

# THE MID-CONTINENT

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ST. LOUIS, APRIL 8, 1896.

\$2 A YEAR.

A SOCIETY for the Prevention of Cruelty to Returned Missionaries has several times been suggested.

A STATISTICIAN asserts that twice as much money is annually spent in purchasing chewing gum than in the support of all churches.

"A WORD to the wise is sufficient," but when trying to reason with the willfully or naturally stupid, the old Adam often prompts one to drop all arguments save a club.

DOES THE man who faithfully attends the evening and prayer-meeting services ever stop to think what a solid comfort he is to the minister and the minister's wife?

APROPOS OF Irish "bulls", a Yorkshire editor brings forward this: "Looking back along the trackless pathways of the future, he descried the footsteps of an invisible hand."

WE CONGRATULATE Dr. Mack and the Central church of this city, on their "debt extinction." The particulars of this happy event are to be found in our church news department.

UP IN a Michigan town a druggist displayed a "poison window." It contained Paris green, arsenic, morphine, laudanum, face powder, box of cigarettes, deck of cards, and whiskey.

THE ST. LOUIS jailer who so bravely threatened a missionary worker with a revolver,—with his jail assistants all about him,—has missed his occupation. He should hire out to Weyler, the Spanish bully-in-chief.

DR. PALMORE, secretary and treasurer of the St. Louis Armenian Relief Fund reports up to March 31st, \$862 49 received and forwarded on its mission of blessing. THE MID-CONTINENT acknowledges as received additional to last announcement, Anonymous \$2; Mrs. J. H. Bright, Franklin, Ind., \$10.

A FAMILY was once heard of who took their letters from a church in high dungeon because they were politely requested by a burdened treasurer to pay long-awaited pew rent. Now, would not that treasurer have been justified in warning the officers of the church which the family joined, that there new comers were simply ecclesiastical dead beats?

BACON'S REMARK, "If I might control the literature of the household I would guarantee the well-being of the church and state," is one that may well be commended to the attention of parents in these days when so much demoralizing literature issues from the press. This is a point regarding which parents cannot be too careful. There is scarcely anything more injurious to the minds and morals of youth than the flashy literature of our time.

BISHOP WHITEHEAD boasted that four "prize sermons" of the Boston newspaper match were taken by Episcopalians. In view of the circumstances a brother Episcopalian wrote of his dislike to the whole proceedings. He thus closed his letter in the *Churchman*: "By taste ye are saved," sneered Emerson at the Anglican Church. If he were alive to-day he would, no doubt, explain that he never meant the Protestant Episcopal Church in America."

IN THE *Home Missionary*, the excellent magazine representing the work of the Congregationalists, we see mention made of one of its aided churches that the people took the step of aiding the Home Missionary Society's treasury by voluntarily reducing their application for aid during the current year by the sum

of \$50. This was done in thankful recognition of what the Society had done for them in the past, and as an expression of interest in its general work.

A HOME MISSIONARY in the far west thus enumerates some of the hindrances he finds, the disposition of the outsiders in the community to float and drift about in their church-going instead of settling down with any one flock; little religious reading done; and business men apparently so dependent on the saloon element that they dare not, by any form and aggressive attitude, antagonize that powerful but pernicious element. We fear this same description will apply to many places.

THE *British Weekly* thinks that, as a "general rule, he who does not worship in God's house does not worship at all." Making allowance for the sick and infirm and for those who may be in localities where there are no houses of public worship, we think this holds good. A willful absence from church will generally find its cause in the indisposition to go; and Sabbaths in which the non-church going habit is the rule will generally be found to be Sabbaths notable for their lack of proper observance.

THERE IS evidently a bureau at Pittsburg for the express purpose of wiring misstatements concerning Pennsylvania Presbyterianism. A press censor may hear of a good opening at Pittsburg. A story has recently been sent out there concerning certain steps in the Moderatorship matter. If true, those statements are unpleasant to read, for no matter who the persons involved may be,—it being in no way a question of persons,—the principle of the things smacks of the ward machine caucus. But we don't believe the yarn. And that Presbyterian "fake"-monger at Pittsburg should be suppressed.

WE WERE aware that Mr. John Rockefeller, the man of large wealth and large benevolence, was a professing Christian, and we are glad to see the further statement concerning him, as made by one of our Baptist exchanges, the *Journal and Messenger* that "he is a member of the Euclid Avenue Baptist church, Cleveland, O.; is superintendent of its Sabbath-school, which office he fills about five months in the year; while Mrs. R., is superintendent of the infant class, and does her work faithfully when at their Cleveland home. He has just given \$50,000 to the Missionary Union for 1896, and he gives hardly less annually for Home Missions, city, State and country."

DOWN AT Pecan Point, Arkansas, a little river landing in a cane break, the human being who had all of this world's goods he wanted, was once discovered by the writer. A party of tourists on a steamer which touched there wanted to take the photograph of real natives. A real young native, *aetat* twelve and of ebon-hue, was met with. He was asked to smile into the kodak. He politely refused. A bribe of fifteen cents was proffered. This was indignantly refused. "I don't want yo' ol' money, I'se got money 'nuff, I has," the diminutive Ethiopian magestically remarked as he stalked off among the canes. The party consisting of a judge, a preacher, *et al.*, under the chaperoneship of a pilot, walked backed to the steamer in awed silence.

LUCINDA TUCKER, we salute you. Your "onery" (when drunk) husband won't take your hard-earned money again and lose it at "poker,"—not right away, he won't. The welts on his shoulders caused by your swishing cowhide are still too red and sore. This lady, who dwells on a farm quite a ways west of THE MID-CONTINENT office, gave her husband \$84 of her butter-and-egg money to be banked by him while at the near-by town. He got drunk and lost it all in a game of cards. When Tucker reached home that night, broken in purse and spirits, and told his wife of his misfortunes, "she seized and bound him to a post in the barn, and after having cowhided him, left oim tied there to think it over." He was man

enough to admit that his wife was justified in her heroic treatment.

CANADA AND Australia are working out some important financial theories. The questions as to the Government ownership of railroads is finding a practical solution in these countries. One tenth of the roads in Canada are owned and managed by the Government. In 1892 this plan resulted in a loss of \$400 per mile. Five-sixths of the railroads mileage in Australia is conducted by the Colonial Governments. A recent report of the railway operations in Victoria shows that the roads failed to earn interest for six years past to the extent of \$10,000,000. The roads are overstocked with employes and are now in the interest of classes and interests which officials find it advantageous to conciliate; which means that they are managed on a political rather than on a strictly business basis—which also means that they are managed by the political machine and in the interest of the political boss, rather than in the interest of the public who have been taxed to build them. Such facts are full of meaning and full of warning.

ON PAGE 897 of the *Century* magazine for April are startling words. The *Century* spent time and money to get the facts concerning Lincoln's assassination, and it is not afraid to print the facts whether offense be given thereby to its many Roman Catholic readers or not. These are the words: "Surratt (husband of the woman hanged) \* \* fled immediately to Canada, where he remained concealed by Catholic priests for nearly five months. Leaving Canada he went \* \* to Rome \* \* he enlisted in the *Zuaves of the Pope*." It is very likely these calm statements of what the *Century*, and a good many others, know are facts, will again attract attention and give new weight to a certain awful charge, which men have for years whispered against Romish Jesuits, but which all would try to disbelieve and forget. It is a powerful secular magazine which opens the half-healed wound, not some professional anti-Romanist publication.

MANY LEADERS in Protestant thought in Great Britain are awaking to the necessity of watching and contesting the course of Romanism in that country. The Religious Tract Society of London is just now, as we learn, issuing a series of very able tracts which seek to put the English nation on guard. They are employing the pens of some of the most popular writers in this important work of witnessing against the errors and the present evil designs of the Papacy. Among these popular tracts is one by Dean Farrar on the subject "Shall we unite with Rome?" According to a report of its contents, which we have seen, he shows that within a recent day a Spanish professor, at a banquet at Madrid publicly toasted the Inquisition; that a member of the Dominican order in Paris preached in its honor, and that a French Catholic paper, which has been blessed by the Pope, published an article only last year which spoke of "the blessed flames of the Inquisition." Some day there will be an opening of Protestant eyes in this country.

AS OUR readers may already know, the Ohio Legislature is wrestling over a bill which proposes to abolish the high "theatre hat" which modern fashion has decreed as woman's head-wear. The towering hat is an oppression of the other sex inasmuch as it obstructs a man's view of the "acting" on the stage, and thus interferes with that education and improvement which the theatre of to-day is so well calculated to promote. The beneficence of the proposed measure has also been urged on the ground that many a man has been known to "seek surcease in the flowing bowl" because not yet having a "Cathode X rays" camera and unable to see through to the scenes, his cruel disappointment leads him to the theatre bar. And so for the sake of man's higher elevation in refinement and morals through the influence of the theatre, there must be a lower elevation in the ladies' hats. It is true, some critic of the bill has said that the higher and the more obstructing the hats the better for the morals of the spectator, but evidently that is to take a biased view of the great "school of morals."

## PALM SUNDAY.

BY FRANCIS L. FERGUSON.

Embosomed in the eastern skies,  
The sun pours out his flood of light;  
The drooping flowers from earth arise,  
Refreshed with slumber of the night:  
All nature hails the glorious day,  
The radiant world in beauty glows,  
Afar, morn's beams in royal sway,  
The city's gleaming towers disclose.

O'er Olive's brow the pilgrim throng,  
Sweeps toward the city's open gate;  
Hosannas ring from every tongue,  
Praise to the king who rides in state!  
All hail to David's greater Son,  
The King of kings, the light of men!  
Sing praise, spread palms before the One,  
Who quickens Israel's hope again!

He rides, majestic, silent, calm;  
No word of sharp reproof He spake;  
Should men withhold their joyous psalm,  
The rocks and hills would silence break!  
Yonder the city's sweet repose,  
Just broken by the morn'g's din:  
Beyond the temple's altar glows,  
With offering for the people's sin.

With offering for the people's sin!  
He wept! His soul was bowed with grief:  
O Israel, the fires within  
Thy temple can not bring relief.  
Too late, too late; the blood of beasts,  
Can cleanse no more thy scarlet soul:  
The mummeries of apostate priests,  
No worthy prayer to heaven roll.

He stands within the temple walls;  
Now hushed, for long, the voice of prayer:  
The chilling atmosphere appalls;  
Accused tradesmen chide and swear!  
With burning heart and crimson cheek,  
He scourges from the place the crew,  
Who make the sacred precincts reek,  
With drunken barter's sickening spue.

Rage on; plot on; blind Pharisees,  
At Bethany your victim sleeps;  
Conspire, intrigue; take ye no ease,  
Till bigotry its harvest reaps.  
Your city's swift, impending doom,  
Ye hasten on, with rush of day;  
Your temple's wrapped in tragic gloom,  
Of fires extinguished, and for aye!

## RISEN WITH CHRIST.

BY THE REV. R. M. PATTERSON, D. D.

Col. 1: 3-4 is an inspiring paragraph in the writings of Paul. It contains two series of facts, one relating to Christ and the other to his people, with a two fold exhortation based upon those facts in their intimate connection.

The first series of facts are these:

(1) Christ died and rose again. To the crucifixion and to the resurrection of our Redeemer, we assign each its due honors.

(2) Christ now sitteth on the right hand of God. The sacred writers love to hold up in a very prominent manner this isolation of their Lord.

(3) Christ shall appear again, bodily. The heavens hold him now; but He shall so come in like manner as his disciples saw him go into heaven.

The sacred series of facts pertain to believers in Christ:

(1) They, too, have died and risen with Christ. They were dead in trespasses and sins, but through his power they have risen to newness of life. This change in their moral condition, by which they pass from sin to holiness, is a spiritual resurrection.

(2) As Christ is seated at the right hand of God, the life of believers is hid with Christ in God. It comes from Christ who is now above, out of our sight, through the Holy Spirit whom He sends to change the heart and to dwell in his people. The life in its appearance is not hidden. We can see it; we can observe its effects; but its source is above observation.

(3) When Christ shall appear, believers also shall appear with Him in glory. When He comes again the glorified souls shall come with Him and reclaim their bodies made like unto his body of glory.

The exhortation is in a two-fold form: "Seek those things which are above": "Set your affections on things above, not on things on the earth." The former relates more to the outward practical life; the latter to the inward feeling, on state of mind, which invariably determines the outward life. Your life comes from heaven where Christ is. You are pressing on towards that place. By all these facts then; by your Lord's death, resurrection, ascension to glory, and his return in glory; and by your own resurrection

to the spiritual life, by the source whence that life comes, and by your future appearance in glory—I adjure you to keep your eye fixed there, let your affections cluster around Christ and heaven. Pilgrims you are through this world; but you have no abiding place in it, no permanent temple erected here: only a tabernacle which set up in the morning of life must be taken down in the evening. Set your mind then on heaven and heavenly things, and not on things of earth, which are but temporal and perish with the using. You may lose earthly treasures upon which the mind is set. They may at any hour take to themselves wings and fly away; and then if you have nothing else, you will be desolate indeed. But if your mind is set on things above, their richer flush of joy will be upon all your earthly treasures while you have them, and if, in the providence of God you should be deprived of any of these, those will minister to your pleasure, and support you under trial: and then, oh the glory beyond the river where you enter into the eternal possession of the things above!

Philadelphia.

## THE HUMAN PHONOGRAPH.

BY THE REV. J. M. MCLEROY.

The human being is a something that is mysterious as well as admirable in its make-up. Physical, mental, moral and spiritual wonders are wrapped up in the individual man. The power of re-issuing the words, memories and melodies of the long past, is one of these. The recall of the musical is something wonderful. We may have met with it but recently, or its strains may have thrilled us in the long ago. What was it? Nothing but certain vibrations of the air falling upon the listening ear. Perhaps there were words full of tender sentiment, and there may have been voices and persons that had charms for us. Now those voices are hushed and their owners are behind the scenes. The air all around about is still with not a tremor of word or melody. Yet we recall it all. It chimes through the recesses of our being. Our voices break forth to re-produce it. It thrills the eye and the heart. Is there some inward mechanism that receives and registers these impressions and safely keeps them until they are wanted? And are its capacities such that the melodies of a life time, yes and its discords, may be so stored and at length re-produced?

This admirable phonograph, carried so easily that its owner scarce knows that he has it is surprising and wonderful in the manner of its outgivings. You may command it by your will power, or it may start unbidden. An unexpected call, or a letter from a distant locality may call up associations and scenes of the long ago. You find yourself in the crowded hall listening to two girls singing "The field of Monterey!" What wonderful music! True the Mexican war is over, and the two singers and most of the listeners are in their graves, and the owner of the phonograph is deaf as the adder, yet the music keeps right on. You hear it all the evening, and when you wake in the night it is rising and swelling "On the field of Monterey!"

You carry deaf ears with you to the place of worship. Pipe organ and choir do not disturb the inward silence. But when the eye rests upon the old familiar hymn then the inward music begins. It may be "Dundee's wild warblings;" or it may be America or other familiar tunes led by the old precentor in the old church in the long ago, but it wakes the heart and thrills the soul.

It is highly desirable that we keep the machine under control. Do not let it run off with you, and don't allow an enemy to put a hand upon it. There may be things in there that would better not be spread before the public. Lapses and wrongs of the past may get into the air in that way. Delirium from whatever cause involves some risks. This phonograph is discriminating in its records. It takes no account of what neighbors say, or visitors, or strangers but only what enters into the owner's personal experience. And it gives special attention to things which have involved inward moral conflict.

The use of profane language is something for which no reason can be given. But among the adverse reasons is this, that the inward phonograph records everything of the kind, and is likely to give it out. A young wife was on her death-bed. Her husband was in the penitentiary. She had walked with him in the way of the transgressor and found it hard. During the slow progress of disease she was told of Christ and salvation, and became penitent and prayerful and, in the estimation of charity, possessor of the faith that saves. But her last earthly day closed with a dark night. She became delirious, and her latest words, heard by sister, brother and attendants, were curses and profanity.

A distinguished minister, honored and loved, was on his death bed. His sunset was covered with the black clouds of delirium and mental prostration. His family and attendants were compelled to hear what was very unwelcome. The inward phonograph was running of its own accord, giving forth the profane oaths and cursings of his youthful days. He had been converted. He had turned his back upon the far country, the riotous living, and the swine feeding of his dissipated youth. And for thirty years he had been in word and spirit and life a model of all that was pure and good. But now that phonograph tells it all out. One who was present said afterwards: "He swore like a sailor." In the same city there was another clergyman who lived to a great age, a pastor 60 years, and distinguished as a scholar and author. His sun went down without a cloud. When bodily and mental powers had almost failed he still continued his habits of devotion. Kneeling down at retiring time he would repeat the Lord's prayer, and "Now I lay me," and then would add, what his mother had taught him ninety years before, "God be gracious to me and make me a good boy!" Happy the person whose Private Secretary, knowing his life and his inmost thought, can make such report!

May it be that what we have called the Human Phonograph has transcendent powers, registering not only the melodies and the voicings, but the desires, purposes, choices and acts of the whole life? The testimony of those who have been restored from the very near approach of death, and who report that in that extreme crisis the events of their whole history passed in review before them, looks in that direction.

We read of God's Book of Remembrance. May it be that man's wonderful self, whose mental and spiritual capabilities and mysteries we cannot now know, will form the leaves of that book whose record will be conclusive as to our character.

Ottumwa, Iowa.

## PROTECTION FOR ADOPTED CITIZENS.

BY THE REV. H. T. FORD.

Mr. George Kennan, the celebrated Siberian traveler, makes an indignant protest against the indifference and failure of our government to protect its citizens in foreign lands. He says "I think the records of the State department will sustain me in the assertion that within a comparatively few years, at least a dozen American citizens bearing American passports, have been arrested and imprisoned in Russia. One has died in a Russian prison and one who had taken out his first naturalization papers has been sent to Siberia." The last instance he refers to is that of a Mr. Boroday, born in Russia, but for many years a naturalized citizen of our country.

He was sent out by the Westinghouse Electric Co. on a business mission last spring and was arrested by the Russian Government and has not been heard from since. Mr. Boroday was sent by a great corporation, with a passport in his pocket and went relying upon the protection of the United States Government which had made him one of her citizens and the Government is supposed to protect all her citizens at home and abroad.

