

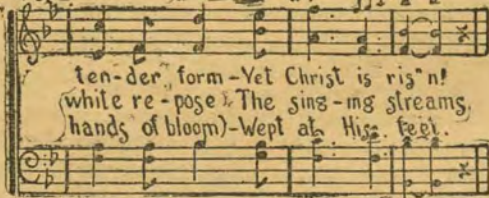
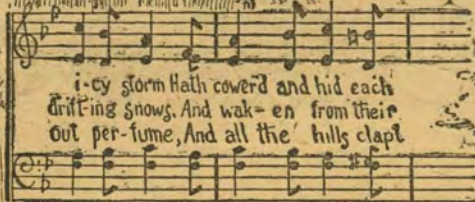
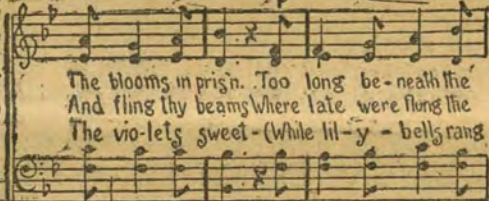
THE MID-CONTINENT

EASTER INVOCATION

Christ is Risen

Dr. W. C. Gray

ROBT. C. MARQUIS



SEE THE LAND HER EASTER KEEPING.

See the land her Easter keeping,
Rises as her Maker rose;
Seeds so long in darkness sleeping
Burst at last from winter snows.
Earth with heaven above rejoices;
Fields and gardens hail the spring;
Shaws and woodlands ring with voices,
While the wild birds build and sing.

You, to whom your Maker granted
Powers to those sweet birds unknown
Use the craft by God implanted—
Use the reason not your own,
Here while heaven and earth rejoices,
Each his Easter tribute bring—
Work of fingers, chant of voices,
Like the birds who build and sing.

—Charles Kingsley.

HE IS RISEN.

O happy world redeemed to-day,
Break forth in singing sweet!
The heavy stone is rolled away
The Saviour's work complete.

The empty grave by dawning light
The weeping Marys see;
While waiting angels clothed in white
Proclaim the victory.

Fair lilies wet with pearls of dew
Look up through fragrant tears
The morning stars are shining through
The clouds that woke our fears.

Because He lives we too shall live;
O love, than death more strong!
The loftiest praises we can give
Shall swell our Easter song.

Oh, shout on earth: "Good-will to men."
While "peace" the angels sing
Our buried Christ is risen again
Our Saviour, He is King!

—Ellen Knight Bradford.

YOUR EASTER COMMISSION.

BY REV. GERARD B. F. HALLOCK.

It is the same as the angel message to Mary that first Easter morning: "Go quickly, and tell His disciples that He is risen from the dead." We are told by Mark that "she went and told them that had been with Him as they mourned and wept." Oh, how many mourning and weeping disciples there are still! How much some of Christ's disciples to-day need this message! How many there are who need, like a certain mother that refused to be comforted, just such a reminder, as when her little daughter, looking up into her tear-stained face, whispered, "Mother, is God dead?" Yes; there are true disciples of Christ who seem to think their Saviour dead and in the tomb. They need the message, "He is risen." Go (you) quickly, and tell. Tell of a living, not a dead, Christ; of a victorious, not a conquered, Christ. It will bring comfort in any trouble. There are many bereaved disciples to-day, who mourn the loss of their dearest. Go you, like Mary, to them. Tell them Christ is risen, and because He lives, their loved ones shall live also. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Christ's resurrection is our one abiding hope for ourselves and our departed friends. A risen Saviour is the pledge that if we die we shall live again.

"Go quickly, and tell His disciples that He is risen," and, too, that it was the *very same* Saviour that arose. Tell them that He was changed, but still His loved ones recognized him. As the risen Saviour was the very same person, spoke in the very same tones, had the same traits, showed the same love to His disciples as before, so will your dear ones who have "fallen asleep in Jesus" be the same persons as when you knew them on earth. As now an absent friend is recognized when he returns home, so then you will recognize a once dear relative or bosom friend—by their tones and habits and ways and personal traits—just as Mary identified her Lord, and John recognized him on the strand of Galilee. We may be sure the glorified body of our friends will not be so changed but we will recognize them at once. The body of our glorified Saviour was not so changed but the dying Stephen recognized him in His heavenly home. No; no fear that we shall be wandering forever among the multitudes of heaven, looking wistfully into the faces of the glorified in fruitless effort to find the dear ones we loved on earth. We cannot believe that the change from the "image of the earthly" to the "image of the heavenly" will be such as to pre-

vent recognition. Of this you may be sure, that your friends in heaven are your friends still. Go you quickly and tell sorrowing and bereaved disciples everywhere that He arose, and that He arose the *very same* Saviour.

AN EASTER VISION.

BY SAMUEL M. MORTON.

As I sat in my study, preparing a sermon from the text, Mat. 28: 7, "Go quickly, and tell his disciples, He is risen from the dead", I had a dream which was not all a dream.

My spirit floated back, on the wings of meditation, across eighteen and a half Christian centuries, to that first Easter morning, and I stood near by and heard the message which the angel gave to the women by that empty grave. And when the angel said, "Go quickly and tell it," one of the Marys asked, "To whom shall we tell it?" And he answered, "tell it first to the disciples, and then bid them tell it, and tell it yourselves, to *All Mankind*; for it is a sweet message of joy, an evangel of life and immortality. Tell it in haste! Publish it widely!"

Then another of the Marys asked, "But will they believe it?" Then the angel with the shining face lifted himself up, and with a majesty that flamed with joy and hope, and a voice that sounded like a prophecy of coming ages of redemption, he said, "Yes! They will believe it! They will be glad to believe it! It is the gladdest news ever published in God's universe: the joy will make it *easy* to tell and *easy* to believe. Only you must so fully believe it yourselves that your faces and voices shall both reflect the inward joy of your own souls in the telling. And all down the ages the resurrection hope shall take such hold on the hearts of believing women that always, as now, they shall be first and most eager to tell it to others. Publish it in Jerusalem; spread it abroad; tell it to the nations! And the very joy of the resurrection message shall give it wings that shall carry it to the ends of the earth and to the latest ages. Here, at Jerusalem, Peter, amid the flaming tongues of Pentecost, and Stephen, looking into heaven as he seals his faith with the blood of the first martyr; Paul, surrounded by scoffing philosophers on the Acropolis at Athens, or pining in a Roman dungeon; John, amid the glories of the Apocalypse, on Patmos; and all the long line of holy witnesses among the nations; shall boldly and joyfully preach "Jesus and the Resurrection."

"And centuries hence," added the bright angel, as his prophetic eye assumed a far-away look, "the message shall be carried to a land that is now unknown, a land that shall be called America, peopled by the descendants of the Gentiles, whom this message shall have transformed into Christians. And when the men among that people shall be weak in faith, and the Easter joy shall grow dim in their hearts, so that they shall forget to "go quickly and tell it" to the nations that still "sit in darkness and the shadow of death," then, as now, the women shall rejoice believingly, and shall band themselves together in missionary societies, for the purpose of keeping the hope of the ages bright in their own hearts and kindling it afresh in the hearts of their brothers, and also of stirring up the church to send the glad message to a perishing world. There shall be in that country Christian churches in which the same joy that vibrates in the air around this empty tomb this morning shall swell in the hearts of faithful women, and to them, as now to you, God's angel shall say, "Go quickly and tell it!" And they shall heed the command, for the joy in their hearts shall be too great to keep to themselves. And ever thus, in all lands and all times, over the earth and through the ages, men and women shall keep the Easter Festival and publish the Easter joy, till the Resurrection shall be known to all, and life and immortality shall be brought to light in all lands."

My dream ended; and when I awoke, lo! it was so, as the angel had said; and I blessed God for the Resurrection, for the contagion of its joy, and for the faithful Marys among us, who still heed the angel voice that has never ceased to sound over all Christian lands and in all Christian churches, where there have been believing ears attent to hear the message saying, "Go quickly and tell it!"

"Tell it to others, the story of Jesus,
Your wonderful Saviour confess;
So gracious and faithful, so kind and forgiving,
So ready to save and to bless.

Tell it, oh, tell it, the "good-news" from heaven;
A message so precious, so true;
In mansions of glory we'll sing the same story,
In rapturous strains ever new."

SOME EASTER CERTAINTIES.

These are days of doubt. Opinions, theories, beliefs, creeds, seem to be in a kind of flux. The claims of the church of Christ, even as a divine and fixed institution, are assailed, and new substitutes are already proposed to take its place. Is anything certain? Can we cast anchor anywhere and hold fast in spite of tempest and tide?

This Easter-time makes positive and emphatic answer. The resurrection of Jesus Christ is a certainty. If any fact, not merely of Christianity, but of history, stands on an impregnable foundation, this does. But it does not stand alone. It sets a like seal of certainty upon the whole system of teachings of which it is the great center and heart. Obviously as a matter of credibility the greater includes the less. If the witness of Scripture is true as to such an event—seemingly the most irrational and improbable of all the events of this gospel record—it is all the more true as to the occurrences or teachings which put a less tax on belief. This single fact, therefore, attested by this empty tomb, is the guaranty of the truth of every vital doctrine of Christianity.

1. The resurrection of Christ gives absolute assurance of the forgiveness of sin. Many disciples are puzzled and clouded with doubt and fear as to this. But all misapprehension is swept away by this blessed truth. For all who truly accept Christ as Saviour were crucified and buried and raised up with him, and are now leading a resurrection life—are, in fact, sharing his, having a life hid with Christ in God (Rom. 6: 6; Col. 2: 12; 3: 1-3). Whoever, therefore, is a true believer has of necessity an indefeasible hope, an absolute certainty of salvation. He shares the resurrection of Christ. His sins are as absolutely buried out of God's sight as the body of Christ was buried in the tomb from the light of day.

2. So does this Easter-time certify the literal and glorious resurrection of the body. Many seem disposed to dissolve away the literalness of the gospel story in its application, and make the believer's resurrection merely the entering upon a higher spiritual state of being. But this is to misread and misapply Scripture. When Jesus Christ came from the tomb of Joseph he came forth as the first-fruits of them that slept. As is the first-fruits so will be the harvest. He rose with a literal body, a body that was seen, handled, identified as real. With that body he ascended to the right hand of the Father. Paul saw him there with it, and held converse with him. So did John, and felt the touch of his blessed right hand. In that body he is now our advocate and intercessor as the man that continueth ever, with that body. He will come again and be recognized by the scars of crucifixion he still wears.

3. So, too, Easter certifies to us the reality of heaven and its fellowships. The risen body of the Lord must needs have a local abiding-place. So likewise the glorified bodies of Enoch, Moses, and Elijah. The Scriptures everywhere agree with this, representing heaven always as a place, the abode of God and of visible and celestially embodied angels, the home of the just made perfect, where the city of God, prepared for them that love him, is in waiting. For the believer to die is to depart and be with Christ; is, hence, not only to share the glory of his presence, but the fellowship of all the righteous dead.

We greatly need the cheer of this precious Easter truth. We make too little of the place our Lord has gone to prepare for us. We rob ourselves greatly when we try to reduce heaven to a mere state of ecstatic feeling. We need the cheer which comes of having the eye of faith fixed on the better country and the city that hath the foundations. Such a certainty of an inheritance that is real and that cannot fade away goes far to mitigate the pangs which come of the fires and floods and disasters and frauds which so often despoil God's people of earthly possessions; for we know that the things seen are temporal, but the things not seen are eternal, and they are only a few heart-beats away.

4. Once more, this Easter-time makes certain the final coming and triumph of the kingdom. In human affairs the certainties as to the future are few. What the map of Europe will be a decade hence, what the future of any kingdom or nation on the face of the earth a century hence, no sage is wise enough to predict. Diplomacy, gunpowder; dynamite, ironclads, have many secrets yet untold; but these are grave map-makers.

Not so here. We who left our glad songs over this rolled-away stone and empty tomb do not theorize nor guess. We know what the future has in store. We stand here with the absolute certainty possessing our hearts that the kingdom of our Lord will come. And we know it, not because the continents are being threaded with railroads and lines of telegraph not because printing-presses and libraries and art

galleries and colleges and theological seminaries are multiplying; not, in a word, because civilization is achieving fresh victories and giving token of what shall be. Not at all. Civilization in its spirit, apart from Christianity, is just as selfish and conscienceless and godless as it ever was in the height of Egyptian or Grecian or Roman culture. His final triumph is hence merely a question of the fulness of time. And he is now seated at the right hand of the Father, from henceforth expecting till his enemies are made his footstool. The Easter morning certifies us of that approaching day, and with, as it were, the foregleams of its glory on our faces and the stirrings of its mighty joy in our hearts, bids us watch and pray and look for the coming of the King.—*E. P. Goodwin, D. D., in Independent.*

THE TRANSVAAL INCIDENT.

BY J. R.

"What is new from Africa" is the old Roman question. Africa has been the land of hope of surprise, of disaster to Carthaginian, Roman, Egyptian, Abyssinia. We sit down at a board where men are dead and the wine spot lies dry in the cup for a thousand years.

Augustine as he lay dying in his home in North Africa heard the cries of the besiegers and his dying lips said: "My country, my country." Rome was perishing before the barbarians.

It is only yesterday that Slatin came out after twelve years of hopeless captivity. He was a dead man; come to life. His story of escape has touched the world, it will be rehearsed by many a camp in from El Obeid to Wady Halfas, from Berber to far off Kabul. The infidel escaped. He brought with him the fact of Gordon's fate, how the spear ended his life, the blue eyes half closed, the white hair, and Gordon sleeps in Africa." "What is new from Africa?"

South Africa was despised a dozen years ago. Men laughed at it. But it laughs at the world, the Auri sacra fames calls men a 1000 a day to the Rand. And there each day a new story awakens men and again the capitalist, the miner the adventurer all ask: "What is new from Africa." This in flux of foreigners or Uitlanders has always pushed the Boer to desperation. The Boer hates this. He wants quiet, the Bible, thousands of acres for as farm, slaves in sufficient numbers to do his bidding. In that peaceful quiet there is the rough Garden of Eden. But the Garden of Eden is out of place where diamonds lie thick as beans in a pot and gold runs thick through sand and quartz. Two civilizations meet or two spirits rather. The Boer is the prime, 'tis Christian that we would find in North Africa in the third century. The other is the man who builds cities, scars the earth for roads, troubles the sky with wires, touches the night with the incandescent and are light. Conflict is inevitable. The handful of men that Jameson carried, 700 giving up against four times the number, going with empty bellies, is a touch of that life which will conquer the Transvaal or change it. The defeat of Jameson only deepens the determination. Emperor William realized, into the affray con amore. He will wish that he had rest. He never took a more fatal step than that. He is bound to do what he does not wish and will bring to pass what should be his aim to avoid.

England does not want to fight never wishes to but the is all the worse for beginning. She will undoubtedly do two things at home, increase her army and navy. Her people will see that if she is to be free she must arm. No better thing could happen than the Kaiser's message to force her to it. She will also increase her fleet. These two things are certain.

She will be compelled perhaps to such alliance. It may be a strange card to play but incidents show the way matters are going and perhaps because things have gone so far that the Kaiser has gone mad on the subject, England has come to, or will come to an understanding with Russia. Papers may talk of the entente cordials of France and Germany. So easy as this generation lives it cannot forget that Germany took two of her children, Alsace and Lorraine, that Germany year by year celebrates the occasion of Sedan.

When it was said by our papers that Russia approached us very closely on the Venezuelan question the official paper of Russia said that people must not take newspapers as giving the true color of Russian thought reaction. It was a distinct friendly hint to England. Moreover there has been a growing conviction in the leaders of British power that a just outlet to Russia wishes can not be horrowful to England. The Kaiser only cements that and draws Great Britain nearer to Russia. What is the result France on one side, Russia on the other with a great English fleet, money, a corpee or two of men, in opportune places. Russia used to be Englands greatest admirer;

a few things met in a friendly spirit would be wonderfully to the advantage of both. And this incident will make them see the commercial advantage of friendship.

Italy has a powerful factor always friendly to France. It is very doubtful if Italy could be kept with the Triple Alliance where England was distinctly hostile. So you think Austria loses Germany? Is it natural to think she does.

What is William doing? He is as surely working for the isolation of Germany as if he planned by malice pretense. Seemingly the spectacle is presented to us of an isolated Great Britain, but that brain which has built and the heart which has kept it will know now how to make allies and square herself, the British square to the ages that are coming.

This German interference in South Africa will certainly not be tolerated. Suppose for a moment that we had a Dutch Republic in our heart, does any one think that we would permit any suzerainty except our own. Suppose some nation should interfere with that would that loosen our hold or determination? Would it not intensify the fact of our domination? Suppose among men in Africa does not differ from ours. The worry and the right disappears. It is safety.

With whom is the situation? It may be indeed that the Englishman sick at the slowness of his government has rebelled: that is like him but to think that he will sit patient whilst the German war lord speaks, is to deny him that Germanic blood which has always resisted.

We need not be startled at all to find not an isolated Great Britain but an isolated Germany, and the war spirit of Germany with its intense commercial rivalry will bring it to pass.

THE SECULAR PRESS.

BY B.

In one of the leading dailies of Kansas City, there appeared recently a sermon by Dr. Talmage, headed "Talmage on America." This was followed in large type by "the attempt to evangelize the country would be an absurdity." This from one of Dr. Talmage's evangelical reputation was startling, and led to a careful reading of the sermon, and the inevitable conclusion that the editor out of the bias of his own mind, and anti-Christian animating, had traduced Dr. Talmage to make him a witness for the side of the prejudiced editor. The editor bespeaks for the sermon great influence; he says, "This discourse presents a sublime theme and is of national importance, and coming from the capitol of the nation, must have a stirring effect throughout the land." If the same sentiment had emanated from Kansas City, the place would probably have been too insignificant to carry much weight with it, since it is the place whence it emanates, and not the sentiment itself that determines its importance! Well! Amen to the influence Dr. Talmage's sermon is to exert, and may its prophecy be fulfilled. We hope it will strike the editor and such as he among the first, but this will be a vain hope if he lets this prejudice wrest it from its intended import. The sermon is not on the side of anti-Christ. Nor does it evince any sympathy with that Jewish bitterness that cries away with Christ.

