on mission work at their own expense in every State and Territory where Indians live.

We are again told in the editorial referred to that "other churches have failed to come up to the requirements of the law that gave them such advantages." We can't conceive in what respect they have thus failed unless it be in relinquishing all Government aid in the prosecution of their Indian missions

They have voluntarily relinquished \$216,814 of government aid taking the whole expense of the work upon themselves, while the Roman Catholics have shown no disposition to relinquish such aid, and the present action of Congress simply proposes to cut off from that church what others have voluntarily refused longer to receive.

To this end the following preamble and resolutions were adopted and forwarded to Congress:

"Whereas, The United States Government during the last eleven years has paid out of the public treasury the sum of \$3,430,147 to Roman Catholics to aid them in carrying their mission work among the Indians, and

"Whereas, For the year ending June 30, 1896, while less than \$6,000 are set aside for all other churches, the sum of \$303,471 is given to the Roman Catholics, and

"Whereas, It is the declared policy of the Government to discontinue Indian contract schools as early as practicable, and

"Whereas, It is entirely feasible to make provision in government schools for all Indian children now enrolled in contract schools before the beginning of the school year of 1896-97; therefore

"Resolved, That we earnestly urge upon Congress the importance of discontinuing at once the contract school system, and we hereby protest against the appropriation of any further sums from the public treasury in the aid of contract schools. We do this for the following reasons:

1. The appropriation of public money to any church or religious denomination is plainly in violation of the spirit of the constitution which prohibits the establishment of any form of religion.

2. It is contrary to public policy, as it causes religious jealousies, and injects into our politics the animus of sectarian controversy.

3. The giving of so large a sum to one sect while others doing the same kind of work among the Indians receive nothing from the public treasury is unwarranted favoritism on the part of the United States Government, which is in duty bound to treat all people alike.

4. It is a serious menace to the public school system, since the same reason urged in behalf of this action of the government may be urged with equal potency in behalf of the division of the public school fund of the several States.

5. It is detrimental to the cause of Indian education. It is better for the Indians in preparation for American citizenship to be trained in public schools, where all the influence tend to fasten patriotism and to prepare them for speedy absorption into the national life."

You say in the same editorial that "the Indians are the wards of the United States Government. It is the aim of the United States to teach them the ways of civilization as quickly and economically as possible." Very true, but can this be done more rapidly in Catholic schools where they are taught the catechism of that church, that that is the only true church, and that there is no salvation outside of it, or in public schools? Is it not far better to let each church do its own Christian and educational work at his own expense, and what the government does let her do through her own schools?

The United States Government has many and excellent schools for the Indians. These schools are supported and controlled by the government. They are of three classes: "Industrial Training School," "Boarding Schools," and "Day Schools." The Industrial schools in addition to the ordinary branches of the English education, teach their pupils some trade, handicraft or industrial art. Nineteen of these are in successful operation and contain 5,000 Indian youths. The boarding schools have 6,000 pupils, and the day schools have 3,000. These schools are better equipped; have better teachers, as they are required to pass a rigid examination, have better text books than the Catholic schools. Then their aim is to make good American citizens of their pupils, instead of members of some church. Hence their training is broader and more practical. To know how these government schools have grown in favor notice the increased appropriation for their support. In 1877 the appropriation for these schools was \$20,000, in 1892 \$2,291,650. It will be seen that government schools are in position to replace the contract schools entirely.

Many Catholics have a low conception of Indian education as the Western Watchman, prominent Catholic paper, as quoted by ex-Indian Commissioner T. J. Morgan,

has this to say: "Indians do not want a knowledge of the three R's. They do not need to read, because they have no books to read, and no newspapers. They do not need to write, because they never leave each other far enough and long enough for correspondence. They do not need to cipher, because they have no accounts to keep that they cannot carry off their ten fingers." How little the author of this knows of the Indians as they are to-day. They are demanding a good education. Many study the sciences, are good business men and keep abreast with the times by reading the daily newspapers.

Let us labor to save and to educate in religious things the Indians. Let the several denominations vie with each other in this grand work. But let them establish and support their own schools, as they do their own missions. But the work that is done by our government let her do independently of all churches, that the wards of our land may be trained into citizens in harmony with the principles of the constitution. Let the United States flag float over their heads, and let them be taught that they belong to this government; and that it is their privilege not only, but duty, to sustain her institutions.

THE CITY INSTITUTIONS AND CHRISTIAN EFFORT.

There are constantly some two thousand five hundred beings shut in our city institutions, and yet our multitudes rush on in business or in pleasure, thinking but little about it. During each year some eighteen to twenty thousand pass through them. Some go out to active life, some to imbecility or a life of shame and disgrace. What is being done for their moral or religious culture and instruction? The city does but little or nothing in this direction. A little has been done in a spasmodic way by some well-disposed persons during the passing years, but not a titling to what was required by the great needs of the unfortunate people.

The Catholic church has given some attention to this work and has had the ear of a portion of the inmates, while great numbers have gone on undirected and unadvised. Her great numbers of clergy, monks and sisters, has enabled her to do more in this direction than was possible for the Protestant churches to do. Pastors, as a rule, have but little, if any time for work outside of their own parish duties, however much they are, or may be disposed. Some years ago the Evangelical Alliance established a pastorate or chaplaincy, whose duty it should be to look after this work alone, both on week-day and Sabbath. The Chaplain now has a regular system of visitation, and goes as regularly to his duty as the pastor of a church does to his duties. He looks after the sick, comforts those in distress, encourages those in despondency, instructs those in ignorance, and tries to reclaim the wandering. He goes into the prison cell and points to Christ, and religion as the only hope for the erring. He goes to the poor, and assures them of riches that are not subject to the reverses of earth and that may be gained by all alike easily. This is a very large field of Christian industry, reaching as it does some 20,000 people annually. God has said "His word shall not return void," so we may have good hope that fruit shall be gathered in the eternal harvest from this wayside reaping. The churches propose to stand by the Chaplain in this work in the way of temporal support, while he looks after the other. It will be well for the churches to inform themselves about this work.

T. H. HAGERTY, Chaplain.
St. Louis.

THE BIBLE IN KANSAS CITY SCHOOLS.

BY LUMAS HOYT HOLMES.

By an unanimous vote the Board of Education of Kansas City, at its meeting on March 5th, answered once more in the negative the question, "Shall we introduce the daily reading of the Bible in the public schools? At that meeting there were received upwards of thirty petitions for and against the reading of the Bible, besides many letters on the subject, and brief arguments were made before the Board by the representatives of the Junior Order of United American Mechanics in favor of the reading and by Rabbi Schulman representing the Jewish people against it.

The reasons for their negative vote, which were carefully written and submitted to the public by some of the members of the Board, and the language of the decisive resolution itself indicate the fact that the question has a political as well as a religious bearing. It does not appear as yet that the agitation at this time was intended to have any particular political significance although the A. P. A. has talked of putting into the field partisan candidates for the two places in the Board of Education that are to be held at the next city election to be held on April 7th.

Up to this time Kansas City has enjoyed the absence of the political wire puller from the affairs of its public schools. Every year when it came to the nomination and election of the School Board the party leaders have rested from their labors. The result is that the Board of Education has been practically a close corporation, even bi-partisan in its make-up and independent of all parties in its action.

In the mean time, no objection is now made by the school authorities if any teacher chooses to make a proper use of the Bible with his or her own classes, while on the other hand an unsympathetic and prefatory reading such as much of it would be if imposed on all the teachers would not be an unmixed blessing.

The School Board, principals and teachers ought never to forget, however, that the public refrains from interfering in school matters simply because it knows that it can interfere at any time. They should recognize the fact that they stand or fall to a master that is Christian by a large majority and that no anti-Christian sentiment will ever be tolerated in school work.

REFORMS IN CONGRESS.

Editor Mid-Continent:

The Sabbath law for District of Columbia which you think the Bureau should not have consented to modify even to allow religious lectures with admittance fee is stricter even after that change was yielded, than any Sabbath law in the land. In legislation we can not get the kingdom of God all in one bill. Indeed this bill has had to give place to a milder one which is yet quite as good as that of most of the States and which will undoubtedly pass if religious press and churches will sustain the movement by petitions and letters which should both ask for as good a Sabbath law as the best of the States, and we should then be ready to thank God if we get one as good as the average. The Reform Bureau's divorce law has passed the house and its passage through the Senate is assured, as is also the passage in both houses of the Bureau's bill raising the age of consent to 18 in the District of Columbia and the territories. The bill to suppress interstate gambling by telegraph will need most aid of all.

WILBUR F. CRAFTS,

National Bureau of Reforms.

Washington, D. C.

It is quite true that "in legislation we can not get the kingdom of God all in one bill." Neither, for that matter, can we get it in a multitude of acts of Congress. Still we greatly favor all the incidental aid in the work of civic righteousness which legislation can render. Mr. Craft's reply to our paragraph however, does not meet the points we raised. Archbishop Keane's proviso, according to the statement sent us, was not merely to allow "religious lectures with admittance fee," but entertainments "appropriate to the Lord's day," and in deferential accordance with this suggestion the bill was modified so as to prohibit only "secular" entertainments. Further we queried whether the same deference had been shown to the views and suggestions of other ministers of religion? Also whether the Bureau of Reforms stood ready to take the Roman Catholic view of what is "appropriate to the Lord's Day"? And further whether the word "secular" might not prove of very uncertain meaning in case of civil suits being brought for alleged violation of the law.

EDITOR.

At the recent meeting of the National Editorial Association at St. Augustine, there was absence of wine and beer, not to mention other liquors. There were over 300 men at table and "Father Nugent from Liverpool spoke of it with amazement," saying that no such gathering could take place in England without many of the participants "showing the effect of liberal potations."

World-Outlook.

The latest news from the front in Africa is that the main body of Derivishes is advancing upon Cassala. The *Italia* states that the Crispi Ministry authorized General Baldissera to negotiate a peace with Menelik after the defeat of Adowa. The *Messaggero* says that General Baldissera, on leaving Rome, had authority to evacuate Cassala, Agordat and Adigrat.

Recent advices from Africa only tends to confirm the most alarming reports as to the extent of the disaster at Adowa, and although the official figures have not yet been made public. It is admitted that over 12,000 men were killed, wounded or made prisoners. It is believed that the loss of the Abyssinians was almost as great. The Abyssinians captured almost all the Italian artillery, ammunition and supplies.

The important announcement made by the London *Times* and cabled to the Associated Press that the Egyptian troops would advance up the Nile forthwith to occupy Dongola, was officially confirmed by the Foreign office later. Taken in connection with the evidence that Count Goluchowski has succeeded by his visit to Berlin in strengthening the ties of the existing Dreibund, Great Britain's diversion in Egypt in favor of a member of the Dreibund is regarded as extremely significant.

Maceo, the Cuban insurgent commander has written to Weyler, the Spanish captain general, warning him that his atrocities must cease, or he may lose his restraint, one his men, and they too, become retaliatory butchers. It is a manly appeal, and had best be heeded, one would suggest. The insurgents at this writing are again in the central portion of Havana Province in force, and are moving westward to the neighborhood of the city of Havana. Colonel Figueroa reports that he met a numerous band under Martinez and Morjon west of Jovellanos. They opened fire, but the troops stood firm. Another report says that Antonio Maceo has entered the Province of Havana along the south coast.

It is evident that the thought of a Soudan campaign is not a popular one in England. Complications with France feared as a result. The English are getting tired of Salisbury's government. The Associated Press has stated, on authority, that the British Government consulted and obtained the approval of a majority of the Powers before deciding on the advance on Dongola. This makes the new Soudan campaign of far reaching political importance in its bearing upon Great Britain's complete and friendless isolation in the community of nations has given a shock to the responsibility of Great Britain has been frankly admitted by British statesmen themselves. The announcement of the new Soudan campaign is clear and convincing evidence that there is to be no reapproachment between Great Britain and France.

Of the terrible storm of popular anger which swept over Italy when the news of the defeat of the army under General Baratieri reached Rome little is now said to remain but a feeling of great resentment against the Italian commander. All rioting has ceased. Those who fled from the country rather than go to Africa at the call of the government for the class of 1872 are returning, and it is not believed that any steps will be taken to punish them. Negotiations with King Menelik have been opened state the despatches. It is expected that peace will be concluded before long, and the War Office has countermanded the instructions sent to various points for the hurrying forward of re-enforcements to Africa. The new Cabinet is settling down to work, and the financial situation is brighter. Under these circumstances Italy breathes freer than for some time and "there is a feeling of gratitude for those who have aided in Berlin during the last few days in bringing about this change from blank despair to great hope in the future."

Missionary Department.

WOMAN'S BOARD OF MISSIONS OF THE SOUTHWEST

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

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

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Notice

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

TOPICS FOR MARCH.

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

EVERY DAY VIEWS OF MEXICO'S NEED.

Mrs. C. D. Campbell, thus writes in the *Presbyterian Journal*:

Many asked us on coming to Mexico why we needed to come to a country which had the Catholic church. A few little incidents which have come under my own observation or have been told me of places that I know, may perhaps help to dispel the idea that the Mexican Catholics as a whole yet know our Saviour Jesus Christ, or that the mass of people have any knowledge whatever of Him.