The Russian government does not recognize the validity of American naturalization papers and denies the right of any Russian subject to leave the empire and become a citizen of another State without permission from the Czar. But why should our Government naturalize and adopt a citizen of another country if it does not intend to protect him the same as one born here? If our Government does not intend to protect her adopted citizens, that fact ought to be known so that they may not be deceived when they go abroad relying upon its protection.

Mr. Kennan very justly says, "It seems to me that our Congress and our State department, who seem to be so extremely sensitive with regard to the national honor in all questions of property and boundary, should pay some attention to national honor in its relation to the rights and lives of American citizens abroad. We seem to be ready to fight at the top of the drum or the drop of a hat if our "hereditary enemy" England meddles with our seals in the North Pacific or questions our right to fix the boundaries of her possessions in South America, but when our "great and good friend" the Czar of all the Russians tears up one of our passports and throws it into the waste basket with a contemptuous remark that it is "no good," and sends the bearer of it to die in a Russian prison, the national honor does not seem to be in the slightest degree affected."

It appears that some of our adopted citizens with passports in their pockets have been imprisoned and some murdered in Turkey, some have died in Russian prisons, some are doing service in Siberian mines and the destiny of some, like Mr. Boroday, is unknown.

It would seem that our Government ought not to naturalize and make citizens of those born in other countries if it cannot or does not intend to protect them under all circumstances. If Russia claims dominion over all born within her realm as long as they live and our Government adopts those who come here, the question of allegiance ought to be definitely settled. Here is a question quite as important as that Venezuela boundary line. Our adopted citizens have as good a right to protection by our Government as citizens of Venezuela who are occupying territory claimed by England or as the seals in the North Pacific.

#### COMFORT FOR THE LORD'S SUFFERING ONES.

Thy Lord is close beside thy bed,  
Unslumbering watch He keeps o'er thee;  
Rest, then, on Him thy weary head,  
And from all anxious care be free.

When thou art weary and in pain,  
When thou art troubled and cast down,  
His presence then will thee sustain,  
He will not leave His child alone.

Thou art the object of His care,  
Of His untiring, faithful love;  
No sorrow wilt thou have to bear  
But will His loving kindness prove.

As a fond mother soothes her child,  
And clasps it closely to her breast,  
In all earth's storms, however wild,  
In Him thou mayest sweetly rest.

The more thy need, so much the more  
Will be His all-sufficient grace,  
Until thy journey here is o'er,  
And thou shalt see Him face to face.

Thy timid spirit need not shrink  
Even in Jordan's swelling foam;  
Thy Lord is close beside the brink—  
His arms of love will bear thee home.

And then, upon that peaceful shore,  
How thou wilt praise for troubles past,  
Where sin and sorrow are no more,  
At home with Jesus—home at last.

—L. Howard.

#### SIMPLICITY VERSUS COMPLEXITY.

BY REV. J. G. REASER, D. D.

"He that giveth, let him do it with simplicity." This exhortation may refer rather to the spirit than to the method of giving. Yet it affords a suggestion that may be emphasized in connection with the benevolent work of our church. The feeling is undoubtedly growing that our methods of giving are becoming too complicated, drifting too far from the simplicity of the Gospel.

Our churches are being so cut up into sections and such pressure is brought for special objects, that a pastor requires to be as versatile as a Philadelphia lawyer to keep track of the beneficence of his church. There is the Sabbath-school, the Christian Endeavor Senior, Christian Endeavor Junior, Ladies' Missionary Society Home, Ladies' Missionary Society Foreign, Bands of Hope, Boys Brigades, etc., etc., until the great congregation itself is well nigh lost in the labyrinth of fragments. Now come stirring appeals from all quarters to these various sub-sections, as well as to the congregation for contributions. "Will the Sabbath-school make a special offering on Christmas or Easter for this or that?" "Will the Endeavor Senior support a scholar in some school abroad?" "Will the Endeavor Junior remember a poor little heathen girl whose parents have given her to the girls' school somewhere?" Then there is "Children's day," "College day," "Temperance day,"—My! My!

But this is not all. In addition to the eight or ten Boards of the church, offerings to which seem to come only too close together, there are the Women's Foreign Boards and Home Committee requiring and receiving attention and gifts from the women of the church, and having their machinery from Assembly, through Synods and Presbyteries down to the Sessions and congregations. There are presidents, secretaries, treasurers, Home and Foreign, General, Synodical, Presbyterial—it is all too complicated; and many a poor pastor worn out with special appeals, overwhelmed with blanks, worried over reports, is tempted to cry out in despair, "Oh, for the simplicity of the Gospel!"

That is well understood. Not a pastor that has not expounded it scores of times. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him," etc. Now let us for a moment consider the congregation as a unit, all lines of cleavage obliterated; men, women and children integral parts of the great whole; and as such let the appeal be, say for Foreign Missions, *one* offering for

*one* cause to be sent to *one* treasury. So of all the boards. There will then be ten or a dozen special collections (offerings) during the year, sent to ten or a dozen different treasuries. But this will be a vast improvement upon our present methods. Then it would be in the direction of "simplicity," if the same day or at least the same month were devoted by all the churches to the same board.

But what we especially deplore is the dividing of the congregation into so many societies—and these often having different special objects. It is conceded that division of labor is in some things an advantage. But in the benevolent work of the church unity of spirit, purpose and effort is of paramount importance. Let us illustrate. When offering day for, say Home Missions, comes, let it be understood that the entire church, Sabbath-school, Woman's Society, Senior Endeavor, Junior Endeavor, Bands, Brigades and all the rest, are furnished with proper literature and envelopes the Sabbath before the offering; let the pastor on the same Sabbath set forth the needs and claims of Home Missions; let each of the "Societies" impress upon their members the importance of large gifts to Home Missions, and then let all appear before the Lord as "the great congregation" of his people and make their united offering, followed by prayer and thanksgiving. Here is simplicity, here is unity; here is the church as above all fragments, the whole embracing all the parts, and all the parts working together without confusion to the same end. Of the results there can be no reasonable question. The inspired plan would be simpler still—an offering each Sabbath by every one for all causes, the accumulations to be distributed as the wisdom of the officers of the church might suggest. But that convenient passage so often referred to in confession and Catechism, "let all things be done decently, and in order" may perhaps justify the substitution of the monthly for the weekly offering.

We say nothing about reducing the number of boards whatever we may think. But for greater simplicity we plead.

#### THE SIN OF WORRYING.

We shall be tempted to worry. The temporal circumstances of very many Christian people will furnish abundant occasion for such a temptation. Many are out of employment, they have little or nothing laid up in store for future days, and families are dependent upon them for bread, and clothes, and education. Some are in impaired health, and live in dread of a day when they can no longer provide for themselves and their households. Others have come to feel that age is telling upon their strength, and, as they have all they can now do to earn a living, they worry as to what can be done to keep the wolf from the door when they shall be no longer able to labor.

Certain physical conditions render the temptation to worry still more difficult to resist. They paint pictures of coming disaster in frightful hues, and the ever-present cry of financial depression holds the prophecy of approaching disaster continually in mind. An over-worked nervous system, a torpid liver, a coated stomach, may multiply fears in the way, and add an element of bitterness to every real trial. Those who spur their nerves with artificial stimulants will fall into times of depression, in which their cheer leaves them and the world becomes dark and cruel.

Others who have been accustomed to plenty, but are reduced to a fraction of their former means, worry as bitterly over the absence of accustomed luxuries as others over the scarcity of necessities. And even those who have more than enough for themselves are often as unhappily anxious over anticipated losses as others in the midst of present troubles. Still others worry over the mystery that others, no better than themselves, appear to escape much of the rough and hard in life, while they withal are having what seems to them more than their share of difficulty and vexation.

These are certainly not fancy pictures. They are very real, very common, and as sad as common. To many this worrying appears inevitable. They think it must be right, because it seems to them quite impossible not to give way to it. They think that people who talk about the sin of worrying do not know the pressure they are under. The pressure is all admitted. The trying character of the conditions is not doubted, but we must still say to one and all,—*Don't worry.*

It does no good to worry. Worrying renders no burden lighter, nor does it bring any help to us from God or man. It never commends our needs to the sympathy of others. It does not fit us to plan more wisely in our exigencies, nor to endure more heroically in our extremities. No business is made to prosper by worrying over it, and no friends are enlisted by it in our behalf. The very least that can be said of

worrying is, that it is utterly useless. Something more can be said of worrying; it does much harm. It destroys our own peace of mind. It renders those about us unhappy, especially those in our own homes. It reacts upon ourselves in feelings of weakness and discouragement. It unfits us for doing our best in the day of trial. It renders prayer an unavailing murmur in the ear of God. It leads some to a glum and sullen inactivity. It inclines others to hurry, and waste, and recklessness. They are led to say,—*"I don't care; I'll let it all go; it's no use to try."* It leads to misjudgment and failure. It injures the health, and often increases the very difficulties complained of. More than that, it is a sin. It ignores the care of God for his creatures; for his children. It gives a poor impression upon others concerning our religion. It sours the temper, and destroys religious confidence. It is an expression of distrust,—a child's distrust in a heavenly Father.

God always places spiritual good higher than temporal. Are we not inclined to reverse this order? Sin is worse than poverty; hell is infinitely worse to be dreaded than the poor-house. Heaven is to be desired rather than "Fifth Avenue." We are to seek first the kingdom of God before we can claim the promise, "all these things shall be added." Have we read the argument of Jesus drawn from God's care of the birds? (Matt. 6: 25-34; Job 38: 41) Is it not true that God cares for us? (1 Peter 5: 7). Is there a Christian on earth who can not and ought not to say, "The Lord is my helper." God never wills harm to his children. If trials injure us it is because they are misused or misimproved. He who gives us Christ, will not withhold needed good. The present state of society may bring trials which God never wills, but that does not remove us from his all-sufficient care. Let not the children complain of Father's treatment. *Don't worry.*—*Central Christian Advocate.*

#### DULLNESS OF MIND.

BY C. H. WETHERBE.

It would not be fair to say that Christ's apostles and first disciples were people of uncommonly dull intellects. The apostles, certainly, were men of good ability, some of them had extraordinary ability. It is evident that all of them were alertly thoughtful. They were good reasoners. They appear to have been ready learners. And yet there were times when they seem to have been very dull of comprehension. From our standpoint we wonder why it was that they should have been so stupid with reference to some things which Christ had repeated over and over again to them. Take the resurrection as one example. John, Peter and Mary Magdalene were the first ones to discover that Christ had risen from the dead. But notice John's astonishing statement with reference to the fact that Christ's body was absent from the tomb: "For as yet they knew not the Scripture, that he must rise again from the dead." One feels like exclaiming, "What dullness of mind." In face of the fact that Christ had told them repeatedly and most plainly that He *must* rise from the dead, that the scriptures might be fulfilled, yet John confessed that they had not yet known that scripture! But are we sure that we are much freer from dullness of mind concerning some oft repeated statements of scripture? Have we not often been amazed, in the light of new revelations and comprehensions of truth, that we had been so profoundly ignorant as we were of certain plain truths?

Once I visited a friend who was devoted to the microscope. He handed me a thin slide of French glass, prepared for the instrument. As I held it between my eyes and the sunlight it appeared translucent as crystal, perfectly spotless. Then the operator placed it under a lens of 500 magnifying power. Lo! in its center appeared a perfect cluster of tiny spiral shells, such as one may gather on the seashore. They were absolutely invisible to the naked eye. What they could not reveal to the soul, that soul could see through a more powerful instrument aiding the vision. The soul is ever greater than the sight. It has capacities of vision unmeasured, yet partially revealed through telescope and other magnifying mediums. The senses are only bull's-eye windows through which the prisoner looks forth over a narrow range to a near horizon, from his scanty cell. But when this prisoner shall once escape and shall exert his powers unrestricted by bodily senses, without hampering limitations, how vastly may not his powers then expand! That the spirit shall once day burst this prison gate and attain the use of its repressed powers, is a part of the Easter instinct in our breasts, that ever protests against the possibility of oblivion.—*Dr. Taylor.*

## Kansas Department.

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

### NOTES BY THE WAY.

BY S. B. F.

A learned professor once said to his students "Egotism in the first stage is annoying. In the second stage exasperating and in the third stage amusing." The amusing stage has been reached in more quarters than one of late.

An amusing thing occurred during the sittings of the S. W. Kansas Conference in Wichita last week. Good Bishop Andrews in addressing some well-timed words to a class of young ministers said, "The first great business of the preacher is to bring the gospel so to bear upon the human heart as to produce the fruits of a regenerated life. The regeneration of the man by the Word and Spirit of God is the great thing." To the utter surprise of the bishop and the Conference the whiskey organs of this city, at once began to quote the bishop as opposed to prohibition and the war against the saloon and the "joint." Nothing could be more amusing or absurd. Just as if the "whole did not include the parts." The gospel strikes at every enemy of the soul and there is no greater organized force of evil, no greater foes to the human soul than the "accursed liquor traffic." And no man can preach the gospel of Christ without opposing, with might and main, this damaging and soul-destroying evil.

The call of God to heroic devotion to duty on the part of the manly men and womanly women of this commonwealth was never greater, never more important than now. To stand in one's place and nobly battle for right, truth, God and humanity is the manifest duty of every patriot and every Christian. Good men may differ as to political measures and may train under different party names; but all good men must agree that to overthrow, root out and utterly destroy the "deadly liquor traffic" is one of the most important questions to be solved by the present race of living beings.

This is a question as wide as humanity and as far reaching as the temporal and eternal destiny of countless millions of human beings. Men may and do differ as to measures to be used in suppressing or destroying this evil; but no good man can, with a conscience void of offense, defend this appalling iniquity. It is indefensible. The whole business is a violation of moral law. Talk about prohibition. The sixth commandment is "Thou shalt not kill." In this commandment not only is murder forbidden, but "whatsoever tendeth thereunto" and the apostle Paul in enumerating the works of the flesh which are forbidden places drunkenness along side of murder. There is no more fruitful source of murder, suicide and other unmentionable crimes than this monster of strong drink. This evil must be destroyed before moral law is honored. Men and woman of Kansas will you stand idly by and let the "mystic brotherhood," the liquor vendor, a conscienceless press and a few temporizing preachers cheat you out of your rights and compel you to become a party to the violation of moral law? May God forbid!

From authority that seems to be reliable there is a hope that, even though the "Million Dollar Fund" may not all be raised by the time the Assembly meets, enough may be raised to cancel the debts of the Boards. As information comes to me, there is considerably less than \$100,000 needed to clear up the old debts. If the suggestion made last week were followed and all our churches which have not contributed to this fund up to date, were to take a collection in April or the first half of May; it is firmly believed that every cent of indebtedness could be wiped out. Is it not worth the effort? For one great church to be able to face the future, feeling that no incubus of debt rests upon her and with that close economy which shall incur "no more debt," we may hope to go forward in our work more safely and successfully than we have

in the past few years. The honor of the Christ and the solemn faith and obligation of the church demands that this debt should be met. Why not do it and start out into the future determined, by the grace of God, "to bring the tithes into the store house" and so provide for all the demands of our Lords solemn commission "To preach the gospel to every creature" that no debts shall be incurred and no halts called in the work.

### KANSAS ITEMS.

WICHITA FIRST.—At a Prorenata meeting of the Presbytery of Emporia held in this church March 31st, the pastoral relation existing between Rev. David Winters, and this church was dissolved to take effect April 17th, 1896. Bro. Winters was, also, dismissed to the Presbytery of Parkersburg. He goes to Charleston West Va., to enter upon the work recently given up by Dr. Torrance.

ASHLAND.—At a communion service held at this point, Sabbath, March 22nd. Five persons were received into this church, 3 by profession and 2 by letter. Rev. Theo. Brecken, S. S. M., conducted the service. Lay Evangelist F. W. Mitchell, has been laboring at this point, Coldwater, for the last nine months.

DEAR MID-CONTINENT:—

I hasten to correct an error among the "Kansas Items" of your issue of the 1st, concerning the meetings in Leavenworth. The large number of conversions from Dr. Wells meetings, (200) must have existed in the excited imagination of some reporter of one of our daily papers here. It seems to have been copied from their local sheet. We have had a good series of meetings under Dr. Wells. The results are not yet clearly known. Next Sabbath we shall receive fifteen or twenty new members, and, we trust, more to follow. But Dr. Wells work with us will be more clearly seen in the education and indoctrination of the large number of younger members already in the church. There will be no great movement among the unconverted, as far as we can now see.

Truly yours W. N. PAGE,  
Pastor, First Pres. church.  
Leavenworth, April, 2nd.

MCCUNE.—This church enjoyed a very happy communion season March 29th, when five new members were received, 1 by certificate, and 4 on confession of faith in Christ; one of whom was baptized. This makes 47 additions to the church since the present minister, Rev. J. J. Hughes came to the field.

CONCORDIA.—The Evangelist, Mr. Chess Birch, held a two weeks meeting here in March, with good results. We commend him for his faithfulness and zeal in the Master's cause. Mr. Birch is now holding meetings in Emporia.—H. Bushnell.

HOGUE.—Special meetings were held at Hoge, Leavenworth, Co., during the month of December, God poured out his Spirit upon us. This people were received and sinners were converted to him. About 8 professed conversion.

FAIRMOUNT.—A series of meetings began the last week of January and continued for two weeks in February. The pastor was assisted by Bro. C. McQueen, Jr., of Ottawa. This clear presentation of the truth was very instructive. He endeared himself very much to some of the people. Some of the Christians were aroused to a deeper sense of their duty. Thirteen confessed Christ for the first time. We are glad to recommend Bro. McQueen to the churches.—H. F.

ARKANSAS CITY.—An old landmark in the history of this city is being changed by the repairs now in progress on the First Presbyterian church. This is the first church building that was erected in the city, in fact in this section of the country. It was built by the Liberal Congregationalists in 1862. It was at that time, the only place in the city where a meeting of any kind could be held. Prof. Norton was called to preach to this people and ministered to them for a year or more. The building never was paid for. After Prof. Norton left the city, the debt was pressing upon the organization. They could not pay it. Through the efforts of Rev. Platter of Winfield, the Presbyterians bought it, and the Presbyterian Board of Church Erection paid off the debt. A large part of the former organization then went into the Presbyterian church. Rev. S. B. Fleming was called as pastor and re-

mained with them for about thirteen years. He was succeeded by Rev. Robert McCaslin now of Emporium, Pa. He was in turn followed by Dr. J. D. Hewitt, now of Emporia, Kansas. And Mr. Hewitt by our present pastor, Mr. Stewart.