Dr. Talmage has drawn with striking vividness the condition of America under a righteousness not scriptural, and without a Christian animating. The hopelessness of its evangelization under such influences which only tend to drag it more and more into the "slough despond." If the editor had read on to what Dr. Talmage said about taking America for Christ, he would have been driven to alter his prominent head lines, and his anti-Christian zeal for the sermon would, no doubt, have greatly chilled. The whole sermon is no uncertain bugle call to take America for Christ. The following introductory statement is significant: "I start with the cheering thought that the most popular book on earth to-day is the Bible, the most popular institution on earth to-day is the church, and the most popular name on earth to-day is Jesus." That leaves out the editor and his Jewish constituency and anti-christ. How inconsiderate of Dr. Talmage! Dr. Talmage does not make any distinction between taking America for God and its evangelization. A comprehensive view of the sermon shows that he considers them one and the same thing; and he asks: "Am I too confident in saying America for God?" "If the Lord will help me, I will show the strength and extent of the long line of fortresses to be taken, and give you my reasons for saying it can be done, and will be done"!!!

The statement that misled the biased editor has an entirely different purport than his construction. Here it is. "The statistics are so awful, that if we had nothing but the multiplication table and the arithmetic, the attempt to evangelize America would

be an absurdity higher than the tower of Babel before it dropped on the plain of Shinar." That little word if, and the whole of what follows, shows that the editor in his easy chair is entirely at sea. Dr. Talmage goes on to show that having more than the multiplication table; the arithmetic and the empty righteousness of the Jew, the situation is not so bad as it might be: that with Christ as King and leader, America will yet be evangelized. And he demands "with such a leader do you think we can do it? Say, do you think we can?" Then he goes on to show what has already been accomplished as the earnest of what is sure to follow. If Washington and his co-patriots did not comprehend the grand Christian present and future of this country, all the present generation are not asleep; it is a poor student of American history that cannot read the signs of the times. That old bitter cry of the Jew, crucify Him! Crucify Him! may still go up and down the land, and unmistakably mark the presence with us of the "wandering Jew," but there is no fear that America will crucify Christ at the instigation of the Jew. If a Christian atmosphere is destructive of Jewish interests, the wanderer must needs continue his deplorable tramp if indeed he can find in all this round world a land in which Christ is not destined to reign. Dr. Talmage's sermon is worth reading. It may do good even among the ranks of anti-christ, and also strengthen Christendom in its faith and fidelity.

But my contention is with the secular press, why should it misrepresent the Christian pulpit! Why he dominated by anti-Christ to traduce the Christian cause! Many of the men who direct the composition of these papers are irreligious themselves, or under the influence and control of irreligious patronage, and are corrupting the views of the people. Anti-christ finds them a pliable tool. Infidel, Unitarian, spiritualistic, Jewish and liquor interests use them to undermine the welfare of the nation, and they pour their stream of corruption into Christian homes and everywhere. It has come to a pass, where a clean, secular paper is the exception, and Christian people are beginning to feel that in order to guard their homes they must exercise a more careful discrimination in the class of papers they admit to their homes. Dr. Talmage's remark is very significant in this regard. "While the mightiest agencies for righteousness on earth are good and healthful newspapers and good and healthful books, and our chief dependence for intelligence and Christian achievement is upon them, what word among the more than one hundred thousand words in our vocabulary can describe the work of that archangel of mischief, a corrupt literature." "What man attempting anything for God and humanity, has escaped a stroke of its filthy wing? What good cause has escaped its hinderment? What other obstacle in all the land so appalling?" Every evil cause uses a corrupt literature and an unscrupulous and corruptible press to further its diabolical schemes. Christian people are confronted by a most serious problem how to meet this evil. They have their religious press, but at present it hardly takes the place of the secular press. There ought to be Christian money to put into and maintain clean secular papers that will be fit to come into pure and Christian homes, and which will honor and respect Christian principles and integrity and develop a healthful Christian patriotism that shall become a great and potent factor in determining issues vital to the interests of the homes and the nation. The life of the nation is reaching up to a higher Christian standard, and its Christian animating should assure a purified press that would help on the work. It is Christian America, and Christians in America need a secular press to voice its interests. Christians have their rights too, and infidelity and anti-christ should be compelled to respect them. The pernicious influence of agnosticism, infidelity and immorality, and all the anti-christian influences that dominate our public schools and institutions are an infringement of the rights of Christian America, far more intolerable than any Christian influences that may pervade them. Because the one does incalculable harm which Christians are made to endure, while the other are only productive of good to the general welfare, from whatever standpoint viewed. All this is matter for profound consideration, and Christians cannot afford to be indifferent to their rights. Their own interests and those of the nation are stake.

Canonical censures are no trifling things. They threaten not only the editor and writers for a Catholic paper who dare to criticize a bishop, but also all who "aid and favor" him—that is, his subscribers. Accordingly, Catholic newspapers do not dare, as a rule, to print the slightest criticism of a bishop. One that does it is almost sure to be rebuked, and may have to make the most humble apology dictated by the bishop, on threat of being interdicted. Such cases have occurred. If a Catholic paper dares to criticize a bishop, it may be understood that it imagines it has some higher Archbishop or Apostolic Delegate behind it. If a Catholic wants to criticize anything in his church, he will write it anonymously for a non-Catholic journal.—*Independent.*

Kansas Department.

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

NOTES BY THE WAY.

BY S. B. F.

It remains to be seen whether the sterling principle and stalwart manhood of the good citizens of Kansas can be sold out by the jugglery of any political party. It is one thing to compromise, concede and "make the trade" it is quite another thing to "deliver the goods." We shall see.

If there is any one fact established beyond all peradventure in our whole land it is this that the enlightened moral sense of a Christian people is becoming more and more antagonistic to the corrupt and damaging reign of the saloon. In almost all of the commonwealths of this land the legislative department of Government is wrestling with measures which are looking toward the restriction and repression of the iniquitous liquor traffic. The time, we believe, is rapidly coming when the man who abets or in any way defends this accursed business or who directly or indirectly uphold it or lends his influence in opposing or breaking down laws for its restriction and utter suppression will be written down, not simply as an enemy of the commonwealth but as a foe to the home, to the interests of social order and to the temporal and eternal well-being of the race. And he ought so to be written.

There never was a time when it was of more importance for the church of Christ and the Christian ministry to take a bold and united stand against the aggressions of the enemies of law and order and against the infamous wickedness of the whole liquor traffic in the commonwealth of Kansas. It would seem that the great political parties for the sake of success are willing to compromise and wink at the herculean of this "fiend of the pit" to thrust his monstrous evils, in their most offensive form, upon our people.

It remains to be seen whether "party" is greater than the people and can dictate what has to be done or whether the Christian manhood and the principles of good citizenship are to be the dominant forces in our State. The church and the ministry utterly fail in their "great mission" if they quietly and in a cowardly manner hesitate to combat and antagonize these approaching forces of evil. The allegiance we owe to God and suffering humanity, because of this evil of intoxicating drinks, demands that the moral and Christian sentiment of this State should express itself so emphatically that "Cæsar" shall be compelled, in his mad rush for power, political preferment and the "loaves and fishes," to bow to the righteous demands of an enlightened public conscience.

KANSAS ITEMS.

CALDWELL.—Rev. J. Resler McQuoun has taken charge of our work here and removes his family this week. The people here have bought a commodious parsonage and the outlook is bright for the future.—S. B. F.

WINFIELD.—Rev. S. W. Stopolet has accepted the call of this church to become their pastor and expects to begin his labors about April 1st. Brother Stopolet comes with high endorsement as a successful laborer in the vineyard of the Master and all look forward to a successful pastorate.—S. B. F.

GARDNER.—The Rev. James Speer, of the graduating class of the McCormick Seminary has been called to take charge of our work at this point and it is understood that the call will be accepted by him when the Presbytery of Topeka meets in April.—S. B. F.

WICHITA, FIRST.—The Rev. David Winters has resigned the pastorate of this church and has asked his people to unite with him in a request to the Presbytery for a dissolution of the pastoral relation. He does this with the view of accepting a call which he received to the Kanawha church, Charleston, West Virginia. This will leave a large and important field vacant. Most likely the

church will be supplied in the near future by a committee of the Session without resorting to the ordinary methods of "candidating" before calling a pastor.—S. B. F.

NEWTON.—This church has extended a unanimous call to the Rev. John C. Miller, D.D., to become their pastor. Dr. Miller has been supplying this church since last autumn and his health is so far restored that he has decided to remain with the workers in this Synod. Dr. Miller has been so long and so faithfully identified with the cause of righteousness and truth and with the interests of our own church in this Synod that it is with much more than ordinary satisfaction that we record our gratification with his decision to remain with us.—S. B. F.

OSWEGO.—Sabbath, March 15th, was spent in this place. The church has as its supply the Rev. Dr. Wm. Bishop who has taken charge of our Female College at this point since the Rev. Dr. Hendy has left us. The Dr. has taken charge of the educational and church work with his wonted vigor and already has won his way to the hearts of the people. In the ripeness of a good old age he "still bears fruit" and the maturity of powers, which are here manifest, give us a glimpse of the majesty of a human intellect going forward in increasing development when it shall be free from the limitations of the physical and perishable.—S. B. F.

MORAN.—Feb. 1st, Rev. Charles Evans, late of East St. Louis, Ill., took charge of this church, receiving a unanimous call, his labors are appreciated by the people. March 15th, at the first communion under his ministry, five members were added to the church.

OSKALOOSA.—Brother Chess Birch and his wife spent almost two weeks with us in evangelistic services. His pungent sermons greatly interested and stirred up our church. There were 15 conversions, many of them belonging to other denominations. Sabbath the 16th, was communion, seven united with the church, two by letter and five on examination. This makes 25 since last October. There are more to follow. The S. S. and C. E. are in a flourishing condition. We are looking for greater things.—S. M.

OSSAWATOMIE.—This church has just closed a series of services in which the pastor, Rev. A. M. Mann was assisted by Rev. H. A. Cooper of Paola and Evangelist B. C. McQuesten of Ottawa. There were held in all 51 special gatherings of the congregation for prayer, praise, enquiry meetings and sermons. The visiting brethren did us good work and their earnest appeals were duly appreciated and will result in great good. Brother Cooper is a faithful pastor and Bro. B. C. McQuesten is a young man, an Elder (at present) in the church of Ottawa. He has quite a lucrative business in order to "win souls for Christ" and will devote his time to this great and important work. Our church is spiritually in much better condition and more alive to Christ's interest than ever before. Thirteen additions have already been made to the church roll and more to follow. Pastor Mann and wife have been the recipients of many substantial tokens of love and kindness this winter from the hands of a faithful and benevolent people, as a recent "donation party" has fully proven.—Homo.

HIGHLAND PRESBYTERIAL NOTICE.—The 14th annual meeting of the Highland Presbyterian Missionary Society will be held at Horton, Kas., April 14, 15th and 16th. A large attendance is desired. A very interesting and instructive program has been prepared.—Mrs. A. C. McQuillen, Cor. Sec'y.

Communicated.

"OMAHA" AND "PARK."

BY THE REV. E. D. WALKER, D. D., S. M.

These are two short names for two Western institutions of learning which are in the way of great progress. Both were started within the last twenty years. The latter is the older by several years and its curriculum is preparatory for those who have been called and providentially led to enter the former.

The Omaha Theological Seminary is already taking a permanent and deep hold upon the church. It is safe to say, I think, that none of the Presbyterian Seminaries in this country began their work with a

wider field and greater promise of immediate usefulness. It is in the heart of a vast territory whose development is already great, when cities, towns, colleges, universities, railroads, irrigating canals, and an enterprising and wide awake people are accounted signs of progress.

The advancement made in property interest in behalf of the Seminary is exceedingly encouraging considering the short time since its organization. The liberality of friends is a testimony on their part of the great need and confidence they have in this school of the prophets.

It would seem to open the way for a much less test of faith for other donors to provide liberal things for our Seminary at Omaha. As it is, there is a huge building mostly wood, in very good repair, at the disposal of a large and influential board of trustees. Here is ample accommodation for at least 75 students. Halls and stairways connect living rooms, class rooms, parlors and the necessary rooms to carry out a boarding arrangement, all of which a good number of the students now in attendance avail themselves. The able and genial W. W. Harsha, D. D., and his wife live in the building and so have a careful oversight as to many affairs of the institution. There is much interest attached to the probability, almost certainty, that this property will be demanded in the near future, by a strong financial corporation which will enable the directors to locate the Seminary elsewhere, and so afford advantages that they do not now have in the present location. This is hoped for and looked for.

The work in the class rooms is of a high order and a student may here become very thoroughly furnished for the active work of preaching the Gospel. The Seminary is in very close touch with Home and Foreign Missions as one or the other seems to be the precious field of labor for many thus far preparing here for the ministry. The faculty is composed of some half dozen professors. Some of them have churches they are serving, but this does not seem to detract from their work of the Seminary. Each is well prepared for that department of the work he has undertaken.

A few hours' ride down the left bank of the Missouri river and we reached the flourishing and now quite widely known institution Park College. Work, system, knowledge, character, may designate the activity of what we see here. Running through them all is plenty of joy, making the work lighter, system easier, knowledge brighter and character deeper.

Conspicuous among other things going on here at the present time is the somewhat extensive grading and terracing the long and rather steep slope of that part of the college campus in which so many of the large buildings are located. There are a half dozen or more of these terraces. One class of buildings seem to rise above another. One visiting this spot for the first time may be pardoned for his expressions of surprise at what is seen. Who did it? Students. At this time a good number of the brawny young men are at work upon the stone, dressing and chizzling, that are soon to go into the building for an Observatory. This will be located upon a high pinnacle of ground far above the rest of the buildings and from which there is a commanding view of valley and plain. But this will not be its main use.

The class drill and literary exercises of Park rank well with the best of other institutions doing a like college work. Those contemplating graduation must take the classical course. Abundant help and opportunity are given for the pupils to be enabled to say upon going out from the school: "My heart is fixed O God, my heart is fixed." All who have remained to graduate could thus pray to Him from whom so much of the inspiration, service and sacrifice of the teachers and pupils are drawn.
St. Louis.

THE TEXAS PRESBYTERIAN UNIVERSITY.

If the weather of March 10th and 11th, at Taylor, Texas, be taken as a promise, the friends of the "T. P. U." have every reason to know that determined effort, sacrifices and bright hopes shall be crowned with a large measure of glorious success. The 10th was a very dark day, during which a heavy rain fell, making a day fit for determined faith, and for sacrifices. Although the inaugural exercises were delayed, yet some good work was done, and an important forward move was made in the organi-

zation of the institution. A goodly audience gathered at the opera house for the opening exercises. All parts of the State were represented on the opening program, Taylor in the center, El Paso on the west, Dallas on the north, Laredo on the south. Hon. Dan. Moody, Mayor of Taylor, in behalf of the city; Prof. E. A. Hill, Supt. in behalf of the city schools; Rev. J. B. Haston in behalf of the city churches; Hon. W. F. Robertson in behalf of the charter members of Taylor, welcomed the visitors in very happy addresses. These were appropriately responded to in behalf of the visitors by D. C. Campbell, Esq., Albany, Tex., and Rev. S. J. McMurry, Laredo, Texas.

At 8 p. m., spite of the darkness and threatening rain, a good audience was present. Telegraphic notice of the unavoidable absence of Prof. O. H. Cooper, Supt. city schools, Galveston, Tex., was read, and Hon. A. G. Foster, El Paso, Texas, addressed the audience on "Dethrone of self in God's work," after which Rev. W. H. Claggett presented briefly "The Texas Presbyterian University—its origin, plan, progress and prospects." The programme of this day and that also that of the day following, were interspersed with most excellent and inspiring music, vocal and instrumental.

The 11th of March, with a glorious flood of sunshine that grew and continued in an ideal day, burst out from the darkness of the night into which the 10th had slowly and angrily faded as if opposing every advancing step of Christian education in our State. All day long encouragements crowded on the friends of the Institution, until at the close of the program they were sure of its success and efficiency. The determined and large faith of all those present saw the Institution standing as a tried, honored and glorified instrument in the hands of God for the strengthening of righteous bonds, for the turning back the tide of educated ungodliness, for the purity of our government, and for the salvation of souls. Some of the addresses were as grand and true as ever heard on any occasion, calling for the truly warranted enthusiasm and applause on the part of the audience as they listened to the delineations of the "Genus of Presbyterianism," by Rev. G. T. Storey, San Angelo, Texas; "Christian education the hope of Civil Liberty," by Rev. W. L. Lawrance, Oak Cliff, Texas, and "The affinity between Presbyterianism and the representative form of Government," by Rev. Jas. Lewis, Joliet, Ill. These delineations, never in too strong colors, are worthy the applause of the whole world of lovers of liberty and purity, especially in Columbia where every citizen, old and young, as a sovereign may sing, "My Country 'tis of thee." The advance of Christian education along Presbyterian lines merits the sincere sympathy and hearty support of every patriot, and especially in Texas and the southwest does this "Texas Presbyterian University," erected as a memorial, eternal monument of the semi-centennial of the admission of Texas and the southwest into the Union, deserve the Christian and patriotic support of loyal heart, whether it be loyalty to the love star State, or to the State and the Union, or to the State, Union and the Lord Jesus Christ the King and head over all. The citizens of Taylor, the churches, the professions and business men, ladies and gentlemen, entertained the Board of Trustees and the visitors right royally and heartily.

The Texas Presbyterian University was organized and the gems of Presbyterianism was given a hearty reception and many earnest prayers offered for her rapid God-speed in the work of Christian education.

The following officers of the Board of Trustees were elected: Rev. W. H. Claggett, President; Rev. G. T. Storey, vice-President; Rev. S. J. McMurry, Secretary; Mr. J. H. Silliman, Treasurer.

The Executive Committee are: Rev. W. H. Claggett and Messrs. J. H. Silliman, J. A. Thompson, R. J. Breckenridge and G. T. Reynolds.

S. J. McMURRY,
Secy. Board of Trustees.

BLEEDING ARMENIA.

The first public meeting in St. Louis for Armenian relief was held the night of the 16th, with Bishop D. S. Tuttle, of the Protestant Episcopal church, presiding. Miss Sophia Morse sang "Armenia's Appeal," to music written by Mr. E. V. McIntire for this special occasion. Mrs. Fenetta Sargent Haskell recited the poem, "Armenia,"

written by Lewis Morris for the Duke of Argyle Armenian Relief Fund. Addresses were made by Dr. John Mathews, of St. Louis; Dr. H. B. Yacoubi, of Albustan, Turkey, and Rev. G. M. Manavian, of Harpoot, Turkey.