Right here in Zitacuaro, shortly before we left for our trip, the priest had made up a nice little plan for gaining money. On the land of a certain poor woman of his flock was a hill, and on the hill was a rock. The priest sent a mason, who, according to orders hewed in the rock something to represent a virgin, and above this were graven the words, "Make me a temple within such a time or I will destroy all the seed for your crops." At the proper time the rock went tumbling down the hill (of itself, of course!) Then the crowds were called from all the small places about here. From each person who cared to see the wonder was collected twenty-five cents and other small sums were collected from those who would put faith in the healing powers of the prodigy. It happened that the Prefect, the head man of the district, passed along, and seeing the crowd, inquired into the matter. He put the woman in jail, and at the point of a revolver made her tell the whole truth. It was said that he was going to put the priest in jail too for deceiving the people, but they finally went free after paying a fine. The Mozo we took with us on our trip was a Catholic and went to see the wonder, and happened to be there when the Prefect passed along, and he gave us the particulars. When we came back we found a new priest here.

They tell a story of a little church in a small town near here which for many years had worshipped the image of San Juan, their especial deity. The image was small, but the people were quite attached to it. The priest, however, thought the church was too large for the small image and that they ought to have a new one. So a large one, with legs painted red, was fitted up as worthy the size of the place. As it happened, however, after the new San Juan was set up and the little San Juan was cast off one side, that there came a drought. "Well," the people said, "that's because we cast away our little San Juan and put up the big San Juan with the red legs, and the little San Juan is angry and won't send any rain." And they made so much disturbance about the matter that the old worn out San Juan had to be replaced. But then the rain didn't come. Then the people said, "Well, of course after leaving the big San Juan

with the red legs up until half the season was gone and then bringing back the little San Juan, we couldn't expect him to do anything for us this year."

In Mexico City, a short time since, hundreds and hundreds of people gathered from all parts of the country to the coronation of the Virgin of Guadalupe, who it is said painted her picture on the serape or blanket, of a poor Indian; and this is what was crowned with a very valuable crown. What does it all show? Their god is the image and Jesus Christ they do not know.

Mr. Campbell has been putting, *El Faro*, our church paper, out on a bulletin board. It seems that a plan was made to tear some of them down, and the Prefect ordered \$5.00 fine on any one touching them. There are many Liberals here, and we are praying for the descent of the Holy Spirit in such power that it shall inflame all hearts now only luke warm.

Zitacuaro, Mexico.

HOME MISSION FINANCES.

DEAR CO-WORKERS IN MISSOURI:

I wish to call your attention to the figures below giving the financial statement of our Board of Home Missions, March 1st. We are told that is necessary for us in Missouri, to add \$2,021 to our contributions during February and March, in order that to reach the amount contributed last year. Perhaps some of us have already responded to the Appeal and to all our Missionary Societies early in February and have made a special effort for this cause. But in this crisis, is it not possible for us to do something more yet? Only two weeks remain. The King's business requireth haste.

MRS. S. Q. McAFEE,

Pres. of Syn. Soc. for Home Missions.
Parkville, Mo.

Receipts—April 1, 1894, to March 1, 1895. Churches, \$210,903 84; Woman's Executive Committee, \$222,696 55; Legacies, \$140,415.39; Miscellaneous, \$42,903 30. Total, \$616,919 08.

Receipts—April 1, 1895, to March 1, 1896. Churches, \$173,506 43; Woman's Executive Committee, \$165,777 32; Legacies, \$151,620 43; Miscellaneous, \$53,314 53. Total, \$534,218 71. Loss in Churches, \$37,397 41; Loss in Woman's Executive Committee, \$56,919 23. Total loss, \$94,316 64.

Gain in Legacies, \$11,205 04; Gain in Miscellaneous, \$411 23. Total, \$11,616 27.

Total loss to date, \$82,700 37.

VARIAN BANKS, Acting Treasurer.

156 Fifth Avenue, New York.

HOME MISSION ITEMS.

BY A VICE-PRESIDENT OF THE WOMAN'S EX. COM. H. M.

Fortunately, when we purchased Russian America from Russia in 1867, the original name Alaska was retained with its significant meaning "The Great Land," how great many of us have not realized. Place Alaska on a map of the United States and it would cover from Maine to Minnesota and South to Georgia and Alabama. I have just figured its area from the square miles in each of its six districts and find it has 531,409 square miles. Now place the world's population there and it would not be very crowded, for we should have only a little over four for each acre.

If it should ever be necessary to put us all in Alaska I request a place at Sitka, where the Pacific "Gulf Stream" so modifies the climate that its lowest record in forty-five years has been only four degrees below zero. Here we find one large Industrial Training School, that is distinctly co-educational, the boys and girls reciting in same classes, dining together and under wholesome restraint they have opportunities for social intercourse.

The children are in school half a day and work half a day. Most of the boys are learning a trade. Some have learned carpentry, and those who can do good work find plenty of employment in the villages. All of the buildings on the mission premises have been built by the boys under the supervision of a competent foreman. The beautiful little native church completed in Oct. 1892, is built of native woods, the red and white cedar, and was built entirely by the boys who had been taught the trade in our Sitka school.

All the shoes worn by the pupils in our school are hand-made in our shop and con-

siderable custom work is also done. Many of our boys become coopers, for they are in demand at the fishing stations. A few boys have received instruction in house painting and decorating and are kept busy with glazing, paper hanging, etc. One boy now earns \$2 a day painting. In the bakery the work is too heavy for the girls so the boys do the baking for the school, turning out about one hundred loaves daily of delicious bread. The girls bake pies and cakes and are taught how to cook and bake for a family. The cooking for the teachers and employees are done by these native girls. Both the boys and girls are trained to wait upon the table. The girls are trained in every department of household industry under special care from the matron and her assistants. The amount of work done each week in the sewing room is surprising. The girls over seven years old knit their own stockings. The steam laundry relieves both pupils and teachers of much drudgery, for quantities of water and soap must be used here, where all are taught to be scrupulously neat. Think how much washing 160 children can make!

We have most excellent object lessons in the eight model cottages, where the married couples from the school are keeping house in "Boston style" as they call it, for every thing American is dignified by the Boston title! Which reminds me of some tourists visiting Sitka, who noticed some Alaskan women with blackened faces. They asked a man, who could speak some English, the reason for these. His reply was "Sun heap hot, burn face. Black on face make face white. All same Boston squaw, flour on face!"

A brass band of twenty members furnishes music for the school and town on public occasions. There is also a military company of thirty-five members to whom guns were kindly loaned by the Governor of Alaska.

These people are naturally loyal and patriotic, but in our school lessons in patriotism are constantly inculcated. The Alaskan reverences the flag of our country, for it is to him the emblem of liberty, prosperity, salvation. And since that flag has waved over his land over six thousand of his people have become Christians.

Rev. A. E. Austin, pastor of the native church, at Sitka, has received into his church, which was organized in September 1884, with 49 members, over 500 members, and has baptized 1,000. Many of these were young people converted in our school. Certainly the work done has been great, but much greater is the work yet to be done. Of Alaska's 38,000, 10,000 are of school age, but only 2,000 are in Government and mission schools. Yet this is one of our territories. These people are now Americans. This is true home mission ground; ours to hold. Yet we are sending these needy brothers and sisters away from this school because of "our debt." They are scattering "like sheep among the wolves," and many girls will fall prey to human wolves.

One little girl has been sold by her aunt to a Chinaman. Others will share a similar or worse fate. And who will be responsible? Not you, I hope.

Miss Fraser, of California, tells of a war dance she witnessed at Sitka, then adds: "The following afternoon was spent at the Sitka training school. We saw everything. The immaculate cleanliness, the wholesome pure air, and the happy children were in delightful contrast with what we had seen the previous night. It seemed incredible that these bright eyed youths were of the same tribe as the miserable people in the Indian village. Only then did we realize what this school has already done, and what it is capable of doing with larger equipment.

Gov. Sheakley reviewing the mission work in Alaska says: "The Sitka training and industrial school for native children supported by the Presbyterian Board of Home Missions is accomplishing great good in this community. Rev. A. E. Austin is the minister in charge, and Prof U. P. Shull is its Superintendent. This school sustains its reputation for thoroughness and efficiency in the work of teaching the inmates the rudiments of an English education, and also in training them in a knowledge of the mechanical arts and habits of industry. We regard the matter of teaching in the native how to work as the most important and civilizing part of his education. This institution boards, clothes and schools 1160 children of both sexes."

Again "The teacher and the missionary, the church and the school have exerted a more potent influence for the elevation,

Nerves

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civilization and education of the Alaskan native than any and all other forces combined."

HOME MISSION LEAFLETS.

Subject, Alaska. Material on the subject: Exercise—Alaska; Facts about Alaska; Map of Alaska; Our Northernmost Possessions; Sitka Training School; Sketch of the Hydah Mission; Junean Home; Talik, or Adrift in Alaska.

This set of leaflets complete can be obtained for eighteen cents including postage. Send to Ella B. Knight, Lindenwood College St. Charles, Mo.

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Church Prayer-Meeting.

The Mid-Continent Topics.

For March 25.

EMPHASIS PUT ON THE CROSS.

Colos. 1:20, Rev. 5:9.

[See Prayer-Meeting Editorial, page 8.]

Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

BY E. R. W.

March 29.

Things that keep us from God. Prov. 6:16-19.

Let us first see what cannot separate us from God. Paul asks "Who shall separate us from the love of Christ?" Tribulation. No, that drives us to the everlasting refuge. Distress? No, that makes us go to the Comforter. Persecution. "Happy are ye when men shall revile you and persecute you and say all manner of evil against you falsely for My sake." Famine that will make the bread sent down from heaven the sweeter. Nakedness? The Bridegroom will give us the robe of his own choosing. Peril? No, He is the anchor of the soul sure and steadfast. The sword? Listen to the ringing trumpet-like answer of the much tried greatly triumphant Paul, nay in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death nor life nor angels nor principalities nor powers nor things present, nor things to come nor height nor depth nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

We see plainly that no outward circumstances can sever the cord which binds the Christian to God, yet we do see Christians grow cold. We see it in ourselves that a something comes between us and the conscious of Him whom we serve. What does separate?

"Let us not be high minded but fear." We must clear away the channel through which God's grace and mercy would flow freely. Our iniquities separate us. They are piled about us because we do not come confessing our daily need of spiritual food. Covetousness creeps in slyly and the ardent love of the Christian gradually grows lukewarm. The lust of the eye, whether it be inordinate love of literature, music, painting or anything which is of the merely transitory sometimes shuts out God from the Christian. He comes to us as He did to Bethlehem and our hearts are full. There is no room for him. Enmity towards others keeps us from the Father. We must forgive as we hope to be forgiven. The cares of this world and the deceitfulness of riches may separate us if we allow them too. The trouble is we do not always get the right perspective. We are spiritually nearsighted or have moral astigmatism. The real things, the eternal things are unseen by us because they are out of our range of vision. We need the eye of faith which makes the unseen the eternal and these petty sights, sounds, pleasures, cares will be part of a passing show, the real life being then hid in Christ and we being in Him shall hold this world in the right way.

The story of the Prodigal is of great comfort after we have gone into the far country, after we are faint with the poor unsatisfying portion allowed us while separated from our home. The great comfort is that while he was a great way off the Father saw him. He is still the One who saves to the uttermost or outermost, as the old English had it. Even if our sins have separated us, even if we are a great way off, let us arise and go to the Father and say, Father we have sinned.

There will then be joy in heaven and in our hearts which are always restless till they rest in God.

"The Lord is nigh unto them that are of a broken heart." but "your iniquities have separated between you and your God, and your sins have hid His face from you.

CHRISTIAN ENDEAVOR GUIDE-POSTS.

The meeting preceded by prayer is followed by prayer.

Glory in Christian Endeavor, if you will but glory more in the Christ Who is the life of Christian Endeavor.

Stirring news is coming in during these days from all parts of the field. Has your information committee told you about it?

For the personal religious life the same faith is needed as for the great movements.

The following is sent to the MID-CONTINENT from an Indian agency:

The son of an Omaha chief recently led the Y. P. S. C. E. Meeting when the Scripture Y. P. S. C. E. Meeting when the Scripture Samaritan. In his remarks he made the following application. "We (Omaha Indians) are the man who fell among the thieves. The robbers are Satan and his hosts and they have very badly injured us. The Samaritan is these missionaries who have come to do us good by teaching us what God has to say to us, and how to live better. And as they are Samaritans to us so we can be to others.—W. A. G.

LOOKOUT COMMITTEE GLANCES.

Look out for the dangers that threaten your society.

Look out for the members who are growing cold.

Look out for those who neglect the participation clause.

Look out for the nervous, timid member. Give him or her all the help you possibly can in whatever way you can.

Look out for the associate members' welfare, and try, when they are fit, to induce them to "take the next step."

Look out, above, around and about your society; don't think it perfect.

Look into your own hearts. What needs purifying there? Are they Christ's every whit?

Look up to God for everything you need in your work, and He will guide and bless you.—Golden Link.

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 29, 1896.

Lesson XIII.

QUARTERLY REVIEW.

GOLDEN TEXT.

Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.—Luke 12: 8.

Topic.—Christ opens the way to heaven.

LESSON EXPOSITION.