Now an addition of eighteen by twenty-eight feet is being built on both sides on the front part of the house, which will make a large rectangular room fifty by sixty feet. It will still be the same "white church" but quite different from what it has ever before been.

In all, 720 members have belonged to the Presbyterian church since its organization. Thirty-six have died and 434 have moved away, leaving a present membership of 250.

The Ladies' Aid Society has been an important factor in the affairs of the church, and they are now paying for the repairs. Unless prevented by storms or accident arrangements will be made to occupy the house every Sunday, and no services will be omitted. The church hopes to strike for higher and better things in the way of audiences in the near future.—Traveler.

"N. B."—The following "item" sent by a friend, explains a "break" made in this department, last week:—"Your types attributed the New Albany items to the Fredonia church and the dedication to Mr. Smith. Please make the correction."

## Communicated.

### SMALL-POX IN KANSAS CITY, KAS.

The small-pox in Kansas City appears to be spreading. Eighteen or more cases have been reported in Kansas City, Kas., and some in Kansas City, Mo. The demand for pest houses is increasing. The authorities are making preparations to care for the victims. Pest houses have been built by the river, and in one instance a sort of flat boat brought into requisition. Last week the authorities were looking around for a location for a pest house on higher ground, and found an agent of an Eastern company willing to rent a site in the neighborhood of Grand View, a handsome residence section of Kansas City. The authorities leased the ground at \$50 per month, and made arrangements to build.

The people who live in Grand View became justly indignant that Wyandotte should attempt to spread its pestilence in a locality of the city most healthful and where there were no indications of the disease. The site chosen was too near the homes of the people and in a direction from which came the prevalent winds, and to get the patients there, the wagons must pass through this portion of the city. It was Sunday and impossible to go into the courts for an injunction. So the citizens assembled to consider how far their rights were being invaded, and what course to pursue. There were no speeches but quiet, determined consultation. No time must be lost for a number of carpenters were hammering up the building and would soon have it completed and occupied. The people appealed to the minister, Rev. Dr. Backus, to help them. He agreed to do what he could; went with them to the place where the pest house was being erected. A compromise was effected, by which the carpenters agreed to stop work until the next day, when the matter could be brought into the courts. In order to prevent deceit, a guard was to be stationed to watch the partially-erected building, and in case the compact was broken, the people were to be notified by a signal—the firing of a gun by the guard.

It transpired, that in their haste the authorities had put the building on the wrong land. After the arrangements had been agreed upon, and the minister had left for his home, the owner of the land appeared upon the scene, and by his order the building was torn down. This he had a right to do, as he had not given authority to put it there.

The secular press made a great and unwarranted sensation of the whole matter and falsely charged that Grand View had turned itself into a mob, and headed by a minister had marched to the place and demolished the pest house. The correspondents who visited Grand View during the day were met by the people and advised of the facts in the case. They all together received the same story. Some of them had not the audacity to go as far as the others, and acknowledged that the sensational articles of the press were not justified. It is

doubtful whether the secular press can afford to sacrifice the truth to mere sensationalism, and become the vehicle of slandering and traducing the citizenship. Some newspapers are worse than the small-pox.  
B.

### THE PRIMARY DEPARTMENT IN A MINNESOTA SUNDAY-SCHOOL.

The Primary Department of the Presbyterian Sabbath-school of Albert Lea has made a name for itself throughout the State of Minnesota through the efficient work of its Supt. Mrs. R. B. Abbott. So many questions come to us that we beg space in your columns for a brief statement of this work. When Mrs. Abbott took this department six years ago, she made three grades—A, B and C, putting the oldest and more advanced pupils in the A class. This class occupies seats of honor and is known as the graduating class. This class does extra work in Bible study, reciting to Mrs. Abbott or one of her assistants during the week. Each class having passed through the C, B and A grades, spends three years in the Primary department. In the last year when the class comes into the "A" grade, this special outside work is done. Mrs. Abbott has prepared an excellent little book on which she has put much time and labor, called "Bible lessons for little ones." This is the text book for the "A" class for this work which is additional to the study of the International lessons. This book is committed to memory together with all the golden texts of the year. Each pupil stands a private examination on the entire book and is marked accordingly.

This examination comes after three months or more of special recitations each Saturday afternoon at the home of Mrs. Abbott or one of her assistants. Then on the last Sabbath of the year the main school gives the hour to hearing the examination in public of this class to be graduated from the Primary Department. The class goes on the platform and stand facing the school while every question in the book is asked and answered; after which a short address is made by the superintendent of the school and the diplomas awarded. Each is with the class color and at the giving of each the per cent. of the pupil is read. Behind the class is arranged the class motto which is a verse of Scripture which is selected with the class color at the beginning of the year.

It put an older Christian to shame to hear these little ones answering questions which he cannot. It is also a source of joy to a pastor to have such thorough work done with the young.

Mrs. Abbott will furnish her book to any one who desires it. S. S. C.

### AN OHIO MISSIONARY MEETING.

The 24th annual meeting of Woman's Home and Foreign Missionary Society of the Presbytery of Wooster was held in the Presbyterian church of Orrville, Ohio, on the 11th and 12th of March. Almost a hundred women, typical, representative women of the Presbyterian church, interested in the cause of Christian missions met for prayer and conference as to practical work. And what a noble band of women are such refined, intellectual and consecrated—the veritable "new women," the hneal and spiritual successors of the "woman at the well" who was "renewed in knowledge after the image of Him that created her" and talked with her. The usual programme was carried out as to missionary letters from Persia and Japan. Also the hearing from living witnesses of what God is doing through his servants in Persia and Alaska which was given by Mrs. Young of Wooster and Mrs. E. W. McDowell of Persia. An interesting address was given by Miss Abbie M. Lyon, on the student volunteer movement. One of the effects of such a meeting is surely a deepened interest in the literature of Missions, in system in giving, in the help that the Young People's Societies may render in the cause of missions.

Rev. R. M. Donaldson of Wooster gave a fine address on Home Missions on the evening of the 12th. The Dr. has been a home missionary in the far West, and is keenly sensitive to any seeming reflections on the West, as having sinners beyond those of the East. We could not sympathize with him in his feeling of resentment of the language of the president at the great Home Mission meeting at New York as to the need of the gospel in new settle-

ments. Is not the substance of that which the president gave, that which we have read all our lives, in our magazines, and heard on the floor of Presbyterian Synods and Assemblies?

We expect small politicians to attempt to distort the plain language of the president, but sensible people will declare that he simply uttered on the occasion "a self-evident truth."

The good women of the church served lunch at noon and in the evening in the basement of the church.

DUNCAN CAMERON.

WASHINGTON LETTER.

On a recent Monday the subject discussed by the Presbyterian Ministers' Association was the X rays. Prof. H. L. Hodgkins read an excellent paper on the subject after which there was a general discussion, which threw much light on the latest development in photography.

The Western church celebrated the second anniversary of the pastorate of Rev. Howard Wilbur Ennis, the first Sunday in March. The congregation is large, the financial condition excellent, and the church is reaching out and widening her borders. A mission has been opened and is doing well, and a free dispensary has been started in connection with the church.

The Metropolitan church, Christian Endeavor Society has organized a choir, under the leadership of Dr. Francis J. Woodman, a well known musician. The choir will rehearse the music for the great C. E. Convention in July and will form a part of the choir of 4,000.

Eckington is a mission under the fostering care of the North Presbyterian church. Soon there will be a strong congregation from the young people who are so devoted to the work.

Dr. Talmage of the First church has recovered from the attack of the grip, and again occupies the pulpit. Much to his disappointment during his illness, he was obliged to be absent from his pulpit two Sabbaths in succession, the first time such a thing has occurred in his ministerial career.

Dr. G. B. Patch of the Gunton-Temple Memorial, continues ill, but there are signs of improvement, which are very encouraging to his friends. Dr. Patch was stricken with paralysis, a few weeks ago on a Sunday morning while preparing for church.

Ground has been broken, and the first building commenced of the cluster that will belong to the American University of the Methodist church.

Washington is the first place to have the weather forecasts, stamped on the backs of envelopes sent through the mail. If the plan proves to be practical and popular it will be adopted in other places.

M. M. NORTH.

GOOD CHEER FROM MEXICO.

The following is a recent letter received by a member of the Second Presbyterian church of St. Louis, from one of our missionaries in Mexico.

W. D. Biggers, Esq.:

My Dear Friend—The Zacatecas Mission has work in the three States of Zacatecas, Durango and Coahuila. I am the only foreign missionary who has been in charge of their field during past year. I expect my son William and his wife to be associated with me after May 1st. There are 19 congregations and some 15 preaching points in the field. The native workers are four ordained ministers, seven licentiate preachers, three students, who have been doing itinerating work during the whole year, and doing some studying privately; and one lay preacher or evangelist. The total actual membership of adults is 872, 76 were received on profession of faith during the year and 55 children baptized. Number Sabbath-schools 465; amount contributed by natives for all purposes during year closing Dec. 31st, 1895, \$1,782.50. There were three day schools for girls and a few small boys, kept open during the year with an attendance respectively of 60, 30 and 26. In the largest school more than half of the pupils were from Roman Catholic families; the others from families whose parents are members of our churches. A new chapel was put up and dedicated during the year in the rapidly growing town of Torreón. The ground and building have been paid for by

natives with exception of some \$200 which they are still owing and are making heroic efforts to try and cancel.

The Presbytery of Zacatecas met about two weeks since at Torreón. A plan toward self-support, suggested by our Board, and formulated by the mission, was presented to Presbytery. The plan in brief is this: a congregation or group of same is to be allowed to call their own pastor, on obliging themselves to pay the present year one-tenth of his salary, next year one-fifth, and by the end of 1899 they must pay at least one-half the salary. This is put as the minimum they are to do. Some of the congregations will do better. The plan was most carefully discussed, and with slight changes was unanimously adopted. The last night of Presbytery, a popular meeting was held and the enthusiasm surpassed anything I have ever witnessed in any of our own popular religious meetings in the country. Short, ringing speeches and fervent volunteer prayers followed each other in rapid succession; workers and private members taking part. This was kept up until 10:30 p. m. Since that meeting I have learned that there is already a movement on foot, in one or two congregations to try to pay the whole of the pastor's salary the coming year. No doubt some of this enthusiasm will cool down considerably when they come to carry out the plan. But the spirit that has been shown in the discussion and acceptance of plan, is certainly a healthy and encouraging one. One thing is certain, that those of us who have been longest in this work, have never had anything to encourage us, just quite as much as this ready acceptance and enthusiastic rally in favor of this plan in the direction of self-support. May I not hope that this brief and imperfect sketch of a part and one phase of our work may keep up the interest the good friends of your church already feel in the Zacatecas Mission and secure for us from them more earnest, helpful prayers.

Yours fraternally,  
T. F. WALLACE.

NEUYAKA MISSION.

It was the privilege of the writer in company with Rev. W. C. Templeton of Chantute to spend one week during the month of February, in visiting the Indian Missions at Sapulpa and Neuyaka, Ind. Ter.

The former of these is supported entirely by the Creek nation, and is in charge of Rev. Joseph H. Land, a Creek Indian and former student of Park College. The buildings are situated about one mile from Sapulpa in a beautifully shaded grove of forest trees; the buildings are mostly new structures, well built and conveniently arranged. The students, 42 in number, are from a portion of a tribe formerly captured by the Creeks, and to whom gospel and educational advantages have never before been presented. We held religious services with the teachers and pupils of this mission on Monday and Friday nights, and if they are half as much interested and profited as were the speakers, the services will never be forgotten.

On Tuesday we were taken thirty miles to the Neuyaka Mission. Here we were welcomed with true brotherly greetings by the Supt. Brother Robe, his family and Miss Templeton, one of the efficient co-workers in this mission. It was to us a novel and delightful experience to be 30 miles from railroad communications, 15 miles from a post-office, in a land with no bridges across the streams, in a little world within a world and yet apparently not of the world; with no one to call and ask "Is Mr. — at home?"

Mr. Robe is splendidly supported by a corps of efficient teachers and other assistants. There are about 84 students some of whom have recently entered and some have been in the school for nearly six years. We held religious services with these students and teachers each evening, and chapel services each morning. To hear these Indian children sing, to know something of their religious experience, and to have the joy a speaking to them as brothers and sisters in Christ was a privilege.

On Thursday night, at this far off inland home we were richly banqueted by the teachers and workers. On Friday morning we parted from them with the earnest prayer in our hearts that God will continue to graciously bless this Indian Mission work in its religious, moral, social and industrial aspects.

ORLANDO E. HART.

Parsons, Kas.

"A MODEL COUNTRY PRESBYTERIAN CHURCH."

It is a pleasure to print the following letter from the Rev. James Anderson of St. Joe, Texas, telling of the work of this, the Adora, Texas church, which is under his care.

ADORA CHURCH.—An eight days meeting was held at Adora recently, assisted by Dr. H. S. Little, who though not an evangelist in the popular sense is a man of such versatile qualifications that we use him in this way while he is resting (?) from his official duties as S. S. M. for the State of Texas. His name announced will crowd any house where he is known in Texas. At these strictly country services in a farming community, I saw from the pulpit representatives from six other country school districts and some from neighboring towns. Above all God's presence was there. Visible results, 18 professions in Christ. The manifold blessings just as real, but which cannot be estimated by figures, will set in motion eternal influences for Christ.

May I, by way of stimulus from the example of this little rural church, poor but powerful, give a few facts to weak country organizations anticipating dissolution? Adora has 44 members. About one-sixth that number defray the expenses because some are absent and the rest are the wives and children of the paying ones.

When it became necessary recently to build a new church they did it themselves at a cost of nearly \$700, refusing to ask aid from our Board of Church Election or from surrounding sources to which country people often appeal. The money was practically raised in 30 minutes at two public services. They gave in cash \$240 for my preaching and pastoral services, for one Sabbath in the month. They have been independent of the Board of Home Missions two years. To still further evidence the character of this community, when the old school house adjoining the church property needed repairing with a new one, these farmers and a few others with a \$25, \$50 and \$60 subscriptions obtained in a few moments, put up the new building. When the State's annual aid is exhausted they continue the school at private expense.

This example of rural happiness, religious consistency, educational aspiration and laudable independence is worthy of general imitation throughout country settlements.

Moreover undesignedly it pays any country community to sustain such a character, at such an expense, for corresponding farms can be bought in Texas for \$10 per acre, while around Adora find ready sale at \$15 per acre.

JAMES ANDERSON.

To bid a man repent without furnishing him at the same time a spirit in which he may live and move and have his being would be like ordering a man who was stifling in bad air to betake himself to a vacuum.—Washington Gladden.

We thank thee, O Father, for all the power, Of aiding each other in life's darkest hour. The generous heart and the bountiful hand, And all the soul help that sad souls understand.

—Will Carleton.

Why

Do people buy Hood's Sarsaparilla in preference to any other,—in fact almost to the exclusion of all others?

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World-Outlook.

The French Senate has passed a vote of lack of confidence in the Government.

The latest word from the Soudan is that a skirmish has occurred at Ariab, between Suakin and Abu-Hamed, on the Nile, in which friendly Arabs routed the forces of a Devish outpost killing several of them.

A meeting for the purpose of organizing an association for the promotion of female emigration to the Northwest territories has been held in Toronto. The Canadian Pacific railroad officials have offered reduced rates.

If reports be correct, Kaiser William has taken a stand against duelling in Germany. A military weekly has published a strong article against duelling, teeming with religious sentiment, of which the Kaiser is alleged to be the author.

The Duke of Argyle, in a circular appealing for relief funds for Armenia, pays a tribute to the work of American missionaries, who, he says, with bravery have undertaken the work in the face of many difficulties and much discouragement, and are wisely distributing relief from nineteen depots which Sir Philip Currie, the British Ambassador, and Mr. Ferrell, the United States Minister, have been the means of establishing.

New troubles in England have arisen in Africa. The Boers and the Matabeles are reported as joining their grievances in a united uprising against the British power. An official dispatch received in London from Bulawayo says that the forces there are sufficient for defense, but will not suffice to quell the rebellion, which is likely to become general when the Matabeles become organized.

The effect of the war in Cuba on the sugar crop is becoming an interesting matter to the United States Consul General Williams, at Havana, has just sent to the State Department a statement prepared by Don Joaquin Guma, a competent sugar statistician, showing that only 23,800 tons had been received of this year's crop, against 145,337 tons received at the same date last year. The United States has been taking between \$60,000,000 and \$70,000,000 worth of Cuban sugar. If the war continues, a considerable part of this supply will have to come from other countries. Beet-sugar growers of Europe are already making contracts to deliver their next crop at considerable advances over what they received for the last crop. A great extension of the beet-sugar industry is promised in both France and Germany.

Letters received in Florida from Cuba state that on the 31st of March 17 political prisoners were shot in the Fortress Cabana in Havana, and that 25 were to be executed the next day. Meantime, the Spaniards are apparently making no progress in their efforts to suppress the insurrection in Cuba, though according to a Madrid newspaper, a total of 117,795 officers and men has been sent to the island since the war began, which with the 13,000 already there, and the local auxiliaries, should leave 130,000 now on active duty. Yet the Spanish troops hardly hold their positions, are attacked on every hand, and are never able to force a battle which ends in a decisive victory.

These come from Cuba reports of outrage and butchery in the Spanish treatment of political prisoners. Among other allegations of this sort is statement made by Gen. Taylor of Cleveland, O., who has recently returned after a three years' residence in Havana. He says:

"The worst has not been told. I have known of prisoners being strung up by the thumbs at Moro Castle and left for days at a time to the mery of the vicious flies, which were attracted in swarms by molasses smeared upon the victim's face and chest for that purpose. Many other forms of torture are practiced upon the unfortunate rebels when taken.

"These outrages against humanity do occur, as any citizen of Havana can testify. In fact, if they would allow some of the persecuted wretches in the Cuban dungeons to testify, stories of fiendish torture could be unearthed that would shock the Christian world."

## 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 Westminster 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 Allantus 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 APRIL.

FOREIGN.—INDIA.  
HOME.—CITY EVANGELIZATION.—FREEDMEN.

#### NOTICE.

The Twentieth Annual Meeting of the Woman's Missionary Society of Ozark Presbytery, will be held in Carthage, April 22nd and 23rd. Mrs. Devore from Alaska will be with us, also Mr. Ward from Persia.

Mrs. J. E. COULTER, Recording Sec.