The following resolutions were offered by Dr. J. L. Parsons, of St. Louis, and unanimously adopted by a rising vote:

1. That the relief work for the suffering Armenians be continued in this city until St. Louis, one of the largest cities of this continent, has fully responded to the emergency; and not only that this work be continued in St. Louis, but that it be extended throughout the State and the entire West and Southwest.

2. That a movement should be started to canvass this city for the purpose of raising funds for the relief of the Armenians.

3. That all the churches of the city and entire Southwest be requested to devote one Sunday to the Armenian relief work, and that collections be taken at the morning and evening services for this most urgent and noble cause.

All money for this relief work is to be forwarded to W. B. Palmore, Secretary and Treasurer of the St. Louis Relief Committee, 1414 Locust Street.

Dr. James W. Lee, pastor of St. John's Methodist church, moved a resolution, asking W. B. Palmore to deliver, in Entertainment Hall, for the benefit of the Armenian sufferers, his lecture on, "Italy in Midsummer by Moonlight," which was carried unanimously by a very hearty vote.

ST. LOUIS COMMITTEE.

Mayor C. P. Waldbridge, president; F. B. Brownell, Gen. Geo. H. Shields, Sam'l M. Kennard, Ex-Gov. E. O. Stenard, W. B. Palmore, secretary and treasurer, 1414 Locust Street, St. Louis, Mo.

\$552.80 had been received and forwarded on the 17th.

Received by THE MID-CONTINENT.

Rev. Wm. Meyer, Tecumseh, Oklahoma, \$10.00.

"Friend of the Unfortunate," Desoto, Mo., \$1.50.

[Both sums have been received for and forwarded by Dr. Palmore.]

POYNETTE ACADEMY, WISCONSIN.

BY G. H. F.

The work of Poynette Academy has been going steadily forward during the year. The financial stringency has of course, reduced the income and added anxiety. The Institution has never had so reliable and promising a class of students. The responsibility in applying the Lord's money to the Christian education of boys and girls is one that can not be carried lightly. It entails much anxious thought. Owing to the character of the students, the burden in this regard has been much less than during former years. Some of the more mature students have been licensed by the Madison Presbytery as evangelists; and have been doing effective work in the districts around the village. In one locality about thirty persons have professed their faith in the Lord Jesus Christ. Regular evangelistic services have been held by the students in seven different places. The grade of scholarship has been decidedly advanced during the current year, greatly to the gratification of the teachers.

The Synod of Wisconsin which met at Oshkosh last fall, passed a resolution requesting the Sabbath schools under its care to \$5000.00 next Easter to be employed in erecting a near building for the Poynette Academy. The dormitories have been very much crowded for the last two years and a new building is imperatively needed, if providence shall continue to develop the pupilage in the school. The course of Bible study pursued in this institution should be emphasized by all Presbyterian people. The utmost pains is taken to ground all the students thoroughly in those great doctrines of grace out of which spring all the glorious promises of God. Whilst no textbook is used but the Bible, the utmost endeavor is made to exhibit the full proportions of the faith in their boundless sweep and beautiful symmetry. If it shall please God and His people to nourish this institution, meeting its modest wants as they arise, a fountain of living waters will be opened there, the ultimate issues of which no man can measure. Let it be understood, however, that while the Bible study goes forward daily, it occupies the time of one recitation only.

PLAIN FACTS FROM ARMENIA.

BY A FOREIGN MISSIONARY.

At the woman's missionary society of the Alton, Ill., Presbyterian church, the following selections from a letter from Miss Harriet Seymour, formerly of that city, but now a missionary in Kharput, Armenia, were read. It is perhaps the only letter giving exact numbers regarding the outrages. After numerous instances of cruelties, the letter contains the following:

"Mr. Barnum made out statistics of the recent outrages in the Kharput vilayet, which includes Arabkir, Egin, Malatia, Kharput and the many intervening villages: Killed, 23,744, burned to death, 1128; ecclesiastics and teachers killed, 40; died from hunger and cold, 2471; died in the fields and on the road, 3860; died from fear, 640; total deaths, 32,801. Wounded, 7110; homes burned, 25,662; forcible conversions to Islamism, 13,629; churches, monasteries and schools destroyed, 211; married by force to Turks, 1105; women outraged, 3750; number of destitute and needy, 83,245.

"From morning to night these tales of distress fill our ears. Sometimes when I go to bed the sad, tearful, pinched faces pass through my mind, and I find it hard to put them away, but would I leave here and get away from all this misery? Not for a moment have I had a desire to do so. Mr. Barnum wrote a letter to-day to the Pasha, telling him that the tax gatherers were taking the relief money which had been distributed in the villages for food in payment for taxes. He also wrote of a poor girl who used to be in our school who, on the day of the outbreak, was dragged away by Kurds, weeping and pleading to be released. We have not known for her whereabouts till now. A letter has just come from her. She is with the Kurds on the other side of the river. Other girls and women have been rescued, and we hope to find her, too."

The letter concludes with harrowing accounts of the atrocities perpetrated in Kharput.

A MINNESOTA LETTER.

AT MINNEAPOLIS.

Rev. D. E. Wells, pastor of Franklin Ave. church is yet in California trying to regain lost health; he does not seem to improve rapidly, but his friends are anxiously hoping for his early return to the work.

Rev. J. H. Sammis of Red Wing, Minn., has declined the call recently tendered him by the Bethlehem church of this city much to the regret of the congregation.

Rev. Hugh W. Frasier of Olive church has been much encouraged in his work among that people during the past year, and is expected to continue with them. The only serious hindrance seems to be the difficulty of securing the building which was lost to them by the foreclosure of mortgage; but they have been encouraged to hope for the satisfactory adjustment of matters with the party who holds the title to the property and to retain as their own. It is sincerely hoped that they will have pleasure of realizing their desires in this respect.

Rev. J. C. Faries is delivering profitable lectures on China. They are all the more interesting because of his recent travels through that country in which he acquainted himself with the manners and customs of the people. It would be well if all our churches could have such lectures.

Rev. A. Wadensten of Immanuel church (Swedish) is organizing a church among the Scandinavians at Etter, Minn., any of the best families in that vicinity will be identified with it, and they will erect a church building during the coming summer.

A State Institute of Christian workers will be held in Minnesota in the month of July in which Rev. Dr. Brookes of St. Louis is expected to assist, the exact location has not as yet been determined, but it will be near one of the beautiful lakes for which the State is noted. A good corps of instructors will be secured, and it is hoped a large attendance will enjoy the benefits of the occasion.

Rev. T. T. Creswell of Shiloh church and his excellent young wife, entertained the ministers' association at their home on the 9th inst. and the occasion was enjoyed by all whose privilege it was to attend. Rev. A. B. Nicholls of Stewart Memorial church, read a paper on "Creeds" which was well received.

Prof. Moulton of Chicago, delivers the last of his series of lectures on "the literature of the Bible" Sabbath, March 22d. These lectures have been thoroughly enjoyed and highly appreciated by the throngs which assembled to hear them every Sabbath afternoon and evening.

BIXBY.—Rev. R.N. Adams, D.D., our synodical missionary, has with a committee of Winona Presbytery, just organized a church at this place. A chapel was erected some time ago and occasional services were held; but with no one especially interested in the care of the house or church work of any kind, the building was used for all or any purposes, and it was not unusual to hear of a dance being held there, but recently our synodical Supt. Sunday-school work assisted by the presbyterial Sunday-school missionary instituted a series of meetings and by beginning just when they did, prevented the house being used for a dance that night, much to the dissatisfaction of the parties interested in that amusement. The organization just effected is the outgrowth of that series of meetings. In consequence of an unfavorable evening at the time of organizing, there were only 10 members enrolled, but there are a number of others pledged to membership who will be admitted later.

PRESTON.—Rev. F. C. Bailey has just been released from the pastorate of this church by the action of Winona Presbytery. He was chosen a commissioner to the General Assembly which meets at Saratoga next May.

OWATONNA.—This church has just extended a call to Rev. George P. McGill late of Cabery, Ill. who has indicated his purpose to accept.

MISS DORCAS JANE STAFFORD.

On Wednesday the 17th inst., at her home, the residence of her brother-in-law, Dr. Elijah McLean of Washington, Mo., Miss Dorcas J. Stafford entered into rest in the sixty-eighth year of her age. She was the daughter of Christian parents eminent for their piety, her father a minister of the gospel in the Presbyterian church. In early years she identified herself with the church. Thoroughly loyal to Jesus Christ, she found in the church an ample field for the fullest development of the fine qualities of mind and heart with which God had so richly endowed her. Her earlier years were spent as a teacher. At the death of her sister, Mrs. Good, she adopted that sister's little babe and reared her up with motherly care and tenderness. When death entered the home of Dr. McLean and took another sister, the wife and mother, Miss Stafford took her place in that stricken home, God's benediction to the bereft companion and his motherless children. With rare administrative ability and with a heart overflowing with gentleness and affection, she won the love and confidence of the children committed to her care. It was a fitting tribute to her worth when those whom she had enthroned in her loving heart and for whose welfare she had toiled and prayed, so profusely strewed her grave with flowers while they embalmed her memory with their tears.

But Miss Stafford's life was not bounded by lesser horizon of household care and duty. It took a far wider range. Her ministry of love was ever marked and manifest to the lowly and the poor, and the sick and the sorrowing. By her deeds of kindness so deeply had she impressed her character upon the wide circle of her acquaintance that the whole community where she lived deeply mourn her departure. The church of God she greatly loved. In the assembly of God's people her seat was seldom vacant. God's messenger she greatly honored and for their comfort she ministered with generous devotion. In the Sabbath-school where she taught and which for years she superintended, she showed herself the children's friend as she pointed them to the Land of God, her Saviour and theirs.

When death came, her last words were of the crucified One whose blessed face she desired most of all to see. Trusting only in his merits, she closed her eyes on all earthly objects and entered into blessed rest.

"Give her of the fruit of her hands; and let her own works praise her in the gates." T. M.

Believe me, the talent of success is nothing more than doing what you can do well; and doing whatever you do without a thought of fame. If it come at all, it will come because it is deserved, not because it is sought after. And moreover, there will be no misgivings, no disappointment, no hasty, feverish, exhausting excitement.—Longfellow.

World-Outlook.

Dispatches from St. Petersburg state that the Sultan acting on instructions of the Czar will formally protest against the Nile expedition. It is also suggested that France may act with Russia in re, when once assured of Russia's intentions. This situation is held to be critical.

Maceo, the Cuban insurgent general, is said to have won a decisive victory over the Spaniards at Candelaria. A Spanish officer is quoted as saying that 432 of their force were killed or wounded. One piece of artillery was taken by the insurgents. And all this in spite of the fact that the usual flamboyant dispatchers were sent out heralding a great Spanish victory. Weyler, Spanish captain-general is said to be heartily tired of his position, and many complaints are coming from Spain concerning his lack of ability as a prompt queller of the rebellion. His lot is anything but a pleasant one. In this decisive conflict the insurgents did not, by any means, escape without severe loss.

Aid for Italy and extension of Egypt's territory were the reasons for England's Soudan campaign, by Joseph Chamberlain. The Under Secretary of State for Foreign Affairs, Geo. N. Curzon, answering a question in the House of Commons also said that the decision of the Government to send troops to Dongola was considerably influenced by a communication from Italy relative to the prospects of a dervish attack on Cassala and the effect it might have upon Egyptian interests. Mr. Arthur Balfour, the Government leader, said that the expedition had no reference to the occupation of Egypt, or at least to the duration of the occupation. The Government was convinced he concluded, that in the interests of Egypt, and of Egypt alone, they were well advised in their present policy. But there be those who have their doubts that that be all.

In the Cuban belligerency matter, the word comes at this writing that Senator Morgan will force matters. He introduced the following joint resolutions.

"Resolved, By the Senate and House of Representatives of the United States in Congress assembled; that it is hereby declared that a state of public war exists in the Island of Cuba between the Government of Spain and the people of that Island who are supporting a separate Government under the name of the Republic of Cuba, and the state of belligerency between said Governments is hereby recognized." The significance of the resolution is that it is a joint resolution instead of concurrent. It is confined to the declaration that a state of war exists in Cuba. The resolution was at Mr. Morgan's request, allowed to lie on the table, and was not referred to the Committee on Foreign Relations. The outcome will be watched with interest.

"The Khalifa has proclaimed Jihad (holy war) against Egypt, and has called all the dervishes capable of bearing arms to enroll under his banners." Those words come from Cairo. Osman Digna is to leave Cassala and join the dervishes now mustering at Dongola. Fully 6000 dervishes are reported afoot and ready to fight. The massacre of Italians at Adowa filled them with warlike zeal, and the fall of Cassala will inflame them with fanaticism. They may take the initiative and may fall upon the advance column of the Nile and crush it even before the main support can reach Assouan. The natives are all said to be disconsolate at the prospect of war, but the English in Cairo are elated. Scores of young men in civil places are striving for permission to join the forces and several English women have volunteered for hospital service: The prospect of fighting creates much enthusiasm among the British. Mrs. Constans Knowles has issued an appeal to Englishmen here on behalf of a fund for prospective widows and orphans. Many serious minded observers predict that the attempt to carry out England's long matured policy in the Soudan will provoke a European war, as it will afford Russia and France the project which they have been yearning for. Big things may be in the air.

Missionary Department.

WOMAN'S BOARD OF MISSIONS OF THE SOUTHWEST

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

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

OFFICERS.

PRESIDENT: Mrs. H. W. Prentiss, 1768 Mississippi Avenue, St. Louis.

1st VICE-PRES.: Mrs. Geo. E. Martin, 4045 West minister Place, St. Louis.

REC. SEC.: Mrs. C. R. Hopkins, 4033 McPherson Ave.

CORRESPONDENCE WITH MISSIONARIES: Mrs. M. C. Williams, 3945 Delmar Ave.

CORRESPONDENCE WITH MISSOURI AND IND. TER.: Mrs. Innis Hopkins, 2823 Russell Ave.

CORRESPONDENCE WITH KANSAS AND TEXAS: Mrs. J. A. Allen, 3727 Westminster Place.

CORRESPONDENCE WITH MISSIONARY SPEAKERS: Mrs. L. Knight, 939 Alanthus St.

CORRESPONDENCE WITH YOUNG-PEOPLES' SOCIETIES AND BANDS: Mrs. A. J. Neimeyer, 2828 Henrietta St.

CORRESPONDENCE WITH C. E. SOCIETIES: Miss Lillian Trusdell, 4219A Olive St.

CORRESPONDENCE WITH MISSIONARY CANDIDATES: Mrs. G. W. Weyer, 4020 Westminster Place.

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

TREASURER: Miss Jennie McGintie, 4201A Page Ave.

Notice

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

TOPICS FOR MARCH.

FOREIGN.—MEXICO AND CENTRAL AMERICA.

HOME.—HOME MISSIONS IN THE OLDER STATES.—ALASKA.

MID-MONTHLY MEETING, Mar. 17th.

Missionary letters were read first and devotional exercises followed. Miss Thompson wrote of her delight over letters she had received after some delay. Joy in her work was the tone of her letter. She spoke of the interest among the young people and their reverence and attention, showing a most encouraging spirit. Miss Thompson's name was borne in prayer to the throne of grace. A letter was read from Miss Griffin, in which she spoke of Miss Ghormley, saying that she was not with her now. But that the missionaries were very glad to have her as a reinforcement for the work. Miss Griffin expects to start home for her vacation in June.

Mrs. Williams gave us a lesson on Victory, beginning with the passage, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ," and giving the literal translation of it from the Greek, which brought it very near to each one. To take quietly, trying and insulting treatment, interruptions, disappointments, and every form of trials which enter into daily life; to make ourselves of no account; all these things borne meekly, means we have gotten the victory. Some words were given from Robert Louis Stevenson, personal experience, and his last prayer showing how God gave him the victory.

Two new societies were reported from Syracuse, Kansas, the writer asking for visits from missionaries. Mrs. Puiney of Occidental Board wrote, asking the board to send delegates to the twenty-third annual meeting of that Board. Greetings of the board will be sent, as delegates cannot go.

A boy's and girl's band was reported from Council Grove, Kansas. A letter from Miss Curl was read, in which she spoke of the way in which she had been led to offer herself as a missionary.

The entertainment at Webster Groves for the benefit of the medical fund was reported quite successful. Letter was read from our medical students. Reports of Woman's work for Woman and Over Sea and Land were read. A large falling off in subscriptions to the latter made all feel that they must make an effort to bring the number up again. Woman's work has also a decrease. Missionary workers cannot afford to be without the magazines, for they are their inspiration. May this state of things soon be changed.

FROM MISS DEMUTH, TABRIZ, PERSIA.

My journey from America was a delightful and profitable one, far beyond my expectations. The warm hearted welcome given me by the Missionaries of Tabriz and other Stations in Persia, was a blessing whose power, I think I shall never lose. I

have loved from the very first my new home, friends, and work. These people are interesting notwithstanding all their faults.

On my first afternoon in Tabriz, preparatory services were held in our church. What would have been more appropriate as a beginning of my life in Persia? The same precious word of God proclaimed, the same grand old hymns sung as in the Home-land. All was in a strange tongue, yet never did the presence of Jesus seem sweeter to me and never before did I so fully realize that the power of God is not in word alone, but in spirit. The next day of course was communion, my first in Persia, and may I never lose its joy and strength as I sat at the Lord's Table in this great wicked city communing with so many redeemed by the same blessed Saviour. We have a beautiful little church the very sight of which among such surroundings, fills one with sacred joy. The young girls of the school listen attentively to the word of God and sing so well. Their faces are bright, their eyes sparkle as from a light beyond them indeed it thrilled me to look at them. I wondered if any doubting Christians at home could behold such a sight would they ever again doubt that missions pay. An Armenian lady at the door of the school met me and said to me "I hope you will not be disappointed" I came to love the Persia, I shall not be disappointed. She replied, it may be hard but for Jesus sake it will not be hard. True, and "for Jesus sake" makes hard tasks easy, drives away clouds, lifts burdens, yes beautifies burdens. (Remember it is Armenian women whom the unspeakable Turks and kinds are torturing and maltreating.) I am well. This my dear ladies is a manifestation of God's goodness in answer to your prayers for me.

The population here consists of Turks and Armenians so I am studying two languages. I teach one class in English. We have fifty girls in our school. During the week of prayer six were converted. How I longed to talk to them; I could pray.

We received calls on New Year's, about 160 in all.