Certainties about Christ.—There are four narratives of the life and mission of Jesus upon the earth. Many things in these narratives are left indefinite, and therefore have some measure of uncertainty about them. But there are things that are certain, "things which are most surely believed." These certain things are the chief things, the great facts, and the great truths, so that we may build our hopes upon them as upon solid-rock foundation, leaving the doubtful things for the speculation or discussion of the curious.

The certain things include: 1. Christ's character; pure and perfect, and divine. 2. His power to forgive sin, the divine Redeemer of mankind. 3. His sufficiency to save all who come to him. 4. His teachings and his sufferings, declaring his oneness with the human race. 5. His resurrection and ascension, declaring his oneness with the Father. See John 17: 22, 23.

These fundamental facts are presented with special clearness by Luke, whose Gospel has been called the Gospel of hope and of love. It is Luke who records the prayer of Jesus for his executioners. It is Luke who tells us of the repentant dying thief, and of his prayer to Jesus, and the loving words of hope in the blessed answer, "Today shalt thou be with me in paradise." Luke's Gospel shines most brightly with the light of forgiveness, redemption, and restoration for the lost. That same light is in the other Gospels also, but in Luke it is exceptionally clear and bright. The sinful woman, the good Samaritan, the despised publican, and how they were forgiven and accepted, are noticed in Luke only. So it is the Gospel of love, going out in infinite pity to seek and to save all classes of sinners.

I. *The Preparation.*—The promise of redemption waited thousands of years for its

fulfillment. But it was sure to come, and it did come in "the fulness of time." There was no haste, no worry. The patience of Jehovah seemed inexhaustible. The coming of Christ waited until the world suitably prepared. Even then his people were not ready. They welcomed John with enthusiasm, but they failed to understand him. His preaching of repentance prepared in some measure the way for the coming of the Messiah. But the latter came in so humble a condition that the chosen people did not recognize him. He did not meet their expectations nor fill their ideal of their Messiah. So Jesus patiently waited thirty years of preparation before entering upon his public ministry.

Moreover, these years were needful to prove his complete humanity. He grew in body, in wisdom, as a child grows. Luke alone gives us a view of his boyhood, a hint of how he was in training for his future work, though busy as a carpenter. Thus we have studies upon the forerunner of Christ, the boy Jesus, and the ministry of John the Baptist.

II. *His teaching.*—Then he enters upon his own ministry, teaching in his home town, Nazareth. But such a message must be attested. There must be present power to save. Sin has disabled us, so a Saviour who is able fully to restore us must be one whom sin has not so disabled. Thus we want a present Saviour, but also an almighty Saviour. How can he show himself to be this? He offers to forgive sins; he speaks the word, and disease, deformity, obeys that word. Thus he proves himself the help of the helpless. The sermon on the mount declares the principles upon which his new kingdom is founded, and the breadth of it is at once shown by the blessings which reach the Roman centurion's home and the dead girl in the ruler's house.

All his teaching is to show the power of sin to destroy, and the power of righteousness to restore. The race is feeble; it cannot do what God intended it to do because it is sin-enslaved. The restoration must come through the Righteous One, and as truly also through righteousness. Sins may be pardoned, forgiven, that gives peace, but not strength. Strength, power with God, must come through holy living, through obedience to God, a conformity to the law of our spiritual being.

This is a lesson the world and the church are slow to learn. The reformation exalted the truth the just shall live by faith. He is made alive, i. e., saved from death, by faith; but unless faith blossoms out with good works it is weak. We need a new Luther now to preach a new reformation of restitution, of righteousness, of a life right before God as well as before men, to give strength to Christianity. Christendom is peopled by a race of spiritual pigmies, only here and there a Christian of full stature. Is it not so?

III. *His Interpretation of Divine Law.*—In our state of spiritual imbecility we are constantly limiting the divine thought. The Jew of Christ's day could not understand the real Messiah; he could not see his neighbor in any but one of his own race. So the Messiah is still misunderstood; his purpose appears unreasonable, as it did to Peter. "What I do thou knowest not now, but thou shalt understand hereafter." But the time of understanding has not yet fully come to his people. Like the lawyer we do not see clearly. Who is our neighbor? The Indian, the African, the Chinese, the Mongol, does not come fully into that relation. Witness the treatment these first three have received and are receiving at the hands of the Christian people (not merely Christian nation) of the United States. This is only one of the multitude of evidences that the

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Christianity of to-day is misinterpreting and limiting God's thought.

If the Christians of the world had Christ's idea of prayer even, what miracles of spiritual service would they not see, and the world see too! Such a conception and practice would astonish us and bring unity, overwhelming spiritual force, convincing to the world. The anxiety about missions would be removed; the puzzling perplexity in regard to ten thousand questions of Christian conduct in social, business and civil life would be solved. This will never come while Christians are forever interpreting God's law with a "but" and explaining the Almighty's promises by an array of human limitations.

[From Cincinnati Tribune, Mar. 8, 1896]

NEW ADVERTISING FIRM.

Alden & Faxon succeeded by the Frank H. Alden & Sons company, yesterday.

The well known firm of newspaper advertising agents, Alden & Faxon, Cincinnati, Ohio, has changed the style of the business firm, and will hereafter be known as the Frank H. Alden & Sons Company. * * * The old firm of Alden & Faxon has been well known to the newspaper fraternity for a number of years. As is well known Mr. Faxon has not been connected with the house for a number of years, but the firm name has been carried on by the proprietor, Frank H. Alden and in admitting his two sons, Frank Walker Alden and Clarence Hamilton Alden, to the company, he decided to change the style of the firm as above. * *

Concerning the Bailey Reflector.

MONROE, IA., February 17, 1896.
Bailey Reflector Co., Pittsburg, Pa.
Dear Sirs:—I have been intending to write you for some time in regard to the Bailey Reflector (42., ten burner, prismatic and extra finish oil), which you shipped us about the first of the year to light our new church, but our dedication services were followed by a series of meetings lasting four weeks and my time was so fully occupied that I had not time to write sooner. The "Reflector" is a perfect beauty and lights the church completely to the farthest corner. Our Baptist brethren put in a cone reflector made in New York to light their new church, larger and costlier than ours—but not near so pretty—and their room the same size as ours is not nearly so well lighted. Our people are all enthusiastic over it and think they have the best light made. I have seen Reflectors and Reflectors, but I have never yet seen any Reflector equal to the Bailey for beauty or light giving power. I offer you this recommendation without your asking for it and will gladly speak a good word for you. Yours truly,
J. H. GIBSON.

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THE MID-CONTINENT.

The Mid-Continent

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WEDNESDAY, MARCH 18, 1896.

THERE COMES to us from Freeport, Ill., the *Church Messenger*, with an interesting report of the dedication services of the new sanctuary of the Second Presbyterian church in that city, Rev. James D. McCaughtry, pastor. The services were held Feb. 9th, Prof. Stevenson of McCormick Seminary preaching in the morning and Rev. C. E. Dunn, pastor of the First church of Freeport, in the afternoon.

EX. GOVERNOR BEAVER, of Pennsylvania, made a statement in Boston the other day which strongly testifies to the value of the Y. M. C. A. for railroad men. He quoted Mr. Roberts, the President of the Pennsylvania Road, as having said recently that the thousands of dollars which that company puts into buildings and equipment for Y. M. C. A. work is the best investment it makes, steel rails not excepted. Everywhere there is keener appreciation of the actual returns in better service when the spare hours of employees are utilized properly and made seasons of true physical and mental recreation.

WE HAVE the catalogue of Lane Theological Seminary for 1895-96. Dr. Morris as professor of Systematic Theology and lecturer on Homiletics has associated with him in the faculty three regular instructors, Rev. Kemper Fullerton, Rev. H. N. Hulbert, and Prof. James Chapman. A goodly number of pastors, together with the secretaries of our Boards have given special lectures so that a well-rounded list of practical subjects has been brought before the students. There is a total attendance in the Seminary of 38; six forming the graduating class of this year.

ON THE 6th inst. occurred the death of the Rev. John P. Lloyd at Fort Wayne, Ind., at the advanced age of 82 years. Mr. Lloyd was a much beloved minister of the Presbyterian church. He was born in Chillicothe, Ohio, March 22, 1814. His active ministry was spent in Ohio. For the past 15 years, with the weight of age upon him, his health had been infirm and he had made his home with a son in Fort Wayne. Though not in the active pastorate, he had still been doing much service in supply work in the city and in the out stations of the presbytery. His piety and attractive character and earnest, zealous spirit drew all hearts to him.

THE NEW YORK State legislature has been besieged by a monstrous petition in favor of allowing rum shops and beer saloons to do business on Sunday. Among the names signed to it are those of three ministers of the Episcopal church in New York City: Drs. Rainsford, Rylance and Heber Newton. The *Christian Advocate* of New York remarks concerning Heber Newton's name being on it, that no surprise is felt at his signing any petition, and significantly adds: "He seems to have a penchant for opposing, in a mildly sentimental way, whatever disagrees with the prevalent opinions of the clergy of the Protestant Episcopal church." It mentions, moreover, that those three

stand alone of the clergy of their church—the rest, with Bishop Potter in the van, being of the opposite opinion.

DR. BARROWS on the eve of sailing for his experimental lecture mission in India, was tendered a reception and good-cheer "send off" in our Presbyterian Mission House, New York. In the course of his speech one remark was that "the whole missionary field of the world needs some new Christopher Columbus to discover a shorter route to the Indies and a more direct channel to the conviction and consciences of the Asiatic continent." This is kindred to some sentiments he expressed in a communication to the *New York Independent* in connection with the business of the "Parliament of Religions" in 1893, in which he took exception to the "present methods of uncompromising hostility to the ethnic religions" and urged, in contrast, "conciliatory and enlightened methods." Dr. Barrows of course believes in the superiority of Christianity over the eastern systems of religion. But at the same time he is conspicuously identified with a movement which in its bearing on foreign missions is out of line, to say the least, with the postulates of our own foreign work, and with that attitude towards "the ethnic religions" which is supposed to animate our Board of the New York Presbyterian Mission House.

THE FUNERAL services over the late Archbishop Kenrick of St. Louis were conducted last week with all that elaborate and profuse ceremonial which the Romish church knows so well how to employ for spectacular effect. Archbishop Ryan of Philadelphia delivered the discourse on the occasion. There was evidently an embarrassment in referring to the dead prelate's well known opposition to the dogma of the Pope's infallibility. The speaker touched but lightly on it—one sentence sufficing. And that, we regret to say, gave an impression which was not according to the truth of his story. He spoke as if Archbishop Kenrick's opposition to that claim for the Pope was merely on the ground that the time of announcing it was inopportune—that it might impede conversions in England and the United States! Whereas his opposition was distinctly based, as we see in his speech at the time of the Council and in his elaborate letter written two years after to Lord Acton, on the ground that the doctrine of infallibility in the Pope alone apart from his brethren, was not true. There was another remark in the sermon very significant to Protestant ears. After the highest testimonials paid to the character and work of that high dignitary of their church the speaker said they knew not whether his spirit had been received into heaven, and that they should pray for his soul. That is, there is the process of purgatory yet before those who may be of the highest ecclesiastical rank, and who are held up as the most faithful servants of their church, can enter into the rest which remaineth for the people of God.

OUR NASHVILLE cotemporary the *Cumberland Presbyterian* well remarks on the importance "of record-keeping and record-preserving upon the part of sessions, presbyteries and synods. These records, which are often so lightly esteemed in process of making, frequently afterward become of inestimable value. It will pay somebody at some time for painstaking care to be bestowed upon them. The painstaking, careful clerk is always making substantial contributions to the truth of history." We too, would call attention to the same. Clerks of Sessions and of presbyteries in the careful recording of "minutes" are laying up in store material for history which will be of exceeding value in future days. In the laudable endeavors to furnish centennial and semi-centennial discourses of churches how precious become all the early data and how we often wish the records had been fuller and more explicit. The writer recalls a bitter disappointment of this kind he himself experienced. Engaged once in sketching the early history of a church he came to a stage in its career about which he specially wanted information. It pertained to a period sixty years before and there was not a living soul who could tell him. The stated clerk of the presbytery was inquired of as to whether the early minutes threw any light on the subject. And true enough the minutes revealed that at the very year in question (a critical time for the church) a special committee had been appointed to inquire into its condition and report at the next meeting. But imagine our disappointment when the record of the next meeting simply showed that said committee "reported concerning the church at M—. The report was accepted and the committee discharged." But what that report was, and what the committee found or recommended about the church no man knoweth to this day.

EMPHASIS PUT ON THE CROSS.

Jesus Christ's fundamental work is that of Priest and Sacrifice. We understand his mission only when we put emphasis on the cross. This is what the Scriptures do. He was the "lamb slain from the foundation of the world." Believers under the old dispensation were saved by their recognition of a suffering Saviour. The seed of the woman was to be bruised. Concerning the personality of the coming Messiah, and the features of His earthly life, there were but few intimations. His sacrificial death, however, was taught in every smoking sacrifice and in every blood stain on the altar. The Spirit of inspiration in the prophets "testified beforehand the sufferings of Christ and the glory that should follow." He became man not merely to teach, nor to work miracles, nor stand as a pattern, pre-eminent in wisdom and virtue. All this was true of Him but was subordinate. Nicodemus' confession, "Thou art a teacher come from God," was not enough. Christ shows that ruler of the Jews that the saving relation with Himself consists in looking unto him as "lifted up" in death. He came to redeem, to "give his life a ransom," to "put away sin by the sacrifice of Himself." The looming up of the cross was the "hour" for which He waited, the "baptism with which He was to be baptized." It "behooved Him to suffer." The only "sign" He would give his generation was the sign of the prophet Jonas. The one topic of conversation between Himself and Moses and Elias on the transfiguration mount was his "decease" soon to be accomplished. When the visiting Greeks came desiring to see Jesus, the significant answer was made, that like a grain of corn He would avail for the world only as He should die, and that He would draw men unto Him by being "lifted up"—a victim on the cross. The ordinance appointed for perpetual commemoration of Himself pertains not to his birth or his life but to his death. "Do this in remembrance of me," not as teacher or miracle-worker, but as symbolizing "My blood of the new covenant which is shed for many for the remission of sins."