### ANNUAL MEETING NOTICE.

To those expecting to attend the Boards Annual Meeting in Oklahoma City, Okla, April 23 to 27 we are glad to announce that the railroads have kindly granted us a general reduction in rates, viz: One and one-third fare, certificate plan.

Delegates and visitors must take receipt for full fare paid. Selling agents at starting points and at junction points.

### TWO LETTERS FROM INDIA.

This letter was sent by the pastor of one of our churches in the Western India Mission in response to a call sent to him to become its pastor.

*Reverend and Dear Sir:*

Firmly believing the call to be from the Lord, I dare not refuse it but after many prayers and a hard struggle I give myself entirely into the hands of the Lord, for guidance, strength and grace, and accept the call from the church.

Now, Sir, I think that I need Divine as well as human help. I cannot believe for a moment that I am worthy for that high calling. Let me tell you that I shall be dependent upon you for instruction, direction and advise, and you must kindly give me a free benefit of your long experience and knowledge of human nature. By accepting the call, I do not think that I shall be able to accomplish anything till I learn under your direction to bear the burden of cares and troubles which the work involves.

In conclusion, Sir, I beg the earnest prayers and sympathy and help from all my Christian friends in the church and abroad, and casting away all my doubts and fears, I heartily say, "Lord, here I am; use me for Thy service and glory."

SHIVARAM MASOP.

Panhala.

Rev. J. M. Goheen, Kolhapur, India, wrote: July 11th, 1895. I have just made the rounds of my village schools, and find a marked interest in religious things such as I have not seen manifested by the parents before. I firmly believe "there shall be showers of blessing" soon. In Kini, where there is the greatest interest, the Christian teacher and preacher have been stoned, etc., which I think is a *hopeful sign*. Some of the strong men wept like children as I talked and prayed with them there. So in Wadgav and Herla there are earnest enquirers. We have been holding a series of meetings here in the

city church for some time past. I never saw our church members so in earnest. There are from 75 to 100 Hindus and Mohammedans present every night, and seem intensely interested. Mr. Wilder is to speak to the educated in English Saturday and Sunday nights. One young man, Soma, told us he was ready to be baptized ten days ago, but when the time came he held back. We are praying earnestly for him. There are others like him, "almost persuaded."

### MISSION WORK IN INDIA.

One of the surprises of the last India census was the rapid increase of the Christian population—that is, the native Christians. That increase, during the previous nineteen years, has been fourfold the increase of the general population in British India. Between 1872 and 1881 the Christians increased by over 30 per cent. the general population of British India by under 7 per cent. Between 1881 and 1891, the Christians in British India again increased by nearly 28 per cent. the general population by under 10 per cent. However people may wrangle about actual conversions, the missionaries have succeeded in creating a Christian population under conditions which assured to it an extraordinary rate of increase. Christianity in India is not merely a religion or a belief; it is a communal tie which binds its followers into strongly-knit associations, each with common interests, a system of mutual aid and an organized machinery of protection against the mischances of life. Its native communities are now practically administered in an ever-increasing strength by men of their own race. The direction and control are exercised by a comparatively small body of imported missionaries, but the ordained native pastors (Protestants) have increased from 21 in 1851 to 797 in 1890.

### INDIA NOTES.

It is the estimate of a thoroughly informed writer that even after all the efforts of Christians to abolish the horrible custom of killing female infants, fully one-third of the native girl babies are secretly murdered at the present time.

Hindoo women constitute the main source of the strength of the national religion. It is said that more than two-thirds of the devotees at Hindoo shrines are feminine and these women it is peculiarly difficult to reach.

The lot of a Hindoo widow, often a mere girl, is still sickening in its cruelty, in spite of all the efforts of Englishmen and missionaries. For one thing, she has no more than a single meal a day, and that very scanty, and often she is compelled to fast entirely.

711 female missionaries are at work in India. During the last two years these visited 40,513 heathen families and instructed 62,414 heathen girls in the different mission schools.

By the last census of India the total population of the country is 287,223,431, or about one-sixth the world's population. Of these, 72 per cent. or 207,000,000 are classified as Hindoos, 57,000,000 are Mussulmans, 7,000,000 are Buddhists and 2,000,000 Christians. Of the 15,000,000 who are returned as "literate" and "learning," approximately three-quarters of a million only are females. The health of India is not good. The natives as a rule fail to reach great age; and the missionaries are said to be the longest lived. Long may they be!

### ANNUAL MEETING OF ST. LOUIS PRESBYTERIAL SOCIETY.

The annual meeting of the St. Louis Presbyterian Missionary Society was held in the Kirkwood Presbyterian church, Friday, March 27th.

The devotional exercises were conducted by the president. Words of welcome were given by Mrs. H. C. Evans and we were glad to receive such cordial greetings. Mrs. R. O. Ferguson responded to Mrs. Evans in a pleasing manner. The minutes of the last annual meeting were read and approved. The following nominating committee was appointed: Mrs. Barker, North church; Mrs. Ranken, Lafayette Park church; Mrs. Duty, Ironton; Mrs. Nicolls, DeSoto; Mrs. Ferguson, Cote Brilliant.

A resolution was adopted by which the St. Louis Presbyterian Missionary Society

pledge itself to pay \$150 toward the salary of Miss Carrie Clark. The reports of the Presbyterial Secretaries were read and accepted. The reports of the treasurers were read and received. The foreign treasurer showed a gain of \$1,072.79 and the home treasurer a gain of \$59.61. The doxology was sung with enthusiasm after which a prayer of thanksgiving was offered. A duet "Watchman tell us of the night" was rendered in a most pleasing manner by Mrs. Mitchell and was followed by an interesting address by Mrs. H. W. Prentiss, president of the Board of the Southwest.

Rev. E. D. Walker's address upon the Progress of Missions in America was very instructive. The noontide prayer service was led by Miss Sophia M. Roth. The social hour was greatly enjoyed; the three hundred persons remaining for lunch were abundantly provided for by the ladies of Kirkwood.

The afternoon session was opened by prayer by Mrs. A. A. Worthage. Mrs. Brown's solo was enjoyed by all. The report of the nominating committee was as follows: the Nominating Committee have the honor to report unanimously the following names: Mrs. H. Magill, president; Mrs. C. D. Greene, 1st vice-president; Mrs. J. E. Weber, 2nd vice-president; Mrs. F. W. Mott, 3rd vice-president; Mrs. Luther Armstrong, home cor. secy.; Mrs. W. S. Knight, foreign secy.; Miss Lily Greene, Y. P. S. C. E. secretary; Mrs. E. D. Walker, secretary of literature; Mrs. Wengles, asst. secretary; Miss Lucretia Brown, band secretary; Miss Sophia M. Roth, recording secretary; Mrs. L. B. McMath, foreign treasurer; Mrs. Robert Rankin, home treasurer.

The offering was then made. Rev. S. L. Ward of Teheran, Persia, spoke particularly of the boy's school at Teheran and gave us much valuable information about his work. The duet, "The Lord is my shepherd" was sung by Mrs. Brown and Mrs. Mitchell. Mrs. J. H. DeVore of Sitka, Alaska, was greeted with applause as she ascended the platform. Her address was given in her own inimitable style.

To the ladies of the Kirkwood Society and all those who had contributed to the enjoyment and success of the meeting a vote of thanks was given by those present. The efficient and faithful services rendered by our president, Mrs. H. Magill was recognized by a standing vote.

As we view the events of the past year we feel encouraged and attribute much of the increased interest of the auxiliaries to the eight conferences held with the various officers of the societies.

SOPHIA M. ROTH.

### PRESBYTERIAL NOTICES.

HIGHLAND.—The Woman's Presbyteria Society of Highland Presbytery will meet in the Presbyterian church of Horton, Kas., April 15th, 9 a. m.—Mrs. T. P. Moore, Pres.

NEOSHO.—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., Kas. We trust that a large delegation will attend.

Mrs. PHIL. SHOEMAKER, Pres.  
Mrs. WM. COOPER, Cor. Sec.

EMPORIA.—The Woman's Home and Foreign Presbyterial Missionary Society of Emporia Presbytery will meet in Arkansas City, Kan., April 21st, 22nd and 23rd. The Home Missionary Society will convene the 21st at 7:30 p. m. and hold two day sessions on the 22nd. The Foreign Society will hold its first session the evening of the 22d, and all day the 23rd, adjourning in time to take the evening train to the Southwest Board's meeting at Oklahoma City, Okla. It is expected that each auxiliary will send delegates to the Presbyterial also to Southwest Board's meeting. Delegates who expect to attend each of these meetings, can avail themselves of the Home Seeker's excursion rates which will be on sale April 21st. The terms are one fare, plus two dollars, at Oklahoma City, Okla., good for 20 days with stopover at Arkansas City going. Miss M. L. Cort, a returned missionary from Siam, will be present to ad-

dress these meetings. Other speakers are expected to be present.

Mrs. J. D. Hewitt, Pres. Home Society; Mrs. Frank Gilmore, Cor. Sec.; Mrs. W. E. Mack, Pres. of Foreign Society; Mrs. S. B. Fleming, Cor. Sec.

TOPEKA.—The seventeenth annual meeting of the Woman's Missionary Societies of Topeka Presbytery, will be held at Lawrence, Kansas, April 15th and 16th. A good program has been prepared, and it is hoped that every auxiliary will be represented. Delegates will please send their names to Mrs. W. G. Banker, Lawrence, Kansas.

Mrs. L. A. SILVER, Pres.  
Miss CAROLINE DEMING, Cor. Sec.

### FACTS OF MISSIONARY WORK.

"The unrest which the deputation of the American Board found to exist among the churches in Japan founded and nurtured by its missionaries, and known as the Kumi-ai churches," says *The Journal and Messenger* (Baptist.) "seems to be almost or quite unknown among those of the other missions—the Presbyterians and the Baptists. Rev. J. L. Dearing, one of our Baptist missionaries, writing to Rev. F. S. Dobbins, says that 'not one native preacher' outside of the Kumi-ai churches, or in any other denomination than the Congregational, can be named as preaching the 'new theology.' Neither the Presbyterians nor the Methodists are troubled by that heresy, and 'the Baptists have no trouble with it at all.' All that the deputation of the American Board found so disappointing and distressing among the missions seems to grow out of the lack of sound and evangelical teaching on the part of the missionaries. It is the Andover semi-Unitarianism that is doing the mischief. There is no occasion for surprise because of it. 'What a man sows, that shall he also reap.' If the missionary goes with a half-formed, half-cherished doubt as to the final doom of the heathen, half-persuaded that he who 'has not had a fair chance in this life' may be allowed another chance in the future life, he will fail to produce conviction of the truth strong and fast in the minds of the 'converts,' and he need not be surprised that just such things occur as are reported to have occurred in Japan. The first requisite of a missionary is that he be convinced, and be firm in the conviction that only the Gospel is the power of God unto salvation."

### DON'T TAKE A SUBSTITUTE.

Preparations that are "just as good" will seldom stand the test

A recent article in the *New York Times* says that "we are confronted with the serious problem of how to prevent keepers of drug stores from palming off some preparation of their own in place of goods that are guaranteed to be pure and wholesome, and which are put up in original packages, with the name and trade mark of the manufacturer on them."

There is one aspect of the sale of substituted goods which the public certainly should know about. There are many non-secret manufacturers of drugs in this country who will put up an imitation of a medicine, with the name and label of the local druggist who sells it on every package. The druggist who buys these goods has no guarantee that they are pure, and, as a matter of fact, they are frequently adulterated with comparatively harmless drugs, which cost, however, much less than the real drug.

When you ask in a drug store for any particular article that you want, and are put off with the answer that the druggist has another, made by himself, which is not only better but cheaper, take care! You can always afford to pay a few cents more for that article which has a record of years of results back of it.

### 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.

### Book Agents Wanted

Any man or woman can earn \$100 a month with **DARKNESS & DAYLIGHT IN NEW YORK**. A Christian woman's thrilling narrative of Twenty Years of rescue work. In *His Name* most beautifully illustrated from 250 wonderful flash-light photographs. 65d thousand. 700 p. Introduction By Rev. Lyman Abbott. Ministers say "God speed it." Everyone laughs and cries over it. One Agent has cleared \$600; another (a lady) \$500. C. P. Atmore for Agents. 5,000 more wanted. C. P. Atmore, no hindrance for we pay freight. Give credit. Extra Terms. Write for particulars and specimen engravings (free) to HARTFORD PUBLISHING CO., Hartford, Conn.

## Church Prayer-Meeting.

The Mid-Continent Topics.

For April 15.

A CHANGE OF FRONT.

Luke 19:8; Acts 16: 33, 34.

[See Prayer-Meeting Editorial, page 8.]

## Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

BY E. R. W.

April 19.

Luke 15: 1-10. What we should be doing to save the lost.

It is the cup that is deepest that can be filled the fullest. It is the soul that is the largest that is capable of the greatest sorrow. A little narrow, selfish, uncultured mind is liable to comparatively few troubles.

There is a width, a breadth, a depth, both of sorrow and of joy in the mind of those who are growing like Christ. They can understand, as others can not that lamentation "Rivers of waters run down mine eyes because they keep not thy law."

The more one grows in the knowledge of God, the more one grieves over the Jerusalem of his love. A Christian is like Christ when in his own sphere, he looks with pitying eye on his country, when she prepares for herself the doom of all those nations who forget God. Think of Christ as the Creator among his creatures, as the good shepherd among his sheep lost, scattered, torn, bruised. Perishing yet not willing to be sought for, not knowing they are lost. If one could, like the prodigal but come to himself, and knowing himself to be lost, then surely he might be found. That is what Christians must do. While the lost sheep are afar off they must go and seek them.

It is not the safely sheltered, the tenderly cared-for ninety-nine in our churches, in our homes, in our own favored land who need our seeking.

It is the one who is afar off. It is the drunkard, it is the prodigal, it is the heathen we are to look for diligently and to bring back.

We are to search in most unlikely places. We are to look again and again for the lost one. We are to go and meet him far more than half way, yes all the way. If like Christ, we must go to the outermost spaces, to the deserts, to the slums, to the degraded, to the cruelly conquered, to the outcast, to the unworthy, to the unthankful, to the indifferent. We are to love them into life. We are to give them the Gospel. We are to speak hope to the hopeless. We are to give comfort to the sorrowing. How often are we to do this? Many times and often, yes, all the days of our life. There is no discharge in this war. The battle with sin, the going out to seek and save the lost is to be kept up until Christ again comes, not as once in humiliation, but in glory and in triumph.

It nerves the weary, it breathes victory into the storm-tossed, almost fainting soldier of the cross to feel that the end is sure, the time coming when all things will be put under the feet of the all-conquering One.

Let us go out into the highways. The lost are to be found, we are to seek them and the joy of the Lord will be ours when He comes with all the ransomed.

"UNITED SOCIETY OF SATANIC ENDEAVOR."

This is the startling caption of a suggestive article in the New York Observer by C. A. Dwight. We too often forget that evil agencies as well as good have found out the truth of the motto: "In union there is strength." It is this organization of the forces opposed to Christ that makes the battle for the triumph of righteousness so long and so bitter, and we may learn many profitable lessons from the operations of the "United Society of Satanic Endeavor":

There is such a society. The Christian Endeavor is not the only Endeavor movement in the world. The Society of Satanic Endeavor is as well, and possibly better organized, and is composed of almost innumerable affiliated associations.

We do not mean that this society of evil endeavor has filed articles of incorporation,

formally elected officers, or openly gone on record as an organization. It does not confess either its name or its object. The motto of Satanic Endeavor is a two fold one. "The least said about it the better. The most done about it the best."

For example, Satanic Endeavorers do not believe in Christ—in the necessity of his redemption or the worth of his grace. Hence, of course, they have no interest in Christ's church, or sympathy with any services of Christian worship. Satanic Endeavorers do not believe in temperance, but in perfect freedom for a man to make a beast of himself, and for a woman to weep at home over the desolations the brute has caused. These evil endeavorers, too, do not believe in evangelization, in city rescue work, in Home Missions—nor of course in Foreign Missions. Everything seems an absurdity to them which is based on the rules of sympathy and the law of self-sacrifice rather than on an utter and unredeemed selfishness.

It goes without saying that these are not exactly the principles of the Society of Christian Endeavor, which seeks higher goals than those of self and Satan.

And yet these Satanic Endeavorers may win the day in many sections unless their logical and presumably actual opponents the Christian Endeavorers put a practical emphasis upon their title of "United" workers, and oppose strength to strength in the effort to beat the hirelings of Satan at every point and all the time. Just keep an eye on that United Society of Satanic Endeavor!

## 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 19, 1896.

Lesson III.

THE LOST FOUND.

Luke 15:11-24.

GOLDEN TEXT.

There is joy in the presence of the angels of God over one sinner that repenteth.—Luke 15:10.

Topic.—The Father welcomes the repenting sinner.

SPECIAL WORD STUDIES.

**Portion.** The Mosaic law fixed the "portion" that was to belong to the younger son, but it was not to be paid except as a favor until the death of the father. See notes following.

**Took his journey.** The Greek word signifies "he went into some foreign country."

**Wasted.** Literally "scattered," applied to winnowing of grain, Matt. 25:24; "made it fly in every direction."

**Be in want.** The Greek expressively means "falling behind" where nothing can be had.

**Joined himself.** Here again the Greek is very forcible, "he glued himself," or forced himself on the man; was so urgent that the man could not get rid of the poor wretch.

**Husks.** Literally "little horns," so named from the shape of the carob pods: the "goat's horn tree," closely allied to the locust.

**Bread enough.** Literally "running over of loaves;" so Wyckliffe reads "plenty of loaves."

**Best robe.** Or, "a robe the first," meaning a festive robe, select and reserved for greatest occasions.

**Shoes.** These were marks of a free man; slaves went barefoot.

**Fatted calf.** Tyndale gives the special force of the Greek "that fatted calf" as if it had been reserved for the prodigal's return or for some similar festive occasion.

LESSON EXPOSITION.

**I. The Proud Pleasure Seeker.—Two sons, v. 11.** The younger was selfish, the elder self-righteous. They represent two classes of sinners in the sight of God. The one wandered into open sin, reckless, abandoned, sensual habits; the other kept within the bounds of propriety, formal in obedience, but rebellious and unlovely in his spirit.

**Give me the portion . . . that falleth to me, v. 12.** Where there were only two sons, the portion of the younger would be according to Jewish custom one-third, and of the eldest two-thirds, see Dent. 21:17. The

sons could not, however, legally take their portions until the father's death, except by his free gift. Here the father is represented as granting the request. Paying it in advance was an act of grace by the father. The request literally was "Father, give to me the portion of the substance that falleth;" "to me" is not expressed in the Greek, though it is implied. "So he divided to them the [not 'his'] living."