The sin and degradation are appalling. I have much more to write. I shall write Mrs. Grier soon. How I loved Mrs. Rosborough for her motherly kindness to me. How I wish I might have seen dear Mrs. Carpenter I well know what your ladies did for me, and even if these places are changed yet the abundant blessing will be mine as well as the others. I feel the joy and strength of your prayers, dear sisters.

Lovingly,

MAGGIE DEMUTH.

NEOSHO PRESBYTERIAL MEETING.

The annual meeting of the Woman's Missionary Societies of Neosho Presbytery, Kansas, will meet in Yates Center, April 20th, 21st and 22nd.

We hope to have with us Miss Cort from Siam, Mrs. DeVore from Alaska, and Mrs. Tweeddale of Topeka, one of our synodical presidents.

Delegates will please send their names to Mrs. Abram Steed, Yates Center, Woodson Co., Kansas. We trust that a large delegation will attend.

MRS. PHIL. SHOEMAKER, Pres.

MRS. WM. COOPER, Cor. Sec.

HOME MISSION ITEMS.

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

At Chilkat, an isolated point on Portage Bay, we have a home for girls, called Haines Mission, in honor of the first secretary of the Woman's Executive Committee.

Of all the natives of Southeastern Alaska the Chilkats have come least in contact with the whites and are therefore found almost in their natural state. They are said to be intellectually and physically superior to the other Thlinget tribes found in this part of the territory. Their powers of observation are wonderfully developed. They are great imitators, and this faculty has assisted much in their acquiring civilizing customs.

They are shrewd traders, often outwitting the white people. Immorality is rampant among them. Polygamy and polyandry are practiced. Marriage seems to be a sale, and the only ceremony is the act of taking. The girl is not consulted in this sale; is sometimes sold to her uncle or other relative.

The Chilkats are the millionaires among the Alaskan aborigines. Some are worth \$2,000 or \$3,000. One man is said to be

worth \$20,000. Their property consists mainly in canoes and blankets (and some of you may have read Mark Twain's ludicrous story of one man's marvelous wealth consisting of five fish hooks!) The standard of value is the blanket. Some of these are made of the wool of the mountain sheep and readily sell for \$75 to \$100 a piece. At Chilkat proper, where the steamer lands, we find three canneries, employing about 200 whites and Chinese.

The women are ambitious to have clear complexions and look pale, so they often wear for weeks on their faces a black paint made of fish oil and soot from certain kinds of fungus. When this is removed they expect to be fairer. It was this kind of blackened faces referred to in last week's article on Sitka.

Our Mission at Chilkat was opened in 1881 by Rev. Eugene Willard and wife. After five years they came east for rest, and when they returned it was to take charge of the work at Juneau. For awhile one school was closed, but was reopened in 1891 by Rev. W. W. Warne and wife. Assisting them are two other workers, one a native Alaskan, Miss Fannie Willard, educated at Elizabeth, N. J. In addition to her school duties she renders valuable aid as an interpreter.

Many have been specially interested in this school, through her history and because of her faithful work. The school attendance last quarter was larger than ever before. This tribe is anxious to be taught and welcome the missionary. All ages want to go to school, and so crowded is one school-room that most of our scholars have no room for writing lessons. In this school we also gather the children of the village, two miles away, as day pupils. Sometimes our teachers have to go down Monday morning and hunt them up, often finding them in bed—for you know that in Alaska during parts of the year it is hard to tell 9 a. m. from 9 p. m. But it does not take these children long to get ready for school, for they sleep with all of their clothes on.

In 1893 the natives desired to be organized into a church, and now every Sunday morning services are held at Chilkat, two miles from Haines Mission. Our workers think nothing of taking this long walk, even when the snow compels them to don rubber boots for the journey. During special meetings held lately many have professed conversion, and have promised to give up the potlach, etc., be married according to Christian custom, and receive Christian burial. The work of the spirit has been manifest and the hearts of the natives have been touched as never before. One little log meeting house has been too small to contain the crowds. Think of crowding 130 to 150 people into a room 18x24! Mr. Warne writes that if they had the necessary room they could have an average congregation of 200. Surely there is great need of two neat chapels—one at Chilkat proper, and one at Haines Mission.

But now after giving you the pressing calls for better chapel and school facilities, comes a call still more urgent. Our Mission Home was accidentally burned on the coldest night ever known in the Chilkat country, the night of January 19th. The little home of Mr. and Mrs. Warne—the old parsonage, that is far from comfortable—is now the refuge of our teachers and the children. Our teachers lost their clothing, one saving only a cape in addition to the clothing she wore, and a pair of fur-lined moccasins she had on at the time are her only shoes. Mr. Warne lost his valuable library and many things they can not replace, but fortunately saved a good deal of the wearing apparel of his family and some bedding. Enough bedding, blankets and quilts, were saved to supply the girls, but none for the boys. There is no clothing for the boys or girls, except what they had on. The cooking utensils, dishes etc., are all gone, but our teachers are bravely drinking out of tin cans and using lard pail covers for plates. They write hopefully, thankful that no lives were lost, although Mr. Warne had a narrow escape from the falling roof.

Mr. Warne expected to come east for a vacation soon, but will remain to see about rebuilding—for we cannot afford to give up this promising work. The insurance money we hope to receive soon, so that work may begin on the new building. And cannot many of our societies—yes, and individuals in many places where no societies exist—give promptly the clothing needed for these poor children, and the warm bedding for those left without these necessities? Remember four pound packages can be sent by mail, costing no more to Alaska than to your nearest town. Bravely as one teacher

Take Care

Of your physical health. Build up your system, tone your stomach and digestive organs, increase your appetite, purify and enrich your blood, by taking

Hood's Sarsaparilla

The One True Blood Purifier. \$1; 6 for \$5.

Hood's Pills act harmoniously with Hood's Sarsaparilla 25¢.

writes; yet our hearts go out in sympathy to her when she says, "God pity us this cold, cold night. I'm so cold; there is but one stove in this house. If we can get some stoves and stove pipes, it wouldn't be so bad."

MISSIONARY MISCELLANY.

The value of the American mission property destroyed at Khartoum is estimated at \$100,000. The Turkish government has been notified that it will be held for damages.

A converted Chinaman, on the Pacific coast, sold himself to work as a coolie in New Guinea for the sake of working among his own countrymen, and before he died he personally led to Christ two hundred of his companions.—*Christian Witness*.

A very little missionary girl, saying her prayers at her mother's knee, exclaimed: "God bless the poor heathen that worship idols! These idols can't hear, and they can't see, and they can't talk, and they can't even wiggle about!"

100.00 for a 5-acre farm, covered with wood, in Southern New Jersey; close to railroad; finest markets in the world; especially adapted for small fruits, poultry, vegetables, etc.; high and dry; healthy neighborhood; sold on instalments of \$1 down and \$1 per week, title insured. Immediate possession. Send for full particulars. D. L. RISLEY, 211 S. 10th street, Philadelphia, Pa.

A young English woman, a physician, has been escorted from India to Afghanistan by a special embassy, and has made so favorable an impression there is every reason to believe that she will be followed by others; and even that mountain kingdom will come into touch with Christianity.

Presbyterian Lady Teacher Wanted.

Woman for college position in western state. Must be a college graduate, experienced, and a Presbyterian. Salary, \$350 and Home. Address C. A. SCOTT & Co., 110 TREMONT ST., BOSTON, MASS.

A prominent Dutch gentleman, who traveled four years in the Dutch East Indies, speaks thus of his approach to the village, bordering on Toba lake, where the missionaries had established churches. "To be welcomed in the land of cannibals by children singing hymns, this, indeed, shows the regenerating power of the Gospel."—*Morning Star*.

Too Tired to Sleep.

Take Horsford's Acid Phosphate.

The weariness from brain work and nervous excitement is the most enervating fatigue there is. Horsford's Acid Phosphate quiets the nerves and induces sleep.

Our Mistake.—We are accustomed to talk of giving to the Lord's work. That is a great mistake. The giving is from the other party. The silver and gold are the Lord's. We only dig it up. The cattle upon a thousand hills are His. We only herd them. The wheat does not germinate by our power. The sun does not shine at our bidding. The rains do not fall at our word. The soil is not fertile through our wisdom. Our opportunities and faculties to make money are all gifts from God. He giveth thee the power to get wealth. Let us pay God His due.—*Rev. J. B. D., in Missionary Link*.

For Coughs, Asthma and Throat Disorders "Brown's Bronchial Troches" are an effectual remedy. Sold only in boxes.

WANTED.—A reliable lady or gentleman to distribute sample and make a house-to-house canvass for our Vegetable Toilet Soaps: \$40 to \$75 a month easily made. Address Crofts & Reed, 842 to 850 Austin Avenue, Chicago, Ill.

Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

BY E. R. W.

April 5.

The gift of life and how to use it. Matt. 10:34-39.

One of the meanest lies the old adversary ever told the Heavenly Father about one of his servants was what he said about Job. "Skin for skin, yea, all that a man hath will he give for his life." It is a slander and Satan, the accuser of the brethren knew it, when he said it. All that a man hath, even his life, he has given and will give for his home, his dear ones, his country, his honor, his religion. Many a physician has deliberately taken his life in his hand for a patient, the mother of the present Czarine of Russia died from the poisoned kiss of her dying little girl. She asked the loving mother to kiss her good bye. Did she withhold the kiss although she was told it meant death to touch those poor little fever scorched lips? Men are constantly losing their lives for others.

The world's annals are crowded with the glorious records of Christians giving up their lives for the Master they serve.

There are heroes well fitted to be added to the list in the eleventh of Hebrews, "of whom the world is not worthy."

You will notice too in reading history that the men who take the risks of losing their lives, gain much even if they do lose much. Had we been able to ask Livingstone if he thought life worth living, we well know what answer he would have flashed back upon us.

The life of toils and perils, of fevers and chills, of long tiresome marches, and as tiresome delays, of misunderstandings, misrepresentations and mischief makings hurt him, he was of the same clay as the man of to-day, but did he give it up as a poor thing, this gift of life? No, he loved to live, because he loved to toil for the Redeemer, who died for man, whether in a white or a black skin. He, and others like him, make much of this gift of life though in many ways they seem to be losing all that most men count dear; and where duty bids them go, they go "not counting their lives dear unto them."

Bottlebinding.

You can't judge of the quality of a book by the binding, nor tell the contents by the title. You look for the name of the author before you buy the book. The name of Robert Louis Stevenson (for instance) on the back guarantees the inside of the book, whatever the outside may be.

There's a parallel between books and bottles. The binding, or wrapper, of a bottle is no guide to the quality of the medicine the bottle contains. The title on the bottle is no warrant for confidence in the contents. It all depends on the author's name. Never mind who made the bottle. Who made the medicine? That's the question.

Think of this when buying Sarsaparilla. It isn't the binding of the bottle or the name of the medicine that you're to go by. That's only printer's ink and paper! The question is, who made the medicine? What's the author's name? When you see Ayer's name on a Sarsaparilla bottle, that's enough. The name Ayer guarantees the best, and has done so for 50 years.

A course of Biography is the best preparation for a life of consecrated labor. An eminent scholar of the present day, boldly acknowledges, that his intense love of Bible study, which he has made his life work, was implanted in him by his mother's graphic way of going over Paul's life and travels on Sunday afternoons in the home.

It is not the laborious missionary, the faithful pastor, the patient Sunday-school teacher who gives up life, committing suicide. No, no, it is the self-seeker, the ennuied, disappointed self-pleaser, the sated, debauched man of the world, the woman "who is dead while she liveth," it is these who abuse the gift of life and renounce it as not worth living.

Christ, the ever living Redeemer thought this life of ours worth living. He became flesh, He dwelt among us, He laid down His life for us but He took it again and "behold He is alive for evermore." Nineteen centuries have but added lustre to this glorious truth, "behold He is alive." It speaks to the glad heart of the young, who hate death naturally, it whispers to the faint heart of the old, who long for those who are gone, what does this fact of the Resurrection speak to us? "But now is Christ risen from the dead, and become the first fruits of them that slept, . . . so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory.' Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

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.]

Second Quarter. April 4, 1896.

Lesson I.

WARNING AGAINST SIN.

Luke 13:22-30.

GOLDEN TEXT.

Strive to enter in at the strait gate.—Luke 13:24.

Topic.—Strive to enter heaven.

Time.—Late in 29 or early in 30 A. D.

Place.—Peræa.

Persons.—Jesus teaching the people.

NOTES.

Ability to enter the kingdom—John Bunyan, in his immortal allegory, "The Pilgrim's Progress" from this world to that which is to come, represents Christian going toward the town of Morality, as soon as he had escaped from the Slough of Despond. But a threatening mountain stopped him. Then Evangelist met, reproved and turned him again into the way to enter through the Wicket-gate. The wicket-gate is intended to represent what the Lord describes in v. 24 as the "strait gate" or "narrow door" and the narrow way. Man is commanded to strive to enter that door; yet "many shall seek to enter in, and shall not be able after the door is shut."

What are we to understand by this? Is the sinner obliged to obey the divine commands, though he has no ability to do so? But what is meant by this question? That a sinner continuing a sinner, can obey God? This would be mocking at righteousness and trifling with God. A sinner can choose not to remain a sinner longer. If one *ought* to do a thing, he can do it. For the obligation forces itself on the conscience of a child or a man on this ground: I can because I ought. But may not one put the moral nature under such conditions as to impair or destroy the power of choice for the highest good? Should this moral self-destruction go on? Is it not possible to reach a point when the door will be shut to the soul? The sinner becomes so perverse that he never will choose the good; for he never will listen God's gracious calls; he may want to escape punishment, but he seeks not righteousness.

SPECIAL WORD STUDIES.

Teaching. The Greek word means to hold discourse with others, or to talk with them so as to explain truth, or give facts and knowledge not before known. There is another Greek word, rendered teach and teaching, which means "to make disciples."

Strive means to labor hard or to struggle earnestly to do a thing. The Greek word

primarily meant to contend for a prize in the public games.

Strait. This comes from the old English *streyt*, meaning like the Latin *strictus*, drawn together, as a narrow gate or door. The Revised text reads "door." You get through the outer gate, which may be wide; but you must get through the inner, narrow door to get into the house.

When once. Literally, "from when;" and some connect it with the previous sentence, "shall not be able when once," etc., modifying the sense of the passage.

Whence. That is, of what household or nation, for you are not of my household or people. This occurs twice, v. 25 and v. 27.

Eaten and drunk in thy presence. Literally "before thy face." According to Oriental laws of hospitality, if one, even an enemy, should eat and drink with another, then the one with whom he eats becomes bound to protect and defend him, so long as he is within his household or territory. It is to this Oriental law that the persons appeal. The idea of some distinction between familiar and other guests is foreign to the text. They simply appealed to the well-known law of Oriental hospitality.

Sit down. The figure in the Greek is that of a company reclining on couches at the table, rather than sitting on chairs or stools, or upon floor-rugs as is common now in the East.

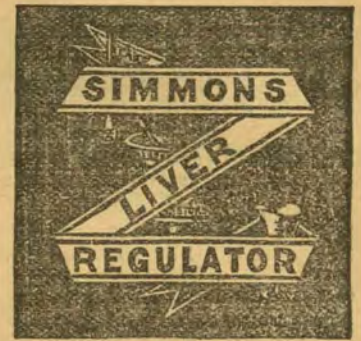
LESSON EXPOSITION.

I. *Are few saved? Teaching and journey.* v. 22. He had begun this journey some indefinite time before this, and is now continuing it, making his way toward Jerusalem. This places the event in the Persian ministry of our Lord. He was teaching where He went, tarrying in cities and villages for this purpose, ever patient with the duller hearers.

Are there few that be [are] saved? v. 23. Who asked this question is not said. Probably he was a disciple. Nor is it said what led him to ask the question. It was a question discussed by the Jews in a previous period of their history. Thus Esdras says, "There be many created, but few shall be saved," 2 Esdras 8:3; and again, "there be many more of them that perish than of them which shall be saved," 2 Esdras 9:15. The question may have been one still discussed in the Jewish schools.

II. *The answers.—Strive to enter,* v. 24. The Master makes two indirect answers, but neither is an explicit answer. The first urges earnestness in seeking to be saved, and declares the difficulties are such as to keep many from being saved. They are to strive for it as an athlete who works for victory. The Greek word for strive is applied by secular writers to one who contended for a prize in the public games. The revisers have adopted the Greek reading *thuras* "door," for *pules*, "gate," but the sense and teaching are unchanged. Some point out a distinction between "seek" and "strive," and hold that it means those who lazily "seek," but do not earnestly "strive," that are not able to enter. The figures in the Greek word for "strive," it must be confessed, at first sight favors this view. But the next verse implies more. And if the period be left out (as in the margin for old Greek texts had no pointing), the reason for the exhortation is clearly akin to the truth taught in the parable of the barren fig tree. The forbearance of God after a time will cease; the door will be shut. Like the foolish virgins who will be without, knocking and calling to the master of the house to open, when it is too late. You were not ready to enter; you did not push in, like one striving to win the prize, when the opportunity was offered; you have had a fair offer of the historic and living Christ; you neglected Him; the door is now shut.

We have eaten and drunk in thy presence, v. 26. They claimed the protection of guests in accordance with the Oriental law of hospitality. They had eaten, literally, "before his face," meaning as his guests. So the Jews, as the children of Abraham, claimed a right to enter the kingdom. Indeed they had a saying that no child of Abraham would be excluded from heaven. That Jesus had been among them in the flesh, that they had eaten and drunk with them, partaken His hospitality, and that He had taught in their streets, would be of no avail, since they had forfeited the right of protection accorded to guests by going beyond his territory afterwards; they had not entered and remained within his kingdom. So the sacraments and ordinances of the church attendance upon the preaching of God's



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

J. H. Zeilin & Co., Philadelphia, Pa.

house, and being within the circle of all the influences that attend the sanctuary, the people, and Spirit of God, if one refuses or neglects to enter the kingdom and become a true disciple, will avail nothing at last, except to increase the measure of judgment.

I know you not whence ye are, v. 27. I do not recognize you as my disciples or my guests. As workers of iniquity you are not children of God, and I cannot entertain your claim to hospitality or protection.

Ye shall see Abraham, and Isaac, v. 28. The patriarchs and prophets will be saved as you suppose, but you cannot be, for you have not followed their example. You will be like the man without a wedding garment, cast out for disobedience and disrespect to Jehovah.

They shall come from the east . . . west . . . north . . . south, v. 29. Here is the second answer. If the first seemed to limit the number to a portion of the Jews, this widens it to people from every quarter of the world. The nations near and the nations far off are to be represented. There shall be few of the Jews, but there shall come Gentiles from the four quarters of the globe into the kingdom of God.