This becomes yet clearer in the books of the New Testament which follow the narratives of the gospels. The Apostles were sent forth by their Master to witness of Him (Acts 1:8); This testimony, as far as it has come down to us, is found in the Acts, the Epistles and the Book of Revelation. It is very full. But it is noticeable how slight is the reference to all that part of our Saviour's career on earth, which preceded the cross. These parts of Scripture magnify Christ's incarnation, his death and resurrection, but they relate no incidents of his life. They lay all stress on his death and its sequel of resurrection glory. Our Lord's death and the presentation of Himself in heaven and his ever continuing priesthood there, are made to appear as parts of one whole, and together constitute the Apostles' one line of testimony. Their Master had been exalted and given a name above every name, because of his "obedience unto death even the death of the cross." So they went everywhere proclaiming chiefly this one message—Jesus had been slain for sin, but was now alive, "exalted to be a Prince and a Saviour," "delivered for our offenses and raised again for our justification." That the object of his advent to the world was that He might "put away sin by the sacrifice of Himself"; that "He took part in flesh and blood" (that is, became man) in order that "through death" He might accomplish his work against the devil; that "we have redemption through his blood." Paul declared to the Corinthians that in his preaching he would know nothing "save Jesus Christ and Him," not as a teacher, or perfect man, or as a new starting point in the progress of the race but as "crucified," and that He had delivered unto them "first of all," that is, as the chief and principal thing, "how that Christ died for our sins."

Testimony from the Book of Revelation is particularly striking in the same way. It reveals Jesus in his return from earth to his heavenly state as the object of highest adoration and worship. On what features of his work among men are these ascriptions based? Doubtless his deeds of philanthropy, his mission as wondrous prophet and teacher, and his whole blessed life of sojourn here are not forgotten by the spirits of the just in the home on high. But the song which John hears them sing is of the "Lamb that was slain." Jesus' worthiness to receive "power and riches and wisdom and strength and honor and blessing" is distinctly put, not on the deeds or beauty of his life, but on the fact and the effect of his death—"Thou was slain and has redeemed us to God by Thy blood." It is remarkable that nearly all the glimpses this book gives of the Saviour in the glory of his throne are attended with reminiscences of his cross. Above all other grounds of praise his adoring people in heaven, as also in earth, are ever heard sounding the strain, "Thou hast loved us and washed us from our sins in Thy blood."

OUR PHILADELPHIA LETTER.

We are in the midst of the lenten season. It is a striking testimony to the influence of Christianity that it secures some recognition from the fashionable world, and leads so many Christians to devotion and repentance. Whatever its origin, it is at the last a compromise of true religion, and therefore hurtful. Sometimes, this compromise goes further, and the regulations of lent are set aside. A lady told the other day that she had agreed to play whist with her husband on condition that he would attend the services of the Sabbath during this season. But along with such foolish compromises, there is a great deal of sincerity in many. Too much of this sincerity expends itself in the exaltation of Churchianity, and in will-worship, and in a devotion that is succeeded by increased indulgence after it is over. But those Christians, who do not believe in the obligation of the season, may well address themselves to increased devotion, by reason of the example of those whom we regard as superstitious. Repentance is an exercise of the soul that ought not to be limited to any season, consecration ought ever to be renewed and every grace needs constant cultivation. Let the observances of lent stir all Christians to prayer and devotion, which shall not be laid aside with its expiration and God will bless us continually.

THE PRESBYTERY OF PHILADELPHIA.

This body held its regular meeting on February 2nd. Unhappily the most prominent items of business had to do with the separation of ministers and churches. Rev. W. C. Rommel, of the Gaston Memorial church, requested the dissolution of the pastoral relation, on account of ill-health. For the last year he has been striving to regain it by travel without success. Mr. Rommel is a student, as well as a successful preacher. In eighteen years he has seen his church membership grow to 500, and his Sabbath-school to 600 in numbers. It is with the respect and regret of all its members, that Presbytery acceded to his request and with the added hope that this relief will restore him.

Rev. W. D. Roberts was released from the care of the Temple church and a letter of dismissal granted him to the Presbytery of West Jersey, in order to assume charge of the First Presbyterian church of Camden, N. J. The thirteen years which he has spent in this Presbytery have been useful to his charge and endeared him to his brethren.

REV. ALFRED T. PIERSON, D. D.

Unexpectedly to most members, a letter from A. T. Pierson, D. D., was read announcing his immersion by Rev. James A. Spurgeon, D. D., in London, on February 1st ult. It was a surprise because the Presbytery of Philadelphia had granted him a letter to the Congregational Association of Brooklyn many months ago. Dr. Pierson may have preferred to be immersed in London, in the church of Bunyan, Fuller, Hall and Spurgeon, which refuses to make the rite a term of close communion, rather than in America where a greater rigidity prevails in the denomination. His immersion so late in life, and after so much prominence in the ministry, will certainly attract attention. It is to be regretted, not only that he can lay so much stress upon its mode, that he can adopt what is an unscriptural one, and that he can turn his back upon the children of believers because of this conviction. His letter states that it is not meant as a change of denomination, but a simple act of obedience to what seemed to him the clear meaning of the New Testament. If this is only a declaration that he has not cut himself off from ministerial communion with Presbyterians, it is well. He has certainly made it impossible for himself to perform the duty of a Presbyterian minister, for he tells that he thought the basis of infant baptism too slender to justify his adhering to the practice. The change is to be regretted but there is nothing to prevent the wish that his popular power of address and his missionary zeal should find enlarged fields of exercise in his new relation.

THE BOARD OF PUBLICATION.

The Presbytery of Westchester has adopted an overture to the next General Assembly, with reference to the Board of Publication, which has been answered by that body. As this overture has been sent by the Presbytery to all the stated clerks of Presbyteries, it will invite an attack and at least awaken suspicion throughout the length and breadth of the church. If the statement of this circular that the entire profit of the business department is \$17,830.52 less than the Board reports, the Presbyteries ought to overture the General Assembly to appoint a committee. But if this is a mistake of the Presbytery they ought rather to overture the General Assembly to rebuke the rashness which makes the attack and destroys the confidence of the churches at a time when their resources are small compared with the work they are doing. Perhaps these periodic attacks are necessary to protect the church, but the Presbytery making the attack must be held responsible for mis-statements of facts. Your correspondent hopes that one effort may be that it will direct attention to the greatly enlarged Sabbath-school work that has been done during the last half dozen years.

JEWISH SETTLEMENT.

A week ago, at a meeting of a Hebrew Association the members gave expression to a great deal of dissatisfaction with the efforts of Christian missionaries among the poor Jews who have congregated in a distressed colony in the lower parts of the city. This is properly succeeded by the announcement by Rabbi J. Leonard Levy, that a "Home of Delight" will be established at 426 Pine Street, to alleviate "Life in the slums." It is to be an imitation of the London Palace of Delight, proposed by Walter Besant and inaugurated by the Prince of Wales. The Home will con-

tain a public library, rooms for conversation, reading, table games, lectures, gymnasium. It will form a penny bank, a cadet club, sewing circles, district nurse aid, etc. The Rabbi has formed an influential board of directors—not all Hebrews—and will conduct it without reference to creed or color or nationality. Such an effort is certain to supply many wants of the people whom they strive to reach. The absence however, of any religious aim, will weaken rather than strengthen it. Its existence, ought only to make the workers in the Christian settlements near by, more anxious to excel. This Jewish effort is the evident effect of their effort, while it lacks the inspiration of religion. And these people need more for the soul than for the body, though the needs of the latter may call for attention first.

THE CATHOLIC STANDARD AND TIMES AND CONGRESS.

It is not often that the official organ of Archbishop Ryan falls under the notice of your correspondent, but it does so now. The longest editorial in the number dated Saturday, March 7th is headed the A. P. A. outrage in the House of Representatives. It attributes the failure of Congress to continue the appropriation for the support of sectarian schools to the secret machinations of the A. P. A. and charges that it led Congressmen to commit perjury. In that "the congressman's oath binds him to support the constitution and laws, and to legislate in such a way as not to discriminate against Catholics, or against any other American citizens on account of their religion." There is a great deal of intemperate language beside. Now the Archbishop's editor ought to recognize that other motives than obedience to the A. P. A. may operate upon the average congressman. Without "perjury" he may vote to take away the support of schools and institutions, which are so sectarian that they destroy or overbalance the benefit that flows from their system of education. Not only the A. P. A. but large denominations of Christians have felt this to such an extent that they have refused the appropriations made to themselves, in view of the evils resulting from sectarian schools. It is not perjury but may be conscientiousness which prompts this action.

MURRAY.

A LETTER FROM ARMENIA.

THE FOLLOWING IS THE TRANSLATION OF AN ARMENIAN LETTER FROM SHEPIK, A VILLAGE IN THE VICINITY OF HARPOOT-TURKEY. IT BEARS DATE DEC 31, 1895:

We were attacked by a Kurdish Chief with 400 armed followers, although we paid them 100 Turkish pounds (\$450), as ransom. They forced us to give up our other valuables and our weapons. They also took our grain and cattle. They then ransacked our houses and at nightfall went away.

The next morning, the Turks from the surrounding villages attacked us and threatened to kill us if we did not leave our houses. So we went outside, and they entered and plundered. For eight days they burned the houses as they emptied them. Only ten or twelve of the poorer houses were not burned, but the doors and windows were carried off. After this they rushed upon the women and children, and took off their shoes and clothing. On the eighth day, as they had finished their work, they came to us who were on the banks of the stream. They killed Brother Baghdo's son and Pastor Melcon, because they would not change their religion. It became night, darkness was upon us, but they came with lanterns, and selected forty-five of the young men saying that the government wished them. Knowing what would befall them, they asked for an hour's grace. They prayed and sang, they asked forgiveness of each other, they kissed the hands of their parents, and parted with tears, with the expectation of never again seeing each other. Taking them to a desolate place half an hour distant, they were taken apart two by two, and threatened with death if they would not change their religion. They all with one voice agreed in saying boldly, 'We will not deny our religion. We are ready to die for our Saviour's love'. Only five succeeded in making their escape, but the remaining forty became martyrs for the love of Jesus. My son Samuel was among the forty-five, but he escaped with four others and hid in a cave for ten or twelve days. My youngest son, twenty-two years old, was killed.

How heartrending was the sight! A week before we were in our homes, comfortable, having made every preparation for the winter, having our friends about us; but like Job we were deprived of everything, dwelling-house, furniture, beds, food, clothing. With heads uncovered, feet bare, little clothing upon us, we passed from rock to rock, from mountain to mountain with great wailing and lamentation, to find our children. 'Rachael weeping for her children, and would not be comforted because they were not'.

After wandering for several days, we went to the city of Arabkir for help, but in vain. The government twice gave us grain for bread, but less than a pound for each person, and this to last ten or twelve days. The wheat was burned and weavel-eaten, so that it was too bitter to eat. Our whole village is now crowded into the ten houses which were not destroyed. There are no doors, windows, bread, money, beds or even earthen dishes in which we could cook if we had anything. Ten of us have died from cold, exposure and hunger.

In this state we need your pity. Please find some way of providing us with at least bread until, winter passes. May God pity all the poor sufferers in this desolated region.

I remain your praying brother,

K. OF SHEPIK.

We would again remind our readers that a St. Louis Armenian Relief Committee has been organized and that

they urgently appeal in behalf of those suffering people. We press this urgent call, and we would especially urge the importance of promptness in this 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.

CONCERNING WOMAN SUFFRAGE.

The Reformed Church Messenger, referring to the observation of a speaker advocating Woman Suffrage in a recent Christian Endeavor Convention to the effect that by their not being voters the laws were wrongfully classing women with criminals and idiots, makes the following reply:

"The fallacy is that of a false inference; it consists in inferring, or assuming, that the several classes of those who do not vote are non-voters for one and the same reason. It is true that criminals and idiots do not vote; it is true, also, that women do not vote. But the reasons why these three divisions of the population do not exercise this form of political activity are as widely different as can be; so widely different that there is no room whatever for saying or implying that the simple circumstance that women do not vote associates them, in a dishonoring and degrading manner, with convicts and idiots. In the one case, the vote is a thing withheld; in the other, it is simply something not imposed. In the one case, it is a duty which the excluded classes are not deemed fit to perform, in the other, it is a service which it is not considered proper to exact. In the one case, there is the taint of intellectual and moral deficiency, in the other, there is not the slightest trace of such an imputation. It has hitherto been thought proper (whether wisely or unwisely, we are not now discussing) to exempt the women of the land, as from military duty, so also from the responsibility, anxieties and contentions of political life. It has been thought that their own proper burdens were already sufficiently great, and that they rendered their fair share of service to the commonwealth in other ways, not less influential and powerful because more indirect. Whether this arrangement is right and just is a question which may properly be discussed; but it ought to be discussed by legitimate argument, and not by the employment of fallacies."