**Gathered all together, v. 13.** He did not start or "gather" his portion at once. Yet it was "not many days after." The progress in sin was rapid. His "portion" was apparently in "portable wealth," not in lands, or if in land, he turned it into money and other valuables that were gathered together, and then took his journey into a far country. He determined to depart openly, and go far beyond the home restraint. Thus the sinner wishes to be independent of God, openly sins, and tries to go into a land where God is not and will not reach him.

**Wasted his substance with riotous living.** He "wasted;" the Greek word means "scattered widely," and hence "squandered" his property, "living riotously." The Greek for "riotously" has a peculiar force, capable of a double application to material and spiritual things.

**He had spent all, v. 14.** The store soon gave out; bankruptcy comes to the sinner. A famine is the natural consequence of thriftlessness and living wastefully, not a slight but a "mighty" famine. The sinner wastes his all, there comes a mighty moral and spiritual famine to him.

**Joined himself to a citizen, v. 15.** He grew desperate. He joined himself to "one of the citizens of that country" (See Revised reading). His self-respect was gone; without invitation he "joined" himself to one of the citizens of that country. He forced himself upon him and became dependent upon him. He was a poor swineherd. Of all labor, this would be the most degrading to a Jew (Lev. 11:7; Isa 65:4). Herodotus says that swineherds were the only persons excluded from the temples of Egypt (Bk. 2:47). The sinner becomes the companion of swine, as he choose to be swinish in his manner, conduct and tastes.

**With the husks, v. 16.** His companions that helped to ruin him were all gone. They forsook him when his means were gone. "He would fain have been filled" (revised reading) is capable of two meanings. The usual interpretation is that he had a great desire to be filled with the husks, but as some add, he did not get even these. The Greek however, may mean that he was so hungry that he was eager to be filled with these husks, and implying that he did actually feed on them, as the extremely poor sometimes do now in Syria. He was "filled," but not satisfied. The "husks" were pods or fruits of the kharub or carob tree of Syria, known also as "St. John's bread," from the popular but erroneous tradition that John the Baptist ate them instead of locusts.

**II. The Prodigal Penitent.—Came to himself, v. 17.** He had been beside himself, in a crazy, frenzied state of madness from sin up to this time. (See Eccles. 9:13). Hunger and starvation brought him to his senses. This is the first step toward repentance. He wakes from his sinful insensibility. He considers the many hired servants at home, and he is a poor servant now. But they have food to spare.

**I will . . . go to my father, v. 18.** How brief and graphic the words! Yet why was he so long in reaching this sensible conclusion? Or why did he ever leave the home? The grace and love from the father which draw the erring are not specified, because not in the line of the main purpose of the parable. They are supplied elsewhere by our Lord with sufficient emphasis to guard us against any Pelagian error that man will and can turn to God of his own will (see John 6:44 and 12:32), or that repentance alone will reconcile us to God without a mediator (see Heb. 10:19-32).

**No more worthy, v. 19.** The prodigal shapes his confession in his solitude. It evidently springs from the depth of his heart. "Father," though he is no longer a "worthy son," "Father, I have sinned against heaven," or literally "into heaven," as if his sin had piled up to heaven, and "before thee" or "in the face to thee." Thus David confessed his great sin in Ps. 51:4.

**A great way off, v. 20.** He had been far off indeed, from the home and the father's heart; but the fatherly love had gone after him, even to the far country. The prodigal

# Sarsaparilla Sense.

Any sarsaparilla is sarsaparilla. True. So any tea is tea. So any flour is flour. But grades differ. *You want the best.* It's so with sarsaparilla. There are grades. You want the best. If you understood sarsaparilla as well as you do tea and flour it would be easy to determine. But you don't. How should you? When you are going to buy a commodity whose value you don't know, you pick out an old established house to trade with, and trust their experience and reputation. Do so when buying sarsaparilla.

Ayer's Sarsaparilla has been on the market 50 years. Your grandfather used Ayer's. It is a reputable medicine. *There are many Sarsaparillas—but only one Ayer's.* It cures.

did not parley with sin now. He arose at once and came to his father. That father was daily, constantly waiting and watching for him.

**Robe . . . ring . . . shoes . . . fatted calf, v. 22.** The wonders increase. In quick succession the honors are loaded upon him—the best robe, ring, shoes, the fatted calf. The wanderer is dazed. What can it mean? Is it all a dream? The best robe indicates his exaltation to sonship and honor again; shoes to complete his clothing, and the fatted calf to honor the occasion.

**Was dead and, is alive, v. 24.** This feasting and joy were to welcome the son and show their gladness over his return. Sin kills soul and body. Return to God gives true life.

Unfortunate People.

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WEDNESDAY, APRIL 8, 1896.

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DR. HENSON, of the Baptist church Chicago, is not only a strong and attractive preacher but holds firmly to all that truth of the Bible, and that truth about the Bible, which it has become the fashion of some to-day, under the leadership of certain of the "critics," to belittle and explain away and renounce. The other night he preached on the old-fashioned subject of "The Fall," to an audience which filled every seat and the aisles and the choir gallery, and which drank in every word. Speaking of the devil's opening up his temptation in the garden by his question "Yea, hath God said this?" he applied it to the manner of insinuating doubts, in the name of scholarship and the spirit of progress, concerning this and that portion of the Bible—"did God say this or somebody else?"—an interrogation point, only, but a doubt. One point in the sermon was so well put that we quote it entire. It shows the Dr. well knows how to refer, without any personal mention, to the teachings of the President of the great Baptist University which flourishes within the same city limits:

"I do not object to the allegorical method of interpreting the narrative of the Fall, provided it be allegorical and stick to the facts nor do I object to idealizing the history, but the idealizing must leave the history, not idealize it away. The facts, as I hold them, are that the first pair were made upright and fell, that the devil did the tempting, and that God was displeased. If allegory and idealization leave these facts, all right, but if not, they are not allegory or idealized history, but denial under softer names."

It is an amazing spectacle to-day to see certain friends of the Bible up in arms against the proposition that it is an unerring and infallible book. And to see them not merely challenging the claim but repudiating it with the utmost vehemence. "Yea, what indignation, yea, what zeal!" is wrought within

them by its very mention. One would think from their heat and bitterness they regarded it as the rank-est heresy, as well as superstition that the inspired word as it came from God is without error. "Doth this offend you?" Suppose then we reverse the statement and, translating the negative positions of these critics into positive forms, proclaim to the world that the Scriptures of God are an erroneous book! Let the glorious watchword be, "The errancy of the Bible!" How will that do as a rallying cry, and a shibboleth wherewith to build up a party of "rational" friends of the Bible?

PERHAPS SOME are charitably disposed to think that these critics have nothing more in mind than a certain few Old Testament instances of discrepancy in figures or other alleged disagreements, and that their attitude involves nothing serious. This is an amiable delusion on the part of these apologizing friends. The leaders in this onset, now so earnestly antagonizing the claim of an infallible Bible, are after larger stakes. It is not with them the question merely of a few isolate and subordinate statements of the above mentioned kind. Such casual discrepancies if found, may be referred to the transcription of manuscripts by copyists. But by this passionate insistence of errancy and mistakes in the Bible something more serious is meant. It means that while the Bible has inspired contents within its lids, it also has more or less uninspired contents, and that the form of statement, "the Bible contains the Word of God," should now displace and drive out the old familiar phrase, "the Bible is the Word of God." It means that divine guidance extends only to the concept and not to the modes of expression which bring God's thought to our minds. It means that inspiration pertains only to the essentials and not to, what is called, the circumstantials. It means that history in the Bible is only ideal and not actual. It means freedom to affirm that there are certain predictions in the Old Testament which cannot at any time be fulfilled, yea, that have actually been reversed in human developments. It means that the Son of God, though in his office as Prophet or Teacher to his church, yet either from limitations in his knowledge, or by reason of accommodating himself to the mistaken conceptions of the Jewish mind of his day, has spoken inaccurately on Old Testament questions and thus presumably on other points. All this and more is meant by the apostles of the present movement within Christian lines to foist upon the Scriptures the quality of errancy and imperfection. It is an attempted revolution in the Christian standpoint of viewing the Bible.

## CRITICISING THE ASSEMBLY.

We observe in a late number of the New York *Evangelist* a return to the same style of depreciating reference to the General Assembly which had been a favorite policy with it and others of the Presbytery in that city, but which we had hoped they had become willing to put aside as one of the "childish things." But here it is again—a writer in that paper ridiculing the very system on which, by the Form of Government, the Assembly is constituted; sneering at the fitness of the "brother of Smithville" and the member of "Podunk Presbytery", and the "small calibred minds", and not hesitating to call the whole Assembly "a mob". It recalls the *Evangelist's* favorite mode of assault, both in the business of the Presbytery of New York and of the Assembly, throughout the Briggs Episode. It will be remembered that when that presbytery first entered on the case the *Evangelist* sneered at the committee appointed to conduct it as pastors of obscure churches and of city mission fields, the chairman of which was unknown to the editor, and who could not stand up against those who represented the Presbyterian wealth and social prestige of New York. Quite inoculated with these *Evangelist* sentiments was Dr. Briggs himself when he urged at the initiation of his case that it be left to the "large and wealthy" Synod of New York; and when after his suspension in his remarkable outburst in that same newspaper he dubbed the Assembly an "aggressive minority" and declared its work "illegal," and by his renowned "bugle call" summoned his friends to arms. Dr. Rollin A. Sawyer, likewise, in the same issue denounced the Assembly's action as a "snap judgment" which the "ignorant many" had rendered with "simple, savage heart." Of the same spirit was the criticism of the Assembly representation principle made by Dr. Marvin Vincent of Union Seminary, New York, and at one with the *Evangelist* throughout that period of conflict. In his pamphlet on "The Higher Critic," sent out through the church a year or so since, he could not refrain from speaking of the work of the Assembly in the cases of Profs. Briggs and Smith, and declared

that such trials were "a palpable injustice and an offence against Christian decency," particularly as respects the participation therein by laymen—the Ruling Elder element in the Assembly; that men "whose lives are passed in trade and agriculture" are as unfitted for thus participating "as an amiable Christian butcher is to operate upon a brain tumor."

We are sorry to see this kind of slurring indulged in, and are surprised that the *Evangelist* should again lend itself to such a course. It breathes a spirit of disregard if not hostility to the very make-up of our church system, and it seems to indicate on the part of those who persistently indulge in it a lack of sympathy and harmony with the work of their church, and an attitude of aloofness and cynicism as regards the great body of their Presbyterian brethren.

## A CHANGE OF FRONT.

True repentance, as an advance on mere conviction of sin, includes two things. 1. A renunciation of sin, a turning away from it. It means the wicked man forsaking his ways, and the unrighteous man his thoughts. But 2. It has also a more positive side. It means not only turning away from the old course but turning unto another. In other words it is a Change of Front.

Zaccheus was a "publican," a tax gatherer—with all the questionable practices which that occupation suggested in days of the Jewish subjection to Roman power. But when in the visit of the Savior, Salvation came to Zaccheus' house, then with the new heart and the new sense of things there came an undoing of his wrongs. "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man, by false accusation, I restore him fourfold."

The Apostle Paul was a striking instance of this entire change of front. In his active career as a "persecutor of the church and injurious" he thought with himself he "ought to do many things contrary to the name of Jesus of Nazareth." Accordingly he shut up many of the saints in prison and gave the vote for his death and in his rage "persecuted them even unto strange cities." But when the midday vision came to him and the voice from heaven pierced his soul, then the whole current and aim of his life completely changed, and the Christian disciples of Judea "only heard say, He that once persecuted us now preacheth the faith of which he once made havock." And they glorified God in the wondrous change of front.

Notably illustrated, too, was this change in the Philippian jailor. Suddenly at midnight there came a deep convulsion in his soul—corresponding as it were to the earthquake which had just been shaking the prison walls. Under this moral arousalment and in his sense of sin he inquires of Paul and Silas how to be saved. The only answer that can be made to that question is quickly given, "Believe on the Lord Jesus Christ and thou shalt be saved." He accepts the tidings and straightways is a new man. But does faith save without works? one asks. And how such power in a mere change of attitude towards Jesus Christ? Nevertheless, look at this man. Up to yesterday he was a pagan, and a hard-hearted, unfeeling man. The two preacher prisoners after being beaten with stripes had been committed to his hands. Without even washing their lacerated backs the jailor roughly thrust them into prison and made their feet fast in the stocks. He then went to bed and cared nothing for their psalm singing, and when the earthquake came he was ready to commit the sin of suicide. But now after the midnight scene, and his conviction of sin and his acceptance of the way to be saved, behold the reconstruction of his whole character. What goodness, what tenderness, what spiritual obedience and joy! He leads Paul and Silas carefully out. He washes their stripes. He takes them to his own house. He sets meat before them, and shows them every kind and gentle service. He joins himself with them by baptism as a disciple of Christ. He believes in God with all his house. Since sun set of the previous evening there had in the jailor's life a most amazing change of front.

Instances of like radical change in the complexion and course of life are continually occurring. It is reported as the testimony of a London cab driver after grace had renewed his heart, "Even my horse knows I am a changed man." Of the same purport was that of the house maid who had formerly been careless and unfair in the service for which she was employed, "I sweep in the corners now." A like change of front was that of the man who came to a creditor's desk to pay a bill which he had been wrongfully trying to evade, saying "I was converted the other day at the Moody meetings."

A true change of front means not only turning away from sin but also "turning unto God with the full purpose of, and endeavor after, new obedience."



## GOSPEL WORK IN ISRAEL.

By Professor George H. Schodde in complies from a recent number (March, 1895) of *Nathanael*, the Jewish mission bi-monthly, published by Professor Strack, of Berlin, and which is considered the most reliable authority on this subject.

The anti-Semitic agitation has calmed down somewhat, and as a consequence the national movement in Israel, which largely owed its vitality to the anti-Semitic agitation has also become a less powerful factor in Jewish thought. As yet not a single Jewish mission society has been willing to make use of this agitation for its purposes; and the organizations effected in recent years for the purpose of agitating the re-establishment of a Jewish state in the ancestral country of Israel, such as the Jewish Christian Patriotic Alliance of London, founded in 1892, have not been able to make their influence felt. The Jewish Christian plans of Warszwia, in New York, have not materialized, and the venerable convert, Rabbi Lichtenstein of Budapest, who still declines to be baptized, but aims at the organization of a Jewish-Christian church, has been cast out by his people. Rabinowitz, of Kishnef, has given up all ideas, seemingly, of organizing a distinctively Jewish-Christian congregation, and is virtually a *vox clamantis* among his people in Russia and the East. Pastor Gurland, of Riga, together with 72 Jewish Christians, went in June, 1893, to Palestine, but no further news has been heard of them.

The most noteworthy fact in this connection is the organization of a Jewish-Christian congregation in Smyrna, in the summer of 1894. The head of the movement is a Karite from Sebastopol named Abram Levi, who while an inmate of the Scottish Jewish Mission Hospital in Smyrna, through the study of the New Testament learned to know Christ, and began his work by calling together Jews for the study of the Sacred Scriptures.

In Germany the work is entirely that of efforts to win individual souls from Israel, the enterprise being carried on by a number of societies, such as the Leipzig, the Berlin, the Bavarian, and others. Representatives of foreign Jewish mission societies are gradually being withdrawn from Germany. Dalman has inaugurated a new enterprise by publishing a Jewish-German monthly called the *Berith Ain*, in which enterprise he found emulators in Pastor Werber, of Baltimore, and Gabeleinf, in New York. The leading mission organs in Germany for Jewish work are the *Nathanael*, and the veteran journal, founded by Delitzsch, the *Saal auf Hoffnung*, of Leipzig.

In Austro-Hungary, Norwegian missionaries have begun Jewish Gospel work, especially Pastor R. Gjessing and Philip Gordon, with headquarters at Budapest. Another laborer here is Rev. A. Moody, representing the Scotch Society. Rabbi Lichtenstein is sending out tract after tract, pleading with his people to accept Christ.

In Roumania the London and Berlin societies, as also the Norwegian, are at work; the first mentioned with headquarters at Bucharest, where there is a flourishing school for girls, the second at Jassy; the third at Galatz. Russia is naturally the greatest field for Jewish mission work, and even the government has at times aided the societies in spreading the New Testament among the Israelites. In Poland, Swedish messengers are busy, and Dr. Ellis, from London, has been able to report a large number of baptisms. For 1892 '93 the number was 78; for 1893 '94 it was 103. In the last three years there have been 235 Jewish converts in Poland.

In the Scandinavian countries the contingent of the Jewish population is exceedingly small; but the Scandinavian Christians have a warm heart for the work, as is attested by other contributions, societies, and messengers sent forth by them.

In France the London Society has been at work, as also the French Protestant Society. Naturally England is the headquarters of Jewish mission enterprises. Here are found the greatest and the most societies of this kind, and by far the greatest liberality for the cause. At least a dozen periodicals are published in the interests of the work and it is supported by men and means throughout the Jewish diaspora. The *Mildway Mission* alone in 1893 disposed of 18,406 Hebrew New Testaments, and 69,657 parts of the Testament in the jargon. Since the beginning of this literary propaganda, in all 208,313 Hebrew New Testaments have been used, and 467,577 parts in the jargon. In every way the Christians of England do as much or even more, for the cause of the evangelization of Israel than all the other Christian peoples put together.

The immigration of Russian and Roumanian Jews to the further Orient has made the latter a more important field of operation. The headquarters naturally are such centers as Constantinople, Smyrna, and Jerusalem, and in secondary way, Saloniki and Damascus. Fully a dozen societies are found represented in these districts from a half-dozen sections of Christianity, and laboring in many methods and manners.

In North Africa, the London Society has its stations, especially in Tunis, Algiers, and Morocco. In Persia, the headquarters are at Ispahan and Hamadan, and in India in Bombay, where the leading mission worker is J. Henry Lord, aided by the periodical *Ha-Mebasser*. In America, the work for Israel has been manifold and multifold, being in charge of fully a half-dozen different churches, such as the Episcopalians, Lutherans, Adventists, and others, and partly controlled by individual, lovers of the chosen people. Jewish mission journals in English, German, and the jargon are published in considerable number.

In Australia, both German and English societies have stations in various parts of the island.