There are first which shall be last, v. 30. Many among the Gentile nations who were last to be called were among the first to enter the kingdom, while the Jews who had the oracles of God, through whom the Messiah came and who therefore were first in privileges, having neglected them would be last, that is, would miss the kingdom knocking after the door was shut, v. 25.

Are You One of those unhappy people suffering with weak nerves? Remember that the nerves may be made strong by Hood's Sarsaparilla, which feeds them upon pure blood.

Hood's Pills are the best after-dinner pill; assist digestion, prevent constipation. 25c.

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.

St. Louis to the Southwest.

Parties who intend visiting the Southwest should bear in mind the fact that the Iron Mountain Route is the shortest and quickest line to principal points in Arkansas, Texas, and the Great Southwest. For descriptive and illustrated pamphlets and for full particulars concerning tickets, timetables, rates etc., address Company's agents, or H. C. Townsend, General Passenger and Ticket Agent, St. Louis, Mo.

THE MID-CONTINENT

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MEADE C. WILLIAMS, D.D., Editor.
DAVID R. WILLIAMS,
Managing Editor.

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WEDNESDAY, MARCH 25, 1896.

To the many friends who wrote concerning the organ we advertised, we would state that the same is sold. We have a smaller, most excellent one for sale at a great bargain, and may have others later. We thank you all for the courteous letters, and will bold them for future reference.

DR. DENNEY, in his "Studies in Theology," gives the following incident as an illustration of the "distinctively Christian position": "A Hindu society was formed, which had for its object to appropriate all that was good in Christianity without burdening itself with the rest. Among other things which it appropriated, with the omission of only two words, was the answer given in the Westminster Shorter Catechism to the question, 'What is repentance unto life?' Here is the answer: 'Repentance unto life is a saving grace, whereby a sinner out of a true sense of his sin, and apprehension of God in Christ doth with grief and hatred of his sin turn from it unto God, with full purpose of, and endeavor after, new obedience.' The words which the Hindus left out were *in Christ*. Instead of 'apprehension of the mercy of God in Christ,' they read simply, 'apprehension of the mercy of God.' They were acute enough to see," continued Dr. Denney, "that in the words they left out the whole *Christianity* of the definition lay. . . . I entirely agree with their insight. If the mercy of God is separable from Christ, independent of Christ, accessible apart from Christ . . . there is no need and no possibility of a Christian religion at all."

OUR STERLING old friend the *Observer* dislikes what THE MID-CONTINENT said concerning a rich Eastern Presbyterian who recently gave \$25,000 to Congregational missions. If so far wrong, why did the *Observer* reprint it all? We believe it was to stir up New York City into doing something proportionate for the mission debts. May it be so! The *Observer* tells of the catholicity of the gifts of the gentleman in question; that he gave \$100,000 to the Episcopal church. It is good to know of it. No Presbyterian is so narrow as to grieve at that. But it is equally true that no Presbyterian is so "broad" but that he would prefer that \$125,000 to have gone into ready Presbyterian coffers. It would have been more *apropos* for the *Observer* to have also printed the gifts made by that friend to his own church. Charity does begin at home. "The Federation of the World" is yet to be. Circumstances alter cases, but for the life of us we cannot understand this type of Presbyterianism: Give big gifts to other denominations first, and then, perhaps, to one's own. Out here in the West we give first to our own church. Then, if we can, we rejoice to help others. Out here in the West, Mrs. A., whose babies are down with the croup, cures them, and then flies to the assistance of her excellent neighbor, Mrs. B., whose children have the measles. The Presbyterian Boards have the croup badly, just now. It is equally true that the Congregational American Board needed a nurse for the measles. And so far as New York's rich Presbyterians go,—speaking generally, and as the record stands at this writing,—those babies of Mrs. Presbyterian A. may choke to death.

The writer of this and of the article objected to, is the layman managing editor. The editor is absent. This layman's business office desk is just twenty feet away from that of the Missouri Home Mission Superintendent. Every day, also, the writer comes into close personal contact with Home Missionaries, by their news letters. He knows the needs and sorrows of those brave, faithful pickets better than most Presbyterians can. Perhaps he is prejudiced in this matter of D. Willis James and his \$25,000. But he promises to struggle against it, and would be in no ways unjust.

THE LATE EDWARD BREDELL.

The news of the sudden death of Mr. Bredell in the South, was a great shock to St. Louis religious circles. The recollection of the last time the writer saw the deceased is vivid. It was a characteristic scene, as

Mr. Bredell was reading the proof sheets of a tract he was publishing.

His pastor, Dr. Palmer, furnishes these words concerning him:

The Lafayette Park Presbyterian church has sustained a severe loss in the death of Mr. Edward Bredell, who exchanged the cross for the crown, on Monday, March 16th. As has been his custom for years, he left his home in St. Louis, early in February, to spend a few weeks in the sunny South. He was taken sick at Ocean Springs, Mississippi, very soon after the death of his life-long friend, Mr. Garrison On Friday, the 12th inst., he was taken to New Orleans that he might receive more careful medical attention. But the best medical skill, coupled with the most faithful care of nurses and friends availed nothing. The hour for his departure had come. At nine o'clock on Monday, he passed calmly, trustingly, triumphantly, into the life everlasting. "He was not, for God took him." The mortal remains were brought to St. Louis, and laid by the side of his wife and only son, in our beautiful Bellefontaine on Thursday afternoon, March 19th.

Brief funeral services were conducted at the church by his pastor, Rev. Samuel C. Palmer, assisted by the Rev. D. C. Marquis of Chicago. Complying with his often repeated request, no funeral sermon was preached and no words of eulogy were spoken. Portions of the Scripture he loved so well, were read, two hymns of triumph and victory were sung, prayer was offered and the friends bore the body to its last resting place.

Mr. Bredell was in his 85th year and was the senior ruling elder of the Park church. It was through his energy largely that the Park church was organized, March 14, 1878. He was at once chosen as one of the four ruling elders of the new organization. During the entire 18 years of the life of the church, he has been closely identified with it, and none more than he has rejoiced to see its growth and prosperity, and probably no one has contributed more than he to that growth. Seldom absent from his place in the sanctuary on the Sabbath, and on Wednesday night at the prayer-meeting, or from a meeting of the Session when he was in the city; his counsel and advice sought in every thing pertaining to the life and work of the church; always generous in his financial assistance, he will be greatly missed by his fellow laborers. In view of the fact that he has been so vitally connected with the whole life of the Park church, it is proposed to hold a memorial service in honor of his memory in the near future. S. C. P.

DEAD, BUT BEHOLD HE LIVES.

The peculiarity of Easter thought is not simply that we have a living Son of God. Its significance does not lie in the mere fact that Christ is at the right hand of the majesty on high and bearing a name that is above every name. It is a twofold truth that is brought to mind. Death and life are each set before us in the associations of the day, the sepulchre and the heavenly throne, and we contemplate them both. Of course not the death primarily—but neither the exaltation primarily, but both as connected by the golden link of emphasis, the "rising again."

When the glorified Saviour, years after He had ascended to the Father, appeared in His mysterious and awesome glory to John on the Patmos Island, the beloved disciple who had before known his Master in the associations of earth and had been privileged, in a holy freedom of fellowship, to lean on His bosom, now "fell at His feet as dead," overcome by the supernatural sight. The Lord quieted his fears and bridged over, as it were, the sense of vast separation by connecting His own estate of exaltation with that of His humiliation in the days of His flesh, "I am He that liveth and was dead." The Apostle Paul likewise when speaking of the Lord Jesus often puts together the two conditions of estate—"delivered for our offenses and raised again for our justification"; "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that He rose again the third day according to the Scriptures." And he tells us that the Saviour's being highly exalted was the rewarding sequel of His first having been "obedient unto death, even the death of the cross." When the curtain is drawn aside and a vision of heaven is granted unto John, Jesus is seen in the midst of the throne and the living creatures and the elders "a Lamb as it had been slain," and the chief strain in the notes of praise which rise from the "ten thousand times ten thousand and thousands of thousands" is that which mingles the mementoes of Calvary with the magnificence of His exaltation—"thou hast redeemed us to God by Thy blood." And so, what some deem the offence of the cross—

"Scandal in the Jew's esteem
And folly to the Greek,"

continues to be in Heaven the chief theme of rejoicing and of tribute.

Thus what we should keep in mind is that the now living Christ unto whom we look is not merely the essential and inherently divine Son, who from eternity was "with God and was God," but is the Christ who is clothed upon with a victorious humanity—the Christ who once was slain. That He is the living one because He is the risen one, and that His rising again from the dead is eternally connected with our redemption.

AWAY DOWN IN DIXIE.

SEEN FROM THE CAR WINDOWS.

The Louisville & Nashville railway is a very extended system. It carries its patrons from St. Louis and Cincinnati to Memphis, New Orleans and to Florida. In addition to these through lines it has various branches aggregating several hundred miles more. The road is remarkably smooth and the service first class in every respect.

A night's ride brings us to Nashville, the capitol of Tennessee, a beautiful city of 80,000 people. The capitol building stands on the highest point, very conspicuous and a very handsome building, but it evidently lacks care in its surroundings. The broken sidewalks and poor streets give it a bad appearance. The Union Depot is a dilapidated old structure; a disgrace to the beautiful city, the worst I have ever seen, appears as if it had been standing fifty years without paint or care. The old St. Louis Union Depot of which we had been ashamed for the past decade was a palace compared with it. The State has been making arrangements to celebrate its centennial next summer, but the event has been wisely postponed until 1897 to give time for preparation. Perhaps like St. Louis, this city may blossom out into a thing of beauty and be ready to welcome with pride the hundreds of thousands of expected visitors and be a worthy exponent of the enterprise of this magnificent State. At Nashville I caught my first sight of the label: "This car for colored passengers," showing a discrimination which I did not suppose would not be tolerated or submitted to by that race.

It is the same story over again. The traveler by rail does not see the best of the country, the stations are not usually in the best part of the city and the cultivated farms are upon the uplands while the train keeps along the stream. For this reason the trip through Alabama is a trifling monotonous. Not many farms are seen. Occasionally a man is seen scratching a patch of ground with a small plow to which is attached a dilapidated mule or a small horse. No black soil. The country might well be called "Red land," although occasionally a clay of yellowish hue is seen. Horses seem to be scarce, oxen everywhere. Pine timber predominates. The paint vender has not been here, a fact clearly demonstrated by the appearance of the majority of the houses through the country and to some extent in the cities. It looks strange to see no "underpinning" to the houses. The wind sweeps under them and up the cracks in the floors much to the discomfort of the inhabitants.

This is called the "Sunny South," but this is a misnomer to-day (March 12th). A furious snow storm is raging, the pine trees and bushes are robed in white. Of course it is exceptional, and will disappear in a few hours. The storm is so great that not much of Birmingham is seen, but it evidently is "no mean city." Twenty-seven thousand inhabitants, fine streets lined with magnificent buildings. The iron interests are simply immense. Alabama leads all the Southern States in mineral riches and is perhaps the only State in the Union which makes iron without bringing from without her borders a portion of the raw material. Her coal fields are said to comprise over 8,000 square miles, and it is estimated that her iron ore deposits include the largest single deposit in the world, the great ledge of Red Mountain running for sixty miles in a vein of about 20 feet in thickness. But I must pass on and spend

A DAY IN MONTGOMERY.

The capitol of the State, a beautiful city of about 22,000 people, splendidly situated on the banks of the Alabama river which forms a "horse shoe" at this point. The ground rises rapidly all around this bend and on this elevation the city is built. It has many broad, well paved streets. The Capitol building occupies a most commanding position and is a pretty fair structure for the time when it was built. The original structure was burned in 1849 and the present one was erected in 1850. There are many interesting reminiscences connected with it. I was greatly interested in the picture which adorns the walls of the Law library, showing the inauguration of Jeff Davis in February 1861, as the President of the Southern Confederacy. This was the seat of the Government from February to May when the Capitol was removed to Richmond, Va. Carefully preserved in a glass case is the Bible on which he took the oath of office. In this room hangs the ordinance carefully engrossed which carried the State out of the Union in 1861, in which is a *fac simile* of the signatures of all the members of that convention. An excellent picture of Mr. Davis taken in 1886 hangs on the wall, also of Governor Bibbs, the first Governor, in 1820. The State was admitted into the Union in 1819. It is interesting to note the picture of Geo. W. Jones, in connection with the fact that he was fifty years on the Bench in this State as a judge. Perhaps this is unparalleled. There are many fine portraits of the earlier State officers, among them Wm. L. Yancey, who by his eloquence and fiery speeches had

as much influence if not more than any other man in precipitating the rebellion. I was interested in the manner of heating this large library room, which is by eight or ten open grates distributed along the side of the room, in each of which was burning a fire made of excellent native coal. It gave an odd, yet cheerful appearance to the room and was necessary, for the thermometer registered 33 degrees this morning, (March 13). In an adjoining room is a display of the principal products of the State, which is rich in woods as well as in mineral. At least sixty kinds of wood are shown most of which take the highest polish and many more beautiful in grain and color than ever artist painted. But I can not write of the display of fruits, of rice, peanuts, etc., which show great variety of resources.

You may think your correspondent is on the "hop, skip and jump." From Montgomery he skipped over to Pensacola, and then he jumped across Florida in the night, by way of the Florida, Central & Peninsular Ry., a pretty big jump when you consider that the distance is over 400 miles from Pensacola to Jacksonville. This is a state of "magnificent distances." The length from north to south is much greater than its width.

JACKSONVILLE

Is the commercial city and may in general be considered the "port of entry," Railroad center, etc. It has a resident population of 18,000 or 20,000 and several thousand more sojourners, who are here to escape the rigor of the weather in the North. There are many splendid hotels devoted entirely to their comfort during "the Season". The city has a great number of large business houses chiefly on Bay street which solidly built up for about one mile. It is situated on the St. Johns River about twenty-five miles from its mouth. A stream of sufficient size to bear on its bosom the large ocean steamers. Its fine business houses and splendid hotels are a strange contrast with its residences, which are chiefly built of wood, and are comparatively small. The grounds about them are almost devoid of adornment. The soil (?) is sand and does not sustain shrubbery, nor is there a lawn worth the name in the city. There are a few trees, some palms and flowers especially in the park and about the hotels, which on account of the special care given, make a good appearance. But it is sand, sand everywhere, in the yards and on the streets except on the few business streets which are splendidly paved with brick. But I must not linger now, but hasten away to

ST. AUGUSTINE,

one of the oldest towns on the continent, at least among the oldest settlements to which early discoverers gave the name it now bears, nearly 350 years ago. Fort Marion still stands, a massive stone fortress, built between the years 1620 and 1756. There are still many marks of the olden time. The site of the town is so low as to require a sea wall to protect it from the tides and waves of the ocean. This was originally a Spanish work, but was rebuilt by the United States in 1835 to 1842. It is three-fourths of a mile long, and ten feet high and cost our Government \$100,000,000. The hotel accommodations of the place are now equal if not superior to any winter resort in America. First of all comes the *Ponce de Leon* of which everybody has read, but which no one fully appreciates until it is seen. True to the Spanish antecedents of the place the architecture of this building is purely Spanish and taken from the best Spanish Renaissance when the art in that country was in its glory. It is not the purpose of the writer to attempt a full description of this magnificent building. It has none of the appearance of hotels in our cities, where the blank, bleak walls stretch skyward. Its frontage is 380 feet and depth 520 feet. The main building covers four and one-half acres, the dining hall and other buildings cover one and one-half acres more, making a total of six acres. It has several towers rising 165 feet, the court is 150 feet square. This is filled with rare plants, mostly tropical, and flowers. A splendid fountain is in operation night and day. At night it is brilliant with various colored electric lights which are in the highest degree pleasing. The grounds around the building are high adorned. The historic symbolism of all decorations is everywhere observed. The building is a study and commands admiration as it is studied from day to day. It has 450 guest chambers. The rates are \$5.00 per day and upwards, chiefly upwards, and every room appears to be occupied. There are many other hotels in the place some of them good enough for a Prince or a King and some of a more modest character with which your correspondent had to be contented. But he sometimes "picked his teeth" in the grand courts. It was with peculiar pleasure and a feeling of more than ordinary comfort that he sat under the shade of the palms, with the flowers in bloom all around him, and the air at the temperature of a May day, while the sun was shining brightly, and read of the snow storm and blizzard which had been howling about St. Louis and vicinity.

Sabbath, March 15, was a most delightful day, and I rested "according to the commandment" attending divine service morning, afternoon and evening.

THE MEMORIAL PRESBYTERIAN CHURCH

was built by Mr. Henry M. Flagler in memory of his daughter who died in 1889. It is a magnificent structure in the style the venetian Renaissance; the cost, \$250,000 includes an elegant manse adjoining the church and is in the same style of architecture. The pews are of solid mahogany and cost \$60,000. The janitor gave the information that the mahogany wood work cost an additional \$32,000, the two items being over one-third the entire cost of the buildings. The church will seat 550 people and was filled to its utmost capacity Sabbath morning, the great majority being from the hotels. I was a little surprised to

see so young a man in Pastor Magonigle, probably under 30 years of age, clad in a Genevan Robe, with his hair parted in the middle and wearing a light mustache, sail into the pulpit from a side entrance. This pulpit reminds one of a fortification stretching across the entire organ gallery, and so high as to almost fully hide the preacher. The organ is in the rear and the choir is wholly hidden from the congregation even while singing. In both pulpit and choir arrangement, much in the way effect is sacrificed for the sake of architectural style. The pastor delivered an excellent sermon in the morning on "Christ the way" and an equally profitable one at 4 p. m., subject, "Lord teach us to pray." The afternoon service was very slimly attended, a fact which shows that winter "resorters" are no better than summer resorters. It is strange that people who have nothing else in the world to do, cannot attend divine service on the Sabbath. There is something in these large aggregations of humanity in fashionable hotels which is very detrimental to piety. The evening dances, the card parties and various excessive amusements drive away religious impressions. There are doubtless thousands of church members here who are punctual in attendance upon public worship at their homes, even when it is much more of a sacrifice than here. They may gain in recreation and rest, but they lose much in religion. There is nothing like home life for good morals—good training and Christian character.

THE ORANGE CROP?