In erroneously condemning suppers, dinners, etc., as a means of raising money for the furtherance of Christian enterprises, *The Lookout* says, "We put our church finances on a different basis from everything else that requires money. The question is, is it a higher one? But you say 'There are honorable ways of raising money for the church and unobjectionable ones, too.' May be; for instance, it sounds very plausible when we are told that it is quite the same thing to charge an honest price for a dinner and give the proceeds to the church, as for the brother who makes his living serving dinners to contribute of his profits to it. But there is a difference. The one has really given a part of his own living, the others have given nothing. Instead, they have taken from the living of the man to whom the serving of meals is a legitimate calling. The money that you make building houses, or sewing, or teaching school, is under your control. You have no right to spend it all for yourself and then set up a temporary competition with restaurants and fancy goods stores in order to get money to pay your honest debt to the church. Let every man give of his own substance."

This sounds all right, but the writer seems to have overlooked the fact that the persons who, as a rule, patronize church suppers, etc., are by no means the people who get their meals in restaurants. They are, rather, the people who dine at home or in their boarding houses, and hence the cost of the church supper is almost wholly a gift to the church. Again, the provisions for church dinners have to be purchased from the trading community whether they are donated or not, and this being the case we fail to see where any robbery comes in. Of course, if churches provide a fifty-cent supper for twenty-five cents (then they are "setting up a temporary competition" with the restaurants which is calculated to draw their legitimate customers to the cheaper, and not because they wish to benefit the church; but as a general thing the price of the church supper is rather the higher of the two.—*The Temple*.

A correspondent writing in the *Observer* concerning the 'Pastor's Wife' says:

"Indeed, one would think that in the aggregate the pastor's inconsistencies would not only become unbearable to the wife, who must see them at close range, but tend also to greatly diminish the sanctity of the ministerial office in her eyes. But there is no indication anywhere that they have any such effect. The pastor's wife never ceases to admire her husband because he occasionally betrays his common humanity in the little things of life. She steadfastly refuses to regard a small vice as a vice at all when practiced by him, or as anything more than a pardonable indiscretion. Moreover, the sacredness of the ministerial office, and its sanctifying effect on the holder, has no more staunch supporter than the pastor's wife. Wifely love and duty blind her to any inconsistencies that may appear between the pastor's precept and practice, or destroy their effect. Such devotion exists nowhere else, and places the pastor's wife among the noble of the earth. It deserves far wider recognition than it is likely to get, and from no class more than the pastors themselves."—*The Observer*.

The Family Circle.

A "BOX" EXPERIENCE ON THE FRONTIER.

I remember a day during one winter that stands out like a boulder in my life. The weather was unusually cold; the people's part of our salary had not been regularly paid, and it did not meet our needs when it was paid. My husband was away traveling from one district to another much of the time. Our boys were well, but my little Ruth was ailing, and at best none of us were decently clothed. I patched and repatched, with spirits sinking to their lowest ebb. The water gave out in the well and the wind blew through the cracks in the floor. The people in the parish were kind and generous, but the settlement was new, and each family was struggling for itself.

Little by little, at the time I needed it most, my faith began to waver. Early in life I was taught to take God at His word, and I thought my lesson was well learned. I had lived upon the promises in dark times until I knew, as David did, who was "my fortress and deliverer." Now, a daily prayer for forgiveness was all that I could offer. My husband's overcoat was hardly thick enough for October, and he was often obliged to ride miles to attend some meeting or funeral. Many times our breakfast was Indian cake and a cup of tea without sugar. Christmas was coming, and the children always expected their presents. I remember the ice was thick and smooth, and the boys were each craving a pair of skates. Ruth, in some unaccountable way, had taken a fancy that the doll I had made was no longer suitable. She wanted "a nice large one," and insisted on praying for it. I knew it was impossible, but oh! how I wanted to give each child its present. It seemed as if God had deserted us; but I did not tell my husband all this. He worked so earnestly and heartily that I supposed him to be as hopeful as ever. I kept the sitting-room cheerful with an open fire and tried to serve our scanty meals as invitingly as I could.

The morning before Christmas, James was called to see a sick man. I put up a piece of bread for his lunch—it was the best I could do—wrapped my plaid shawl around his neck, and then tried to whisper a promise as I had often done, but the words died away upon my lips. I let him go without it. This was a dark, hopeless day. I coaxed the children to bed early, for I could not bear their talk. When Ruth went, I listened to her prayer. She asked for the last time most explicitly for her doll and skates for her brothers. Her bright face looked so lovely when she whispered to me, "You know, I think they will be here early tomorrow morning, mamma," that I thought I could move heaven and earth to save her from disappointment. I sat down alone and gave way to the most bitter tears. Before long, James returned, chilled and exhausted. He drew off his boots, the thin stocking slipped off with them, and his feet were red with cold. "I wouldn't treat a dog that way, let alone a faithful servant," I said. Then, as I glanced up and saw the hard lines in his face and the look of despair, it flashed across me James had let go, too. I brought him a cup of tea, feeling sick and dizzy at the very thought. He took my hand, and we sat for an hour without a word. I wanted to die and meet God and tell him His promise wasn't true; my soul was full of rebellious despair.

There came a sound of bells, a quick step, a loud knock at the door. James sprang to open it. There stood Deacon White. "A box came for you by express just before dark. I brought it around as soon as I could get away. Recorded it might be for Christmas. At any rate, I said, they shall have it to-night. Here

is a turkey my wife asked me to fetch along, and these other things I believe belong to you." There was a basket of potatoes and a bag of flour. Talking all the time, he hurried in the box, and then, with a hearty good-night, rode away. Still without speaking, James found a chisel and opened the box. He drew out first a thick red blanket, and we saw that beneath it was full of clothing. It seemed at that moment as if Christ fastened upon me a look of reproach. James sat down and covered his face with his hands. "I can't touch them," he exclaimed, "I haven't been true; just when God was trying me to see if I could hold out, do you think I could not see how you were suffering, and I had no word of comfort to offer? I know now how to preach the awfulness of turning away from God.

"James," I said, clinging to him, "don't take it to heart like this. I am to blame. I ought to have helped you. We will ask him together to forgive us." "Wait a moment, dear; I cannot talk now." Then he went into another room. I knelt down and my heart broke. In an instant, all the stubbornness rolled away. Jesus came again and stood before me, but now with the loving word, "Daughter!" Sweet promises of tenderness and joy flooded my soul. I was so lost in praise and gratitude that I forgot everything else. I don't know how long it was before James came back, but I knew he too had found peace.

"Now, my dear wife," said he, "let us thank God together;" and then he poured out words of praise, Bible words, for nothing else could express our thanksgiving. It was eleven o'clock, the fire was low, and there was the great box, nothing touched but the warm blanket—we needed. We piled on some fresh logs, lighted two candles, and began to examine our treasures. We drew out an overcoat, and I made James try it on. Just the right size! and I danced around him, for all my lightheartedness had returned. Then there was a cloak, and he insisted on seeing me in it. My spirits always infected him, and we both laughed like two little children. There was a warm suit of clothes also, and three pairs of woolen hose. There was a dress for me, and yards of flannel, a pair of arctic overshoes for each of us, and in mine was a slip of paper. I have it now, and mean to hand it down to my children. It was Jacob's blessing to Asher—"Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." In the gloves, evidently for James, the same dear hand had written: "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

It was a wonderful box and packed with thoughtful care. There was a suit of clothes for each of the boys and a little gown for Ruth. There were mittens, scarfs, and hoods. Down in the center was a box. We opened it and there was a great wax doll! I burst into tears again. James wept with me for joy. It was too much. And then we both exclaimed again, for close behind it came two pairs of skates. There were books for us to read, some of them I had wished to see. Stories for the children to read. Aprons and underclothing, knots, of ribbon, a gay little tidy, a lovely photograph, needles, buttons, and thread. Actually a muff, and an envelope containing a ten-dollar gold piece. At last we cried over everything we took up. It was past midnight, and we were faint and exhausted, even with happiness. I made a cup of tea, cut a fresh loaf of bread, and James boiled some eggs. We drew up the table before the fire. How we enjoyed our supper! And then we sat talking over our life and how sure a help God had always proved.

You should have seen the children the next morning. The boys raised a shout at the sight of their skates. Ruth caught up her doll and hugged it tightly without a word, and then she went into

her room and knelt by her bed. When she came back she whispered to me, "I knew it would be here, mamma; but I wanted to thank God just the same." "Look here, wife; see the difference." We went to the window, and there were the boys out of the house already and skating on the crust with all their might. My husband and I both tried to return thanks to the church in the East that sent us the box, and have tried to return thanks unto God every day since. Hard times have come again and again, but we have trusted him, dreading nothing so much as a doubt of His protecting care. Over and over again we have proved that "They that seek the Lord shall not want any good thing."—*Point and Purpose.*

THE WAY TO GET HAPPILY MARRIED.

Marriage is destiny, and when we say "Marriages are made in heaven" we make no mistake. True marriages are foreordained, and the good and wise Orderer of human lives not only selects the parents best for the childhood of individual souls, but also takes thought for the companion with whom the active and influential years of life must be spent. Not all men and women are elected to matrimony. Many in every generation have characters which would attain their highest excellence under the fine discipline of solitary life. But as they are creatures of free will, they often insist on finding mates for themselves. In such self-elected marriages there is a conscious violation of the unwritten Scripture, enlightening every human heart, and they who make it must take whatever sorrow they have invited to themselves by the forcing of their destiny. These are the marriages of convenience, juxtaposition, self-will, vanity, etc. And they are also the marriages that furnish the tragedies of life, and for whose relief the divorce courts have been brought into existence.

But with true marriage there is no doubt and no difficulty. The parties to it may be as far as the east and the west asunder, but when the hour strikes for their meeting the whole circumference of the world will not keep them apart. Some happy accident—for we always call God's part in any affair an "accident"—will bring them face to face, and as soon as they meet they look, they love, and then tell each other the reason why. Such marriages are always happy. They may not be always prosperous, but they are happy. Poverty does not kill this love, personal faults make it more patient, sickness more tender, death more pure and enduring. Whatever is predestinated is good and right, and these marriages arranged by a prescient love and wisdom—though not without the sorrows incident to the condition—have the strength of the predestinated. They bring forth love and joy, united hopes and double happiness.

These being indisputable facts, what then is the best way for a woman? To be at rest. To be serene in waiting. To keep busy in the duties she has, for it is in the way of duty a good destiny is met. Was not Rebecca going to the well for water when Abraham's envoy put on her the golden bracelets and bespoke her for his master Isaac? It is good for a woman neither to hurry her destiny nor to cross it by her own meddling. If anywhere in the world there is a true husband for a woman, he is as sure to come at the proper hour as the sun is sure to rise after the dawning. And when he comes her heart will know him; there will be no delays and no uncertainties, and the meeting will grow to matrimony as surely and as naturally as the dawn grows to the noontide.

But if the Preserver of men has said to any soul, "Be thou solitary and alone, for it is best so," in vain will that soul

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seek a mate. There is no mate provided. It may break through the bars of providence and circumstance and choose its own lot, but in some way or other a bitter lot it will be. From such willful spirits come willful woes of all kinds. There is but one word of warning for them—if God has shut the door to the house of marriage, do not get in at the window.—*Amelia E. Barr.*

HIRING CHILDREN TO DO RIGHT.

As a general thing we do not believe in hiring children to do right, or to do those things which it is their duty to do. All children, even the very little ones, ought to have some part in the home-making, some special duties which they should be taught to render freely and gladly because it is the right thing to do, and is expected of them. To hire them to do such things destroys all the spontaneity of it, and it does not take long for the child to get the idea that he ought to be paid for every service that he renders.

Also, as a general thing, we depreciate the giving of prizes, for good behavior or good scholarship or excelling others in any way. In such cases the motive for studying or for "being good" is not the right one; and it is often, indeed almost always, the case that the most deserving, the one that has striven the hardest, does not get the prize; while the exultation of the winner is no compensation at all for the hurts and disappointments and bad feelings of those who fail.

But all this is not saying that the child may not be rewarded for doing well. He often should be, but there is a wide difference between his doing well for the sake of the reward, and being unexpectedly rewarded after he has done well. Appreciation and encouragement judiciously administered, are the very breath of a child's life, and neither of them should be stinted. Give him his regular weekly or monthly allowance of pocket money, and then expect that he will do all that he is required to do at home, willingly and obediently without asking or expecting to be paid except in approval and love.

But lately we came upon an instance which was so original and unique it seemed it might rightly be made an exception to the general rule. A mother, last fall, called her five little ones around her, and explained to them some simple hygienic laws, about taking cold—such as sitting in drafts, getting the feet wet, going suddenly from a heated room into the cold; about diet, overeating, eating improper food and at improper times; about the reason for going to bed early and getting sufficient sleep, etc. Then she told them that she would, when warm weather came, give a nice present to each one who had succeeded in going through the winter without getting sick. The children—not stimulated wholly by the prospect of the reward either—entered enthusiastically into the plan, and have been their warm supporters in all the hygienic rules she had made. They have willingly denied themselves many things which they liked and liked to do, and have willingly done things which they did not like to do, and at last accounts there was no healthier or happier set of children to be found than these five. So perhaps this instance may be the exception which proves the rule that, as a general thing, it is not wise to pay a child for doing right.—*Sel.*

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

Our Young People.