## A TIMELY WORD.

A certain Archdeacon Taylor of England has lately been making a speech in Liverpool, which had a strong wholesome ring for this day of imitation in the Established Church of so much that it is Romish. In my judgement the minister in the chancel at the east end of the church, and officiating at the communion-table has the same priesthood as any poor godly widow kneeling at the corner of the west end of the church, neither more nor less, and not at all, if not truly born again God's Spirit. The statement is made, "Priests sacrifices, the altar, there they stand and will stand forever." True, I see them illegally in churches but as far as the law of the church of England goes there is neither one nor the other. I was reading the paper the other day, and I saw a speech made by Lord Edmund Fitzmaurice. I don't know what his religion is, I think he belongs to the Church of Rome, but I don't want to speak disrespectfully of him if he does. He says the Church of England and the Church of Rome are joined together again in a grant struggle for civil and religious liberty. That is certainly refreshing news, and quite novel to many people, as it is to myself. I never heard before that the church of Rome was the champion of evil and religious liberty; that is a new thought.

I am well aware that individual Roman Catholics have been noble champions of that sacred cause, and our Roman Catholic forefathers wrested Magna Charta from King John—it was the rising spirit of Protestantism in the 14th century—but I also know that the Pope was on the Papal throne at that time. His name was Innocent III.—he could not be very innocent I think. He excommunicated our forefathers for doing what they did. And not only that, he summoned Archdeacon Langton to go over to Rome to give an account of himself for countenancing such a daring thing. The Reformation gave us civil and religious liberty in spite of Roman Catholicism, and even as late as 1864—some of you may perhaps not remember that, but I am one of the antideluvians—the Papal syllabus condemned liberty of conscience as a pestilential heresy, and as insanity, and most dangerous to the Roman Catholic Church. I full agree with the Pope there; it is very dangerous indeed to them. In the face of that how can it be said that the Church of England and the Church of Rome are joined together again, when all our liberties were got in despite of the Church of Rome? Whatever may happen our duty is the same as it ever was, to maintain the principles of the Reformation in the National Church. As long as the old ship floats we intend never to give them up, and whether in season or out of season, whether the sun shines or the cloud comes down, here we are and here we stand. We are still determined to maintain to the end the principles of the Reformation in the National Church, and if it goes down, then in God's name let it be under the old flag—the Protestant religion and the liberties of England.

## HOPEFUL OUTLOOK FOR THE FOREIGN BOARD.

On March 1st, 1896, the Foreign Board needed to receive about \$490,000 before April 30th, to meet all its obligations. This means that the last two months must furnish more than one-half the total receipts of the year. For the month of March, 1896, the receipts were \$10,197.31 less than for the same period in 1895. It is impossible to predict the changes that will occur before April 30th, but the Board prefers to anticipate such gifts from the churches and friends of the works as will at least equal the amount received in the same period last year.

Any statement in anticipation of the final figures must necessarily be an estimate and subject to all possible changes. At the beginning of the year, the Board decided that a deficit must, if possible, be avoided and cut down the total of appropriations at once \$100,000. This was the part of the missionaries and the Board from a conservative standpoint in meeting the condition that existed through the church and through the country.

During the year now closing, there has been no attempt to enlarge upon the misfortune of diminished receipts and a deficit, the information being simply laid before the church, leaving it for the Board and the Church in mutual work to restore conditions that will permit aggressive work in this great cause.

At this season, the treasurer is busy examining all the appropriations of the current year, determining what items of work may not have been accomplished, so that the appropriations could be cancelled as far as possible, reducing the total of liabilities. The accounts on the fields, which closed April 30, 1895, have also been examined as usual, to determine what items in the old year on the field were unexpended, leaving a corresponding balance from the old appropriations available for this year's work. . . . In estimating the conditions of April 30th, of the present year, the church may therefore depend upon a reasonable amount of saving owing to unused appropriations, and in addition, the Board gratefully records the increased gifts of the churches and friends of the work and the generous help which is coming to the relief of the old deficit through the anniversary reunion fund. May this bear a word of grateful acknowledgment to all these givers. Without giving the precise figures, the Board is very hopeful that this year will close without any deficit. It may be that some will be led to ask what they can do now. Let all who can, send in their individual gifts, large or small to the treasurer, and let churches make sure that their gifts, if not already sent, shall reach New York April 30th; the books close absolutely on that date.

The glory of the work is not dimmed by the retreat of

the church from its advanced position of a few years ago (gifts 1892-1893, \$1,014,504.37; 1894-1895, \$865,709.37) but the joy and hope of advance is now possible.

WM. DULLES, JR., Treas.

156 Fifth Ave., New York.

## WHAT OTHERS SAY.

There was a time when discipline was exercised in the church with a rigor that would startle the easy-going church member of the present day. Are we not at the other extreme? Is not discipline for the good of the person upon whom it is inflicted? As we love him should we not say to him, "If you will not walk orderly you must leave our fellowship"?—*United Presbyterian*.

In former days revivals used to be thoroughly and pointedly individualistic; recently, under the inspiration of Professor Herron, the prophet of the new movement, and in the preaching of Rev. B. Fay Mills, its evangelist, revivalism has become largely and diffusively socialistic. This new revivalism is not without historical precedent. It has indeed, some characteristics which, at least in the extent to which they are carried, are novel and peculiarly its own, such as the extensive business preparation and advertisement of it. The closing of a considerable number of stores by joint agreement, at the request of the management, during a portion of one week day afternoon, marks a distinctive feature of the business conduct of this modern religious campaign. The old New Haven divines used to debate the question whether means were justifiably in procuring spiritual blessings, the question which this new revivalism might deem worthy of discussion would be, rather, whether any means of good business enterprise had been neglected in arranging for a day of Pentecost.—*Newman Smythe in The Congregationalist*.

The last few years have witnessed a great change in the character of preaching. We have become a great people, we have increased in wealth and culture and the soul-humbling doctrines of the cross seem to be a serious discount in many of our pulpits. The trend now is towards morality, sociology and politics. Ethical has largely supplanted evangelistic preaching. We would not be alarmists or pessimists, but we ask, is it not wise to call a halt and consider whether there is not danger that we lose our power as ambassadors of Christ and our churches wander from the truth because we fail to feed them with the bread of life. What was the character of the preaching of Christ and his apostles? Did our Lord show that everything culminated in his atoning sacrifice? As his disciples were able to bear it, he alluded to the cross. Paul says to the cultured Corinthians, "I determined to know nothing among you save Jesus Christ and him crucified." And "God forbid that I should glory save in the cross of our Lord Jesus Christ." Everywhere he went his one theme was Jesus and the resurrection. By the proclamation of this great doctrine he overturned the strongholds of Satan and turned the world upside down as was charged against him at Ephesus. In his epistles to the churches he pursued the same course. It is life and salvation first, conduct afterward.—*Rev. D. Cooley, in The Standard (Baptist)*.

The *N. Y. Observer* well speaks concerning "Rosewater Theology." What is offered under the head of a "new statement" is often mis-statement. The tendency appears to be constructive, but is in fact destructive. It is not a newer equivalent which replaces, but a novel substitute which displaces, the old reality. As for the favorite adjective "popular," it seems singularly out of place when applied to preaching. The question is not whether a thing is popular, but whether it is true. There are not two geometries, one or both of them dependent upon the suffrages of mathematicians, nor is there any such thing as the voting of truth in the theologic sphere in or out of office. The question is, what is fact, and not what is the feeling about the facts. If there are any verities of evangelical truth at all, nothing of good to be accomplished by toning them down, to making excuse for what God is thought to have unnecessarily or mistakenly done. The real trouble is with the human conscience and will, and there are far more readily and permanently influenced by uncompromising exhibitions of the justice as well as the mercy of God, than they are plausible palliations of doctrines which are none the less fact and necessity because sternly significant. The theology which is true is the theology that is safe—and that will work. What is wanted in our doctrinal teaching is not emollient, but stimulant.

A writer in the *Herald and Presbyterian* relates the following as regards the denominational head-piece which a certain church bears:

A prominent Senator, in conversation with a Presbyterian pastor, mentioned the fact that he was a member of the "Disciples' Church, commonly called Campbellites." The pastor replied: "Well Senator, I wish your people would agree upon a name, and one which would not embarrass other churches, when they wish, as they do, to speak of you in all respect and courtesy. In one section your people insisted on being called 'the Christian Church,' yet were told by their relatives from another State, on a visit to them, that that was not the right name, but 'Disciples' Church' was the true name; and the one in charge of the religious department of the census of the United States had to give the reason why your church could not be designated by either of those names in the census of 1880." The Senator replied: "You are right, and I told President Garfield that it was the greatest arrogance in the world for us to call ourselves 'the Christian Church,' as if no others were Christians, and Mr. Garfield fully agreed with me." The italics in the above remark, quoted from the conversation of the Senator, only do justice to the emphasis laid upon the words by the speaker himself. And he is a man, in character, talents and influence, second to few, if any, in the United States.—*Truth*.

## The Family Circle.

### THINGS THAT NEVER DIE

The pure, the bright, the beautiful,  
That stirred our hearts in youth,  
The impulses to wordless prayer,  
The dreams of love and truth;  
The longings after something lost,  
The Spirit's yearning cry,  
The strivings after better hopes—  
These things can never die.

The timid hand stretched forth to aid  
A brother in his need,  
A kindly word in grief's dark hour  
That proves a friend indeed;  
The plea for mercy, softly breathed,  
When justice threatens high,  
The sorrow of a contrite heart—  
These things shall never die.

The memory of a clasping hand,  
The pressure of a kiss,  
And all the trifles, sweet and frail,  
That make up love's first bliss;  
If with a firm unchanging faith,  
And holy trust and high,  
Those hands have clasped, those lips have met—  
These things shall never die.

The cruel and the bitter word,  
That wounded as it fell:  
The chilling want of sympathy  
We feel but never tell:  
The hard repulse that chills the heart,  
Whose hopes were bounding high;  
In an unfading record kept—  
These things shall never die.

Let nothing pass, for every hand  
Must find some work to do;  
Lose not a chance to waken love—  
Be firm, and just, and true;  
So shall a light that cannot fade  
Beam on thee from on high,  
And angel voices say to thee—  
These things shall never die.

—Dickens.

### CUP-AND-SAUCE CHRISTIANS.

The church at Bushville was a branch church, the parent congregation being a few miles away in the same township. Increased accommodation was greatly needed for the Sabbath-school and other meetings, and a shed was also urgent, as the farmers did not like to drive into the tavern shed opposite; so, after considerable discussion and canvassing, these two buildings were erected at a cost of about three hundred and fifty dollars.

The time came to hold the annual meeting, a beautiful moonlight evening in the early fall. The good minister was in the chair, and after prayer and praise he called upon the treasurer to read the report, by which it appeared that the money had been raised for the school-room and shed, one hundred and seventy dollars for the support of ordinances (which meant the minister's salary), seventeen dollars had been sent to the home mission fund, and twenty-four dollars to the foreign mission field.

The pastor expressed his gratification at the result of the year's work, and prayed that the Lord would accept the offering. After an earnest address and prayer the meeting was brought to a close.

Farmer Robson and Farmer Ridley came out together and drove home in a well-appointed conveyance, a short two miles. Mr. Robson was an old settler and had grown up with the place; Mr. Ridley was a new comer, and what was known of him was good.

"How did you like the meeting?" said Mr. Ridley.

"I thought it was just splendid. Think of over five hundred dollars given in one year to the cause of Christ by a mere handful of folks! An improvement on former days I can tell you! How did you like it?"

"I felt humbled, even to sadness," said Mr. Ridley. "I may be peculiar, but it seems to me that men are much more selfish than they think they are. Men seem so strange to the joy of that

inner circle of pure devotion to the Master, giving joyfully of their substance, hoping for nothing again. Your big five hundred dollars, to my view, shrinks down to less than a dollar for each member of our little church; for only two items of the report, showing a total of forty-one dollars, can be called thoroughly disinterested giving; the other money we are interested in and get a benefit from. If we gave the minister four times as much it would be cheap, for he is worth it, and more.

"We want to look a little deeper into the meaning of things. We are fond of the Scripture, 'My cup runneth over,' but we like it to run into our saucer. We are cup-and-saucer Christians, and need improving. When David said, 'My cup runneth over,' he spoke in harmony with another word, 'Eat the fat and drink the sweet, and send a portion unto them for whom nothing is prepared.'

"What portions have our congregation sent out? I heard you pray, Brother Robson, not long ago, 'Oh, send out thy light and thy truth!' and sometimes we sing,

Fly abroad, thou mighty Gospel,  
Win and conquer—never cease.

"How many feathers have we put into the wing of this evangel flying over the earth with Gospels and tracts in every language? The report did not say a word about the Bible and Tract Society and Seaman's Mission, and I suppose as a congregation, we have not given a cent. People think they are giving to Christ when they are building a shed. Is it for Christ, or for themselves?

If men give to the sacred cause, looking for something again, they will get a small reward; if their motives are badly mixed they will get nothing; but if they give right out, hoping for nothing again, their reward shall be great and they shall be the children of the Highest, for He is kind to the thankful and the evil."

A pause and a sigh. At length Mr. Robson said, "Where did you get those notions?"

"I got them from old Hosea, the son of Beer: 'Israel is an empty vine; he bringeth forth fruit unto himself.'"

The two miles was up, and Farmer Ridley sheered off the road and landed Farmer Robson on his milk-stand.

"Good night, my brother. I left the meeting feeling splendid; I enter my door in a different spirit. And I call you to witness, that if life be spared, the next report shall tell a different tale."

Farmer Ridley said good-night and sheered into the road again, the moonbeams shining on his face and a holier light glowing in his soul.—*Presbyterian Witness.*

### WHY I GO TO CHURCH ON RAINY SUNDAYS.

Frances Ridley Havergal's admirers, whose name is legion, will read with interest the following lines from her pen:

I attend church on rainy Sundays because,

1. God has blessed the Lord's day and hallowed it, making no exceptions for rainy Sundays.

2. I expect my minister to be there. I should be surprised if he were to stay at home for the weather.

3. If his hand fail through weakness, I shall have great reason to blame myself unless I sustain him by my prayer and presence.

4. By staying away I may lose the prayers which may bring God's blessing, and the sermon that would have done me great good.

5. My presence is more needful on Sundays when there are few than on those days when the church is crowded.

6. Whatever station I hold in the church, my example must influence others. If I stay away, why may not they?

7. On any important business rainy weather does not keep me at home, and church attendance is, in God's sight, very important.

8. Among the crowds of pleasure seekers I see that no weather keeps the delicate female from the ball, the party or the concert.

9. Among other blessings such weather will show me on what foundations my faith is built. It will prove how much I love Christ. True love rarely fails to meet an appointment.

10. Those who stay from church because it is too warm, or too cold, or too rainy, frequently absent themselves on fair Sundays.

11. Though my excuses satisfy myself, they still must undergo God's scrutiny, and they must be well grounded to bear that. (St. Luke xiv. 14.)

12. There is a special promise that where two or three meet together in God's name He will be in the midst of them.

13. An avoidable absence from the church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter do not know Him.

14. Such yielding to surmountable difficulties prepares for yielding to those merely imaginary until thousands never enter a church, and yet they think they have good reason for such neglect.

15. I know not how many more Sundays God may give me, and it would be a poor preparation for my first Sunday in heaven to have slighted my last Sunday on earth.

### BORROWERS.

An independent, self-respecting person does not indulge in the pernicious habit of borrowing. Although circumstances may sometimes force such a one to seek temporary assistance, yet mindful of David's characterization of him who borroweth and payeth not again, there is always a commendable promptness in discharging even the smallest pecuniary obligation. Books borrowed by these conscientious people are treated with the respect due to them, carefully used, and returned unblemished to their owners. To such friends how readily, almost eagerly, do we lend the most precious volumes in our library! But with what trepidation do we hear the careless, inveterate borrower asking for a book! If it ever be returned it will be in a soiled or tattered condition, and there will be a glib, plausible apology, or perhaps none at all. Sometimes our book goes through a course of lendings, the first borrower assuming the rights of ownership, but not the responsibility of the wear and tear of the circulated volume.

Ah, King Solomon, your dictum needs revising! Lenders must submit to losses, to petty drains, to seeing valuable sets of books with dreary gaps in their ranks, or to be branded as hateful or disagreeable if they have moral courage to withstand the borrower's tyranny.—*Harper's Bazar.*

### WORTH KEEPING.

These "keep texts" are all in the Bible. Find them and learn them, and so make them yours.

"Keep thy heart with all diligence, for out of it are the issues of life."

"Keep thy tongue from evil and thy lips from speaking guile."

"Keep thee far from a false matter."

"He that keepeth his mouth keepeth his life."

"Take heed to thyself and keep thy soul diligently."

"Little children, keep yourselves from idols."

"My son, keep thy father's commandments."

"My son, keep sound wisdom and discretion."

Awarded  
Highest Honors—World's Fair.

DR.  
**PRICE'S**  
CREAM  
**BAKING**  
POWDER  
MOST PERFECT MADE.

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

### ANCIENT SCHOOL DISCIPLINE.

Boys and girls, now-adays, ought to take great pleasure in the easy times they have and the humane character of their teachers.

Here is the castigatory record of the first teacher of Horace, the Roman poet. This teacher's name was Orbilius. Horace, like bad boys to-day, had a nickname for him. He called him *Plagosus*—full of blows, which was well applied, as will be seen from the following list taken from Orbilius' school register of fifty-one years that he spent as teacher in Suabia. After this very emphatic experience he came to Rome in Cæsar's consulship:

911,500 canings,  
121,000 floggings,  
209,000 custodiæ—in guard house.  
135,000 taps with the ruler,  
10,200 boxes on the ear,  
22,700 tasks to repeat by rote.  
It was further calculated that he had made  
700 boys stand on peas,  
6,000 kneel on the sharp edge of wood,  
5,000 wear the fool's cap,  
1,700 hold the rod.

—*The Individual.*

### FREE.

We direct special attention to the following remarkable statement:  
For many years I suffered from Catarrh, which destroyed my hearing, and for twenty five years I was so deaf that I could not hear a clock strike holding my ear against it. I had tried every known remedy, and nothing gave me the slightest relief. I obtained Dr. Moore's treatment, and in three weeks my hearing began to improve, and now I can hear common conversation across a room; can hear a clock strike in an adjoining room, 30 feet away. I think I am entirely cured, and my hearing permanently restored.  
EDWIN COLEMAN, Maize, Kas.