I traveled over 600 miles through the State, by day trains and did not see an orange, or a bloom on an orange tree. On all sides groves of dead trees were seen or the stumps of trees which had been removed that the ground might be otherwise cultivated. All had been killed by the freeze of the winter of 1894-95. In the vicinity of Tampa, a few orchards are sprouting up from the old stocks and from which the people expect oranges within a year or two. I am told that south of Tampa, especially on the Manatee River, the trees had not been killed and that oranges were raised last year. But at the present time oranges can be purchased in St. Louis at one-half the price asked for them at any point visited in Florida. In fact nothing is cheap down here except sunshine and pure air, but it cost the tourist considerable for board while he is getting these. Winter resorts are springing up all along the East Coast of the Peninsula. Magnificent hotels are being erected even larger than the famous Ponce de Leon.

TAMPA

on the west coast has its Tampa Bay Hotel, with its 400 rooms, and being about 200 miles south, has more advantages in its warmer clime and luxuriance of semi-tropical plants. Here I found a wealth of flowers blooming to perfection and the air in the elaborate gardens surrounding the hotel, filled with their fragrance. Those who can afford to pay from \$5 00 to \$10 00 a day for the luxury during the winter, will find great comfort here. The population probably exceeds 20,000, of which it is said 10,000 are Cuban and 3,000 Spaniards. The industry is the manufacture of cigars from Cuban tobacco. The time by ship from Havana is 36 hours. There are 144 factories in operation. It is said that the amount of money distributed every Saturday in the pay rolls of these factories exceeds \$100,000.

NEW ORLEANS.

The homeward route was via the "Crescent City" in which more than 250,000 people find their homes, many of whom live in the quaint French portion with its narrow streets badly paved with granite blocks more than one foot square, its overhanging porches making everything looked dark and dreary. But the newer portion has better streets, better buildings and a large proportion of comfortable homes, surrounded with fine lawns well filled with blooming flowers, while the snows cover the grounds at home. It was a great pleasure to meet so many of the brethren of the Presbyterian church and to find them so hopeful and prosperous in their work. The venerable Dr. Palmer is still at his post in the First church, although not always able to brave the storm when the weather is bad.

This is not strange that when we consider he has nearly reached his four-score years of a busy life, I had the pleasure of spending an evening with Dr. Walden of the Prytania street church, the worthy successor of Dr. Ferguson of the West church St. Louis. I greatly desired to meet Dr. R. Q. Mallard who is a pastor, as well as editor of the *Southwestern Presbyterian*. Failing to find him in his office, I repaired to his residence, and finding the front gate locked, I supposed that this meant that the family were "out," consequently retraced my steps. I afterwards learned that it is the custom of the citizens of this city to keep their front gates locked day and night, and that there is a bell at the front gate which callers are expected to ring. So my ignorance deprived me of the desired interview. There are 12 Presbyterian churches in the city, one of which is for colored people—a pretty good showing for a city so largely composed of a foreign element.

J. W. ALLEN.

RECOLLECTIONS OF DR. BULLARD.

[Henry M. Pomeroy of Ann Arbor, Mich., furnishes in the *Evangelist* some very interesting reminiscences of this early and well known Presbyterian minister of St. Louis. He says:]

The year after Dr. Bullard was settled over the First church, or soon after, St. Louis witnessed the greatest revival, probably ever known there, and the city was shaken to its foundations. Its most powerful manifestations were in the First church, but later on shared by several other churches. He would hold two services every day, preach a long sermon, never less than an hour every night, and seemed to be inexhaustible. In times of revival, when per-

suading the impenitent by the "terrors of the law" and the thunders of Mount Sinai, he reminded me more of Charles G. Finney than any one to whom I have ever listened. When he went to Missouri to live, the "code duello" was still very fashionable. The Hon. Edward Bates, then the first lawyer in that great State, once said that "Dr. Bullard did more to banish that barbarous practice from the State than all the lawyers, judges and legislators the State had ever known combined." When it came to any question of right or duty, he was absolutely fearless, and as some one has said of Dr. John Todd of Massachusetts, "there was no shirk to him." When the awful cholera scourge visited St. Louis in 1849, and decimated the city, one-eighth of the entire population being borne to the grave, there was not a more fearless man within its borders than Dr. Bullard. One physician said of him, he seemed to be almost ubiquitous. He visited the sick everywhere, night and day. And what a helpmeet he had in that dear companion who has just gone to her rest. He once said to me, "There was a time here when I was thoroughly discouraged and really felt the First church must give up the struggle and cease to exist here. The church was small and poor at that time, and the old frame meeting-house was no longer tenable for winter quarters. But my wife said, 'No, this church must not and shall not die.' And then the dear woman, true heroine that she was, went out, taking three other ladies of that church with her for a body guard, called on every business man in the city, and raised \$4,000, by which the church was put in such good repair that it lasted till the property was too valuable for anything but business purposes. And so the First church took a new lease of life and the pastor's wife brought it to pass.

Well do I remember when Henry Bullard, then their only surviving child, united with that church on profession of faith. There were two or three others by letter only, and when he was received and the usual formula pronounced, the good man's voice was well nigh choked with emotion. Henry was then in his early teens, and no wonder that with such a goodly parentage, his father's mantle has fallen on his shoulders. A benediction surely is such a heritage!

In the early fifties Mr. Henry D. Bacon was at the head of the largest banking house (Page and Bacon) west of New York and Philadelphia. One day Mr. Bacon said to Dr. Bullard, while they were in the private office of the bank, "Dr. Bullard, what salary do you get for preaching?" With a smile, Dr. Bullard replied, "\$1,500 a year, why, sir?" "Oh, nothing, only I would like to have you myself, and will give you \$3,000 the first year!" The characteristic reply came, straight and prompt, "Very much obliged for your high opinion of my abilities, but the Lord has a mortgage on me, and it is not time to foreclose it yet! Can't do it, sir."

And when the last Sabbath came that the dear old church could be used as a sanctuary, for on the Monday morning following the structure was to be dismantled and removed as speedily as possible to make room for a fine business block and it was announced in the papers and from the different churches that Dr. Bullard would on Sunday night preach the last sermon that ever would be preached in the old historic First church, you may well believe it was packed. His text was, "How dreadful is this place," and as he gave a history of the church during his connection with it, there were moments when he seemed almost inspired. All the Presbyterian churches and more besides, omitted services that night to give their people the memorable opportunity.

After the Webster College enterprise was fairly launched he seemed to feel and said that his work was done, and, I believe, he was deeply impressed that his time would be short. After the terrible Gasconade Bridge disaster, which plunged St. Louis in mourning (600 souls were on that ill-fated train), and which ended Dr. Bullard's life one who knew him well said of him, "He made the most of what he was in every direction, with unswerving devotion to the Master's work." That was the keynote to his character and success. The good he did still lives and eternity alone will unfold its extent.

The *Independent* having published an item which severely reflected on Mr. Hermann Warszawiak and his mission to the Jews in New York, the following note in his behalf is sent to us for publication:

THE EDITOR OF THE MID-CONTINENT,

Dear Sirs:—At a meeting of the Board of the American Mission to the Jews, held in Bible house yesterday afternoon, it was resolved to forward to you, in the hope that it will be published in your paper, the following

IMPORTANT STATEMENT TO THE CHRISTIAN PUBLIC.

"In view of recent events and unfounded rumors the undersigned, constituting the Board of the American Mission to the Jews, desire to state our continued, unwavering confidence in the personal character of Mr. Hermann Warszawiak and his method of conducting his mission work. We wish particularly to assure the friends and patrons of this work that, in our judgment, it is more fruitful than ever in spiritual results. We cordially commend Mr. Warszawiak and his work to the confidence and further support of those who desire the upbuilding of the kingdom of Christ."

(Signed) John Hall, D.D., President of the American Mission to the Jews; David J. Burrell, D.D., Vice-President; Constant A. Andrews, Treasurer; Rev. W. H. Walker, Sr., Secretary; Rev. A. B. King, Samuel B. Schieffelin, Wm. Campbell, Robert Beggs, Isaac L. Miller.

W. H. WALKER, SR.,

Corresponding Secretary of the Board.

New York, March 11, 1896.

The Family Circle.

EASTER LILIES.

O where are the tall white lilies
That grew by the garden wall?
We wanted them for Easter,
And there is not one at all!

Down in the bare, brown garden
Their roots lie hidden deep,
And the life is pulsing through them,
Although they seem to sleep;

And the gardener's eye can see them—
Those germs that hidden lie—
Shine in the stately beauty
That shall clothe them by and by.

Even so in our hearts are growing
The lilies the Lord loves best,
The faith and the trust and the patience
He planteth in the breast.

Not yet is their full sweet blossom,
But He sees their coming prime,
As they will smile to meet Him
In earth's glad Easter time!

The love that striveth toward Him
Through earthly gloom and chill,
The humble, sweet obedience
Through darkness following still—

These are the Easter lilies,
Precious and fair and sweet,
We may bring the risen Saviour,
And lay at His blessed feet.

—Wide Awake.

AN EASTER LESSON.

BY JOSEPHINE PAGE.

Natie heard very little of the sermon. He was fidgeting impatiently in his seat and trying to remember how many vari-colored eggs there were in that pretty little plate which he had tucked away in the base of the great hall clock just before he left home.

He felt that it was very unkind in the minister to hold services at all on this bright Easter morning. Natie had a vague impression that there was as much impropriety in it as in holding school on Christmas or Thanksgiving day.

When he did listen to the preacher's words, just for a moment, he heard: "The event which we celebrate to-day has done more to make bright the death bed than any other thing in the world." But that didn't interest Natie. He never expected to die. Yet after a little, curiosity as to just what that event might be, asserted itself. He would ask his parents when he got home; and then came the recollection, mingled with some wonder that they had never volunteered the information.

Natie was getting sleepy. He roused himself and looked about the congregation in search of something that might interest him. His mother was gazing absently at the new chandelier and toying nervously with her glove. His father was fast asleep. In the seat before him two young girls were writing notes, one to the other, on the fly leaf of a singing book.

Natie wondered if any one were listening to the service. Then he looked across the aisle. There sat a wee girl—oh no, not so young but dwarfed and thin. Her face was pale and wan but her great burning eyes were fixed upon the preacher's face with an eagerness Natie had never witnessed before. It was little Hilda, who lived just around the corner from his own home. He knew Hilda. She had a little brother, Ned, whose back had been broken last summer in a run-away. Natie had never seen him since; he was a hopeless cripple now and unable to run and play like the other boys and so—well Natie had quite forgotten, until he looked into the eager face of the sister. Presently the congregation arose and the benediction pronounced, but still Natie kept his eyes fastened on the little figure across the way. The preacher came slowly down the aisle, shaking hands and passing kindly greetings. When he stood opposite, Hilda thrust

forth her two little thin hands and clasped his coat tightly.

"Oh, sir, I wanted to tell you that your words were so comfortin'—I wished little brother could aheard 'em afore he dies." Natie turned away and followed his parents from the church.

As he walked along the quiet streets he seem to hear again and again Hilda's words, "afore he dies." Was Ned indeed to die? Wasn't it a very terrible thing to die? He tried to forget it but the words always came back, "afore he dies."

After his noonday meal he went to the great hall clock and began to play with his bright easter eggs, but somehow or other there wasn't much fun in it.

He picked out two of the most attractive eggs and tucked them away in his pockets. A resolve was forming itself in his heart. Pretty soon he donned his cap and top coat and left the house. When he reached the corner two of his playmates stood there cracking easter eggs and apparently enjoying themselves hugely. They called to him, but he only nodded pleasantly and continued on his way.

He stopped before the door of the little cottage around the corner and knocked timidly. Hilda's mother admitted him. Natie walked bravely into the little chamber where Ned was confined. Hilda was sitting on the edge of the bed her little face flushed with excitement as she told the old, old story of the first Easter morning at the tomb—told it as she had heard it that morning at the church. The invalid was so engrossed that he did not notice the entrance of his old playmate, and Natie placed his cap upon the table and seated himself quietly in a chair near the bedside. When the little preacher ceased, tears stood in Ned's eyes, but they were not tears of unhappiness. "Oh, Hilda," he said simply, "how happy, how very happy it all makes me." Natie was strangely impressed. Struggling to keep back the tears he reached for the little hand of the sufferer, and blurted forth a confession, "I used to think, Ned, I used to think that Easter was just a day you got colored eggs. I never knew why we did no more'n I did, when I was a teenie fellow, why we ate turkey on thanksgiving. I dont believe I'd 'a' known any better, I mean—about Easter—this very minute if your sister there hadn't set me to thinking in church this morning. And the more I thought, the more I wanted to come and talk to you about it. "And I—here he hesitated—and I thought you might like some of my Easter eggs too." He drew the two dainty favors from his pocket and laid them shyly on the coverlid. Ned clasped them eagerly. "They are awful pretty, Natie, and its mighty good in you to remember a poor chap like me. But I say, ain't you glad that Easter means more'n colored eggs, however pretty they be?" Natie looked at the wasted, crooked body and the nodded assent came from the bottom of his heart. Then came a painful silence. Hilda began to feel uncomfortable and reached for his cap. He was just preparing to slip from his seat when Ned turned his pleading eyes toward him. "Please don't go, Natie, can't you spend the afternoon with me?"

Natie glanced out of the window. The two boys whom he had met on the corner stood in the street beyond. He could hear their laughter and see the crumbled egg shells at their feet. The stuffy little room was by no means an inviting place in which to spend the hours of a bright spring day, but Natie re-placed his cap on the table and seated himself on the edge of the bed, beside Hilda. After that the time passed more rapidly.

About the middle of the afternoon, Ned's white face became flushed and he moved uneasily as if in pain. He grew very much weaker and his mother summoned a physician. What the doctor said when he arrived, sent the blood from

the faces of the bedside watchers.

But Natie stayed on, At four Ned died. Just before he passed away he spoke to Hilda.

"I'm so glad I could 'a' heard it all again afore I died."

When, for the first time in his young life, Natie looked on the face of the dead his heart was sickened. Tears rolled down his cheeks and his little frame was convulsed with sobs. Presently Hilda stole to his side and drew him gently away. "Don't look there Natie, little brother isn't there, 'he is risen'"

Natie replaced on the plate in the base of the great hall clock two of his prettiest Easter eggs. Then he sat down on the floor and rested his head against the door of the old-fashioned time-piece. There was something in its even even "tick tock-tick tock" that soothed him.

Fl. Wayne, Ind.

MOTHERS' CONGRESS.

THE CHILD'S SUNDAY AMUSEMENT QUESTION.

The problem of Sunday amusement for children under five years of age is not one that can be met by books or games alone, however appropriate they may be to the years of the little ones. In order to interest them it is necessary that some one—and the mother is the best one, should give herself to the children with the books and games. When this is done, there will be little difficulty in finding means for the proper and profitable occupation for them even with meager resources, while without this sympathy and company the little ones will fail of satisfactory amusement, however appropriate and complete the outfit of games may be. The reason for this is obvious, says the *Congregationalist*.

But this does not answer the question as to books and games for little children. Perhaps that can best be suggested by telling what has been successfully used for the amusement of one such little one. Before he was two years old the sources of special Sunday amusement were the pictures found in Dore's Bible gallery and a book entitled *Gems of Art*, neither of them expensive volumes. These, with little stories about the pictures, made the Sabbath a delight to the little one. At two and a half years Sunday playthings began to be introduced. The first was a well-stocked Noah's Ark. During the leisure hours of the day the child amused himself with this for long periods without assistance. "Leisure hours" are spoken of because the child had been for some time a constant attendant at church and Sunday-school. In connection with these the Sunday-school book and paper come in to be explained and read to the child by the mother.

Gradually other sources of Sunday amusement were added. At three years there came the temple of knowledge, an ingenious and instructive Bible puzzle often recommended and freely advertised. Soon after that Sunday Sawyer Cards, illustrative of the life of Joseph, were purchased and proved attractive and useful. Later the temple in blocks was procured, and the latest source of amusement adopted is one that would scarcely be thought of in this connection, Byington Chart of Jewish national history. These things, with pictures illustrative of the Sunday-school lesson drawn on the blackboard, and a scrapbook have furnished sufficient variety of material for Sunday amusement for the boy. One rule that has insured the enjoyment of the Sunday games and pictures, is that under no circumstances, not even the entertainment of company, are they to be used by the child on other days.

I might also suggest an entirely different set of material to be used for such purposes: a home-made scrapbook filled with pictures from religious

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40 YEARS THE STANDARD.

papers; seven years in Ceylon and one of the smaller illustrated Bible dictionaries for picture books; a home-made sand map; a set of dolls dressed to represent different missionary countries; a few wooden or tin camels, donkeys or sheep. These last can be used in an endless variety of ways. The camels would make the train with which Eliezer went to seek a wife for Isaac; one of the donkeys, the ass on which Balaam rode; the sheep, the flocks tended by Moses or David; they all would represent the wealth of Jacob or Job. It is not so much the material used, so be it there is something of appropriateness in it, as the sacredness with which it is devoted to the Sabbath, and the ingenuity and time the mother puts into its use that will make Sunday a day of joy to the child.

It may seem to some that the mother is deprived of mental and spiritual enrichment by such a course. But there is no better mental discipline than making one's self understand a thing thoroughly as to be able to explain it intelligently to a little child, while the effort to become as a little child in thought and faith is a source of true development for the soul.



FREE!

The late Prof. Basil Manley, of the South. Bap. Theo. Seminary, Louisville, Ky., says of the Aerial Medication: "I can cordially recommend its use." Write for a fac-simile of his letter.

Rev. W. E. Penn, the noted evangelist of Eureka Springs, Ark., says: "I was cured of Catarrhal Deafness in 1886, by the use of the Aerial Medication, and it has proved to be a permanent cure. I recommend this treatment wherever I go and know of many cases of Catarrh and Lung trouble that have been cured by its use."

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A Spring Trip South.

On April 7 and 21, and May 5, tickets will be sold from principal cities, towns and villages of the north, to all points on the Louisville & Nashville Railroad in Tennessee, Alabama, Mississippi, Florida and a portion of Kentucky, at one single fare for the round trip. Tickets will be good to return within twenty-one days, on payment of \$2 to agent at destination, and will allow stop-over at any point on the south bound trip. Ask your ticket agent about it, and if he cannot sell you excursion tickets write to C. P. Atmore, General Passenger Agent, Louisville, Ky., or Geo. B. Horner, D. P. A., St. Louis, Mo.

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There's a junior partner wanted
By Will Succeed and Co.
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'Way up on Fortune Row.

I've seen their advertisement—
"No capital required;"
But boys with pluck and courage
Are just the kind desired.