"FOT WOULD YOU TAKE."

She was ready for bed and lay on my arm,
 In her little frilled cap so fine,
 With her golden hair falling out at the edge,
 Like a circle of noon sunshine,
 And I hummed the old tune of "Banbury
 Cross"
 And "Three Men who put out to Sea,"
 When she sleepily said as she closed her blue
 eyes,
 "Papa, fot would you take for me?"
 And I answered, "A dollar, dear little
 heart"
 And she slept baby weary with play,
 But I held her warm in my love strong
 arms,
 And rocked her and rocked away.
 O, the dollar meant all the world to me,
 The land and the sea and the sky,
 The lowest depth of the lowest place,
 The highest of all that's high.
 The cities with streets and palaces,
 Their pictures and stores of art,
 I would not take for one low, soft trob,
 Of my little one's loving heart,
 Nor all the gold that was ever found
 In the busy, wealth-finding past,
 Would I take for one smile of my darling's
 face,
 Did I know it must be the last.
 So I rocked my baby and rocked away,
 And I felt such a sweet content,
 For the words of the song expressed to me
 more
 Than they ever before had meant,
 And the night crept on and I slept and
 dreamed
 Of things far too glad to be,
 And I wakened with lips saying close in my
 ear,
 "Papa, fot would you take for me?"
 S. B. M' Manus.

GOLDENHAIR AND THE BEAR.

Richard Morton was weary of life and, no wonder; for storms many and severe had beaten upon him and he had not sought the shelter of the "Rock" for protection.
 He was of an old family which had lived for generations in C., but for years had taken no notice of any of his neighbors. Once he had been strong and well, but now he was broken-down in health, was a cripple from rheumatism and had lost the sight of one eye.
 Once a lovely wife and beautiful children had made home an earthly paradise, but long years had passed since those beloved treasures of his heart had found their wings and flown away, leaving him heart-broken and unutterably wretched.
 Once he had been generous and tender-hearted, but now he "cared for nobody, and nobody cared for him."
 He still lived in the old homestead that once had been bright with happy young folks and generous with old-time hospitality. But most of the rooms in the old mansion were closed and locked. What did he care for his fine old house in his loneliness and misery.
 Richard Morton had money; plenty of it, but what was money to him in his anguish of body and soul? It did not bring him any comfort; it never could, he thought bitterly.
 And so the years rolled on. Sometimes, but not often, Richard Morton took a walk. At such times he looked straight ahead without noticing any one.
 Spring had come, the big yard around the old homestead was all ablom with flowers. As for Richard Morton, he did not even know that the flowers were in bloom. He had not crossed the threshold for several weeks—indeed, at present he could hardly get about the house with the aid of crutches.
 He had sent Billy to the grocery one evening and was waiting for him to return. It seemed to him at that moment as if he had never been so near despair. His head throbbed in pain, his eyeballs

ached, his rheumatic limbs almost made him cry out in agony, but, worse than all else, a deep gloom pressed its heavy weight upon his soul.
 Suddenly he gave a start, for someone rapped on the door. Who could be there? No one ever rapped at the door. Billy was not there to answer the knock, so he kept quiet, thinking the intruder would go away. But not so; the door opened, and a little golden-haired girl entered the room. It was in the gloaming, and the lamp not being lighted Richard Morton could not see clearly. Was this white-robed, golden-haired visitor an angel? But she answered for herself.
 "I beg your pardon, sir," she said, as she drew near to him. "I ought not to've come in so hastily, but I saw something moving on the walk and I was afraid it was the bear."
 "The bear?" questioningly. "Is there a bear around?"
 "Lucy Stone said so," goldenhair replied, her voice a little tremulous from fright; "she said it lived here. Does it sir?"
 The hot blood surged into the face of the suffering man, but he answered the question.
 "Yes, the bear lives here, but it is harmless, so you need not be afraid. What you thought was the bear, however, was my man Billy. I can hear him in the kitchen now. Here he comes!"
 "Fo' de lan' sake who dat, massa?" he exclaimed at sight of goldenhair.
 "A visitor," Richard Morton said calmly. "Light the lamp Billy, and then you can get supper; it's getting late."
 Billy did as he was bidden, leaving the room much to his regret, for he wanted to know "who dat yalla-haired girl was dat run in de house so quick when he come in de gate." He had no idea that she had mistaken him for a bear.
 "What can I do for you, little girl?" Richard Morton asked of the child, who stood watching him wonderingly.
 "Oh," said she, looking into his sad eyes pityingly, "What can I do for you?"
 It was Richard Morton's turn to look wonderingly upon the child; his lips twitched strangely.
 "Did you come here to ask me that question?" he said in surprise.
 A flush crept into goldenhair's face, but she answered frankly:
 "Oh no. I came to ask if you could spare me a stalk of lilies—for Easter, you know; but you look so sick that I will not bother you for the flowers," and she laid one of her soft hands on his arm with a caressing touch.
 "The lilies! Where are they?"
 "In your yard; stalks and stalks of them! Didn't you know?"
 "No," was the sad answer, "I did not know. See," pointing to his bandaged legs resting on a stool, "these painful sticks of mine hold me prisoner."
 "I am so sorry!"
 Not much in the words, for we hear them every day, but the tone and the manner carried weight. The blue eyes that sought the sufferer's were sweet with compassion.
 "I must be going now," she said; "may I come again?"
 "For the lilies?" he asked.
 "To see you," she replied, "I had forgotten the lilies."
 "Yes, come again."
 She went out, closing the door softly behind her, but in the soul of the old man in the arm-chair she had left hope in the place of despair.
 "Who is that child?" he asked when Billy announced supper.
 "Dunno, Massa Richard," was the reply. "She belongs to dat new fambly dat moved on de corner lot. I've seen her at de windy wid her yalla hair a-flyin."
 Te next morning Billy opened his

comes to stay

There is more than one food which will cause the body to increase in weight. A free supply of sugar will do this; so will the starchy foods; cream, and some other fats. But to become fleshy, and yet remain in poor health, is not what you want. Cod-liver oil increases the weight because it is a fat-producing food. But it does far more than this. It alters, or changes, the processes of nutrition, restoring the normal functions of the various organs and tissues.

Scott's Emulsion

of Cod-liver Oil with hypophosphites, is pure cod liver in a digested condition. So that when a person gains in weight from taking Scott's Emulsion, it is because of two things: First, the oil has acted as a fat-producing food; and, second, it has restored to the body a healthy condition. Such an improvement is permanent; it comes to stay.

50 cts. and \$1 a bottle.

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eyes to the widest extent when his master said:

"Billy, go and pick all the lillies, every stalk of them, and all the other flowers you can find. Take them to the brown house on the corner lot and give them to Goldenhair. Tell her the bear sent them."

"Oh, the beautiful flowers!" exclaimed Goldenhair after the colored man had delivered the gift of a great basketful of lovely flowers; "but what did the man mean by saying the bear sent them?"

"Why, don't you know?" exclaimed Lucy Stone, who had just come in. "He meant that Mr. Morton sent the flowers. Folks call him the bear. I thought I told you."

"He isn't a bear; he's a very dear old man I think, and he spoke to me very kindly. I care for him. I think I almost love him; I must run over to his house and thank him for all these lovely flowers."

"Not now," said Lucy impatiently.
 "Yes, right away. I want to straighten out about the bear you know."

Billy was "doing up" the dishes and Richard Morton was sitting in his big arm chair in the sitting-room when Goldenhair appeared on the scene.

"Oh," said she, throwing her arms around the old man's neck caressingly, "I thank you so much for the lovely flowers; but please don't say the bear sent them. I thought there was a bear here when I said I was afraid of it, but now I know there isn't. And here," laying a tiny booklet in his lap, "is a little Easter gift for you; it'll let you know that I love you."

She had come as if on wings, and now she was gone. The old man rubbed his dim eyes in a dazed way, as if awaking from a dream. The ministering child had seemed like an angel to him. But an angel would not have left a little book in his lap.

Besides the lovely words there were lilies and violets painted beautifully on the tiny leaves of the little book, and in one corner, written in a childish hand, were the words, "To my dear kind friend from your loving Theodora."

Tears rolled down Richard Morton's pale worn face. "She calls me her dear kind friend, he thought, and she, that blessed child that I call Goldenhair, is my loving Theodora."

A year has passed since then—a blessed year to Richard Morton. You would hardly recognize him now if you should see him. His whole house is thrown open now, and every one who chooses to come is welcome. He thanks God for "the victory of Easter," for he is looking upward now to the glad meeting with the beloved ones gone beyond.
 —Ernest Gilmore.

Throat Diseases commence with a Cough, Cold or Sore Throat, "Brown's Bronchial Troches" give immediate and sure relief.

SIGNAL LIGHTS.

I once knew a sweet little girl called Mary. Her papa was the captain of a big ship, and sometimes she went with him to sea.

One day, on one of these trips, she sat on a coil of rope watching old Jim clean the signal lamps.

"What are you doing?" she asked.
 "I am trimming the signal lamps," said old Jim.

"What are they for?" asked Mary.
 "To keep other ships from running into us, Miss; if we do not hang out our lights we might get wrecked."

Mary watched him for some time, and then she ran away, and seemed to forget all about the signal lights; but she did not, as was afterward shown.

The next day she came to watch old Jim trim the lamps, and after he had seated her on a coil of rope he turned to do his work. Just then the wind carried away one of the cloths, and old Jim began to swear awfully. Mary slipped from her place, and ran into the the cabin; but she came back shortly and put a folded paper into his hand. Old Jim opened it, and there, printed in large letters—for Mary was too young to write—were these words:

"Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain."

"What is this, Miss Mary?"
 "It is a signal light, please. I saw that a bad ship was running against you, because you did not have your signal light hung out, so I thought you had forgotten it," said Mary.

Old Jim bowed his head and wept like a child. At last he said:

"You're right, missy; I had forgotten it. My mother taught me that very commandment when I was no bigger than you; and for the future I will hang out my signal lights, for I might be quite wrecked by that bad ship, as you call those oaths."

Old Jim has a large Bible now which Mary gave him, and on the cover he has printed, "Signal Lights for souls bound for Heaven."

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

Book Agents Wanted

Any man or woman can earn \$100 a month with DARKNESS & DAYLIGHT in NEW YORK
 A Christian woman's thrilling narrative of Twenty Years of rescue work "In His Name" most beautifully illustrated from 250 wonderful flash-light photographs. 52d thousand. 700 p.
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Ministers and Churches

ST. LOUIS AND VICINITY.

Dr. Allen has taken a brief respite and bled him Sunny Southward for a few days.

Dr. Brookes is expected home from his California Bible Conference, this week. He has now under consideration an urgent call for special meetings in Michigan.

Sunday afternoon Evangelist W. F. Bischoff, of Springfield, Ill., assisted by Mr. Wolfe, of Chicago, led the Y. M. C. A. central branch meeting.

A very interesting special Christian Endeavor service was held last Sunday evening at the Cote Brillante church, led by R. L. Gurney, assisted by Miss Wannall, Miss C. K. Cameron, C. F. Stark and W. E. Smith.

The three Roman Catholics, who were among the thirteen received recently into the Russell Avenue chapel, were baptized on that occasion. "Three were Baptists" was a misprint.

Rev. Cleland McAfee, of Park College, occupied Dr. Niccolls' pulpit, last Sunday morning and evening. Dr. Niccolls was at the State University, where he preached before the students.

An enjoyable organ recital and musicale was announced for last Monday evening at the Lafayette Park church by Mr. Louis Hammerstein organist, assisted by Miss Dora Fritz, Miss Clara Braun, Miss Stella Fischer, John Freiermuth and Frank Fitzgerald.

An even service of sacred song, based on the hymns of Isaac Watts, was given at the Webster Groves church. Several from St. Louis assisted a large chorus, and an interesting biographical sketch of the great hymnist was given.

Dr. Terhune, of Brooklyn, occupied the pulpit of the First church, last Sunday, most acceptably. Some who for long years have known and admired Dr. and Mrs. Terhune ("Marion Harland") went out of their way considerably to bear him.

Rev. John Weston, D.D., pastor of the North church, will conduct special evangelistic services at the Presbyterian church at Belleville this week. Preparatory services will be held on Wednesday and Thursday evenings.

The chapel of the new Second church is practically completed, and already presents a very attractive appearance. Work is progressing rapidly. And if the plans are carried out as now expected, the building will be completed by April 1. The contract has been let for preparing the walks and they also will be soon finished.

The Carondelet church has appointed next Monday at 2:30 p. m. as the time for the laying of the corner-stone of their new building. An inspiring meeting is anticipated. Should the day be cold or inclement, the present auditorium is at hand for an indoor service. But it is hoped the exercises may be in the open air.

Dr. Niccolls will lecture at Memorial Hall on the evening of March 27th, under the auspices of the Pastors' Aid Society of the Second Presbyterian church. This society has recently enlarged its plans of giving assistance to superannuated pastors. The subject of the lecture will be "Egypt." The merits of the lecture and lecturer, and the noble cause should combine to make this event a notable one.