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

### Drunkenness is a Disease.

Will send free book for particulars. How to cure "Drunkenness or the Liquor Habit" with or without the knowledge of the patient. Address Dr. J. W. Haines, 187 Race St., Cincinnati, O.

### FLORIDA VERY CHEAP.

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

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

Our Young People.

IF I KNEW.

If I knew the box where the smiles were kept,

No matter how large the key,  
Or strong the bolt, I would try so hard,  
'Twould open, I know, for me.  
Then over the land and the sea, broadcast,  
I'd scatter the smiles to play,  
That the children's faces might hold them fast  
For many and many a day.

If I knew a box that was large enough  
To hold all the frowns I meet,  
I would like to gather them, every one,  
From nursery, school and street;  
Then folding and holding I'd pack them in,  
And turning the monster key,  
I'd hire a giant to drop the box,  
To depth of the deep, deep sea.

—Maud Wyman.

SLEEP LITTLE BABY OF MINE.

Sleep little baby of mine,  
Night and the darkness are near  
But Jesus looks down, through the shadows  
that frown,  
And baby has nothing to fear.  
Shut little sleepy blue eyes,  
Dear little head be at rest,  
Jesus like you, was a baby once too,  
And slept on his own mother's breast,  
Lullaby, lullaby, sleep my baby sleep.

Sleep little baby of mine,  
Soft on your pillow so white,  
Jesus is here, to watch over you dear,  
And nothing can harm you to-night.  
Oh little darling of mine,  
What can you know of the bliss,  
The comfort I keep, awake or asleep,  
Because I am certain of this,  
Lullaby, lullaby, sleep my baby, sleep.

—Chas. Dennee.

A WISE JUDGE.

An Eastern Emir named Banacas had heard that in a certain town of his dominions a Judge lived who was able to distinguish the true from the false in a remarkable way. He decided to convince himself of the truth of this report.

He disguised himself as a merchant, and in this unassuming attire approached the place where the Judge lived.

As he rode into the city, a beggar approached him and demanded alms from him.

The Emir gave him a small coin, and would have continued on his way, but the beggar held on by his clothes.

"What more do you want?" asked the Emir. "I have already given you something."

"Yes you have given me something," said the beggar; "but I have another favor to ask: let me ride behind you on your horse as far as the great square. I am lame, and must go there; and if I go on foot the horses and camels will tread on me."

"Very well," said the Emir, letting the beggar mount beside him. And on they rode until they reached the great square.

Arrived here, the pretended merchant halted, but the beggar would not budge from his place.

"Why do you remain on the horse?" asked the Emir. "We have arrived. Get down."

"Why should I get down when the horse belongs to me?" said the beggar. "It is your business to dismount. And if you don't do it willingly I'll summon you before the Judge."

The matter soon grew to be a quarrel, and a ring of spectators was formed.

"Go to the Judge!" cried the people. "He will soon settle the dispute."

And away went the Emir and the beggar to the Judge. The Emir had double grounds for satisfaction, for he would get back his horse and at the same time test the sagacity of the Judge.

"A good many people filled the Court, and the Judge called the litigants one

after the other, in the order in which they had appeared.

Until it came his turn the Emir had time to make observations. The Judge had called up before him a scholar and a peasant, who had quarreled about a woman. Each of the two declared that the woman was his wife.

The Judge listened to both, was silent a moment, and then said, "Come again to-morrow morning, and let the woman remain here."

Next in turn came a butcher and a trader in oil. The clothes of the butcher were spotted with blood; the oilman's attire looked as though soaked in oil.

The butcher held tight to a purse with one hand; the other hand was held fast by the oilman.

"I was buying oil," said the butcher, "and as I took out my purse to pay him, he seized my hand, intending to rob me. I resisted, and now he declares the purse his. I held it fast, but he would not let my hand go, and therefore we have come to you to have the matter decided. The money is mine. He wants to rob me."

"Certainly not," replied the oilman. "This man came to my shop to buy oil, and asked me to change a gold coin. I put the change on the counter; he seized it without giving me the gold, and made off. But I got hold of him and bring him here to have justice done me."

The Judge listened to them, was silent a moment, and then addressed the men as follows: "Let the money remain here and come again in the morning."

And now the Judge called the Emir and the beggar before him. The Emir stated his case, and after him the beggar was asked to explain.

"The matter did not happen as this man asserts," the beggar began; "It was I who was riding into the town when this man approached me and begged me to take him up. He told me he had business on the great square. I allowed him to mount and brought him to his destination. But he then refused to dismount, declaring that the horse was his, which is false."

The Judge quietly listened to both, was silent a moment, and said, "Let the horse stay here, and both of you come to-morrow morning."

Next day a multitude of people assembled to hear the Judge's decision.

The scholar and the peasant were summoned.

"The woman belongs to you," said the Judge to the scholar. "And you," addressing the peasant, "will receive fifty blows with a stick on your feet."

The scholar led away his wife, and the peasant, in the presence of all the crowd, received his fifty blows on the soles of his feet.

Next came the butcher and the oilman before the Judge.

"The money belongs to you," said the Judge to the butcher. Turning to the oilman, "You will receive fifty blows on the soles of your feet."

The butcher took his money and the other received his punishment.

At last the Emir's and beggar's turn came.

"Would you recognize your horse among twenty others?" asked the Judge, addressing the Emir.

"Certainly."

"And you?"

"I also," said the beggar.

"Come with me," he said to the Emir. They went to the stable, and the Emir at once recognized his own horse among the others.

The Judge then led the beggar to the stable and bade him point out the horse. The beggar did so at once.

The Judge again seated himself in court, and speaking to the Emir said, "Take the horse away it is yours."

Then pointing to the beggar, he added, "Give this man fifty on his soles."

It was done at once.

The Judge went home, but the Emir followed him.

"What more do you want?" inquired the Judge, "are you not satisfied with the sentence?"

"Perfectly satisfied," replied Banacas, "but I would like to know how you managed to find out that the woman belonged to the scholar and not to the peasant, the money to the butcher and not to the oilman, the horse to me and not to the beggar."

"Listen, then, and I will tell you how I discovered the truth. As to the woman, I called her this morning, spoke with her, and told her to pour some fresh ink into my ink stand. She took the ink stand, cleaned it, and in the neatest manner poured in the fresh ink—a proof that she had been previously entrusted with such work. Had she been the peasant's wife, she could not have done it. And therefore, I decided that the scholar had spoken the truth.

"As to the money, I took the following plan. Yesterday I took a basin of clean water and put the coins in it. This morning I looked to see if any oil floated on the surface of the water. If the oilman had had the coins in his hands, which were all stained with oil, some of it would have stuck to them. But the water remained quite pure, without the smallest speck of oil on it. From this it was clear that the money belonged to the butcher.

"With regard to the horse the truth was not so easy to arrive at. The beggar recognized the horse among twenty others as quickly as you did. But my object in taking you into the stable was not so much to see if you recognized the horse as to notice if the horse recognized you. As you entered the horse turned his head towards you and whinnied, but he was quite indifferent to the beggar's touch. So I decided that the horse was yours."

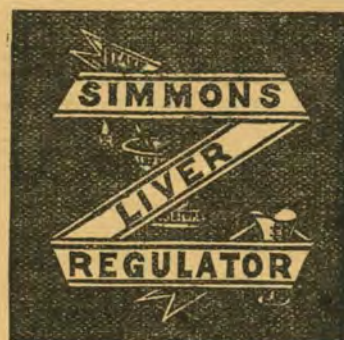
I am no merchant, as you supposed," said Banacas to the Judge, "but the Emir Banacas. I have come to see for myself if it is all true that I have heard of your wisdom and righteous judgments. Now I see that you are indeed a wise judge. Ask anything you wish from me and you shall have it."

"I know no greater happiness," said the Judge, "than such praise from the mouth of the Emir, and I desire no other reward."—The Christian World.

With some people, discontent is a constitutional infirmity. Born under the malign star, they have never been able to travel beyond its influence. Change of condition fails to improve their disposition. Like sea water, prosperity serves to increase rather than allay their thirst. The trouble is not in circumstances, but in themselves. If put back in paradise, they would be dissatisfied with their primitive furnishings. How such unfortunate persons would ever be able to get on in heaven is more than we are able to tell. The very perfection of the place would be a source of annoyance to them, and the sight of perfect people would be sure to excite in them the most unheavenly feelings. The prime need of such persons is a constitutional regeneration.—Rev. David Sherman, D. D.

The mistaken idea that it is a bad economy to send men and money abroad dies hard.

Does science need to demonstrate the money value of deep-sea dredgings or of Arctic exploring expeditions? And shall the church have none, who at peril and expense, go after souls lost in the frozen seas of sin? None to sound the depths of human misery in foreign parts? Sometimes what appears to us profitless, in the divine economy proves a royal investment. When the early church proposed missions to Saxony and the British Isles, doubtless there were those who said it was wasteful and visionary. It is enough that He who knows the end from the beginning says,



THE BEST SPRING MEDICINE

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

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

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

"Go ye into all the world." It is safe to obey and leave the matter of profit or loss to Him who wastes nothing.—S. J. Humphrey.

Pure Blood is the safeguard of health. Keep your blood pure, rich and full of vitality by taking Hood's Sarsaparilla, and you will not need to fear the attacks of disease.

Hood's Pills cure liver ills, constipation, jaundice, sick headache, biliousness. 25c

If the people who want to do good among the poor would give up patronizing them, would cease trying to convert them before they have gained the smallest personal influence with them, would visit them as those who have just as good right to be here as they have, it would be all the better for both, perhaps chiefly for themselves.—Geo. MacDonald.

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.

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.

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



Buckeye Bell Foundry E. W. Vanduzen Co., Cincinnati, Ohio. Best Pure Copper Church Bells & Chimes. Highest Award at World's Fair. Good Medals. Mid-winter Exp'n. Price, terms, etc., supplied free.

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

Ministers and Churches

GENERAL ASSEMBLY.

The General Assembly of the Presbyterian church in the U. S. A. will meet in the First Presbyterian church, Saratoga Springs, N. Y., Thursday, May 21st, 1896, at 11 o'clock a. m., and will be opened with a sermon by the Moderator of the last Assembly, Rev. Robert Russell Booth, D. D., LL.D. The undersigned constituting the Committee on Commissions will be in the lecture room of the above named church at 8 a. m. on the day of meeting, to receive the commissions of Commissioners.—Wm. Henry Roberts, S. C.; Wm. Eves Moore, Per. Clerk.

ST. LOUIS AND VICINITY.

Dr. Brookes is conducting a series of Bible meetings at Lansing Mich.

The Lindenwood College faculty and students are enjoying a brief Easter vacation.

At the Memorial Tabernacle, this city, on last Sunday nine members were received, six on profession and three by letter.

Rev. D. L. Temple welcomed 8 new members into the East St. Louis church, last Sunday, 5 of whom came by profession.

The Rev. D. M. Hazlett will give his lecture 'Around the world in 75 minutes,' illustrated with the stereopticon, at the Centenary M. E. church, Thursday evening.

At last Sunday's communion service at the Washington and Compton avenue church there were in all 17 additions, each by profession.

At the West church Dr. Ferguson had the pleasure of welcoming 14 new members last Sunday. The attendance, that day, was the largest in the history of the church.

At the Second church, last Sunday, Dr. Nicolls received 9 new members. He preached at the Biddle Market Mission, that evening, before a large congregation.

Mrs. Samuel D. Porter, recently deceased, was one of the oldest Presbyterians in the city. She and her husband were among the original members of the First church, having come here in '37.

The Easter services at the First church were of the usually attractive nature. At the communion service, Sunday afternoon, there were 11 additions, 8 by profession. The attendance of communicants at that service was the largest for years.

The Presbytery of St. Louis will meet in Stated Spring Session, April 21, at 7:30 p. m., Cote Brilliante church, Marcus and Labadie Ave., St. Louis, Mo. Sessions will remember to send in their Records for review.—J. H. Gauss, S. C.

The Rev. S. L. Ward on your foreign missionaries of Teheran Persia, has spent the last two weeks within the bounds of the Presbytery of St. Louis. He has addressed many meetings—Church congregations, Ladies' Missionary Societies and Sunday Schools. His visits have been greatly appreciated and the interest of the people in the far off Persian field have been quickened.

The Evangelical Alliance of St. Louis passed a resolution last week requesting all the pastors to give their people an opportunity to contribute to the Armenian Relief Fund, and asking the pastors to receive the contributions that may be made and forward the same to the treasurer of the Armenian Relief Fund, W. B. Palmore, 1414 Locust street. This notice will commend itself to the brethren. The atrocity of the century has been suffered in Armenia, and as long as one's memory retains knowledge of it will the remembrance that he had a share in relieving such suffering be gratifying to the Spirit.

A member of the MID-CONTINENT staff had the pleasure of attending Easter exercises at the Compton Hill chapel, last Sunday afternoon. Every seat was filled. The singing was entered into with a rush and a vim good to listen to, after the languid efforts of some of the more favored scholars of our west-end Sunday schools. The collection, almost all pennies, was over \$501. Rev. Mr. Seaman, superintendent B. F. Edwards, Miss Sloan, the pianist, and the faithful, zealous teachers deserve high praise for the state of things at Compton Hill in general and last Sunday's most successful gathering in particular. Among the special features of the day were short, happy addresses by Rev. G. T. Eddy and Elder Butler, of the Washington avenue church, and a tenor solo by Mr. Charles Blood. The attendance, all told was 371. A number of interested visitors were present.

Last Sunday was a memorable day for the Central church. The debt was wiped out, and all gathered to hear Dr. Mack formally announce the good news. This debt has been a weight on the church for many years but all joined hands and now it is pushed aside. Since Easter a year ago, \$3,500 has been raised for this purpose (of which the Ladies' Aid gave \$1,000). Last Sunday's special offering of \$5,000 is sufficient to raise the incumbance entirely, if the writer's information is correct. The ladies have done nobly in this matter, and deserve high praise. And all, in fact, have put a shoulder to the wheel in a most encouraging way. It is needless to speak of the joy of Dr. Mack and the officers of the church in this happy event. The Easter Sunday of 1896 will never be forgotten by any of the hundreds who gathered, last Sunday, at the Central church.

At the Mass Meeting for Armenian Relief, a resolution was very heartily and unanimously passed, asking W. B. Palmore, for the benefit of the Armenians, to deliver his lecture on "ITALY BY MOONLIGHT," which he consented to do on condition that the friends enlist themselves personally in working up an audience for such a lecture. This lecture will be given in Entertainment Hall Friday evening, May 1st. Let all the friends of humanity in the city lend a helping hand to the bleeding, starving Armenians by joining this economical excursion through this sunny land of poetry, art, romance and song, at the popular and nominal price of 25 cents. OPINIONS OF THE PRESS: "The lecture on Italy for interesting detail, rhetorical style and lofty eloquence has rarely been excelled."—Sedalia Democrat. "One of the rarest treats a Fayette audience ever enjoyed. His discussion of Michael Angelo and his genius was sublime in its eloquence."—Fayette Advertiser. "The lecture, without doubt, was the most instructive and entertaining one that has been given in our city for years."—Warrensburg Star.

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MISSOURI.

KANSAS CITY, LINWOOD.—This church, half advanced in its sixth year, held its annual meeting on Monday evening March 30th. The pastor, the session, the finance committee, the Sunday school, the Pastor's Aid, the Woman's Missionary Society, the Christian Endeavorer, and King's Daughters presented reports showing a commendable degree of activity. The finances show an improved condition. Contributions were made to all the Boards, except Education. In lieu of this the church aided its own student, Mr. A. E. Wardner, Jr. Messrs. J. S. Bailey and A. A. Whiting were re-elected elders for three years. Mr. Thomas Curtis was elected to fill the unexpired term of Judge T. R. Stockton who has removed from the city. Mr. D. S. Patterson was re-elected trustee for three years. Messrs. George Law and Frank A. Bower were elected members of the finance committee, Messrs. George W. Dodd, George Law and Frank F. Gimler were elected superintendent, assistant superintendent and secretary of the Sunday school; and Mr. George Law clerk of the congregation. The total membership of the church is 132, a net gain of 29 during the year. A committee was appointed to devise a plan for paying the debt of the property, to report at a subsequent meeting.—SECOND CHURCH.—This church is reported thoroughly united, free from debt, increasing in number and resources. The pastor, Dr. Jenkins, keeps open house Saturday evenings in the way of informal receptions.

WHITE OAK.—The Young Peoples' Sunday-school class, in this church, Mrs. George Ford, teacher, recently entertained and surprised the minister who supplies this pulpit in a way that is calculated to draw the pastor and the young members of the flock very near to each other. The words spoken by Mrs. Ford in presenting an elegant Bible to Rev. J. C. Sefton were well chosen. Speaking for her class she said "I believe that I express the sentiment of each one of them when I say that your earnest and untiring Christian efforts in our midst as a servant of God has touched their hearts and led them to a firm resolution to be more like the Christ you preach." This church had a good number of accessions to the membership the past winter.—E. D. W.

FORDLAND.—Rev. J. N. McClung of Monett, Mo., and the Synodical Missionary are spending a week with the people of this community holding services twice a day. It is expected that the meetings will result in a petition, of a good list of names, to the Presbytery of Ozark for the organization of a church. Several Presbyterian families have recently moved into this community. Among them are three ruling elders and their families.—E. D. W.

BUTLER.—The Presbyterian church here has had a successful year under the pastorate of Rev. J. F. Watkins, who, in addition to his pastoral duties, has had his hands full of Home Mission work for the Presbytery, as the chairman of the Home Mission committee. The Sabbath-school of this church has a live Superintendent at its head. The study of the Westminster Shorter Catechism is insisted upon and the answer to the questions seem to be given by every one present. Good congregations greeted us on March 29th, both morning and evening when one preached for the pastor in his absence, assisting a brother presbyter in some special services.—E. D. W.

ASBURY.—It is some time since we saw a new town that the scent of point and new buildings compelled you to credit the story of its citizens when with some pride they say, "seven months ago this was a corn-field." Eighteen years ago in Kansas we were accustomed to hearing such things. But Missouries new town of Asbury, in Jasper, Co., is in process of building and can boast of two railroads having twelve trains that carry and let off passengers at this station. In religious matters the Presbyterians seem to be in the lead. Within the past month the only two sermons preached in the town have been by Presbyterian ministers. The general Dr. J. G. Reaser delivering the first one and the Synodical Missionary for Missouri preaching the second. We expect to organize a church here.—E. D. W.