They want a boy who has no fear
Of steady, plodding work,
Who does not wait for luck or fate,
Who scorns a task to shirk.

Who slowly, surely digs his way
Through problems hard a score,
And still has grit and courage left
To try as many more.

Who can view a two foot column
Of figures undismayed,
And through a tough analysis
Or conjugation wade.

Who takes each school-time lesson
And makes it all his own,
Thus laying up his future
On good foundation stone.

Who does not wait for help to come
From fairy, witch or elf,
But laying hold on "fortune's wheel,"
Turns it around himself.

And if it grinds and will not move,
With all his care and toil,
He rubs each shaft and gearing well
With "perseverance oil."

Who knows that luck is but a myth,
And faith is but a name,
That plod, and push, and patience,
At last will win the game.

And lads like this are just the kind
For Will Succeed and Co.
We are wanting junior partners
'Way up on Fortune Row.

—M. E. Stanford.

OUR DOG IN CHURCH.

He was a little flustered on first entering the chapel—so many people there, and all sitting so quiet. In this there was something awesome for our dog, and when out of this unnatural quiet they rose suddenly to sing, our dog was frightened and would have run out of doors, only the doors were closed. He soon recovered himself. They were only folks after all, such as he saw every day in street and house.

He began to recognize one after another. He tried to get up a little sociability with them, but they took little or no notice of him. Everybody seemed strangely constrained and altered. Our dog is a pet, and this cut him. But his is a self-reliant, recuperative nature, so he threw himself on his own resources for amusement. He was delightfully ignorant of the proprietors of church or church service. The choir is separated from the congregation only by a slightly raised platform. On this walked our dog. Again there was singing. He smelt first of the organ; he then smelt of the organist and wagged his tail at him. The organist looked with an amused and kindly eye; but he could not stop. Our dog then smelt of the basso-profundo; he smelt of the tenor; he smelt them on one side and then on the other. Then he went back and resmelt them all over again; also the organ. That was a little curious. There might be a chorus of dogs inside and that man at the keys tormenting them. To him at any rate, it was not melody. He walked around it and smelt at every crack and corner to get at the mystery. He tried to coax a little familiarity out of that choir. They seemed to be having a good time; of course he wanted a hand or a paw in it himself. It was of no use, he stood and looked and wagged his bushy tail at them as hard as he could; but selfishly they kept all their pleasure to themselves. So he left the choir and

came down again among the congregation. There, sure enough, were two little girls on the back seat, he knew them; he had enjoyed many a romp with them. Just the thing! Up he jumped with his paws on that back seat; yet even they were in no humor for play. They pushed him away and looked at each other, as if to say, "Did you ever see such conduct in church?"

It was rebuff everywhere. Our dog would look closer into this matter. The congregation were all standing up, so he walked to the open end of a pew jumped on it, and behind the people's backs and walked to get in front of the little girls, that he might have an explanation with them. Just then the hymn ceased. Everybody sat down with the subdued crash of silk and broadcloth; everybody on that bench came near sitting on our dog. It was a terrible scramble to get out.

Still he kept me employed. There was a line of chairs in the aisle. In one of these deliberately sat our dog. If everybody would do nothing but sit still and look at that man in the pulpit, so would he. But somehow he moved one hind leg inadvertently. It slipped over with the chair's edge. Our dog slipped over with it and came as near tumbling as a being with four legs can. All this made noise and attracted attention. Little boys and girls and big boys and girls snickered and snorted and strained as only people can snicker, snort and strain where they ought not to. Even some of the elders made queer faces; the sexton then tried to put our dog out, but he had no idea of going. He had come with our folks and he was not going until they went. The strange man grabbed for him and he dodged him time and again with a'l his native grace and agility; this was something like; it was indeed fun. The sexton gave up the chase, it was ruining the sermon. Our dog was sorry to see him go and sit down, he stood at a distance and looked at him as if to say, "Well, ain't you going to try it again?"

Then, in an innocent and touching ignorance that he was violating all the properties of time and place, our dog went boldly up on the pulpit stairs while our minister was preaching, and stood and surveyed the congregation. Indeed, he appropriated much of that congregation's attention to himself. He stood there and surveyed that audience with a confidence and assurance which, to a nervous and inexperienced speaker, would be better than gold or diamonds. He didn't care, he smelt of the minister: he thought he'd try and see if the latter were in a mood for any sociability. No; he was busier than any of the rest. The stupidity and silence of all this crowd of people who sat there and looked at him puzzled our dog.

He could see no sense in it. Some little boys and girls did smile as he stood there; seemingly those smiles were for him, but so soon as he reciprocated attention, so soon as he made for them, the smiles would vanish, the faces become solemn. And so at last, with a yawn, our dog flung himself on the aisle floor, laid his head on his fore-paws and counted over the beef bones he had buried during the last week. Not a word of the sermon touched him; it went clear over his head.—*Lippincott's Magazine.*

BOYS THAT SUCCEED.

A new boy came into our office today, said a wholesale grocery merchant to his wife at the supper table. "He was hired by the firm at the request of the senior member, who thought the boy gave promise of good things. But I feel sure that the boy will be out of the office in less than a week."
"What makes you think so?"

going to school

Do the children go to school? And are they joyous and happy? Is school-life a pleasure? And is progress being made? Or is the opposite true? Does the close of each day bring a headache? There is no appetite and sleep is imperfect. The color gradually leaves the cheeks and only a little effort is followed by exhaustion. To continue school means to come to the end of the year with broken health. What is the best thing to do? Take

Scott's Emulsion

of Cod-liver Oil, with hypophosphites. The cod-liver oil nourishes the body and makes red corpuscles for the blood. The hypophosphites are tonics to the nervous system, giving mental activity during the day and refreshing sleep at night. Don't let your child get thin and worry along. Give Scott's Emulsion; insist on a generous amount of out-door exercise; and the vigor of youth will return.

50 cts. and \$1 a bottle.

SCOTT & BOWNE, Chemists, New York.

"Because, the first thing he wanted to know just exactly how much he was expected to do."

"Perhaps you will change your mind about him."

"Perhaps I shall," replied the merchant; "but I don't think so."

Three days later the business man said to his wife: "About that boy you remember I mentioned three or four days ago. Well he is the best boy that ever entered the store."

"How did you find that out?"

"In the easiest way in the world. The first morning after the boy began work he performed faithfully and systematically the exact duties assigned which he had been so careful to have explained to him. When he had finished he came to me and said: 'Mr. H., I have finished all that work. Now, what can I do.'"

"I was a little surprised, but I gave him a little job of work and forgot all about him until he came into my room with the question, 'what next?' That settled it for me. He was the first boy that ever entered our office who was willing and volunteered to do more than was assigned him. I predict a successful career for that boy as a business man."

Business men know capacity when they see it, and they make a note of it. Willingness to do more than the assigned task is one of the chief stepping stones to commercial success.—*Sel.*

A BOY WHO COULD AND WOULD.

I know a boy who was preparing to enter the junior class of the New York University. He was studying trigonometry, and I gave him three examples for his next lesson. The following day he came into my room to demonstrate his problems. Two of them he understood, but the third—a very difficult one—he had not performed. I said to him, "Shall I help you?"

"No, sir. I can and will do it if you give me time."

I said, "I will give you all the time you wish."

The next day he came into my room to recite another lesson in the same study.

"Well, Simon, have you worked that example?"

"No, sir," he answered; "but I will do it if you will give me a little more time."

"Certainly; you shall have all the time you desire."

I always like those boys who are determined to do their own work, for they make our best scholars, and men, too. The third morning you should have seen Simon enter my room. I knew he had it, for his whole face told the story of his success.

Yes, he had it, notwithstanding it had cost him many hours of hard work.

Not only had he solved the problem, but, what was of much greater importance to him, he had begun to develop mathematical power, which, under the inspiration of "I can and I will" he has continued to cultivate, until to-day he is professor of mathematics in one of our largest colleges, and one of the ablest mathematicians of his years in our country.—*Exchange.*

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showed no baking powder
so pure or so great in leavening power as the Royal.

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Ministers and Churches

ST. LOUIS AND VICINITY.

Dr. Niccolla enjoyed his recent visit among the young men of the State University.

Dr. Williams has been in Kentucky and Ohio during the past ten days. He spent Sunday in the *Herald and Presbyterian's* town.

Dr. Brookes preached last Sunday morning with all his old-time vigor. He looks the better from this trip to the Pacific coast.

The sun did what it could to clear up things overhead at least, for the anticipated Carondelet corner-stone laying, an account of which appears below.

Dr. Allen returned refreshed by his little jaunt in Dixie. He gives entertaining impressions of his journey, elsewhere in this issue.

The last lecture of the series of lecture under the auspices of C. E. Local Union will be given Thursday eve., 26th, at the First Congregational church. The topic: "Good Citizenship", by Hon. Z. T. Sweeney, of Indiana.

The young people's society of the Washington and Compton avenue church is, under the painstaking lead of Rev. Mr. Eddy, sticking to its purpose faithfully. The new Sunday-school library has been opened. On Wednesday, the Missionary circle "A" visits the Bethesda Foundling Home,—for which they saw every week,—in a body.

Rev. W. A. McMinn tucked a package of THE MID-CONTINENT'S beautiful Bagster premium Bibles under his arm, last Monday. They are for new subscribers in his congregation. That is doing them and us a good turn. (Remember, this \$2.00 Bible is the REWARD to anyone who sends a new subscriber, with \$2.25.)

A series of Socials held by the C. E. and Sabbath-school, and Ladies Aid Society in the rooms of Page Boulevard church, have proven very successful and helpful in the progress of the work. Many strangers have attended and been made acquainted with the congregation. At the Ladies Aid a handsome umbrella was presented the pastor, Rev. L. L. Overman.

CORNER-STONE SERVICE.—The most interesting services in connection with the corner-stone laying of the Carondelet church were held March 23rd, at 2:30 p. m. It was an occasion long to be remembered by Pastor Gauss, his congregation and their many friends. The exercises were opened by the singing of the Doxology. The invocation and Lord's prayer led by Dr. J. B. Brandt, followed. The hymn, "Rock of Ages" was then sung. Rev. H. M. Campbell then read from the Scriptures, followed by a prayer from Dr. M. G. Gorin. Dr. Palmer then delivered an address on "The Church, what is it." Dr. Weston followed with an address treating "The Presbyterian church—what it teaches." An anthem was then sung. It was most fitting to the occasion, being based on the words of the Psalm: "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." Dr. Ferguson then made an address on "The importance of each church to its own community and the world." The hymn "The Solid Rock" was then sung. This was followed by the presentation of papers of the different organizations of the church. The ceremonies of the laying of the stone were conducted by Rev. H. Magill, Moderator. The hymn "I love Thy church O God" and the benediction pronounced by Rev. E. P. Anderson, closed the happy afternoon. The MID-CONTINENT extends sincerest congratulations to pastor and people, and rejoices in the cheering present status and most hopeful future outlook of the Carondelet church.

The New Mexico Spanish Institute.

TO WHOM IT MAY CONCERN:—The Committee appointed by the Synod of New Mexico, for the conduct of the Spanish Institute at Las Vegas, N. M. for the theological instruction of our native Mexican evangelists and helpers, under the principalship of the Rev. F. M. Gilchrist, hereby states that it has authorized the Rev. W. Williams of Santa Fe to collect funds for the maintenance of said Institute, and that it most cordially commends him to the confidence and liberality of the people of our communion, who may be able to assist in supporting this most practical and urgent work of supplying a qualified native ministry for our large Mexican population.

NORMAN SKINNER,
S. W. CURTIS,
Synod's Committee. W. WILLIAMS,
JAS. A. MENAUL,
I. T. WHITTMORE.
Las Vegas, N. M., March 19th, 1896.

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MISSOURI.

WOMAN'S SOCIETY, PLATTE PRESBYTERY.—The annual meeting of the Woman's Missionary Society of Platte Presbytery will be held in Tarkio, on Tuesday evening and Wednesday, April 7th and 8th. A full attendance is greatly desired.—Mrs. S. L. McFee, Cor. Sec. For. Dept.

OSCEOLA.—The Presbyterian church here has called the Rev. J. T. Bayer of Campbellsburg, Ky., to the pastorate and he has already begun work on the group of the Osceola and Vista churches. Although Mr. Bayer is yet a young man he is not a stranger to the Synod of Missouri as his labors in Platte Presbytery are still pleasantly remembered for the solid work that he did.—E. D. W.

BEVIER.—The young people of this place are waiting an English Presbyterian church organized. The community is composed largely of Welsh people. Members of Palmyra Presbytery are planning a series of meetings out of which they expect a Presbyterian organization to spring.—E. D. W.

MACELINE.—Our church is gradually coming into better shape here. The married daughter of one of our highly honored ministers lives here and her early home and church discipline is conspicuously seen by her zeal and labor to have the Presbyterian church of Maceline succeed. Her husband is in worthy and deep sympathy with her efforts and if all who naturally belong to our church will heartily co-operate with this couple the work can be regularly carried forward. A Sunday-school has been organized, and a Woman's Society started. On March 15th we held services in a rented hall, morning and evening. A very good congregation was present at both services. Plans are being made for some stated preaching here.—E. D. W.

NEW YORK SETTLEMENT.—The value of keeping up services in country churches has lately been demonstrated anew by the results which have come out of a three weeks meeting in this church. I was with the pastor one week, during the preaching, at the end of which two united with the church because of other work I could remain no longer. The meetings were continued, the pastor having some further assistance in Mr. S. A. Meredith and Rev. H. W. Marshall. The result was thirty-four conversions in all. Most of them have united with the New York Settlement Presbyterian church. On March 8th the church held a communion and twenty-four were publicly received and nineteen were baptized. Fifteen of those received were young men. "It was the Lord's doings and marvelous." Rev. L. H. Schock serves this church with the Breckinridge church. He has proved himself a workman that needeth not to be ashamed.—E. D. W.

FORDLAND.—The Presbyterians at Fordland, Mo., would be glad to receive song books, both hymnals and Gospel hymns from any church who is contemplating making a change.—*

KANSAS CITY, FIFTH CHURCH.—Six persons were welcomed to the fellowship of the Fifth church, Rev. C. H. Bruce, D.D., pastor, at their last communion. The Rev. Dr. Mutchmore of Philadelphia, who has been sojourning for a time at Excelsior Springs, gave a lecture at this church on Tuesday evening 17th inst., on "Strange Things in India." The lecture was very entertaining and attracted a good audience. The Doctor has returned to his home and work in Philadelphia.

FLORIDA.

COCONUT GROVE.—The southernmost Presbyterian church in North America was organized March 8th, at Coconut Grove on Biocayne Bay, Fla., by the synodical missionary Rev. H. Keigwin. The little church starts out hopefully with nine good members, and if this beautiful section of Florida fulfills the expectation of the public is destined to become our four best fields of usefulness. Since January Mr. K. has been preaching here and at Miami, with much encouragement. A series of evangelistic service, continuing two weeks, resulted in a general awakening at Coconut Grove. Several marked cases of conversion and a spiritual quickening among God's people and the organization of this church is the pleasant result. Until further notice, Mr. Keigwin's headquarters will be at Miami, Dade county, Fla., where correspondents will please address him.

INDIANA.

WARSAW.—On Thursday, March 19, the Presbytery of Ft. Wayne, met in the First church of this city for the purpose of considering the resignation of Rev. B. M. Nyce. Rev. Dr. Ramsey of Pierston, Ind., was moderator. After a thorough discussion of the case it was unanimously decided to release Nyce from his charge at this place and to give him letters to the Presbytery of Niagara, in which Lockport is situated. The pulpit at this place was declared vacant and Rev. Mr. Ramsey was appointed to moderate the Session. My. Nyce was well liked and he takes with him the well wishes of the entire city.—L. B. C.

NEBRASKA.

OMAHA NOTES.—Rev. Dr. Walker, Synodical Missionary, delivered on the 10th and 11th inst., two very interesting and instructive addresses before the students of the Theological Seminary on Home Missions. The Lord's Supper was celebrated on the 8th inst at the Second Presbyterian church. There were quite a number of accessions.—E. J. W.

FIFTH.—Rev. Lewis Jessup of Diller, Neb., on Feb. 1, began a special meeting, he called to his aid Rev. Bryon Beall, Evangelist. On Feb. 6, Mr. Jessup died, the work went for-

ward and between the labors of the various churches of the village about 125 have been saved and more than one hundred have joined the churches. Though the special meetings have ceased, the house is crowded at each service and some come forward to give themselves to Christ and a Christian life. On Feb. 16, Mr. Beall received 42 into the Presbyterian church and on March 8, seven more.

ST. EDWARDS.—This church has had the pleasure of a visit from Rev. Frederick Tonge of Lowe Avenue Presbyterian church Omaha, for two weeks. All the people are very much encouraged. Mr. Tonge came just at the right time and despite his own church demands every moment of his time, he came and stayed with us for two weeks. I am sure no one could hear such sermons as the one "The woman that looked back." "The feast of Belshazzar." "The man with the wrong coat on," "the conditions of discipleship," without feeling the necessity of being a Christian. In the afternoons he conducted Bible readings on the 23rd Psalm and the Gospels. All in the house testified to the blessing of the meetings to them. Mr. Tonge finished his visit with his popular lecture on "Woman and her Power." At the lecture the church was full, thus all the expenses of the mission was defrayed. This field needs a good permanent man for the work, who will give all his body, soul and spirits power for the service of the Master. St. Edward is a good little town and but the two churches in it and they are the very best of friends. Mr. Matson from the Seminary has been working in this field with abundant success and all the people like him very much and speak very highly of his services.

SOUTH DAKOTA.

MADISON.—The 1st Presbyterian church of Madison, South Dakota, Rev. A. T. Wolff, D. D., pastor, welcomed 28 new members at the communion March 8th. The pastor was very acceptably assisted in special meetings for two weeks by Rev. J. M. L. Eckard of Volga. On Sabbath March 15th, Dr. Wolff completed his first year as pastor of this church. During the year 71 members were received. The boys' and girls' Presbyterian club with 50 members was organized a few months ago and is in a flourishing condition. The church is well organized along all lines and is very prosperous.

MICHIGAN.

WEST BAY CITY.—Westminster church has given an enthusiastic endorsement to the work of their pastor, Rev. W. Francis Irwin. Last Sabbath the building was crowded with an enthusiastic congregation ready to confirm the action of the officers in a previous meeting and reject the pastor's resignation that he might accept a call to a Chicago church. By a rising vote it was unanimously decided to urge Mr. Irwin to remain until some other field could satisfactorily prove that its needs were greater. The ovation given, Mr. Irwin at the close of the morning service was sufficient evidence of the loyalty and appreciation of the Westminster people. "When we have a man we want, we intend to keep him if we can," was the verdict of the whole meeting.—W. S. E.