MISSOURI.

KANSAS CITY PRESBYTERY.—The Presbytery requires all applications for aid to be in the hands of the Home Mission Committee at least five days before the meeting of Presbytery. It is to be hoped that all churches will make some advance over last year in the support of pastors and stated supplies.—James F. Watkins, *Ch'n Home Mission Committee.*

CARROLLTON.—The Sunday-school in connection with this church is taking on new life. The Superintendent, Mr. W. L. Painter, has things well in hand and there is an enthusiasm about the work that is refreshing. The pupils are being thereby drilled in information concerning the Bible and are making rapid advancement. The C. E. Band gave an entertainment Friday evening, Feb. 21st, that was thoroughly enjoyed by a large audience. The pastor is delivering a series of sermons on the mount that is being well received.

CHILLICOTHE.—We have just closed a series of meetings in the Presbyterian church and later we received 29 members, 24 of them on profession of faith in Christ. Baptism was administered to 18 adults and 5 children; three heads of families bringing their children with them. Rev. J. P. Engshom of Macon, assisted the pastor and did excellent work. His method is to hold up God's Word and without apology, press home its truth upon the heart and conscience.—W.

ILLINOIS.

DECATUR.—The First church shows an enrollment of nearly 600 members. At the communion service following the week of prayer seven persons united with the church under the church are two Mission Chapels, Westminster and College Street, in which are carried on Sunday-school work and prayer-meetings.

TOLEDO.—A series of special meetings in the Presbyterian church of Toledo, beginning February 20th and closing March 4th, resulted in 16 additions. On the 16th of February six were received. Since Dec. 1st, when Rev. E. P. Rankin began his services as pastor there have been 31 additions, nearly all on profession of their faith in Christ. Rev. E. L. Williams, evangelist of Peoria, assisted the pastor in the special services and did very acceptable work.

MINNESOTA.

FERGUS FALLS.—There has been a blessed work of grace in progress in this church. The pastor of the church there writes that the town has never had such a spiritual shaking up. What the result may be, we cannot yet say, but the indications are, that many souls will be saved and unite with the church.

HERMAN.—At this place, a village of about 400 or 500 people, we have recently begun work and arrangements have been made for the purchase of the building erected by another denomination, but most of whose members have moved away, leaving them unable to support a minister. The outlook is promising and we expect soon to have a church organized here. A good portion of the village was destroyed by fire a month or two since which will make the people feel somewhat poor, but, like many such new towns, with good agricultural backing, it will be all the better for it, in the way of having better buildings erected and having better equipments for fighting flames.

DULUTH PRESBYTERY.—Rev. S. A. Jamison is doing excellent work as pastor at large in this Presbytery and in the past few years they have a wonderful record for growth. The Chairman of Home Missions, Rev. T. M. Findley of Duluth, is earnest and enthusiastic in the same line; personally visiting many of the smaller churches and aiding in establishing organizations in strategic places. And still further, we have in this Presbytery a helper in the person of Mr. S. A. Blair, Sabbath-school missionary who explores new territory and makes it ready for church organization by establishing and maintaining Sabbath-schools.

MANKOTA PRESBYTERY.—This Presbytery embraces the whole of the southwestern part of the State, and includes many good and rapidly growing towns. Our church work has been abundantly prospered there through the management of the pastor at large Rev. N. H. Bell and the co-operation of the Home Mission Committee. Many churches have been added to its roll and buildings have been erected and dedicated without indebtedness and a number of manse have been built, besides the addition of many souls to the membership of the larger churches, but in the home mission churches the growth is most apparent.

MINNEAPOLIS PRESBYTERY.—This Presbytery, only three years old, having been formerly a part of St. Paul Presbytery, has on its roll 30 churches; eight of which are not over four years old, and all but one of them are supplied with houses of worship. The territory embraced in this Presbytery consists of five counties, in one of which there is no Presbyterian church, the population being almost entirely people of a foreign language.

ST. CLOUD PRESBYTERY.—This Presbytery is the same age as the Minneapolis Presbytery, and has an enrollment of 20 churches, 13 of which were in existence at the time of the erection of the Presbytery, and seven have been added since. There is here a large territory with but few men to work it, but the developments have been very encouraging, and, while there are but three self-supporting churches in the bounds of the Presbytery the work has progressed well. Here again we see the benefits of the work of Sunday-school Missionaries. Mr. Thomas Scotton who has been serving by appointment of our Board of Publication and Sunday-school Work is making a good record in the way of seeking the destitute places, and bringing in rays of light from the word of God, and many have been made to rejoice in the understanding of the way of salvation as shown by him both in house to house work and in special meetings; it would be a good thing if we could have many more of such workers.

ST. PAUL PRESBYTERY.—This name is familiar, and the Presbytery needs no introduction to the readers of the church papers. Largely diminished in the extent of its territory by the readjustment of bounds under the order of Synod three years ago last fall, it has but nine Counties now, but there is much to be done before the multitudes therein are all taught of the Lord. They are doing their part, we trust in the spreading abroad the word of truth. One of the familiar faces which has for a long time been seen in the meetings of this body is that of Rev. M. D. Edwards, D.D., pastor of Dayton Avenue church. For a quarter of a century he has stood at his post here and seen the developments of the work from stage to stage. May he have another quarter of a century in which to note the progress and assist in the work of our beloved Zion.

WINONA PRESBYTERY.—In the southwestern part of Minnesota, a thickly settled part of the State, this Presbytery finds ample opportunity to expend all its energies. It has enjoyed some seasons of refreshing in the recent past and the work of enlarging or building new houses of worship and extending the borders of our Lord's kingdom goes on with good success.

WISCONSIN.

JANESVILLE.—On Sabbath, 1st inst., 14 new members united with the First church, 12 on profession of faith and two by letter. Rev. Edward H. Pence has been pastor for about two years and since his coming the church has gained wonderfully in membership and increased in spiritual strength. The growth is especially marked by the accession of young people to the membership. Beginning with March 1st, this church adopted the system of free pews and the responses in pews already assures the church treasurers more than the amount of running expenses, and it is felt by all connected with the church that it is the proper method of church finances.

TEXAS.

GLEN ROSE.—The Trustees of Glen Rose Collegiate Institute met March 12th, at 7:30 p. m. Austin Presbytery will meet at Austin April 1, at 4 p. m. Trinity at Dallas, Second church, April 7, at 7:45 p. m. North Texas at Gainesville, April 16.

CHURCH NOTES.—A protracted meeting will begin March 16, with Warner B. Riggs to assist.—The new house of the Bohemian church at Smithville was announced for dedication, March 8, by Rev. Vaclav Pazdral.—The Presbyterian Union of San Antonio held a missionary meeting on a Sabbath evening in Madison Square church; several stirring addresses by pastors. The Union gave Rev. W. S. P. Bryan, D. D., of Chicago, a reception one evening in the Y. M. C. A. Rooms, he is on his way to California. Prof. Seeley's Academy is prospering as never before; also the Y. M. C. A. with Elder C. Stuart Simons as President, and H. W. Markel as Secretary. At the Lord's Supper in Madison Square church, March 1, there were several accessions, making 90 in Pastor Moray's 3 1-2 years. The Sabbath-school is increasing.—El Paso giving \$15, to Foreign Missions. "Self-denial week" of the Y. P. B. C. E. added over \$6 to its missionary fund.—Baird received 3 members on confession; one child baptized.—Albany received four members on confession, one by letter. Collection for Home Missions, \$26. Mrs. J. F. Collins entertained the Ladies' Missionary Society; offerings, \$90. The congregation has outgrown the church, and on Feb. 12, voted unanimously to build a new house costing \$5,000 or \$6,000. This church furnishes 13 charter members to the Texas Presbyterian University.—Pastor Stone's churches give more than last year to the Boards. One member was received on confession at Life Springs and three of his children were baptized.

DALLAS.—Bethany has begun to build on corner of Cedar Springs Road and Highland St., one block from the present location, a house to seat 125; congregations increasing and the church encouraged. The Second church received three members by letter. Exposition Park enjoys its enlarged house; is "glowing and growing." It will begin a protracted meeting March 22, with Rev. J. Gilmore Smith to assist.—*Our Synod.*

INDIANA.

WARSAW.—The congregation people of this church were very much surprised when, at the close of the morning sermon on Sunday, March 8, our pastor, Rev. B. M. Nyce, presented his resignation. He has a call from Lockport, New York, which he feels he should accept. A congregational meeting was held the next evening which by vote declined to join with Mr. Nyce in requesting the dissolution. They did not consider that he had given any sufficient reason for the step. Dr. I. B. Webber was elected to represent the congregation before the Presbytery. Mr. Nyce is a young man, this being his first charge. He has been with us only a little over a year and was giving the utmost satisfaction.

The prospects of the Winona Assembly and summer school at Eagle Lake, adjoining Warsaw, are very encouraging for the coming season. A fine programme is nearly completed which will embrace such names as Chauncy Depew, Wm. McKinley, Dwight Moody and J. Wilbur Chapman. A very large size wheel steam boat is in course of construction which, when added to those already on the lake, will greatly enlarge the transportation facilities. The plan has been drawn for a Christian Endeavor building, and numerous cottages are being erected and other improvements made. It is probable that in the coming summer this great rival of the New York Chataqua will surpass the highest hopes of her friends.—*L. B. Chapman.*

IOWA.

FAIRFIELD.—Dr. Smith, President of Parsons College of this place, having been for a month under treatment in the Presbyterian Hospital of Chicago, is at his work again—not entirely recovered but hard at it all the same.

STATE OF OHIO, CITY OF TOLEDO, } ss. LUCAS COUNTY

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

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

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Notary Public

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BURLINGTON.—Rev. Dr. Sunderland accepts a call to the First church of this city, recently made vacant by the removal of Dr. McClintock to Sioux City.

WAPELLO.—The pastoral relation of Rev. J. H. Condit to the church of Wapello was dissolved by Presbytery, on the 5th, inst.

DES MOINES.—Rev. W. C. Atwood, of Chariton, Ia., has accepted a call to the East Presbyterian church of Des Moines. He will enter upon his new work as soon as released from his present charge.

NEWTON.—Our former pastor, Rev. David Brown. He after serving our church for ten years resigned, and is now laboring at New Sharon in the Des Moines Presbytery, always a faithful pastor. Our present pastor is the Rev. E. J. Rice who has been with us for more than a year and half, a very able, gospel minister. Almost constantly in his study. I spoke of him as *Pastor* though he has thus far been serving us as stated supply. We expect however to place in his hands or the hands of our Presbytery soon a unanimous call to the pastorate which we have no doubt will be accepted. During the winter, 16 persons have been added to the church and we expect a few more to unite soon, for which we are glad, and thankful to him whose blessing maketh rich.—*

INDIANA.

WARSAW.—Rev. Benjamin M. Nyce has resigned his charge at Warsaw, Ind., to accept a call to the 1st Presbyterian church, Lockport, N. Y.—*C. S.*

COLUMBIA CITY.—Rev. S. L. Shirley has accepted the call to Columbia City, Ind., and has begun work in his new charge.


ALBION AND YORK.—These churches are expecting to call a student from McCormick Seminary so that practically there is no vacant charge in this Presbytery.—*M. M. Lawson, S. C.*

HANOVER.—Following a series of meetings conducted by the evangelist, Rev. Edgar L. Williams, 24 new members were received into the church on the first Sabbath of March.

BLUFTON.—Fifty-two members were lately added to this church.

SOUTH DAKOTA.

KIMBALL.—At the last communion, pastor Jobe received into the communion of the church on profession of faith, a most excellent young Scotchman and baptized him; and later we received three more young men of promise, on profession of faith and baptized two of them. There is considerable interest now among the young people. I hope for more additions soon. A series of meetings preparatory to the coming of an evangelist about the middle of March were held. We organized last evening a "Christian Citizenship League" and hope to rid our town soon of saloons and the liquor traffic.



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THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK

Table with financial data for the Mutual Life Insurance Company of New York, including assets, liabilities, surplus, and total income for the year ending December 31, 1895.

NOTE—Insurance merely written is discarded from this Statement as wholly misleading, and only insurance actually issued and paid for in cash is included.

I have carefully examined the foregoing Statement and find the same to be correct. CHARLES A. PRELLER Auditor

From the Surplus a dividend will be apportioned as usual

Report of the Examining Committee

Office of The Mutual Life Insurance Company of New York

February 11, 1896

At a meeting of the Board of Trustees of this Company, held on the 18th day of December last, the undersigned were appointed a Committee to examine the annual statement for the year ending December 31, 1895, and to verify the same by comparison with the assets of the Company.

The Committee have carefully performed the duty assigned to them, and hereby certify that the statement is in all particulars correct and that the assets specified therein are in possession of the Company.

In making this certificate the Committee bear testimony to the high character of the investments of the Company and express their approval of the system, order, and accuracy with which the accounts and vouchers have been kept, and the business in general transacted.