FAIRFAX.—The Rev. F. Gilkinson has accepted a call to the church at Fairfax, and was expected begin his labors there about April 1. During his pastorate at Milo, Iowa, of three years and a half, 80 persons have been received, mostly on confession of faith.

NEBRASKA.

BELLEVUE COLLEGE.—The condition and prospects of this institution seem brightening all the time. \$3,956 have been received in miscellaneous gifts, large and very small during the year. Some friends are providing in their wills for its help in the future. The Shorter Catechism was recited last year at the Sabbath evening prayer service and recently the President was gratified by receiving a petition signed by many of the students requesting that the plan be resumed. This will be gladly acceded to.

Eighteen new members have been received lately into the church at Beaver City; 21 to the church at Grand Island and 67 to the church at Hebron.

INDIANA.

LA PORTE.—This church at a largely attended meeting declined to accept the resignation of this pastor, Rev. E. B. Newcomb. Mr. Newcomb had been called to the Westminster church of Keokuk, Iowa, and this meeting declined to join in the request for dissolution of the pastoral relation and appointed commissioners to present to Presbytery the church's reasons for negating the proposition.

ILLINOIS.

TUSCOLA.—This church has closed another church year with an excellent showing. All claims have been met including a parsonage payment. The additions to this church membership roll during the year were gratifying a number. The exhibit of figures and work done was followed by a reception given by the ladies at the parsonage, in pleasing token of the regard and honor in which Dr. Hurd, the pastor, is held among the people.

PEORIA.—In the Bethel church, the infant enterprise of Presbyterianism in this city, Rev. Mr. Whorale has been holding a series of meetings with the assistance of the pastors of the First and Second churches. On Sabbath, March 16th, some 30 persons united with the young church. Most of them were adults. This church has but recently taken possession of its new house of worship. The people have a willing mind to work, constituting one of the most successful churches in a most difficult part of the city, and being the only English-speaking Protestant church in the centre of a population of 20,000, with Catholicism as the prevailing religion.

IOWA

MT. Ayr.—The Presbyterian church in this place is enjoying a good degree of prosperity, last Fall Rev. Samuel Alexander accepted an invitation to serve them as stated supply. The congregation began at once to increase and continues to do so. The prayer meetings are quite well attended. During the month of February special services were held under the leadership of Evangelist Rev. W. J. Young, of Des Moines; since that time there have been received into the church, two by letter and three on profession of faith. Rally Day for the cause of Home Missions was observed by the Sunday-school with very excellent results.

Sixteen new members have been added to the church in Ackley, thirty to the church in Cedar Falls; twenty to the church at Rossville.

DES MOINES.—The Third church of this city has called Rev. W. C. Atwood of Chariton. The call is accepted subject to the action of Presbytery.

OWATONNA.—This church has given a call to Rev. George P. Magill.

DENISON.—This is one of the most beautiful county-seats in Western Iowa. The church here has extended a unanimous call to Rev. A. G. Martyn, whose labors the past two years have been blessed with such large gatherings at Grand Junction and Dana. The recent faithful pastor, Rev. N. Clark, after six years' pastorate, has returned to Canada. An exchange states that the outlook for the Presbyterian cause at Denison is most favorable. The location of the Normal College has brought an increase of population and permanent improvement. The congregation is united and ready for aggressive work. The ladies have papered the church edifice, and the young people have put in electric lights. A convenient manse is upon an adjoining lot, and the enlargement of the present church, or a new edifice, is hoped for in the future.

BLAIRSTOWN.—The church has been greatly blessed this winter. The pastor, unaided,

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as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken interdaily, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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conducted a three weeks' special meeting following the Week of Prayer. Forty persons have professed their faith in Christ, and were received into the church. Fifteen of these were heads of families. The pastor, Rev. J. B. Butter, has labored here for nearly eight years, giving eminent satisfaction, and being greatly beloved by all classes. The church has grown in strength and benevolent gifts to the Boards, and the Sabbath-school has nearly doubled in membership since he has been with us. So we glean from an exchange, with interest.

WATKINS.—This church has very nearly sustained the relation of a mission church to the church at Blairstown, being governed by the same session, and ministered to faithfully by the same pastor, J. B. Butter. It is situated in a German Catholic community, and the work has seemed to go on very slowly, with a membership of 15. But our hearts are greatly cheered, when, after a ten days' special meeting, conducted by the pastor, 34 persons were admitted to the church, 31 of them being upon the profession of their faith. This good news it is a pleasure to reprint.

SOUTH DAKOTA.

WENTWORTH.—Rev. F. W. Stamp, Pastor of our church here, and his estimable wife, have been sorely bereaved by the death of their eldest daughter Myrtle, aged nine years, after an illness of only two days. She was a lovely Christian child. The funeral services were conducted by Rev. Dr. Wolff of Madison, Sabbath March 29th.

WHITE.—At the March Communion this church; Rev. A. M. Work Ph. D. Pastor, received 24 new members.

INDIANA.

JEFFERSONVILLE.—Rev. Joseph Miller Hutchinson, for twenty-five years pastor of the Presbyterian Church in this city, last Thursday, the 2nd inst., of Bright's disease, after an illness of several months. The deceased was born at Fredericksburg, O., March 21, 1837. He graduated at Xenia, O., after which he made a tour of the Holy Land, returning to Philadelphia, where he established a mission church. He leaves a widow formerly Miss Anna McCampbell, daughter of the late J. Harvey McCampbell.

MICHIGAN.

HIGHLAND PARK MISSION, Detroit, has enjoyed a series of meetings held by the pastor of the First church, Dr. Brownson. As a result, 19 persons were received into church communion. These, for the time being, are members of the First church; and, with 11 persons received at its late communion, increases the membership of that church by 30.

MINNESOTA.

DULUTH.—The Glen Avon church has made a call for the pastoral services of Rev. Watson Aull, now of Worthington of this State.

BIXBY.—A church with 10 members has been organized here.

WISCONSIN.

MARINETTE.—Rev. J. L. Countermine received 26 new members at the communion season of the Pioneer church of Marinette.

WEST VIRGINIA.

CHARLESTON.—Dr. David Winters of Wichita, Kansas, has been called to the Kanawha church of this city.

CHANGE OF ADDRESS.

Rev. Leonard Keeler from Scotland, Ill., to Tower Hill, Ill.

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### NO SINGLE TEST.

BY C. H. WETHERBE.

The mistake which not a few Christians make with reference to their attainment in grace is that of selecting some certain thing as a test of their advancement. If they can victoriously stand that test, then they seem to take it for granted that they have become quite perfect in life and love. The editor of the Nashville Christian Advocate well says, "There are some people who imagine that they have perfect love, simply because they have no fear. How strange it is that any man should delude himself by such an argument? It is true that perfect love casts out all fear, but it is also true that it does a great many other things. No single test is adequate. The absence of fear may arise from sheer ignorance of what God's law requires, or from utter hardness of heart. It has been noted in criminals and were in murderers on the gallows. A good way for determining whether you are really in possession of the experience of perfect love is to compare yourself in detail with the 13th chapter of 1 Corinthians. If you find that you fail to come up to the requirements of that inspired utterance, you would do well to lower your profession a few notches, until you have made more progress." Partial tests of one's advancement in Christian life are always misleading and blinding. One may be perfect in respect to one grace, while quite imperfect with regard to another. Some Christians are very strong at some points, but very weak at others. It is a great thing to be good and true all around.

### Spring Time

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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.*

**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.*

**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.*

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

**OSBORNE.**—Presbytery will meet at Oakley, Kan., on Thursday April 9th, 1896, at 7:30 p. m.—*Theo. Bracken, 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.*

**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.*

**WILLIAMSETTE.**—Eugene, April 14, 7:30 p. m.—*E. J. Thompson, 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. Hegeman, S. C.*

**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.*

**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 28, 1896, at 7:30 p. m.—*Harvey Hostiller, 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 Geneseo, 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. The Ladies' Presbyterian Missionary Society will meet at the same place, April 21st and 22nd.—*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.*

**OMAHA.**—Will be held at Knox church, Omaha, April 21st, 1896, 7:30 p. m.—*J. D. Kern, S. C.*

**DUBUQUE** will meet in Manchester, Iowa, April 21st, at 7:30 p. m.—*W. O. Ruston, S. C.*

**BOULDER** meets at Longmont, Colo., Tues. day April 21, 1896, at 7:30 p. m. Women's Missionary Societies meet at same place April 22nd and 23rd.—*John G. Reid, Ph. D., S. C.*

**NIAGARA** will meet at Emerson, Neb., April 15th, 7:30 p. m.—*Wm. E. Kimball, S. C.*

The Presbytery of St. Louis will meet April 21, 7:30 p. m., at Cote Brillante church, St. Louis. Sessions will remember to send in their Records for review.—*J. H. Gauss, S. C.*

### The Animal Extracts.

**CEREBRINE** for the NERVES; **CARDINE** for the HEART; **THYROIDINE** for OBESITY. Others. Circulars and medical advice free. Washington Chemical Co., Wash'n, D. C.

### Marriages.

**KILGORE-HEIMAN.**—By Rev. John H. Aughey, March 25, 1896, in Mulhall, Oklahoma, Mr. Benjamin S. Kilgore of Mobeetie, Texas, and Miss Daisy F. Heiman of Mulhall.

**MOULTON-CRAIG.**—At the home of the bride's father in Cameron, Mo., March 26th, Mr. Frank Moulton and Miss Mary Craig, Rev. J. C. Hanna officiating.

**SARGENT-KABEL.**—At Moro, Ill., on the 25th inst., at the home of the bride's parents, by Rev. C. Smith, Wm. Sargent and Minnie Kabel.

**McGIBANY-HENDERSON.**—At Moro, Ill., on the 26th inst., at the home of the bride's mother, by Rev. C. Smith, Frank J. McGibany and Emma Henderson.



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**Current Literature.**

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

**BOOKS.**

**I AM COMING.** A BOOK OF "THAT BLESSED HOPE." By James H. Brookes, D. D., James E. Hawkins & Co., London. Sold at Presbyterian Depository, 1516 Locust St., St. Louis. Price 75cts.

This book by Dr. Brookes, the well known Presbyterian minister of St. Louis, has in particular circulated largely across the sea. It now issues as a fifth edition from an English publishing house, revised and enlarged. The title of the book is founded on our Lord's word to the disciples in John 14: 3 "I come again," which the author, however, takes as, rendered by many masters in interpretation, as "I am coming." The book is very clear and emphatic in its statements, concerning the second coming of Christ. It teaches that the Lord is to come again to our earth; that this coming is to be personal; that it is to be pre-millennial; and especially that it is to be associated with his reign in person and a thousand years of blessing and glory, and that it is imminent—meaning by this that there is no predicted event between the passing moment and Christ's coming in the air for his saints, though much yet remains to be fulfilled before the other feature of the second advent, the coming with his saints to establish his seat on earth.

The book is well adapted for popular reading. The reader is taken at once to the scripture and throughout the whole argument is kept there. This is a remarkable characteristic in all Dr. Brookes' writings and preaching. Each chapter in the book closes with a beautiful, aptly chosen, and most devout selection of poetry which both refreshes and stirs the Christian heart.

**MAGAZINES AND PAMPHLETS.**

We have received two copies of *Report of the Kansas State Board of Agriculture* for the quarter ending, March 31, 1896, and pertaining to "Corn and the Sorghums."

*Scribners* for April contains a wealth of good things, Barrie's classic, "Sentimental Tommy" continues to charm us. Articles descriptive of the renewed interest in the old games of Greece are very readable. Richard Harding Davis has a story which we suppose is very good, but we cannot appreciate it.

The *Harper's* contains a short story by Octave Thanet, "The Missionary Sheriff", which is the short story of the year, so far, in our estimation. Caspar W. Whitney continues to show us what a brave and altogether wonderful fellow Caspar Whitney is. Smalley's paper on Lowell is sure to attract wide attention. Covertly he touches on the British Armenian "attitude" to-day. An exceptionally good number.

Mr. Gilbert Parker contributes to the *April Century* a striking dramatic story entitled "The Little Bell of Honor," a tale of Pontiac, which is said to present admirable characterizations and a striking plot, the central figure of which is a Canadian voyageur who wears at his knee a little bell which is the mark of honor conferred each year upon some voyageur as a token of his prowess and skill.

It also contains a paper by Victor Louis Mason of the War Department entitled "Four Lincoln Conspiracies," which gives a large amount of new material relating to the assassination of the President, and a quantity of illustrations, many of them from the secret archives of the War Department. A writer new to the magazines is Mr. H. Phelps Whitmarsh, who contributes a story entitled "The Mutiny on the 'Jinny Alken,'" said to be a striking piece of story-telling. Among its characters are a cock-

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The saloon is the great breastwork behind which Satan carries on his deadly warfare for human souls.

Whisky has no respect for bullion nor birth; it will stagger a millionaire or a prince as quickly as a pauper or a tramp.

Temperance people do not seek to do the saloon man harm. Their struggle is to prevent him from doing others harm.

Show me a liquor-selling landlord that Christ counts an honest, respectable man, and I will secure for him a job as a freak in a dime museum at a salary of \$1,000 per week.—*Attila, in Phalanx.*

**TEA CIGARETTES.**

The *Lyon Medical* for December 1, says that fashionable English ladies are no longer content to drink tea, but that they smoke it at five o'clock teas. A lady who is very well known always has tea cigarettes passed around after dinner. Another spends nearly two pounds sterling a week in order to gratify her taste for tea cigarettes, and three celebrated actresses have given tea-smoking parties several times. In Kensington a number of literary ladies have organized a club for this same purpose. The habit has spread so elsewhere that tobacco merchants are offering packages of tea cigarettes to the public.

**PRESAGES.**

"I see Prohibition coming from another direction. When the president of a railroad tacks up a notice, as some of them have done, in the offices and shops of the company, that, "if any employee of this company is seen in a saloon, or is known to take a drink of whisky on duty or off duty, he will be discharged instantly;" when the president of a great bank in St. Louis tacks up a notice in his bank that "if any one of the 60 employees in this bank shall go out to the race-track, whether they bet or not, the temptation to bet and plunge and lose money and thereby become defaulters is so great, that if you go out there at all I will discharge you instantly;" when such things are done they teach me that if you hit a man in the pocket or stomach, Prohibition prohibits. It is a sad commentary on human nature. Men seem to care not for character or conscience or destiny, but if you hit them in the pocket or stomach Prohibition prohibits.—*Sam. Jones.*

**A NUISANCE.**

In Washington and elsewhere women and even newspapers are crusading against the foul custom of spitting in public places. It is reported that the manager of the New York Base Ball Club has notified one of its players that he must use less tobacco or give up his place.

**"STRAWS."**

Not long since Queen Victoria, in speaking to the African Chiefs, congratulated them on their desire to keep so great a "curse" as the liquor traffic out of their country. And now President Cleveland in his home missionary speech has spoken of "gambling houses and dramshops" together as brothers in infamy. Thus the rulers of the two greatest nations, neither of them teetotalers, stand across the path of the trade in its efforts to prove its respect-

ability. In Decatur, Ill., the liquor dealers are underscoring the Wabash Railway's proclamation, from a purely business standpoint, of the harmfulness of drink, by boycotting the railway for prohibiting its employees to enter saloons.

Naturally fair complexions would be the rule rather than the exception, as unfortunately it is at present, if the ladies would abandon cosmetics, and more generally keep the blood pure and vigorous by the use of Ayer's Sarsaparilla, the only reliable blood-purifier.

**SABBATH "FUNCTIONS."**

We are sorry that we must correct the report that has gone the rounds, that Secretary Olney has ceased to give public dinners on the Sabbath, and that one yet higher in social rank is actively opposing the use of the Sabbath for "society" functions. It is true, however, that at least three Cabinet ladies, Miss Morton, Mrs. Smith and Mrs. Wilson are quietly working for better Sabbath observance.—*Capital News.*

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At everything American  
He turned up his nose;  
He likewise turned his trousers up,  
And now, alas! his toes.

A NATURAL RESULT.

He minced his words in such a way  
And flowery periods tried,  
That when he read his speech next day  
He found the matter pied.

CUTTING IT SHORT.

The barber talked incessantly,  
And I, in brief retort,  
Remarked: "Just trim my hair, you know,  
But cut the other short."

It is said that "brains will tell." Sometimes they will, and sometimes they will not. Sometimes the more brains a man has the less he tells. It doesn't always answer for brains to tell.—*Texas Siftings.*

"Take your needle, my child, and work at your pattern; it will come out a rose by and by." Life is like that; one stitch at a time taken patiently, and the pattern will come out all right like the embroidery.—*Oliver Wendell Holmes*

"You made a slight mistake in my poem this morning," said the poet.

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"Well, I wrote, 'The clouds hang murky o'er the West,' and you made me say, 'The crowds hang turkey o'er my desk.'"

"Josiar," said Mrs. Cornrossel, "what is diplomacy, anyway?"

"W-a-a-l," was the reply, "diplomacy, ez fur ez I've been able ter make head or tail of it, consists principally in lettin' on thet ye never did want what ye can't have."—*Cincinnati Commercial Gazette.*

Editor of Great Comic Weekly—Is there a Jew picture in the paper this week?

Foreman—Two of them both hot roasts.

"Is there a picture of a negro and a chicken and an Irishman and a goat?"

"Both, sir."

"And are the tramps and the jays properly attended to?"

"They are."

"And how many jokes are there about Harlem flats?"

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"Then start the press."

There is nothing in the world which equals in uniqueness the prayer of the oldtime darkey. A Union county, S.C., negro is credited with winding up a long and fervent petition in the following words: "Now, oh Lawd, bless all dem people away off yander in Africa and Asia and Spasia and all dem fureign countries where de foot ob man has never trod and Gawd himself scasily knows ol!"—*Monroe Journal.*

"What is the reason that Lines is no artist?" asked the Philistine, "I thought he was one of the best illustrators in the country."

"Well, he isn't," said the artist, hotly.

"He is a mere grubbing artisan. Why, if the text, for instance, described a man as wearing a full beard, he would draw him that way, instead of with a good artistic mustache and imperial. He's a grubber—that's what he is."—*Cincinnati Enquirer.*

"I didn't know you were so accomplished a linguist," he remarked as he glanced at the paper she was reading.

"I don't make any pretensions in that direction," she answered.

"But that is a Russian newspaper you have picked up."

"Why, so it is," she answered in surprise.

"I thought it was a dialect story."—*Washington Star.*

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