ILLINOIS.

HEYWORTH.—The church was burned early Monday, March 8. No insurance. Pastor R. E. Anderson and congregation meet the 19, to arrange for rebuilding at once. Church was built in 1868 at a cost of \$11,000.

CHENOA.—Fourteen were added to the membership at Chenoa, March 1, making 25 in 1896. Rev. W. G. Connell will continue there as Sunday-school much to the joy of the flock.

Rev. Wm. S. T. Cockran was received from the Presbytery of Kingston, by the Presbytery of Peoria. A call, from Grace church Peoria, was accepted by him, and arrangements were made for his installation. Rev. C. M. Taylor was dismissed, March 9, by the Presbytery of Peoria, to the Presbytery of Schuyler.—I. A. Cornelison, S. C.

TUSCOLOA.—The close of the fifth year of the pastorate of Dr. E. L. Hurd, and the beginning of the sixth year was made the happy occasion of a large reception by the ladies of the Presbyterian church and congregation in Tuscola on March 11th, which was attended by large numbers who brought their greetings and enjoyed the good cheer and the happy hours. All of the finances of this church have been fully met; the ladies have completed the payment for the commodious parsonage, five hundred dollars has paid the city for paving the street in front of the church; the pastor's salary is promptly advanced, and all expenses of the church are promptly met. Through the divine blessing all the departments of the church work are prosperous, the benevolent contribution are increased, and the additions of members upon profession and by letter, give good ground of gratitude and encouragement.

PENNSYLVANIA.

PHILADELPHIA.—At the communion service held March 16th, in Bethany Presbyterian church, Philadelphia, Rev. J. Wilbur Chapman, D. D., pastor. One hundred and forty persons were received into the fellowship of the church.

COLORADO.

FT. MORGAN.—Sacramental services were held on Sabbath, March 1st, by the Rev. T. C. Kirkwood, D. D., at Ft. Morgan, Colo., Although the day was stormy the house was well filled morning and evening. Eighteen were added to this church. Ten of these on profession of their faith and of their number five were baptized. This vigorous church is rejoicing in this efficient service of their young pastor elect and his faithful wife. Mr. C. E. B. Ward is winning all hearts and expects to be ordained and installed as soon as the Presbytery of Boulder meets.—T. C. K.

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.

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SALIDA.—The church has recently received 21 new members, being the result of special services conducted by our excellent evangelist, the Rev. H. W. Rnskin of Pueblo. The meetings began Feb. 23rd, and closed March 5th, having continued twelve days. Good work of preparation had been made for these meetings on the part of the church, and God blessed the faithful efforts of his servants. We most heartily commend Bro. Rankin to the churches. His afternoon Bible readings were most helpful and inspiring; he preaches the pure gospel of Jesus Christ in its fullness and simplicity with great power and effect. These accessions make the number received into this church since the 15th of last October the beginning of the present pastorate, forty-two; ten being by certificate and thirty-two on profession of their faith in Christ. Others are thoughtful and will doubtless take their stand for Christ in the near future. "The Lord hath done great things for us, whereof we are glad, and to Him belongs all the praise"—J. E. Weir, Pastor.

CHANGE OF ADDRESS.

Rev. Wm. Clyde from Raleigh to Victoria, British Columbia.

Rev. J. T. Bayer from Campbellsburg, Ky., to Osceola, Mo.



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PRESBYTERIAL MEETINGS.

SPRINGFIELD.—Mason City, Ill., April 14, at 7:30 p. m. The Woman's Home and Foreign Missionary Societies at same time and place.—Thos. D. Logan, S. C.
CAIRO.—Carmi, Ill., April 14th, at 7:30 p. m. The Presbyterian Institute will meet on the 13th, at 7:30 p. m., in the same place and continue over the next day.—B. C. Swan, S. C.
NEOSHO.—Neodeska, Kans. April 7th at 7:30 p. m.—Lewis I. Drake, S. C.
ARIZONA.—Peoria, Mancopa, Co., April 3rd, 7:30 p. m. Will be opened with a sermon by Rev. T. C. Moffett of Flagstaff. A full report and list of all Standing Committees and list of all the officers of each church and C. E. Society is expected.—I. T. Whitmore, S. C.
EMPORIA, Oak street church, Wichita, Kan.—April 14th, at 7:30 p. m. Those desiring entertainment, will please address Rev. S. H. Fazell, Wichita, Kan.—S. B. Fleming, S. C.
LARNED, Hutchinson, April 7th, at 7:30 p. m. Statistical reports and Sessional records required from each church. The Home Mission Committee will meet Tuesday afternoon at 2 o'clock.—A. F. Irwin, S. C.
SOLOMON.—The Presbytery of will meet at Beloit, April 9th, at 7:30 p. m.—F. T. Thompson, S. C.
STOCKTON Presbytery, Fresno, 7:30 p. m.—M. D. A. Steen, S. C.
SCHUYLER Presbytery will hold its next stated meeting in the Presbyterian church of Carthage, Ill., April 14th, 1896, at 7:30 p. m.—John G. Rankin, S. C.
KANSAS CITY Presbytery will meet in Butler Mo., on Tuesday, April 14th, 1896, at 7:30 p. m.—John H. Miller, S. C.
SQUOYAH.—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 Nobbaville, 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 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. Hogeman, 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. Stringfield, 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.

The "Pass-It-On-Society."

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

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

Griffin, Ga., July 8, 1895. Like Dr. Farrar, I want to join the "Pass-It-On-Society." I am so grateful for the good results that I have received from the use of Hyomei, and I have already spoken of it to a number of my friends. C. I. STACY, Sec'y Y. M. C. A. Buffalo, N. Y., Aug. 21, 1895. In thirty years' experience in the practice of medicine I have never given my name in support of a proprietary remedy, until I met with Hyomei, which I endorse with all my heart (professional ethics to the contrary notwithstanding). Since testing Hyomei in Laryngitis, Bronchitis, Catarrh, Asthma, Hay Fever, I believe in it for itself, for what it has done, and I gladly add my name to the "Pass-It-On-Society." S. H. MORRIS, M.D., 159 Franklin St. P. S.—You are at liberty to use this as you may deem best. Pass Christian, Miss. I have been a sufferer from Catarrh and Bronchitis ever since last August; my pastor, Rev. O. W. Flowers, advised me to try your remedy. He has been using one of your Pocket Inhalers ever since last Spring, and has derived much benefit from it. MISS BERTHA B. STEWARD, Harrison County.

New York, Feb. 1, 1895. I have been troubled with Bronchitis for about four years. No medicine helped me. About two weeks ago I tried one of your Pocket Inhalers, which gave me immediate relief. Sunday evening our pastor, the Rev. Dr. Farrar, spoke with great difficulty, apparently from a heavy cold settled in his chest. I sent him one of your Pocket Inhalers. I inclose his reply. HALSEY FITCH, 170-172 Chambers Street. (Dr. Farrar's reply is given above). Greensboro, Ala., Sept. 15, 1895. Your Hyomei cured me of Catarrh after other remedies failed; will add my name to the "Pass-It-On-Society." Yours truly, W. M. SEAY. New York, Sept. 20, 1895. I take pleasure in adding my name to the long list of those whose lives have been made happier by the use of Hyomei. It is not only an instant relief to Catarrh sufferers, but will cure this disease entirely. I have been the instrument of inducing many friends and acquaintances to seek relief through its use. I have yet to learn of one who has not been benefited I want to "pass-it-on." A. G. THOMPSON, 33 Wall Street.

AMERICAN UNION LIFE INSURANCE COMPANY, 44, 46, 48, Cedar St., New York, February 19, 1896. Please find enclosed one dollar for which send one Pocket Inhaler Outfit to my friend, D. S. Walton, 134 Franklin St., City. It has done me so much good that I never cease recommending it to my friends and as you know have bought as many as 12 or 15 which I have given to personal friends, and have influenced more than twice this number to buy them, and I have yet to meet one who has not thanked me for recommending it. It has completely cured my little daughter of Catarrh, from which she has been suffering for years. Very truly yours, J. S. NUGENT (Treasurer). Albany, N. Y., July 3, 1895. I will tell you candidly your remedy has given me more relief from my Asthma than anything I have used, and really I have been so enthusiastic over it that I have made a great many converts, not only in Albany, but West Troy. The effect Hyomei has on me is very pleasant; when I am oppressed for breath, I inhale a short time, and the great desire to cough is gone. The little Inhaler is my constant companion. MRS. SARAH E. BANTHAM, 359 Clinton Avenue.

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Indianapolis Presbytery will meet in the Memorial church, Indianapolis, April 21, 1896, at 7:30 p. m.—Leon P. Marshall, S. C.

SANTA FE will meet in Raton, N. M., on Tuesday, April 14, 1896, at 7:30 p. m.—S. W. Curtis, S. C.

SIoux CITY will meet at Battle Creek, Iowa, Tuesday, April 23, 1896, at 7:30 p. m.—Harvey Hostitler, S. C.

BLOOMINGTON will meet in the First church of Bloomington, Ill., April 21, '96, at 7:30 p. m.—W. A. Hunter, S. C.

ROCK RIVER will meet at Geneses, I. N., April 14, at 7:30 p. m. The Ladies Presbyterian Missionary Society will meet at the same place April 15.—E. C. Sickels, S. C.

HASTINGS will meet at Nelson, Nebraska, April 28, at 7:30 p. m. Churches are notified to send their Sessional records to be examined and their assessments as required by the standing rule of Presbytery.—W. M. Porter, S. C.

OKLAHOMA will meet at Ponca City, O. T., April 21st, 1896, at 7:30 p. m.—S. C. Townsend, S. C.

PLATTE Presbytery meets at Stanberry, Mo., Tuesday April 21st, at 7:30 p. m.—Walter H. Clark, S. C.

N. TEXAS will meet in the 1st. church Gainesville, April 16th, 7:30 p. m.—Jas. Anderson, S. C.

KEARNEY will meet April 14th, 1896, at 7:30 o'clock in the First Presbyterian church, Kearney, Neb. Woman's Presbyterian Society same place and date.—Thos. C. Clark, S. C.

NEW YORK will meet in the Presbyterian building, 156 5th ave., on Monday, April 13th, at 10 a. m.—Geo. W. F. Birch, S. C.

The report for 1895 demonstrates the increasing popularity of The Mutual Life and the extension of the benefits conferred upon those fortunate enough to hold its policies. The assets now amount in the aggregate to \$221,213,721.33, and the liabilities to \$194,347,157.58. The surplus fund for the payment of dividends and to insure the policyholder against every possible future emergency amounts to \$26,866,563.75 and is a sum which if added to the enormous amount paid out in dividends to policyholders in past years would largely exceed the surplus accumulations of any similar institution in the world. The Insurance and Annuities assumed and renewed in The Mutual Life during 1895 aggregate \$813,266,889.50.

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Marriages. HUNT—RUSS.—At the parsonage St. Charles, Mo., by Rev. A. S. Hughey, March 17th, 1896. Henry Hunt to Miss Ellis Russ, both of Portage, Mo. BRONAUH—GRIFFITHS.—Near Baileyville, Kan., at high noon, March 11, 1896, by the Rev. D. C. Smith, John Bronaugh to Miss Anna Griffiths. GUY—RUSSELL.—At the home of the bride's parents 124 Roadside Ave., Dallas Texas, Feb. 27, 1896. Henry G. Guy and Miss Flora R. Russell. Rev. E. P. Keach, and Rev. W. C. Roe officiating. BROADUS—STINGER.—At the Presbyterian church of Tipton, Mo., Wednesday, March 18, 1896, by the Rev. John B. Hill, Orville C. Broadus, of Montgomery City, Mo., and Miss Ella Idell Stinger, of Tipton. GRAVES—DENTON.—At the residence of the officiating minister, Rev. R. C. Townsend, Stillwater, O. T., March 11, 1896, James M. Graves of Cimarron City, O. T., and Miss Ollie Denton of Perkins, O. T.

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Current Literature.

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BOOKS.

A PRINCE OF THE REALM. Lessons from the life of Rev. Dr. W. C. Willing, by J. Fowler Willing. Cincinnati: Cranston & Curtis.

This is the record of an earnest, faithful minister of the Methodist church. It has his life as the boy, the itinerant, the settled pastor, and the laborious city missionary. It contains much to interest and instruct.

YE THOROUGHREDD, by "Novus Homo." New York: Health Culture Co. 30 E. 14th street. 50 cents.

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short of total abstention, is to take a short walk in the open air after the last pipe. Under no circumstances should drugs be used for this form of nocturnal restlessness.—*Pacific Medical Journal.*

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We have been favored recently with two admirable lectures on the subject of Home Missions, by the Rev. Dr. Walker the Synodical Secretary of Home Missions in Missouri. The Doctor is a most genial, pleasant gentleman, and an impressive speaker. This lecture showed careful preparation—wide reading, and an intelligent comprehension of his important theme. One thing was especially noticeable, viz., the presentations of important considerations, quite out of the usual line in such lectures. This historical review of the origin and progress of the work presented in his first lecture, was exceedingly valuable, and was greatly enjoyed by his hearers, while in his second lecture the needs of the fields to be cultivated, and the qualifications of the workers, were fresh and inspiring. Our thought, while listening to the Doctor, was, that his presentations on this important theme would be exceedingly stimulating and useful if made before those churches in our denomination which seem, as yet, to have formed no adequate conception of the great work before us in this labored land of ours. If the motto "America for Christ," could be engraved upon the hearts of our people at large—as it is, by God's grace, upon the hearts of some, how great a change would be witnessed in the progress of the cause of evangelization in the next decade. May the Lord bless the efforts of such workers in this behalf as Dr. Walker.

Our Seminary labors, for the fifth year of our existence, are approaching an end, as most of the classes have entered upon a review in anticipation of the examinations which commences this year the 14th of April, to close on the 23rd. The students have enjoyed excellent health during the year. No serious illness having invaded their ranks—and the Professors have been enabled to meet every demand upon them, undeterred by sickness. Dr. Lampe, though not entering upon his duties until after the Christmas holidays, has his work well in hand, and is fully meeting the very high anticipations entertained of him, both as a man, a preacher, a scholar, and an educator. Dr. Phelps, though not likely to continue his pastoral labors in Council Bluffs, will, it is hoped, be able to maintain his chair in the Seminary which he has hitherto filled with such eminent ability. Dr. Harsha, as a delegate to the Pan-Presbyterian council to meet in Glasgow Scotland in June next, expects to sail from New York with Mrs. Harsha, early in May to be abroad about two months. On his return from Europe he intends to preach for his son in New York City for the months of July and August. Dr. Lourie is now east representing the institution and will not return until about the close of the Seminary year April 23. The duties of his department are fulfilled by Drs. A. G. and J. M. Wilson while efficiently carrying on the work in their own chairs. Dr. Gordon with his accustomed energy is leading the young men with entire satisfaction, through the interesting department of ecclesiastical history. Notwithstanding the closeness in money matters, it is expected that the institution will close the year without debt, for which we are profoundly thankful.

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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.]

PIRES.—Rev. Emmanuel N. Pires, pastor of the United Portuguese Presbyterian church of Jacksonville Ill., died March 3, 1896. He was born on the Island of Madeira, Oct. 19, 1838. When eleven years of age his family was driven from home by religious persecution and came to this country. He was for a time a student at Illinois College, was graduated from Hanover College, Ind., 1863, and from Princeton Theological Seminary, in 1866. Ordained by the Presbytery of Sangamon, May 4, 1866, and spent five years as missionary in Brazil. In 1870 he returned to Jacksonville and served as pastor of the Second and Central afterwards of the United Portuguese church till his death. He was also pastor of the Second Portuguese church of Springfield, Jan. 1878 to 1891. In 1890 at the request of the American Board of Foreign Missions, his congregation granted him six month's leave of absence to go to the Hawaiian Islands and start a mission among the Portuguese. He organized two churches which are now supplied by ministers trained in the Portuguese church of Jacksonville and Springfield. His second daughter has charge of the kindergarten department of the Honolulu school. He leaves a wife and six children, Mr. Pires was an able and earnest preacher and a faithful Presbyter. His loss is keenly felt not only by the Portuguese Presbyterian, but by the entire community in which he labored.—T. D. Logan, S. C.

STRAIN.—Rev. David G. Strain, pastor of the Presbyterian church of Virginia, Ill., died March 5, 1896. He was born in Ohio, July 7, 1832, has graduated from Miami University, 1858, and engaged in teaching. He was in charge of an academy within the bounds of the North Sangamon congregation in Menard Co., Ill., where he married Miss Mary Moore in 1857. He studied theology privately and was ordained by the Presbytery of Sangamon, March 1866, as pastor of the church at Virginia. He resigned in 1880, and for four years was pastor of the North Sangamon church. In 1884 he was recalled to his first charge, where he continued to labor till his death. He was a man of scholarly attainments, of sterling integrity and of such kindly spirit that even irreligious men regarded his presence in the community as a benediction. By proclamation of the Mayor all business houses were closed for two hours during the funeral services. His wife died about two years ago. He is survived by one son Leslie Strain of Nebraska.—T. D. Logan, S. C.

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GOOD NEWS.

M. W. Frick, Esq., of Rockwell City, Iowa, has signified to Rev. R. E. Flickinger, Fonda, Stated Clerk of the Presbytery of Fort Dodge, that he will be one of twenty persons in the bounds of this Presbytery to raise the sum of \$1000 on or before April 1, 1896, for the Quarter Century or Million Dollar Anniversary Reunion Fund of the Presbyterian church. The object of this Fund is to remove an amount of embarrassing indebtedness that has been incurred by the Missionary Boards of the church during the recent years of financial depression.

The church at Rockwell City, to which Elder Frick belongs and to which he takes the lead in matters benevolent, has already made a clever contribution to this special Fund, and this generous proposition to give \$50 more, should be an encouraging incentive to the brethren of the other churches to emulate his example, and to second his proposition by a similar one.

Mr. Flickinger is now endeavoring to raise funds for Buena Vista College, but rejoices in this proposition and will be pleased to have all the brethren of the Presbytery of Fort Dodge that can second this proposition to report to him or Mr. Frick at their earliest convenience in the hope the proposed \$1000 may be raised by the brethren of the Presbytery and within the time specified.

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