(Signed) H. C. von Post, ROBERT OLYPHANT, CHAS. R. HENDERSON, WM. P. DIXON, JAMES C. HOLDEN, J. H. HERRICK, COMMITTEES

ROBERT A. GRANNISS Vice-President

WALTER R. GILLETTE General Manager, ISAAC F. LLOYD ad Vice-President, FREDERIC CROMWELL Treasurer, EMORY MCCLINTOCK Actuary

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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. Moffatt 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.
CORNING Presbytery will meet in Clairinda, Iowa, Tuesday, April 21st, 1896 at 7:30 a. m.—J. F. Hinkhouse, S. C.
MUNCIE meets Tuesday, April 14th, 7:30 o'clock p. m. at Nobbysville, Ind. Session records will be called for. The Woman's Missionary Society will meet at the same time and place.—C. S. Little, S. C.
WHITE RIVER will meet in Little Rock, Ark., the second Wednesday in April, 7:30 p. m. The Woman's Missionary Society will meet the second Thursday in April at 10 a. m.—F. C. S., S. C.
OSBORNE Presbytery will meet at Oakley, Kan., on Thursday April 9th, 1896, at 7:30 p. m.—Theo. Bracken, S. C.
AUSTIN meets at First church, Austin, April 1st, at 4 p. m. Sermon by the retiring Moderator Rev. L. H. Morey at night.—H. F. Olmstead, S. C.
DES MOINES will meet in Indianola, Ia., April 21st, at 7:30 p. m. The Woman's Presbyterian Missionary Society same time and place.—W. C. Atwood S. C.
PEORIA will meet in Bethel church, Peoria, Ill., on Tuesday April 14th at 7:30 p. m.—I. A. Cornelison, S. C.
The Woman's Presbyterian Society of Missions of the Presbytery of Peoria will meet at Farmington, Ill., on Wednesday, April 1st, at 9:30 a. m. Miss Fanny Perley of Spanish Fork, Utah, will address the evening meeting.—Julia H. Johnston, Pres. and Sec'y.
PALMYRA Presbytery will meet in Hannibal, Mo., Tuesday, April 14, at 7:30 p. m., Women's Presbyterian Society at 10 a. m. Wednesday. Young Peoples Presbyterian Union, Thursday at 7:30 p. m.—W. H. Bradley, S. C.
MATTOON.—Will meet at Tuscola, Ill., Tues., April 14, at 7:30 p. m.—J. A. Piper, S. C.
IOWA CITY meets in Brooklyn, Iowa, April 14th, 1896, at 10 o'clock a. m. The Ladies Missionary Societies will meet at the same time and place.—G. B. Smith, S. C.
WILLIAMETTE.—Eugene, April 14, 7:30 p. m.—E. J. Thompson, S. C.
CHICAGO.—Will meet in the First church of Evanston, April 6, 12:30 a. m.—J. Frothingham, S. C.
FORT DODGE.—Will hold its stated Spring Meeting in Glidden, Iowa, at 7:30 p. m., Tuesday, April 14th.—R. A. Flickinger, S. C.
HIGHLAND.—Will meet in Horton, Kansas, on Tuesday, April 14th, at 7:30 o'clock p. m.—Geo. Hageman, S. C.
TRINITY will hold its stated meeting at the Second Presbyterian church in Dallas, April 7th, 7:45 p. m.—John B. Smith, S. C.
OMAHA.—The Woman's Missionary Society of Omaha Presbytery will meet in the Presbyterian church of Fremont, Thursday, April 2nd, at 9:30 a. m.—Mrs. Emily Hood, Rec Sec.
CIMARRON meets at Ardmore, Chickasaw nation. Ind. Ter., Tuesday, April 14, 1896, at 7:30 p. m. The Presbyterian Ladies Missionary Society meets at the same place on Wednesday morning, April 15, at 9 o'clock.—E. Hamilton, S. C.
OZARK Presbytery will meet in 1st church Carthage, April 21st at 7:30 p. m. Congregational narratives to be sent at once to the Rev. E. E. Springfield, Springfield, Mo.—R. W. Ely, S. C.
SOUTH DAKOTA. At Canton, April 14th at 7:30 p. m. The Woman's Pres. Miss. Soc., April 15.—T. B. Boughton, S. C.
IOWA. At Mediapolis, Iowa, April 14th at 7:30 p. m. The Presbyterian Union of C. E. to meet same place April 13th, 7:30 p. m. also. The Ladies Pres. H. and F. Miss. Societies will hold annual session there April 15th, at 7:30 a. m.—J. K. Alexander, S. C.

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Marriages.

WELLS—JACK.—At Peoria, Ill., on Feb. 25th, 1895, at the house of the bride's brother, Rev. Dr. Penballegan, officiating, Mr. W. T. Wells and Miss Elizabeth N. Jack, both of Decatur.
MOIRER—DAVIDSON.—At Yates Center, Kan., March 11th, 1896, Julius F. Moirer, and Nannie M. Davidson, both of Woodson Co., Kan.; Rev. Abram Steed, officiating.
ROGERS—LEDHOLM.—At St. Charles, Mo., by Rev. A. S. Hughey, March 4th, 1896, John E. Rogers and Miss Lillie M. Ledholm, both of St. Charles, Mo., formerly of Kansas City, Kansas.
BAKER—FARMER.—By the Rev. D. C. Smith, at Axtell, Kansas, Jacob T. Baker to Miss Anna Farmer, March 3rd, 1896.

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Obituaries.

[For obituary notices of ministers, or those of their families, no charge is made. For others—except the simple death announcement which is free,—a necessary charge of 5 cents per line (average 8 words) is made; money to be sent with the obituary manuscript.]
HAYS.—At her home in Black Jack, Kansas, Saturday, Jan. 18, '96. Mrs. Jane Hays, after a short illness, aged 73 yrs. 11 months and 14 days.
MARKS.—In Cucamonga, California, on the evening of February 12th, 1896, Mrs. J. J. Marks, D. D. She had reached her eighty-fourth year. She was for sixty-one years the companion and helper of her husband. Though for many years a confirmed invalid and constant sufferer there remained with her all her faculties and she retained in person and mind the glow and beauty of childhood and youth. She was a woman of remarkable piety and rich spiritual gifts desiring as early as 1833 to give her life to the work of Foreign Missions. This interest she never laid down but bore it ever on her heart. At one time while her husband was pastor of the First Presbyterian church of Quincy, Ill., fifteen of the members of the church were sent forth as foreign mission-

aries; all of these were from Dr. David Nelson's Mission Institute—for all these, Mrs. Marks, with great self-denial prepared their outfitting. And when her husband was pastor of the church of Webster Groves, St. Louis, by her exertion was organized a missionary board—out of which grew, in a short time, "The Southwest Board of Missions." It was the handful of corn, now producing a harvest in many lands. For many years she gave one-half her time to prayer, and in her sleepless nights would go from mission to mission and carry each, and the names of the missionaries to the ear and heart of our Lord. Though so exhausted, so weary, so helplessly feeble much of the joy and light of our home in gone with her.

Precious Metals. The great mining camps of Cripple Creek, Colo., and Mercer, Utah, as well as those of Wyoming, Idaho and Montana, are best reached via the Union Pacific. The fast time and through car service on "The Overland Route," are features appreciated by all. For information regarding the above camps address, J. G. Aglar, Gen'l Agent, St. Louis.

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Current Literature.

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

BOOKS.

THE LITERARY STUDY OF THE BIBLE By Richard G. Moulton, M. A., Ph. D. D. C. Heath & Co., Boston.

This work attempts to cover only a limited part of what in a more general sense could be included in the title. The author would keep aloof from the questions of how the books of the Bible took their form, and confines himself to what we have in them. The disputed questions of authorship and time of appearance are not in his scope but rather he would open up and foster the literary appreciation of Scripture. This leads him to object to some of the characteristic methods of the prevailing type of the Higher Criticism. He thinks that in analysing the contents of a book of scripture the critics are apt to be exclusively occupied with subject matter, to the neglect of literary form, and to make too much of minute historical allusions while overlooking the indications of literary unity or diversity. He mentions one instance in the book of Micah. In a certain group of verses in the 7th chapter where there is a change of tone, the critic Wellhausen at once jumps to the conclusion that it is a new composition of an age long distant from that of the prophet and interpolated by some redactor. Whereas, Prof. Moulton affirms it is all contemporary and merely a change of speakers, and no break in the text is required. The writer claims for such lines of study as the book opens up that it is a sure way of deepening spiritual effect.

MAGAZINES AND PAMPHLETS.
First Presbyterian Church News. A monthly magazine under the supervision of Rev. Dr. Mendenhall, pastor of the church.

Pulpit Herald and Altivistic Review. This is titled an Easter number—many of the articles pertaining to the great fact which that day commemorates. It also contains a striking sermon by Dr. Gunsaulus of Chicago, on "Elisha's Heritage of Genius."

The Church at Home and Abroad in its fulness and variety of excellent matter is able certainly to well equip pastors and ladies' societies with helpful and stimulating information about the operations of the church in all their variety and wide range. There is no reason for Presbyterians going uninformed when this magazine is within their reach.

In the American Magazine of Civics, the first subject treated is the question "Are we a Nation of Rascals?" the application bearing on the silver question of to-day. Another topic having a moral bearing is "The Ethics of Trade and Capital as related to popular Government;" and yet another is "The Problems of Charity."

The Biblical World. Prof. Bruce continues his "Four types of Christian Thought." Prof. Moulton arranges Job's lament over his birth as "An Elegy of a Broken Heart." Merwin Marie-Snell presents "Evangelical Buddhism." The title itself seems an absurd misnomer. Some glimmers or fragments of good sentiments in an utterly Pagan system without the gospel or a suggestion of a Saviour's love and atoning death.

We have received the following pieces of sacred music from J. Fischer & Bro., 7 Bible House, New York. 1. Awake my soul to joyful lays. Duet for soprano and alto. By J. Wiegand. Price 50c. 2. Alleluia. Easter anthem for four voices. By J. Wiegand. Price 15c. 3. Christ above all glory seated. For four voices. By Fr. Verdussen. Price 15c. Each of these pieces is a composition of merit of devotional and dignified, as well as pleasing character, with beautiful accompaniments.

With the March number The Forum begins a new volume and enters upon its second decade. The number—an uncommonly interesting one—opens with a noteworthy article on "Family Life in America," by the distinguished French novelist and critic Th. Bentzon (Mme. Blanc), author of "The condition of women in the United States." Mme. Blanc draws very interesting and instructive comparison between French and American family life, and frankly criticises certain phases of American civilization which came under her observation while in this country; such as the

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almost insolent triumph of youth, the boldly advertised domination of women, the effacement of parents and their lack of authority over their children, the liberty of the American girl and her contempt of marriage, flirtation, etc.; and she sympathizes with the American father who works in harness at home, while his family passes years in Europe leading that purely worldly life which the American colony in Paris exhibits, under the pretext that traveling develops the young people. Nevertheless, with certain reservations, which she mentions in her article, Mme. Blanc declares that she shall be delighted to see French family life become more and more Americanized.

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Moralities.

SALOONS NEAR CHURCHES MUST CLOSE.

Since it has been decided in New York that all saloons not in existence prior to April 29, 1893, which are within 200 feet of a church or school, do not hold a valid license, a force of excise inspectors have been busy making measurements to see what saloons shall lose their licenses. Many disputes about how to measure came up. To guide the inspectors, instructions have been issued by the Excise Board. It is ordered that saloons licensed prior to April 30, 1892, are not affected, unless they have changed hands. Then they are treated as new places, licensed at the date of transfer. It is estimated that 900 saloons will lose their licenses.

PLAIN, CLEAR WATER.

The Chicago *Evening Post* tells a number of characteristic stories about the late John B. Drake, for so many years proprietor of the Grand Pacific hotel, Chicago. On one occasion a traveling man saw him go into a little room behind the key-box frame and drink some water as was his habit, and he accosted the little man: "Say John, why don't you patronize the bar—drink mineral water, cider or some such thing, instead of that plain water? If I owned this place I'd have the best, you can bet." "I had to break the ice out of the water-bucket winter mornings, and melt it to get a drink," replied Mr. Drake, "when I was a boy, and somehow just plain clear water out of a white pitcher does me quite well."

A PHILADELPHIA CRUSADE.

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 ballot be abolished."

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RECKLESS PARDONING.

The unprecedented abuse of the pardoning power by Gov. Altgeld, of Illinois, who granted 51 full pardons last year, six of them to murderers, several to ballot box stuffers, besides restoring 244 criminals to citizenship, has given new life to the proposal to take the pardoning power from Governors and vest it in a board of pardons.

You are too young, no matter what your age, to lose your hair. Save it by the use of Ayer's Hair Vigor. It removes dandruff, prevents baldness, restores gray and faded hair to its original color, and makes it soft, glossy and abundant. No toilet is complete without it.

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On April 7th, 21st, and May 5th, the Florida Central and Peninsular railway will sell 30 day round trip tickets at one fare plus \$2 to any point in the State. Through Sleepers in 36 hours, with liberal stop-overs at Atlanta. One way Settlers' tickets at 1½ cents per mile on sale the first Tuesday in each month. For maps, rates and routes, write W. P. A., Commercial Bldg., St. Louis, or A. O. MacDONELL, G. P. A., Jacksonville, Florida.

A little girl in Manchester attended a band of Hope meeting, and on the speaker remarking that the drink stripped homes of furniture and women and children of their clothes, she excitedly exclaimed:

"That's just what it does at our house."

On reaching home her father insisted upon sending her to the public house for drink. Arrived there, she dashed the money upon the counter and pas-

sonately asked for three pennyworth of "strip-me-naked."

Home Seekers Excursion.

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

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